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Vol. 28.]

TORONTO, CANADA, THURSDAY, OCTOBER 16, 1902.

[No. 40



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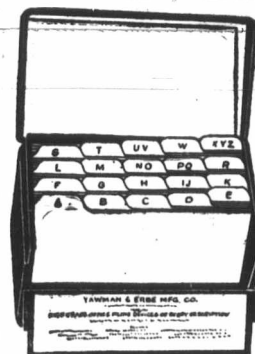
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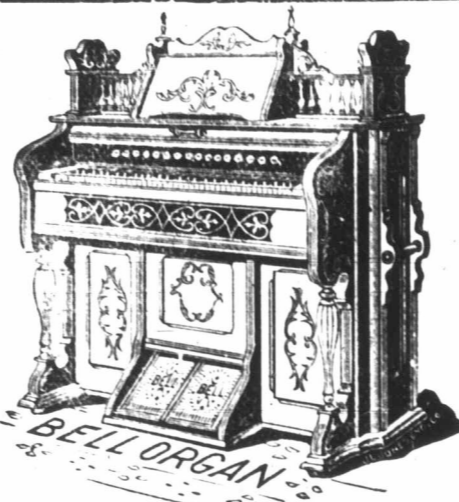
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TWENTY-FIRST SUNDAY AFTER TRINITY

Holy Communion: 259, 310, 311, 555.
Processional: 417, 474, 548, 603.
Offertory: 224, 235, 273, 280.
Children's Hymns: 175, 176, 571, 574.
General Hymns: 359, 477, 630, 633.

TWENTY-SECOND SUNDAY AFTER TRINITY

Holy Communion: 309, 312, 550, 559.
Processional: 230, 362, 445, 604.
Offertory: 172, 296, 299, 308.
Children's Hymns: 173, 301, 572, 573.
General Hymns: 360, 549, 632, 638.

The Result of Prayer.

A writer in the 19th Century speaking of the Coronation, so happily now an accomplished fact, touches upon the pessimistic spirit manifested in the many dismal prophecies of disaster, or at least of hopes delayed, which were heard on all sides. One cannot but acknowledge that—"undoubtedly if anything had happened to prevent the coronation on the date fixed by the King's medical advisers, the spirit of superstition would have received an enormous accession of strength in this country." It seems a curious fact that in these days, when more than ever before, a certain amount of the gains of scientific research come to us in popular forms through newspapers and magazines

there should still be so much of ignorant superstition—one cannot give it any other name—abroad. And yet, again, is it perhaps a dim blundering protest against materialism—an acknowledgment of the human need of a link with the supernatural? Some "man in the street" said lately—"we are making history fast in these days; not only have events momentous in themselves marked the last two years, but again and again that which has happened in the past and will happen in the future has come to us touched with a closer, more intimate feeling—sorrow and joy, anxiety and thankfulness have truly 'girdled the earth.'" Never before surely were so many of varying race and creed united in one common prayer; and solemn as every act of coronation must be, never surely had so deep a note of thankfulness to Almighty God mingled with the national rejoicing; never surely had "answered prayers" so strengthened the bond between a ruler and his people.

Personal Duty.

Absolutely unique was the service held in Westminster Abbey for the colonial troops—it was a kindly thought that gathered them there in "the Holy of Holies of the British race." Amid the strong, kindly words addressed by the speakers to that congregation "from afar," came the question so often asked—"will the Empire last?" Part of the answer given concerns us all—the humblest, the most insignificant. "The strength of the Empire depends much upon the characters of its citizens. There can be no great empire of small-minded men and women; there can be no noble empire of an ignoble people. But if character be, as it is, the strength of empire, then are we all divinely called to play a part in an imperial drama. We cannot all be rich, or clever, or distinguished; we cannot all achieve high triumphs, but there is no one of us—not the humblest nor the poorest—who may not lay the offering of personal self-restraint and self-devotion upon the altars of his country's honour. In this sense we are all guardians of the empire. Only, believe me, character is a thing not easily won; nor can it be easily preserved. It demands all the moral and spiritual resources which God in His mercy vouchsafes to humankind. But it is the one indispensable quality of an imperial people; and I speak from the very depth of my soul when I say to you in this Holy place, you will never maintain empire without character, you will never maintain character without religion, and you will never maintain religion without Christ." A fuller, more authoritative message, as befitted the place and speakers, and yet with the same note that sounded in the "Crowned King's" brief words to his people regarding "the duty of each in his place, high or low," towards the building of the Empire. King and preacher alike, do not their words ring with the truth of the old teaching—he earliest the Church gives her children—"to do my duty in that state of life to which it shall please God to call me." Built on that foundation the Empire will not fail.

A Burns Reminiscence.

The Living Church contains the following paragraph from their N. Y. correspondent.—"Mrs. Mary Lockman was a Churchwoman who died last week at the age of ninety-eight. She was the mother of Col. John T. Lockman of St. Agnes' Chapel and vestryman of Trinity parish. Her father was an intimate friend of Robert Burns, and to him Burns dedicated his "Tam, the Chapman." Mr. Lockman was reared in a New York home that was a rendezvous for Americans of Revolutionary fame that were still living. Three of her sons served in the Civil War, one of them being brevetted Brigadier-General." What anyone reading this paragraph would ask at once was, who was Tam, the Chapman? We read that this stanza was published in Cobbett's Register, who states that he got it from the subject, one Thomas Kennedy, a schoolfellow of Burns', who turned a commercial traveller.

Clerical Dress.

A discussion has been going on in England over irregular dress; an abuse which the poor stipends in this country prevents being a subject of remark. The following story has been published on the subject.—"In the sixties a rector of an Exeter church, a tall military man, called on Bishop Phillpotts, of Exeter, at Bishoptowe, and sent in his card. When he drew near the Bishop, he was greeted with the words, "Black tie! white trousers! this is not the fit costume for a clergyman to call upon his Bishop." "No, my Lord, but I am taking my holiday in Torquay, and I thought I might call upon you in mufti; I ought also to mention that my trousers were grey, but have washed white." "Sir, when your tie is washed white, and your trousers are dark-coloured, I shall be pleased to have an interview with you." There is another aspect of the question of dress of more general application. Laymen feel pained when they see a person ordained to the most solemn profession dressed in such unusual costume as to excite the irreverence or ridicule of passers by, nor is there need of a slovenly attire. A few years ago a play called "The Private Secretary" had a run and people exploded with laughter at the absurdities of a curate who showed two inches of white sock between his trousers and shoes. What other effect could such a representation have on the spectators than to diminish respect for the clergy generally, and such a character could not have been successful unless the audience recognized the caricature.

Self Examination.

In an article entitled "America Mistress of the Seas" in the latest North American Review, the writer, Capt. B. P. Hobson, offers a picture which one may fairly suppose to be a patriotic American's ideal of the mission of his country. We, none of us, alas! realize fully how far we drift from our highest ideals, but the following passage seems an almost ironic comment on present conditions. Speaking of the people of America as practically the "advocate and champion of peace for the world," he goes on

to say, "in addition, engaged in peaceful pursuits, we learn to appreciate and respect the rights of others, and are coming more and more to recognize the principle that advantage as well as right lies not in injuring one's neighbour, not in reducing his happiness, but actually in helping him and adding to his happiness—that an increase of happiness for any citizen is an asset for the community, that an advance in the welfare of any people is an asset for the world. With our wonderful system of Government, too, where each unit retains control of the affairs of the unit and participates in the common affairs in the measure warranted by its interests involved, we are evolving the only system which can be indefinitely extended, and which can lead to a brotherhood of the nations in which they would live in peace with each other, each attending to its own affairs, having only its just weight in the common council, while endeavouring not to injure other nations, but actually to help them as much as possible." A brave ideal truly, and it is well that at times, if even half unconsciously, the "Do unto others as ye would they should do unto you" should be recalled—but can a nation champion "peace for the world," with the direst, if the most silent, of civil wars raging in her midst?

Bishop Colenso.

Biblical criticism has so advanced and time's effacing finger has so changed matters that few of the younger generation have any idea of the disruption in Natal. Briefly, it may be said that the Church in that Colony was rent between the adherents and followers of the late Bishop Colenso and those who remained members of the Church in South Africa, in communion with ourselves. Happily it is a thing of the past, the congregation at St. Paul's, Durban, the only important congregation that still stood outside the organized life of the diocese of Natal, resolved to join the Church of the Province. At the Synod, which was held at Pietermaritzburg last month, this resolution was carried into effect in the most striking manner, when the conditions on which the congregation of St. Paul's was admitted into the corporate life of the Church were solemnly ratified.

Old Words.

There are some words in the Prayer-Book which have lost their force and meaning, and however we may regret it, sooner or later a change must be made. In the collect for the seventeenth Sunday after Trinity, we pray that God's grace may always prevent and follow us, how many realize that by the word prevent—we ask, not that God's grace should stop us, but go before us. Another change of meaning is enlarged upon in an interesting note in the Church Times by Rev. J. W. Horsley on the word wealth, showing from plays of Shakespeare and the early translations of the Bible, the common use of the word as meaning prosperity. As to the use of it in the Prayer Book we take this paragraph from Mr. Horsley's note.—"Thrice in the Prayer-Book we find a prayer for wealth, and those who do not show by their pronunciation of the word as wealth that they know its origin and meaning are responsible for not a little of the covetousness and the money-worship of our age; while, on the other hand, those who are careful in this

respect cause all who hear them to observe that neither here nor anywhere do we pray for riches, and that riches would never be conjoined with health as of equal desirability. When we pray for the King, "Grant him in health and wealth long to live" we use words which date back at least to the Prymer of 1553, whence the orison is taken, and, indeed, to a selection made in 1547 by Queen Katharine, a time when the modern degradation of the word into a synonym for riches had hardly begun. When we use in the Litany the petition, "in all time of our tribulation, in all time of our wealth," we lose the antithetical force if we know not the meaning of the word, nor that in the Prymer of 1535 the clauses run, "in time of our tribulations, in the time of our felicity." Our Scottish and American brethren have substituted the word "prosperity" in their Litany for what to them seemed truly an archaic word of which the meaning was commonly forgotten."

Early Communion

Has come to be regarded as an innovation of the High Church Ritualists, but it seems that in that, like many other matters, the popular impression is quite wrong. A correspondent of Church Bells writes: "Can any of your readers say in what London church the custom of early morning Holy Communion was first revived? I find that Daniel Wilson, the first Evangelical Vicar of Islington, introduced it on his appointment there in 1824; and a competent authority adds to his record of the fact, 'a custom then almost unknown except in a few Evangelical churches.'" Perhaps some reader could give information on this subject.

Canon Gore's Work.

The Bishop of Worcester in giving up further action in a good work which he engaged in before his appointment writes a letter of appeal containing the following interesting information.—A very arduous time is beginning for thousands of Highland girls, who are being brought south to take part in the rough work of herring-curing in the East coast ports of England. Twenty thousand of these girls leave their homes in the spring to "follow the fish" in Scotland; and lately bad fishing and the consequent poverty in their homes have induced numbers to engage for the English season. This arrangement is advantageous to the fish-curer, who finds the Highland girls steadier, and readier to take low wages, than the girls in the English ports; and of late years over five thousand girls have crossed the Border annually, not to return home till November, December, or even later. Many of these girls come from remote Highlands and Islands, and some speak only Gaelic. Launched, thus, into unfamiliar surroundings, they work on piers and "denes" in the open, exposed to cold and wet, and are driven to lodge, six or nine in a room, in the already over-crowded waterside streets. Owing to the condition of the industry, their lives alternate between periods of prolonged overwork and periods of enforced idleness, when they are often hard put to it to find food. Their condition is frequently one of great peril and temptation, and they stand in need of friendly help. The Home Missions of the Episcopal Church in Scotland have a valuable organiza-

tion to care for the girls in the North. They provide recreation-rooms, classes, and mission nurses to help them in the illnesses arising from exposure, and to dress the sore hands caused by the salt eating into cuts and scratches. It is much to be desired that this surgical aid, and also accommodation for the girls to take their meals, should be provided for them by their employers, but in the meantime it seems only fitting that the Church in England should meet the girls, when they come South, with something of the care extended to them in Scotland; to which, indeed, their distance from home and natural protectors forms an additional claim.

THE COAL STRIKE.

