

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27]

TORONTO, CANADA, THURSDAY, NOVEMBER 14, 1901.

[No. 44.

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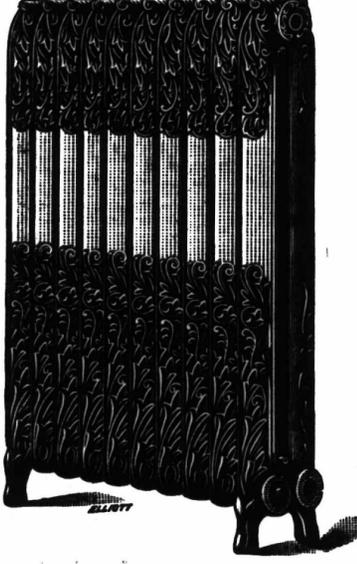
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Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 14, 1901.

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

ADVERTISING RATES PER LINE - - 15 CENTS
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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN should be in the office not later than Friday morning of the following week's issue.

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Offices—Room 18, 1 Toronto Street.

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 FOURTH SUNDAY AFTER TRINITY.

Morning—Amos III; Heb. X, 19,
Evening—Amos 5 or 9; John V., 24.

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

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 309, 310, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 227, 234, 243, 257.
Children's Hymns: 568, 569, 570, 574.
General Hymns: 12, 21, 200, 202.

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.

Unity Sunday.

The Scottish Guardian complains with justice of the failure of the newspapers to notice this celebration, but hopes that it was not held in vain. We published in June an account of the meetings held in Edinburgh, and the address of the Bishop of St. Andrew's, which resulted in the appointment of the second Sunday in October for united prayer for unity. The Scottish Guardian adds: "The idea of the rightfulness of union has been brought before the Scottish people and it may be left to bear its fruit in due time. At present it seems impossible to take any further step; the first move must be to make the great majority of church-goers in

Scotland realize that the existing system of competition between different denominations is utterly opposed to the teaching of the Bible, and is the cause of innumerable evils. Even in our own Church this is far from being generally understood, and it may be many years before the old bad view is driven out. But when once Christian people really desire union and feel the wrongfulness of disunion, then, we feel assured, the difficulties will disappear and the great end will be attained. In the meantime we can but wait, and pray God to hasten the day when the dismembered Body of Christ shall be once more One, and there shall be "One Flock, One Shepherd."

Candidates for Holy Orders.

The Rev. Canon Scott-Holland's paper, the Commonwealth, has elicited opinion of leading clergymen on that very grave question, the scarcity of candidates for Holy Orders. Many seem to think that the idea of vocation is one which might and ought to be aroused much earlier than it generally is. But vocation can arise only where there is definite teaching on the Christian Faith, and the Christian Life, and such teaching is far to seek in English Public Schools, where the history and antiquities of the Jews and the grammar of the Greek Testament stand for Divinity in the school curriculum. The opinion was also advanced that the extraordinary pettiness of the controversies in regard to ritual or details of doctrine has created a disgust in the minds of numbers of thinking men, which has sometimes repelled them from all things connected with the Church, and has created an atmosphere of something like contempt for the intellect of the clergy. Unfortunately there is a very prosaic reason to be taken into account, as was pointed out by the Bishop of London in his sermon for the poor clergy relief fund. The Bishop said that, out of the 13,890 incumbents in England and Wales, more than half received less than £180 a year. He knew how that statement would astonish his old friends of the working classes, in the East End, who had an idea that the clergy of the Church of England were more or less "rolling in wealth." Again, 1,341 had a stipend of £65 per annum, while 4,566 held livings of the annual value of £150. The majority of them were married and had families, but investigation showed that when they married their financial position was considerably sounder. Such a condition of things was a real scandal to the whole Church. Indeed, he felt a positive shame in having to lay bare the real facts, which could not fail to surprise members of Non-conformist bodies, who looked after their ministers well. The fall in tithes from £100 to £66, was, of course, a factor to be reckoned with. The present position of affairs was demoralizing to the clergy themselves,

while it was equally injurious to the laity. It deterred young men from entering Holy Orders, and gave, in addition, what was still more regrettable, an appearance of meanness on the part of the laymen. He averred that the real crisis in the Church to-day was clerical poverty. Another fault lay with the parochial authorities, who did, he doubted not, everything for their own particular parish, but who were unable to take a broad view of the needs of other parishes. It would require £1,000,000 to raise all livings in England to £200 a year. The Bishop concluded by appealing to his hearers to make the society known, to become subscribers to it, and to place the facts he had disclosed before their friends with the view of strengthening the Church in its weakest spot.

Decrease of Crime in England.

Mr. J. Holt Schooling is publishing the results of an enquiry into this feature of social life. Mr. Schooling's eminence as an actuary is well known, and it is gratifying to find that, ignoring yearly fluctuations, but taking a series of years, the results are good. On reading his statistics, which are, unfortunately too long for our columns, we feel that as a factor in the result, sufficient weight is not given to the marvellously efficient police service. Still it shows that the moral forces at work to raise the fallen and give employment must be most efficacious. Taking the years between 1863 and 1898, which are the last published, Mr. Schooling found that while in 1863 there were 897 crimes per 100,000 of the population, (9 per 1,000), in 1898, the crime rate was only 506 per 100,000 (5 per 1,000), with an unbroken fall throughout this long period. Assuming the crime rate in 1863 to be 100, in 1898 it was 56, a diminution of nearly one-half. In 1863, offences against property were rather more numerous than those against the person, in 1898 the balance was rather the other way. In this category, Mr. Schooling has omitted the minor non-indictable offences, such as drunkenness, breach of police regulations, vagrancy, etc. Under most of these there has been a great increase of offences, due in part to activity of the police as regards beggars, etc., and chiefly to the creation of new offences under new acts and police regulations. Some, such as poaching, have decreased, and since 1873 charges of drunkenness have not kept pace with the increase of population. Unfortunately, the age of crime is now the young, from 12 to 30. Can the system of education have anything to do with this result?

Hallowe'en.

The Irish have given us the 17th of March and the 12th of July, but the celebration of Hallowe'en is undoubtedly the introduction of the Scottish emigrant; whether it is some-

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thing to be proud of is doubtful, and especially so in university cities, like Toronto and Kingston, where the destruction, which now replaces the milder pranks, is a serious loss to the owners of property. The increase of the number of lawless students, in addition to the ordinary population, is such as requires vigorous measures. Other times, other manners. Forty years ago bands of destructive young men were impossible. The most deplorable feature is the apparent indifference to the discipline of the professoriate. Only in Montreal had the principal the courage to ask the police magistrate to punish the riotous students, who were brought before him, and we read that his action was treated with surprised indignation by the students. They seemed to expect an apology. We are old-fashioned enough to think that the college faculties owe a duty to restrain these outbreaks: first to the students themselves, second to the parents who commit them to their care, and thirdly, to the community in which they are stationed. Toronto, for instance, pays the university \$0,000 a year, and is entitled to some return for their outlay, instead of the yearly destruction of their fences and windows.

The Upper Canada Religious Tract and Book Society.

We have received the annual report, ending 28th February, 1901. It is the 68th. How few institutions we have which can boast such a long and honoured lifetime, and this society is full of youth, energy and usefulness. We would recommend our readers to get a copy of the report, and consult our advertising columns for the works supplied by the society. While the speeches reported are far above the average, we make an extract from that of the Rev. R. P. Bowles, who calls himself a poor minister of the Church founded by John Wesley. In speaking of the need of a sound moral literature, he said: "I never knew a religious tract to do any harm. I do not know that it might be safe to say that they never were known to do any harm, but I certainly never knew one to do any. Smart and clever people will talk about the inopportune character of the work, and the unfitness of certain tracts that are distributed, and they have a few jokes that they tell at times, but I have never yet known a tract to do harm to anyone. It is a remedy that may be taken with perfect assurance, at least, that it will not do very much harm to anyone, whereas the amount of good that it may accomplish none of us can justly estimate. If it were only a card of introduction to those brethren who go from home to home, it would serve a good purpose. When our ladies are making fashionable calls, they take their cards and leave them; when an agent of a commercial institution goes to seek for customers, he takes a card indicating that he represents a certain firm in a certain business; when I want church-workers to work, I have often found it necessary to give them some sort of a card or missive, which they take with them, and thus these tracts have open-

ed the way into the homes and have made the visit very blessed. And when they are taken with loving words and generous sympathy and given in the right spirit, they acquire personal interest and do work that we perhaps are in no danger of over-estimating. There is a great deal in who takes the tracts. The longer I live the more faith I have in personalities, and less faith in methods and movements, and the mere scattering abroad of tracts through the mail and in such ways I have not much faith in." And further, of the need in back districts: "I remember meeting with a young girl sixteen or eighteen years of age, at a place I went to, who could not tell me what Christmas meant, who had no idea what Easter Day was, who had no knowledge whatever of Christian things, and she lived not far away from a town of 2,000 people, but far enough away to be separated from Christian influences. Such people can be reached in no way that I know of except by such agencies as are set on foot by societies of this kind. We know that there are large tracts of our whole country that even to-day are pioneer places, and that demand this work.

The New Bishop of Worcester.

The King has been pleased to approve of the appointment of the Rev. Charles Gore, M.A., one of the residentiary Canons of Westminster Abbey, to this See, vacant by the resignation of the Right Rev. Dr. Perowne. Canon Gore was born in 1853, and educated at Harrow and Balliol College, Oxford, of which Foundation he was a Scholar. He was an honorary Fellow of Trinity College, Oxford, from 1875 to 1895, and was appointed vice-principal of Cudderdon College, in 1880. Four years later, he was appointed librarian of the Pusey Library, at Oxford, and he held that position until 1893, when he was appointed vicar of Rawley. A year later, Mr. Gladstone made him a residentiary Canon of Westminster Abbey, which position he has held ever since. Canon Gore was the editor of "Lux Mundi," and has been for many years past a recognized leader amongst the clergy of the more advanced school of thought. When in residence at the Abbey, his sermons have always attracted large crowds of interested listeners. His name is known far and wide as both a preacher and an author. Besides being editor of "Lux Mundi," he has written and published a number of other volumes, amongst others, "The Church and the Ministry," "The Mission of the Church," and an "Exposition on the Epistle to the Romans." His own contribution to "Lux Mundi" was an article entitled, "The Holy Spirit and Inspiration." He was Bampton Lecturer at Oxford in 1891. From the year 1868 until the time of her death, Canon Gore was one of the honorary chaplains to her late Majesty, Queen Victoria.

The North-West Mission Field.

Archdeacon Mackay left last week on his way back to his field of work in Saskatchewan. While in the East, he addressed a

number of missionary meetings, in connection with deanery meetings, in Ottawa diocese, where, besides the clergy of the rural deaneries, the workers in the different organizations of the Church were represented. The Archdeacon came East, under the auspices of the Woman's Auxiliary of the diocese. The Auxiliary arranged for these addresses, with the view of having information disseminated regarding the work in our own North-West. We think the action of the Woman's Auxiliary, of Ottawa diocese, in securing the services of a live missionary to endeavour to stir up an interest in missionary work in the North-West, highly commendable. We are satisfied that our short-comings in the matter of missionary work are not due to lack of means or lack of the grace of God, but to lack of information. If our Church people here in the East could be stirred up to realize the needs and the opportunities of the work in the North-West, there would be no lack of means to carry on the work, and the imputation would be wiped off that we of the Anglican Church in Eastern Canada, with all our privileges, fall far behind other Christian bodies in what we give and what we do, for the work of the Church of God in the great mission field of our own North-West.

PRAYER-BOOK ENRICHMENT.

