

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27]

TORONTO, CANADA, THURSDAY, NOVEMBER 21, 1901.

[No. 45.

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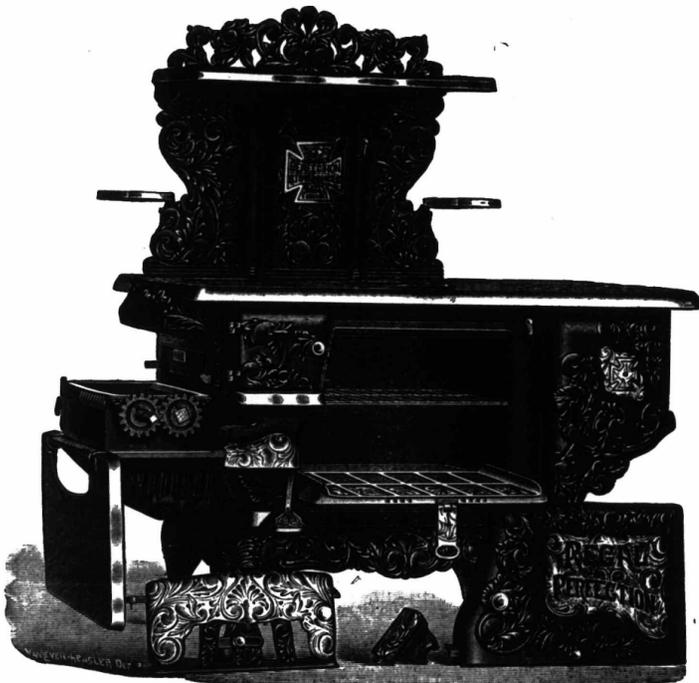
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TORONTO, THURSDAY, NOVEMBER 21, 1901.

Subscription, - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 15 CENTS
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ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

LESSON FOR SUNDAYS AND HOLY DAYS.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Morning—Eccles. XI. and XII.; James III.,
Evening—Haggai II. to 10, or Mal. III. & IV.; John VIII., 31.

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

ADVENT SUNDAY.

Holy Communion: 203, 310, 313, 314.
Processional: 46, 49, 217, 268.
Offertory: 51, 52, 205, 362.
Children's Hymns: 281, 335, 343, 345.
General Hymns: 48, 50, 53, 477.

TWENTY-FIFTH SUNDAY AFTER TRINITY

Holy Communion: 173, 197, 321, 324.
Processional: 189, 215, 219, 239.
Offertory: 174, 184, 203, 207.
Children's Hymns: 334, 337, 339, 340.
General Hymns: 275, 296, 359, 379.

Thanksgiving.

It is very generally felt that with Civic Holidays, and Labour Day, the latter part of the year is quite well enough supplied with days of rest from ordinary work, and also that the King's Birthday should sufficiently emphasize our thanksgiving. A separate day at the end of November is too late for the greater portion of Canada, the weather is generally broken; it is in Advent, and near Christmas.

The King's English.

We have had an outbreak of fault-finding of the common pronunciation of our mother tongue. These criticisms are very desirable,

our people cannot talk too correctly. But it is idle to suppose that however grammatically correct our language may be, local accent and mannerisms will not spring up. What is more important is that the language used should be clean and pure, and that the words of our mouths and the meditations of our hearts should be acceptable in God's sight. It was a dreadful thing to read that Lord Roberts had to assure a deputation that the language of the young soldiers and recruits was the most offensive of all the rank and file. If so, the parents and teachers must be to blame, but we fancy the reason is partly owing to the desire of the young to swagger and to put on airs, unfortunately, very undesirable ones.

Drumtochty.

We at first thought that this was a pen name given by Ian MacLaren to the scene of his fiction. But it is not so. Drumtochty is, we gather, a parish in the east of Scotland, in that portion where the Scottish Episcopal Church has always remained the Church of the people. The church itself is dedicated to St. Palladius, and the Church Council has been repeatedly appealed to, to aid this poor and struggling parish. Were its needs generally known, the admirers of the Bonnie Brier Bush, and they are world-wide, would surely contribute to secure the church from financial distress.

Algoma.

We make a point of doing all we can to keep our missionary diocese before our readers. We have just received the Algoma Missionary News, with the same story of endeavour, of disappointment and encouragement. The Bishop visited the Temiscamingue district in September; the rich, heavy clay, however good for farming, makes in wet weather, rough bush roads, very hard travelling. The writer, in speaking of his visit, remarks: How few of our people seem to be left; and yet he says how easy, with our Prayer-Book before them, for isolated families to have service among themselves. The father of such a family in his own household to begin with; then with the addition of his neighbours as the country settles, might readily and profitably conduct church service weekly, until at length a clergyman duly accredited arrives upon the scene. All that is needed is right spirit." Algoma's Grievous Needs.—Under this heading three classes of workers are pleaded for to assist the diocese. First, one or two young men, if possible, clergymen, able to speak the Ojibway language, and willing and glad to give themselves, for a time at least, to Indian work. Second, one or two unmarried priests, able bodied, used to out-door life, and not afraid of new settlements; above all, men of missionary ardour, and eager to do God's work, to labour in the diocese for a few years at

least. Third, two or three devout students or laymen to work under the clergy, as catechists in new and remote regions, or in places adjoining old mission centres. Where are the men?

Restoration or Destruction.

The publication of a history of the Cathedral (Christ Church), in Dublin, has again drawn attention to the results of mistaken restoration. This fabric was restored by the leading architect, Mr. Street, who, among other things, introduced Caen stone dressings for the doors, windows, etc. The Dublin climate has already given these dressings the look of extreme decayed antiquity. The changes which he made are not all improvements, but the hardest thing of all is that the ancient monuments originally placed in the cathedral are now stored away in the crypt. They have been treated much in the spirit of Mr. Street's reply to a question as to what should be done with them: "Break them up for concrete," is his reported answer. There is still room for an intelligent and reverend old mortality, notwithstanding our boasted enlightenment.

Visitation and Preaching.

The Archbishop of Dublin deems that more attention should be given these duties. His Grace said, the deepest roots of a clergyman's usefulness and influence are not struck in the pulpit or on the platform, but in pastoral visitation of the homes of the people. There is a tendency in these days to minimize the importance of the sermon as a means of instruction and awakening. Too much is, perhaps, taken for granted by modern preachers. Evidence is not wanting that the adult population need definite instruction in the fundamental truths of the Christian Faith. To teach the same thing over and over again is not grievous to the shepherds, and for the sheep it is safe.

The Liverpool Cathedral.

The diocese of Liverpool has so far proceeded towards the erection of a cathedral, that a site has been determined on, and plans asked for from architects of work done by them with a view to selecting two or more to prepare plans for the proposed edifice. It has also been decided that the Gothic style of architecture shall be adopted, as most suggestive of reverence, and suitable for Divine worship. This view is being contested by some, who think that a building of more modern style, and more adapted to present day needs could be built, which would be equally effective, and perhaps more useful. The cathedral, as having a recognized place in the Anglican system, is no longer in doubt in the Anglican Communion. For three hundred years after the Reformation, there had not been a single cathedral erected in England, if we except St. Paul's, which took

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place of one which was burned. It had occupied the site for many previous centuries. It is in our own day only that an advance has been made in this direction. In England, we have the new cathedral of Truro, and now that of Liverpool, while similar undertakings are under way at New York and Cape Town.

DIOCESE OF CALGARY.

By the Bishop of Calgary.

The diocese of Calgary was constituted in 1888, when the Archbishop of Canterbury, then Primate of the Province of Rupert's Land, gave effect to the action of the Provincial Synod, taken the year before, and appointed the Bishop of Saskatchewan Bishop also of this new See. The diocese includes the whole of the provisional district of Alberta, on the eastern slope of the Rocky Mountains, with the exception of a narrow strip along its northern boundary, which was given to Athabasca, to enable the Bishop of that diocese to have Athabasca Landing, where he resides within his diocese. Its area is nearly 100,000 square miles. The first meeting of Synod was held in 1889, when it had ten priests and one deacon. There have been six meetings in all; and at the last, held in September, 1900, a canon, dealing with the election of its Bishop was adopted, the diocese having, under the constitution of the Provincial Synod, attained to this status, inasmuch as it has six clergy, who are entirely supported by the congregations to whom they minister. In 1892, formal measures were taken for raising the Bishopric Endowment Fund. An earlier beginning was not made, because the Episcopal Endowment Fund for the diocese of Qu'Appelle stood in the way; and an understanding had been come to by the Bishops that Calgary's fund should not be sought for, till Qu'Appelle was completed! When he set about the raising of the Calgary fund, the Bishop bound himself to use no part of the interest of that fund, but to allow it to be added to the principal till the total sum required had been raised. Subsequently, the Synod of the diocese of Saskatchewan agreed to content itself with a minimum endowment of £12,000, and to give £3,240 to the Bishopric Endowment Fund of Calgary, so soon as the sum of £8,760 were secured. Thus the aim is to make each fund £12,000. This has now practically come about, and as the Bishop has always, if permitted to see the completion of the arrangement for two Bishops, intended to retain Calgary, because he has had the privilege of organizing it; his resignation of the oversight of Saskatchewan will take place as soon as all the financial arrangements for the support of the Bishop of each diocese are completed. For some years there has been a rush of immigration to this part of the Canadian North-West; Alberta now has the largest population of any district in the North-West, and it is evident that the rush will be still greater. The city of Calgary, as well as all the towns in the district, is growing rapidly, while settlements are extending

in all directions. It is very evident that Church work is far behind. In its memorial to S.P.G. last spring, the Executive Committee, speaking at length of the needs of the diocese, said: "The increase in population has created an urgent need for resident clergymen at Ponoka, and at Olds, on the Calgary and Edmonton railway; at Cardston, in the southern part of the diocese, where there is a large aggressive Mormon population; and where in consequence of the completion of an immense scheme of irrigation, the population may be expected to increase rapidly; at Blairmore, on the Crow's Nest Pass Railway, where immense coal mines are being worked, and railway connection with the United States is all but assured (Blairmore is west of Bincher Creek), and at Vjerria on the north bank of the Saskatchewan river. Each of these places would be the centre of a large mission, which would very soon call for further division. In addition to these proposed missions, there are so many small settlements and isolated ranches in the deanery of Calgary, beyond the reach of our present staff, where almost nothing has, as yet, been done, that a travelling missionary ought at once to be provided." Not only are most of these localities still uncared for, but other districts must be added, if our wants are to be written up to date. Indeed, the present number of clergy should at once be increased by at least twelve, and afterwards there should be a steady annual increase, if the Church is to hold her own and expand, as she should, in this rapidly growing diocese. Humanly speaking, the great obstacle in the way of advancement, adequate to the circumstances, is the want of funds. The only Endowment Fund the diocese possesses, apart from its Bishopric Fund, is one amounting to \$620, a bequest of the late Colonel Summer, of Carleton Place, Ont., who gave a similar sum to Saskatchewan. The self-supporting parishes having been pressed into that position, almost before they were financially strong enough for it, are not able to do much more than provide for their own wants; S.P.G. is withdrawing ten per cent. of its block grant every year, yet out of that grant, which for 1902 amounts to £483, £100 has to be each year to a retired clergyman, although on the other hand it is giving £150 per annum for new work, and C. and C.E.S. now gives us £225 per annum, which is equally divided among three clergymen. The diocese has no missionary association in England, such as Qu'Appelle has. The stipends of those clergy, who are working among settlers, do not average \$600 per annum. Each of them receives a grant averaging about \$300 per annum, and the balance of income is supplied from the offerings of those to whom they minister. In several instances, there is no parsonage, and in all cases the district covered is large. Small as the stipend in most cases is, the clergy do not complain, and I do not think there will be very great difficulty in obtaining workers of the right sort, as there is a fascination about the work, in this new and very attractive part of Canada, and the prospect of working up a

parish or group of parishes to a position of self-support is very bright. But we shall be badly left behind if the Church in England and in Eastern Canada does not adequately respond to our cry for help. We want about \$5,000 a year for some years, in addition to all we can do for ourselves. No man really worth having ought to have to start a new mission with less than \$400 per annum, together with such help (at first, in the nature of things, it must be small), as his flock can give him. Cannot the Church at large contrive to give us annually, for a time, the help named? Are there not many congregations in Eastern Canada and in England who would be willing to start a new mission here by giving \$400 per annum to it, and perhaps in some cases finding, or indicating, the man they want to be their representative. What a drawing together of the East and the West would a few such efforts bring about! We have never yet had anything like an adequate response to the appeals we have been making. Who will start one? And who among the wealthy Churchmen and Churchwomen of Eastern Canada, much of whose wealth has grown by the development of Manitoba and the North West Territories, will, by liberal donations and bequests, add to the little nest egg dear Colonel Summer gave us, and thereby enable us speedily to claim an offer of £500 for the general clergy endowment funds of the two dioceses, £250 for each diocese, offered by S.P.G. last May, to meet an equal sum raised before December, 1904? There is no time now to speak of the deeply interesting work of evangelizing the Blackfoot, Blood, Peigan, and Sarcee Indians of the diocese, now going on, towards which Churchmen in Eastern Canada, in their various W.A.'s, by their prayers, their labours, and their alms, have given so much. It must be dealt with separately.