No social event of recent years has aroused so much public interest, and we may add alarm, as the great strike of miners in the anthracite coal districts of Pennsylvania, by which, since May last, these mines have been but partially worked, and a vast army of men are unemployed. There have been scenes of violence, and to restrain maddened men from destroying property and taking life, and to maintain law and order, an armed force of ten thousand men has been called out. It is practically civil war, and is one of the signs of the social unrest which prevails in the United States, and in other countries as well, though not perhaps to the same extent. Great trusts and combines have grown up, and business is conducted on a scale far exceeding anything known in the past. For trusts and combines in business no doubt much can be said, but, admitting all that can be said in their defence, it is evident they need to be regulated, and such legislation provided as will secure the interests of the many from the selfishness and greed of a few, who by cunning, or even industry and skill, may have acquired great possessions, and have vast numbers of the people at their mercy, and for whom they have little or no consideration. The miners have grievances, and complain of being underpaid. They combine, as they have an undoubted right to do. The coal owners refuse to recognize their union, or to treat with them collectively, and hence the dead lock, consequent suffering among the operatives and their families, and in this case the public generally suffer from their unreconcilable contentions. Many of the workmen evince a lawless spirit, and seek to destroy property, and to murder those who, in the exercise of an unalienable right, prefer to work rather than to starve. The State stands by powerless to remedy the situation, as there is no law adequate to the emergency, and the persuasive powers and influence of the President of the United States are exercised in vain. Meanwhile consternation reigns, coal is at famine rates, and can be obtained for no price, the poor in a climate like this are threatened with untold suffering, and an unparalleled social problem presses for a solution. The mine owners are haughty, insolent and unsympathetic, and the miners are with more justification equally unyielding. The situation gives rise to much discussion, and the maintenance of the rights, not only of mine owners and miners, but of the public at large, becomes the question of the hour. Is it right, it is asked that coal, which is a prime necessity of life, as much as food, or water, should be owned by

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a few, who are able to create by their selfishness such a state of affairs as exists at present. These stores of coal were stored up before man's creation for man's use, and they should be operated in the interests of the whole people, and not of a few, who for the want of wise laws are in possession of them. Government ownership and control of coal deposits is a question which the present state of affairs will press forward for consideration and legislation. In the prevalence of labor disputes, and the conflict between capital and labor there will also arise a demand for compulsory arbitration. The idea of arbitration between nations has made great advance, still greater need is there for some form of compulsory arbitration between such parties to a dispute, as now exists in the United States and attracts world-wide attention. For us in Canada, who are to a large extent dependent on the United States for a supply of such a necessity of life as coal, the existing situation suggests some very serious thoughts, and efforts should be made so to develop our own supplies and transportation of coal, as to render us, if possible, less dependent in this respect, than we are at present, upon the good will of a foreign nation. The last century saw the solution of many political questions, the twentieth century is confronted with those pertaining to the social condition of the people. The number to be fed, and warmed, and clothed, and educated, is increasing, the standard of comfort is vastly higher than it was, and to realize popular ideals will tax the resources of statesmanship, and a greater reconciliation of rich and poor, of capital and labour, of means to the end than at present exists, or is in sight. The most powerful and only truly successful influence in this direction will be a growing appreciation of the teaching and example of Jesus Christ, a self-denying altruism, and obedience to the precept "Thou shalt love thy neighbour as thyself," and "do unto others as we would that they should do unto us."

METHODISM PAST AND PRESENT.

A Mr. Munhall has arraigned the Methodists, of which body he is, we believe, either a minister or member, because of its departure, in his judgment, from the old paths of Methodism. He says "Thousands of Methodists are 'courting the world and conforming to its fashions,' 'they have put steeples on their churches,' 'they have brought choirs into their services,' 'they have lost faith in the Bible.'" What Mr. Munhall says, other Methodists say too. There is a feeling that the Methodist Church is not what it used to be. This we think is obvious, without deciding off hand whether the change is for the better or the worse. There is a tendency toward indulgence in amusements which used to be discountenanced; there is a tendency toward the introduction of ceremonies which used to be regarded as vain pomp and repetition; there is a tendency toward a neglect of "conversion" and "the witness of the spirit." As conservative Methodists would say, the church is now eaten up with worldliness, ritualism, and liberalism. There has been a change in manners, in worship, and in theology. In manners it may suffice to remember the action of the committee of the last general conference of the American Methodists

recommended the removal of the rule condemning "dancing, playing games of chance, attending theatres, horse races, circuses, dancing parties, or patronizing dancing schools." Among Canadian Methodists there is also an agitation for a change in this respect, and the discipline of the Church in regard to it is no longer enforced. In worship, would it be possible for the Methodist of fifty years ago to find much to his taste in the service of certain city Methodist churches where the worshipper never kneels, seldom stands, and is in most respects indistinguishable from an auditor at a lecture or concert? In theology, how many Methodists ever follow the custom of the original Wesleyans and testify publicly to their having been born again into the kingdom of God? Yet if Methodism stood for anything it stood for just that. That Methodism has greatly changed in manner, worship and theology is admitted by its own friends and members, as well as by outside observers. The change in discipline is only backing down from an untenable position, practical perhaps in a small circle, but inapplicable to a large community. The change in worship is, we fear, not in the direction of greater reverence, for the proposition that religious services should begin with the words "Let us Worship God" was rejected by Canadian Methodists at their last Conference. The change as to loss of faith in the Bible is more serious, but we fear is one which cannot be confined to Methodists. In a word Methodists are adjusting themselves to altered conditions, as they find what suited a small sect of a hundred years ago does not suit quite as well to-day. In our judgment the best readjustment the Methodists could make would be to return to the old church, which John Wesley lived and died in, and to which in some particulars they are more and more assimilating, and it might be well to consider whether the existing differences are of such value and importance as to counterbalance the loss and disadvantage which attend rivalry and division. However, this may be, and we can only hope for the best, none can deny that there is a great gulf fixed, and a lack of continuity destined to be still greater between Methodism past and present.

OUR ENGLISH LETTER.

(From our own Correspondent).

Instead of the usual literary matter, no doubt an account of my summer holiday will be welcome to your readers. To those who have been over the same ground, old memories will be revived; to those who look forward to coming to the Continent, the observation may be helpful. Leaving Charing Cross at 9 p.m. on Monday, Cologne was reached by noon on Tuesday. It was pleasant to see the Rhine from the corridor of the railway train, having previously seen its features from the deck of the steamer. Munich was reached by 11.30 p.m., and a good night's rest very welcome. From the seat of a victoria, as much as possible was seen of the beautiful city as a two hours' drive could give. It is charming for situation, has grand buildings, fine, broad streets; a triumphal arch to Ludovic being a striking object, and in the picture gallery there are masterpieces of Albert Durer and Vandyke, a picture representing the dead Christ, and the Madonna weeping over the face, made a deep impression. As the secretary of my hotel said, I had obtained a general idea of the city, and that was all that could be done. Innsbruck was

reached in time to see the famous Hof Kirche by daylight. Almost filling the nave stands the oblong monument of marble on the top of which in a kneeling posture is the figure of the Emperor Macmillan, the most famous of the rulers of the holy Roman Empire. Around and on the four sides are most requisitely carved reliefs in pure white marble, representing scenes in the life of the great Emperor. Thorwaldson said these were the finest pieces of art work in the world; they are so delicate, so clear, so impressive, and the wonder is that so many figures can be crowded into so small a place. The only corresponding work of the kind I have seen is found in Amiens Cathedral, where St. Martin's life is so depicted. Early on Thursday, the ascent of the Brenner Pass was begun, and being the lowest of all the passes, the vegetation was abundant and very pleasing. All the important passes have now been crossed and the Brenner has its distinctive and attractive feature which I much enjoyed; but for grandeur, height and beauty, give me the Stelvio, which I crossed five years ago on the way to the Engadine. Botzen and Meran need not detain us; the latter has much natural beauty, and is crowded with palatial hotels, the resort mainly of consumptive people in winter. Leaving Meran on Friday morning early, I reached Sulden by 8.30 same evening. Here we have a valley 6,000 feet above sea level, and nine miles long and in shape like a pear. In the widest part several hotels are placed, and I am privileged to be a free guest as chaplain in the largest and best placed. Right in front the slopes are covered with the Alpine fir; higher still is the morainic debris; above this are the hanging, descending glaciers, and then come the cloud piercers, the snow-clad peaks. The two famous ones here are the Konigsputze and the Ortler. These dominate the valley wherever you may be placed, and in the varying appearances, according to the weather, afford increasing and profound delight. There are six zig-zag walks varying from two to three hours' length, and these again bring out the different aspects of the really beautiful and most salubrious valley. The air is at once bracing and exhilarating, a little too strong for some people at first; but in twenty-four hours they get used to it and then like and enjoy it to their hearts' content. I am here to provide religious services for the English visitors, and very hearty the services have been, some of the congregation expressing their warm thanks for having such privileges provided for them in a strange land.

SUNDAY OBSERVANCE

The following are extracts from the very able and useful paper which was read at the recent rural-decanal conference held at Bradford on "The Proper Observance of the Lord's Day," by the Ven. Archdeacon of York:

* * * * *

"There can, I am afraid, be no doubt that a great change for the worse has come over the Church in Canada, respecting the way in which the Sunday should be kept. In his "Year Book" for 1901, our old friend, Dr. Rainsford, of New York, writes as follows: "Year by year it grows a little more difficult to bring our neighbours into the Church or its kindred organizations. I know this is not a conclusion which would ordinarily be drawn by intelligent readers of general Church reports and year books, for this is not the tenor of the usual annual report. All the same, I think it is true, and I speak with a wider personal knowledge of Church conditions all over this land than most rectors have been able to win. If I say in this year 1901—as I do distinctly—that the tide ebbs strongly from all forms of organic Christianity, I do so, not to discourage, but to stimulate to wiser and more persever-

the North. They classes, and mission he illnesses arising ess the sore hands ng into cuts and be desired that this ommodation for the should be provided s, but in the mean- that the Church in e girls, when they hing of the care otland; to which, a home and natural al claim.

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years has aroused and we may add f miners in the an- Pennsylvania, by se mines have been vast army of men ave been scenes of addened men from taking life, and to armed force of ten led out. It is prac- of the signs of the ails in the United es as well, though tent. Great trusts up, and business is exceeding anything rusts, and combines can be said, but, aid in their defence, be regulated, and as will secure the the selfishness and ning, or even indus- quired great posses- rs of the people at they have little or ers have grievances, erpaid. They com- bouted right to do. ecognize their union, ectively, and hence suffering among the s, and in this case from their unrecon- y of the workmen nd seek to destroy those who, in the ight, prefer to work e State stands by uation, as there is emergency, and the ence of the Presi- re exercised in vain. reigns, coal is at obtained for no price, this are threatened an unparelled social lution. The mine lent and unsympa- with more justifica- The situation gives nd the maintenance f mine owners and large, becomes the right, it is asked e necessity of life, should be owned by

ing effort. Perseverance in the way of difficulties is the only way out. There is a steady, though slow, falling away in the attendance of our Sunday evening congregations at St. George's, and yet, since I have been rector, the service (conducted by assistant), has never been so efficiently rendered nor has the preaching ever been better; it is positively good. The change in Sunday observance is very great. Multitudes of men—good men and good citizens—who used to come to church more or less regularly, now spend Sunday in out-door recreation of one sort or another. There has been a lamentable increase of social entertainments on Sunday, and this among a class that have absolutely no excuse for making this misuse of the Lord's Day, for they have plenty of leisure on the other six days of the week to entertain as much as they choose. By using the seventh day for such purposes, they overwork their servants, besides adding to the strain and stress of life. They generally neglect their children; if they have any, and take away somewhat from the repose and quiet that are more needed by our sorely beset generation than ever before. And this testimony of Dr. Rainsford is, I am afraid, only too correct. In one of its recent leading articles, "The Canadian Churchman" tells us that "signs are not wanting, unhappily, that there is a weakening regard for the Lord's Day and a departure from the religious observance of it which marked former generations. In this we can only recognize a serious loss to the physical welfare and moral and religious tone of the community at large. In our own country, Sunday, perhaps, is as well observed as it is elsewhere, but even here need has been found to invoke stricter legislation as to Sunday labour and travelling, and to arouse a better public opinion on the subject." This state of affairs also is deplored by the Bishops of the American Church in their recent pastoral letter. One other matter, they declare, they feel called upon to mention, viz., the growing disregard of the sanctity of the Lord's Day. That such disregard is increasing among confessed disciples of the Lord we fear cannot be denied. The luxurious Sunday evening banquet of the rich and pleasure-loving is a reproach to the risen Lord in whose honour the day has been set apart and the appropriation of its sacred hours for the accomplishment of a long journey because the week's hours are all too few for secular engagements is nothing less than a robbery of God, Who from Sinai demands a seventh of our time for His remembrance and worship, and Who place the law of the Sabbath in the midst of moral commandments of perpetual obligation. To one and all alike, we appeal that they labour and deny themselves to conserve the sanctity of our Sunday." And then they go on to say: "The Church at Evensong is almost empty. Our boys wander about the streets and our daughters spend the solemn hour in gossip or novel reading. Why? Because father and mother do not entreat or command, that, along with them, they go up to the temple at the hour of Evening Prayer. Fathers, mothers, Churchmen, we, your pastors, entreat that you rally to the defence of this mighty citadel of our religion, this palladium of our liberties, our government, our civilization."