At the Brighton Church Congress, recently held, the subject of Prayer-Book Enrichment was considered, and papers read by men whose standpoint might suggest great difference of opinion, and yet there was a remarkable degree of unanimity. First, as to the need of action in this direction, and secondly, as to what it was desirable to do. The writers on the subject were the Bishop of Salisbury, the Principal of Ridley Hall, Cambridge, Canon Hay Aitken, and Rev. Evan Daniel. What each and all advocated was not revision, about which in former years we used to hear a good deal, but enrichment, an addition to what we have already, and so far as possible in congruity with it. Two suggestions were made. One that certain enrichments should be introduced into the body of the Prayer-Book; the other was that a small supplementary book of services and devotions should be issued, an appendix, as it were, to the Book of Common Prayer. In the matter of Prayer-Book enrichment, the American Church some years ago acted as a pioneer, and it was interesting to notice that all the changes made at that time were commended by the writers. For instance, the Bishop of Salisbury said: As regards Prayer-Book services, my principle would be, "make more of the great seasons of Redemption, and do not overload the Sancto-rale." I should like many more proper Psalms and some more proper Lessons for the great seasons. I should like more proper opening sentences as in the U. S. A. Prayer-Book. I should like more of matter like the Easter anthems, and more frequent use of those we have during

the sea on from Easter to Pentecost. I should like a certain number of antiphons, such as we have introduced into our Cathedral Commemoration, on really great days. I should like a restoration for such days and seasons of Responsories, of which we have only one instance left in the after-part of the Litany, and that not quite correctly printed. I should like proper prefaces for Lent and Advent, for ordinations and funerals, in the Communion service. I should like a certain number of additional Saints' Day Collects, Epistles, and Gospels. But on this head, I should be cautious and conservative. The Principal of Ridley Hall advocated the restoration of the Feast of the Transfiguration, on August 6th, with suitable Collect, Epistle and Gospel, and in Holy Week, on saints' days, and where frequent celebrations of Holy Communion on one day are called for, it would be welcome to many if our Lord's Summary of the Law, with the concluding Kyrie and Collect, were sometimes allowed in place of the Decalogue, as in the Scotch Office. The frequent breach of order in this place is a measure of the desire for some modification of the existing rule. But such an alternative must be the exception. We must do nothing which would, to any real extent, displace the Decalogue. All writers and speakers favoured additional special intercessions and thanksgivings, which had been a marked feature of each revision since the first book of Edward VI. In addition to these and like enrichments, the need was urged for various special services, which could be authorized for use by general, and not as present, mere personal or diocesan authority, and need not be incorporated into the body of the existing book, but might be a small volume apart. The following admirable statement of present needs was made by the Principal of Ridley Hall: 1. Simplicity.—It our needs be rightly measured by those who live and work among the masses, we require yet simpler services. . . . This does not mean that we are to alter our old, familiar forms, but that we should supply such additional services as may educate the people to the fuller enjoyment of their privileges. The simpler service should prove a stepping-stone to the richer offerings of prayer and praise. 2. Elasticity.—Acts of Uniformity do not foster elasticity of worship. They have a cast-iron texture which does not adapt itself to new surroundings. Our Nonconformist brethren have in this matter a certain measure of advantage. We touch on matters of public interest in our sermons; they directly plead with God about them in their prayers. It is easier to state this need than to find a remedy. But if we do not face a problem we shall never solve it. We need some measure of legalized elasticity. Perhaps the most practical of all suggestions, and one which here in Canada, and other colonial provinces and dioceses, would do much to win the masses, and induce them to attend our services in greater numbers than at present, was that in favour of an alternative form of Evening Prayer. It is a crying necessity, and in this country the

difficulty of "finding places" is a real hindrance to many disposed to attend our services, and who want some help to lead them on to appreciation of the time-honoured offices of the Church. An alternative form of Evening Prayer is greatly needed. There is room for a service framed on the old lines, but more simply arranged and worded, and more in touch with the altered life of the home and workshop. There is a cry for something of this sort which we do not give. In a large parish in the West of England, the Bishop has sanctioned such a form. Choral Evensong is said, with a short sermon, at 4 p.m.; while a simpler service, with popular hymns and a sermon follows at seven. "It has answered," writes the vicar, "far beyond my expectations, catching the diners at four and the people at seven." The spirit in which such a movement should be undertaken and carried out, at once conservative and yet adaptive to present day needs, was indicated by Rev. Hay Aitken, at the close of his paper. We thank God for our Prayer-Book; that it contains what it does contain, and also that it does not contain much that other liturgies contain; but it is a superstition to invest it with the finality that belongs to perfection, or to decline to attempt its more complete adaptation to the living age in which our lot is cast. By whom this work of enrichment was to be, or could be, undertaken, was not prominently brought out, and no doubt under existing relations between Church and State in England there are difficulties in the way, which in the interests of the church in the great colonies, as well as in England, it is desirable should be speedily overcome. What we wish to emphasize is the need that exists for action, on the lines above indicated, here, as well as in the Mother Country, and that in its accomplishment the whole Church of England should be represented; and in this connection, we cannot better express our views than by quoting from the report on Mutual Relations adopted by the Lambeth Conference held in A.D. 1888: "The attention of the committee has been further directed to the danger of important divergencies, with regard to matters of doctrine, as well as forms of worship, being introduced among the Anglican churches by the possible assumption, on the part of each province or diocese, of the power of revising the Book of Common Prayer. But the point which the committee would chiefly urge is this; that the Book of Common Prayer is not the possession of one diocese or province, but of all; that a revision in one portion of the Anglican Communion must, therefore, be extensively felt, and that it is not just that any particular portion should undertake revision without consultation with other portions, and especially with the Church at home." We trust that this supremely important subject will speedily pass out of the merely academic discussion of Church congresses; that action will not be deferred to the Greek Kalends; that the Mother Church will lead as she should, and "call to her counsels" the daughter churches of Greater Britain.

ENGLAND.

(From our own Correspondent).

The Church Congress this year has been marked by great vigour and actuality. There was a little clash of arms, but on the whole the proceedings were marked by greater unity and courtesy than in any previous year. The Rev. Leighton Pullan's paper stands out, being luminous and helpful to an eminent degree, as bringing out most clearly the relation of the Church of England to the Holy Catholic Church at large. His demand for the revival of the Diocesan Synod was vehemently applauded, and this, let us hope, will hasten the day when the Mother Church will not be far behind her energetic and far-seeing daughter communions. The Bishop of London was true to what was expected of his lordship, and his passionate appeal for increased spiritual interest in our brothers beyond the sea struck the right note, and his statement that he had honoured two returning clergy from the colonies by giving them livings, will be as cheering to our distant workers as it will spur many more to offer themselves, even if only for a few years in some part of our Empire. But the Bishop's greater statement was that he begins his autumn work in his Diocese in "perfect peace." This is indeed, as The Times says, the most remarkable utterance of the Congress, and is likely to become historic. But the most significant utterance came from the new Bishop of Exeter. In the paper before the Congress, Dr. Ryle grasped clearly the Catholic character of our Church while purging herself of un-Catholic accretions. But in the concluding sermon the Bishop came down to the region of practical life, and I gladly transcribe a synopsis of the discourse. Taking his text from Acts iv., 29-30, in the course of his sermon he said that if in the Congress there had been honest disagreements they were best openly avowed, but at least they had been drawn closer together. Something had been gained. Even in the great councils of the Church there had been violent altercations and bitter controversies. The biographer of Archbishop Laud had said, "Some truths are found in each school, but not all in any." The Church must take a bolder line, and recognizing the power of the Holy Eucharist, and that they were encompassed about with a great cloud of witnesses, with saints and martyrs of old, her clergy and laity, in a spirit of self-sacrifice and self-surrender, should deal with the evils of our social life in country homes, in the ball-room and the mess table, in the council chamber and in commercial houses. Let them act with masculine determination and genuine boldness. Let them adjure the parrot-like utterances of party, and speak the "truth in love." How might their society be transformed in the new century? Let them regard the woes of our over-crowded towns, the pathos of our country villages, and the sufferings of our little children. Let the Church inspire the State and the municipalities with the law of Christ, which is the love of mankind. The Church need not dread external beauty of worship, nor scoff at those who differed from her, nor be ashamed of her roll of saints, but she would be led by the Spirit into larger truth. Then should words of bitterness be no longer heard, nor ignorance show itself in noisy vehemence, but learning tolerance she should in the strength of self-sacrifice fulfil her imperial destiny.

In regard to the Charlotte Yonge memorial it has been deemed advisable to form a separate committee to procure funds in America, sufficient, if possible, to provide for a separate memorial, preferably the second memorial mentioned, viz., that in Winchester Cathedral, on which the Bishops of Albany, Springfield, Delaware, Tennessee, Los Angeles, Milwaukee and several ladies have consented to act.

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. 6.

Upon Deepening the Spiritual Life—Five minute paper read at Triennial meeting W.A., Montreal, by Mrs. McLeod Moore, Sept. 17. The subject assigned is so unspeakably important that it may not be even approached without a sense of being on sacred ground, and with this feeling strongly upon us, we accept the words "deepening the Spiritual life," as indicating that already the beauty of holiness is felt, and in a greater or less degree, a measure of consecration or self-surrender has resulted. In these days of wider thought, higher criticism, and others very little understood, therefore most confusing, we turn in grateful security to the simpler teaching authority, and ask if we can devise a more excellent way than Bible study; not so as to suggest a feeling of relief that a task has been accomplished, but in the spirit of a learned divine who said, "If we will but study ourselves by the light of Holy Writ, inspired by One who understands us, and our circumstances, we shall find all the aid and counsel any duty can demand." In our members' prayer we by inference at least, describe ourselves as "faithful women." What other book can so teach the duty and reward of faithful service. We ask for a blessing upon our endeavours to "aid and encourage missionaries," is it not practically the Bible which unlocks the fetters of the slave, and impels the missionary to go forth to heathen lands. When we seek to know the things we should "do or say," let us remember that Scripture gives us instruction in righteousness, and with it we are thoroughly furnished unto all good works. Devotional reading is perhaps more in the nature of refreshment and solace in the heat and burden of the day, than the spiritual nourishment which is demanded by the soul. Regarded in the former light, biographies are good, as furnishing models which we may strive to imitate. Our great workers thus still living amongst us are an enduring source of good, as example and inspiration. The saintly Bishop Kerr, in his directions for prayer, compiled from the Church Catechism, urges the constant use of the Book of Psalms, reminding us that in earlier and purer ages of the Christian Church the common people were so sensible of the great spiritual value of the Psalms, that they learned the whole Psalter by heart, and sung or repeated them at all times, thus their memories were stored with short prayers or devout ejaculations; the application is obvious. What is said in reference to the readings for Senior Auxiliaries applies equally to girls, who are as the elder daughters of the auxiliary, and like unto the older members of any family, they partake more or less of our labours and responsibilities, also sharing to the full our great privileges. Few of us presume to teach, we only advise, or suggest; and our girls can always appeal to the Seniors as co-workers in the same cause, who give just enough superintendence to encourage and keep up the sense of responsibility without injury to individual freedom. When we come to the Juniors using the word in its strict sense, the question becomes rather more difficult, but it may well be that we can hardly improve upon the old system of making the Church the fountain of instruction and knowledge. As her handmaids we can and should carry on the work in such a way that the glory of God may be promoted, and we may by His power further the object we have in hand. Direct teaching seems most desirable, but a Scripture reading is one thing, and stories about even the best of boys or

girls quite another, in spite of the best intentions. Among the duties enjoined upon parents or sponsors of children, that of causing the children to hear sermons is one. May we not suggest that some of these sermons should be of a distinctively missionary character given at a special service for Juniors, held perhaps twice a year, they themselves, if possible, supplying the choir. It is so necessary to emphasize the spiritual aspect of all missionary work that the co-operation of the clergy in whatever methods are employed is most important. Teaching about missions is imperative, but must be added to, not put in place of the Scripture study, which will make clear to all, whether seniors, girls or juniors, that the Church as a whole exists for the express purpose of evangelizing the world. Let us but grasp that fact, and realize the individual responsibility, not to be disarmed, which rests upon those of us who have voluntarily pledged ourselves to extend the knowledge of that Saviour who redeemed us and all mankind: Let us endeavour to perform the things we promised at our baptism, and our spiritual life will be "as the dew unto Israel," we shall "grow as the lily, and cast forth roots."

INDIA AND CHINA FAMINE WORK.

With grateful thanks I acknowledge the following contributions: Rev. Dean Innes, London, \$5. B. M., Thamesford, \$1; St. George's Church, Rhymal, per Rev. G. B. Bull, \$1; Mrs. B., Vancouver, B.C., \$1; Canada's Congregational Woman's Board of Missions, \$3.40; Master Clarence Steele, Ottawa, \$1; Anon., for India, \$1; Reader of Canadian Churchman, Wellman's Corners, \$1; Rev. J. W. Millidge, Oak Bay, N.B., for India Orphan Work, \$1.50; Friend, Shingwauk Home, Sault Ste. Marie, \$2; "Pat," Toronto, \$1; Miss Maude Walton, Paris, \$3; St. Margaret's Church, Toronto, \$10.65; A Friend, \$1; offertory from St. Simon's church, \$36. Very gratifying reports reach the "Christian Herald," from various missionary sources in India, in connection with the training of the famine orphans. In most cases they are learning useful trades, and the girls are taught sewing and housework. Speaking of those who were rescued during the famine of 1897, it is said that many of the children proved so intelligent that they have become teachers and helpers in the missions. "Rev. R. Ward," says the "Christian Herald," "did excellent service in the famine, and so efficient was his work, that the Government availed itself of the knowledge and experience he had gained." Writing to Dr. Klopsall, he says, "Since you were here we have made accommodation for 500 children, and are very busy getting the new comers in order." Mr. Ward has a camel at his station on which he makes preaching journeys to other villages. He, like other missionaries, reports that since the famine, the people who were formerly opposed to Christianity, now give the missionary a cordial welcome and listen to his message. Let us pray that God will continue to bless this work, and that the orphans rescued from famine may become a blessing to others, that in their lives as well as by word of mouth they may so glorify their Saviour that others may be drawn into the same loving fold. To maintain one of these orphans in the homes, \$15 a year is required. Subscriptions towards this work will be most welcome, as well as for the poor sufferers in China. The news from that country, as seen in the daily papers, is again very sad. According to reports received by the British Consul at Shanghai, nearly one million are on the verge of starvation, and the famine is spreading. The available funds are insignificant, and a committee of the consuls is being formed to aid the sufferers. I shall be so grateful for any help that kind friends may feel disposed to contribute towards the relief of these sufferers. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

H. Jones, D.D., Bishop, St. John's.

St. John's.—St. John the Baptist.—Messrs. G. J. Rowe, Mus. Bac., and Mr. J. W. Withers, choir-master and organist respectively for many years of this cathedral church, resigned their respective positions last month. Both of them received their original appointment from Bishop Field. Mr. C. M. Wright, music master and one of the form masters at the Grammar School, at Normanton, in Yorkshire, has succeeded to the combined post of organist and choir-master. A new electric organ, which has cost \$8,000, has been ordered from London, and it is expected that it will be in position by the beginning of the New Year.

