

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED

Vol. 30.]

TORONTO, CANADA, THURSDAY, FEBRUARY 5, 1903.

[No 6.



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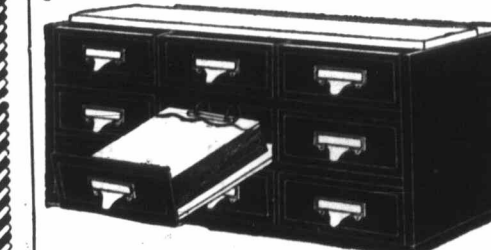
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Holy Communion Procession Offertory Children's General I

Holy Communion Procession Offertory Children's General I

Temperance

The subject branches be We have h Ontario, an an interesting new English there of ren thought, a service in diocese of Lent is ap the Synod preached

The Late We ha though ha death of

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TORONTO, THURSDAY FEBRUARY, 5, 1903.

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Holy Communion: 172, 313, 528, 558

Processional: 83, 446, 447, 489.

Offertory: 210, 221, 222, 533

Children's Hymns: 333, 566, 568, 574.

General Hymns: 162, 168, 262, 470.

SEXAGESIMA.

Holy Communion: 192, 314, 316, 321.

Processional: 233, 239, 242, 274.

Offertory: 229, 239, 240, 333

Children's Hymns: 238, 337, 349, 342.

General Hymns: 165, 234, 245, 288.

Temperance.

The subject of temperance has in many branches been prominently brought before us. We have had the prohibition campaign in Ontario, and across the border in Vermont an interesting attempt at modification. The new English licensing act and the extension thereof of remedial detention all deserve careful thought. We feel that we are doing a good service in now reminding the clergy of the diocese of Toronto that the first Sunday in Lent is appointed by standing resolution of the Synod as one on which a sermon is to be preached on the subject of temperance.

The Late Judge Macdougall.

We have been startled by the sudden though hardly unexpected or unprepared death of Joseph Easton Macdougall at the

comparatively early age of fifty-seven. The late Judge's duties were multifarious, the Judge of the Admiralty, County and Surrogate Courts of the County of York, Police Commissioner, member and chairman of the Public Library Board and of Grace Hospital, his duties required most methodical and assiduous attention. The late Judge had the unusual gift of a judicial mind, accompanied by a bright and kindly humour. So complete was the confidence of all Toronto people in his judgment and probity, that his whole time could have been occupied in sitting as arbitrator. His death is a serious loss to the community.

A Bad Example.

Eastern Canada has welcomed a party of Scottish curlers who accepted an invitation of fifty years standing, and whose only complaint has been that the festivities have been so continuous. While appreciating their kindness in trying to please as many clubs as possible, we are sure that no one would have grieved them a holiday, and had they wished to stay at, say Niagara Falls, for a couple of days in a quiet way they would have been welcome. It was intended that their visit to Toronto should be finished by a quiet Sunday. Instead, they chose that day to visit Niagara, travelling at the time that bells called to church. It shows a deplorable change in Scottish character when a party of gentlemen should quite unnecessarily shock the feelings of Canadians and show a total lack of respect for old religious principles and practice.

Clericalism in France.

We quoted in a recent number from the official reply by M. Combes in which he justified the suppression of the associations on the ground that they interfered with the work of the parochial clergy. We now read that a movement to control the appointment of the bishops is to be pushed to a practical end. When the Kingdom of Italy was taking shape Count Cavour's motto was a free Church in a free State, which was defined as being a Church in harmony with the nation and uncontrolled by any other power. The death of Count Cavour was the chief reason for the failure of this portion of the national ideal. The French Government has had continuous political trouble with the Vatican for the last thirty years, and now desires the revival of the Conge delire, hoping by this means to achieve harmonious working. A French Government has plenty of ecclesiastical troubles. The clericals say that religious war is the only basis upon which the combination of republicans can exist, and that the present Government neglects everything to prosecute a war on religion. The extremists, on the other hand, assert that the republic is a sham because the priests are in power.

Coincidences.

Frequently we get at one time from widely separated writers, letters and articles on the same subject. We have an instance this week in the letter from a correspondent on uniformity in service. The writer is a traveller who resides in Eastern Ontario, whose occupation gives him an excellent opportunity for observation, and we are glad to note reflection and communication to us. At the same time there is a discussion in Ireland chiefly on the musical portions of the service, arising from the perennial difficulty between the parson and the choir. The clergyman is the one responsible for the conduct of divine service, and as clergy vary in their preferences from a cathedral service to one where the ideal is a purely congregational one, there is continual friction. To the "Times," Rev. H. Russell Wakefield writes: "I believe that the feeling is growing amongst quiet, steady-going clergy and laity that it is time we set our house in order in regard to these ritual difficulties. I can speak for a good many laymen with whom one has had occasion to discuss the matter. They are the people who do not make a noise, and who are therefore very often neglected. They tell me that one reason why men do not come to church as they ought is that they are a little tired of a great religious organization which has such slack discipline in its own management. They are drifting away from us, because unless they clamour they will not get a hearing. Some of the clergy feel in the same way. Because they go on quietly obeying their Bishops, doing their work and keeping free from party societies, they are often believed to be without conviction. Is it possible that their quietude arises from the fact that they feel very deeply indeed, and that their first care is not for their own views, but for the Church as a whole? They will back up their Bishops to the end, they do not desire to hurry them, but they do ask that it may not be forgotten that the real strength of the Church of England is in the great centre body, not in any extreme wing. I suppose it is with the Church as with the family, the child that gives the most trouble is the most spoiled."

What Prohibition Does.

Here is a paragraph which emphasizes what we have so frequently pointed out as one result of prohibition, and one certainly much more disastrous in its effect than the abuse of alcohol: "It is worth something more than passing note that the committee of the American Pharmaceutical Association, after investigation, has discovered that the use of such narcotic drugs as cocaine, morphia and opium has increased in the United States during the past five years to the extent of 300 to 400 per cent., and that the greater portion of the increased demand comes from New England where the use of liquor is most stringently prohibited."

English Farm Life.

"A country parson's son wrote expressing his belief in the motor car as a means of arresting the decay in village life in England. And he suggests that as it is now possible to get a satisfactory car for £300—light, easy to manage, and of first-class workmanship—a parson could look after three or four parishes with as great ease as he now manages one. Already, country livings are being combined in order that a single living—in a different sense of the word—may be created. With cheap motor cars there is no reason why this process should not be extended. Better a tithe of a parson, than no tithe and no parson!" But we hope for better things for rural England than this from the motor car. It ought to be a powerful agent in breaking up the large farms and re-establishing a family on each fifty acres. Rider Haggard, who has studied the subject, has pointed out that cheap and effective transportation is the salvation of the English farming and yeoman life. Combined with small farms, a yeoman class, and the extension of relief, such as is given by milk factories, Ireland is not the only country where the small farmer is necessary for national life.

GIVING.

Under one or the other headings of Prayer, Fasting and Almsgiving, may be included all religious services and duties. Prayer means not only petition for ourselves or others, but worship and communion with God as well. Fasting is not only denial of self, but self-government and control, the holding of ourselves in check, the subjugation of our passions and desires; whilst almsgiving has a double relation, as it is the giving of ourselves to God, a living sacrifice, holy and acceptable, and at the same time it is the exercise of benevolence towards our fellow-creatures. It is the recognition of stewardship, and that all we possess should be used for God's glory and man's good, and that hereafter we shall be called upon to give an account of our stewardship. Everywhere in Holy Scripture is giving for the purposes of religious worship and charity insisted on, as a duty to be performed, and a privilege to be enjoyed. Of giving our blessed Lord is Himself the most illustrious and perfect example. He gave Himself for us. "Greater love hath no man than this, that a man lay down his life for his friends." He gave the precept, "Give, and it shall be given unto you." He commended liberality, when He said of the poor widow, who cast into the treasury her two mites, that she had given more than all, because, whilst others had given of their abundance, she had cast in all that she had, even all her living. And when the Lord had departed from earth, it was recalled to mind that He had said: "It is more blessed to give than to receive." Giving is not only a duty, but it becomes a pleasure, and when

cultivated becomes a source of supreme satisfaction. It is pleasing to notice that both the duty and pleasure of giving are becoming more and more recognized, and the wealthy are in their lifetime, as well as by wills and bequests, freely distributing their money for religious, educational and philanthropic objects. Good objects, if properly presented and urged, will surely find sympathy and support, and there are many with good intentions and means, who are only waiting to be applied to and interested in some good object in order to give substantial encouragement and support. Church objects often languish for want of help, when all that is needed is that they should be properly urged and advocated, and the ordinary business-like means employed to present them to those able to assist. We think our own Church in Canada has in the past been singularly lacking in efforts to excite interest in her schemes and work, both missionary and educational, and because of this she has lagged behind others more wise in their methods, and persistent in their efforts. For instance, in the United States the Methodists have raised a century fund of twenty million dollars, and in England a similar fund of five million dollars for denominational objects, and yet we hear of no similar effort on the part of Churchmen either in the United States or in England. It is not that a like effort was not needed, and would not have accomplished much good, but it seems to have been due to lack of initiative and enterprise. Also in this country, the Methodists and Presbyterians each raised century funds of a million dollars, and yet the Church of England, not less able, nor yet less needing such assistance, even with such examples before her, did nothing, or next to nothing, in this direction. What is wanted is less theory and more practical measures. More wisdom to devise useful plans, and more energy and business-like methods in carrying them out. The public will respond to those influences that appeal to them most loudly and persistently. Someone has said that if the Church of England ever died it would be of too much respectability. There is a proper dignity that we should never divest ourselves of either in worship or business, but a dignity that is inconsistent with hard work in this practical and competitive age is an impediment to growth and progress, which must, if we are to live and prosper, be speedily and entirely got rid of. We are glad to notice in more quarters than one a great change in this regard, in wider and wiser plans, in greater co-operation, and in the employment of more living agents, both in diocesan and in the general work of the Church, educational as well as missionary, that promises blessed results in developing the interest and liberality of our people, and consequently greater growth and progress of our Church in the manifold and varied departments of her work and operations, both at home and abroad.

THE ALASKAN BOUNDARY.

That steps have been taken by the countries concerned to arrange the Alaskan boundary question, and thus, if possible, settle the only important outstanding difference between Great Britain and the United States, will be heard with gladness by all friends of peace and good-will between these two great and kindred peoples. Three commissioners are to be appointed by each of the nations interested to delimit the boundaries of Alaska and the Yukon, and the decision of a majority of them is to be final. No doubt, eminent jurists will be appointed by the high parties concerned, and it is possible they may reach a decision that will be mutually satisfactory. Should they fail to come to a conclusion, then it would demonstrate that it was eminently a case for arbitration. Both nations are impressed with the idea that somehow a peaceful solution of their diverse views on this question must be found, and that any arrangement almost would be better than an appeal to arms. The ties that bind the peoples of the United States and the British Empire together are too numerous, and too sacred to permit of anything but an amicable settlement of their differences. To this idea it is thought by some that Canadian interests and claims will be sacrificed, and that this ulterior object, rather than the facts of the case, will weigh and have influence. It may be so, but we must emphasize the position as being one of facts, not of politics, and that the facts of the case, rather than political considerations, should have the first claim on the attention of the commissioners. If the facts are against us, and we lose the seaboard access to our territory that we need, then we must only cheerfully accept the decision. The reference to the commissioners is a fair one, concessions have been made on both sides, and this disposition argues well for a fair and reasonable settlement of the points at issue. Canada will have one, if not more, representatives, on the commission, and we may be sure she will not be forced by Great Britain, or even desired, to accept a settlement which is unfair, or outrages Canadian sentiment and sense of justice. Canadians are sensitive on the subject, because in past boundary disputes with the United States the results have been uniformly disastrous to Canadian claims and interests. From the treaty of Paris, in 1783, when most unnecessary sacrifices of territory were made, and the most abject conditions of peace allowed that neither the surrender of Cornwallis, or the circumstances of the revolting colonies demanded or justified. Down almost to the present, Canadian territory and interests have been foregone to either superior sagacity and persistence, or to a desire for peace and international comity. At present, however, an amicable desire for a fair and peaceful settlement of a vexed and long-disputed question is apparent, and all will hope that the effort now being made will result successfully, and pave the way for

a still better land and Am

A SON OF TH

In the latest American Institution sketch of one, in another land may well be pr well was born and from what clergyman, the son would see ance Intending tered Trinity C resolving to be student to Troy study and trav he went to Lo himself with bu of the large m here, beginning attention, "by vice, whether not" character, and which modern labour are so he was made knowledge tha away by threat being met in ing the matter go to the sho well's—hands, called, and in monished and ent, who had ished men. "It must have did not know better than I one important returned to C deposits, and his special lin turned to th Wilkesbarre, activities were of colliery ve ing with fire most practica broken out in he was engin evils, Mr. Ro the shaft, but bility of do owners, who six hours. the shaft dret bonic acid a mingle with latter reached owners was was begun; l removed—the rapidly filling explosion mi the shaft Mr work was d of the dang safety lamp, minutes late mosphere, ground disas lost, Mr. Ro the face of rescue of the awful atmos ing water, i the living a death, they were revive sketch reco

a still better understanding between England and America.