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"Once let men succeed in getting rid of the Day of Rest, and, for myself, I tremble to think of what, in all probability, must follow. 'Blot out the Sabbath,' it has been well said, 'and no longer will the salutary lessons of the Bible lead ungodly men to repentance and life, no longer will the silver clarion of the Gospel proclaim liberty to the captive; no longer will the sacred thanksgiving of the Church on earth mingle with the sweeter and purer harmony of the Church above, no longer will ordinances quicken or the soul be comforted or grace be triumphant. Blot out the Sabbath and darkness

will cover the earth and gross darkness the people. Sin will reign, Satan will walk the earth in all the frenzy of his long wished for usurpation, and death and hell will follow in his train.' My brethren, among the many mercies for which we have daily to bless God, the Christian Sabbath, the Lord's Day, stands pre-eminent. Let us not fail to mark our appreciation of the mighty boon, as well by using it for its intended purposes, as by resisting all efforts to desecrate or destroy it. 'It was made for man, that is, for his benefit, and provided it be duly improved, no language can exaggerate its blessedness. I say, 'provided it be duly improved' but everything depends on this condition being observed. Let the Sabbath be profaned and from being a blessing it may easily degenerate into a curse. And need I say what it is to improve the Sabbath. One plain rule is to keep it as a day of rest, avoiding all work except that of necessity and mercy. Another is to keep it holy, giving supreme attention to the affairs of the soul and seeking to promote the spiritual good of others. It is not necessary to spend all the day in reading the Bible or praying. But, undoubtedly, God's claims should be recognized. His Word studied, His house attended, and he who prefers to spend the sacred hour in anything rather than the things of God, reading newspapers and novels, visiting friends and looking over accounts, writing letters and talking politics, is, I am afraid, no better than a Sabbath breaker. But, as we value our souls, let us beware of private Sabbath desecration and the more so because it prevails so extensively amongst those who ought to know better. And let us use our influence, quietly and in a Christian spirit, to prevent the public desecration of the Sabbath. The running of Sunday trains and of Sunday steam boats, the opening of places of amusement on the Sunday; all this cannot be called work either of necessity or of piety, and surely then being contrary to Christ's will, it ought to be discouraged by Christian people. May none of us be afraid or ashamed to use our influence in this direction, and so may Toronto long maintain the reputation of being a city where the Sabbath is honoured as it is a city where the means of grace are both frequent and abundant. I may just add, as confirming the view that Sunday observance is not so strict or so general as it used to be, that, at the recent meeting of the General Synod, notice was given of the following motion by the Rev. Dr. Langtry: 'That this House, the Upper House concurring, deeply deploring the laxity everywhere manifested in the observance of the Lord's Day as a day of rest and worship, and suggests the appointment of a joint committee of both Houses either to co-operate with the Lord's Day Alliance in their efforts to preserve this day from desecration or to take independent action for the same purpose.'

BUSY MEN AND THE BROTHERHOOD RULES.

By James A. Catto, St. Luke's Chapter, Toronto.

The question which has been so frequently asked of late: "How can busy men fulfil the rule of service?" implies that there has arisen a difficulty, a problem, in the lives of Brotherhood men, whose waking hours are crowded to the full with business activities, social duties, Church duties, and, that most pressing and vital but oft neglected duty, that which every man owes to his own family. The problem is, however, a most natural result of the development and advancement which has or should have been made in the position of every man who has put forth earnest, honest effort to keep his Brotherhood promise. In this age, even the maintenance of one's position demands of a man such strenuous, incessant effort that he is apt to devote his whole

time to its accomplishment, unless he has a very clear conception of and thoroughly realizes his responsibility in connection with his membership in the Brotherhood. Many men, who most faithfully fulfil their business, social, family and normal religious duties have deemed it necessary to sever their connection with the Brotherhood, simply, as they consider, through the force of uncontrollable circumstances. If such severance be necessary on their part, how are other busy men, and those who are only now beginning to realize that the "daily round" makes, and will continue to make, ever-increasing demands upon time and thought, to remain, consistently, members of the Brotherhood?

Let those whose membership dates back ten, fifteen, eighteen years, recall briefly their experience. The three or four months following their admission was a period during which the novice "shied" at nearly everything he was asked to do, because he was not "cut out" for this or that particular work, or because he "really had not time." There gradually succeeded a period during which he found himself on innumerable committees, Bible Class, Visiting, Ushering, Reception, Mission, Dock, Summer Resort, Parish Visitation, Hotel, etc., etc.; Local Council, Diocesan Council, and perhaps even General Council, each with their various committees all demanding time, thought and effort. Coincident with all this there was, in the spheres previously mentioned, a development of responsibility which could not and should not be shirked.

At last there was forced upon him the question: "Can I stand the pace," and if not, what am I going to do about it? Dropping out of the ranks seemed to many the only answer to the question. Others have maintained their positions on all committees, etc., etc., and rendered a half-hearted, indifferent service in both individual and corporate work, the example of which is far more harmful to the younger members than the former course. Others are still anxiously and sincerely debating the matter, and to these we would say, if you honestly consider that you cannot give so much time as you have in the past, state the matter fairly to your rector and chapter. Concentrate your time and effort upon some one branch of work preferably of a distinctly personal character, such as Bible Class work. If even that be impossible, give your whole time to personal, man to man work, such as any man, be he a man of leisure or the busiest man in God's world, may always and everywhere do, and must do, if he at all realizes his responsibility, and the privilege of working together with Christ, for the spread of His kingdom amongst young men. It is needless to enter into detail here as to how the busy man can keep his Brotherhood vow; his experience in Brotherhood work must have taught him that there are numberless ways in which he can do definite, personal work without being on any committee. What is needed is the willingness, and that realization of responsibility which impels and compels the earnestness to seize the numberless and unavoidable opportunities with which every man's daily path is crowded, if only he have the power of perception which the Holy Spirit grants to those who are anxious to serve. Leave the Brotherhood because you are busy? By no means! The mere fact that you are busy implies that you have been in earnest, and the Church needs earnest, busy, successful men, as well as those who have been less fortunate. Leave the Brotherhood because you are busy? The Brotherhood can't allow you to do so! You are a graduate, a fellow, a professor, and should be a father and leader to those joining the ranks, and if you drop out, these will have to begin without your aid, which, in view of your experience, might mean so much to them. Too busy to keep the rule of service? You know in your heart of hearts that no man

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on earth is so busy that he cannot live up to its requirements, and it is not manly to dodge behind the blessing which God has showered upon you and to plead it as an excuse for rendering a decreasing measure of service and perhaps of prayer. The Brotherhood, the Church, and Christ needed you on the day on which you received your button and pledged yourself to faithful service when you were inexperienced, inefficient, and you are needed more than ever to-day as you should now be worth ten such men.

The Brotherhood stands for personal, individual service to God, for man. It must be prepared to allow the men who have served faithfully and persistently, to drop gradually out of corporate work, which often demands gifts of time, at periods when it is impossible for busy men to grant them. It must be prepared to allow men to substitute therefor a greater devotion to the highest form of Brotherhood work, a more intense personal effort to "lead men to Christ through His Church."

THIRD CONFERENCE OF THE ARCH-DEACONRY OF YORK.

Bradford.—This conference began here on Monday evening, September 29th, with an open meeting to consider the question of "The attitude of the Church in regard to Prohibition." The opening address was to have been made by F. Vipond, Esq., but as he was unavoidably absent, the chief part of the evening was taken up by the Rev. C. L. Ingles, giving an account of the "Gothenburg system." One or two other speakers contributed some remarks. On Tuesday there was a celebration of the Holy Communion at 7.30 a.m. At 10 a.m. some routine business was gone through; the Rev. W. E. Cooper, B.D., of St. Martin's church, Toronto, being re-elected secretary-treasurer, and the following chosen as the "council of the archdeaconry," being representatives from the several rural deaneries: Toronto, Rev. T. W. Paterson and F. E. Hodgins, Esq.; East York, Rev. S. A. Lawrence and W. H. Hoyle, Esq.; West York, Rev. A. Rutherford and John Cook, Esq.; South Simcoe, Rev. W. E. Carroll and Capt. Whish; West Simcoe, Rev. H. Little and F. W. Churchill; East Simcoe, Rev. Canon Greene and Col. O'Brien; Peel, Rev. H. O. Tremayne and A. Young. The rural deans being, ex-officio, members of the council and Canon Sweeney nominated by the Archdeacon. Out of 106 clergy in the archdeaconry, 39 were present, and eleven laymen from outside of Bradford. A short, but very cordial, address of welcome was then made by the Rev. G. B. Morley, rector of Bradford, and the Bishops of Toronto and Huron having arrived by the morning train, the Bishop of Toronto kindly consented to act as chairman for the day. The Archdeacon then read his address, which was upon "The Observance of the Lord's Day." This address, which was delivered with great earnestness and power, was considered to be of such importance that a committee was named, consisting of the Rev. Dr. Langtry and Colonel O'Brien, to consider what steps could be taken to make it known outside the limits of the conference. The conference at 11 o'clock proceeded to the church, for the "Quiet Hour," conducted by the Bishop of Huron, who, it is needless to say, held the attention of the conference, fixed by an address that was not only eloquent, but also most heart-searching and instructive. No justice could be done to this address by any mere summary. We only wish it could be put, in its entirety, into the hands of every clergyman. The subject was: "The Devotional Life of the Priest." The conference again assembled punctually at 2 o'clock to hear addresses on the very attractive and

timely subject, "What Can be Done to Win Back Wanderers from the Fold?" The Rev. H. M. Little read the first paper. He mentioned several causes of the wandering, and offered many good suggestions. The Rev. A. U. De Pencier thought a good deal of "wandering" arose from failure of clergy in tact, and deafing with people. He thought the influence exerted by the Public Schools by no means helped the Church. There was need of distinctive teaching; and of marked personal holiness on the part of the clergy. The Rev. H. Talbot offered some good suggestions, as did also the Rev. S. A. Lawrence and Dr. Langtry. The next subject was: "The Rearrangement of Parishes and Missions." The Rev. Dr. Langtry read the first paper, but he seemed to speak more of the state of the Church's work generally than of the question of rearrangement of the parishes, as they exist at present. He spoke rather of taking up new work, though suggesting the concentration of work around a strong parish with outlying missions, having laymen and women to assist in the work. The Rev. Canon Farncomb followed, speaking of the hopefulness of the present state of things, but making no suggestions as to "rearrangement." He suggested a committee to gain information as to where associate missions might be formed. The next subject was: "How Best to Apply the Church's System to the Mind and Temperament of the Canadian People." This subject drew out some lively speaking. The Rev. T. W. Powell gave an admirable and characteristic address, pointing out hindrances, such as the Puritan spirit, brought by Church people coming here; thinking themselves free to "go where they liked;" some habits of the clergy, not adapting themselves to the people, etc. S. Caldecott, Esq., read a decidedly stirring paper. He thought Canadian mind not yet developed; democratic ideas needed to be reckoned with; laity to be taken into counsel by clergy. No fault to find with the Liturgy, except that it needed expanding to meet special needs; have the service so rendered as to enable all to join in it. Dr. Millman's paper advocated less exclusiveness. We should not insist, for instance, on "Apostolic succession," or ordinances; we should mix freely with all, without "standoffishness." We wanted something resembling the "Christian Endeavour." We were hindered by the complexity of the Prayer-Book. The Revs. Dr. Hare, Talbot, and Hartley and Colonel O'Brien joined in the discussion, which grew rather lively. At 8 p.m., the Bishop of Toronto consecrated Bradford church, preaching a very able and eloquent sermon. About twenty clergy, in surplices, formed the choir, the organ being played by the Rev. J. H. Plummer. Wednesday, at 9.30 a.m., there was a celebration of the Holy Communion. This day Canon Sweeney, at the request of the Archdeacon, occupied the chair. On the reassembling of the conference, some routine business was gone through. At the invitation of the Rev. A. Rutherford, the conference decided that its next meeting should be held at Sutton. Votes of thanks were carried, first, to the ladies of Bradford for their very kind hospitality in receiving guests, and providing so generously for the members of the conference to have all meals at the rectory; second, address of congratulation to the rector on the consecration of the church; third, to each of the bishops. The following resolution was moved by the Rev. T. W. Paterson, seconded by the Rev. G. B. Morley, and carried by acclamation: "This conference desires to express its pleasure at seeing the Bishop returned from his trip to England in renewed strength and spirit, and its gratification at having His Lordship with them at their deliberations. We trust that the onward movement, of which we regard this most successful conference as but an indication, may prove an encouragement to our Bishop, an inspir-