Harbour Grace.—St. Paul's.—The tower of the old church has been restored, and a new bell, cast by the firm of Meneely & Co., of West Troy, New York, weighing 650 lbs., has replaced the old one, which was hung there about thirty years ago. The new bell, which has been pronounced on all sides as being most satisfactory in every way, possesses a rich and full tone. It bears the inscription: "St. Paul's Church, 1901. John Monk Noel, Rector; Robert Badcock, Thomas Ross, Churchwardens." It was dedicated by the rector, on Sunday, September 8th, according to a special form sanctioned by the Lord Bishop of the diocese. It is intended, in the near future, to commence the more serious undertaking of rebuilding the walls and placing an entirely new roof on the nave of the church. The cost will not be less than \$3,000.

MONTREAL.

William Bennett Bond, Bishop, Montreal, Que.

Knowlton.—The twelfth annual Sunday School Institute of the Archdeaconry of Bedford met here, on Wednesday, the 30th ult., and was most edifying in character. The Ven. Archdeacon Davidson presided, and the other clergymen present were the Rev. Rural Dean Chambers, Rev. W. Windsor, St. Johns; Rev. G. A. Mason, Rev. Rural Dean Harris, Rev. J. A. Mills, M.A.; Rev. H. Plaisted, and Rev. W. P. Lewis, M.A. There were three sessions, at which several papers were read and discussed.

Glen Sutton.—The Church of the Good Shepherd.—The Rev. J. M. Coffin is taking a two weeks' vacation, and has gone to Boston, Mass. He hopes to enjoy a well-earned holiday there amongst relatives and friends. Mr. Ireland, lay reader of Abercorn, P.Q., who has served on other occasions very acceptably, will take the services during the absence of the rector.

Synod Hall.—The first of a series of monthly meetings of the Montreal branch of the Diocesan Sunday School Association was held on Monday, the 21st ult., at the Synod Hall, the Rev. Elson I. Rexford occupying the chair. There was a large attendance at the meeting, including the Rev. F. H. Graham (who acted as secretary), the Ven. Archdeacon Evans, the Rev. Canon Norton, the Rev. Canon Renaud, the Rev. A. J. Doull, the Rev. J. S. Boyle, the Rev. Thomas Everett, the Rev. E. McManus, and a number of local Sunday school teachers. It being one of the Days of Intercession ordered on behalf of the Diocesan Sunday schools by the Provincial Synod, the meeting was a devotional one. At the commencement of the proceedings a letter was read by the Rev. F. H. Graham from Archbishop Bond expressing the Primate's deep regret at being unavoidably absent from the meeting. He would,

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Montreal, Que. Sunday School Bedford met and was most n. Archdeacon lergymen pres- bangers, Rev. u. Mason, Rev. ls, M.A.; Rev. s, M.A. There al papers were

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he wrote, be with them in spirit, and hoped for the blessing of God upon the meeting, and he prayed that the Holy Spirit might be upon those who spoke that evening. After devotional exercises, brief addresses were made by the Ven. Archdeacon Evans and the Rev. Messrs. Boyle and Doull. Archdeacon Evans, in the course of his remarks, laid special stress upon the necessity of proper devotional preparation for Sunday school teachers, and briefly reviewed the progress of Sunday schools from the time the first was organized by Robert Raikes in the year 1780, to the present day, showing what a wonderful power in Christendom the schools had become. The Rev. J. S. Boyle spoke of the responsibility and privileges attached to the office of Sunday school teachers, and emphasized the opportunities and potentialities of their work. The Rev. A. J. Doull descanted on Christ as the pattern teacher in three respects, namely, his attitude in regard to prayer, as a teacher of individuals, and his plain speaking regarding wickedness. Such plain speaking, said the speaker, was much needed at the present day. Children should be spoken to, not generally, but definitely, and particularly on the wickedness that exists. The only way to do Christ's service properly was to do it as He would have it done, and by this we should best be doing and preparing others for God's most holy service. The meeting closed with the pronouncing of the benediction by the Rev. Canon Norton.

ONTARIO.

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

Kingston.—St. George's Cathedral.—At Evensong, on Tuesday, November 5th, the Bishop of the diocese installed the Ven. Archdeacons Carey and Worrell, and the Revs. Canons Burke, Grout, McMorin, Jarvis and Loucks, as canons of this cathedral church. The Ven. Archdeacon Evans, D.C.L., of Montreal, preached.

Belleville.—Christ Church.—The Bishop of the diocese has been pleased to appoint the Rev. W. B. Heaney, rector of this church. Mr. Heaney has been curate-in charge of the parish for the past six months, and he has become very popular with the parishioners. His name was sent up to the Bishop, coupled with the request that it was the unanimous desire of the people that he should be appointed rector, a request to which the Bishop gladly acceded. The new rector will be inducted into the living in the near future.

Oxford Mills.—St. John's.—The Bishop of the diocese paid his second visit to this parish since his consecration, on Monday, October 28th, and was most heartily received by both the rector and parishioners. It being Saints' Day (S.S. Simon and Jude), there was a service held in the church at 10.30 a.m., when the sacred edifice was filled with people. There were present in the chancel, besides His Lordship, the Bishop, the Rev. Rural Dean Emery, rector of Kemptville; the Rev. W. G. Swayne, rector of Kitley; the Rev. W. P. Reeve, rector of the parish, and his brother, who is now in deacon's orders, the Rev. Frederick A. Reeve. Thus was represented the threefold ministry of the Apostolic Church, the bishop, the priest, the deacon. Confirmation service was held, and the Bishop laid hands on thirty-two candidates, one of the largest numbers ever presented in this parish. At 3 p.m. the Bishop held another confirmation in St. Anne's church, Oxford Station, where four candidates received the Apostolic Rite. In the evening a dinner was tendered by the rector and Mrs. Reeve to the churchwardens and delegates to Synod, when they had the opportunity of meeting the Bishop and of holding converse with him. On the same evening a service was held in the church, at which the Bishop inducted and instituted the Rev. W. P. Reeve, M.A., into the living. At the conclusion

of the service the following address was presented to the Bishop: Oxford, 28th October, 1901. To the Right Reverend, the Lord Bishop of Ontario,—May it please your Lordship: We, the undersigned, churchwardens of the parish of Oxford Mills, in welcoming you once more amongst us, desire to express our gratitude for the appointment of the Rev. W. P. Reeve as our spiritual pastor. Under his energetic leadership, we are enjoying increased prosperity, as shown by the renovation of the parish, larger attendances at the services of the sanctuary, revived Sunday schools, and increase in number of communicants. Mr. Reeve by his affable manner and social qualities, has done much to bring the people together in brotherly union and concord, enabling us to realize more fully the blessed truth that the Church is the family of God, and that the corporate whole is interested in the weal or woe of each and every individual. We trust that the Great Head of the Church may so bless the labours of our clergyman among us that our love may be inflamed, our faith in the authority and mission of the Church confirmed, our obedience to His commands made more constant, our zeal shown by our plentifully bringing forth the fruits of good works, and our hearts riveted together by the Divine bond of charity. Again welcoming your Lordship to our midst, we are your faithful servants, E. J. Richards, W. A. Andrews, Benjamin Tompkins, George Sanderson, John Scott, Thomas Lewis."

Adolphustown.—St. Alban's.—The officers of Canadian Mounted Rifles are about to place two tablets, in memory of their brother officer, Capt. Thomas W. Chalmers, who was killed in South Africa, one of which will be placed in the church at Edmonton, N.W.T., where the late officer was living when he volunteered for service at the front. The other has already been placed in this church, and was unveiled, with appropriate ceremony, on Wednesday, the 13th inst., by the Ven. Archdeacon Worrell. Colonel Drury was also present at the unveiling.

OTTAWA.

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

Maberly.—The Rev. C. E. S. Radcliffe, on leaving this mission, was tendered a grand farewell social at the Maberly Town Hall, October 29th, at 7 p.m. Colonel Matheson, of Perth, acted as chairman. The programme was an excellent one. The Misses Dier, from Westport; Professor Burnham and Mrs. Burnham, of Sharbot Lake; Messrs. E. Deacon, J. Acheson, and H. Budd, contributed good selections, vocal and instrumental. The proceeds, about \$30, were presented to Mr. Radcliffe, together with a handsome quilt, by Mrs. John Morrow, vice-president of the Guild of St. Alban's church. The West End branch of the Guild of St. Stephen's church, Bathurst, also assisted the St. Alban's Guild in getting up the social. All passed off exceedingly well. On Wednesday, October 30th, the East End branch Guild of St. Stephen's church met at Mr. Robert Cameron's, and presented Mr. Radcliffe with a handsome clock and address, expressing their regret at the separation that was taking place. The three guilds have raised in the past two years \$500. New pews and a new wire fence are proofs at Maberly of the Guild's good work. Mr. Radcliffe sincerely hopes that the Bishop of Ottawa will appoint to this thriving mission an energetic clergyman, as soon as possible. The Rev. C. E. S. Radcliffe preached his farewell sermons to crowded congregations, kindly assisted by Mr. E. R. Hicks, of Perth, on October 27th. May God continue in the future, as in the past, to bless the good work going on in this mission.

Ottawa.—St. Alban's.—The funeral of the late Mrs. George Reiffenstein took place from this church on the 29th ult., and it was very numer-

ously attended by both relatives and friends. The coffin was covered with beautiful floral tributes. The funeral procession was met at the front door of the church by the rector, the Ven. Archdeacon Bogert, and the Revs. Canon Pollard and Henry Kittson, who were the officiating clergy. The very sweet and appropriate melody of "O Rest in the Lord," coming from the organ, was heard as the body was carried through the porch. The priest's part of the ninetieth Psalm was taken by the Rev. Henry Kittson; the lesson was read by Rev. Canon Pollard and the remainder of the service in the church, and the committal at the grave were taken by the rector, Mr. Horace Seaton, organist, played Chopin's Dead March, as the body was carried out of the church. The six pallbearers were grandsons of the deceased. The late Mrs. Reiffenstein, who had reached her 90th year ere she died, had been for many years a constant attendant in this church and a worker in the parish.

All Saints.—The second annual "At Home" of this congregation was held on All Saints' Day, in the school-room, which was filled from end to end with enthusiastic workers, both men and women, who thoroughly entered into the spirit of the friendly intercourse which pervades the whole parish. Towards the close of the evening, Mr. J. M. Courtney, Deputy Minister of Finance, took the chair, and gave an admirable address on the condition of the parish, and the affection and esteem with which the congregation regarded their rector, the Rev. A. W. Mackay, B.D., and his wife. On behalf of the people, Mrs. A. J. Christie then presented Mr. Mackay with a splendid coat, lined with mink and trimmed with Persian lamb, and also a pair of fur gauntlets; nor was Mrs. Mackay forgotten, for she received, amidst the heartiest applause, a Persian lamb coat, trimmed with mink, and a mink muff and boa. In replying, Mr. Mackay paid a willing tribute to the enthusiasm, liberality and devotion of his people.

Christ Church Cathedral.—It may be a matter of interest to Church people throughout the Dominion to know that the only church at which T. R. H., the Duke and Duchess of York attended Divine service was at the Cathedral at Ottawa. The Cathedral authorities knew unofficially that the Royal and Vice-regal parties would be present at mattins on Sunday, September 22nd, but the only preparation made was the reserving the necessary seats, as they were coming simply as members of the Church to worship God, and not in their official capacity. The service, as usual, was bright and hearty; mattins were sung by the priest-vicar, the Rev. Walter M. Loucks; the first lesson was read by the Rev. J. Pitt Lewis, of Grace Church, Toronto, and the second by the Rev. Henry Kittson, rector of the parish, who also preached the sermon, which was a masterly effort on "Personal Influence." The Lord Bishop was present and pronounced the Blessing. The Rev. E. W. B. Richards, B.A., acted as his chaplain.