A SON OF THE CANADIAN PARSONAGE.

In the latest volume of the "Transactions of the American Institute of Mining Engineers," is a sketch of one, who, although his work was done in another land, is yet a son of whom Canada may well be proud. Richard Pennefather Rothwell was born at Oxford, Upper Canada, 1836, and from what we are told of his father, an Irish clergyman, the energy and enthusiasm of the son would seem to have been a direct inheritance. Intending to study law, Mr. Rothwell entered Trinity College, Toronto, but a year later, resolving to become an engineer, he went as a student to Troy, N.Y., graduating in 1858. After study and travel in France, Germany and Italy, he went to London in 1862, and to familiarize himself with business methods, entered the offices of the large manufactory of Mr. W. T. Henley, here, beginning at the bottom, he soon attracted attention, "by his readiness for any kind of service, whether it belonged to his department or not" . . . "in a word, he showed precisely the character, and followed precisely the methods, which modern representatives of organized labour are so vigilant to repress." Very shortly he was made night superintendent, with the knowledge that his predecessor had been driven away by threats. His first attempts at discipline being met in similar fashion, he, when reporting the matter, insisted that Mr. Henley should go to the shops, leaving the case in his—Rothwell's—hands. The insubordinate foreman was called, and in the presence of his superior, admonished and warned by the young superintendent, who had no further trouble with the astonished men. In later years, Mr. Rothwell said: "It must have been an inspiration, for I really did not know what should be done, and I 'buidled better than I know.'" After fulfilling more than one important commission for his employer, he returned to Canada to examine certain iron-ore deposits, and finally, there being no opening in his special line of mining engineering, he returned to the United States, and settled at Wilkesbarre, where, for the next ten years his activities were many and varied. His knowledge of colliery ventilation and the methods of dealing with fire-damp and mine fires was of the most practical kind. On one occasion fire had broken out in a mine, for the owners of which he was engineer. As the least of the imminent evils, Mr. Rothwell at once urged the closing of the shaft, but the lessees refused the responsibility of doing so without orders from the owners, who could not be reached under thirty-six hours. For that time, Mr. Rothwell kept the shaft drenched with water, blowing down carbonic acid and steam, hoping that it might mingle with the gas-laden atmosphere before the latter reached the fire. When the consent of the owners was obtained, the closing of the shaft was begun; but a cage stuck fast and had to be removed—the shaft now no longer protected was rapidly filling with fire-damp, and the dreaded explosion might take place at any moment. Into the shaft Mr. Rothwell led his men, and the work was done without accident; the greatness of the danger, however, was shown, when a safety lamp, introduced into the shaft a few minutes later, was filled with flame from the atmosphere. Again, in 1871, in a terrible underground disaster, in which twenty-four lives were lost, Mr. Rothwell led a party of volunteers, in the face of apparently hopeless difficulty, to the rescue of the almost dying and dead—through the awful atmosphere, and at last through the rising water, in successive trips they brought both the living and the dead. The rescuers escaped death, though some, including Mr. Rothwell, were revived with difficulty. The writer of the sketch records that several years after, he pre-

sided on one occasion, when Mr. Rothwell, in giving a lecture on "Anthracite Mining," described most vividly the conditions existing underground after an explosion, suppressing completely any note of personal experience. The chairman could not resist the impulse—warmly responded to by the audience—to tell how that knowledge had been gained. One of the founders of "the American Institute of Mining Engineers," the list of his contributions to its "Transactions," of which he was an editor and afterwards owner, is a long one, besides publishing, we are told, "many scientific and professional books of timely value." He was a member of various British and foreign, as well as American societies, and the bare record of what he has accomplished as engineer, inventor and writer, justifies the claim for him: "Of a foremost place among the leaders of professional progress." The man who makes this claim speaks after an unbroken friendship of many years; where there were many and serious differences of opinion, but never a doubt as to the sincerity, integrity, and loyal affection of his friend.

A CHRISTIAN LIFE.

In the same volume of Transactions, the death of another of the founders of the Institute is deplored, Dr. Thomas Eggleston—an ardent scientist, to whom this and future generations of students in his own land will owe a debt of gratitude. It is rather, however, to a different side of an eager, intellectual man's life, that one would draw attention here. Possessing ample means, all forms of the most refined ease and gratification were open to him, but caring nothing for self-indulgence or fame, he gave his energies "to high and honourable labour in the walks of science, and to benevolent interest on behalf of the ignorant and needy." For twenty years a vestryman of Trinity church, New York, this busy, and often over-tasked man could give time and thought to many and various schemes of Church and philanthropic work; when at length compelled to withdraw from professional activity, he turned with eager interest to note the result of careful training upon "that class of children, who, from their general environment, would grow up to be either a burden or a menace to the city." One beautiful, permanent memorial of his happy, busy life remains. The rare and valuable gems, which his profession gave him such unusual opportunities of obtaining, were, after his wife's death, wrought into a golden chalice of his own design, and given to Trinity Church—a gift unique in both value and beauty. Intellectual power, scientific attainment, artistic skill, a lot of ideal happiness, and withal, simplicity and modesty, deepest sympathy and practical help for those on whom life's conditions pressed more hardly—a record to inspire heart and hope, when a pessimistic note is sounded, and one more proof, if proof be needed, that the exercise of God's highest gifts to man is in no way incompatible with the humble faith and practice of the Christian, nor with the outstretching of the brotherly hand to those who "have fallen by the way."

BROTHERHOOD OF ST. ANDREW.

The first meeting of the Toronto local assembly for this year was held in St. Paul's schoolhouse on Thursday evening, January 29th, when 100 members were present. Mr. F. W. Thomas, the president, occupied the chair, and Mr. Rupert Davids filled the post of secretary. A large number of clergymen were present. Rev. Prof. Cody opened the meeting with prayer, after which he welcomed the Brotherhood of St. Andrew in a few well chosen words of encouragement and sympathy. Mr. Thomas, the chairman, gave a direct earnest address advocating weekly meetings of the

Chapters, a system of Chapter visitations, and asking for their hearty co-operation in carrying on the work of the Brotherhood. Rev. L. N. Tucker, the secretary of the General Missionary Board of the Church of England in Canada, followed, speaking of the appointment of the Rev. William B. Heeney, B.A., as travelling secretary, and congratulated the Brotherhood on acquiring his services. He also referred in warm terms of the excellent work done by the members of his old Chapter at Christ church, Vancouver, stating that led by their director, Mr. A. H. Skey, of the Bank of Hamilton, they had been a great help to him in carrying on the work of his parish. He pointed out to the men that they were very important factors in the machinery of the world, and also the different attributes that men were endowed with, varying all the world over, and what an important work it was to come in touch with these men, and help in moulding their character in the mind of Christ. He drew attention to the power that lies in the hand of man, and what splendid opportunities lay close at hand to touch their fellowmen and what responsibility lies on us if we fail to do it. Mr. Jas. A. Catto, the newly-elected president of the Dominion of Canada, was the next speaker. He referred to the resignation of Mr. N. F. Davidson, and spoke of the great service he had rendered to the Brotherhood and the Church, and spoke strongly in favour of the Forward Movement, etc., in our Church. He stated that the Brotherhood had been called upon by the Church, through the bishops, to take part in the movement, and was therefore in a position to claim the co-operation of the men of our Church, and that the two rules of the Brotherhood, of prayer and service, were wide enough to embrace the services of men of widely different calibre and gifts, whose prayers and services might be cited to arouse the men to a deeper interest in matters pertaining to the spiritual life. Mr. Catto read a letter from the Bishop of Nova Scotia wishing success to the Forward Movement, and his hearty interest in the work. The Toronto Chapters have subscribed the sum of \$573.50 towards the Forward Movement, from 61 members of 17 Chapters. At the close of the meeting this was increased by 18 more names contributing \$72, making the total subscriptions received from the members in Canada up to the present time, \$687. Mr. R. H. Coleman, the chairman of the Executive Committee, then spoke, urging upon the members that they must endeavour to realize fully their individual responsibility. He asked the members to make the Forward Movement a matter, not of half-hearted service, but one calling for whole-hearted sympathy to help on the part of every man in the Brotherhood. The Rev. William B. Heeney, the newly appointed travelling secretary, gave a most earnest address, referring to this position as a direct call from God, and he felt sure that with the hearty co-operation of the individual members of the Brotherhood the Forward Movement would be a complete success. The principles of the Brotherhood embodied everything—consecration and sanctification and responsibility as taught by the life of Jesus Christ. He urged all the Brotherhood men to review their past lives. Every man has a purpose, and he should endeavour to prove his own gifts and devote them to Christ's work. Speaking of those who stated that the Church could not secure able young men for the ministry because the salaries offered were so small he considered that a man who did not care to preach the Gospel on \$500 a year, thinking he ought to be getting \$1,500 or \$2,000, was not worthy to preach the Gospel at all. Mr. Heeney referred to the work of the Holy Spirit through all the ages as shown in both the Bible and the lives of the men who had tried to serve God. He drew attention to the humbleness of mind that ought to characterize everyone engaged in God's work, even to self-abasement on the ground. A very impressive meeting was brought to a close by Rev. Canon

Farncombe, of St. Matthew's church, asking all the members present to join him in the Litany contained in the Brotherhood handbook.

REVIEWS.

Reason, Faith and Authority in Christianity, being the Padlock Lectures for 1901-02. By Alfred Magill Randolph, D.D., LL.D., Bishop of Southern Virginia. 12mo., pp. 272. \$1.20. New York: Thomas Whittaker, Toronto: Upper Canada Tract Society.

The treating reason and faith as co-ordinates, and not as the antagonists which they used to be even half a century ago, is a healthy sign of our present forms of thought. There is a reasonableness in every act of faith, and in every legitimate phase of Church authority. The beauty in our Lord's life is in its strong appeal to our highest reason, and the deepest mysteries of the Christian faith are received because they are reasonable, although they are confessedly above and beyond our reason to explain. Our author first considers reason in its relations to faith and then faith in its relations to reason. In the third lecture he takes up the formation of belief which grasps in one the faculties of the whole man. It was by an appeal to reason and reasonableness that the victory of the Gospel was secured, and the Church's authority was developed. Strange to say, heresies have never been reasonable enough to secure conviction, or to take a lasting hold upon the human mind. Reason, faith and feeling must co-ordinate in the act of belief, and in the authority which is to master the mind. All authority must in the last resort appeal to the reasons for it, and even the papal infallibility falls back upon quotations from the Scriptures. The last two lectures are specially valuable in the application of the foregoing principles to the historic faith of Christianity and in the evolution of Christian theology. Bishop Randolph has carefully handled a very important subject and the lectures are such as will secure a place in the ethics of theology.

Hemmed In. By Lieut.-Col. A. F. Mockler Ferryman. 3s. 6d. Gardner, Darton & Co.

This is a capital book for boys, detailing the three years' experience of a young Englishman seeking his fortune in the interior of Africa. It is plentifully interspersed with adventure in the hunting of big game, conflicts with the Arabs, etc., and is evidently written by one who knows the country well.

Pat. By Stella Austin. 2s. 6d. Gardner, Darton & Co.

A pretty story for boys and girls, and one that most children would find sufficiently interesting to read a second time.

Mother's Story Book of Birds. Gardner, Darton & Co.; 1s.

Printed in large type and profusely illustrated; it will be found entertaining, and at the same time teach some useful lessons in natural history.

A Family of Girls. By Raymond Jackberns. 1s. 6d. Gardner, Darton & Co.

The writer gives us here a cleverly worked out tale of a spoiled child of ten brought into a family of hard-working girls and gradually profiting by their influence.

Fred. Malcolm and His Friends. 1s. Gardner, Darton & Co.

A story of a whaler in the Southern Seas.

The Silver Lady, by Cecil Darby, and The Two Christophers, by Herrington. Price, 6d. each. Gardner, Darton & Co.

These are interesting and nicely-written tales of English life.

The Mother's Book of Songs. 3s. net. Gardner, Darton & Co.