ation to our clergy and laity, a blessing to our Church and country, and that under the grace of God, it may redound to His honour and glory," and that a copy of this resolution be sent to His Lordship. Moved by the Rev. Dr. Langtry, seconded by the Ven. the Archdeacon of York: "That this conference desires to convey to His Lordship, the Bishop of Huron, its hearty thanks for his kindness in coming to this conference to deliver the spiritual, instructive, and uplifting address with which our proceedings were initiated," and that a copy of this resolution be sent to His Lordship. Two very important and instructive addresses were given by Chancellor Worrell, and F. E. Hodgins, Esq., on "The Canon on the Appointment to Parishes." The former read a most learned paper on the subject, and the unanimous wish of the conference was expressed that this paper could be in the hands of every clergyman and lay member of the Synod. Mr. Hodgins spoke chiefly of what might be proposed by way of alteration of the Canon. He pointed out three possible courses: (1) Eliminate the clergymen; leave appointment to Bishop and congregation. (2) Congregation send names to Bishop to choose out of them. (3) Have nominating committee of Synod. Make appointments only for a term of years; this, he thought, would do away with difficulties. On the whole, he seemed to think that the Canon, as it stood, if honestly worked, was quite satisfactory. The Rev. Dr. Langtry pointed out some objections against one or two of Mr. Hodgins' proposals and thought that the Bishop ought to have power to move the clergy about, when it would be to the advantage of the Church to do so. The next subject taken up was "Rural Deanery Meetings; How Can They be Made More Useful to Clergy and Laity." Canon Sweeney read a most carefully prepared paper. He advocated the practical side of deanery work, almost excluding the more intellectual part. Colonel O'Brien very strongly urged the having laymen to take part in deanery meetings; he thought there should be representatives to such meetings; subjects coming before Synod could be profitably discussed. The Rev. J. Gibson urged that deanery meetings were almost a necessity, and laity were not excluded. The meetings should be devotional, intellectual and practical. A better arrangement of the deaneries ought to be made. Several members joined in the discussion, which appeared to call out more interest than any of the others. The closing subject of the conference was: "Preaching; the Layman's Consciousness of His Own Needs." Two most admirable addresses were made by T. E. Moberley, Esq., and Col. O'Brien. The latter dwelt upon what the layman does not want, as well as what he did want. Both addresses were greatly appreciated by the clergy present, as giving them light upon the layman's ideas, which, in the opinion of many, the clergy greatly need. The conference was brought to an end by a service in the church—the closing Evensong—at which the Rev. F. H. Hartley read an address on "The Work of the Holy Spirit in the Church," in which he enumerated the several Divinely-appointed means which the Holy Spirit uses as instruments in the work of sanctification. The Rev. G. H. Kuhring sent a valuable paper on "The Work of the Holy Spirit in the Individual." In Mr. Kuhring's absence, his paper was read by the secretary of the conference. It was the unanimous opinion of all present that this conference was both most successful and instructive. The attendance was not perhaps so large as it might have been, but the interest never flagged. The papers and speaking were of a high order, and, on the whole, the conference gave evidence of life and vigour in the archdeaconry. The offer-tories for expenses of the conference amounted to \$20.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

St. Andrew's.—All Saints'.—The Lord Bishop of the diocese paid a visit to this parish on the 2nd inst. During the afternoon he visited the homes of two invalids and administered the Rite of Confirmation to them. In the evening, in the presence of a very large congregation, the Bishop confirmed sixteen candidates, of who nine were males.

QUEBEC.

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

Lennoxville.—Bishop's College School.—Dr. H. J. Petry, the headmaster of this school, has decided to place his resignation of that position in the hands of the Corporation.

Quebec.—The following are the Bishop's engagements for the remainder of the month: Thursday, October 10th (Thanksgiving Day)—Preside at meeting of Committee of Corporation, King's Hall, and return to Lennoxville. Friday, October 17th—Preside at meeting of Corporation of Bishop's College, Lennoxville. Saturday, October 18th (St. Luke, Evangelist)—Travel to Marbleton. Sunday, October 19th—Confirmation and Holy Communion, Marbleton. Confirmation, Dudswell Centre. Preach at Marbleton at Evensong. Monday, October 20th—Return to Quebec. Tuesday, October 21st—Preside at meeting, Central Board, 4 p.m. Wednesday, October 22nd—Celebrate the Holy Communion, Cathedral, 7.30 a.m., in connection with visitation of the clergy of the deaneries of Quebec and Levis. Deliver visitation charge, 10 a.m. Preside at conference during the remainder of the day, and take part in the installation of the Rev. Canon Scarth, D.C.L., 5.30 p.m. Sunday, October 26th—Celebrate the Holy Communion, Cathedral, 8 a.m.; preach, 11 a.m., and assist at Evensong.

New Liverpool.—The parishioners on the 23rd ult. celebrated the diamond jubilee of the church. The Bishop, assisted by ten of his clergy, led by the Rev. Rural Dean Thompson, the rector, and including the Very Rev. Dean Williams, the Rev. Canon Von Iffland, celebrated the Holy Communion with special Collects, Epistle, and Gospel, while the Rev. Canon Whitney, principal of Bishop's College, Lennoxville, preached a deeply stirring and truly valuable sermon. After service nearly the whole of the large congregation adjourned to the rectory for luncheon, which was of a most liberal and successful character, and was followed by speeches by the Bishop and E. H. Wade, Esq., while the rector read a most interesting history of the parish, which we hope to give in our next issue. The proceedings, which were most happy throughout, were at length brought to a conclusion by the hearty singing of the National Anthem and the Doxology.

OTTAWA.

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

Lancaster.—St. John's.—The annual harvest thanksgiving festival was held in this church on Sunday, September 28th. The occasion was marked with special services and liberal offerings and in spite of the heavy rain, which fell during the day, the congregations were much larger than in any previous year. The day commenced with a celebration of the Holy Communion at 8 a.m.;

Mattins, 11 a.m.; Evensong, 7 p.m. The rector, the Rev. W. H. Green, preached at both services instructive sermons illustrative of the worth of agriculture and the lessons to be drawn from the harvest field. The beautiful church was most tastefully and appropriately decorated with flowers, fruit and grain, the arrangement of which did much credit to those who kindly assisted in the work.

ONTARIO.

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

Portsmouth.—St. James'.—Harvest thanksgiving services were held in this church on Sunday, October 5th. The church was beautifully decorated, and the music very well rendered by the choir. The Rev. G. L. Starr, of St. George's Cathedral, Kingston, preached in the morning and the Rev. L. J. Donaldson of St. Paul's, Halifax, in the evening. There were large congregations present at both services. In the afternoon a children's service was held at which Mr. Holbrook and the Rev. L. J. Donaldson delivered addresses.

TORONTO.

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

Wycliffe College.—A large number of people gathered together in the new Convocation Hall on Tuesday evening, October 7th, when the formal opening of this beautiful building took place. N. W. Hoyles, K.C., took the chair, as president of the council, and amongst others present on the platform with him were the Lord Bishops of Toronto and Ontario, the Provost of Trinity University, the Minister of Education, the Chief Justice of Ontario, the Hon. S. H. Blake and the Rev. Principal Sheraton. The Bishop of Toronto offered the dedicatory prayer. Speeches were made by the two Bishops, the Minister of Education, Sir William Meredith, Messrs. Caldecott and Blake, and the Rev. Principal Sheraton. The Bishop of Toronto closed the proceedings, after the Doxology had been sung by all present, with the Benediction. On the following day the Wycliffe Alumni held their annual meeting in the Convocation Hall. The Rev. J. O. Crisp, president of the Alumni Association, presided, and with him on the platform were the Lord Bishop of Ontario, the Rev. Principal Sheraton and others. Addresses were given on various topics by the Revs. J. W. Andrew, A. D. Dewdney, Professor H. J. Cody, B. Bryan, and T. R. O'Meara. On Thursday the Alumni Association were in session all day. The proceedings commenced with a breakfast which was given at Webb's Restaurant by the city members of the Canadian Church Missionary Association to the visiting alumni. At 10 o'clock the business session commenced at the college, when many matters of importance were discussed. The election of officers for the ensuing year resulted as follows: President, Rev. H. J. Cody, M.A.; vice-president, Rev. N. I. Perry, M.A.; secretary, Rev. R. B. Patterson, B.A.; treasurer, Rev. F. H. Fatt; executive committee, Revs. J. A. Crisp, M.A.; Fred. Wilkinson, R. A. Sims, L. E. Skey, M.A., and J. W. Andrews. At the afternoon session, papers were read by Rev. Principal Sheraton, D.D., on the teaching of our Lord Himself and by the Rev. G. A. Kuhring on the Jewish restoration and the Zionist movement. In the evening the annual meeting of the Canadian Church Missionary Society was held in the Convocation Hall. Mr. N. W. Hoyles, K.C., presided. The reports read at the meeting were of a very encouraging nature. A feature of the meeting was the taking leave of Miss Margaret Young, who is returning to Japan. Words of farewell were spoken by the president, and a

commendatory prayer was offered by the Rev. E. Daniel, of Port Hope. An inspiring address was delivered by Mrs. Armitage of London, England, who was afterwards made a life member, in recognition of valuable services rendered to the society. Short addresses were given by each of the missionaries present, and music was furnished by the choir of Epiphany Church, Parkdale. The missionaries present were the Revs. J. Cooper Robinson, of Japan; I. O. Stringer, of Herschel Island; J. T. Marsh, of Hay River, and Dr. Sydney Gould, of Palestine.

St. Peter's.—On Wednesday evening, October 8th, a very enjoyable organ recital was given in this church by Mr. Edmund Phillips, the organist of St. George's. Mr. Phillips gave a varied programme of music, which enabled him to bring out the full beauty and tone of the now fully-completed organ. Mr. Phillips played with great taste and expression and the recital was a very delightful one in every respect. The choir also gave several pieces; Miss Selway sang a solo, and Miss Mottram, the new soprano, took the solo parts in the anthem. The choir is larger now than it has ever been before in the history of the church. Mr. Stapells, the organist, filled the position of choirmaster during the evening. The newly-completed organ is a really fine instrument in every way and reflects great credit upon the builders, Messrs. Breckles & Matthews of Spadina Ave. This firm has treated the church very generously, for their contract called for the opening of the organ on the first Sunday in this month, whereas, owing to the unremitting zeal of the builders, the organ was ready for use a week earlier than that day. The names of the new stops which have been added are the Gamba, di Fagolla, Open Diapason, Bourdon, Aeoline, Piccolo, Double Open Diapason. An extra wide chest and action complete has also been added. The church was well filled and the recital was greatly enjoyed by all who were present. On the following evening the rector-in-charge and churchwardens gave an "At Home" to the members of the choir, which passed off very pleasantly and successfully in every way. During the summer many improvements and decorations have been made in this church. All the small windows in the roof have been made to open, the electric lighting has been increased, and will be more so, the walls have been cleaned and made to look like pressed brick, the garish colours of the chancel window have been toned down. In fact, the whole building has been toned down, and yet made brighter. All the colouring is soft and restful. The ceiling of the nave with its rich gold-bronzed scroll work has been greatly admired, so has the redecoration of the organ pipes, and the handsome Gothic design of the new carved oak panels of the communion table. These last, like the decorations at large, were carried out under the personal direction of Miss Lilian Vaux Evans, who is both artist and consulting contractor. The whole colour scheme is of one piece. There is nothing that strikes the attention. All is harmonious. The general effect is that the church has been made to appear larger, longer and higher and a great improvement has been effected in every way. Mrs. Hewitt recently donated a handsome brass alms basin, and an anonymous donor presented a new Bible for the lectern. New texts have been given by Messrs. Horton and T. B. Lee, and the Misses Taylor, whilst the well-executed designs in the panels of the reredos are the work of Miss Cosbie. The old pews also have received a thorough cleaning and polishing up, and now look quite respectable. The congregation is steadily increasing in numbers, and the church is prospering.