A handsome brass tablet has been placed on the walls of the cathedral, to the memory of the late Judge Armstrong and his wife. It is near the family pew, where they worshipped for so many years, and has been erected by their surviving sons and daughters. The inscription is as follows: "To the Glory of God, and in loving memory of their parents, Christopher Armstrong, died September 4th, 1874, in his 74th year, and Mary A. Armstrong, died April 13th, 1901, in her 85th year. "Faithful unto death." The surviving members of the Synod of the original diocese of Toronto will remember the late Judge Armstrong, with his strong personality and striking presence. A glimpse at the old Synod journals reveals the fact that Judge Armstrong for many years represented Bytown, and was always present at Synod. His widow (a sister of the late Dean Geddes), survived him by many years, and was endeared to

all who knew her by her untiring courtesy, her gentleness of manner, and the goodness of character which marked her daily life. A regular worshipper at the cathedral, a frequent communicant; her loss is felt by all. Requiescat in pace.

Fitzroy Harbour.—The Rev. John Osborne, incumbent of this parish, is leaving to assume his new duties as mission priest at Navan. On Wednesday, October 30th, a large number of parishioners from St. George's, Fitzroy Harbour, and St. Thomas', Torbolton, assembled at the rectory to bid their rector and his wife God-speed. Two addresses were presented expressing the grateful appreciation of the Church people of the parish for their many services and deep regret at their removal. With the addresses were two well-filled purses, one for the rector, and the other for Mrs. Osborne. Mr. Charles Saunders and Mr. Thomas Vance, the two churchwardens of the parish, made short speeches, on behalf of the people, and Mr. Osborne feelingly replied.

Eganville.—St. John's. — His Lordship, the Bishop of Ottawa, administered the Apostolic Rite of Confirmation in this church, on Monday, Oct. 28th; in the school-house at Scotch Burt, on Tuesday, 29th, and in St. Paul's church, Renfrew, on Wednesday, 30th. The diocesan conference was held in Arnprior, on Thursday, the 31st ult., and confirmation service held in Emmanuel church the same evening. On All Saints' Day, His Lordship administered the solemn rite in Pakenham and Antrim.

Arnprior.—On Thursday, October 31st, the twelfth annual conference of the clergy and Church workers of the rural deanery of Renfrew was held in this town. The proceedings commenced with a celebration of the Holy Communion in Emmanuel church at 9.45, the celebrant being His Lordship, the Bishop of Ottawa. The clergy present were the Revs. Rural Dean Bliss, W. M. H. Quartermaine, T. J. Stiles, R. N. Jones, E. B. Richards, and R. Turley, together with a very fair attendance of the laity. After the reading of the minutes of the last meeting, and the reappointment of the Rev. W. M. H. Quartermaine, as secretary of the conference, His Lordship gave a very instructive address, dealing with matters of great importance to all present. He stated how very highly he valued these conferences, his conviction being that they conferred a very distinct benefit upon us. The meeting of bishop, clergy and lay workers was a most satisfactory way of knowing each other, their views, and ways of looking at things. His Lordship dwelt chiefly on the point that as Church people, we were all looking back to the early days of Christianity, and to the first eight centuries of Christian faith and practice, and endeavouring to put into operation the early teaching of the Apostolic Church. At the time of the Reformation, not one single truth or practice was removed from our Prayer-Book, which was in use during those early centuries; everything which the Church used to teach and practice for the first seven or eight centuries was retained; and in our endeavouring to get back to the old ways, we were much more consistent and in accordance with the acts of the Apostles, and more edifying and honouring to the Most High God. His Lordship drew attention to the "Ornaments Rubric," in the Book of Common Prayer, and to its better observance; and also to the formation of a Chancel Guild in each parish, for looking after the chancel, and the care of the sacred vessels. He stated that this should not be left to the churchwarden, but to a guild of earnest, devoted women. At the close of His Lordship's address, the reports from the different parishes in the deanery were presented, and it is satisfactory to note the general progress of the Church throughout the deanery. At the re-assembling of the conference after luncheon, a paper was read by the Rev. W. M. H. Quartermaine, on the subject of Sunday schools, their

great importance in our day, and the methods most likely to render them effective. A paper was also read by the Rev. R. N. Jones, on the subject of the need of more system and thoroughness in our parish collections, and the true way of winning our people to contribute on principle, systematically, so that they may possess the joy and the blessing which attend the cheerful giver. The Rev. Rural Dean Bliss drew attention to the places within the deanery, which should be open for the Church's ministrations. After a very lengthy discussion, it was decided to hold the matter over until the meeting of the chapter in April next. The Rev. T. J. Stiles was to open a subject for discussion on the reason for non-attendance at Holy Communion, and the remedy, but owing to the lateness of the hour, it was decided to take up the matter at another meeting. The Bishop then dismissed the conference with the Blessing.

TORONTO.

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

St. Mary Magdalene.—On Wednesday evening, the 13th inst., the dedication festival of this church was observed. There was full choral Evensong, and the sermon was preached by the Provost of Trinity. On the Sunday following, the 17th inst., during the octave of the dedication festival, there will be special celebrations of the Holy Eucharist at 7 and 8 a.m., in addition to the High Celebration at 11.15, at which the preacher will be the Rev. Professor Jenks, M.A., of Trinity. In the afternoon there will be a children's service, and an address by the Rev. F. B. Norrie. In the evening, the sermon will be preached by the Rev. Canon Welch. The service will be fully choral.

Trinity University.—An interesting gathering was held on Saturday, the 2nd inst., in the library. This was a private convocation for the purpose of conferring the degrees of D.D.S. (honoris causa), upon Mr. E. Lenthal Oldfield, a distinguished citizen of Melbourne, Australia. Dr. Oldfield is the Dean and founder of the Dental College of that city, and Past Grand Master of the Grand Lodge of Victoria, and has been for nearly two years in the United States prosecuting his studies in dental science, with a view of improving his college on his return home. There has been much agitation in Victoria for years to obtain affiliation of the Dental College with the University of Melbourne, but without success. As Dr. Oldfield could not obtain his degree from the University of Melbourne; the Governors of Trinity University in this city having been made aware of all the facts, and being impressed with the great work that had been done for dentistry by Dr. Oldfield, determined to confer its honorary degree of Doctor of Dental Science upon that gentleman. Accordingly, upon the invitation of Provost Macklem, a large number were present on Saturday, at 5 p.m., to assist in the impressive ceremonies of the occasion. Dr. Oldfield was presented to Prof. Clark, acting Vice-Chancellor, by Dr. J. B. Willmott, in a few excellent remarks, and after the conferring of the degree short speeches were made by Prof. Clark, Dr. Caesar, Provost Macklem and the newly-made doctor.

St. Bartholomew's.—The harvest thanksgiving service, of Wednesday, October 29th, was repeated upon the following Sunday evening. The Rev. Sydney Goodman, of St. Luke's, was the preacher.

Holy Trinity.—The annual parochial "At Home" of the members of this congregation was held on the 5th inst., in the school-house, and as usual was a most enjoyable social function. There was a great gathering of the parishioners, all the societies of the church taking part. A musical programme was supplied, under the direction of

Mr. Blackburn, the organist of the church, and the remainder of the evening was passed in social intercourse, with an acceptable intermission for light refreshments.

St. James' Cathedral.—A representative meeting of the workers in the Brotherhood of St. Andrew was held in the school house, on Tuesday evening, the 5th inst., when encouraging reports of the work, which it is proposed by the various chapters to undertake during the winter were made by Messrs. John T. Symonds, of St. Luke's; J. Wood, of St. Alban's; F. A. Turner, of St. Margaret's; J. Haslam, of St. James'; J. Postans, of St. Bartholomew's; C. Davids, of St. Simon's; George Garrett, of St. Stephen's; C. Burt, of All Saints'; J. H. Young, of St. Mary's, (Dovercourt), and the Rev. R. A. Sims, of the Church of the Messiah. The reports indicate that efforts will be made to revive junior chapters in several parishes. Prof. Jenks, of Trinity University, addressed the meeting upon the subject of the two tendencies of the Anglo-Saxon race—self-reliance, as apart from God, and objection to bringing God too near in means of grace. The Rev. H. C. Dixon placed before the members of the Brotherhood the duty which falls upon each one, member, viz., working, watching, and waiting for the second coming of the Saviour, and not wearying in well doing.

Swansea.—St. Olave's.—Mr. Russell-Smith, an undergraduate of Trinity University, who is reading for Holy Orders, is taking the duty at this church for the present, in the place of the Rev. H. Musson, the late rector, who has gone to Indianapolis, to act as domestic chaplain to the Bishop of that diocese.

North Toronto.—St. Clement's.—A vestry meeting was held on Monday evening, the 4th inst., to discuss the present condition of the Rectory Fund. The rector presided, and Churchwarden Worth explained that a little over \$100 was required for immediate expenses. Arrangements were made to make special efforts to collect this amount, and also to arrange for future liabilities. The gymnasium, in connection with the parish, was also organized, officers being elected, and arrangements perfected for the immediate opening of the gymnasium. It was also arranged to start a reading room, daily and weekly papers and periodicals being promised.

Lindsay.—The eighth Archidiaconal Conference of the Archdeaconry of Peterborough will be held in this town on Tuesday and Wednesday, the 19th and 20th insts. The Ven. Archdeacon Allen, M.A., will preside. The following is the programme of the two days' events: Tuesday, Nov. 19th—9.30 to 11 a.m., Morning Prayer and devotional services, conducted by Rev. E. Daniel, B.A., Port Hope, 11.15 a.m. to 12, the Ven. Archdeacon's address. Election of officers. Appointment of committee on the Archdeacon's address. 12 to 1 p.m., Is it in the interests of the Church in our archdeaconry to open new missions, and if so, where? Rev. G. Warren, M.A., Rural Dean of Northumberland; Rev. E. Soward, Rural Dean of Haliburton. 1 p.m. to 2.30 p.m., luncheon. 2.30 p.m. to 4 p.m., Christian Science. Rev. W. J. Creighton, M.A.; Bobcaygeon; Rev. E. A. Langfieldt, M.A., Ashburnham. 4 p.m. to 5.30 p.m., consideration of the report of the Lambeth Conference on the Holy Communion. Rev. John Creighton, B.A., Blackstock; Rev. J. C. Davidson, M.A., Peterborough; Rev. R. Seaborne, M.A., Bowmanville. 8 p.m., Evening Prayer, and sermon by Rev. E. C. Cayley, M.A., rector of St. Simon's church, Toronto. Wednesday, November 20th—9 a.m.—Holy Communion, 10 a.m. to 11 a.m., report of the committee on the Archdeacon's address, and other business. 11 a.m. to 1 p.m. The need of consecrated and fit men for the ministry. How can we increase the supply? Rev. C. H. Marsh, Rural Dean of Durham; Rev.

W. C. Allen, M.A., Millbrook; Rev. Wm. Farncomb, M.A., Fenelon Falls. 1 p.m. to 2.30 p.m. Luncheon. 2.30 p.m. to 4 p.m. The work of the Sunday school. The preparation of the teacher by normal study or otherwise. Mr. J. H. Knight, Lindsay; Rev. W. L. Armitage, Peterborough. 4 p.m. to 5 p.m. How can we, while loyal and faithful to our own Church, best promote Christian Unity with members of other Communions? Rev. Canon Spragge, M.A., Cobourg; Mr. Geo. Bemster, Haliburton. 5 p.m. to 5.30 p.m., closing resolutions.

Whitby, St. John's. This church has been greatly improved during the last few weeks by painting the walls and ceiling, and by the addition of a new vestry, chancel, baptistry and communion rail, wainscoting and doors of antique ash. The exterior of the east wall has been covered with Portland cement, and the fence painted. On Wednesday, October 30th, Rural Dean Talbot of Oshawa, baptized three adults and four children, and the Bishop of Toronto confirmed 22 candidates, including one from All Saints church. On Sunday, November 3rd, Archdeacon Allen, of Millbrook, formally reopened the church, preaching impressive sermons and administering Holy Communion at both services. The congregations were large, the communicants numbering seventy-two, and the collections amounting to \$46.96.

NIAGARA.

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

Hamilton.—St. George's.—The eleventh anniversary of the opening of this church was celebrated on the 31st ult. Short speeches were delivered by the Bishop of the diocese and the Revs. Canon Forneret, Fennell, James and Wade. All expressed their pleasure that the rector, the Rev. E. E. Howitt, had decided to remain with them. The following programme was rendered: Selection, orchestra; glee, choir; recitation, Miss Baillie; vocal solo, Miss Woodall; instrumental duet, Miss Baillie and Mrs. Binkley; vocal solo, V. P. Whipple; vocal duet, Misses Woodall and Flanders; recitation, Mr. Mitchell; glee, choir. There were a large number of people present, and an enjoyable evening was spent by all.