LAY INTEREST IN CHURCH COUNCILS.

A question, which has been practically settled, not only by legislation, but also by a valuable and profitable experience in the American and Colonial churches, is that of representation of the laity in the Synods and representative institutions of the Church. The constitutions of these bodies are carefully safeguarded, as to the rights of each man, episcopal, clerical and lay, of which they are composed, and the result of long experience is to prove that the several elements do not conflict ordinarily, but harmonize in a remarkable degree, and that on most subjects after discussion and conference, a great degree of unanimity is attained. To lessen, or in any way weaken, the influence of the laity in these councils would be a retrograde step, and any attempt to do so would be as much opposed by the bishops and clergy, as it would be by the laity themselves. The value of the attendance and counsel of our leading laymen, in all our councils and deliberations, cannot be overestimated. The laity have been found, as a rule, to be conservative in Church legislation, they often impart a

broader tone to the debates, their business experience is most valuable, and they gain an interest and an insight into the principles and practical working of the Church, which they could not obtain in any other way, and which is most useful in removing misconceptions from the minds of, and imparting confidence to, the laity generally. Then things are fully understood and appreciated in those churches where lay representation has long been in operation, but in the Mother Church of England they are not so plain, and she moves slowly and timidly towards the goal, which her children abroad have long since reached. The Guardian, in a recent number, under the heading of Diocesan Conferences, says: "The projects for Church reform, that is to say for the alteration and improvement of the legislative machinery of the Church, which are before the world, rest upon the assumption that a complete chain of representative institutions can be constituted, in each of which the laity shall have full share and may be expected to take full interest." The writer then complains that the attendance and interest of the laity in diocesan conferences in which they are fully represented, is not what might have been expected, and that the Lincoln Conference was attended by less than one-third of the 150 elected lay members, and that only half a dozen addressed the meeting. It adds: "The complaint is very general that the lay element is poorly represented." It seeks to account for the small attendance and interest by the fact that these conferences do not deal practically with the affairs of the Church, and that laymen have neither time nor inclination for debating purely academical subjects, which have no bearing on the practical affairs of life. The Guardian need not be too much discouraged over the state of affairs it bewails, nor is the fact that the subjects discussed are too academic and unpractical the real reason, for in Synods, where the discussions and legislation are practical, and where they are seized with full power to act for the Church, the same lack of lay attendance is marked and deplored. In a large Canadian diocese, the question of non-attendance of the laity was the subject of a special report by a special committee, which reported as follows: "Your committee finds that for the last ten years more than half the lay delegates are absent from every Synod, and that the number of delegates attending is decreasing every year, the last Synod showing 82 present, 202 absent." The reasons assigned for this were the time spent and expense incurred, and also the fact that a large proportion of the work of the Synod is of a legislative and somewhat technical character, and therefore of no great interest to the average man. It is doubtful if our Synods, either here or in England, will attract a large attendance of laymen, but it will attract a number of them, men of legal or business capacity, or of large religious and philanthropic instincts, who will represent their brethren generally, and thus allay the suspicions and lack of confidence which would excite the lay mind were these Synods wholly composed of clerical

representatives. We do not wonder at, nor do we regret very much the small attendance of lay representatives, for whilst it would have an educative effect upon them, yet the result desired is attained just as much by the attendance of a select and specially qualified number of laymen, as it would be by a larger number of those less interested and less qualified to discharge the duties pertaining to members of a Church parliament.

BROTHERHOOD OF ST. ANDREW

Toronto Local Assembly.—The first fall meeting was held in St. James' schoolhouse on the evening of Tuesday, November 5th. The question for the evening, "What does your Chapter intend to do during the coming winter?" was answered by the representatives of about twelve Chapters, and though the short addresses were given largely by men unaccustomed to public speaking, still the general effect upon a listener must have been one of encouragement and one of certainty that the Brotherhood Chapters in Toronto are making very real and determined efforts to aid in the extension of Christ's Kingdom amongst young men by the impact of their lives and influence upon those with whom they are brought in contact or can reach. Two Junior Chapters were represented and other Chapters spoke of tackling the question of Junior Chapters in the near future. Meantime, the aggressive report of work actually being done by St. Stephen's Juniors was enough to justify the formation of Junior Chapters in almost any good sized parish. The indications are that hospital work, visiting of students and the record of newcomers to the various parishes, Brotherhood Bible classes, the visiting of young men in their homes, and the "general hammering away at the old A. B. C. of Brotherhood work" (as one representative put it), will all show development in the future. A noteworthy matter should also be the banding together of Brotherhood men in Trinity College for mutual counsel and devotion, whilst they will associate themselves for active work with the various Chapters in their vicinity, perhaps other colleges will follow their lead. The results of these reports were discussed at some length by Mr. N. F. Davidson and Canon Welch, the latter recalling that two months after his arrival in Canada, he had been called upon to address the Ontario Convention of the Brotherhood in the fall of 1895, that he had there stated that in his short experience with the Canadian Church, he had seen nothing which filled him with more hopefulness than the Brotherhood of St. Andrew, and that after six years of experience as Provost in Trinity College, and now as rector of our largest Church in Canada, his opinion remains unchanged. The meeting also listened with great interest to an address from the Rev. Professor Jenks, of Trinity College, formerly of Nashotah. He thought that two great tendencies of the Anglo-Saxon race which most affected the religion of men, were: (1) The tendency of men, especially young men, to think that they had, without divine assistance, the power within them to mould their lives for the better whenever they might so choose. This had especially struck him in his early pastoral experience in a large railroad town in the United States. Such over self-confidence was wrongfully assumed to be a manly self-reliance. The second tendency was described as an instinctive suspicion of anything which pretended to bring God into very close relationship with the individual; e.g., prayer and the sacraments. These tendencies the Brotherhood man can best meet by bravely pointing out that for his own part he cannot and could not get along without relying upon the daily and weekly helps of religion, especially those connected with prayer, Divine worship and the sacraments of the Church. The Rev. H. C. Dixon also spoke of the usefulness of watching the present and hewing

to a straight course, rather than finding fault with the past or painting the future in too glowing colours. The Brotherhood man should feel his life affected by the obligation to work, to watch and to wait for the coming of the Lord. The meeting broke up with every expression of hopefulness for the future.

The Churchwoman.

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

FIVE MINUTE PAPER No. 7.

A paper by Mrs. Kuhring, Toronto, read at the Triennial meeting, 1901.—Work Among Our Girls.—To have a flourishing Branch of the Girl's Auxiliary a growing membership is needed, a good average attendance at meetings, faithful work, and a steady contribution to the funds. These good things are the natural fruit and results of enthusiasm, energy and zeal in the cause of missions; no W.A. branch can be successful without them, and because these attributes belong naturally to youth, all the more must they pervade and invigorate a successful branch of the Girl's Auxiliary. We cannot expect that any branch is likely to be made up of members all filled with these qualities; that would not be desirable, for there would be no room for growth; but this must be the object we have in view. Take the ordinary branch, we find a number of girls who come together for varied reasons, all of them ready to be interested in the society, and glad to have a meeting of their own; very many also pleased to have a definite practical share in the work of the Church, and some of them deeply alive to the responsibility of the individual Christian to the people who "sit in darkness." There are great possibilities in these girls, in relation to each other, in relation to the society, to the parish, and to missionary work abroad. Then there is the organizer, superintendent or leader, so much is in her hands that one might be tempted to say all depends upon her qualifications, if one did not know that she is only an instrument, and God at times uses very weak ones to accomplish great things—but the nearer she comes to the ideal the easier will be her task. The leader needs a great deal of faith—faith in the girls, faith in the work, faith in God. First, faith in the girls—The first thing to impress on our members is that the aim of the society is not one of social enjoyment and entertainment, the meetings are not held to give them a good time, and draw them together, but to enable them to give a helping hand in the glorious missionary work of the Church in which their help is needed. They will have pleasant times and will be drawn nearer together, but if this is our aim one soon finds that pleasures and entertainments elsewhere are quite as attractive, and more so than those we can offer. Workers sometimes say they do not believe in preaching to the girls all the time, but it is an undoubted fact that when girls join a missionary society, they expect to hear and learn about missions, and they are disappointed at heart, if they find the objects of the society are not the chief objects of the meetings. As they come to learn a little about missions and feel that the Church needs and values their help, they will take a firm grasp of the society and feel it is their own; and when that occurs the work of the branch runs easily, and the burden of the leader becomes lighter and lighter. They will seek out new members, watch the attendance, and keep track of subscriptions. Let them have all the responsibility possible, reserving only the position of leader and chief adviser. Let them see we expect great things of them, and speak to them as already interested, letting them

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see that we believe they will respond to any calls that are made upon them. Most of them have had a little, and some a great deal of teaching, and in the hearts of most girls there is a very great deal to appeal to. Instead of being disappointed, one is constantly surprised by the amount of time, money, effort and self-denial with which our girls will respond. Then very carefully we want to make them feel their responsibility to the vacant post in the mission fields, especially those of our own land, where brave women are struggling and fainting under burdens God never intended them to bear, and for which the Church alone is responsible. When a call for a teacher or helper comes through the "Leaflet" we should keep our girls praying and watching about it, and expecting that some Auxiliary woman or girl is going to step forward, and offer her services with or without remuneration for a short or long period, according to her circumstances. We must have faith in the work, that in itself there is enough to keep together and interest a number of active, intelligent girls without introducing outside interests and ideas. That is, the meetings should be entirely given up to missionary talks, sewing and reading, and the conversation, which should be as general as possible, ought to be guided in the same direction. If we have faith in our work, we will not doubt that there is enough in it to fill every meeting with the deepest interest, and if interest flags, we will blame ourselves and not the work. Study more and seek further—for knowledge that will indeed not only give us power, but will undoubtedly arouse enthusiasm, and give impetus to our work. Then we must have faith in God, knowing and believing that as this is His work He will supply needs and strengthen weak places. We must keep before our girls our dependence upon God for everything; commend to their daily prayers the missionaries they read about, their special needs, and the many open doors the "Leaflet" brings before us. We must not do this at monthly meetings only, but at weekly meetings also. If at no other time just before the prayer with which every meeting should close. Workers among girls must give to them love, sympathy and patience, trying to feel as one of themselves, love them individually; sympathize with individual peculiarities and difficulties, and be patient with the flighty, irresponsible, noisy ones; very often they have the tenderest feelings and may be lost to the society by a hasty word. The dignity of a girls' branch demands an age limit to its membership. Older girls will not join a branch, or will be crowded out, if members too young are admitted. We must not forget we receive the privileges of seniors from the mother society, this we must live up to. In a parish where no junior branch exists, and the older girls are willing to admit younger ones to the meetings, it may be well to do so, perhaps as associate members—but it would not be reasonable that they should have the voting privileges of the older members. For working a branch the experience of the writer is that the more officers we have the better: Let as many girls as possible share the work of the executive, besides the president, vice-presidents, two secretaries and treasurer. Have a Dorcas secretary, with two helpers to buy and cut out materials, to give out and collect the sewing, and go about during the sewing meeting, giving directions. While this is good for the girls and a help to the president, it also promotes sociability and friendliness. This idea may be carried further with advantage by having two assistants for the treasurer, a pledge secretary who goes about among the members collecting the monthly pledges of five or ten cents, and a box secretary where mite boxes are used, she receives, opens and gives out the boxes at the monthly meetings. Then there is the visiting committee who call on absentees and report cases of illness. All these officers read reports at the monthly meetings which should be as businesslike as possible. We want our meetings to be attractive without making this point of too much import-