All Saints'.—The second of the days of special intercession for Sunday schools being Monday,

ered by the Rev. E. inspiring address was of London, England, life member, in re- rendered to the e given by each of music was furnished urch, Parkdale. The Revs. J. Cooper ringer, of Herschel y River, and Dr.

7 evening, October recital was given in Phillips, the organ- Phillips gave a varied nabled him to bring of the now fully-com- played with great recital was a very ct. The choir also elway sang a solo, soprano, took the The choir is larger fore in the history the organist, filled during the evening. a really fine instru- s great credit upon s & Matthews of treated the church tract called for the first Sunday in this ne unremitting zeal as ready for use a The names of the ded are the Gamba, Bourdon, Aeoline, on. An extra wide s also been added. nd the recital was re present. On the charge and church- to the members of ery pleasantly and During the summer orations have been e small windows in open, the electric id will be more so, and made to look colours of the chan- down. In fact, the ed down, and yet uring is soft and nave with its rich been greatly ad- of the organ pipes, esign of the new communion table. ns at large, were l direction of Miss th artist and con- ple colour scheme othing that strikes ous. The general en made to appear a great improve- very way. Mrs. ndsome brass alms r presented a new ts have been given B. Lee, and the ll-executed designs e the work of Miss ve received a thor- up, and now look egation is steadily e church is pros-

the 20th of October, will be observed in Toronto by a united service for Sunday school workers to be held in this church at 8 p.m., when the sermon will be preached by the Rev. Charles J. James, rector of the Church of the Redeemer.

NIAGARA.

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

Burlington.—A rural-decanal conference and Sunday school convention for the County of Halton was held in this place on Wednesday and Thursday, the 1st and 2nd October. The sessions were opened each day by a celebration of Holy Communion. The first day was given to a conference of the Church workers in the rural deanery of Halton, the Bishop of Niagara being in the chair. A paper by Rev. J. K. Godden, Acton, on "The State of the Church in the Deanery," opened up an interesting discussion which was very generally entered into. The Rev. T. W. Powell followed in an excellent address on "The Adaptation of the Church's Methods to the Mind and Temper of the Common People." Mr. Kirwan Martin, Hamilton, read a carefully prepared paper on "Clerical Stipends," and Mr. Thomas Hobson, Hamilton, on "The Non-attendance of Men at the Services of the Church—Causes and Cure." At the evening session the Rev. Canon Worrell, Oakville, and Messrs. F. Walling and W. G. Davis, of Hamilton, read very practical and suggestive papers, the subjects being "The Non-attendance of Children at the Services of the Church," "Work Among Boys," and "The Sunday School Teacher's Relation to His Class." The papers were all excellent and very helpful. On Thursday the Church Sunday schools of the rural deanery held their annual convention. The Rev. Rural Dean Belt, in the absence of the Bishop, occupied the chair. At the morning session, Mrs. Sutherland and Miss Counsell, of Hamilton, told of their successful work in Infants' Class and Bible Class, respectively. After lunch, the Rev. R. F. Nie, Hornby, described the working of the Home Department of Sunday school work. This most essential branch of rural work amongst the young is still in its initial stage, but the clergy in the deanery are determined to develop and expand it. The sessions were brought to a close at 5 p.m., the last paper being by the Rev. C. L. Ingles, Parkdale, on the "Inter-diocesan Scheme of Sunday School Lessons." The ladies of St. Luke's church, Burlington, under the leadership of Rev. F. H. Fatt, provided an excellent lunch each day and also entertained the visiting delegates over night. Grace church, Milton, was represented by S. Dice and the Misses Dalton, Watson and Pantou. A Deanery Sunday School Association was formed, the officers being: President, the Rural Dean; vice-presidents Messrs. W. S. Davis, Oakville, and W. J. McFadden, Georgetown; secretary, Miss Young, Burlington; treasurer, Miss Smith, Oakville.

HURON.

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

Wardsville.—The Rev. H. M. Langford has been appointed to this living in succession to the Rev. D. W. Collins, who was recently appointed to Blenheim.

Florence.—This parish is now in charge of the Rev. J. W. Jones, and the Rev. H. Diehl has gone to Tara and Invermay.

London.—At the last session of the Synod of the diocese of Huron, held in this city on June 17-20, 1902, the following resolution, moved by the Rev. Canon Brown, seconded by the Rev. D. Williams, was carried: "That it is desirable to promote the

formation of Young People's Associations on a common basis for common ends, and that a committee be appointed to assist their organization and direction." In accordance with the foregoing resolution the Bishop has appointed the herein-named a committee for this purpose: Rev. Canon Brown, Rev. G. B. Sage, Rev. Edwin Lee, Rev. Rural Dean Ridley, Rev. T. A. Wright, Mr. F. T. Harrison, Mr. Thos. Orr, Mr. R. L. McElhearn. At a meeting of the Committee held September 25, 1902, the Rev. Canon Brown was elected chairman, and the Rev. Edwin Lee, secretary, and the following basis of an organization was decided upon. The committee wish it understood that the proposed organization is not in hostility to any society doing useful work, but is formed as a basis for united action and for a comprehensive association where it is desired to combine a number already existing or where none at all exists. 1. The name of the association shall be "The Anglican Young People's Association." 2. The principles of the association are Worship, Work, Fellowship, Edification. (a) To promote the attendance of ourselves and others at Divine service. (b) To co-operate in all forms of Church work, local, general and missionary. (c) To further Christian fellowship and edification among the members. 3. The aim of the association shall be to promote the religious, social and intellectual welfare of the members. 4. The motto of the association shall be "For Christ and the Church." 5. The badge shall be a shield with the sacred monogram Chi Rho, and the letters A.Y.P.A. 6. Members shall be those expressing their willingness to conform to the principles and rules of the association. 7. The rector of the parish shall be patron and shall exercise control spiritually and otherwise. 8. The officers shall be a president, vice-president, secretary, treasurer, and with three others shall form an executive committee. 9. Associations may be composed of young men, or young women, separately, or of both combined. 10. Fees, if any, shall be in the discretion of each parochial association. 11. Any association organized on this basis shall by its secretary notify the secretary of this committee, Rev. Edwin Lee, Courtright P.O., of its formation, with a list of its officers, and shall also report annually, not later than April 30, as to number of members, attendance, meetings, work accomplished and all matters of interest to this committee, which shall report to the Diocesan Synod at its annual session. 12. The preliminary expenses of this committee have been met by a grant from the executive committee of the diocese, but any future expenses will, it is hoped, be arranged for by the voluntary offerings of the affiliated associations. It is suggested that the meetings, in addition to ordinary business, might be made profitable by being alternately religious, literary, musical, social, or consist of a lecture or address by a visitor from outside the parish. The members of this committee will hold themselves in readiness to assist personally, and otherwise in the organization of parochial associations. Additional copies of this circular can be obtained on application to the chairman or secretary of this committee. Badges.—Price 25 cents, or in sterling silver 50 cents—can be ordered through the chairman or secretary of this committee. It will be apparent that the committee have purposely indicated no more than is necessary to secure unity or organization and purpose, leaving it to the associations to adapt it locally, as circumstances require, and to fix the frequency, conduct and character of meetings as they deem best, only insisting that they shall be in keeping with the principles and aim of the association. Alfred Brown, chairman, Paris P.O.; Edwin Lee, Secretary, Courtright P.O. London, Ont., Sept. 25th, 1902.

Seaforth.—The half-yearly meeting of the Rural-decanal Chapter of the county of Huron was held in this town on Thursday, Oct. 9th. Those present were the Revs. Rural Dean Hodgins, W.

Lowe, J. W. Ten Eyck, W. J. Doherty, J. Edmunds, E. C. Jennings, H. A. Wright and I. M. Webb. The laymen were Messrs. Scott, Hawkins, Fox, Counter and Walker. The meeting was opened by the rural dean with reading and prayer, after which he gave a very instructive address on the needs of the Church and the ways of meeting them. The Rev. E. C. Jennings was appointed secretary, and the election of an assessment committee for the mission parishes of the deanery resulted as follows: The rural dean, Revs. Lowe and Ten Eyck and Messrs. Scott and Fox. The clergy pledged themselves to use every effort in assisting the committee of the General Synod to further missionary work in the Church in Canada, and it was resolved to hold more frequent meetings in the deanery at which missionary news might be disseminated and zeal aroused. Useful discussions were held on several matters affecting the order of service, the administration of the Holy Communion, Baptism, etc., and a clearer interpretation of the rubrics were gained. The rural dean kindly entertained all the clergy to luncheon at the rectory and a most pleasant and profitable day was well spent.

Clinton.—St. Paul's.—On Sunday, September 21st, harvest thanksgiving services were held in this church. The Rev. C. R. Gunne, rector, was assisted by the Rev. W. Craig, of Petrolea, formerly of this parish, who preached both morning and evening. The church was most beautifully decorated and the musical portion of the services well rendered. The rector had previously asked for a contribution of \$203 for certain purposes, and the collections amounted to \$200. This, in view of the very liberal contributions last Easter (amounting to over \$1,000), is most praiseworthy. It is only a proof of what can be done when the rector of a parish possesses the confidence of his congregation. On the following Tuesday evening a reception was held in the school room, when the Rev. W. and Mrs. Craig had the pleasure of meeting the congregation socially. The large number present testified to the very high esteem in which Mr. and Mrs. Craig are held by the members of the congregation.

Windsor.—All Saints'.—On Sunday, October 5th, thanksgiving services were held in this church. The decorations were of the usual description. The preacher, the Rev. H. H. Tancock, of London, gave two edifying discourses morning and evening, which were much appreciated. The services were fully choral and the lessons were read by Mr. Charles Jenkins, of Petrolea. The musical services of the choir cannot be too highly praised, the processional and recessional hymns being especially well rendered. To a visitor, one of the most happy features of the whole service was to be found in the choir, without exception, partaking of the Holy Communion. Why is not this custom more general. Why indeed should it be otherwise? The rector, the Rev. Canon Hincks, is to be congratulated on the hearty assistance he receives from his most efficient choir.

Paisley.—Church of the Ascension.—On Sunday, October 5th, the annual harvest thanksgiving services of this church were held. The church was tastefully decorated with grain, vegetables, fruits and flowers. The congregations were large, especially in the morning when the church was full, nearly all the families in the parish being represented. Excellent music was furnished by the choir. Suitable sermons were preached by the rector, the Rev. J. A. Bloodworth. The freewill offering was on behalf of the rectory fund and amounted to \$83.

ALGOMA.

Geo. Thorneioe, D.D., Bishop, Sault Ste. Marie.

Ravenscliffe. — St. John the Baptist. — The harvest festival service was held in this church on Thursday, October 2nd. Though

always noted for the excellence of their decorations, the parishioners had, this year, surpassed all former efforts and the result was beautiful beyond all description, showing that much labour and time had been expended, and a rare taste and discretion exercised in the manner of grouping the abundant supply of vegetables, fruits, dairy produce, grain, etc., and of adorning the sacred edifice with foliage for the annual service of thanksgiving. The officiating clergy were the Ven. Archdeacon Llwyd, of All Saints, Huntsville, and the Rev. J. Pardoe, incumbent of the parish. The unavoidable absence of Rural Dean Burt was a disappointment to all. A large number of people were present at the service, at which the Ven. Archdeacon Llwyd preached an eloquent sermon upon the words: "What mean ye by this service?" The musical portion of the service was exceedingly well rendered by the choir and the organist, Mrs. de Forest, of Ravenscliffe, who played the special selections with great taste and feeling. Afterwards most of those present adjourned to the hall near by, where an excellent harvest dinner had been provided by various members of the congregation. This was fully done justice to by the large number present, and through the kindness of several who waited upon the others everything passed off very satisfactorily. Regrets were expressed that the Archdeacon and Mr. Humphrey Llwyd were obliged to hasten away to fill an appointment in Huntsville, and so could not stay to the dinner. A sale of work also took place under the auspices of St. John's W.A., which does its good work quietly, yet continually. The Rev. J. Pardoe left towards evening feeling much pleased with the efforts which had been put forth to make the harvest festival the success it proved to be.