St. Mark's.—A handsome stained-glass window, donated by Mrs. Edward Martin, was unveiled and dedicated in this church, on Sunday, the 3rd inst., by the Bishop of the diocese. The church was filled to the doors with a very large congregation. The window has been placed in the east end of the church, and adds greatly to the appearance of the chancel. It comprises three panels, on each of which there is a figure. On the centre panel is the figure of Jesus Christ, with chalice in hand, and beneath it is the inscription: "I am the True Vine." On the right is St. Mark, the patron saint of the church, and on the left St. Patrick, holding a shamrock in his right hand. Immediately after the first lesson had been read, Bishop DuMoulin lowered the curtain which covered the window and then proceeded to dedicate it. While this was being done, the congregation remained standing, and the organist played a suitable selection. At the close of the unveiling ceremony, the Bishop preached a powerful sermon from the words: "On either side one, and Jesus in the midst," St. John xix., 18.

St. Thomas.—This church kept its anniversary on the 3rd November. The Rev. C. J. James, the rector, preached in the morning, and the Bishop in the evening.

Niagara Falls South.—All Saints'.—This church celebrated the forty-fifth anniversary of its opening on Friday, the 1st, with its usual service and social gathering, an event which was made especially interesting by the presentation to the rector, the Rev. Canon Bull, of an address from the

clergy of the deanery, congratulating him upon having attained the jubilee of his ministry. There was a celebration of the Holy Communion at 10.30, when an eloquent and sympathetic sermon was preached by the Ven. Archdeacon Houston, from Rev. xiv., 13. The congregation included some nine or ten clergy of the deanery. Immediately after the service, the following address, handsomely engrossed in book form, was presented by the Rural Dean, the Rev. R. Ker: "To the Rev. Canon Bull, M.A.—We, the clergy of the deanery of Lincoln and Welland, having learned that you have lately completed the fiftieth year of your ministry (October 20th, 1901), feel that we cannot allow this event to pass by without notice; and we beg on this the anniversary of the opening of All Saints' church, Niagara Falls South, to express our love and esteem for you, and our appreciation of the faithfulness with which you have served the Master during this long period. We, who have known you longest, know best the amount of good you have accomplished in this time, in a quiet and unostentatious way, not seeking the praise of men but the approval of your own conscience, the favour of God, and His blessing upon your work. You have ever seen Christ in the afflicted, to whom you have ministered, have sympathized with them and given them comfort and help for His sake. Though you have passed beyond the three score years and ten, your daily life proves that your love for Christ and the souls of men has not decreased with increase of years, and we pray that the employment of such time and strength, as is left to you, may be blessed to the increase of the number of those who shall form your crown of rejoicing in that day when all who have served God faithfully shall have praise of Him, and receive a glorious and eternal reward."

Georgetown.—At a meeting of the young ladies of this parish, held in the rectory, a Young Ladies' Parochial Guild was started. The chief object of the guild was stated to be the awakening of interest amongst the young people in Church work. The following officers were appointed: President, Mrs. Wallace; vice-president, Miss Campbell; treasurer, Miss McCollum, and secretary, Miss Daisy Barber.

HURON.

Maurice Scollard Baldwin, Bishop, London, Ont.

London.—St. Paul's Cathedral.—Mr. Justice R. M. Meredith has made a munificent gift to this cathedral church in the shape of a peal of bells, which he purchased when in England last summer, from the well-known firm of Gillett & Johnston, Croydon, Surrey, England, in whose foundry the bells are now in the process of casting. This firm has a world-wide reputation, and is undoubtedly the leading firm in its particular line of business in the British Isles. It was in their foundry that the bells were cast which now hang in the belfry of St. George's, Montreal, and they were the founders also of Big Ben and his confreres, which are heard daily by the citizens of Toronto, and which have found a resting-place in the tower of the new City Hall. This firm also have a most excellent reputation as makers of large clocks, and very many of those which adorn the leading buildings throughout England are of their manufacture. The bells, which have been presented by Mr. Justice Meredith, are cast in fine copper, and will weigh over five tons altogether. A clock, with opal dial, five feet three inches in diameter, will be placed in the tower, and the quarters will be rung in either the Westminster or the Cambridge chimes. In addition to this the bells will be provided with what is known as the Carillon machine, which automatically produces the playing of sacred or secular tunes at regular intervals. Tunes will be played on week days at 9 a.m. and at 12 noon, and also at 3, 6, and 9 p.m., whilst hymn tunes will be rendered on

Sundays. The clock and the bells are expected to be in position in the tower of the cathedral by next Christmas.

St. John the Evangelist.—On Sunday morning, the 27th ult., a handsome tablet was unveiled in this church, which had been erected by the members of St. John's Bible Class, in honour of the members who served on the field of South Africa, and to the memory of one who will never return. The tablet, which is of brass, is handsomely mounted on oak, and is beautifully inscribed. It is situated in the front portion of the church to the left of the rector's pulpit. The lettering, which is of pretty design, is artistically done in black, with red initials. The inscription is as follows: Ad Gloriam Dei, in honour of A. E. Burwell, A. V. Beecher, W. E. Fraser, J. C. Hill, J. Hosack, C. L. Houseman, W. J. Hyman, G. A. Macbeth, C. Redge, A. E. Wardell, who fought for the Empire in South Africa, A.D., 1900; and in honour of the memory of Arthur C. Houseman, who in the same cause fought and died. This tablet is erected by their fellow-members of the Young Men's Bible Class of this church. *Ac Laudi Virtutis.*

Wingham.—St. Paul's.—The annual harvest thanksgiving services were held in this church on Sunday, November 3rd. The Rev. R. Hicks, B.D., of Simcoe, preached at both services. The church was tastefully and appropriately decorated. The offertory was the largest in the history of the parish at any thanksgiving service, viz., \$161. On the following evening the annual harvest supper was held, when 353 persons joined in the festivities. At its close, a pleasant entertainment was given. A voluntary offering was taken at the door, which amounted to \$40, making the sum total received, \$201.

RUPERT'S LAND.

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

Carberry.—St. Agnes.—The annual harvest thanksgiving services were held in this church on the 19th Sunday after Trinity. The quaint little church has never before been so prettily decorated. Grain of all kinds, vegetables, fruits and flowers were tastefully arranged about the chancel steps, the railing, and all the windows. The services were very bright, the singing good, and the congregations very large. At the morning service, the church was filled with people, and in

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the evening it was crowded and numbers were turned away, not being able to gain admission. The Rev. Canon Matheson, of St. John's College, Winnipeg, always popular at Carberry, preached on both occasions, and assisted the rector, the Rev. Ernest B. Smith, at the celebration of the Holy Communion. The Canon made a very forcible appeal on behalf of the Home Mission Fund. The response was very liberal indeed, as the offering amounted to nearly \$140, which will probably be increased to \$150, whereas last year the amount was but \$55. The officers, as well as the rector of St. Agnes, feel grateful and justly proud of the prosperous condition of the parish.

Correspondence.

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

AN APPEAL FOR CHURCH PAPERS AND BOOKS.

Sir.—My appeal last year for magazines, novels, etc., for distribution among my people was so successful that I am going to impose on your kindness again. Since last year I have been transferred from Clearwater to this mission of Gladstone, and through the kindness of your readers I was able to leave the Clearwater people in possession of a library of some 300 volumes. I wish I could show the kind donors some of the results of their generosity. Their books and papers made many homes brighter and happier, and many lonely settlers blessed the kindly deeds of their unknown friends. The winter time here is very lonely on some of the farms. Reading is almost the only way to overcome the tedium. And new books are out of the question for some of us. I shall be very glad to receive any books or periodicals which the owners have no further use for, and distribute them among my people. We circulate them from house to house, and the same book will cheer a dozen homes during the winter. My postoffice, railway station and express office is Gladstone, Manitoba.

REV. JAS. G. B. BELFORD.
Gladstone, Man.

ADVANCE.

Sir,—Kindly allow me as a member of the Brotherhood of St. Andrew to say something which may be of interest. I saw your editorial of Oct. 3rd, headed "Advance," which Mr. N. Ferrar-Davidson, M.A., president of the Brotherhood in Canada, and Mr. Hubert Carleton, member of the Canadian Council, have replied to. I do not intend to discuss the merits or demerits of your editorial or of Messrs. Davidson and Carleton's replies, but as a Brotherhood man I feel that I cannot emphasize too strongly the great importance to the Christian of daily prayer.

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

Now no sincere Christian is going to pray or to ask God to help him and sustain his feeble efforts unless he expects God to grant his requests. My views on Christianity are rather broad, and not to be wondered at when the fact is considered that I carefully peruse such publications as "The Christian," "The Life of Faith," "The Record" (English), "India's Women and China's Daughters" and Jewish Missionary Intelligence (English), "The Canadian Church Missionary Gleaner" and "China's Millions" (Canadian), also "The

Canadian Churchman" and "The Church Record" (Canadian), "The St. Andrew's Cross" and "The Church Standard," (American). I will just quote the Bishop of London's words on points of weakness, taken from page 13 of "The Christian" for October 10th, 1901: "We are met, not for congratulation, but to discover weaknesses. Why are we not a greater power? I will give you five reasons: 1. Want of unity; we waste so much time in striving after an impossible uniformity; what we want is unity. 2. With a growing unity there would be formed also something, the lack of which is our second weakness, and that is a more definite Church conscience. There are some in the political world who sneer at the Non-conformist conscience; we ought to honor the Nonconformist conscience, even if its conclusions may not commend themselves always to us as rightly made. But, more than honor, we must imitate. 3. To a certain extent we are hampered by our great antiquity. Our roots are so far back in the history of our country, and have been so closely intermingled with the roots of the nation itself, that we are in danger of paying, unless we are careful, the penalty of our greatness. 4. No Church will keep its power which does not keep alive its missionary zeal. 'Go into all the world and preach the Gospel to every creature,' and 'Lo, I am with you all the days, even to the end of the world'—that was our commission; but the promise of the Presence is contingent on the fulfilment of the order, and we have the secret of many a dead parish in England, and many a weak ministry, in the absence of missionary zeal. 5. The whole question comes at last back to the individual. The Kingdom of God anywhere can only be with power if the individual members of that Kingdom of God are filled themselves with power, and they cannot be filled with power unless they are filled with the Spirit of God. 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' I venture to say to each individual Churchman here this morning, 'Are you emptying yourself that you may be filled with the Spirit?' Well, perhaps critics may say this reference to what the Bishop of London says in "Church Congress Notes" is not exactly what we should expect on Brotherhood lines, for we have carefully laid down rules of service and methods of work, therefore we look for consistency on your part as a Brotherhood man. I reply, yes, and God looks for consistency on my part as a Christian, and before I can attempt to formulate plans and make suggestions to others about Christ's service I must feel quite sure that I am in living union with Christ Himself. My Brotherhood experience dates from July 19th, 1899; since that date by God's help I have been an active member attending every Chapter and local assembly meeting, and visiting regularly the Episcopal patients every Sunday afternoon in the Royal Victoria Hospital.

JOHN EDWARDS.

Secretary St. Martin's Chapter No. 12.

A WARNING.

Sir,—A young man, giving the name of McKenzie, who purports to come from Sault Ste. Marie, is going to many of the clergy of Ontario asking for help, and claiming relationship with some very well known and much respected Churchmen. I have made enquiries about him, and regret to say that he is utterly unworthy of any help. He has been for years living a wild life, and though possessing many good qualities, is so depraved that it would be a positive wrong to give him any material assistance. Every effort for his reclamation has so far proved ineffective.

J. C. FARTHING,
Rector of Woodstock.

It is at length definitely announced that the Right Rev. Dr. Perowne, Lord Bishop of Worcester, will resign his See during the present month.

British and Foreign.

The Vice-Chancellor of Cambridge University has appointed the Rev. G. H. Rendall, M.A., Trinity Head-Master of Charterhouse School, to the office of Lady Margaret Preacher.

A new chapel, the gift of Mr. Walter Morrison, has just been added to Giggleswick Grammar School, and was dedicated by the Bishop of Ripon on Friday last. The architect was Mr. T. G. Jackson, R.A.

Rev. Canon Samwell, R.D., rector of Port Adelaide, South Africa, has been appointed Archdeacon of Petersburg, in the diocese of Adelaide. Archdeacon Samwell is a brother of Rev. R. W. Samwell, of Ottawa, late of Wales.

A new church at Harpurhey was consecrated recently by the Bishop of Manchester. The new church, which will seat about 500, has been erected, at a cost of £5,500, by Sir W. H. Houldsworth, Bart., M.P., and Mr. John Railton, from plans by Mr. R. B. Preston.

At a general meeting of the British and Foreign Bible Society, held in London lately, a resolution was unanimously passed altering the law of the society so as to enable it to circulate the Revised Version of the Bible as well as the Authorized Version of 1611.

The Rev. F. A. Pring, who has been Vicar of St. Luke's, Deptford, for a dozen years, is resigning that post, acting on medical advice, and, instead of taking a prolonged rest, he has accepted the secretaryship of the Church of England Men's Society, a work which has his deepest interest.