ance. My experience leads me to think that the preparing and enjoying together a cup of tea and some cake at the close of the meeting gives a sociable touch which is very helpful, it is a small expense and by two girls becoming responsible for the cake in turn can be managed without much trouble. As little money as possible should be spent in materials. Many branches depend largely upon rolls of pieces, often sent in quantities by members and friends, and from which can be made rugs, cushions, quilts, caps, hoods, hospital shoes and a variety of small articles according to the size and value of pieces. While it is encouraging to hear of the wonderful help bales sent from the Auxiliary are to missionaries, and while discussions about the sewing are helpful in breaking up stiffness and shyness, we must be careful not to let the sewing or mere benevolence take the place of our real aim, but remember that by the sewing we are with the missionary helping to spread Christ's Kingdom, and in this as in all our work, our society only exists to "aid and encourage missionaries," that His way may be known upon earth. Never let us lower our standard, and the higher we hold it the more faithful and enthusiastic will our girls become, the more will they rejoice in the privilege of membership, and they will more and more grow to look upon their meetings, not only as times of pleasant, interesting enjoyment, but as opportunities for giving and receiving blessings which they cannot afford to miss. Thus only will our Girls' Auxiliary attain its proper dignity and helpfulness, and only thus can we claim the fulfilment of the promises made by the great Head of the Church to those who strive to carry out the work He longs to see accomplished. The nearer we bring our girls to Him the more will their eyes be opened to the need of unflinching, faithful service, and the more helpful will they become to the society, to each other, and to the great cause of missions. That our daughters may be as the polished corners of the temple.

FOR THE CHINA AND INDIA FAMINE SUFFERERS.

With grateful thanks I acknowledge the following contributions: English Church Bookroom box, \$2.13; Ruth Hill, Goodwood, \$1; B. B., Toronto, \$4; For Christ's Sake, for India, \$1; Anon., Ottawa, \$1; Mrs. W. A. Hamilton, Collingwood, \$5; Rev. G. Warren, Lakefield, 50c.; M.E.L., Brantford, for India, \$1; Mrs. Ash, Eglinton, \$2; Mrs. P. J. Bousted, O'Hara avenue, for India, \$15; May Ross, Barrie, \$1; collecting box from Miss Cole, 55c.; Beatrice E. Gwatkin, Toronto, 50c.; E. N., for India, \$1; Alice M. Thacker, \$2; Rev. F. B. Robinson, Prescott, \$3; Friend, Brighton, for India, \$1.50; Anon., \$2; M.E.C., Toronto, \$2; collected by Mrs. W. E. Squire, \$1.05; Mrs. Denton, Major street, \$10; E.A., Toronto, \$5; from Sunday school of St. Mary's church, Dovercourt, per Mrs. Hart, \$5; A Churchman, R.L.C., Montreal, 25c. It is very gratifying to find the children in our Sunday schools taking a share in this work. I hope many more will do so. I wish more of our churches would take up offerings on their behalf. The distress is still great in some parts of China. The districts through which the Yellow River flows have been inundated and this caused the great destitution referred to in our daily papers of 26th October, telling us that 600,000 persons in the province of An-hui, and 300,000 persons in the province of Kiang-Su are on the verge of starvation, and the famine is spreading. The available funds are insignificant. A committee of the consuls is being formed to aid the sufferers. How heartily do we wish success to their efforts, and may I again plead for these starving people. A friend when giving me her generous subscription for the sufferers said, "I think we should pinch and do with as few luxuries as we can that we may send more to these poor starving people,"

then she added, "you know how we feel when we are hungry, and think of these people day after day feeling the pangs of hunger," then she said, referring to her own contribution, "you know for whose sake I do it." Let us all imitate her loving self sacrifice, let us give, and let us love to give, and let us do all we can to win friends for them, and interest even the little children on their behalf. We may rely upon a blessing and be assured "our labours shall not be in vain in the Lord." Perhaps as the secretary from the New York Christian Herald said in his reply to my letter, "all this suffering may be God's way of opening the country to Christianity and civilization, the true civilization which only comes with the knowledge of Christ." Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—Mr. George T. Bryant, lay evangelist, has resigned his position. Mr. Bryant has been an earnest and faithful worker, and has proved most successful in his ministrations. He has done splendid service, especially as an open-air speaker, and at the temperance meetings. His Sunday evening addresses have been most stimulating and helpful. He has won for himself the affectionate esteem of the people amongst whom he laboured. Mr. Bryant was in poor health for several months, but is now better. He has very lately entered upon a new sphere of work.

FREDERICTON.

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

East Florenceville.—Church of the Good Shepherd. On Sunday, November 3rd, the Bishop of the diocese consecrated this church. The church is fully equipped with all requisites for the proper performance of Divine service, and was filled to the doors upon this occasion, the weather being most beautiful. The sanctuary is covered with beautiful Brussels carpet, a strip of which is laid to the top of the chancel window. The centre light of the east window is in memory of Canon and Mrs. Lee, of Fredericton, the father and mother of J. R. Tomkins, of East Florenceville. The two lights on either side the centre are memorials, one in memory of Samuel J. Tomkins, the other in memory of Albert Brittain. One little window in the chancel has been paid for by the mite fund of the little children of the church. Two beautiful windows in the rear have been given, one by Jas. W. Boyer, in memory of his daughter, Ada, and the other by John L. Saunders, in memory of his two sons. Rarely has a church been so complete in all respects at the time of consecration; and rarely, if ever, has a church been built so quickly and well without seeking outside help. This is mainly due to the energy of the missionary, the Rev. E. W. Simonson, whose praise is in all the churches. On Sunday afternoon, the Bishop drove over to Greenfield, where in the Church of St. Barnabas he held confirmation, and seventeen were confirmed, eight males and nine females. In the evening His Lordship held confirmation in the new church. At this service every available nook and cranny of the church was filled to overflowing. The bell tower and the vestry, which both open into the chancel, were crowded; there were more than 300 present. The Rev. E. W. Simonson, who had also prepared and presented the candidates at Greenfield, presented eleven candidates. Most excellent work is being done in this mission by the Rev. E. W. Simonson, who has

been in the parish a little over a year, and has built a church and presented thirty for confirmation. On Monday, the Bishop drove to Bristol and confirmed one very old man, and then took the train and went to Woodstock, for confirmation. Here in St. Luke's church eighteen were presented for confirmation by Archdeacon Neales.

Bathurst.—A very interesting and profitable meeting was held in this town on November 5th and 6th. All the members of the rural deanery, with the exception of two, were present. The Holy Communion was celebrated on Tuesday morning, at 8 o'clock, by the Rural Dean, assisted by the Rev. W. J. Wilkinson. The chapter met at 10 o'clock. The Rural Dean, on behalf of the chapter, extended a hearty welcome to the two new members, the Revs. C. H. Fullerton and T. H. Cuthbert, to which they both replied in fitting terms. As the Rev. T. W. Street, rector of the parish, had been called away that morning to a distant part of his extensive mission, which embraces the whole county of Gloucester, it was resolved to suspend the order of business, and take up the New Testament chapter the first thing the following day. The Rev. J. Spencer read a paper bearing on clerical work, which was discussed for some time by those present. In reply to a communication received from the Rev. John de Soyres, it was unanimously resolved to adopt the scheme of the society of Sacred study, approved by the Lord Bishop of the diocese. On Wednesday morning the appointed chapter in the New Testament was read in the original, after which the Rev. F. W. Street read a learned and carefully prepared paper on "The Power of Imagination, as Contrasted with the Power of Faith." The next meeting will (D.V.), be held at Newcastle, on January 21st, 1902. On Tuesday afternoon a meeting of the Sunday School Teachers' Association was held. Several teachers were present, in addition to the clergy. Encouraging reports were made from many of the Sunday schools in the rural deanery. Several interesting questions, bearing on Sunday school work, were asked and discussed by those present. Mrs. Romerill, Mrs. Spencer and Mrs. Ellis were elected vice-presidents, and the Rev. G. L. Freebern was re-elected secretary-treasurer. In addition to the Corporate Communion, already mentioned, the Holy Communion was celebrated on Wednesday morning by the Rev. J. Spencer, assisted by the Rev. G. L. Freebern. On Tuesday evening, service was held in St. George's church. The prayers were said by the Rev. W. J. Wilkinson; the lessons were read by the Revs. J. Spencer and G. L. Freebern, and interesting and instructive addresses were given by the Rev. T. H. Cuthbert and Canon Forsyth. On Wednesday evening, the rural-decanal service was held. The service, which was Tallis' Festival Evensong, was sung by the Rev. T. W. Street; the lessons were read by the Revs. J. Spencer and W. J. Wilkinson, and the Rev. C. H. Fullerton, rector of Dalhousie, preached a striking and appropriate sermon. The singing by the choir at all the services was good, and at the rural-decanal service an anthem was sung. During their stay at Bathurst, the clergy were hospitably entertained by the rector and Church people there. The mission of Bathurst comprises at present the whole county of Gloucester. The Rev. G. R. E. McDonald, who had assisted the present rector since January, 1900, was removed about two months ago to another parish. It seems a great pity that this excellent work in the outlying districts should be allowed to fall back for want of someone to carry it on, on the same lines as he did. Is there not some one, who reads this, who will offer himself for the work? If there is let him write at once to the Rev. T. W. Street, Bathurst, or to the Bishop of the diocese. Fair remuneration will be given to the right kind of man. There is plenty of work for three clergymen in this mission, and yet it is attempted to be worked single-handed by the present rector, who, although he is doing splendid work, is not quite able to do the work of three men.

Campbellton.—The Lord Bishop of the diocese visited this parish on October 26th and 27th. He administered the apostolic rite of confirmation at the church at Dawsonville, parish of Addington, on Sunday morning, 27th October, to 14 persons. A celebration of the Holy Communion followed. The same evening, His Lordship confirmed 16 at the church at Campbellton. The Bishop's addresses at each service were most earnest and practical.

Dalhousie.—The Bishop confirmed 15 candidates at Dalhousie on October 28th last. The Sunday-school house, begun by the Rev. H. B. Morris, has been finished since the present rector took charge of the parish. A new organ and a handsome donation were given by the Rev. H. B. Morris and Mrs. Morris, who now reside at Fredericton.

QUEBEC.

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

Quebec.—Sunday, November 24th—Preach, St. Matthew's church, 10.30 a.m., and assist at Cathedral at Evensong, 7 p.m. Thursday, November 28th—(Thanksgiving Day)—Assist at Thanksgiving Day services at Cathedral, and at St. Matthew's, Quebec. Friday, November 29th—Attend meeting of Protestant Committee of the Council of Education. Saturday, November 30th—Travel to Fitch Bay.

St. Matthew's.—The Rev. Harold F. Hamilton, M.A., of Christ Church, Oxford, a son of the Lord Bishop of Ottawa, was advanced to the priesthood by the Bishop of the diocese on Sunday, October 13th. On the same day the Bishop consecrated the beautiful new chancel, which has been erected by the Hamilton family, as a memorial of the late Robert Hamilton, D.C.L., and also a new organ chamber erected by the members of the congregation of this church, as their memorial to their late friend and fellow-worker. The Ven. the Archdeacon of Quebec preached the ordination sermon from Colossians, iv., 14.