This is a collection of poems on childhood, such as "are likely to prove a help and inspiration to all lovers of children, especially to mothers, whether rejoicing in their presence or mourning their loss." The illustrations by Chas. Robinson are delightful.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Halifax—St. Paul's.—The very successful Missionary Loan Exhibition, under the auspices of this church, held in this city from the 19th to the 25th ult., was brought to a close Sunday night, the 25th ult., by a mass meeting in the Academy of Music that crowded that large building. Addresses were given by the following missionaries: Rev. J. Cooper Robinson, who has laboured 15 years in Japan; Rev. J. T. Tebitsen, a Jew, who five years ago was converted, and took up the work of missions among his own people; Rev. E. C. H. Dyer, who has laboured eight years among the Chinese, and who was in that country during the Boxer rebellion; Rev. L. O. Stringer; and Rev. T. Tates, who has laboured for a number of years among the heathen tribes of Africa. The chairman of the meeting, the Rev. W. J. Armitage, said the advantages of holding the Loan Exhibition might be summed up as follows: "The arousing of a deeper missionary spirit among all classes; the awakening of a deeper spiritual life among the people; the drawing closer together of the various Christian bodies."

FREDERICTON.

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

Georgetown.—Trinity.—There fell asleep, in this place, on Saturday, January 17th, Mr. James Easton, who for fifty-six years had been lay reader of this parish, and teacher in the Church Day School, at Georgetown. Many times when the church was without a rector for months together, the deceased conducted the services and ministered to the people to the utmost of his ability. He was an unassuming, quiet man, with a great love for little children, who, in their turn, were devoted to him, and many are the stories told by those who were brought up under his care, of his gentle kindness and sympathy. We have too few such faithful servants of the Church as he, and the congregation of Trinity have sustained a great loss by his death. The clergy and surpliced choir of St. Peter's Cathedral, Charlottetown, went by special train to Georgetown (40 miles), to assist at the funeral, and the Rev. James Simpson preached from the text: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Rothsay.—St. Paul's.—On Sunday, the 25th ult., a handsome oak baptismal font was dedicated in this church, as a memorial of the late Mrs. L. J. Almon. The Rev. M. R. Gladstone, of Hampton, at the evening service spoke of the gift, and referred to Mrs. Almon's life as an example. The Rev. Allan Daniel, rector of Rothsay, made a touching address, saying the font was the gift of many who had received religious in-

struction in the class of Mrs. Almon. The font is beautifully designed and carved.

Chatham.—The quarterly meeting of the Rural Deanery was held here January 20th and 21st. There was a celebration of the Holy Communion at St. Mary's church on Tuesday morning at 7.30, the Rural Dean being its celebrant, assisted by the Rev. W. J. Wilkinson. The chapter met at the Rectory at 10 o'clock. There were present, the Ven. Archdeacon Forsyth, R.D., Revs. W. J. Wilkinson, B.D., B. Watkins, M.A., Geo. L. Freebern, B.D. A telegram was received from the Rev. T. W. Street, of Fredericton, an honorary member of the deanery, expressing regret at being unable to attend, and the hope that those present would have a good and profitable meeting. After some discussion with regard to the Society of Sacred Study, it was moved that each member of the chapter be requested to subscribe 50 cents a year to purchase books to be selected from the list presented by the S.S.S. at a meeting of the chapter, and that the books when purchased be freely circulated among the brethren in the same manner as the books of the Bray library (Carried.) It was moved that the next meeting be at Bathurst, May 5th and 6th, that the Ven. Archdeacon be the preacher, and Rev. T. H. Cuthbert the substitute; that papers be read by the Rev. B. Watkins and C. H. Fullerton, and that Revelation vi. be read in Greek (Carried). The afternoon was taken up with the meeting of the Sunday School Teachers' Association. On Wednesday morning the chapter met at the rectory at 10 o'clock, and the following clergymen who had been detained for various reasons were present in addition to those already mentioned: Revs. H. A. Meek, T. H. Cuthbert and Hugh Hooper. Revelation v. was read in Greek and commented upon by those present. A learned paper was read by the Archdeacon upon the date, authorship and genuineness of the Book of the Revelation of St. John the Divine. This was followed by an interesting and well written paper by the Rev. H. A. Meek, upon the prophecies of Daniel. After discussing these papers and transacting other routine business the chapter adjourned, and the closing prayers were said by the Rural Dean. On Tuesday afternoon, January 27th, there was a meeting of the S.S.T.A. in St. Mary's schoolroom. After the opening services the president gave an address in which he welcomed those who were present, and expressed his pleasure that the Rev. B. Watkins, a graduate of Cambridge, who has occupied important positions as provost and professor in well known theological institutions in Canada, has become a member of our Deanery and Sunday School Teachers' Association. Miss Burchill then read a paper on "The Influence of Music upon the Sunday School." This paper, which had been prepared by Mrs. Sargeant, who was unable to attend the meeting, was much appreciated by those present, and after it was read by Miss Burchill, an interesting and useful discussion took place in which nearly all present took part. The Rev. B. Watkins having next been called upon, gave an eloquent and practical address upon matters directly bearing upon Sunday school work. His address was very helpful, and several points raised by him in it were discussed by others present. The closing service then took place. At the Executive meeting which followed, Mrs. Cuthbert, Mrs. Hocken and Miss Burchill were appointed vice-presidents of the association. There were services on Tuesday and Wednesday evenings and a celebration of the Holy Communion on Wednesday morning, in addition to the daily morning services at 9 o'clock. On Tuesday evening excellent addresses were given by Revs. B. Watkins and H. A. Meek, and on Wednesday evening the deanery sermon was preached by the Rev. Geo. L. Freebern, B.D. During the meeting the members of the chapter were most hospitably and sumptuously entertained by the Ven. Archdeacon at the rectory.

Wm. Bennett Bond, John Carmichael, I.

Montreal.—St. Stephen's church was formally opened Friday, January 25th, the Rev. St. Paul, by His Grace, preached in the morning. The bishop celebrated on the day of his elevation to the Church of God, he had been Bi-hop of the church, in succession. He is now in his 89th year. Stephen's church in Montreal. The first is a fine and is now known as the second is in Veredol, present edifice. For St. Stephen's chapel, church on St. Paul street at that time. In his to this series of dedications the Very Rev. Dean Stephen's parish that largeness necessary of brick, with sand stone people. It is a pure, and is so constructed nave and a church, and at the preacher and celebration of the interior. Its very beautiful red, ceiling of gold leaf, ceiling is a delicate grey. The church fitting made to fit the being comfortable. laid in tiles, while the ed. A stained window treating the Nativity, the Resurrection and has been erected by city, and a handsome sent to the church. Bethune family, as Strachan Bethune, fills the organ chair. The clergyman north. The church lighted by electric which amount \$3,000 services were of a attended and programme. The new first time. Mrs. A sweet tones of the much pleasure. At the opening service professor Howard re Evans the second, the gospeller. Then by the Rev. E. Lariviere. The A words: "Thou God Referring to the Grace said that buildings had been built by the Dean Evans. Th had himself dedicated the growth of the not only spiritual congratulated the commodiousness, been adorned with upon which the plausance. In several gifts which a memorial on the pulpit, a marble for beaut

MONTREAL.

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

Montreal.—St. Stephen's.—This new church was formally opened for Divine worship on Sunday, January 25th, the Feast of the Conversion of St. Paul, by His Grace, the Archbishop, who preached in the morning. The venerable Archbishop celebrated on that day the 25th anniversary of his elevation to the office of Bishop in the Church of God, he having been consecrated 25 years ago Bishop of Montreal, in St. George's church, in succession to the late Bishop Oxenden. He is now in his 80th year. It was the third St. Stephen's church in this city that he had dedicated. The first is located on St. Paul street, and is now known as St. Edward's church. The second is in Wereldale Park, just in rear of the present edifice. For some time it was known as St. Stephen's chapel, the name of the mother church on St. Paul street having not been altered at that time. In his sermon, His Grace referred to this series of dedications, and congratulated the Very Rev. Dean Evans on the growth of St. Stephen's parish that had made these church enlargements necessary. The new church is built of brick, with sand stone trimmings, and will seat 800 people. It is a cosy and comfortable structure, and is so constructed as to preserve the traditional nave and aisles of the typical English church, and at the same time permit of the preacher and celebrant being seen from any part of the interior. Its walls have been tinted in a very becoming red, relieved at intervals by stenciling of gold leaf. The colouring of the chancel is a delicate green, soft and pleasing to the eye. The church furniture is of oak, the seats being made to fit the back, and on that account, being comfortable. The floor in the chancel is laid in tiles, while that of the sacarium is carpeted. A chancel window, containing scenes illustrating the Nativity, the Baptism, the Crucifixion, the Resurrection and the Ascension of our Lord, has been erected by the Bosworth family, of this city, and a handsome oak pulpit has been presented to the church by the members of the Bethune family, as a memorial to the late Mrs. Strachan Bethune. A sweet yet powerful organ fills the organ chamber on the south of the chancel. The clergyman's vestry is located on the north. The church is heated by steam and is lighted by electricity. Its cost was \$15,000, of which amount \$3,000 has yet to be raised. The services were of a hearty character, being well attended and marked by fine musical programme. The new organ was also used for the first time. Mrs. Allan Macduff presided, and the sweet tones of the instrument were heard with much pleasure. The Very Rev. Dean Evans read the opening sentences of the service, Rev. Professor Howard read the first lesson, and Canon Evans the second, and Rev. Principal Hackett was the gospeller. The service was also taken part in by the Rev. E. I. Rexford, and the Rev. D. Lariviere. The Archbishop preached from the words: "Thou God seest me," Genesis xvi., 13. Referring to the history of St. Stephen's, His Grace said that since its formation four church buildings had been erected, three of which had been built by the present rector, the Very Rev. Dean Evans. These three he (the Archbishop) had himself dedicated. He was pleased to note the growth of the parish and its prosperity in not only spiritual but temporal matters. He congratulated the congregation on the beauty and commodiousness of the present edifice, which had been adorned with costly gifts, with offerings, upon which the Divine eye rested with complaisance. In conclusion, he enumerated the several gifts which had been presented to the church—a memorial chancel window, a brass lectern, the pulpit, a set of service books, polished marble for beautifying the entrance to the chan-

cel, and an alms dish. At the evening service, Bishop Carmichael was the preacher. Among the memorials dedicated at the opening of the church was the large east window, the gift of Mr. G. M. Bosworth, fourth vice-president of the Canadian Pacific Railway, as a memorial to his wife. The window is composed of five large lights with tracery above. The panels are filled with subjects illustrating doctrinal events in the life of Christ—Nativity, Baptism, Death, Resurrection and Ascension, the tracery above being filled with emblems and floriated work symbolical of the Nativity, Passion and Resurrection. The inscription on the window reads, as follows: "To the glory of God and in loving memory of Lucy Medbury Bosworth, Sept. 11th, 1867, June 15th, 1902." The window is beautiful in design and colouring, and reflects credit on the artists, Messrs. J. C. Spence & Sons, at whose works on Bleury street it was designed and executed. The position of the new building could hardly be surpassed for beauty or convenience. The property, which has three fronts, Dorchester street, Wereldale avenue and Atwater avenue, is ideal for parochial purposes. The parish hall, when fitted up, will be commodious and convenient, and a great boon to the parish. There is also land on which to build a rectory. The new church is built of red brick; is finished inside in plaster and natural woods; it is beautified with stained glass windows, lighted by electricity and heated by steam. The steam is conveyed into the new edifice from the basement of the old church by steam pipes, which pass through a tunnel connecting the two buildings.