The consecration of the Rev. Handley Carr Glyn Moule as Bishop of Durham, and Canons Quirk and Hoskins as Suffragan-Bishops of Sheffield and Burnley respectively, took place in York Minster on St. Luke's Day. The Archbishop of York consecrated, and he was assisted by the Bishops of Ripon, Manchester, Chester, Carlisle, Wakefield, Liverpool, Bath and Wells, Sodor and Man, Richmond, Beverley, Hull, Bathurst, Mauritius, Moosonee, with Bishop Thornton, late of Ballarat.

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Special values in Opera Cloaks in Fine French Broadcloth outsides and number one linings. \$25.00 to \$40.00.

Fine, Silk Broadcloth outsides, fur-lined and trimmed, a handsome lot from \$30 to \$100.

J. W. T. FAIRWEATHER & CO.,
84 Yonge Street, Toronto.

HARVEST HOME.

Fairest and best of the flowers of the woodland,
Twine round the altar, where lowly we bow.
These simple trophies we offer to Jesus,
Spotless and pure as the white driven snow:
Flowers that have smiled in the sunshine of heaven,
Drank of the dew-drops, and bathed in the showers—
Silently breathing a hymn of thanksgiving;
Flowers of the forest, sweet, beautiful flowers!

LILIAN.

AT SUNSET

I gazed on the beautiful sunset,
When the gold of the west was bright,
And longed for the touch of an artist,
To picture its waves of light.

The artist hand is denied me,
Yet, oft as its glories shine,
The beauty and joy of the sunset
Are surely forever mine.

LILIAN.

"LEFT UNDONE."

A simple but sincere man was asked how he happened to enter the Church.

He replied: "I was not a Christian for many years, because I could not make up my mind which Church to belong to, and I used to go around first to one, and then to another, until I went into an English church, on Sunday, and heard them praying with one voice:

"We have left undone those things which we ought to have done; and we have done those things which we ought not to have done, and I says to myself, 'That's right. That's me, and here's where I belong. It's many a long day since then, and I'm an old man now, but I have never got over being glad, for there is something in the Prayer-Book and the Church, for my every hour, praise be to God.'"

LOVE TO CHRIST.

Our love to Christ springs not from sight but from trust. "If Whom," writes St. Peter, "though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory." It is the echo of the Saviour's words to St. Thomas: "Blessed are they that have not seen and yet have believed." Tennyson gives the same thought:

"Strong Son of God, Immortal Love,
Whom we that have not seen Thy Face,
By faith and faith alone embrace,
Believing where we cannot prove."

The unseen Saviour is grasped by faith. Love and trust are inseparably united. Both are the result of the Holy Spirit's work in the heart. Both are needed. If either fails the other cannot last. Absolute confidence is essential to love. The loyalty of true love is essential to trust. The doubting heart cannot love. The lukewarm or cold heart cannot trust.

Let faith and love be carefully guarded. Keep close to Jesus Christ. Be alone in His presence. Pour out your souls in spoken words of devotion during the solitary walk or in the secret chamber. Read much about Him.

Study most of all those parts of the Bible which speak of Him. Associate with those to whom He is dear. Avoid people who are flippant and shallow, cynical and unbelieving. Practice your love in obedience. Nourish your faith with knowledge. Thus Christ will become all in all to you, and your soul shall be rooted in love. Exultant joy must result. "In Whom believing ye rejoice," literally leap for joy. A joy which is a foretaste of heaven. A joy the essence of which is that though ye see Him not, we love the Saviour and trust Him absolutely.

GUIDE POSTS.

"The Foot-Path of Peace," given in Van Dyke's new book, "The Friendly Year," would be a beautiful lesson for every girl and boy—ay, and every man and woman—to learn by heart, and say often over to themselves.

"To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be contented with your possessions, but not satisfied with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbour's except his kindness of heart and gentleness; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace."

FAIRWEATHER'S HAT AND FUR STORE.

Extensive improvements have been made in this popular establishment within the past week. The steadily increasing business of this firm made it necessary that more floor space be secured, and by leasing the premises at No. 86 Yonge St., next door, they have made one of the largest, brightest and most up-to-date stores in this line in Canada.

The first floor is to be devoted entirely to gentlemen's hats and furs, of which an immense stock is carried; also carriage and sleigh rugs. The second floor will be for ladies' furs and ready-to-wear hats, and here the increased floor area will be of special value in the better conditions for showing the goods.

Upstairs, on the third flat, which will also be almost doubled in area, is the factory, where the products which appear below in the show-rooms are being manufactured. Every foot of space has been utilized, and the busy band of workmen will be better able to keep pace with the increasing demands of the trade.

Further improvements will be made next spring, which, owing to the lateness of the season, could

not be attempted just at present, but, even so, the Fairweather Co. have in their premises two of the largest, finest and best-lighted show-rooms in Canada, and, judging from the goods displayed, it is safe to say there will be no more popular place in the next two months for buying reliable and fashionable furs than the enlarged store.

HINTS TO HOUSEKEEPERS.

Baked Quinces served hot, with butter and sugar, make a delicious high tea dish. Pare and core the fruit as one would apples and bake in a shallow earthen dish, the bottom of which is covered with water, in which a little sugar is dissolved; baste the quinces frequently and add some small lumps of butter just before serving.

In making Quince Preserves a little quince may be made to go a long way, owing to the powerful flavour of the fruit. Purchase a peck of quinces, wash them well, peel, quarter and core, reserving the peelings and seeds, also the cores when they are in good condition. Boil the quinces in water until they are tender, then pour off this water, keeping it to add to the peelings, etc., for the jelly. Weigh the fruit, allow three-quarters of a pound of sugar to a pound of quinces; make a syrup of the sugar and a pint of water, add the quinces and also two large, perfect lemons sliced crosswise, rind and all. Cook until the fruit assumes a clear, rich red colour and the syrup is thick, and seal.

Grape Pudding, either boiled or baked, is an old-fashioned dish that is in favor to-day. Delaware grapes are best for it. Wash, pick and flour well before putting into the batter. A heaping pint of picked grapes makes a fair sized pudding. For the batter beat four eggs very light, whites and yolks separate, mix smoothly with the yolks half a pint of milk and one pint of flour sifted twice. Add half a cup of butter beaten to a cream, and last of all the whites of eggs, stirring them in with long, swift strokes, all the same way. The grapes go in at the very last, and the bag or the pan ought to be

ready before they are added. Boil the pudding three hours, and serve with the richest possible wine sauce. For a baked pudding half the white of egg may be kept and turned into a meringue. Serve with the same rich sauce. If grape juice is used in it instead of wine, let it be from black grapes, so as to have good colour.

THE STORY MY LITTLE NIECE TOLD ME.

My little niece Bettie was spending a summer with me in the country and one day as we walked to church a bird hopped across our path.

"Oh, auntie," said Bettie, "that looks just like the little bird I was so unkind to last spring. I didn't mean to be unkind, you know, but I was; and I always feel so sad when I think about it."

"What did you do?" I said, "tell me about it."

And this is what she told: "You see, Auntie, I had just had a little room given me for my own; and I was fixing it up with pretty little things. There was a bracket against the wall with open-work sides; and I thought it would be nice to stick a little branch into it and fix a bird's nest into the branch. So I looked into all the trees to find a nest that the birds had left. At last I found one that I felt sure must be safe to take; for I never saw any birds flying about it, although I looked a good many times. So I went and got the long stick that our gardener, Seth, used to prune the trees with, and began to punch at it. Oh, auntie! I can hardly tell you the rest; it tipped sideways and two poor little young birds fell to the ground! Oh, I can't tell you how I felt! I ran to the house and told mamma; and she told me to get Seth to climb up with the ladder and straighten the nest and put the little birds into it. I ran right off to find him; but, while I was looking, she came out and told me to run to the tree and pick up the little birds and put them in this box and cover them with the cotton, while she looked for Seth.

"Oh! auntie, what do you think! When I got back to the tree I found two more little birds had fallen out

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\$30 to \$150.

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of the nest; and the poor mother bird had come back and she was flying around and around and crying almost like a person, and the little birds were answering with such weak little "peeps." It made me cry so that I could hardly see to pick up the birds. I had just got them covered up warm, when Seth came with the ladder. I was so afraid that when the mother bird saw him up in the tree she would be so frightened that she would fly away and never come back; but she loved her little birdies too much for that. Seth worked as fast as he could, but it seemed a long time to me before the nest was fixed, because I was in such a hurry. Then he took the box and climbed up with it and put the little birds back. All this time the mother bird was flying around and around and crying. As soon as Seth went away I sat very still to see what would happen. The mother bird didn't come to the nest right away, but in a few minutes she came; and, when she was all fixed on the nest, she stopped crying and the little birds stopped peeping. I went out every day to the tree before breakfast, after that, and one morning I found the mother bird teaching the little ones to fly. But I never tried to get a nest for my room again."

A DELAYED VACATION.

Rob Sanborn was one of the brightest of the boys in Milton Academy. In a spelling match he was always the last to be "spelled down," and was so quick in mathematics that his friends predicted that he would some day fill a professor's chair.

But Rob was no "muff of a boy." He loved all sorts of outdoor sports and was the best catcher on the ball ground. But the year that he was fourteen his father died, and straightway Rob's school days came to an end, for Mr. Sanborn had nothing to leave his family but his good name, a small life insurance, and the pretty little cottage that, ever since Rob could remember, had been their home; and Rob, being the eldest of the three children, felt that he must begin at once to be the bread winner.

It was in vain that the gentle little mother urged his staying another year in the Academy. He was too good at reckoning not to know that with four of them to be fed and clothe, they would very soon come to the end of the four hundred dollars that they had in the bank, and she was practical enough to know that he was right.

"It is hard, laddie," she said, looking at him with grieving eyes. "Hard for both of us; you are so fond of study, and I had set my heart on seeing my boy a scholar. But perhaps some day you can take a fresh start."

"Don't you worry, mother, dear," said Rob. "There's a lot of things to be learned outside of books, and if I can't be a scholar, I mean to be a first-class business man."

But it was hard work. In the morning, the whole year round, he had to be up and off by seven o'clock sharp, the little home being in one of the suburbs of the great city; and in winter it was usually long after dark when the garden gate clicked behind him, and his mother's quick ear caught his merry whistle. That



JEWELLERS BY APPOINTMENT TO HIS EXCELLENCY THE GOVERNOR-GENERAL

Diamond Hall

Dies

We engrave Steel Dies for Embossing - Crests - Street Addresses - Monograms. Initials or Home Names upon your Writing Paper.

The cost is very moderate, ranging from \$1 to \$6 according to labor involved, and it lasts a lifetime.

It gives a character to one's correspondence.

Ryrie Bros.

Cor. Yonge and Adelaide Streets TORONTO

Christmas Anthems

- God from on High hath Heard. - Turner, 10c.
 - The Heavenly Babe. - Adams, 10c.
 - Gently Falls the Winter Snow. - Twinning, 10c.
 - Carol-Anthem. - Twinning, 10c.
 - It came upon the Midnight Clear. - Strelezki, 10c.
 - While Shepherds Watched. - Smart, 10c.
 - Three Christmas Carols. - Dr. Ham, 8c.
- Sample copies sent for inspection.

ASHDOWN'S, 88 Yonge Street, TORONTO.

THE . . .

"HAGAR"

Canada's Greatest Shoe for Women



Perfect fitting and satisfactory in every respect.

A shoe that needs no breaking in. Shapes to fit every foot. Styles to suit all occasions.

Sold only by

H. & C. BLACHFORD, 114 Yonge Street, Toronto.

BLACK, GREEN and MIXED.

Get a packet of whatever kind you have been in the habit of buying. You will be astonished how fine it is compared with other teas.

MONSOON

INDO-CEYLON TEA

ADVERTISER

Do You Want Your Trade to Grow

In a good solid constituency—in a community that when you've proved to their satisfaction that what you have to sell is a thing of merit, will stick to you like glue. If you do, put part of your advertising appropriation in space in

The Canadian Churchman

One of the brightest, newsiest and most up-to-date mediums in the field of religious journalism to day—and by far the largest circulation of any paper going into the Anglican homes of Canada.

Circulation Figures and Advertising Rates on Application.

ADDRESS

THE CANADIAN CHURCHMAN, 1 Toronto St., TORONTO



Tenders For Supplies, Investment Bonds 1902

The undersigned will receive tenders up to noon on MONDAY, 25TH INST., for supplies of butchers' meat, creamery butter, flour, oatmeal, potatoes, cordwood etc., etc. for the following institutions during the year 1902, viz.:

At the Asylums for the insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville, Cobourg and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for Deaf and Dumb, Belleville and the blind at Brantford.

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

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

Specifications and forms of tender may be had on application to the Department of the Provincial Secretary, Toronto, or to the Bursars of the respective institutions.

The lowest or any tender not necessarily accepted.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

J. R. STRATTON,

Provincial Secretary.