A stated meeting of the Central Board was held in the Cathedral Hall, on 15th of October, the Lord Bishop in the chair. The report of the Finance Committee, submitted by the secretary, made mention of six applications for grants in aid of the erection of new churches, parsonages, outfits, etc. The consideration of these petitions the Board was reluctantly compelled to postpone, because of the exhausted state of the general fund reported by the treasurer. This unhappy condition, coupled with the fact that our grants in aid of the education of the children of the clergy, made in June last, could only be made for six months, led to the strongly expressed hope that when our autumn collections were being made throughout the diocese, the general fund would receive a more generous support than hitherto. The treasurer submitted his report, in part having reference to the King bequest. A resolution was passed touching Bishop's College interest in the same. The secretary presented applications from five clergymen desiring to qualify for participation in the benefits of the pension funds of the society; he was instructed to direct them to certain named medical men for examination. The Rev. F. G. Vial, was accepted as physically qualified. The Board was asked to accept three named teachers for schools aided by the society on the Gaspé Coast; consent was given provided the usual conditions governing these grants were complied with. A letter was read from the Rev. G. P. Pye, of Labrador, informing the society that the Mission House, at Mutton Bay, was completed, and that the society's conditionally promised grant would free the building from debt. The treasurer was instructed to pay the amount. The report of a committee on the Pension Fund, presented to the Board in June last, was referred back to the

same committee for reconsideration in the light of fresh information and material.

Ste. Ursule.—The church here, which several years ago was erected, at his own expense, by the late Mr. T. H. Dunn, of the city of Quebec, was consecrated by the Bishop of the diocese on Monday, October 7th. A party of ladies and gentlemen drove out from Berthier, in the diocese of Montreal, a distance of upwards of twenty-two miles, in order to be present at the service at which they had kindly volunteered to act as a special choir. There were also a few ladies from Quebec present at the service. The Bishop, after consecrating the church, preached to a considerable and attentive congregation.

Harrington Harbour.—On Monday, October, 14th, there sailed in the D. S. S. "Aberdeen," by permission of the Government, two lay readers and school teachers, viz., Mr. George Willis, who has laboured on this Coast for no less than fifteen years, and Mr. Henry Wilton Ievers, who had accepted the Bishop's invitation to go down and do a year's work. Mr. Ievers is to be stationed during the next few months at Harrington Harbour, where there is a handsome little church. Mr. Ievers will be under the supervision of the Rev. George Pye, M.A., who is now doing his fifth year of earnest work on the Labrador Coast. Mr. Pye has besides the two lay readers, the Rev. F. G. Le Gallais, a second priest, to assist him. The Bishop hopes to relieve Mr. Pye at the end of his fifth year, and then Mr. LeGallais will take the lead, assisted by a new deacon and two lay readers. The Bishop will always be glad to receive offerings from any of our readers, who may desire to have some part in this great and difficult work, as he has to raise for the purpose a large annual sum.

Barford.—St. Cuthbert's.—A substantial stone wall has just been built around the furnace cellar of this church, to replace the wooden one, which was beginning to rot. Improvements are also about to be made at Stanhope and Perryboro'.

MONTREAL.

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

Montreal.—St. George's.—The new bells, recently presented to this church by Mr. A. F. Gault, were placed in position in time to be rung for the first time on the King's birthday.

St. John the Evangelist.—The annual services, held in commemoration of the dedication of this church, were held on Sunday, November 10th. The special preacher was the Rev. F. G. Scott, M.A., rector of St. Matthew's, Quebec. The church was filled at both services. The services consisted of a high celebration of the Holy Communion at 11 o'clock in the morning and the ordinary Evensong. The musical part of the services was especially fine, a special programme having been prepared and carried out under the direction of Mr. A. S. Fosberry, M.A., F.C.D., with orchestral accompaniment to the organ.

The Executive Committee of the Diocesan Synod held its quarterly meeting on the 12th inst., in the Synod Hall, His Grace, Archbishop Bond, presiding. A resolution of condolence with Mr. Garth, the treasurer, in his serious accident, was passed, and Mr. Richard White was appointed to act for him. The Rev. A. A. Allan, M.A., of Chelsea, was placed on the superannuation list. Archdeacon Evans urged that efforts be made to get the subscriptions to the fund increased. Mr. Robinson read the report of the Widows' and Orphans' Fund. The widow of Rural Dean Brown was placed upon the list. Recommendations for strengthening the fund were referred back to the committee, with instructions to raise an amount that would place the fund on a more satisfactory basis; about \$2,500 is wanted. The

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treasurer's report showed no great change in the finances. On the whole, the work was being conducted with less expense and more efficiency than previously. The Mission Fund report contained a satisfactory report from Mr. W. E. Brownley, at Campbell's Bay and Fort Coulonge, and a petition from Portage du Fort, asking that that parish be placed on the fund again. This latter was referred to the committee. A special committee was appointed to see about repairs to the monument of the first Bishop of Montreal. A letter was read from the Primate of All Canada, announcing the meeting of the General Synod, in Montreal, on the third day of September, 1902.

Shawville.—The annual meeting of the Sunday School Institute of the rural deanery of Clarendon took place October 24th, in this town. A good number of Sunday school workers and of these generally interested in Christian work attended. From Quyon, Portage, and the surrounding country, people drove in. The meetings were made more interesting by the attendance of the Rev. Canon Ker, D.D., chairman of the Sunday School Association, of Montreal, and the Rev. N. A. F. Bourne, M.A., also of Montreal; who greatly assisted and benefited those present by their carefully prepared papers and helpful speeches during the meetings. The meetings opened in the morning with a special intercessory celebration of the Holy Communion in St. Paul's church, on behalf of Sunday school work and teachers. The regular meetings began at 11 a.m., and were held in the I.O.F. and L.O.L. Hall. The Rev., the Rural Dean, of Hull, occupied the chair. Reports were received of the Sunday school work done throughout the deanery, and the means adopted in instilling the truths of Christianity into the youthful minds. The Rev. J. A. Lackey, of Portage, read a most suggestive and excellent paper on "Bible Study and Its Methods and Helps." He showed that a little well done, and that systematically, was the best plan to adopt. The careful marking of one's Bible was an excellent system. Canon Ker read a paper on "The Aim of Church of England Sunday School Work," which showed that the chief and highest aim was to make the child "follow the example of our Saviour Christ and to be made like unto Him." "The Athanasian Creed" was the subject of the paper by the Ven. Archdeacon Naylor, who strongly upheld the maintenance and use of the same on the grounds of its Scripturalness and Antiquity. The Rev. W. F. Fitzgerald, M.A., of Quyon, read a paper on the "Advantages and Disadvantages of Leaflets in Teaching." The wording of this paper was very cautious. Whatever helps the teacher uses, they should not be left until the last moment and then hurriedly looked over. The Bible and Prayer-Book are infinitely safer than leaflets, which may savour of the ideas of the man who draws them up. "How to Make the Most of the Christian Year," was the paper read by the Rev. Austin Ireland. In following the Prayer-Book scheme of services, the whole and complete life of our Lord is brought before the people yearly. The Prayer-Book should, therefore, be used more carefully, and with this in view, and the same taught the children, because it is Scriptural. Keen and helpful discussions and speeches followed each paper. The ladies of the congregation furnished excellent hospitality, dinner and tea being served to all who came. The day closed with a solemn Litany and Intercession for Sunday schools, in St. Paul's church, at 7 p.m. The children formed a procession, headed by the banner of the Sunday school, and marched to their places in the choir singing, "Onward, Christian Soldiers." Dr. Ker preached the sermon.

ONTARIO.

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

Sharbot Lake.—The Rev. C. J. Young, who is in charge of this mission, has been appointed by the Bishop rural dean of Frontenac, in succession to the Rev. T. Austen Smith.

Wolfe Island.—The Bishop has offered this living to the Rev. J. W. Forster, at present rector of the parish of Leeds Rear, and he has accepted it. This parish is again fortunate. The new pastor is a worker, as his record in the parish he is leaving attests. During his incumbency, the new St. Peter's church, Seeley's Bay, was completed and opened. St. Luke's Hall, Lyndhurst, has been finished and paid for. St. John's church is being restored and improved, for which work and money is available. St. Luke's church is receiving a metal roof. Each church has been provided with a dignified altar and fine linen, this latter having been made and embroidered by Mrs. Forster. A cordial welcome will be given by the people of Wolfe Island to their new rector.

Kingston.—St. George's Cathedral.—At a meeting of the Cathedral Chapter, held on Wednesday, the 6th inst., the Rev. W. Roberts, Mus. Bac., was appointed precentor, and the Rev. G. L. Starr, M.A., successor, of the cathedral.

The Bishop of Ontario, who was elected vice-president of the recent convention of the Canadian Lord's Day Alliance, has written to say that he will be pleased to fill the office. Archbishop Bond, of Montreal, who was elected by the sub-executive of the Lord's Day Alliance of Canada, to succeed the late Hon. Senator Allan, as honorary president of the association, has notified Dr. Potts that he will accept the honour. The Rev. Principal Sheraton has accepted the vice-presidency of the Toronto branch.

The Rev. C. E. Sills has been appointed to the mission at Douglas, and the Rev. J. Maberly, Ontario.

Lyndhurst.—On Wednesday, November 13th, Mr. J. P. Bower, churchwarden, brought a deputation of the Ladies' Aid of St. Peter's church, Seeley's Bay, to the rectory. Dinner was soon ready, with the good things the ladies brought with them. After reading and prayer, the following address was read by Mrs. Bower, on behalf of the Ladies' Aid. A suitable reply was made by the rector, on behalf of Mrs. Forster and himself. The presents were a beautiful oak rocking chair for Mrs. Forster, and a handsome musk-ox robe for Mr. Forster. The following was the address presented by the members of the Ladies' Aid to Mr. and Mrs. Forster: To the Rev. J. W. Forster, Rector of Leeds Rear, and to Mrs. Forster, Honorary President of the Ladies' Aid of St. Peter's Church—We, the members of the Ladies' Aid of St. Peter's church, Seeley's Bay, take this opportunity of expressing regret that you are about to be removed to another part of the diocese. We admire the staunch, persevering, purposeful life you have led amongst us, and we believe your efforts to have been as consistently directed as they have been fearlessly performed. We shall always cherish loving remembrance of the kindly offices, which we have been enabled to perform each to the other. We present you with these tokens, as evidence that our words are heartfelt and that you may have constantly before you some reminders of the friends you are about to leave. We pray that God's richest blessings may reward your labours, wherever you go, and eventually we hope to greet you in the land of peace to which you have ever tried to guide us. Signed on behalf of the Ladies' Aid, Mrs. J. P. Bower, Mrs. J. Gainford, Mrs. Wm. Berry, Miss Mary Gainford.

Madoc.—St. John's.—Two very enjoyable morning and evening services for harvest thanksgiving were held here Sunday, October 27th. Good congregations attended, especially in the evening. The church was tastefully decorated with the various fruits of harvest, and the services were bright and hearty. The Rev. W. W. Burton, rector, occupied the pulpit at both services and gave very impressive sermons.

OTTAWA.

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

Ottawa.—St. Matthew's.—The various organizations in this church are getting into work again. On Thursday afternoon, November 7th, the annual meeting of St. Anne's Guild was held and the following officers elected: President, Mrs. R. W. Samwell; vice-president, Mrs. Saunders; secretary, Miss Wheeler; treasurer, Mrs. R. J. Dawson; board of management, Mrs. Patching, Mrs. Thompson, and Mrs. Lyon. The guild will meet once a month for business and every Thursday for work. A bazaar will be held about Christmas time, and the proceeds devoted to the reduction of the church debt. On the same evening the executive of the Men's Association met at the rectory, 179 Paterson Ave. The president, Mr. F. H. Gisborne, presided, and it was decided to hold the annual congregational social on November 21st. On this occasion, the social will take the form of a welcome to the rector and Mrs. Samwell. The nights for the regular meetings were changed to the first and third Thursdays in each month, and a committee was appointed to arrange a programme which is expected to include a number of lectures on Church topics, by prominent Churchmen, clerical and lay. The prospects for the winter's work are exceedingly bright, and a large increase in membership is confidently expected.

St. George's.—A social was given in St. George's Sunday-school hall on Thursday evening, November 7th, by the Woman's Association, and it proved very enjoyable. A bright programme had been prepared, and at its close refreshments were served. Mr. Justice Burbridge presided, and among those who took part in the programme were the Ven. Archdeacon Bogert and Canon Low, who gave a lecture on "Nature."

St. Margaret's.—The Bishop of the diocese held a confirmation service in this church on Wednesday evening, November 20th.

TORONTO.