For over half a century Archbishop Bond, who commenced the silver jubilee year of his episcopate on the 25th ult., has been closely identified with the progress and development of the Church of England in the diocese of Montreal. His Grace, throughout his long ministry, has always been a kind friend, indeed, the "father of his flock." His time and counsel is always at the command of his people, rich and poor alike. His Grace has always been on the best of terms with the clergy of the other communions, and showed his nobleness of heart and mind and true liberal spirit on the occasion of the elevation of Cardinal Taschereau to the Cardinalate by going in person to the Cardinal's palace in Quebec, with his Dean and other clergy, to offer his congratulations, and on the death of his good friend, Father Dowd, he followed the good Irish priest's remains to their last resting-place. His life and work, like theirs, is in promoting the good of mankind and harmony in the community. His Grace is a native of England and was born in 1815, in Truro, a very ancient archidiaconal centre and constituted a bishopric some years ago. In his twenty-fifth year he was ordained by Dr. G. J. Mountain, late Bishop of Quebec. He travelled for two years as a missionary, his headquarters being at Russelltown, Que., and endured much privation and hardship. He was then appointed rector of St. Stephen's church, Lachine, whose congregation at that time comprised the families of the late Messrs. Wilgress and Willoughby, Sir George Simpson, with his great following of Hudson Bay magnates, the Messrs. Knox, Penner, Hopkins, and other good English families. Bishop Bond at this time officiated at St. Stephen's morning service, and in the afternoon preached in the school-house of the late Dr. Graham Ross at the rapids; in 1848, he became the assistant minister of St. George's, Montreal, and on the retirement of the incumbent, the late Ven. Archdeacon Leach, in 1862, became the rector, a position which he successfully and efficiently filled until 1878, when he was elected by the Synod to succeed the late Bishop Oxenden. In 1863, he was created a canon by Bishop Fultford, in 1870, made Archdeacon of Hochelaga by Bishop Oxenden, and subsequently Dean of Montreal, in 1873, on the death of the Very Rev. Dr. Bethune. In 1879, he was consecrated

Bishop of Montreal, in succession to the late Bishop Oxenden. In 1900 he succeeded the late Archbishop Lewis, as Metropolitan of Canada, and at the same time was raised to the dignity of an Archbishop. Last year, he asked for the appointment of a coadjutor bishop to assist him in his work, and the Synod elected the Very Rev. Dean Carmichael to that position. Archbishop Bond enjoys the best of health, and does not by any means show his age.

Montreal.—The annual meeting of the Diocesan Synod will take place on Tuesday, February 10th. At the opening service the sermon will be preached by the Rev. E. Bushell, rector of St. Matthias' Church in this city.

ONTARIO.

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

Brookville.—A conference of the Sunday school workers, in the rural deaneries of Leeds and Grenville, was held on the 27th ult. in this town. There was a good attendance from the surrounding country, and much interest was shown in the proceedings. Holy Communion was celebrated in Trinity Church in the morning, with the Lord Bishop as celebrant, and the Revs. O. G. Dobbs and R. S. Forneri, epistoller and gospeller, respectively. The Bishop preached a practical and forcible sermon from St. John xxi., 15. After explaining the text, the Bishop emphasized the point that we must live not only in Christ but for Christ. And Christ asks those who work for Him to love Him and to show their love by their work. They were met to compare notes and confer as to how best to carry on Sunday school work—caring for the lambs of the flock, teaching the children loyalty to Christ and the Church, to be good and true, honest and reverent. Jesus calls the children lambs because they are his special care, because of their innocence, readiness to go astray, and liability to be caught by snares. The devil finds children an easy prey. They must be dealt with in a gentle, lamb-like spirit. The children are Christ's, for He calls them His. In dealing with adults, the command is to go out and seek those who are lost. The children must be gathered together, so that they may receive what we have in store for them. The idea of feeding embraces the idea of preparation. God gives the food, but we must arrange it. What is suitable for adults is not fit for children. We must have sympathy in dealing with children. The child does not know its own weakness or needs, therefore requires to be trained in the way it should go. Feeding also involves the principle of government. The Sunday school teacher has not the power that is placed in the hands of the teacher in a secular school. The former must govern by the power of love, and that will overcome all difficulties. No word cast upon the waters will return void. He urged his hearers to take the charge of Christ, "Feed My lambs," and engrave it on their hearts. The business session of the conference began at St. Paul's school house at 2 p.m., with an excellent paper on "General Proficiency," by Mrs. Graham, of Prescott. After a discussion, taken part in by the Revs. Messrs. Serson and Leitch, Mr. N. H. Moore and others, and dealing largely with the subject of prizes, the Rev. H. H. Bedford-Jones gave a paper on "The Preparation of the Teacher," laying stress on the motive and consecration to the work, and showing the duty of teaching rightly and loyally the doctrines of the Church. Mr. Dudley Hill, of Napanee, spoke on "Sunday School Organization," in a most interesting and forcible way. A short discussion then took place, followed by a well prepared paper on "The Teaching of Elder Children," by Mrs. Gamby, of Lansdowne. Next was a bright and useful paper by Mrs. Serson, of Gananoque, on "The Teaching of the Young." The Bishop

summed up and gave much excellent advice, commending the speakers on their papers and the committee on the success of convention. In the evening the conference resumed its session in St. Peter's school-house. The rector of St. Peter's occupied the chair, and introduced Mr. Mowat, principal of the Collegiate Institute, who gave an excellent address, full of helpful and practical hints, such as a successful teacher knows best are needed, drawing a striking picture of the ideal teacher and pointing out the chief aims which all should hold before them. The next speaker was Judge Macdonald. He began with an interesting account of the founding of Sunday schools, their object and scope. He then spoke of the importance of catechizing and referred to the history of the Prayer Book and its direction in this connection. The judge then went on in eloquent terms to show the importance of Sunday schools to children, who, in these days, are only too apt to grow up with little or no knowledge of the Bible. He urged that the clergyman should, when possible, be at the head of the school and that the teaching should be along definite lines. Teachers must be earnest and faithful, studious and prayerful, striving to develop the character of the child, so that he may grow up a true follower of Christ. Judge Reynolds followed, pointing out the need of work amongst parents to arouse them from their indifference as to the spread of the Gospel. He made a strong argument for Sunday school work in the cause of missions, and pointed out how the interest of scholars might be kept up in this and all other work for Christ. Prayer is the secret of success in this as in all other things in the Church. After an address by Mr. Hill on the "Need of Uniform Teaching Throughout the Diocese," and a discussion, in which the Revs. Rural Dean Emery, H. B. Patton, A. P. McTear, and others took part, resolutions, similar to those passed at Napanee, were adopted. These dealt with uniform lessons, inter-diocesan examinations for teachers, normal classes, systematic canvass of all parishes, so that all children of the Church may be cared for. A resolution was also carried, asking the Bishop to set apart one evening of Synod week for a diocesan conference on Sunday schools. After votes of thanks to the speakers, the Doxology was sung, the Benediction pronounced, and a most successful and promising conference came to an end.

Kingston.—The reports of missionary work, which come from different parts of the diocese, are gratifying and encouraging. For foreign missions, some of the amounts sent in are: St. Thomas', Belleville, \$70; St. Peter's, Brockville, \$50, and St. Paul's, Kingston, \$30. The Bishop, preaching at the Cathedral on Sunday evening, the 25th ult., told of his requirements in order to carry on the work, and appealed to the Cathedral this year for \$1,000 for diocesan missions. With the Bishop's own subscription of \$500 last year, the Cathedral's return was \$1,052. It would be a great example to the diocese if that sum were reached without His Lordship's help. On the same Sunday, a deputation, consisting of Archdeacon Worrell and E. J. B. Pense, M.P.P., visited the parish of Camden East and spoke at St. Luke's church in the morning, at Yarker in the afternoon, and at Newburgh in the evening. Notwithstanding the cold and storm, most successful meetings were held, especially that at Yarker, where the contributions were over \$72. By the three congregations nearly \$140 was subscribed, so that the rector confidently expects to raise \$200 before the end of the synod year in April. When it is remembered that there are only 122 church families in the whole parish, full credit will be given for this ready response to the appeals of the speakers. On the Sunday previous the collections in these three churches for foreign missions amounted to \$28. All this is evidence that the good work begun in this parish under Mr.

Woodcock, the former incumbent, is being kept fully up to the mark by his successor, Mr. Radcliff. The various services, with their vested choirs and well kept buildings, are as inspiring as they are true exponents of the worship of the church. On January 25th the Rev. F. D. Woodcock preached for diocesan missions at Lombardy and New Boyne, having exchanged with the incumbent, Rev. E. G. Kirkpatrick, for that purpose. The sermons of the latter at Trinity, Brockville, were highly appreciated. The result was most satisfactory for the mission fund. Lombardy and New Boyne is one of the best of the country parishes in the diocese and has among its members some of the staunchest and most loyal churchmen. Church work there was begun by the Rev. Canon Worrell, now of Niagara diocese, but then, in the fifties, incumbent of St. John's Church, Smith's Falls. At that time Canon Worrell ministered to what are now four separate and self-sustaining and prosperous parishes, viz. Smith's Falls, Kitley, Lombardy (then Lumbar's Corners), and Port Elmsley (then Pike Fall). Here, therefore, is an illustration of the good work accomplished by the mission fund, and it is only one of many that might be cited.

OTTAWA.

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

Ottawa.—Church matters in Ottawa are going on as in the past, steadily and quietly. During the opening days of Advent special services were held in all the city and suburban churches. The clergy as a rule conducted those in their own parishes, except in All Saints' Church, where they were held the preceding week, the rector taking advantage of the presence of so many clergy at the committee meetings to have sermons by the Revs. T. J. Stiles, G. S. Anderson, and A. H. Whalley. The Christmas festival was joyously observed everywhere, large congregations, hearty services and generous offerings being heard of on all sides. On St. Thomas' Day the Lord Bishop ordained to the diaconate, Mr. Geo. P. Woolcombe, B.A. (Oxon.), in St. George's Church. Mr. Woolcombe came from England thirteen years ago, and after having acted as assistant master in Bishop's College School, Lennoxville, and Trinity College School, Port Hope, founded and became headmaster of Ashbury College in Ottawa, a splendid residential and day school for boys. Mr. Woolcombe at present assists the Rev. J. M. Snowden, rector of St. George's Church in his Sunday duty.

Christ Church Cathedral.—The Lauder Memorial Hall is rapidly approaching completion, and presents a handsome appearance. It will be opened shortly after Easter, and the Diocesan W. A. intend holding a missionary exhibition on one or more days. The Rev. Walter H. White, M.A., formerly Fellow in Classics at Trinity College, has been assisting the Rev. Henry Kittson for the past three months. The Rev. L. A. Trotter, B.A., is at present in Ottawa, and also assisting at the Cathedral.

St. Alban's.—The rector, the Venerable Archdeacon Bogert, D.C.L., delivered the first of a series of lectures to the Men's Association last week, his subject being "The First Three Centuries of Church History." Other lectures will follow by the Revs. Henry Kittson, Canon Low, C.E. Sills and Walter M. Loucks. The Rev. C. E. Sills has been licensed as assistant priest of this parish. Mr. Sills graduated from Trinity College in 1874, and has served in various parishes in this and other dioceses. For the past year he has been residing in Ottawa.

St. John's.—Mr. Evelyn Y. Steele, who for the past twenty-six years has been the efficient and popular organist of this church, has resigned. His genial presence and devout rendering of the services will be much missed.

St. Matthew's.—At a vestry meeting held on Monday, January 26th, the congregation unanimously decided to enlarge the present church by adding two transepts, whereby 130 new sittings will be provided for the increasing needs of a growing congregation. Plans have been provided by Mr. J. W. H. Watts, R.C.A., and work will be commenced in the spring. An energetic committee is now at work under the direction of the rector, the Rev. Walter M. Loucks, M.A., for the purpose of raising the sum of \$2,500, which will be required.

The Men's Association have had two public lectures this season, the first by Dr. S. E. Dawson, the King's Printer, on "The Bible as Literature," and the second by the Rev. Canon Low, D.D., on "The Revised Version; Its Beauties and Defects."

The assessment of the diocese of Ottawa for the new missionary society is \$5,100. The parishes in the city and suburbs have agreed to raise \$2,000. It may be of interest to note that there are, in addition to the Lord Bishop, twenty-two clergy in or near the city.

Rev. W. M. H. Quartermaine, of Renfrew, is at present canvassing the diocese on behalf of the capital of the Widows' and Orphans' Fund, and is meeting with gratifying success in every parish.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—A social gathering of the members of the congregation was held in the crypt on Wednesday evening, the 28th January, the Bishop and Mrs. Sweatman being present, and also the Rev. Canon Macnab and Mrs. Macnab. During the evening there was exhibited the first stall plate which has been made for the Cathedral, and which is about to be placed in position on the missionary's stall. This stall has been given by Mrs. Edward Leigh as a memorial to her father, the Rev. John Rothwell, a clergyman of this diocese in its early history, and subsequently of the diocese of Ontario. Mrs. Leigh has also given the plate, which, besides the name of the stall which it is its purpose to indicate, bears an inscription recording the gift as a memorial. The plate is of brass with the inscriptions in black enamel, and heraldic work beautifully wrought in the proper colours in enamel. The engraving was done by Rolph, Smith & Co., and the enamelling by Roden Brothers, from a design and drawings made by Mr. E. M. Chadwick.

The Rev. H. C. Dixon, diocesan missionary agent, is visiting this week, the churches at Newcastle, Orono, Bethany, Lifford, Janetville and Robeaygeon, holding missionary meetings and giving illustrated limelight lectures on behalf of the Mission Fund.