Parliament Buildings, Toronto, November 11th, 1901.

whistle was his yodel; no matter how fagged he felt, he never failed to herald his coming. And at the sound three eager faces would be framed in the brightly lighted window, making a picture that, for Rob,

4% Investment Bonds OF The Central Canada Loan & Savings Co. Toronto, Canada

Afford an absolutely safe and profitable investment for sums of \$100 and upwards. Interest allowed from date money is received.

Interest paid half-yearly. Money can be withdrawn upon giving 60 days' notice or at end of one, two or three years.

Capital and Assets, \$7,500,000 HON. GEO. A. COX, President.

Karn-Warren Pipe Organs

Built under the direct supervision of Mr. S. C. Warren, admittedly the finest organ builder in Canada, are simply unrivalled Church Organs. That's the whole story.

We send Catalogues Willingly.

The D. W. KARN CO., Limited

Manufactures Pianos, Reed Organs and Pipe Organs.

WOODSTOCK, Ontario.

was fairer and dearer than any that could be found in the art galleries. He had begun as an entry clerk, but Mr. Willetts, finding that he understood book-keeping, soon set him at the ledgers, and though this

WHY PUZZLE

over conglomerate "Helps," when

Nelson's Teachers' Bible



Popular Series, have the "Helps" in dictionary form so that you have no difficulty in getting what you are looking for at once.

"Most excellent and a time saver for a busy Bible student."

Prices from \$1.15 upwards.

For sale by all booksellers, or send for catalogue.

THOS. NELSON & SONS, 37-41 E. 18th Street, New York.

brought increased pay, it also brought closer confinement and longer hours. Sometimes in the "busy season" it was even necessary for him to take a ledger home with him at night, and when the three watchers at the window saw him coming up the path with his big book under his arm, there was always a trio of sighs, for they knew very well that he would be buried in it till bedtime.

But Rob never complained. He liked his work and took too much pride in having it well done to begrudge the two or three extra hours that he gave it now and again during the long winter evenings.

But when spring came, wafting even into the heart of the city vague whispers of what was going on in woods and meadows, he began to long for a holiday, for he had a true boy's love for fields and forests and babbling brooks.

Most of the clerks had been given a week's vacation at the least, the previous summer, but there had

Shredded Wheat Biscuit

Are made from first grade of White Wheat, which is screened, washed, boiled, shredded and baked without being touched by the hand of man. A pure, clean food, possessing all the nourishing elements of wheat in the same proportion as Nature stored them in the grain—and Nature makes no mistakes.

When you eat Shredded Wheat Biscuit you secure all the food properties that there are, and all you could get, suited for nutrition, if you ate all the kinds of food in existence.

Shredded Wheat Biscuit overcome the difficulty of selecting proper foods, for they contain in themselves all the properties in correct proportions necessary to properly nourish all the elements of the body.

Shredded Wheat Biscuit are easily digested, and a favourite with dyspeptics. They act naturally—do not over-tax digestive organs, because originally intended for them. They have never failed to cure constipation in the most aggravated form. Those who use Shredded Wheat properly require no medicine.

FREE. Send name on postal for our cookbook, containing valuable food information and choice recipes for preparing proper food dishes. Address

THE NATURAL FOOD CO.
61 Front Street East, Toronto.

been no time when Mr. Willetts, the head of the firm of Willetts & Co., seemed able to spare Rob. Had he been in the habit of taking an outing himself at regular intervals, the boy's need might have been more apparent to him; but the old Quaker, rugged and sinewy as an oak, seldom indulged in recreation of any kind, and he evidently thought that for a young fellow like Rob an unbroken routine of work was the best of discipline. The other clerks were allowed to go simply because business in their respective departments during July and August did not require a full working force.

"I'd enter a complaint if I was you," said Sam Bennett, one of the under-clerks who, with a week's leave of absence, was congratulating himself that he was not in Rob's shoes, for the second summer was beginning to wane, and not a word had Rob heard to encourage his hope of an outing.

"Oh, go 'long Sam, and enjoy yourself," he said cheerfully. "I'm doing well enough."

But at home the protest was quite as strong as Sam Bennett's.

"It's a shame, Robbie," said his sister Nan, who had heard him talking the matter over with the little mother.

"It's too bad!" cried Ted, the ten-year-old, who had counted on going with the big brother to visit their grandfather "down by the sea." "I wouldn't work for such a stingy old curmudgeon if I were you, Rob."

"Come, come, bub, you mustn't call Mr. Willetts names," said Rob, loyally. "He is a good man, and, much as I want a vacation, I don't want to change employers."

THE OLD FIRM OF

Heintzman & Co.

4 PIANOS

At a Bargain.

Each in good condition—really new pianos—an opportunity that does not present itself often to secure a good upright piano at a large sacrifice from manufacturers' prices. Easy terms.

—Howard Piano of Cincinnati, as good as new, a cabinet grand upright, antique oak finish, full iron frame, 7 1-3 octaves, manufacturers' price \$450, our special . . . **\$285**

—Colonial Uxbridge Piano, entirely new, a very beautiful instrument, at the special price of . . . **\$275**

—Warmwith Piano, in splendid condition, dark walnut case, 7 1-3 octaves, manufacturers' price \$450, our price, . . . **\$260**

—Gerhard Heintzman Upright Piano, in good condition, handsome walnut case, 7 1-3 octaves, manufacturers' price, \$400. Special . . . **\$275**

Persons out of town can write us feeling sure of getting an instrument just as represented. Our orders by mail are always large.

HEINTZMAN & CO.,
115-117 King St. W., Toronto.

KAY'S

Canada's Greatest Carpet and Curtain House

KAY'S

OUR GREAT PURCHASE OF

Axminster Carpets

IS A SENSATION IN THE CANADIAN CARPET WORLD

Do not miss the Chance
Quality and Price are Remarkable.

The flood of customers that visited our store promptly on our announcement of the largest purchase of Axminster Carpets ever made by a Canadian house is one evidence of the confidence Canadian shoppers have in the announcements of this store.

We never tell of a remarkable sale of anything without measuring our words and meaning that "remarkable" is "remarkable."

These Axminster Carpets are bright, fresh goods from one of the largest manufacturers of Carpets in England—a house whose goods we are always ready to recommend.

We simply took off the manufacturers' hands, at a very special price, an overplus stock that he preferred not to place on the home market.

There is the plain straight story, in a word or two, and Canadian shoppers are the gainers.

The stock embraces 75 pieces of Fine Axminster Carpets; a large range of patterns, some beautiful self-colors; in green, rose, blue, very suitable for drawing-rooms; some Oriental designs and beautiful shades of the L'art Nouveau style. In each pattern there are from three to ten pieces, with borders and stairs to match, so that we can fill the largest order. Regularly these goods would be a close price at \$1.50.

We put them out for immediate selling at, per yard **\$1.20**

Among the shoppers who thronged the store in answer to our first announcement were many from outside towns. It is a rare opportunity to get the most dependable in Axminster Carpets, a carpet that always gives satisfaction, at a very special price, with an assortment large enough to meet any call that may be made upon us. Only don't delay, as goods are already going fast. If you cannot visit the store in person write us.

JOHN KAY, SON & CO.

(LIMITED)

36-38 King St. West, Toronto

THE BRAIN IS REACHED THROUGH THE EYE

A picture will make your story easier understood. We make all kinds for the finest coated paper or the cheapest print. Come and see us or write.

MOORE & ALEXANDER,
Can. Photo Engraving Bureau, 16 Adelaide St. West, Toronto.

Half-Tone Engravings, Zinc Etchings, Wood Engraving Designs.

GEO. W. COOLEY

Importer of 567 Yonge St.

High-Class Wines & Spirits for Medicinal use.

Telephone 3089. Sacramento Wine

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"That's right, laddie," said his mother. "A boy is not going to lose anything by being willing to 'bide a wee' if only your health will hold out," she added a little anxiously.

At that the tall "laddie" picked up the little lady in his arms and, prancing across the room, seated her at the table.

"Don't you be alarmed, momsey. I'll let you know when my health begins to fail," he laughed. And the amount of food that he stowed away convinced her that he was in no immediate danger of a decline.

"I think I'll manage to pull through," he assured her, when the matter was again canvassed. "Anyhow I'm not going to badger Mr. Willetts about it."

Even when the August heat seemed to burn the endless lines of figures into his brain, and made him long as never before for the cool, green depths of the woods and the sound of lapping waves, he would not let himself complain.

"I'd give ol' Willetts a piece o' my mind, if I's you!" said Sam Bennett, who had come back from the country brown as an Indian and with no disposition to settle down to work. "Keeps you cooped up here like a slave."

"Mr. Willetts, if you please, Sam," interposed Rob.

"An' they say," Sam went on without heeding the reproof, "that he's goin' off himself next week for a trip through Canady."

"Well, I'm glad he can go, if I can't," said Rob, wishing that Sam would be off. "Tisn't often that he takes an outing."

"Robert!" said a voice behind them. And Sam, who had been sitting with his legs across the corner of Rob's desk, sprang to his feet as if startled by a thunder clap, and hurried away without ceremony, while Rob stood up, pen in hand, and waited to know Mr. Willetts' wish.

"When thou hast finished balancing thy books, Robert," said the old Quaker, pushing back his broad-brimmed hat, "go home and pack thy valise. My nephew, Charles, will take charge of the books for a couple of weeks, so in the morning we will start for Canada. I have some business matters to attend to there, and I want thee with me."

Rob finished up his ledger with his usual carefulness, but meanwhile more than once he found himself whistling "Yankee Doodle."

"Great vacation that'll be!" sneered Sam, when he heard of Mr. Willetts' proposition. But Rob went home with the feeling that he had been unexpectedly promoted.

"If Ted could only go, too!" he said, when he told the news to the family.

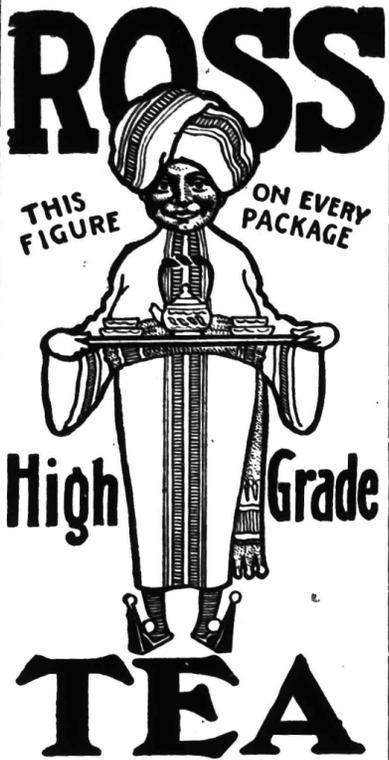
"Ho! I'd rather go fishing!" said

MONUMENTS
MEMORIAL CROSSES
Of All Kinds.

McIntosh Granite & Marble Company, Limited
1119 & 1121 Yonge St., Toronto.
Phone North 1249. Terminal Yonge St. car route

Now In the time to subscribe for THE CANADIAN CHURCHMAN

If addicted to drink you happen to be. (We mean to the drinking of poor kinds of tea) A cure that is lasting and cheap you will find, is contained in each packet of ROSS HIGH-GRADE kind.



5, 10 and 25 cent. packages.
The only pure Ceylon Tea on the market

Ted, remembering the scores of glittering porgies he had once helped his grandfather catch in Peconic Bay.

But when, a fortnight later, Rob came home with a huge red salmon, and tried to tell all the wonders of his trip—the visit to Niagara Falls, the scenery on the St. Lawrence, and the wild rush down the swirling rapids with an Indian for a pilot Ted changed his tune.

"Well, you are in luck!" he cried. "Don't you say so, momsey?"

"Yes indeed," said the little mother, her eyes shining, "the very best kind of luck."

"In luck!" repeated Rob. "Why, mother, it was worth waiting three years for a vacation like that, with a man like Mr. Willetts' along! He's as jolly as a boy when he's away from business. And he knows so much! He could tell me about everything we saw, and when it came to fishing, he could beat me two to one. And he's as generous as a king! We stopped at the finest hotels, and he paid all the bills. Oh, but he's splendid!"

And his trio of happy listeners heartily agreed with him.

THE LITTLE SEED.

Far down in Mother Earth a tiny seed was sleeping, safely wrapped in a warm brown jacket. The little seed had been asleep for a long, long time, and now somebody thought it was time to wake it up. This somebody was an earthworm that lived close by. He had been creeping about and found that all the seeds in the neighborhood had roused themselves. They were pushing their roots down into the earth, and lifting their heads up through the soil into the bright sunshine and fresh air.

So when the worm saw the little seed still sleeping, he cried, "Oh, you lazy fellow, wake up! all the

seeds are awake and growing and you have slept long enough!"

"But how can I grow or move at all in this tight brown jacket?" said the seed in a drowsy tone.

"Why, push it off; that's the way the other seeds have done. Just move about a little and it will come off."

The little seed tried, but the tough jacket wouldn't break. All the time the worm was telling him how happy the other seeds were, now that they had lifted their heads into the sun shine.