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

Omeme.—Christ Church.—Sunday, November 3rd, 1901, was a red-letter day in the history of this church. The old church has been removed from the old churchyard to the rectory lot, a large basement has been built, new windows of cathedral glass have been put in, the interior of the church has been entirely renovated, and the church itself has been bricked throughout. All this new work, the result of much labour and self-denial on the part of the congregation, was dedicated by prayers to the service of Almighty God. The chancel was artistically decorated with flowers and palms; the whole church had a festive appearance. The singing was hearty, and the choir, assisted by Mrs. Morris, of Alliston, acquitted itself very creditably. Hymns, Psalms and prayers were all specially selected and prepared for the occasion, and the sermon invited the worshippers to take a retrospect on the past, to trace the good hand of the Lord in all His dealings with them individually and as a congregation. The Rev. E. A. Langfeldt, rector of St. Luke's church, Ashburnham, formerly rector of Omeme and Emily, officiated and preached both morning and evening. It was during his rectorate that the church had been removed and renovated. Special dedicatory prayers were used, and both special Psalms and Lessons were used. A new pulpit, made of oak, which has been placed in the church by the family of the late Mr. W. Cottingham, as a memorial to their parents, upon whose estate both the church and rectory are built, was also dedicated by Mr. Langfeldt, who afterwards preached from Joshua xxiii., 14. The offertory was a very liberal one, and throughout the day all offerings amounted to \$160. To commemorate the new epoch in the history of the church, some members of the church had

placed on the walls of the church a memorial tablet, containing the following inscription: "To commemorate the moving and renovating of Christ Church, Omemee, during the rectorship of Rev. Ernest Alwin Langfeldt, M.A., August, 1901." In the evening, Mr. Langfeldt preached from the words: "Redeeming the time," Ephesians v., 16. The church was well filled at both services, and at the evening service was crowded, and more than 100 people were turned away for lack of room.

St. Alban's Cathedral.—The regular meeting of the Chapter of St. Alban's Cathedral took place on the 14th inst. The November meeting is usually of an annual character, similar in some respects to the Easter vestry meetings of parochial churches, as the financial year ends on 31st October. Accounts presented showed that the offertory receipts for the year at the services held in the choir had amounted to \$1,985, and the expenditure in connection with that part of the work, including some exceptional items, \$2,110. The treasurer reported that during the year some reductions of the debt had been effected to an amount of \$1,200. An offer to provide the cost of an additional stall was presented and accepted. It was stated that this was the twentieth stall taken up; fourteen paid for in full, and six partly paid. Reports were presented to the effect that a Cathedral School Corporation had been formed, and had built an addition to the chapel, which had cost \$3,300, and provides class room for a hundred pupils, with approved modern arrangements and equipments, and that a very efficient staff of teachers were now employed in this work.

NIAGARA.

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

Damascus.—St. Paul's.—At the annual harvest thanksgiving service, the church was very tastefully decorated and the musical portion of the service was well rendered, several of the members of Grace Church, Arthur, choir assisting. Two new offertory plates, the gift of Miss Mary Jackson, were used for the first time at this service. Two handsome oak hymn boards were also presented to Grace Church, as a thankoffering. The total Thanksgiving offering at Grace Church was \$54.26, of which \$46.26 was for the driving shed.

Milton.—Grace Church.—The ladies of this parish have had some improvements made to the rectory which greatly add to the convenience and comfort of the rector and his family. A new kitchen chimney has been built, a new cistern put in, and also a tile drain from the cellar. These improvements were needed, but are none the less very acceptable, and are much appreciated.

All Saints'.—The corner-stone of the new church at the brick works was laid, with due ceremony, on Saturday, the 9th inst., the people thus celebrating the first "King's Birthday" the present generation has seen. The Rev. Rural Dean Belt officiated, and was assisted by Rev. J. K. Godden, M.A., of Acton, who gave a short and appropriate address. The attendance was very good, especially considering the coldness of the day. The little church will be known by the name of "All Saints'" church. The building will be proceeded with at once.

HURON.

Maurice Scollard Baldwin, Bishop, London, Ont.

Galt.—Trinity.—A handsome mural tablet was recently erected in this church in memory of the late Mr. Matthew and Mrs. Wilks, of Cruickston Park. It is of white marble, 5½ by 4 feet, and bears the following inscription in letters of gold: Vigilans et invictus. In memory of Matthew Wilks; born in London, England, March 9th, 1816; died at Cruickston Park, Galt, June 20th, 1899; and his wife, Eliza Astor Langdon; born in

New York; died at Cruickston Park, Galt, June 2nd, 1896.

Waterloo.—The total raised last year for diocesan purposes was \$16,424.20, and for objects outside of the diocese \$14,354.94, a total of \$30,779.14. Of this amount the Deanery of Waterloo contributed \$925.21. The total amount raised for all purposes in the diocese, including parochial, diocesan and other objects was \$241,492.59. Of this amount the parishes in this rural deanery raised \$11,242.69, which was certainly not a bad showing for so small a deanery. In the deanery there are 8 churches, 6 clergymen, 384 families, 121 adults not included in these families, numbering in all—1,658 souls. There are 634 communicants, 8 Sunday schools, 646 scholars and 78 officers and teachers. During the year there were 41 baptisms, 20 marriages and 40 burials. The total value of all Church property in the Deanery is \$53,000.

Preston.—St. John's.—The 11th anniversary of the opening of this church was held on Sunday, the 10th inst., with appropriate services. The Rev. G. C. Mackenzie, rural dean, rector of Grace Church, Brantford, was the special preacher. The day was fine and the church was well filled at both services. The musical part of the service was ably rendered by the choir. The sermons were very highly spoken of; the theme of the eloquent preacher being "The Kingdom of God." The offertory amounted to \$105.22, which is to be applied to general expenses and the remaining debt on the church. The Rev. J. Edmonds, incumbent of Preston, took the Rev. G. C. Mackenzie's duty in Brantford on that Sunday.

RUPERT'S LAND.

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

Stonewall.—Church of the Ascension.—The quarterly meeting of the members of the rural deanery of Lisgar was held on Tuesday and Wednesday, October 29th and 30th. The Chapter met at 3 p.m. on Tuesday, when, after the usual 45 minutes' Greek Testament study, the minutes of the last meeting were confirmed and parochial reports received. The rural dean, the Rev. C. R. Littler, B.D., then read a paper on "The Clergyman in His Parish." Drawing a distinction between the relation of the clergyman to his parish, as its official head, and his relation to his congregation as their pastor, the rural dean proceeded to define the clergyman's relation to his people as (a) a minister of reconciliation, (b) pastor of the flock, (c) preacher and teacher, (d) an example of life and conduct. The paper was well appreciated, and the reader was asked to prepare for the next meeting a paper on "The Clergyman in the Pulpit." A public missionary meeting was held in the new parish hall in the evening, where the attendance, although not large in numbers, showed a hearty interest in the subject of missions. Helpful and interesting addresses were given by the Rev. J. G. Anderson, B.D., rector of St. Peter's, who spoke on the Indian missions of the diocese, the rural dean, on "Home Missions," and the Rev. H. J. King, M.A., of St. Andrew's, on Foreign missions. On Wednesday morning there was a celebration of the Holy Communion, the Rev. C. Wood being celebrant, and the Rev. T. W. Bunn, B.D., epistoller. Mr. Bunn also gave an effective and sympathetic devotional address, taking as his text II. Cor. iii., 18, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." In the afternoon the Ruri-decanal meeting of clergy and lay-workers was held, the Rev. J. G. Anderson, B.D., of St. Peter's, reading a suggestive paper on "Congregational Worship," which was followed by a discussion in which the Rev. Messrs. Wood, King and Littler, and Mr. G. Stokes took part. The Rev. H. J. King, M.A., of St. Andrews,

read the third of a series of papers on "Church History." This paper was full of interest and information, dealing with the early British Church. The meeting of the Lisgar branch of the Church of England Sunday School Union was then held. The president, the Rev. C. R. Littler, gave an address, in which, having related the circumstances which led to the formation of the Union, he proceeded to define the Church Sunday School, the clergyman's relation to it, its object and its methods. Reports of the schools in the deanery were then read as follows: Number of schools, 15; teachers, 50; scholars, 474. Other items of interest were brought out in the report and will be dealt with at future meetings. The Rev. C. Wood then read a paper on "The Value of the Sunday School," which evoked quite a discussion. Mr. J. O'Reilly contended earnestly for the teaching of the catechism, and for public catechizing. The difficulty of reaching all children with a sufficient measure of religious teaching was discussed, the effectual remedy appearing to be the earnest revival of systematic teaching in the home and family life. A hearty vote of thanks was tendered to the parish of Stonewall for hospitality to the visitors. The next meeting will be held at St. Peter's, Dynevor, on Tuesday and Wednesday, February 4th and 5th, 1902.

COLUMBIA.

Right Rev. William Willcox Perrin, Victoria, B.C.

Victoria.—At the quarterly meeting of the Executive Committee held on Nov. 6, the Bishop announced the following changes in the diocese: The Rev. J. A. Cleland from Cedar District, Nanaimo, to Cumberland; the Rev. J. G. Christmas from Saanich to Cedar District, Nanaimo; the Rev. W. J. Hinton from Cedar Hill, Victoria, to Alberni; the Rev. R. Connell, late rector of Innisfail, Alberta, to Cedar Hill, Victoria, and the Rev. F. H. Wimberley, late rector of Cartwright, Manitoba, to Saanich. The Ven. Archdeacon Scriven has undertaken the charge of Ladysmith and Extension Mines, with the object of organizing a parish. A fund for a church and parsonage will be started immediately, and the Bishop would thankfully acknowledge the receipt of any subscriptions from Eastern Canada. The grants that have been made to this diocese from the D. & F.M. Board are highly appreciated, and have materially helped in the development of the work of the Church in the diocese.

Two new bells have been added to the old tower of Chiswick parish church in memory of Queen Victoria.

English Oak Goods.

Are satisfying to the eye and durable for continued use. Their appearance in the dining room gives a substantial air to the surroundings.

At present we are showing Butter Dishes, Salad Bowls, Ice Tubs, Biscuit Barrels, Trays, Tantalus Frames, Secretaries, Ink Stands and Butter Trowels.

They make an imposing display, well worth a half hour's inspection. Our Christmas stock is now in order for sightseers. We shall be glad to welcome those who call and set selections aside.

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NEW WESTMINSTER.

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

Vancouver.—The Synod of this diocese convened here on the 23rd ult. The annual choral service in connection with the opening of the Synod of New Westminster was held on Tuesday evening, October 22nd, in St. Paul's church, Vancouver. Among the clergy who were present in their robes and participated were the Lord Bishop of the Diocese; Ven. Archdeacon Small, M.A.; Ven. Archdeacon Pentreath, D.D.; Revs. H. J. Underhill, M.A.; J. Antle, A. A. Dorrell, J. H. Davis, M.A.; D. D. Moore, M.A.; C. J. Brenton, M.A.; F. V. Venables, D. Croucher, J. M. Donaldson, Mark Jukes, J. A. Elliott, H. Laffere, W. Bell and A. Silva-White, clerical secretary. The special preacher for the occasion was Rev. H. J. Underhill, M.A., who delivered a very thoughtful sermon. He prefaced his sermon by a strong appeal to the congregation to support with liberality the mission work among the Indians, to which object the offering of the evening would be devoted. He pointed out that the contributions to this fund throughout the diocese last year amounted to \$240, of which \$208.85 came from the Indians themselves. The remainder, \$33.15, indicated the interest of Churchmen in this most important work. He called attention to the fact that the diocese, as a diocese, had not contributed a cent towards Chinese missions, although a few individuals had done so. The means for carrying on that work came almost entirely from eastern Canada. In enlarging upon his text, which was taken from Proverbs x., 29, Mr. Underhill touched upon various characteristics of the age and the means of correcting their evil tendencies. Restlessness, worldliness, lack of thoroughness and lawlessness could readily be discerned in society, and the bringing of the human heart into proper relation with God was the only true way of obviating these defects. There were celebrations of Holy Communion at 8 o'clock and at 10 o'clock on the following morning in which many clergymen and lay delegates participated. After the 10 o'clock celebration the Lord Bishop read his annual charge to the Synod. The Bishop read a very forceful charge to the members of the Synod. He began by referring to the "quiet day" which prefaced the session of last year and the good influences which such a day exert over the deliberations of the lives of both laity and clergy. He gave interesting details concerning his Episcopal visitations throughout the diocese. He admitted a large number of candidates for the rite of confirmation, opened several churches and dedicated others. He made special reference to the enlargement and improvement of St. Michael's church under its new rector, Rev. Jas. A. Elliott, B.A. He feelingly referred to the great loss, which the Church at large had sustained during the year by the deaths of Bishop Stubbs of Oxford, Bishop Creighton, of London, and Bishop Westcott, of Durham. His Lordship discussed the question of the higher criticism of the Bible at some length and with great learning, arriving at the conclusion that the Scriptures are what they pretend to be, and a safe and sure guide in every spiritual need. He called attention to the marriage service and warned the clergy that the service is a public one, and only on the most serious reasons may it be performed privately. He deprecated the growing habit of shortening the service by unwarranted omissions. He called the attention of the Synod to the effort put forth to raise a twentieth century fund, part of which was to be devoted to the Episcopal endowment. He urged the necessity of the enlargement of this trust, else his successor in the See would not have an income adequate to the requirements of his office. His Lordship spoke strongly on the subjects of temperance and public education. In regard to the latter he deplored the utter lack of religious instruction in our public schools, and hoped that