St. Simon's.—A farewell reception by the members of the congregation was given in the schoolroom attached to this church on Monday evening, the 26th January, to the Rev. E. J. and Mrs. Wood, who are leaving Toronto for Dorchester, N.B. Mr. Wood having been appointed rector of that parish. The schoolroom was packed to the doors. Messrs. James Henderson, S. B. Sykes and Lieut.-Col. Pellatt made short speeches, and in the course of their remarks expressed their great appreciation of the faithful work which Mr. Wood had done in the parish for many years past, and spoke of the great and general regret felt by all the parishioners of St. Simon's at his departure. During the evening occasion was taken to present both Mr. and Mrs. Wood with parting gifts. The congregation, as a whole, presented Mr. Wood with a purse of gold containing the sum of \$350 and an illuminated address. The choir boys presented him with a large framed photograph of themselves, and Mr. M. Rawlinson, on behalf of the parochial cricket club, presented him with a private Communion ser-

vice. Mrs. E. B. Wood with a Purse token of the esteem she has laboured thanking the parish half of Mrs. Wood but most feelingly said that he had Mr. and Mrs. Wood parish, where both Mr. Wood's work of the congregati-

St. Thomas.—The curate of this vacant curacy at request of the curate his present position which Mr. McCa parish he has gathered parishioners, and mind at the thought.

The Rev. J. de St. John, N.B., on evening, the 26th August Guthrie, ical Professor in room of the University. The add one, and was licensed the large audience.

The Voluntary tion of the friend nition on a par be put aside quit Ross. It is the educate as well as brought by his is the natural education of his has a right to be sufficiently educated public school State that it do recognition. As public school friends not to bring the other schools are, to say the while as parents their children. schools proposed efficiency for and to take all tary system upon deserves respect are allowed a State-aided, for very unreasonable The Weekly Sun

Church of the 27th ult., th was presented a handsome gold a Church service been made on 2 unavoidable ab it was postponed in large number rector and his through illness, Grant Helliwell Strowger, address Mr. W. S. Bate Gillespie responded Mrs. Gillespie tastefully decorated ladies of the W ments. The re to the reception Sims and Mrs. C. Briggs, Miss Mr. Nicholls a

vice. Mrs. E. B. Osler then presented Mrs. Wood with a Persian lamb jacket as a slight token of the esteem of the people amongst whom she has laboured for so long. Mr. Wood, in thanking the parishioners for their gifts on behalf of Mrs. Wood and himself, made a short but most feeling reply, in the course of which he said that he had only tried to do his duty. Both Mr. and Mrs. Wood will be greatly missed in the parish, where both have done much good work. Mr. Wood's work amongst the boys and men of the congregation being particularly effective.

St. Thomas.—The Rev. Harold McCausland, curate of this church, who had accepted the vacant curacy at St. Simon's, has, at the earnest request of the congregation, decided to remain in his present position. During the two years which Mr. McCausland has been curate of this parish he has greatly endeared himself to the parishioners, and they were much disturbed in mind at the thought of losing him.

The Rev. J. deSoyres, the rector of St. John's, St. John, N.B., delivered an address on Monday evening, the 26th ult., on the Life of Frederick August Guthen Tholuck, the celebrated evangelical Professor in Halle University, in the lecture room of the Chemical Building in Toronto University. The address throughout was a masterly one, and was listened to with rapt attention by the large audience which was present.

The Voluntary School Question.—The application of the friends of Voluntary schools for recognition on a par with the Public schools, is not to be put aside quite so summarily as it was by Mr. Ross. It is the natural duty of every man to educate as well as to feed and clothe the children brought by his own act into the world; and it is the natural right of every man to direct the education of his own children. What the State has a right to claim is that the children shall be sufficiently educated to understand their duty as public school system will be admitted by its State that it does this has apparently a right to recognition. As a system of moral training the public school system will be admitted by its friends not to be perfect, and those who are trying the other system, largely at their own cost, are, to say the least, doing no injury to the State, while as parents they are doing a plain duty to their children. The friends of the Voluntary schools propose to undergo the same tests of efficiency for the proper objects of the State and to take all the extra expense of the Voluntary system upon themselves. Their plea at least deserves respectful consideration. The Catholics are allowed a religious and moral education, State-aided, for their children. Are Protestants very unreasonable in petitioning for the same?—The Weekly Sun.

Church of the Messiah.—On Tuesday evening, the 27th ult., the rector, the Rev. John Gillespie, was presented on behalf of the congregation with a handsome gold watch, and Mrs. Gillespie with a Church service. The presentation was to have been made on New Year's Eve, but owing to the unavoidable absence from the city of the rector, it was postponed. The congregation turned out in large numbers to do honour to their beloved rector and his estimable wife. In the absence, through illness, of the senior churchwarden, Mr. Grant Helliwell, the people's warden, Mr. W. A. Strowger, addressed the assembly, and called on Mr. W. S. Battin to make the presentation. Mr. Gillespie responded very feelingly on behalf of Mrs. Gillespie and himself. The schoolroom was tastefully decorated for the occasion, and the ladies of the Women's Auxiliary provided refreshments. The remainder of the evening was devoted to the reception of the curate, the Rev. Robt. Sims and Mrs. Sims. Music was supplied by Miss C. Briggs, Miss Deda Gillespie, Miss Cooper, Mr. Nicholls and Mr. Graybull.

Grace Church.—The social side of Christianity is being well looked after in the parish of this church. A Young People's Association has been in operation for the last three months, and is doing excellent work in bringing the younger members of the congregation together. A short while ago, in addition to the regular social gatherings of the society, a congregational reception was held under its auspices. This was very largely attended, the special feature of the evening being the opportunity thus given to the priest-in-charge, the Rev. C. B. Kenrick, to meet the congregation as a body in social intercourse. The Women's Auxiliary co-operated with the young people in getting up this gathering. Music and refreshments were provided, and there was in addition the somewhat novel feature of an exceedingly clever exhibition of conjuring by the acting-rector's brother, Dr. F. B. Kenrick, of the University of Toronto. In connection with what is being done to bring the people together it might be added that the teachers of the Sunday school have just been entertained by Mr. Kenrick and his mother at their residence, and the ladies and gentlemen of the choir have also been entertained in the same way. An evening for the boys is also being arranged for. Efforts are made constantly to make people feel at home in the church by welcoming them at the door, and it is Mr. Kenrick's usual practice to stand there and shake hands with the people as they come in and go out. As Grace church is remarkable for the number of young men and young women who attend its services, the importance of this practice will readily be understood. Large numbers of young people who are students in the various colleges, or employees in the departmental stores, make Grace church their Church home. A sleigh drive for the young people is being talked of and a reception for young men will shortly be held. The rector of Grace church, the Rev. J. P. Lewis, when last heard from was in Egypt. He will not likely be back for some months.

Trinity University.—The following is the programme of Saturday afternoon lectures in the Convocation Hall, commencing at 3.30 o'clock each day: February 14, musicale, under the direction of Dr. Albert Ham; February 21, "Walks in and About London," by His Honour Judge McDonald; February 28, "People I Have Met," by Rev. Prof. Clark; March 7, "The Coronation," by Rev. G. F. Davidson; March 14th, "Ancient and Modern Civilizations," by Rev. H. Symonds; March 21, "Anthony Ashley Cooper, First Earl of Shaftesbury," by Rev. Prof. Rigby.

The Church of the Redeemer.—The annual meeting of the Church of England Deaconess and Missionary Training House was held in the schoolroom of this church on the 29th ult., and was the most successful in the history of the institution. The Bishop of Toronto presided, and addresses were delivered by the Bishop of Huron, Hon. S. H. Blake and Dr. N. W. Hoyles. The audience included many prominent clergymen of the city. During his address Mr. Blake announced that he would contribute \$2,000 towards the erection of a suitable building for the use of the deaconesses and for missionary purposes. The annual report, which was read by Miss Naftel, showed that there are at present five candidates in the house. During the year 1,340 visits were made, 100 visits being to patients in the different city hospitals. Bible addresses were delivered during the year at a number of charitable and religious institutions in the city. The report expressed thanks to a number of gentlemen who delivered lectures in connection with the training house.

All of the speakers expressed the warmest admiration for the work that is being carried on by the deaconesses as practical and thoroughly Christian in its character, and the earnest hope was voiced that a suitable home would be erected

at an early date. The following officers were elected: Honorary president, the Bishop of Toronto; honorary vice-president, N. W. Hoyles, K.C.; president, Rev. G. A. Kuhring; vice-president, Rev. T. R. O'Meara; secretary, Mrs. Trees; assistant secretary, Miss Trees; treasurer, G. W. Trent; chaplain, Rev. Bernard Bryan; general committee, representatives of all the evangelical churches in the diocese.

NIAGARA.

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

Norval.—The Patronal Festival of St. Paul's church was held on Sunday, Jan. 25, being St. Paul's day. The services were very well attended, almost every Church family being represented. A number of outsiders were also present. Holy Communion was celebrated at 8 a.m.; Matins and Evensong were said at 11 a.m. and 7 p.m., and a special children's service was held at 3 p.m. Mr. Davies, leader of the 20th Regimental Band, accompanied the choir with his clarinet, and his solos were much appreciated. The services were taken by the rector.

Waterdown.—The Rev. Robert Cordner has resigned this living, and has retired from active work in the ministry. He has gone to reside at No. 307 Main street east, Hamilton.

HURON.

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

Pelee Island.—St. Mary's.—The annual Christmas entertainment in connection with the Sunday school had to be postponed last year from the usual date, viz., Christmas Eve, owing to the prevalence of diphtheria in the parish; so the entertainment was given on January 9th, 1903, when we had a terrific snowstorm, and by request the programme was repeated on the 14th of January, and proved a brilliant success, the receipts being larger than ever received here before at a Christmas entertainment. The ladies and gentlemen who organized the programme and took part in the performance deserve the greatest praise for the whole-hearted way in which they carried it out from start to finish. The Ladies' Auxiliary are also erecting a beautiful steel wire fence in front of the church and parsonage which will greatly enhance the beauty of the churchyard.

Thamesford.—The A.Y.P.A. held its annual oyster supper on January 27th at the parish room, after which an excellent programme of music, both vocal and instrumental, was rendered, and a very interesting address given by the Rev. J. C. McCracken, of Thorndale, on the wreck of the "Scotsman," in September, 1899. It was a thrilling story of peril and deliverance, which is well worthy to be often told.

Chatham.—Christ Church.—A meeting of clergy and laity of the Rural Deanery of Kent was convened in the schoolroom of this parish on Wednesday, the 21st inst., to meet the general secretary of the Missionary Society of the Church of England in Canada, and to consider the question of parochial apportionment in connection with the forward movement in the missionary work of the Church. It was to be regretted that four of the parishes were unrepresented, but delegates were present from Christ Church and Trinity Church, Chatham, Tilbury and Merlin, Dover and Mitchell's Bay, Thamesville and Bothwell, and Dresden. The secretary, the Rev. I. N. Tucker, M.A., in a clear and concise speech outlined the work the Church in Canada had planned for herself within the bounds of the Dominion, and in the foreign field. In order to accomplish the task each diocese had been assessed for a definite sum; and the Diocese of Huron had already allotted its

portion to each parish. The Rural Dean read a letter from the Bishop asking for earnest and prompt attention to the matter. Though in some instances a slight hesitation was led in assuming the amounts assigned to the congregations of the deanery, it was generally understood that they represented only a starting point for greater effort in the future. As one rural delegate expressed it, the country is steadily increasing in prosperity, and our gifts to God should keep pace with it. Mr. Tucker stated that the diocese of Huron had shown much enthusiasm under the new method, and he instance one congregation, assessed for \$350 (which was three times what it gave last year for general missions), at once setting itself the task of making it \$500. The following amounts have been apportioned to the congregations in Kent: Christ Church, Chatham, \$175; Trinity Church, Chatham, \$13; Dover, \$20; Mitchell's Bay, \$5; Blenheim, \$50; Onory, \$5; Charming Cross, \$15; Irwins, \$10; Raenig, \$10; Dresden, \$30; Morpetu, \$10; Howard, \$15; Clearville, \$5; Ridgetown, \$50; Higgate, \$20; Thamesville, \$25; Bothwell, \$25; Tilbury, \$25; Merrin, \$15; Wallaceburg, \$40; Becher, \$15. Any hesitation at first felt by those present disappeared as they realized that after all it was only a very small sum per capita that was asked for, and by a formal resolution they pledged themselves to loyally do their utmost to meet what was expected of them, enthusiastically accepting their apportionments, and requested the Rural Dean to convey to the absent members the regret felt at their missing the inspiring words of Mr. Tucker, and to express their earnest hope that the whole of the \$25 placed against the Deanery would be raised. By this action the Rural Deanery of Kent responds to the call for a forward march.