"Oh, dear! oh dear!" said the seed, "what shall I do?" I can't break this jacket, and I shall never see the beautiful sunshine. Besides, I am so sleepy I can't keep awake any longer," and he fell asleep again.

"The lazy fellow," thought the earthworm; "but it is strange that the other seeds shed their jackets so easily. Who could have helped them, I wonder?"

The little seed slept soundly for a long time. At last he awoke and found his jacket soft and wet, instead of hard and dry. When he moved about it gave way entirely and dropped off.

Then he felt so warm and happy that he cried: "I really believe that I am going to grow, after all. Who helped me take off my jacket, and who woke me, I wonder. I don't see anyone near by."

"I woke you," said a soft voice close by. "I am a sunbeam. I came down to wake you, and my friends, the rain-drops, moistened your jacket, so that you might find it ready to slip off."

"Oh, thank you," said the seed, "you're all very kind. Will you help me to grow into a plant, too?"

"Yes," said the sunbeam, "I'll come as often as I can to help you, and the raindrops will come, too. If you work hard, with our help you will become a beautiful plant, I'm sure."

"But," said the seed, "how did you know that I was sleeping here? Could you see me?"

"No," said the sunbeam, "but my Father could. He looked on from His home in heaven, he saw you beneath the ground trying to grow. He called the rain-drops to Him and said, 'One of my seed children is sleeping down there, and he wants to grow. Go down and help him, and tell the sunbeams to follow you and wake the seed, so that he may begin to grow as soon as he will.'"

"How kind He is," said the seed, "if He had not seen me sleeping here I should always have been a brown seed, I suppose. Who is your kind Father?"

"He is your Father, too; he is everyone's Father and takes care of everything. Nothing could live without Him."

"How can I thank Him?" said the seed. "What can I do that will please Him very much?"

"Grow into the best plant that you possibly can," said the sunbeam; "that will please Him most of all."

So the seed grew into a beautiful vine. He climbed higher and higher toward the heavens from which the Father smiled down upon him to reward his labour.

—The test of truth is the Bible and primitive belief. The true Christian doctrine is that taught

A New Departure.

A New, Effectual and Convenient Cure for Catarrh.

Of catarrh remedies there is no end, but of catarrh cures, there has always been a great scarcity. There are many remedies to relieve, but very few that really cure.

The old practice of snuffing salt water through the nose would often



relieve, and the washes, douches, powders and inhalers in common use are very little, if any, better than the old-fashioned salt water douche.

The use of inhalers and the application of salves, washes and powders to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kidney disease. Catarrh is just as much a blood disease as kidney trouble or rheumatism, and it cannot be cured by local treatment any more than they can be.

To cure catarrh, whether in the head, throat or stomach, an internal antiseptic treatment is necessary to drive the catarrhal poison out of the blood and system, and the new catarrh cure is designed on this plan and the remarkable success of Stuart's Catarrh Tablets is because being used internally it drives out catarrhal infection through action upon stomach, liver and bowels.

Wm. Zimmerman, of St. Joseph, relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work I let it run along until my hearing began to fail me and then I realized that I must get rid of catarrh or lose my position, as I was clerk, and my hearing was absolutely necessary."

"Some of my friends recommended an inhaler, another a catarrh salve, but they were no good in my case, nor was anything else until I heard of Stuart's Catarrh Tablets, and bought a package at my drug store. They benefited me from the start and in less than four months I was completely cured of catarrh, although I had suffered nearly all my life from it."

They are pleasant to take and so much more convenient to use than other catarrh remedies that I feel I cannot say enough in favour of Stuart's Catarrh Tablets."

A little book on cause and cure of catarrh will be mailed free by addressing F. A. Stuart Co., Marshall, Mich., and the tablets are sold by all druggists in the United States and Canada.

by the Holy Catholic and Universal Church and proved out of the Sacred Scriptures. The Church teaches, the Bible proves, but neither is independent of the other. They are both parts of God's revelation of Himself through His only begotten Son. They are both methods of training men for immortal life.—Rev. R. H. Gesner.

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THE BISHOP OF ALGOMA'S LETTER TO CHILDREN.

My Dear Children:—

Do you know about our Algoma Indian homes at Sault Ste Marie? Do you ever think about the Indian boys and girls who are being trained there? Do you wonder how the money is got to train them?

Mr. King, the principal, has just reported to me that there are at present in these homes 65 Indian children (52 boys and 13 girls). They are of various tribes, Ojibway, Delaware, Iroquois, Mohawk, Cree and Pottawattamie. They are learning not only to read and write, but to work in various ways. The girls are taught to sew and to do housework, and the boys to do farming, shoemaking and carpenter work. Many of the children are motherless; some have neither father nor mother, and, ah, when they enter the school, are more or less pitiable by reason of their ignorance and unfitness for life. When they leave the Home most of them are capable of earning an honest livelihood side by side with their white brethren.

For every child admitted to the Home, \$75 are needed in addition to the grant made by the Government. For the 65 children now in the Home nearly \$5,000 has to be raised annually. No wonder it is hard to keep the work alive! No wonder there is almost always a large debt hanging over us!

It is a costly work, but it is a blessed one. These children in their native state, amidst the filth and poverty of their aimless roving life, have little chance of becoming happy and useful men and women. It is largely by such means as are provided in the Shingwauk and Wawanosh homes, that they are transformed into civilized and Christian people.

I shall be much surprised, my dear children, if after you have considered all this you do not feel it to be your duty and your privilege to help this good work.

I know you are already helping such work in Lent. Send your offerings then to the Domestic and Foreign Mission Board for Indian Homes in general—that is all over the Dominion. I do not wish you to stop doing that. I would gladly see you do more in that direction. But I wish you also to do something in particular for your own Indian homes in Algoma.

And what better time could there be for such a work than the seasons of Advent and Christmas?

Will you not each of you give a trifle—even if it be but a cent or two—on each Sunday in Advent, i.e., on the four Sundays next before Christmas? The best way to give it will be in your class at Sunday school. And then on Christmas Day all that is given may be offered in Church with a prayer for God's blessing; and afterwards it may be sent to Mr. King, at Sault Ste. Marie, Ont.

I hope each child and every

Sunday school in the diocese will do something in response to this request.

Believe me, my dear children, Very faithfully your friend and Bishop,

GEORGE ALGOMA. Sault Ste. Marie, Ont.

The Secret of Strength

The blood is the medium through which every part of the body receives its nutriment, and as this nutriment is extracted from the blood while it is passing through minute vessels at the extremities of the arteries, it is evident that in order to have health and strength of body there should be a full and free distribution of this fluid to all the parts, and it must be pure and rich in its flesh and muscle making qualities. So important is the blood to health, and even the existence of our bodies, it was said by the ancients, "The blood of the body is the life."

Disease has no effect on persons who have a sufficient quantity of rich and pure blood. It only acts on those whose blood is watery, impoverished or impure. For example, if a man whose blood is in good condition meet with an accident and get bruised, burned or cut, it soon heals up and is forgotten; but if his blood is poor and bad, his bruise may turn into a cancer, and his burn or cut into the worst kind of an ulcer, that may eat his life away in a few years. One of the first signs of disease is weakness, emaciation and lack of vitality, and the first sign of returning health is increased flesh, strength and vigor. This weakness, emaciation, and lack of vitality simply means that certain substances which go to make up the blood and nerves have become exhausted, and to renew flesh, muscle and strength these substances must be restored. DR. CHASE'S NERVE FOOD is composed of the same kind of substances that are lacking in the impoverished blood and nerves when in poor health, and abundant in the rich juices that flow through the entire system when in perfect health.

If people would take this food occasionally when in health to keep their blood and nerves in good condition, many spells of sickness and wasting diseases may be prevented, and there would be little left for doctors to do. It makes sick people well, puts solid flesh and muscle on thin people, gives strength to weak people, restores the lost vitality to nervous people and imparts the tone of health to pale and sallow people.

Disease Germs.

Disease germs only affect those whose vitality has become low, and very old and very young people. You can pass through an epidemic of grip, typhoid fever, and even small-pox if you have plenty of pure and rich blood and strong nerves. DR. CHASE'S NERVE FOOD is composed of iron and the different salts and phosphates that go to make up new, rich blood and nerve force, in their most active and condensed

form. It is the greatest muscle and flesh-maker known. Each dose means new life, vitality and strength.

An Ounce of Blood

The loss of an ounce of blood each day would wreck the strongest constitution, and to gain an ounce of pure, rich blood each day, as can be done by taking DR. CHASE'S NERVE FOOD, you can build up the weakest and most delicate person. This preparation, by building up the system, cures all diseases arising from poor and watery blood and shattered nerves. It increases the action of the heart, the circulation of the blood, and makes new nerve force very rapidly. Each dose of it means new life, vitality and strength. Weigh yourself before taking it. 50 cents a box, 6 boxes for \$2.50, at all dealers or Edman-son, Baes & Company, Toronto.

THE SQUIRREL'S PARTY.

Beneath a large elm tree, which is in front of their house, Mary Allen has a hammock swung. The elm tree is the home of many squirrels, who dart back and forth from it in all directions. They are quite tame, and sometimes stop awhile on the fence which is under the tree. Mary loves to watch them as she lies in her hammock, slowly swinging back and forth.

She often puts some nuts on the fence, and these the squirrels carry away into their nests.

Once Mary put an ear of corn on the fence, and watched to see what would be done. Pretty soon a fine old squirrel slid down the tree, and after looking at the corn, tried to carry it off, but it was too heavy. He was not to be discouraged, however, but commenced eating off the kernels of corn. This made the ear much lighter, and he was finally able to get the rest of it to his hiding place.

Then a funny thing happened. Mary saw the squirrels from all parts of the tree running to the hole into which the corn had been taken, and she thought the old squirrel was having a party, with the corn for refreshments!

Mary knows that the squirrels need water, and she often puts a shallow dish of water on the fence, and is rewarded by seeing the little fellows come to it for a drink.

We read of squirrels who cross a river by jumping on a piece of bark and putting their bushy tails up in the air for a sail. Who taught the squirrels this?

It was God, who also teaches this little animal, as well as many others, to lay by in summer a store of food for winter. If he refuses to do this, he must suffer and perhaps die. In the same way, children, you must now lay up a store of knowledge and good habits. You will need both when you are older.

We sometimes hear boys say they don't want to go to school, or they don't want to study this or that branch of knowledge. That means they don't want to provide for the future. Do not be less wise than the animals are!

ONLY A LETTER.

It is impossible to estimate the good that may spring from one little act of kindness. It may be only a word, a stray thought, or a trifling

favour, but it often carries a blessing to one who thinks himself friendless.

I have not forgotten the circumstance of a young man in the army who received no letters, and when his comrade saw the tears fill his eyes when the mail arrived, he wrote home to his mother and told her of his orphan comrade.

"Mother," he wrote, "do write to him; and as his mother is dead, do mother him a little."

Very quickly a letter came to the young man. As it was handed he said, "It is not for me. I have no one that cares enough for me to write."

But when he opened it and saw, "My dear son," he bowed his head and wept like a child. Then lifting his face, beaming with smiles, he said, "I have got a mother."

WHAT THE MAY BASKET BROUGHT.

"See my new ball!" said Arthur, as he held it up.

"I wish you'd give it to me!" said Bert, who lived next door.

"Well, I guess not!" replied Arthur. Then he put his new ball in his pocket, and began to toss up the old one.

"Humph!" said Bert to himself.

Then he turned into his own yard.

"I won't play with that stingy thing another minute!" he said to himself. "I wonder if he's forgotten who lent him skates last winter, and who helped him out on his examinations; I'd like to know if wasn't by a fellow by the name of Bert Hazelton? But all the 'com'dations he'll get from me now, he can put into a thimble and that's all I have to say about it."

Bert went into the house, and taking from the old secretary the May Basket he had planned to hang for Arthur that night, said to his mother, who was in the room:

"I'm going to give this to Flora Barnes. I'd rather hang two for her than one for Arthur. He won't let me touch that old ball of his he's just bought."

"I should think that it would be a new ball if it has just been bought," said his mother. "But we must not judge one another. There may have been some reason why Arthur would not let you take his ball."

That evening, just after Bert came home from hanging the May Basket, his own door-bell rang with a loud ring. With a scream of delight, just as loud, he ran to the door. The May Basket was the largest one he had ever seen, but he did not step to make so much noise on the sidewalk.

He went back to the house, all out of breath. He looked into the May Basket, which was made of pretty pink and white tissue paper that just matched the pink and white arbutus blossoms that nestled within.

But it was not at these fragrant flowers that he was looking. O, no! He seemed to see but one thing, and that was a new ball he had last seen in Arthur's hand.

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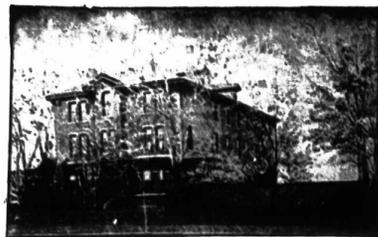
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