Sault Ste. Marie.—The rural deanery of Algoma met in this parish, of which the Rev. E. H. Capp is the rector, on Sept. 30th and Oct. 1st. There were present the Rev. Rural Dean Young, Manitowaning; the Rev. Chas. Percy, Sault Ste. Marie West, Ont.; the Rev. F. Frost, Garden River; the Rev. W. J. Eccleston, Little Current, and Rev. P. W. P. Calhoun, Marksville. Divine service was held in St. Luke's church on Tuesday evening at which the Lord Bishop of the Diocese was the special preacher. His lordship's text was taken from St. Mark, xiv., 8: "She hath done what she could," the occasion also being the W.A. conference in the rural deaneries of Algoma and Nipissing. On Wednesday morning at 10 o'clock, the Holy Eucharist was celebrated, the Lord Bishop being the celebrant, assisted by the Rev. Rural Dean Young. At the meeting which followed there was a lengthy discussion on various matters and important resolutions were passed. Each of the clergy present gave interesting sketches of their work in their respective Missions. The clergy were hospitably entertained by the parishioners of St. Luke's church, and their stay in Sault Ste. Marie was a very pleasant one.

RUPERT'S LAND.

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

Winnipeg.—The Most Rev. Archbishop Machray is still in the Gloucester Gardens Hospital, London, but he is improving under Routhenray treatment. He has not much pain, and is able to move about his room and sit in a chair to write or read.

MACKENZIE RIVER.

William Day Reeve, Bishop, Mackenzie River.

The Right Rev. Dr. W. D. Reeve, Bishop of Mackenzie River, who has been down for six

weeks in a London, England, hospital with scarlet fever, is able to be out, and is steadily progressing towards recovery.

NEW WESTMINSTER.

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

Vancouver—Christ Church. The annual session of the Diocesan Synod will be held in this church on October 15th and following days. Meetings of the Diocesan Sunday School Association and a joint meeting of all the branches of the Woman's Auxiliary and chapters of the Daughters of the King will be held during the Synod week. These organizations represent work of the utmost importance in the Church, and much vigour and enthusiasm should be put forth to make the meetings the greatest possible success.

At the last meeting of the Executive Committee of the diocese of New Westminster, several matters of importance were considered and disposed of. It was reported that \$150 from the Father Pat Memorial Fund of Rossland was available for the erection of a suitable monument over the grave of the deceased. A committee, consisting of Archdeacon Pentreath, Rev. L. Norman Tucker and Rev. H. G. F. Clinton, was appointed to bring the matter to completion. A report from the Committee on Religious Instruction in our Public Schools was submitted, and the secretary was ordered to make a note of the same in the annual report of the executive to synod. The subject of the investment of trust funds gave rise to a very earnest discussion. It has been felt for some time that the amounts to the credit of funds such as Widows' and Orphans', Superannuation, etc., should be invested at a higher rate of interest than that obtainable at the banks. To this end a loan of \$500 on real estate in the west end of Vancouver was authorized. Provision for the utmost care in the placing of all loans has been made and absolute security on all investments of trust funds is insisted upon. A committee of business men, consisting of Messrs. Walter Taylor, G. H. Cowan, J. R. Seymour, and R. McC. Creery, was appointed to arrange for all future investments and report to the Executive.

MISSIONARY CORNER FOR JUNIOR BRANCHES.



JUNIOR AUXILIARY

Secretary-treasurer, Miss Edith Lee, 3 Maitland Place, Toronto.

Editor, Junior Department, Mrs. Kuhring, 62 Murray St, Toronto.

Lord of the living harvest,
That whitens o'er the plam,
Where angels soon shall gather,
Their sheaves of golden grain;
Accept these hands to labour,
These hearts, to trust and love,
And deign with them to hasten,
Thy kingdom from above.

Sometime during this month most of our junior superintendents will be gathering the members of their branches together and beginning the work of the season. The junior committee, therefore, think it would be timely to open our Junior Department for this year with a few hints which may be of practical help to some of our workers. First of all, then, decide upon a business-like form for your meetings this year. Make out, if you can, a regular programme for your season's work, and stick to it. Arrange what missionary instruction you mean to give and set apart a definite time in which to give it. A good plan is to take the missionary lesson published monthly in this department, and give it to your children at your monthly meeting. At the weekly meetings you can read a missionary story if you have time or else enlarge on the monthly lesson, as you get opportunity, or question the children about what you have taught them as they sew. Missionary letters can also be obtained from the junior committee by applying to Miss Lee. These can be read aloud by the superintendent or secretary at any convenient time. Encourage your older members to write to some worker or pupil in one or more of our mission schools, telling about your work and asking for news. The answers they will receive will make very interesting missionary reading. Don't forget the library. You can get some very interesting books there for the children, and will see in the Leaflet when and where you can get them. The missionary pictures and stereoscopes are at your disposal any time you want them, and form the basis of a very attractive and instructive meeting. Apply for them to 62 Murray street. Remember the "Juvenile Magazine," and take as many copies as you can. The children will like to take it home and read it. Apply for it to your junior secretary. It only costs one cent a month for each copy.

Remember, the chief aim and object of the Junior Auxiliary is to interest and instruct our children in missionary work and how to help it on. No matter how interesting or pretty the sewing may be, the doing of it will not be helpful unless the children understand how, by it, they are helping to spread the Gospel message to the uttermost parts of the earth. Before you definitely decide what sewing you mean to do, get suggestions, if necessary, from your junior secretary, and put them before your members in a business-like way. Have it moved, seconded, and voted upon whether they will undertake the work in question or not. Throw all the responsibility you can upon upon them, and ask their co-operation in getting the materials together, first explaining exactly what will be needed. If money belonging to your funds must be expended on materials, see that it is money collected with that end in view. From the very first see that your Dorcas secretary or someone appointed to do so, keeps a strict account of all donations of material. If she does this, and enters in her book the value of everything brought in, as well as the money expended on materials from your funds, you will find it a very easy matter to value your bale when it is finished. If you use mite boxes, arrange a definite time for them to be brought in and opened. This forms an interesting feature for your monthly meeting, and if you appoint an officer with this as her special care, she can keep a list of those who take boxes and remind them beforehand when to bring them in. She can also help the treasurer to open them, count the money, and seal them up again and she can report their contents monthly. Try and let this money go direct to missions. If you cannot arrange to use mite boxes, try and make some plan to gather a little money from the children for missionary objects apart from the bale. Do not let everything be spent on materials. Be particular that every one of your officers is asked for a report of her de-

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partment at your monthly meeting, and at that meeting have no sewing done. Your reports, missionary lesson, hymn and prayer, with a letter or two and any little business you have to discuss ought to fully take up your time. Pay particular attention to the manners of your members. Impress courtesy and politeness as a duty of Christian children. Have them say: "Good afternoon," "good bye," "good evening." See that the children kneel properly when at prayer and teach reverence.

Our diocesan president would like the children to recite together, at all their meetings before separating, the answers to the first and last questions prepared for the last annual, the superintendent always trying to find out how much they realize the meaning of the answers and commenting on them to make it plainer to the young minds. The questions and answers referred to are:

Question 1.—Repeat a text from the Epistle to the Romans which shows the need for missionary work.

Answer.—Romans x., 13, 14.

Question 2.—What must we do as auxiliary children to help on missionary work at home and in foreign lands?

Answer.—We must learn about the needs; we must pay for the missionaries; we must give our money and our work, and if God calls us, we must go out ourselves some day and teach the Gospel story to the heathen.

Do not forget this department, and send us news from time to time of what you are doing. Also write to us if you have any question to ask or any suggestions to pass on to other workers.

Notes of News from Branches.

St. Margaret's boys, Toronto, have completed the alms-box and carved book rest which Rev. Mr. Warwick, of Athabasca, asked them to make for his church, and we hope it has reached him by this time.

The Brookline branch has adopted the wise plan of appointing a "sentinel" for each mission field from among their members. These sentinels are very watchful for news in the magazines and papers, and we congratulate them on their system and interest.

Cookstown branch was called upon to part with their superintendent this summer, Mrs. O. R. Ferguson, who with her family, has removed to Hamilton. The members of the branch called upon her before her departure and presented her with a Prayer book and an address, expressing their gratitude for the earnestness and devotion of her work among them, and their deep regret at the necessity of parting with her.

We are glad to hear that a number of our out-of-town branches have enjoyed the missionary views lent by the junior committee. Alliston, Cookstown, Shanty Bay and Innisfil have all used them and found them most helpful. Who wants them next?

We congratulate Mrs. Farncomb, the convener of our Diocesan Junior Committee, on the presentation to her of a life membership certificate by the members of St. Matthew's W.A., in memory of her two sons, taken home to their rest, together just a year ago.

If any of our superintendents or junior workers do not see this department every month and wish to do so, will they kindly communicate with Miss Lee and will any reader, who is a subscriber to this paper, and who is willing to send on her copy when read, as proposed at our annual meeting, kindly send her name and address to Miss Lee.

All enquiries about the work of branches or business connected with the same should be sent to Miss Lee, the junior secretary, who has undertaken all work of the kind and will also act as a means of communication with the junior committees.

THE TWO EVENING TRAINS.

The first train leaves at 6 p.m.
For the land where the sleep flower blows;
The mother dear is the engineer,
And the passenger laughs and crows.

The palace car is the mother's arms;
The whistle a low sweet strain;
The passenger winks, and nods and blinks,
And goes to sleep on the train.

At 8 p.m. the next train starts
For the pleasant land afar;
The summons clear falls on the ear,
"All aboard for the sleeping car!"

But what is the fare to this pleasant land,
I hope it is not too dear?
The fare is this—a loving kiss—
And is paid to the engineer.

So I asked of Him who the children took
On His knee in kindness great,
"Take charge, I pray, of the trains each day,
That leave at 6 and 8."

"Keep watch o'er the passengers," thus I pray,
"For they are very dear;
And have special ward, O gracious Lord,
O'er the gentle engineer."

British and Foreign.

The Dean and Chapter of Ripon have accepted an offer for the erection of a reredos at the east end of the cathedral to take the place of the hangings to which so much exception has been taken. A design has been prepared by Mr. Bodley.

The number of ordained missionaries, including eleven bishops of the S.P.G. list, is 753, that is to say, in Asia, 251; in Africa, 199; in Australia and the Pacific, 46; in North America, 166; in the West Indies, and Central and South America, 54; and 37 chaplains in Europe. Of these 127 are native, labouring in Asia, and 55 in Africa. There are also in the various missions about 3,000 lay teachers, 3,200 students in the society's colleges, and 40,000 children in the mission schools in Asia and Africa.

It is generally believed that Moscow possesses the largest bell in the world, but in reality Burmah has a better claim to this distinction. It is called the Memgoon Bell and weighs over ninety tons—twice the weight of the biggest bell in St. Paul's Cathedral. The Memgoon Bell is now used in connection with the religious services, but in former times it was used as a warning signal in times of great danger; its sonorous peals quickly summoning the men of the surrounding country to arms.

The vicars and organists of churches in the diocese of Canterbury are raising a fund to place an organ in the chapel of the Archbishop's Palace. Most of the fittings and furniture was presented by ladies and others in the diocese. When it was decided that an organ should be erected, Dr. Perrin, the organist of the cathedral, started the fund mentioned, and it is being well taken up in the diocese generally. Contributions have been received from thirty-four different parishes.

DUTIES OF PARENTS TO CHILDREN

The duties of children to parents are perhaps sufficiently emphasized. We forget that the duties of parents to children must come first in the order of things. It was because the character of Elijah had attracted Elisha that he exclaimed: "I pray thee, let a double portion of thy spirit be upon me." It is useless to demand a respect, an affection, a regard from others which you are conscious in your heart of hearts that you do

not deserve. Could you honestly wish that the young should say to you: "Let a double portion of thy spirit be upon me?" Would all parents be content that their own spirit should rule their children? Do they think their own life so lovely that they wish to see its animating spirit reproduced? Many—we see it on every side—will labour day and night to make money, to lay by riches and hand it on to those who are to come after them. They toil with such haste that they have little leisure to wash their hands in innocence. They excuse an act of dubious honesty by a plea that their children will be saved the necessity of performing one like it. Can such a man hope to gain the affection, the respect of his children? What, will he leave them lands and money, and think that this is all? Will he forget the richer legacy of a stainless name, a high character, a noble life? Bring up a child in a simple way, with few desires, and a hatred of unrealities, and you have given him that contentment which is great riches. Consider that grace and courtesy, kindness, simplicity, and straightforwardness are duties towards which the presence of your child ought to give a redoubled stimulus. Do this, and you have given him a rich store of spiritual wealth of which nothing can deprive him.—Right Rev. Dr. Creighton.