London.—The Rev. L. Norman Tucker has returned home after a week's campaign in this diocese on behalf of the funds of the General Missionary Society of the Church. St. Paul's Cathedral, which had been asked to give \$850, gave \$1,000, and throughout the diocese Mr. Tucker's appeal has been met with a generous response.

Blyth.—Trinity.—At the entertainment given in this parish recently under the auspices of the Young People's Society, the Rev. J. Edmunds, the rector, presided.

ALGOMA.

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

Novar.—The Rev. J. Pardoe begs to acknowledge, with many thanks, the receipt of \$1 from Mrs. Robert Bainbridge, Hracombe, Ont.; and also \$1 as a thankoffering after private communion from a mother and son for the church building fund.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Man.

The Executive Committee has apportioned on the parishes and missions of this diocese the \$2,200 required by the Board of Management for the general mission work of the Church, and a strong appeal signed by the Dean and the Secretary of Synod has been sent out to the clergy. Cheering reports are coming in of the success of the effort thus far and there is every probability that the amount asked for from this diocese will speedily be raised.

The marked and steady improvement in the health of our Archbishop is most gratifying to the people of the diocese and constitutes in the opinion of his physicians one of the most wonderful

coeries on record. His Grace has recently written that he quite expects to return to Manitoba in May next.

The Rev. A. W. Woods, incumbent of Neepawa, has been obliged to give up work for a time on account of throat trouble. His many friends hope that a period of rest and change will completely restore him. In view of the great scarcity of clergy the withdrawal of Mr. Woods from the work is sorely felt. The general missionary, the Rev. C. N. F. Jeffery, has at last succeeded in bringing about a consolidation of the congregations of Tupper, Florenta and Deseronto in one congregation at Plumas. Plumas is a station on the Canadian Northern Railway. It has over forty families of Church people within a radius of five miles, and under an effective clergyman should soon become an important centre of Church work. It is hoped that a church may be erected at an early day, and a clergyman placed in residence at this promising point. Several missions recently formed will shortly give guarantees with a view to securing incumbents. Only the want of men prevents a large extension of Church work in this diocese. Spring is coming, and with it thousands of new settlers. Many of them will pour into missions at present without clergy. It is surely a time for earnest prayer to the Lord of the harvest that He will send forth more labourers into His harvest.

Clearwater.—By way of report I perhaps cannot do better than by giving a statement of two or three days' work in the Mission. On Sunday, December 7th, with the thermometer at about 25 degrees below zero, we gathered a few Sunday school scholars around the stove in the church at 10:15 a.m. By 11 o'clock the temperature in the church having risen somewhat, Divine service was conducted, with a congregation of twenty present. In the afternoon I started for another station 9 miles distant. This drive brings to view some of the most diversified scenery of the province—prairie and woodland, creek and ravine, lake and river, hill and dale. When within about two miles of the church I was met by a zealous Churchman who having attended to the heating of the church had come to pilot me past a broken bridge. Arrived at the church we found two others present. The Church in this place has suffered by the removal to other parts of Church families and a lack of zeal of some of those who are left, most of whom live a number of miles from the church. There are large tracts of fine land held by speculators, the occupation of which in the future may or may not strengthen the Church's position. After a short service and brief talk on individual effort as exemplified by St. Andrew, a 10 mile drive to the next village, where at 7 p.m. a zealous congregation of 40 members were in waiting. We are here ably assisted by H. M. Speckley, M.D., son of the late Bishop of Trancore, who as Lay Reader and in many other ways has done much for the upbuilding of the Church since his advent in September, 1901. There is here a well trained choir which adds much to the hearty rendering of the service. The congregation through immigration and zeal of her members has more than doubled in the past 12 months. Having enjoyed the hospitality of one of our friends for the night, and made some visits next day I conducted a Confirmation class at 4 p.m. Then on 10 miles further, where a substantial supper awaited me, after partaking of which a Confirmation class for members of the family was conducted. Next morning, with a cutter stored, among other things, with a quantity of gilt edged butter and a Christmas turkey, a drive of 20 miles was indulged in, to another part of the Mission, where another small class received instruction in the Christian's duty, with a view to confirmation. A 7 mile drive introduced me to parsonage cheer about 10 p.m. On December 18 we had an Episcopal visit from the genial Bishop

of Qu'Appelle, who had kindly consented to take up some of the work for our beloved Archbishop, who is still detained by infirmity in England. Services were held in two of the churches, when 13 candidates were Confirmed, and 48 partook of the Holy Communion. A number of others were anxious to be confirmed, but were advised to wait another year, as from the extent of the parish, and from other causes, there had not been sufficient opportunity for instruction. It is hoped that in a short time a division of the parish will be effected. Extra work during the past year has been occasioned by the opening of services at new points with this end in view, and was made possible by voluntary lay help within the parish. The Mission now comprises about 450 square miles. Here we are met with a new difficulty, viz., lack of clergymen. "The harvest truly is great but the labourers are few." There are openings in the diocese for from twelve to twenty new clergymen. There is also means of support necessary, but that we believe will be provided. What we want is that our friends in England and Eastern Canada shall continue to show their faith by supply of men and financial aid, for a time yet, hoping that much ground may be recovered that has been lost through lack of true missionary effort in the past. Let us pray for an awakening through the Holy Spirit of all concerned. The people of this parish are very hospitable and responsive to the Church's calls upon them. The country has enjoyed two years of especial financial prosperity, and our Churchmen of this Mission have shown their thankfulness to God by increased missionary contributions and by clearing off debts on church and parsonage property to the amount of upwards of \$700 since the present incumbent was placed in charge in November, 1901, and some money, collected by our hard working ladies, is on hand towards much needed repairs. That a faithful pastor may be sent to take charge of the half of the Mission, and that God may stir up the hearts of faithful people, within and without our parish bounds, to increased earnestness on behalf of His work is the prayer of the priest-in-charge.

Correspondence.

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

UNIFORMITY IN SERVICES.

Sir.—I would thank you very much, Mr. Editor, if, after perusal, you think my epistle worthy of a space in your valuable paper, to allow me to give my expression to a few thoughts that have occurred to me with reference to a question that is just now agitating the minds—both great and small—of those who have at heart the welfare of the Church of England in Canada. We have heard a great deal, lately, from the pulpit with reference to missions, both foreign and domestic, and it is the latter I particularly wish to refer to, as I think think that the advancement and progress of the Church right here in Canada is of paramount interest to us who are living here. It is only a Sunday or two ago that I had the privilege of listening to one of our ministers preach one of the most eloquent missionary sermons I have ever heard, so far as the particular part of the subject he was expounding was concerned. He started off by showing the advancement and progress and increase in the population of Canada as a nation, and then compared the progress and growth of the "grand old Church of England" with that of other denominations, and notwithstanding all the traditions

and all that can be Church." she is at it other denominations, in point of numbers not growing or progressing and advance Editor, if we are face situation, there must somewhere, with the and would ask you time for every person the Church at heart, over the past, carefully see if we can detect or is occurring to advancement of our C presume, Mr. Editor question, but my own mind that there is a of the service in the and I believe that a great measure for "I nominations of a good people. Now, it is Roman Catholic, P dist or Congregatio fax, N.S., and utter or place of worship across the continent into any one of the exactly the same for that they left in He any place or places cities, and also find Again, take the yo brought up in any tending any of the them move to any, will find the same they were accustomed event of a change above denomination on the part of the the new minister w same form or man Mr. Editor, I ask these same conditi England in Canada for instance, one t ing to, and they h churches, and what the services in all different manners. same Prayer Book follows: In one th service, from begin tion of the sermo sung; in another, sung except the t to be a "free for service, part of th prayers and part prayers, and mind they are all praying to be harmonious us take the strang that town and wh one church to the best, and the one to the one they h ing is the one they told that church doors of the other is also within the one of these three in the same man Also, how is it, w place amongst an, hear the followin Mr. A— will cor sing the service a back when saying numerous question Well, when Mr particular fancies

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and all that can be claimed for that "grand, old Church," she is at the bottom or foot of all the other denominations, so far as material progress in point of numbers is concerned, and that she is not growing or progressing in keeping with the growth and advancement of the country. Mr. Editor, if we are face to face with this deplorable situation, there must surely be something wrong, somewhere, with the machinery of the Church, and would ask you and my readers if it is not time for every person, who has the welfare of the Church at heart, to stop and think, look back over the past, carefully examine the present, and see if we can detect anything that has occurred or is occurring to impede the growth and advancement of our Church. I would not dare to presume, Mr. Editor, to offer a solution of this question, but my own observations impress on my mind that there is a great lack in the uniformity of the service in the Church throughout Canada, and I believe that that lack is responsible in a great measure for the slipping away to other denominations of a great number of our Church people. Now, it is a well-known fact that a Roman Catholic, Presbyterian, Baptist, Methodist or Congregationalist, who is living in Halifax, N.S., and attending their particular church or place of worship, can leave there and go across the continent to Vancouver, B.C., and go into any one of these different churches and find exactly the same form or manner of worshipping that they left in Halifax, or they can stop off at any place or places between the above-mentioned cities, and also find the same existing conditions. Again, take the young person who has been brought up in any of our rural districts and attending any of the above denominations, and let them move to any of our towns or cities, and they will find the same manner or form of worship they were accustomed to at home. Again, in the event of a change of ministers in any of the above denominations, there is never any anxiety on the part of the congregation as to whether the new minister will conduct the services in the same form or manner as his predecessor. Now, Mr. Editor, I ask you or any of my readers, do these same conditions exist in our Church of England in Canada? I think not. We will take for instance, one town I am in the habit of going to, and they have no less than three English churches, and what do we find? I have attended the services in all these three, and I found three different manners in which the service from the same Prayer Book is conducted. They are as follows: In one there is a surpliced choir, and the service, from beginning to end, with the exception of the sermon and the usual notices, is sung; in another, there is no part of the service sung except the hymns; in the other it appears to be a "free for all, go as you please," kind of service, part of the congregation are saying their prayers and part of them are singing their prayers, and mind you, I do not say but what they are all praying, but it does not appear to me to be harmonious or uniformity of worship. Let us take the stranger moving with his family to that town and what do they do? They go from one church to the other to see which they like best, and the one that has the service the nearest to the one they have been in the habit of attending is the one they will select, and in order to attend that church they may have to go past the doors of the other two churches to do so; and it is also within the limits of possibility that not one of these three churches conduct their service in the same manner as they have been used to. Also, how is it, when a change of ministers takes place amongst any of our churches, do we not hear the following questions: "I wonder how Mr. A— will conduct the service?" "Will he sing the service or say it?" "Will he turn his back when saying the Creed?" and many other numerous questions, we are all so familiar with. Well, when Mr. A— arrives, he has his own particular fancies about certain parts of the ser-

vice, and the poor man is harassed almost to death by being told that "Mr. B— did not do this or that," and Mr. B— always did do this or that, until he makes up his mind that he will run it to suit himself, and the consequence is that part of the congregation simply leave their church and go somewhere else. Now, Mr. Editor, I am done, and merely submit these few thoughts as a very humble, uneducated layman, and I think that a good many readers will agree with me that uniformity of worship of some particular manner would help a great deal to get the Church of England in Canada a more united, consolidated body than it is at present.

AN OBSERVING LAYMAN.

THE SCOTTISH PRAYER BOOK.

Sir,—Dr. Gammack and the Scottish Guardian have, between them, astonished, and, I might say, humiliated me. I have always been proud of being a Scottish Episcopalian, and especially so, when in the States I realized that the communion service was our service. But it seems I was taught wrong, that the people were right in calling ours the English chapel. Our name, it seems, should be the Church of England in Scotland, and Bishop Beckles the one who should have confirmed us. To show that the belief in our own service is national, I send you an extract from a letter by Mr. F. C. Eccles, of Stonehaven, which contains a good deal of what it now seems is only of antiquarian interest to students of ritual:

S. E.

"The chief difference between the communion service of 1637 and the modern Scottish rite lies in the order of the different parts of the Prayer of Consecration. The modern Scottish rite, following the oldest known liturgies, and indeed the general practice of the Church, has the order of parts, as follows: Recital of Narrative of Institution; Oblation; Invocation of the Holy Spirit. The 1637 rite had the order thus: Invocation of Holy Spirit; Recital of Narrative of Institution; Oblation. This was because the 1637 book followed the English Prayer Book of 1549, the compilers of which seemed to have misread the old Latin Prayer of Consecration, known as the Canon of the Mass, perhaps the most obscure in language of all the more ancient forms of consecration. They desired to make the Invocation more explicit than it had been before, but in trying to do so they gave prominence to a preliminary clause instead of to what really was the Invocation. This explains why the order of parts in the Prayer Book of 1549 and in the Scottish Prayer Book of 1637 differs from that in most other liturgies, except the modern English. The other most striking difference (though of less importance), between the office of 1637 and that which we now use, is in the position of the prayer for the whole state of Christ's Church. In our modern rite this part of the "Canon" immediately follows the consecration, as in the liturgies used by the Holy Orthodox Greek Church. In the 1637 book, and in the modern English, it is in close connection with the offertory, as in the older Western rites of the Gallican type. In the American service the actual consecration has the same order of parts as the modern Scottish; but the prayer for the whole state of Christ's Church is in the place it occupies in the English service

THE GUILD OF THE FAITH.