some means might be devised to correct this loss, although he regretted to say, the people seemed to be satisfied with things as they are. He gave some illustrations of the results of the present system which he considered most unfortunate. At the conclusion of the address, which was warmly applauded by the members of the Synod, the Bishop appointed Rev. D. Davies Moore and Mr. A. McC. Creery scrutineers for the meeting, and the morning session was brought to a close. After lunch when the Synod re-assembled again at 1.30 p.m. for business, the reports of the various diocesan officers were read. The Archdeacon of Columbia, in presenting his fourth annual report, noted with pleasure that in spite of some heavy expenses paid last year, they had been able to pay all their mission grants promptly and regularly, and to end the year with a balance at the credit of the various funds. This, he said, could only be maintained by the united action of the Church people in contributing generously to the mission fund, and the persistent setting forth of the Church's opportunities and claims before the Church in the east and in England. At the request of the executive committee of the diocese of Kootenay, he had spent three months last winter in the east, laying before congregations the claims of the mission fund of that diocese. He had traveled over 8,000 miles, and as opportunity had offered, he had addressed branches of the Woman's Auxiliary on the Indian and Chinese missions in the diocese. Immediately on his return, he had spent five weeks visiting parishes and missions in the diocese of Kootenay, and in attending the second synod of the diocese. During the year he had two other visitations of portions of that diocese. No one, he said, who was not a close observer of the development going on could realize the extension and growth of the Kootenay district. The railroads under construction or soon to be constructed, had made great changes. This portion of British Columbia was growing more rapidly than any other part of the province. Every year it became increasingly more difficult adequately to superintend the work of the diocese. The organization of the diocese of Kootenay has been a great gain for the consolidation and organization of the diocese, the increase of the local funds and the increase of interest among the laity, but the oversight of the two dioceses with the separate funds had increased the work of the Bishop and Archdeacon.

(Continued next week.)

British and Foreign.

The British and Foreign Bible Society and the Religious Tract Society have each benefited to the extent of £20,000 under the will of a Sheffield merchant, whose name is not divulged.

The Bishop of London has appointed the Rev. Henry Elliott Fox, Hon. Secretary of the Church Missionary Society, to the Prebendal Stall in St. Paul's Cathedral, vacant by the appointment of Prebendary Barlow to the deanery of Peterborough.

The Mayor and Corporation of Dorchester have decided to offer the freedom of the borough in a silver casket to the Bishop of Durham, who is a native of the town.

The Earl of Derby, chairman of the Liverpool Cathedral Committee, has issued an appeal for funds to enable building operations to be begun next year. In the appeal His Lordship states that the promises of financial support already received have been truly encouraging.

In the opinion of the Bishop of Peterborough, the time has now come for individual congregations to set themselves to the task of finding candidates for ordination. The decrease in the number of candidates is so great that the Bishop

thinks that each congregation should be asked to take a distinct share in finding suitable candidates, and, if necessary, in maintaining them at the university, while preparing for Holy Orders.

At the chapel of the Guild of the Holy Cross, in Stratford-on-Avon, the ringing of the curfew has been resumed, and will be continued, according to ancient custom, during the winter months. According to tradition it is the same bell, recast, which was tolled at Shakespeare's funeral.

Lady Esther Smith unveiled recently at Portsea parish church, a handsome oak organ screen, erected as a memorial to the late Earl of Airlie and others who have fallen during the South African campaign. The ex-vicar, the Bishop of Stepney, conducted the dedication service, which was very largely attended.

The bill which will be presented to J. Pierpont Morgan for the electrification of St. Paul's Cathedral will be £9,000, instead of £5,000, which was the estimated cost when, as cabled to the Associated Press, Mr. Morgan originally undertook to defray the expense of lighting the building.

At the dedication of two bells which have been added to the tower of Chiswick parish church in memory of Queen Victoria, the Bishop of Kensington said that he was the last Bishop appointed during the Victorian era, the order for his consecration being signed five days before the Queen's death.

The Million Shilling Fund of the diocese of Llandaff, which is intended as a free-will thank-offering, to be made, if possible, within the first year of the twentieth century, is to be advocated with renewed effort during the approaching winter months. There is much to do, seeing that it is yet short of 100,000 shillings, but the Diocesan Sunday Fund has been collected for in addition.

The interesting Norman church of Kilham, East Yorkshire, which, at the request of Archbishop Gerard, was given by Henry I. to the Dean of York, is undergoing restoration by instalments, and the Bishop of Beverley recently re-opened the church in the presence of a large congregation. The nave has been re-seated in oak, the west window opened out, and a vestry constructed under the Norman tower.





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The bargain is in what you get, not in what you pay. . . . Figure that out for yourself and apply the fact to this special lot of Sable Scarfs which we are offering at special prices to our out-of-town patrons this week. . . . We are showing the biggest line of Fine Sable Goods in the city. We make them up ourselves, and we guarantee the quality. The prices quoted here are away under the regular, for the reason that we have over-made in our work rooms, and we want to clear them out in quick time.

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Ruffs to match, \$8.00 to \$12.00.

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84 Yonge Street, Toronto.

MY SERVICE.

I asked the Lord to let me do,
Some mighty work for Him,
To fight amidst His battle hosts,
Then sing the victor's hymn,
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily life to fill;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone;
I who had longed for conquests bright
To lay before His throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That He would give me work for Him,
And open wide the door—
Forgetting that my Master knew,
Just what was best for me to do.

Then quietly the answer came:
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory;
The battle has been planned by Me;
Let daily life thy conquests see."
—The Quiet Hour.

ENGLANDS' SEA GYPSIES.

A strange and almost unknown part of the population (if it can be called that) of the British Isles, is the queer semi-wild folk known as sea gypsies. Real gypsies they are, differing from their fellow gypsies in the fact that they always live on the sea and that, never having mingled with landsmen, their type is much purer and more nearly resembles the original.

There are about 500 sea gypsies in Britain. They cruise along the coast, seldom touching the land, but always close to it, in old and weather-beaten craft that may have carried their grandfathers.

When the tide is out, the old craft will often drop anchor by a sand bank island far out at sea, and her crew will grub for cockles with their hands, filling a score of baskets, but saying nothing to each other, for they are almost out of the habit of speech. They find fifty shellfish where the ordinary fisherman finds one, but they rarely do the same thing two days running, and in the next hour they may be snaring rabbits on a headland miles away.

The sea gypsies are wild eyed and thickset. Their hair is always either jet black or golden. They are still of almost pure Norse or Danish descent, never having used the land and mixed with the shore folk to any extent. Their hands seem to be all thumbs instead of fingers, so powerful and stubby are the digits, because they have done nothing but haul ropes and dig in the wet sand.

BUILDERS WITH CHRIST.

As the Lord works He uses men to build with and to gather with. We are thrust out like hands from Him. We don't know why; we don't

know when—suddenly we find ourselves picked up, as it were, and thrust out like a hand to do this work or that. He chooses the weak things of the world to confound the things of the mighty, and the foolish things of the world to confound the wise, and things which are not to bring to nought the things that are. And so there is no real difference in any office in the church of God; no real difference except the responsibility and the greater punishment that will ensue for the failing to reach the responsibility. But in greatness there is no real difference at all between the highest and the lowest. We are all of us hands of Jesus Christ thrust out to do His work, one to do this part and one to do that. And not only does He use men to build, but the building which He is building up in our midst is composed of living stones, a city of righteousness and purity and truth raised up of living men and women, "like some tall palm the noiseless fabric springs."—Right Rev. Dr. Winnington-Ingram.

THE MONKEYS' REVENGE.

Miss Gordon Cumming, in her most interesting book, "In the Himalayas," gives the following story about monkeys:—Lady Barker, when living in India, had a small long-haired terrier, which had a special dislike for the many monkeys which abounded round the station. To show his dislike, he greeted any specimen of the tribe with loud and prolonged barking, which, as the sequel will show, must have annoyed the monkeys seriously. They were silent, and kept their own counsel on the subject, though, doubtless, plans were laid for revenge should a fitting occasion arise.

Such an occasion at last offered itself. One day, when Lady Barker was walking with her pet "Fury" through the rhododendron woods surrounding the station, she saw a thin brown arm quickly protruded through the masses of gorgeous scarlet blossoms, and the offending Fury grasped by his long hair. Screaming with terror and struggling for freedom, the poor little dog was, with the speed of lightning, drawn within the cover of the bushes, where, by the shaking of the boughs and jabbering, it seemed as if he was judged and sentenced.

It was vain for Lady Barker to try to rescue her pet, and she had to see him passed from hand to hand high over her head, while each avenging monkey pulled out his hair, tweaked and pinched him according to fancy, till, when a branch overhanging a deep valley had been reached, the little animal's sufferings were ended and the monkeys' revenge was accomplished by the dropping of Fury into the depths below.

SOFT SNAPS.

There are too many people in this world who are all the time looking for "soft snaps" or easy jobs. They don't like to work, and yet they expect somebody to pay them well for doing nothing. Put a boy into an office, and if you keep him busy he will frequently become dissatisfied, perhaps because of talking with some other boy who has had little



Makes delicious hot biscuit, rolls, crusts, griddle cakes and muffins.

A cream of tartar powder, absolutely pure.

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to do but sit around, and want to hunt up another job. It is the same with young men and middle-aged men, and sometimes with older men, although as a man grows older he learns not to expect to get something for nothing. Hard work is the only thing that will bring success in this world. The boy who goes into an office and works hard from morning to night, month after month and perhaps year after year, will some time or other come to the top, if he has any ability. He can't help it. It may take longer than he thinks it ought to, and probably will, but reaching the point he is aiming at with hard and well directed-work is only a question of time.

Did you ever know a boy or man who was looking for "soft snaps" to amount to anything? He manages to get along somehow, but he never rises above the surface in any line of business. He is always hard-up, and of course, always envious of the success of other men about his age, who, maybe, started with him and have succeeded in doing well. He never attributes his failure to rise in life to his laziness. It is a fault or a peculiarity of human beings to look outside of themselves for reasons for their own imperfections instead of studying themselves, and this is really the only place they ought to look. Let a man start in business, and after struggling a few years and making a failure of it, he will give you a hundred reasons, more or less, every one of them disconnected with himself, why he failed.

THE AUTHORITY OF CONSCIENCE.

Have we learned, each one of us, this great lesson of the true freedom, the willing acceptance of a higher law? We know, each one of us, what that law is. It is our conscience. There is no one here who has not his conscience speaking to him in tones decisive and peremptory, if he will be quiet and listen to it, and that conscience is for him the representative of the moral law of God. I ask, do we habitually invest our conscience with the dignity and authority which thus belongs to it? We remember the words of the great thinker, that the two most majestic things of life are

the wonder of the starry heavens above, and the authority of the moral law within. Do we give our conscience that authority, do we hear in it the voice of God? If we did, could we treat it as we do, argue with it, circumvent it by petty excuses, attempt to quiet it by miserable compromises, reply to it by insincere palliatives? If the voice of conscience be sounding in our spirits as the very law and will of God, is there not something almost appalling in the light and easy way in which we treat it? Our shifts and excuses become almost like a pedlar's bargaining with the Most High God.