—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you will say when they are gone, say before they go. The flowers you will send for their coffins, send to brighten and sweeten their homes before they leave them. Learn to anoint your friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

Fairweather's

FUR-LINED CLOAKS



The modes for the season emphasize the long Fur-lined Cloak—the Automobile, if you please—a few years ago such a garment would have been known as an ulster—maybe not quite so elaborate—lacking the richness of fur trimmings and fur linings—but it all goes to show that old ideas revive—and the Automobile style in the fur-lined and fur-trimmed is amongst the most "comfortable" resurrections of the recent days—we're showing them in Broadcloths, Camel's Hair and fine Tweed Effects—Hamster, Lock and Grey Squirrel lined—and trimmed with mink—Alaska, Western and Columbia Sable trimmings—Prices

\$40.00 to \$125.00

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Children's Department.

A VISION IN THE TWILIGHT.

I had closed the volume of poems
That I had been reading long.
And the beautiful thoughts of the
poet
Were flooding my soul with song.
While I stood in the autumn twilight.
In fancy, beside the sea.
And listened its low voice lisp
A murmuring melody.

Like jewels the clear stars glittered
In the measureless, blue abyss;
And I seemed to feel on my forehead
The touch of the salt sea's kiss.
The autumn leaves whisp'ring around
me.

Resplendent with ruby-shine;
The stars, and the sea, and the twi-
light,
Were the poet's dreams—and mine.

But there came through the dusk a
vision.

More lovely than stars or sea:
'Twas the face of a fair child angel,
Flower-like in its purity.

The glow of the amber sunset,
Lit softly his curls of gold.
Where it lingered with touch caress-
ing.

While fading from dell and wold.

The blue eyes were gazing upward—
There was soul-light shining there;
While the lips like a rose unfolded
Were parted in silent prayer.
Then it seemed that he listened,
raptured.

To music unearthly sweet;
Mayhap there were dulcet harp-notes
Adrift from the Golden Street.

It was only a sweet, strange fancy,
This beautiful, angel face;
But it comes to me through the
shadows,

And smiles with a peerless grace.
Then I gaze, with those blue eyes,
upward,

For quiet and rest is there,
Like the calm of a benediction,
That follows the evening prayer.

—Lilian.

BE OBSERVANT.

A girl entered the study of Mez-
eral, the celebrated historian, and
asked him for a coal of fire.

"But you haven't brought a
shovel," he said.

"I don't need any," was the
reply.

And then, very much to his aston-
ishment, she filled her hand with
ashes, and put the live coal on top.
No doubt the learned man knew
that ashes were a bad conductor of
heat, but he had never seen the fact
verified in such a practical manner.

Two boys of my acquaintance one
morning took a walk with a
naturalist.

"Do you notice anything peculiar
in the movement of those wasps?"
he asked, as he pointed to a puddle
in the middle of the road.

"Nothing, except that they seem
to come and go," replied one of the
boys.

—The other was less prompt in his

Pearline
or Soap—
not soap and
**PEARL-
INE.** That
is waste.
PEARLINE
has enough
soap to act
in the most ef-
fective way on
dirt. With many washing-
powders, much soap is needed.
You can't find a trace of soap
in some. But **PEARLINE** is
improved soap itself. Takes
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remarkably good values
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TORONTO.

reply, but he had observed to some
purpose.

"I notice they fly away in pairs,"
he said: "One has a little pellet of
mud, the other nothing. Are there
drones among wasps, as among
bees?"

"Both were alike busy, and each
went away with a burden," replied
the naturalist. "The one you
thought a 'do-nothing' had a mouth-
ful of water. They reach their nest
together; the one deposits his pellet
of mud and the other ejects the
water upon it, which makes it of the
consistency of mortar. Then they
paddle it upon the nest and fly away
for more materials."

You see, one boy observed a little,
and the other a good deal more,
while the naturalist had something
to tell them that surprised them
very much.

Boys, be observant. Cultivate
the faculty. Hear sharply. Look
keenly. Glance at a shop window
as you pass it, and then try how
many things you can recall that you
noticed in it.

—The biggest coward is the one
who is afraid to do right.

THREE THINGS essential to a
rightly made-
to-order Fur
Garment.

FIRST—The Selection of Furs—if you have
your own skins bring them to us, if not we will
be pleased to help you select them.

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the latest New York and Paris designs at your
command.

THIRD—The Fitting of the Garment. This is
probably the most difficult part, but easily over-
come, as we have had long and varied experience
in this line, and as we use the very best material
the market can supply, and the workmanship is
done by the best skill obtainable, we therefore
can guarantee you satisfaction in every respect.

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WM. E. ORR & CO., Designers and Manufacturers
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Before deciding on the style of
heater that is to supply you with
warm air during the coming
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ing the heater that will consume
your fuel economically, and at
the same time deliver to you
large volumes of pure warm air.

**The Kelsey Warm
Air Generator**

Is the only heater that can be
relied upon to properly perform
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Write for our 1902 Kelsey
Booklet, and read what those
who are enjoying Kelsey comfort
have to say.

**The James Smart Mfg. Co.,
Limited,** BROCKVILLE, Ont.
WINNIPEG, Man.

A CLEVER BOY.

While superintending the floating
of logs a lumber merchant tumbled
from his boat and fell into the swift
current. In swimming to a big
rock which stands in the middle of
the stream the merchant lost his
pocket-book.

CONSTIPATION

is probably the most common of
all ailments. When neglected it
becomes chronic, and frequently
leads to hemorrhoids and other ser-
ious consequences.

**CONSTIPATION
IS CURED BY**

**IRON-OX
TABLETS**

This Remedy is not a purgative,
but by mild action upon the organs
restores their natural functions,
thus entirely avoiding the debility
following the use of cathartics,
which, if taken frequently, are
almost always harmful.

**Fifty Tablets
for 25 Cents**

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SOFT
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The coal problem has put a
very serious proposition be-
fore you. We have in a
measure relieved it by our
foresight in manufacturing the

ECONOMY

Furnaces. They may be
fitted with grates suitable
for soft coal. They will burn
this soft coal economically.

Write for particulars
and catalogues.

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Limited,**
189-193 Queen St. E., Toronto.

Essential to a rightly made-to-order Fur Garment.

Furs—if you have to us, if not we will select them.

Garment. We have Paris designs at your

Garment. This is art, but easily over- and varied experience every best material the workmanship is invariable, we therefore on in every respect.

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WELL!

on the style of supply you with ing the coming : guided by favor- hat will consume omically, and at e deliver to you f pure warm air.

Kelsey Warm Generator

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CKVILLE, Ont.,

(NIPÉG, Man.)

THE FT AL

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NOMY

They may be grates suitable They will burn l economically.

particulars gues.

FURNACE CO.
nted,
St. E., Toronto.

Wilbur Lake, a farmer's son, then resorted to strategy to recover the money. Throwing a chip into the river he watched its course and followed it down stream in a boat. Half a mile from the point where the merchant fell into the water the chip swirled towards the bank and lodged against the branches of a tree which dipped into the water. Lake rowed to the place, and there near the chip, was the pocket-book floating on the surface.

The wallet contained quite a sum or money in bills and cheques. The boy was liberally rewarded for his shrewdness and honesty.

THE LITTLE KITTEN'S RESCUER.

Not long ago an Englishman went to a neighboring stream to drown a kitten. His dog followed him, and when the kitten was thrown into the water the dog rushed in to rescue it. He carried it out on to the bank and wagged his tail proudly, as much as to say: "Wasn't that brave of me?"

The man hadn't the heart to scold the dog, and he did not want to drown the kitten, but he had so many cats at home he did not know what to do with them, and he felt that he could not keep another. So he threw the kitten into the water again—and again the dog swam in after her.

When the man threw the kitten in the third time, the dog, as resolute to save the little helpless life as the man was to destroy it, swam with it to the other side of the pool, ran all the way home with it and deposited it before the kitchen fire. From that time the dog kept constant watch over the kitten. The two were inseparable, even sharing the same bed.

FROM SMALL BEGINNINGS

Bright-hued soap-bubbles, blown from an ordinary tobacco-pipe, were observed by Dr. Young, and suggested to him his theory of "interferences," and eventually led to his discovery relating to the diffraction of light.

Cuvier, when but a boy, was one day sauntering along the sands near Fiquainville, in Normandy, when his attention was arrested by a cuttle-fish lying on the beach. He picked it up, took it home, dissected it, began the study of the mollusca, and in time became one of the most eminent naturalists of modern times.

Aloisio Galvani, an Indian physiologist, was one day struck by a remark of his wife's, that the legs of some frogs that had been skinned for eating, and, by chance, placed near an electric machine, contracted every time a spark passed from the machine. The hint was sufficient. He at once began to make experiments, and finally discovered the electric phenomenon now called "galvanism," after him.

Sir Samuel Brown had been thoughtfully studying the construction of bridges, with the intention of constructing one across the Tweed, near where he lived. One morning, while walking in his garden, he observed a spider's net thrown across his path. Stopping, he examined it carefully, and the idea came to him that a bridge might be fashioned after the spider's net, and



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The "Famous" Thermometer registers the exact heat of the oven.

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thrown across the Tweed. The final result was the invention of his suspension bridge.

What Goes Up

MUST COME DOWN.

Nothing is more certain than that the use of so called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down, and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another dose must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol, and medicines containing it, are temporary stimulants and not in any sense a true tonic. In fact it is doubtful if any medicines or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body, something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every minute muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue, but the perfect digestion of the food eaten has EVERYTHING to do with it.

The reason so few people have perfect digestion is because from wrong habits of living, the stomach has gradually lost the power to secrete the gastric juice, peptones and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural peptone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets, which may be found in every drug store and which contain in pleasant palatable form the wholesome peptone and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation.

Stuart's Dyspepsia Tablets are equally valuable for little children as for adults, as they contain nothing harmful or stimulating, but only the natural digestives.

One of Stuart's Dyspepsia Tablets will digest 1,800 grains of meat, eggs or other wholesome food, and they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite in the only way it can be done, BY THE DIGESTION AND ASSIMILATION OF WHOLESOME FOOD.

While working as a quarry-man Hugh Miller observed remarkable traces of extinct sea animals in the old red sandstone. He studied them, imbibed a taste for and a profound knowledge of geology, and became a distinguished geologist and author.

OUR SUNNY GIRL.

We do not care how ruddy her cheek may be, or how graceful and up-to-date she is in all respects, if our little girl wears a scowl she cannot be admired. We want sunny-hearted little girls.

A sunny little body whom we know, is frail in health and has had sorrow, but she is the soul of good nature, and her cheerfulness and sunshiny ways excite in all a feeling of profound admiration and love.

IS THE RABBIT A COWARD?

Here is a little talk between a boy who is a great hunter for his age and a woman of his acquaintance, which shows that cowardice sometimes depends upon the way things are looked at: "A rabbit," said the young hunter, "is the most awful coward that there is in the world. My! How he does run from a hunter!"

"So you think that the rabbit is a coward?"

"Why, of course."

"Well, let us 'suppose a little. Suppose you were about six or eight inches tall."

"Well?"

"And had good, strong, swift legs."



How are You?

Do you suffer from constipation? Does your liver need regulating? Is your digestion troublesome? Do you suffer from headache? If so, you should take

Abbey's Effervescent Salt

every day. This harmless tonic and system cleanser will regulate every organ and will remove all the unpleasant features that attend a sluggish liver. Your health and spirits will be so improved that your friends will scarcely know you. Pleasant to take—surely beneficial, but be sure that you get the genuine "Abbey's."

Advice to Bachelors.

Failing to get the girl you want, you may as well be wedded to MONSOON CEYLON TEA. It can't refuse you, and may be had at all grocers. Lead packets.

MONSOON

INDO-CEYLON TEA

"Yes."
 "And didn't have any gun, and a great big fellow came after you who did have one. What would you do?"
 "What should I do? I should streak it like lightning."
 "I should think you would, and I think, too, that you would have your own ideas as to who was the coward."

HOME STUDY BY MAIL.