Sir,—With regard to the report, in your issue of the 22nd ult., of the lectures which are being held in St. Luke's school-house on Saturday afternoons, under the auspices of the Guild of the Faith, in it you state "the league is at present composed of Anglicans only, but all denominations are cordially welcomed to become members of the society." The latter portion of the sentence, which refers to "all denominations be-

ing cordially welcomed to become members of the society," is incorrect. The rule of membership is: "All communicants, who accept the Book of Common Prayer in its natural and grammatical sense, shall be eligible for membership on the recommendation of two members in good standing, and whose election is approved by the council," and it is not our intention to depart from this rule.

JOHN W. GAMBLE BOYD,
Secretary, Guild of Faith.

THE NEW ENGLAND SOCIETY.

Sir,—I think you are hardly correct in stating that Cromwell was the founder of the oldest English missionary society. The New England Company had its origin in the work and efforts of the missionary John Eliot; it was incorporated under the Commonwealth, and re-incorporated by royal charter, after the restoration, with a membership comprising many persons of distinction, headed by the Lord Chancellor. It is to me, and will be to others, rather a surprise to be informed by you that "until recent years the society maintained a school for Indian children, near Brantford; perhaps it does still." The society has, since 1822, "until recent years," and does still, maintain the Mohawk Institute, a notable and important institution, carrying on year by year the education of the older boys and girls of the Six Nations, while the younger ones are educated in a number of schools on the reserve, which were established by the society, but are now managed by a school board, on which the society is represented. It maintains two churches for the Six Nations on the reserve, and the noted old Mohawk church, near the Institute. These comprise the principal work of the society, but it also has established missions at Rice Lake and at Chemong Lake, near Peterborough; Garden River, near Sault Ste. Marie, and on Kuper Island in British Columbia. The Mohawk Institute is under the management of the Rev. Robert Ashton. I visited it some years ago, going over it pretty thoroughly, and was much struck with the manifest care and judgment with which its management appeared to be carried on.

E. M. CHADWICK.

MISSIONARY CORNER FOR JUNIOR BRANCHES.



JUNIOR AUXILIARY

Miss Edith Lee, 3 Maitland Place, Dis. sec. treasurer.

Mrs. Kubring, 62 Murray street, Toronto, Editor, Junior Department.

PRAYER.

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

More and better work for Jesus,
Tho' the past was not much good,

Yet we know we have not served Him
Half so bravely as we should.
More and better work for Jesus
More and better, year by year;
Till a darkened world is saved
And a fairer dawn is here.

MISSION

The history of our Church and its growth in Canada under the dominion of three young tree-trunks set out in this new country. The first shoot struck its roots into the soil of Nova Scotia, and its branches reached out through an island and great river and lakes, till the Eastern Ecclesiastical Province of Canada was covered with its shade. In our last lesson, we learned something about the second shoot, which grew and flourished along the streams, and through the forests and great prairie lands of what is now our Church Province of Rupert's Land—grew and spread till its branches touched and entwined with those coming on from the east—grew and spread toward the great mountains on the west, where its sturdy branches grasped the tender shoots and branches which the third root had been forcing up through the land of rugged mountains, of swift rivers and vast forests, which we know as British Columbia. Formed by the great missionary societies of England, these three growths have been watered by the self-denying labours of earnest, devoted missionary lives, and brought by God's protecting care and guidance to be a great power in our land. Let us never forget the noble example set us by the early missionaries of our Church, who came to Canada from their distant homes, to meet hardship, loneliness and difficulty of all kinds for Christ and His Church, and who by their efforts laid the foundation of the splendid unity we now enjoy, and secured for our Church the great opportunities that lie before us. Seven years after the C.M.S. had sent their first Bishop to Rupert's Land, they sent Wm. Duncan, a missionary school teacher, to the Y-m-Indian Indians in the northern part of British Columbia. At that time very little was known about this territory. The Hudson Bay Company was at work there, and had a fort and trading post, called Fort Comosun, and afterwards Fort Victoria, on the southern part of the Island of Vancouver. Here and at the Indian village of Esquimalt, 3 miles distant, are two excellent harbours where the great ships of the company could lie in safety. Coal was discovered on this island, which led to several other stations being formed by the company, and as at the Red River settlement they did at times have chaplains for their own people; but nothing was done towards preaching the Gospel to the thousands of heathen Indians that encamped about these stations, until 1859, when the Rev. R. Dowson was sent out by the S.P.G. as a missionary to these people. He found them degraded by their contact with the whites, and in their natural state, fierce and blood-thirsty—many of them cannibals, and yet with God's help he was able to bless many hearts, and do much good among them. This same year gold was discovered on the island, and also in the bed of the Fraser river on the mainland, and at once thousands of eager fortune-hunters rushed into the district seeking for gold. Three thousand people arrived at Fort Victoria in one day and nearly twenty thousand swarmed over the mainland. While numbers returned later to their homes, fresh arrivals came in, and towns and villages sprang up where there had been a silent wilderness, occupied only by Indians and wild animals. The news of all this excitement reached England, and brought before the great missionary societies there the pressing needs of this country. The S.P.G. sent out another missionary to the miners on the mainland, and soon after, in 1860, through the generosity of an English lady, this society was able to erect the diocese of Columbia, and send out Bishop Hills to take charge of it. Just

as the Bishop arrived Mr. Dowson was obliged to return to England, so only two missionaries were working in this new diocese at that time. Bishop Hills found at Fort Victoria, which he made his headquarters, a great mixture of people, from nearly every country on earth, and a white population of about 7,000 souls. Here and on the mainland was much misery, disappointment and restless excitement. How to reach the rough miners and degraded Indians, was the care of this pioneer bishop. He travelled from post to post along the coast, by canoe or by the Hudson Bay Co.'s steamers, and in five years' time had twelve missionaries at work on the Island and on the mainland. And hard working men they were, with little of ease in their lives. A missionary of this time was thus described by the Bishop: "A man with stout country shoes, corduroy trousers, a coloured woolen shirt, a leather strap round his waist, and an axe upon his shoulder—driving a mule or horse laden with packs of blankets, a tent, bacon, a sack of flour, a coffee pot, a kettle and a frying pan." In this manner, and with these supplies, the missionary would travel for hundreds of miles, to minister to different settlements of miners or Indian camps.

In 1866 the Island of Vancouver and the mainland became one colony, under the title of British Columbia, and in 1871 this colony entered Confederation, and became a province of our Dominion with Victoria as its capital. Bishop Hills, however, kept for his diocese its name of Columbia only. The C.M.S. mission in the north, under Duncan, was growing in strength all this time, and being much blessed by God. The Indians of the north are a finer type of people than those of the south, and had not been so much in touch with the degrading influence of ungodly white men. Duncan had guarded against this, too, by establishing a settlement for the Indians alone by themselves, and this settlement, called Metlakahla, year by year grew in importance, until it came to be regarded as a centre of good work of all kinds, especially for civilizing the Indians of British Columbia. Bishop Hills took the 500 miles' journey more than once to visit this mission and to baptize its converts.

From Metlakahla, as a centre, other strong missions sprang up, and other tribes were reached. The finest of all the Northern Pacific Indians and the fiercest were the Hydahs, on the Queen Charlotte Islands. Rev. Mr. Collison went to these people at the Hudson Bay Co.'s station of Massett, in 1876, and two years later, when the Hydahs from outlying settlements came in canoes to engage, as they expected, in the usual wild dances, with painted faces and blackened, naked bodies, they were met to their surprise by a choir of a hundred of their own nation, chanting the anthem: "How Beautiful upon the Mountains." Three hundred miles south of this, on the northern part of Vancouver Island, and on the small islands near by, lived a tribe called Kwagutl (quo quolt). Among these people, at Fort Rupert, another of the Hudson Bay Co.'s posts, Roman priests had failed to establish a mission; but in 1878, Mr. Hall settled here and began a wonderful work afterwards, and still carried on at Alert Bay, on a neighbouring island, with splendid success. In 1879, Bishop Hills visited England and arranged with the Archbishop of Canterbury for the division of his diocese, forming two new dioceses, New Westminster and Caledonia on the mainland, and keeping only the Island of Vancouver and the islands near it as the diocese of Columbia. Eleven clergy were now working in this diocese, and Victoria, the Bishop's headquarters, was gradually becoming a beautiful and important city. Bishop Hills resigned owing to ill-health in 1892, and the Right Rev. W. W. Perrin is now the Bishop of Columbia, and has about twenty clergy working under him. There are about 45,000 people in this diocese, and when we remember that they are gathered from all over the world, it is not strange

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that only about a third of them belong to the Church of England. Besides Christ Church Cathedral, which Bishop Hills set up, there are five other churches in Victoria, all self-supporting. There are also two self-supporting churches at Nanaimo, but all the other mission work requires help. There are about six or eight missions on Vancouver Island, one on Mayne Island, and another on Salt Spring Island. A mission is carried on among seamen, and a work is also being done among the Chinese at Victoria. For this work we should especially pray, for would it not be a sad thing if these heathen people should come to our Christian country and walk in our streets, and yet never be told about God and our Saviour, Jesus Christ! This mission was begun in 1893, and in 1902 was put on a more systematic footing. Rev. Mr. Grundy has come from Hong Kong and his undertaken the work on Chinese lines. No women help in the teaching, out-of-door preaching is regularly carried on besides the Sunday services and meetings every week night. Very few Chinese have been baptized, but there are many enquirers, and the converts are very sincere and faithful. Money is not plentiful for this work, and the S.P.G. made their last grant for it last year. Let us pray very earnestly that our Church may not fail in her duty towards the needy souls in this diocese, and that God will specially supply the needs of the work among the miners and the mission to the Chinese of Columbia.

Notes of News from Branches.

Such good news comes from Grafton! Although some of the members live two and three miles out of town, they have good meetings, and do regular, steady work; best of all, they have reading of all the missionary information they can gather at every one of their meetings. We are glad to hear they find this department helpful.

Bowmanville branch call themselves: "The Busy Bee Society," and have done splendid work in their own parish. They are now taking up work for Fort Vermillion—making a quilt and getting dolls and Christmas gifts ready for next year, as these northern missions have to get all such supplies in during the summer. At their monthly meeting on sewing is done, but a good missionary meeting is held, which shows that they are working according to W.A. rules.

We are so glad to hear that the branch at Colborne is getting to work again.

Good news comes this month, too, from Unionville. For some time the juniors have not been having any meetings there, but are now re-organizing with a very capable superintendent, and no doubt will soon be as helpful and interested as ever.

The members of the Church of the Redeemer branch, Toronto, are sending a communion service to the new church at Wabigoon. This is the first gift from our society to the new diocese of Keewatin. The same branch have sent \$5 for the Rev. Mr. Boyd's work in China.

Children's

CUTTING A TIGER

A captive tiger had penetrated his toe considerable pain. The suffering animal proposed to cut the tiger was a full animal, and operation could not without considerable little danger. There was therefore added the compartments strong ceiling was pieces of timber, together, were placed the compartment, attached four str reached outside of

The tiger was this compartment was closed, and began to pull at drew the framework to the iron bars the tiger, howling between them. exerted all his strength an enormous effort timbers. One of risk of losing through into the struggling beast, ropes.

Then the tiger in a noose and while she was he iron bars above timbers at the base

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Children's Department.

CUTTING A TIGER'S CLAW.

A captive tiger had a claw which penetrated his toe and caused him considerable pain. It was therefore proposed to cut the claw and relieve the suffering animal.

The tiger was a fierce and powerful animal, and therefore the operation could not be performed without considerable trouble and no little danger. The following plan was therefore adopted. In one of the compartments of his cage a low strong ceiling was built, and several pieces of timber, nailed firmly together, were placed at one end of the compartment. To these were attached four strong ropes, which reached outside of the cage.