It is inward honesty that alone can make whatever religion we place upon it fruitful and true. Rt. Rev. Dr. Cosmo Gordon Lang.

HINTS TO HOUSEKEEPERS.

For Pickled Quinces, select medium-sized fruit and reject the stem and pare, halve, core and cover with cold water. Boil parings and cores until soft, strain, drain the fruit, pour the liquor over it, cover the vessel and bake in a quick oven until tender, but not soft. Mix one-third of a cup of stick cinnamon with one-third cup of a mixture of cloves, allspice, cassia buds, mace and sliced ginger root; tie into four little net bags. Skim out the fruit, add spices and simmer until half evaporated. To every eight pounds of fruit allow one pint of fruit syrup and three pounds of sugar; put over the fire with the spices, bring slowly to a boil and skim carefully; add the quinces a few at a time, boil fifteen minutes, skim into a large earthen bowl, and when all are cooked pour the syrup over them and let stand twenty four hours. Drain, bring the syrup to a boil, and skim; put the fruit in two-quart glass jars, with a spice bag in each, pour syrup over them and seal.

Turkey Salad.—When you have had about all you want of cold turkey, the best thing to do with it, and, in fact, the very best way to serve it cold, is as a salad, of which you never tire. Avoid serving it too dry. If the meat is very dry, moisten it a little with either water, broth, or thinned-out Salad Dressing. Cut the meat into uniform sizes; use an equal quantity of celery cut into strips. Mix, and mask with Salad Dressing.

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MY DAILY CARE.

I do not think that I could bear
My daily weight of woman's care,
If it were not for this;
That Jesus seemeth always near,
Unseen, but whispering in my ear,
Some tender word of love and cheer,
To fill my soul with bliss!

There are so many trivial cares
That no one knows and no one shares,
Too small for me to tell,
Things e'en my husband cannot see,
Nor his dear love uplift for me—
Each hour's unname'd perplexity
That no one knows so well.

The failure of some household scheme,
The ending of some pleasant dream
Deep hidden in my breast;
The weariness of children's noise,
The yearning for that subtle poise
That turneth duties into joys,
And giveth inner rest.

These secret things, however small,
Are known to Jesus, each and all,
And this thought gives me peace,
I do not need to say one word,
He knows what thought my heart
hath stirred,
And by divine caress my Lord
Makes all its throbbings cease.

THE CHURCH EXISTS FOR THE WEAK.

The Church is the Body of Jesus Christ, and Jesus Christ came, we know it well, not for the ninety-and-nine just men, but for the weak, the broken, the lost. Not for the whole, but for the sick, did the good physician walk this earth. This is "the mind of Christ," and His mind must determine, throughout, the structure and constitution of the Church. It exists for the weak. It is a corporation which puts the strong at the service of the weak. It collects the pure and the true and the unselfish into a single organized mass with the laggards and the lapsing, and the tempted and the fallen; so that all the combined forces that make for good may be at the disposal of those who lack; so that the best may buttress, and support, and lift, and carry along the worst; so that the resources of Christ may be distributed over the whole surface as far as possible, and the wealth of the saints be put to fullest profit. It welds us together, so that by the leaven of the few the whole lump may be on the way to become leavened. This is our brotherhood in grace.

And as the Church does this in the mass, so also in each individual life. The Church pledges us to our best and purest moments, it holds us to them even when they have passed and dropped. We sink back under the drag of old, burdensome errors, of dull depressions, of flat, stale, unprofitable days. Yes, but the Church is then our succour. It assures us that, in spite of ourselves, we are still God's children. Though we lie dead as stones, hard and chill as iron, we are, nevertheless, of the household of God, of the Body of Christ. We may hold on; we



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may endure under the authority and benediction of the Church, until the evil spirit is taken away, and the sweet hour of spiritual joy creeps in once more upon our souls.—Canon Scott Holland.

THE SOUTH SIDE.

"May I come in, dear?" called the girl's bright voice.

"Pull the bobbin and the latch will fly up," was the merry answer.

The girl pushed open the door, and ran across the room to the bed. Nobody could have guessed the pain and wearisome plasters cast from the cheery voice, still less could one have guessed that the need to earn made the weeks of pain still harder to bear. These things the woman lying there told to her God, never to her guests.

The girl held up a forlorn handful of late asters. "The very last," she declared. "I hunted and hunted!"

"Are you sure?" her friend asked, quickly. "I've always found them later than this every year. Did you go over to the south side of the hill?"

"No," the girl confessed, laughingly. "I believe that I looked on every side but that! I'll go straight back and hunt again."

Twenty minutes later she returned laden with autumn bloom.

"You are right," she said. "I had no idea that the south side made such a difference. The slope was half covered with the most beautiful blossoms, so big and

deep-coloured! I'm going to put them in this pitcher beside you so that you can reach your hands down deep into the autumn, and pretend you're picking them yourself."

"Then, her friend returned. "I should have to give up the memory of somebody who picked them for me."

The girl stopped her pretty work. "Now I understand the difference!" she said, slowly. "You will insist, wilful woman that you are, in living on the south side of life, and getting every bit of sunshine there, while most of us deliberately go and sit on the



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north side and grumble because it's cold! Never mind; I've caught your secret now, and I'm going to sit in the sun. Then may be I'll blossom."

The white face in the bed smiled. "And the best of it all is that there always is a south side," she answered—the sun's side and God's."

A STORY ABOUT THE SPIDER.

"I don't like spiders at all," said Fred. "They are homely, and bite, and clutter the ceiling with cobwebs whenever they get a chance."

"With spider-webs, I should think you would say," remarked his sister Ada. "But I don't like spiders, either. There is nothing interesting about them — nothing at all."

"Do not be too sure of that, my dear," said mamma. "I have just read some very interesting facts about a large spider—the largest known."

"Is it found 'round here?" asked Fred.

"No. It is found in Ceylon. It lives among the mountains. Its threads are yellow silk from five to ten feet in diameter, and it stretches these across the chasms."

"They must look pretty," observed Ada.

"I suppose that they do," answered Mamma. "The guys which support this mammoth web trap are very strong, and are from five to twenty feet long. They are made of twisted webs, and are of the diameter of a lead pencil."

"What does the spider catch in his trap?" asked Fred.

"Not flies and mosquitoes, as our spiders do," answered the mother. "but birds and moths and butterflies, and sometimes he catches snakes and lizards, eating these as well as others, and leaving their skeletons in the trap."

"Well, I should think that that spider must be a big one, if he can eat birds," observed Fred.

"His body is four and one-half inches in width, and six inches in length, and his legs measure twelve inches."

"A whole foot!" exclaimed Ada.

"Oh, my!"

Well, Fred., have you found this interesting?" asked Mamma.

"Ever so interesting," replied the little boy. "But I don't like spiders any better after hearing this story."

"Well, I do," said Ada. "Our

spiders, I mean, because I am glad they are not so big as those in Ceylon. Why, if I should meet one of those, I would be afraid he would carry me off."

"No he wouldn't," said Fred. "I wouldn't let him."

THE HAMLINS' THANKS-GIVING TURKEY.

The Hamlin children were poor, very poor indeed. Their father had been dead just a year, and though he had been a hard-working man, he had never been able to save, and now his widow found it very hard to support herself and three children.

Rob, who was thirteen, and the eldest of the three, helped his mother all he could, and often begged her to let him stop school and work in earnest, but she would never consent, saying that if it were possible, he should go to school until he was fifteen, and then he would be able to help her to some purpose. Susie, the second child, was a quiet little girl, and a great help and comfort to her mother. Dolly, the baby, was only four, and the pet of the family.

The day about which I am going to speak was the day before Thanksgiving, and the little family, as they sat around their frugal breakfast, were very quiet. It was quite an unusual thing for the Hamlin children to be quiet, for although they were poor in this world's goods, they were rich in health and spirits, and there was always plenty of laughter and fun going on in the little cottage; but on this particular morning the mother looked sad and depressed, and the children, seeing this, were silent. At last little Dolly said: "To-morrow is Fanksgiving, and then we will have turty and sauce, won't we muvver?"

"Why, that's so, I had forgotten; of course we will have turkey, all the other things too," said Rob.

"I noo to-morrow was Fanksgiving, tause I heard muvver say it was," exclaimed little Dolly.

Mrs. Hamlin, who was giving Rob his second cup of coffee, looked up, and as she did so Susie saw that her eyes were full of tears.

"I am very sorry to disappoint you children," she said, and her voice trembled, "but we cannot have turkey to-morrow; only the pork and bread that we always have. I have barely enough money for this month's rent now, and then Rob needs a pair of shoes badly; I am very sorry for your sakes, children, but it cannot be helped, work is so scarce."

Dolly was about to cry at this downfall of her hopes, when a look from Rob silenced her, and thinking

better of it, she said in her sweet, baby voice: "I don't tare if we don't have turty, if you won't try, muvver."

"I think you are the one that's doing the crying," said Rob, crossly, for their poverty was a sore subject to the poor boy.

"Hush, Rob," said his mother gently, and kissing her little comforter, rose from the table, saying: "Yes, my dear, we will eat the bread and pork, and be thankful for it, for there are many, many little ones who haven't even that."

"Are there, really, mother?" asked Susie, who was now collecting the dishes to wash them.

"Yes, indeed, Susie, there are many little ones who haven't a roof over their heads nor a morsel of bread for their starving mouths."

Meanwhile Rob was chopping wood and filling his mother's buckets at the pump, but there was a little wrinkle on his forehead, which shows that Rob was thinking. He had resolved that they should have turkey and sauce, too, for dinner next day, and when Rob once resolved to do a thing it was seldom he failed in doing it, and if he did it was no fault of his. At last, all his chores done, he took his books and cap, and kissing his mother, went off to school. But his usual gay, happy look was gone, and one of strong determination had taken its place.

Passing by the little grocery, he went in and asked the old keeper if he would not need a boy to deliver parcels for him that afternoon.

"Yes, I'll need one, and what's

Going Into Consumption.

Thousands of Persons Are Hastening Towards Their Graves as a Result of This Dread Disease.

Read How To Save Yourself.

Full Free Course of Treatment to Our Readers.



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- Is your appetite bad?
- Are your lungs delicate?
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- Are you pale and thin?
- Do you lack stamina?

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Consumption, the bane of those who have been brought up in the old-fashioned beliefs that this disease was hereditary, that it was fatal, that none could recover who were once firmly clasped in its relentless grip.

But now known to be curable, made so by the discoveries of that man whose name has been given to this new system of treatment.

Now known to be preventible and curable by following and practicing his teachings.

The new system of treatment will cure you of consumption and of all diseases which can be traced back to weak lungs as a foundation.

It is not a drug system, but a system of germ destruction and body building.

Not guess work, but science.

Not a step backward but a stride out of the old ruts.

Made possible only by Pasteur's, Virchow's, Metchnikoff's and Slocum's latest discoveries in bacteriology, hygiene and therapeutics.

In plain English, a system of modern scientific disease curing.

The Slocum System consists of four preparations which act simultaneously and supplement each other's curative action.

You are invited to test what this system will do for you, if you are sick, by writing for a FREE TRIAL TREATMENT and the Four Free Preparations will be forwarded you at once with complete directions for use.

The Slocum System is a positive cure for consumption, that most insidious disease, and for all lung troubles and disorders complicated by loss of flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.

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Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto.

Mention The Canadian Churchman. For sale by all druggists.

more. I have already got one, and do not need any more else, so you might as well clear out," said the irate grocer, who was very busy, and consequently very cross.

So Rob went out, much cast-fallen by this rebuff. There was no more time to enquire at the other shops, as he must hasten to school; but after school Rob went to all the shops in the village, but in every case either no one was needed at all or some one had been gotten, so poor Rob was turning homeward, his heart very sore with disappointment.

Just as he was passing the grocery where he met his first disappointment, Rob heard some one call, "Rob, Rob, Hamlin! Say, there!" Rob, thinking that the grocer had changed his mind, went in; but no, the old gentleman had not called, and Rob went out again. At the door he met the young village doctor and another gentleman, whom Rob recognized as Mr. Meadows, a friend of the doctor's.