No more welcome news could be received by the majority of people than that it is now possible for every man and woman, whether young or middle-aged, to secure a good education at very small expense without leaving home. The system of teaching by mail is one of the best for all classes of people. The readers of the Canadian Churchman will be glad to know that the Canadian Correspondence College of Toronto is prepared to give thorough instruction in a wide range of subjects, and anyone wishing to extend his knowledge and increase his income should write at once for particulars.

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SWEET PICKLES
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CREAM CHEESE
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Round Trip Tickets will be sold between all stations in Canada, AND TO Niagara Falls, Buffalo, N. Y., Detroit and Port Huron, Mich., at **SINGLE FIRST-CLASS FARE** Good going October 15th and 16th. Valid returning until October 20th, 1902.
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 Fast trains to Chicago leave Toronto daily at 7:35 a.m., 4:50 p.m., and 11:20 p.m., arriving Chicago at 8:45 p.m., 7:30 a.m., and 12:50 noon.
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 Wishes reliable agents (men or women), to solicit subscriptions in every parish of the Dominion. Write to us for full particulars. With our two historical pictures, as premiums, "The House of Bishops" and "The Clergy and Laity," taken at the late General Synod, any intelligent young person should be successful. Address
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CHRIST OR MAMMON.
 The Christian faith is, roughly speaking, nominally paramount, yet what real hold does it exert over the lives of the masses? How does it control what is so significant, the pleasures of the young? How does it correct their tastes? Who reigns? Is it Christ, or Mammon in the Garb of Christ? Does the Church, in a word, hold the social community captive? Or, on the other hand, do the forces of the modern world rein and hold in check the living authority of the Christ on earth? If so, there must come a great awakening. If so, let us pray that the angel of the Lord shall come in his glory and smite us upon our side. It must be the true messenger, bringing light into the dark places, convincing the Church that the Christ Himself reigns over His people and claims the devotion of their whole being—the whole community, town and country, the government of the poor and the direction of the rich—claiming all for His great kingdom. Is it ignorance or is it party-spirit that fills men with the supposition that the Church consists of priests, and that the laymen are but the privileged spectators of the priestly tasks, without duties but those of criticism, without responsibilities but those of payment? Shall it ever be liberated from the captivity of this fatal delusion?

HINTS TO HOUSEKEEPERS.

Peach Tapioca.—Soak a third of a cupful of tapioca over night in a cupful of water. In the morning drain it and cook it in a quart of water, until it is clear. Then take it from the fire and season it with lemon juice, sugar and salt to taste. Have ready nine or ten peaches that have been stewed until they are tender. Place them in the bottom of a baking dish and mix the juice that comes from them with the tapioca. Turn the tapioca over the peaches; place in a moderate oven and bake ten minutes. Serve with cream.
To Spice Plums.—Take firm, ripe plums, prick the skins and put them in a jar. To one quart of vinegar allow three pounds of sugar, one ounce of ground cloves and one ounce of cinnamon. Make a syrup and pour boiling hot over the plums. There must be a sufficient quantity of syrup to cover the fruit. Seal immediately.
For Canned Pears (unpeeled).—Wash large, firm pears in cold water, put into a kettle and cover with boiling water, and simmer until tender, but not until they begin to break or crumble. Remove from the fire and spread in pans to cool. Make a syrup of a pound of sugar to four pounds of the fruit and a quart of water and boil for five minutes, then add the juice of two lemons. Pack the pears carefully in jars, fill the jars to overflowing with the scalded liquid and seal.

THE IDEAL AND THE REAL IN CHRISTIANITY.

They who are "in Christ" may still be weak, and most unworthy, and may give occasion to the enemies of the Lord to blaspheme; but, for all that, there are good men and

there are saints. There is a difference—a deep, radical difference—between him who has, and him who has not, faith. The life of the good man may be poor and weak and feeble, and he may often sink into wrong deeds and mistaken thoughts, and yet he will be aiming at sincerity and at justice; and of purity both of thought and deed; and at peace and love, in all their soft and lovely shades of gentleness and humility. If his renewal be as yet ever so far from perfect, still his is a new life—new in its principle, new in its tendency; new in its acts. In the weakest sincere Christian there is that predominant sincerity and desire of holy walking, according to which he is called a righteous person; the Lord is pleased to give him that name, and account him so, because he is upright in heart, though he often fails. He says humbly to his God: "I have been careless, cowardly, sometimes all but mutinous; but a traitor I have never been, a deserter I have never been. I have

The Food System The Source of Life

Any Derangements of Liver or Kidneys that Interfere With Digestion and Assimilation of Food Rob and Deplete the Body.

Dr. Chase's Kidney-Liver Pills

It matters not how good your appetite, how you relish your food or how much you eat, so long as there is anything to interfere with proper digestion and assimilation of the food by the body, strength and vigor will gradually decline and weakness and debility take their place. The most frequent cause of disordered digestion is sluggish action of the liver, kidneys and bowels. The whole alimentary canal, through which the food passes on its way through the body, becomes choked and clogged, and the system is poisoned and diseased. Dr. Chase's Kidney-Liver Pills have been marvellously successful in exactly this class of disease, principally because they act directly on the kidneys, liver and bowels, regulating and invigorating their action, and restoring them to health. Mr. R. Beach, 225 Sherbrooke street, Peterboro', Ont., states:—"About two years ago I became subject to cramps, which were caused, I was told, from acute indigestion. I was so bad that I would be laid up for weeks at a time. These attacks came on periodically, and distressed me greatly. "I then began using Dr. Chase's Kidney-Liver Pills, and have found them a wonderful medicine. They have entirely prevented a recurrence of my trouble, corrected the derangement of my digestive organs, and made me feel like a different person." Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

There is a differ-
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not been good, but I have at least
 tried to be good. I have not done
 good, it may be, either; but I have
 at least tried to do good.

—Only those can sing in the darl
 who have light in the heart.

—Many troubles may be God's
 spades digging deep for the found-
 ation of His temple in our lives.

—No one who meditates much
 about God can entertain a very
 high opinion of himself.

—Never hunt trouble; let it hunt
 you. If it is possible to do so, you
 had better be away from home when
 it calls.

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225 Sherbrooke
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 eral Synod, held in Montreal,
 September, 1902. One represents
 the Bishops in their convocation
 robes, who formed the Upper
 House, the other the prominent
 clergy and influential laymen from
 all parts of the Dominion who
 formed the Lower House.

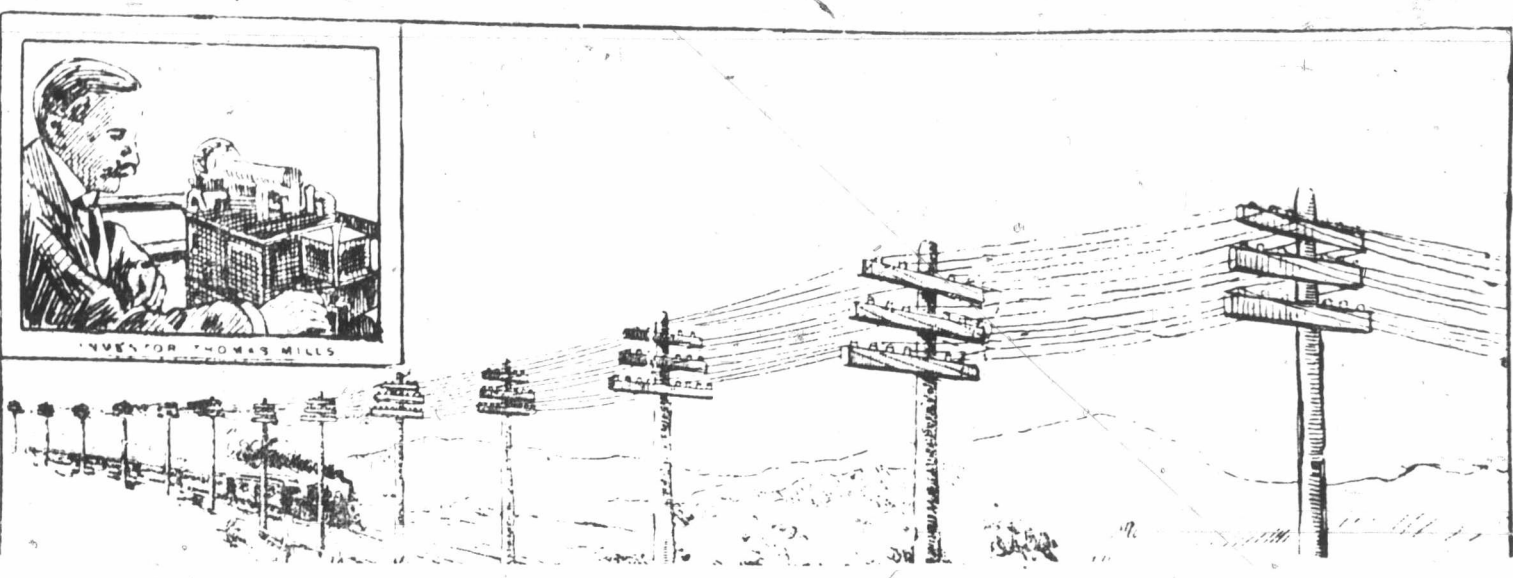
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The machine is simple and inexpensive to manufacture. The company is not selling, but leasing them.
 Those who invested in the Linotype have realized a gold mine. It is used in almost every newspaper and
 printing office. So will be the Electrograph in a few years. Besides, it will be used by the Secret Service, Police
 and Detective Departments of every city, and by banks for identification, by the War Department, and in other
 ways yet unthought of.

The telegraph and telephone are now indispensable. At the outset they were looked upon as little better than
 petty toys. People did not realize the possibilities; there was then no practical demand.

The Electrograph does not have to create a demand. The demand exists, newspapers have been for years
 waiting and watching for just such a machine. The Cleveland Plaindealer, the Pittsburg Dispatch, the Detroit
 Free Press, the Buffalo Courier and many papers of this class have rented machines.

The Scientific American, June 15, 1901, describes the Electrograph fully with cuts. It says "over a wire 770
 miles from St. Louis to Cleveland, via Chicago, it worked faultlessly." The chief operator, Associated Press,
 Washington, D.C., says:—"I think in the Electrograph you have at last successfully solved the problem of trans-
 mitting pictures by wire by producing a machine of practical value and of extreme simplicity of operation."

The superintendent of wire service, Associated Press, New York City, says:—"A test on a wire running from
 this office to Philadelphia and back was satisfactory in every respect. Both the transmitter and receiver being
 placed in this office, I had every opportunity to see the working of both, and I can say that no test could have
 been more perfect or satisfactory." The company has dozens of other equally strong testimonials from leaders in all
 departments of Newspaper, Printing, Engraving, and Telegraph work. Mr. F. B. Squire, president of the com-
 pany, spent six months investigating every phase of the practical working and possibilities of the Electrograph be-
 fore investing in it. Mr. Squire is vice-president of the Standard Oil Company, was its original secretary, and has
 stayed with it ever since. In an interview published in the Cleveland Plain Dealer, July 9, 1902, Mr. Squire says
 that it is the expectation to instal at least 100 machines in one year; 200 machines will be soon in use, and fully 1,000
 in a reasonable time, earning large dividends.

Every newspaper of consequence must instal an Electrograph or fall behind its rivals. Business will not
 depend on crops, or railway earnings, rains or frosts. Newspapers, banks, detective service, etc., go on forever.
 When many lines of investment are at high-water mark, it may not be amiss to put some profits into a new and
 promising business. Carnegie got his start when a telegraph operator by buying \$500 of telegraph stock. Those who
 saw the possibilities of the Telegraph, the Telephone, the Linotype, the Typewriter and other great inventions, won
 fortunes. So will those who invest in the Electrograph.

At the Toronto Exhibition the Electrograph attracted great attention. All who saw the pictures of King
 Edward, Sir John MacDonald and Premier Laurier were convinced of the practical working and the demand for this
 instrument.

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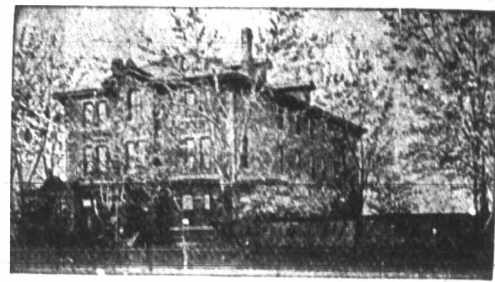
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