The tiger was then driven into this compartment, the sliding door was closed, and six strong men began to pull at the ropes. This drew the framework of timber close to the iron bars of the cage, with the tiger, howling with rage, wedged between them. The angry animal exerted all his strength, and with an enormous effort once broke the timbers. One of the men, at the risk of losing his arm, reached through into the cage, over the struggling beast, and fastened the ropes.

Then the tiger's leg was caught in a noose and pulled straight out, while she was held in position by iron bars above, braced in the timbers at the back of her.

While this was going on, one of the men held a board in her jaws, which she crunched as if it were a biscuit. For a time it looked as if the savage beast would prove too much for her captors, and the operation proved a failure; but the surgeon was coolly watching his chance.

When it came, he quickly removed the offending claw with a knife and pair of pincers, and the beast was set free.

HOPE ON.

(Continued.)

Quick as thought little Jack sprang forward, and snatching a loaf of bread from the basket, hid it as well as he could under his jacket, and ran away as fast as his legs could carry him. A voice seemed to say close to him, "Thou shalt not steal," and he gave one frightened glance behind him, but no one was there, and so he only quickened his steps. His pale cheeks flushed crimson with his speed, and the thought of what he had done, but he kept on saying to himself, "Never mind, Maggie will have something to eat now; the boy won't miss that one loaf."

How a Woman Paid Her Debts.

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and I'm sure no one is so hungry as we are."

At last he reached the alley where he lived, and descended the steep steps that led to the dark, damp room, which he inhabited with Maggie and their father when he was at home, but at that time he was away, and the children did not want him back again.

"Jacky, is that you?" cried a voice from the far end of the room. "How long you've been!"

"Yes, it's me, Maggie. I couldn't come home sooner."

A small, cold hand was passed over his face, and then a little trembling voice said, "How cold you are, Jacky, and so wet; have you got anything to-day?"

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WRITE THE POST-CARD TO-NIGHT.

Brampton Model School, Nov. 10, 1902. The Home Correspondence School, Toronto, Ontario.

Gentlemen:—For some time I have been a student of your school, and I feel it my duty to express to you the great pleasure the work is affording me. I am now convinced that ever that your system of instruction by correspondence is an excellent one, not only affording a means of education to those who are unable to attend schools or colleges, but also fostering and developing that spirit of self-improvement and self-reliance which is the essential mark of every progressive boy or girl, man or woman.

I especially commend your courses for their simplicity and clearness, combined with thoroughness and comprehensiveness; for their very practical, as well as their cultural and educational values, and for the efficiency, promptness and carefulness of the instructors. I think your school is to be greatly congratulated for providing such well-bound, helpful and interesting courses at such reasonable prices and at terms within reach of all who have any ambition to better their conditions in life.

No person, old or young, should hesitate to take a course such as yours, which is surely destined to make him a better man, and to better fit him to fulfil his duties with pleasure and credit both to himself and to others. By far the highest testimonial I can give you and your School is the fact that I am now taking three of your courses and would like to take more if I had the time.

Wishing you every success in your efforts to help those who are desirous of helping themselves. I remain,

Very gratefully yours, (Signed) W. F. SPARKS, Principal.

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The Home Correspondence School
Temple Building, - TORONTO

"Only a loaf," replied Jack, quickly.

"Oh! I am glad of that; I'm so hungry," and Maggie's head dropped down on her brother's shoulder, and Jack was not sorry that he had stolen the bread which was to satisfy the cravings of the only one in the whole world who cared about him. He broke a large piece off the loaf, and gave it to his little sister; but it was rather a guilty gladness which filled his heart, when he heard her say: "What nice bread! O Jack, how good it is!" When she had finished her crust, Maggie wanted to know all that he had done that day; but Jack stopped her questions by saying:

"What have you been doing?"

"Nothing," answered the child, wearily.

"Nothing at all?"

"No," and her voice sunk very low; "Jacky, you know my eyes have been getting worse and worse, and to-day I can't see at all. I crept up the steps when you were gone, and found my way to the room where Mrs. Short lives, and I asked her to give me some water to bathe my eyes; but when she looked at me, she cried out, 'Why, Maggie, you're going blind!' so I came down again then, and, O Jacky! its very, very hard."

"I don't believe you're going to be blind," said Jack, vehemently.

"Yes, Jacky, I think I am; you know mother said she never should be surprised if I lost my eyesight, and I haven't been able to see properly for a long time, and —" but tears stopped the little girl, and Jacky could not keep from crying himself.

"What seems so hard," sobbed Maggie, "is that I shan't ever be able to work again now, and father will scold me and beat me."

"He shan't," muttered Jack, and his arm was thrown around her, as if to assure her that no harm could happen to her while he was near.

"And Jack," continued the little girl, in a broken voice, "won't it be dreadful if I'm never to see the blue sky again? or the ladies in their pretty dresses? or the flowers in Mrs. Watson's shop-window? or the orange-stalls at the streets? or the peep-shows? and, O Jacky! I forgot the worst thing—never to see your face again—what shall I do?—oh, what shall I do?" and Maggie's head sunk lower and lower, and her sobs came quicker than before.

There was a long silence in the darkening room. The daylight, while it lasted, had struggled in through a window high above the children's heads; but now it was almost entirely gone, and the scanty furniture could be seen but dimly. A table, two chairs, and two small beds of straw, took up the greatest part of the room. A broken bird-cage hung near the window, but the goldfinch, which had been little Maggie's chief treasure, had died long ago; for it could not bear the change from

a bright and cheerful room to the dark, damp cellar, which its little owner was obliged to go to after her mother's death; so the bird had tried to sing, but failed; it pined for a gleam of sunshine, but

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the sunshine never came, and at last it drooped and died, and Maggie had one thing less to love in the world which had grown so dark and dreary to her of late.

Jack began to think that Maggie had gone to sleep, and he feared to remove his arm lest he

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much lumbago and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are also utterly worthless, and some are positively dangerous to health.

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should waken her. Her sobs had ceased, and her slow, regular breathing was the only sound which he heard; but at last she spoke.

"Jacky, I've been very naughty. I've been fretting and grumbling about my eyes, and quite forgetting who made them bad."

"Does God make all our troubles come, Maggie?" because, mother said He would love us; but it don't look much like it."

"Yes, Jacky, dear. He sends them; I know He does. Mother said He didn't love us the less because He sent us hard things to bear. He loved mother, and He will love us, because she asked Him to."

"But, Maggie, why don't He give us a nice house, and warm clothes, and good things to eat?"

"I don't know, Jack; but He knows quite well. Perhaps," she said doubtfully, "it is that we may be more glad when He takes us up to heaven."

"I think He gives us harder things than He gives Dick Perkins, and Tom North, and Pat Doyle."

"O Jack! those are all bad boys. I know they are, because you have told me so. I think they are worse off than we, because they don't know that God loves them, and they steal, and so they can't be happy."

"I think they are, though," replied Jack.

"I'm sure they can't be, Jack; just think how unhappy we should have been while we were eating that good bread, if we had stolen it."

Jack started, and seizing Maggie's arm tightly, he cried: "Maggie, Maggie, you didn't see me! Nobody saw me! Has anybody told you?"

"Told me what, Jacky?" asked the little girl in low, frightened tones.

"Told you that I stole it?" whispered Jack. "I didn't mean to do it; but, Maggie, while I was sitting on the steps and thinking how hungry you'd be, and that I had nothing for you, I remembered what Dick Perkins did one day; he took a lot of gingerbread off an old woman's stall when she wasn't looking, and I saw Tom North take some apples out of a boy's basket another day, so I thought if I ran after the baker's cart I might get a loaf, and so I did; but I'm sorry now that I stole it, though I'm not sorry that we've had some supper."

"O, Jacky!" said Maggie, mournfully, "how grieved mother must have been if she was looking at you."

Jack sighed; he knew that he did a great many things which would grieve his mother if she saw him.

"At I God saw you, Jacky, and it must have displeased Him. Oh! don't ever steal again; please don't," and she laid her little cheek close to his, as she said the

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words in her most beseeching tones.

"I'll try not; but, Maggie, what shall we do? we shall starve."

"No—no; God will take care of us. Do you remember mother's favourite words, 'Hope on?'" Jack remained silent for a minute or two, and then said with a firm-

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ness which was almost manly. "Hope on? yes I will, Maggie, and I'll work on too; and if ever I'm a rich man, I'll take care that no little children that I see shall ever be as cold and hungry as you and I are—I'd like to give them all warm frocks and hot bread and milk as we used to have, and good beds to sleep in. Oh, I wish I was rich!"

"And I'd like them all to know about God in heaven, and the kind Saviour, Who died for them, and will wash away their sins, and keep them from being naughty," whispered little Maggie. "Now, Jacky, let us say our prayer, and go to bed."

And so the two weary little ones knelt down, and Maggie repeated the simple form of prayer that their mother had taught them, and in which they asked their Father in heaven to take care of them, and to put His good Spirit into their hearts, that they might be made fit to live with Him above, and to take away all their sins for their Saviour's sake. They both thought of the stolen loaf when they said this, but their hearts were lighter when they got up, and their sleep was calm and peaceful, for the God of the orphans was watching over them.

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and guarding them through the long hours of that winter's night. (To be continued).

THE PLAYFULNESS OF ANIMALS.

The following incident will illustrate how animals and birds sometimes play tricks on each other. Old Towler was a large mastiff, and was kept chained up in a farmyard as a watchdog. A tame magpie used to hop about the kennel, and seemed on very good terms with the mastiff, except that he would tease him whenever he could get a chance. Sometimes the magpie would steal bits of the dog's dinner, screaming, "Towler! Towler! Towler!" all the time. Another trick he was fond of was to hop on to the farmer's walking-stick when it was given to the dog to carry. The dog would hold the stick in his mouth as long as he could, then suddenly allow it to fall, seeming to enjoy the scream of the magpie, and the flutter of its wings as the bird fell to the ground. Though the bird was such a tease the mastiff always kept his temper, and never made an attempt to harm his bird-companion in any way.

LOCAL NOTICE.

The Rev. Dr. Withrow's Programme of Personally Conducted Travel in Europe, advertised on another page, is a handsomely illustrated pamphlet. Will be sent on application.

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THE ELEPHANTS SAW THE JOKE.

We had eight elephants in our establishment, says a writer, and one day I decided to pay them a visit and give them some oranges, of which they were very fond.

The moment I reached the door of the stable in which they were kept, the whole herd scented the fruit and set up a loud trumpeting to show their pleasure. The stable was narrow, and I had only just room to pass along in front of the huge creatures, as I gave each of them an orange. Three times I went along the line, and when I reached the end for the third time, I found that I had brought with me twenty-five oranges—three each and one over. What was I to do with the remaining orange? If I gave it to any one of them, and did not at once give one to the next, I knew that I should receive a stirring reminder from the trunk of the animal which thought he had been defrauded.

I saw that every elephant in the herd had its greedy eyes fixed on the solitary orange, yet it was as much as my life was worth to give it to any of them. How to get back to the door at which I had entered was a problem I was trying to solve, when a bright idea struck me. Holding up the orange so that all could see it, I quietly peeled it, and sucked it myself.

I never enjoyed anything more in my life than the sight of those animals, for they seemed to enter thoroughly into the humour of the thing. They nudged each other and shook their ponderous sides, as I passed safely out eating the last orange.

Very Few People

Are Free From Some Form of Indigestion.

Very few people are free from some form of indigestion, but scarcely two will have the same symptoms.

Some suffer most directly after eating, bloating from gas in stomach and bowels, others have heart-burn or sour risings, still others have palpitation of heart, headaches, sleeplessness, pains in chest and under shoulder blades, some have extreme nervousness, as in nervous dyspepsia.

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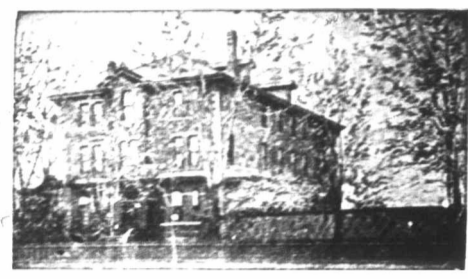
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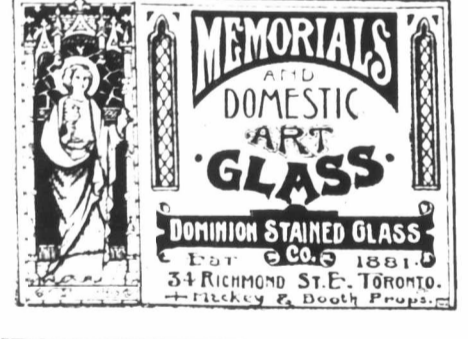
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