"Why didn't you answer when I called?" asked the doctor. "Don't you want to go on a little hunt with me and mind the horse?"

"I did not know who it was calling me—yes, sir, I'll go," said Rob readily, for the doctor was Rob's hero, and he was always glad to do him any little service he could.

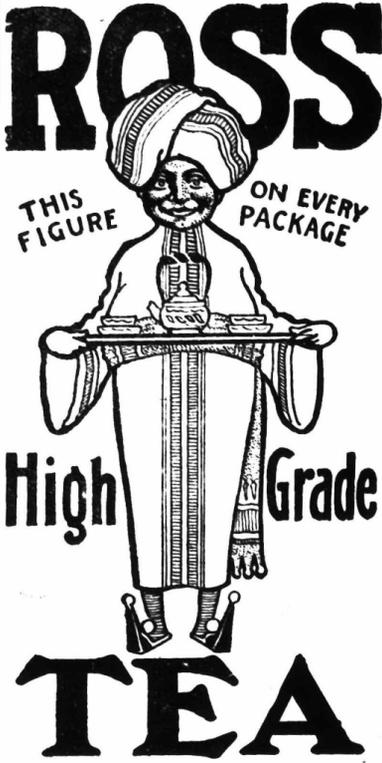
"If we kill more turkeys than we want we will give you one," said Mr. Meadows, with a wink at the doctor.

Fifteen minutes' driving brought them to the hunting grounds. Leaving the horse in Rob's care, the gentlemen with their guns on their shoulders, went across a field and disappeared in a strip of woods. Rob let the horse nibble the short grass, while he stretched himself on the ground and made a watch-chain out of horse hair. From time to time he heard the report of the sportsmen's guns or the bark of their dog. He was just thinking perhaps they would be returning in a few minutes, when he heard, right at his head it seemed, a whirring, tremulous noise such as chickens make when a hawk flies over the poultry yard. Rob thought perhaps it was a rattle snake, remembering that one had been seen in the field a short while before, and having heard one of the boys say that they made a rattling noise. It startled him so he jumped up, and at the same instant a turkey, yes, actually a real, live turkey flew up from the spot from which the noise came, and with a frightened cry flew across the field.

Without stopping to consider that he had left the horse untied, Rob darted after the turkey. Oh, if she would just stop one little second: if she would get entangled in the brushwood! But no, on ran the turkey, and on ran Rob after her, not heeding where. Visions of a nice baked turkey all smoking and ready for eating, and sweet little Dolly's smiling face, rose in Rob's mind. But he did not have the turkey yet. Once he lost sight of her, and hope died within him, but the next moment he caught sight of her, crouching behind a bush and panting for breath; but as soon as she espied her pursuer she was off again as fast as ever.

Suddenly remembering that turkeys were very easily killed by a blow on the head, Rob picked up a

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Yet good English I speak readily.
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ease.
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stone, and taking as good aim as he could, threw it at the poor bird, which was again showing signs of exhaustion. Rob always thought that it was a special providence that made that stone go so straight at the turkey's head; perhaps there was, be it that as it may, the poor thing dropped on the ground almost instantly. Rob, hardly believing his eyes, but thankful all the same, ran to the spot, and sure enough the turkey was dying.

Tears came to Rob's eyes when he saw the bird stretch out its long, reddish, bluish neck and saw its feet curl up in that helpless sort of way, and heard that pitiful gurgling sound. It made him sorry for the moment for what he had done. But remembering that turkeys must be killed before they are eaten, and that he had left the horse which had been entrusted to his care, Rob took the turkey by the feet and ran as fast as he could towards the field where he left the horse peacefully grazing.

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Arrived at the spot, he found the horse grazing still, but so entangled in the harness that it was some time before he could settle it properly.

Rob put the turkey in the bottom of the buggy, and taking his seat at the back, waited for the return of the huntsmen. He had not long to wait, for the next moment he heard the dog bark, and saw him come bounding towards the buggy, followed by the two gentlemen.

"See what I have got," cried Rob triumphantly, holding his prize up to the gentlemen's astonished gaze.

"Why where on earth, boy, did you get that turkey from," cried the Doctor. Rob, feeling not a little proud, told the story of its capture.

"Well, since you have such a fine bird of your own, I reckon you don't want any of ours, eh?" said Mr. Meadows.

"Oh, no! I have my share," said the delighted Rob; "but, Doctor, I didn't know there was a turkey near, when, all of a sudden, she just flew right up from behind that bush; so close to me I could have touched her."

"I guess she was sitting, Rob, and some movement of yours startled her; they often sit this time of the year. I am glad you have a turkey for Thanksgiving," said the doctor.

"Well, I know I am, and just think, Doctor, I have been trying all day to think how I could get one for tomorrow, and here one is at the last minute."

"I think it is time we were travelling," said Mr. Meadows.

"Well, get in," said the Doctor, and delivering the gamebags to Rob's keeping, they drove home.

As Rob was putting up the Doctor's horse that gentleman came out of his office and put a bright fifty-cent piece in Rob's hand. "Thank you, sir," said Rob, but he only waited for the Doctor to re-enter his office to wave his cap around his head and shout "Hurrah!" at the top of his voice.

Happy, indeed, was Rob that night as he plodded homeward laden with numerous small bundles and his precious turkey; and joyous was his welcome, as he laid the bundles on the table, and still holding his turkey by the feet, said: "Mother, here is your Thanksgiving dinner, and Dolly, here is your turkey, and there on the table are your cranberries."

"But, my dear boy," began his mother anxiously, fearing that Rob had made a bill somewhere.

"But, my dear mother," interrupted Rob, "you have not heard my story yet." And then he gave them an account of the afternoon's adventures, and his mother was satisfied.

WE ARE GREAT FRIENDS

With a clergyman I was awaiting the hour of service. Suddenly there came in a tall, slender young man. The older introduced the younger as his son, who lowered his high head to me like a pine coming down to a maple.

"We are great friends," added the father.

I liked that. It touches me, moves me, to see between parent and child that affection which so enables the relation between them.

The Bible has some very interest-

What Shall We Eat

TO KEEP HEALTHY AND STRONG?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best, in spite of the claims made by vegetarians and food cranks generally.



As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form, and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets, cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets, because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble, except cancer of the stomach, will be overcome by their daily use.

That large class of people, who come under the head of nervous dyspeptics, should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless, digestive medicine, like Stuart's Dyspepsia Tablets, composed of the natural digestive principles, pepsin and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion, because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food, and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

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ing illustrations of this beautiful relationship. There was the love of Jacob for Joseph. Jacob was shrewd and thrifty, and his life had a look, an outside, that was sometimes close, and selfish, and hard.

But his love for Joseph was delightful. Its record was like that of a lonely brook with a free, strong, joyous current bordered with flower-blooming banks. The coat of many colors I don't think wise, but you don't wonder at it. Among Joseph's

Eat

THY

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this beautiful was the love of Jacob was nd his life had hat was some- sh, and hard. oseph was de- was like that of a free, strong- red with flower- e coat of many wise, but you among Joseph's

brethren were coarse, jealous rascals, and it is not strange if his father turned to Joseph and threw over him that unlucky robe, oh so unlucky and disastrous!

Love must keep its eyes open, or there will be a fool in the house. To affection, add wisdom.

"We are great friends," my ministerial friend said to me. It interested me on that visit as the service went on, to see that the son proved his friendship by his very acceptable help. He played the organ. That is no easy task. He not only worked his hands and kept his brain on the stretch, but he set his throat to work; he sang. He gave plain proof of his "friendship" for the older man, his father.

If anything is unpleasant, it is that of a son who sits by the fire and lets his father bring in the wood, who greedily laps the syrup at the table, and lets his father fetch it home in a tin pail he himself is ashamed to carry; who in winter lazily saunters over the sidewalk his father has cleared of snow, and in summer cools off at a sea—or lake—resort, while his father sweats in a grimy shop.

I have spoken of Jacob's love for Joseph. How affecting when the latter was ruler in Egypt, was Joseph's remembrance of his father!

"I am Joseph," he told his brethren who came into Egypt to buy corn. His next sentence was, "Doth my father yet live?"

Then what a proof he gave of his friendship! Shepherds were not popular in Egypt, but soon a file of waggons went out of the land of the Nile all for an old shepherd up in Canaan; "ten asses laden with the good things of Egypt, and ten she asses laden with corn, and bread, and meat, for his father by the way."

How unaffected and affecting is this record of the hungry old shepherd at the sight of those good things; "And when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived." The next verse is not at all unexpected; "And Israel said, 'It is enough; Joseph my son is yet alive. I will go and see him before I die.'"

Beautiful, you say, a friendship that, like a flower stalk with lilies on both sides, bears in the direction of both parent and child, love's fair blossoms.

Is it not sad in the earthly relationship where there are only flowers on one side? Recall the sorrow of the king loving tenderly a son, but bemoaning in Absalom's death the fate of a rebel.

It seems to me I can hear David's bitter outcries echoing down to the room in which I am writing, "O my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"—The Young Churchman.

MAMMA AND JACK.

"Mamma, they called me a coward!" said little Jack, leaning his curly head on mamma's shoulder with tears in his eyes. "Well, my boy, are you a coward?" "No, mamma. I only said I would not pull over the old man's fruit stand, because it was shaky, and he wasn't there." "Then, never mind what the boys say, if you know you have done right. I have just been read-

ing about a little ragged boy, who saved a baby girl's life by pulling her from the car-tracks, just in time

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It is an injustice to blame nature for sickness, pain and suffering which can be avoided by the use of Dr. Chase's Kidney-Liver Pills. They afford lasting as well as prompt relief because they have a direct and combined action on both the kidneys and liver. They cleanse, regulate and invigorate these filtering organs, and ensure healthy action of the bowels and intestines. After a single dose of Dr. Chase's Kidney-Liver Pills you will feel wonderfully improved and their thorough and searching action makes radical and thorough cures of chronic biliousness, dyspepsia and stomach troubles. Break the chains of habit. Cast aside sickness and disease. Keep the system pure and healthy by the use of this famous prescription.

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to save her from being run over. That little ragged boy did not wait for people to praise him. Poor as he was, he did not wait to take any money for his kind deed. He knew he had done what was right, and it did not matter what people said about him." "Oh, mamma, I wish I had been there!" "Yes, Jack; I wish so, too. But learn from that brave boy not to mind what any one says of you as long as you know that you have done right. It was right not to upset the old man's stand."

BESETTING SINS.

Our besetting sins are peculiarly humiliating. They cling to us so firmly after we have determined to be rid of them, they reveal their power so often after we have supposed them conquered and abandoned, they assail us so unexpectedly and often beguile us so easily that we sometimes doubt whether we really have any power of self-control remaining or any trustworthy loyalty to God and duty. It is no excuse for us, but it is comforting to remember that everybody else is tempted similarly and that our Heavenly Father understands the situation even better than we do. It is a strong temptation to make special excuses for such sins. Sometimes and to some extent this is proper. For example, he who, like so many, has inherited the desire for strong drink, certainly has in that fact a special use for committing that sin. He is not to blame for the hereditary taste which he cannot help having. It is his misfortune and not his fault. But this excuse



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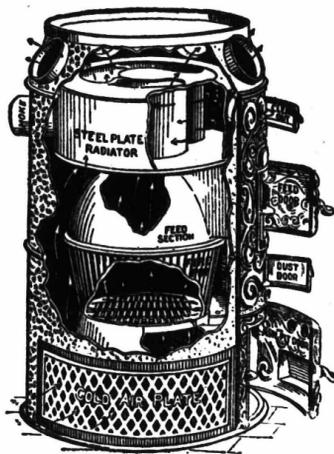
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is not a justification. He is actually and seriously to blame for yielding. The knowledge of his inherited tendency should serve as a special and solemn warning and restraint, fortifying him against tampering with the temptation which he knows is graver for him than for others. Besetting sins are to be conquered like any other, by prayer and faith and courage and sturdy resistance, by cherishing holy thoughts and cultivating holy aims, by avoiding circumstances involving temptation, by choosing ennobling companions, by studying how to live in constant communion with the Holy Spirit,



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