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# Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 30.

TORONTO, CANADA, THURSDAY, OCTOBER 6, 1904.

[No. 38.]

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Oct. 2—Eighteenth Sunday after Trinity.

Morning—Jer. 36; Ephesians 3.  
Evening—Ezek. 2, or 13, to 17; Luke 5, 17.

Oct. 9—Nineteenth Sunday after Trinity.

Morning—Ezek. 14; Philippians 3.  
Evening—Ezek. 18, or 24, 15; Luke 9, to 28.

Oct. 16—Twentieth Sunday after Trinity.

Morning—Ezek. 34; I Thess. 1.  
Evening—Ezek. 37, or Dan. 1; Luke 12, 35.

Oct. 23—Twenty-first Sunday after Trinity.

Morning—Daniel 3; II Thess. 3.  
Evening—Daniel 4, or 5; Luke 17, to 20.

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

### TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 322, 307.

Proclamation: 270, 271, 306, 303.

Offertory: 202, 210, 280, 385.

Children's Hymns: 330, 334, 338, 342.

General Hymns: 196, 203, 285, 286.

### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.

Proclamation: 298, 542, 603.

Offertory: 226, 165, 446.

Children's Hymns: 333, 564, 569, 570.

General Hymns: 296, 540, 541, 546.

### Summer in City Churches.

We note a change in the large cities in the States. For the last two generations, at any rate, it has been customary to close the larger churches in the eastern cities during the summer. The owners of pews were all out of town, and so the clergy went, too. But of recent years, partly, we presume, from the greater attractiveness of the cities, but chiefly through the increase of visitors and free sittings, the leading churches in New York, and also in Chicago, are realizing that there are large summer congregations, and some are keeping their doors open and their choir and other organizations effective.

### Train up a Child.

One of the signs of the times is an expression of regret in a leading Baptist periodical at

the falling away of their pastors, both in quantity and quality. The complaint is one with which we are familiar, but one result is now emphasized in a manner not commonly done, and that is the impending loss of an educated ministry. Our readers will understand that while we have in our own Church students and candidates for holy orders, yet we think we are safe in saying that there are few, compared to those who came forward in years gone by, who are brought up to look upon the pastorate as their life-work, and whose early education has been a steady and consistent training for this duty. Formerly the pious fathers and mothers looked upon the gift of children as the greatest of God's blessings, and the dedication of one child in a family to this special service as not only a bounden duty, but a privilege. And from their earliest youth pains and prayers for God's help would be taken by parents. Now, as a rule, parents take but little pains to teach their children the first principles of religion, even to hearing the Catechism. There is no reading of the Bible, no family prayer, no encouragement of the sons to so live as to be counted worthy to consecrate their talents to God's service. The opportunity, as we showed last week, is a great one, and there is all the more need that our people should themselves be converted, that their hearts and consciences should be touched with a sense of family duty. From such a bringing up a young man may be expected to be spiritually inclined. From a soil so prepared, with God's blessing, can we hope for the good seed to bring forth men who believe in a religion which claims their heart and life.

### The Polish Congregations.

Among the important questions which will be brought before the Church Convention at Boston will be the status of the Polish and other bodies which now or hereafter may seek a position in her fold. There are, or were, two separate Polish organizations which applied for recognition. One in the West, with a number of churches, schools, a priesthood and a Bishop with old Catholic orders. The others in Massachusetts and the neighbouring States not so large or organized. The problem is a difficult one, but not incapable of solution, remembering especially that time is the great solvent, and that in a generation or two the Poles will have become a part, and a very bright intellectual part, of the nation.

### The Bible.

Mr. Edmund Gosse has written a letter to the London Bible Society in which he says of the Bible: "It would be impertinent for me to praise the English Bible, and needless to dwell upon its value as a model of noble language. But since you offer me this opportunity I should like to insist on the importance to those who are ambitious to write well of reading the Bible aloud. It is a book the beauty of which appeals largely to the ear. By one of those almost miraculous chances which attended upon the birth of this incomparable version, each different part of it seems to have fallen to a man appropriately endowed for that fragment of the task. The Gospels, for instance, vibrate with the tender and thrilling melody of stringed instruments; in the narrations of the Old Testament and in the Psalms we find a wider orchestra, and the silver trumpet predominates. When young men, therefore, ask me for advice in the formation of a prose style I have no counsel for them except this: Read aloud a portion of the Old and another of the New Testament as often as you possibly can."

### Forbidding the Banns.

The rare incident of forbidding the banns of marriage in church was witnessed in the parish church of Milton-next-Sittingbourne. When the vicar published the banns of marriage of a young couple, to the surprise of a large congregation a woman quietly arose in her seat and said, "I forbid the banns." After a moment's pause the vicar replied, "Please see me in the vestry at the close of the service, and I will consider the cause or impediment you allege." After the service the woman (who proved to be the mother of the would-be-bridegroom) went to the vestry armed with the authority of her husband, who is an invalid. She objected to the marriage on the score that her son was a minor, being only eighteen years of age. This was verified by the vicar, and the marriage will not now take place. This incident illustrates the value of calling the banns in open church, for it is still the surest means of the publicity which, in the case of marriage, is what is most desirable.

### Spanish Sunday.

It is a strange thing to read how, especially in London, Sunday is ceasing to be observed in England. We read of ceaseless processions of motors, cycles, trains, busses and other means of conveyance, and of all sorts of Sunday gaiety. While this is the change in the British Islands, on the Continent there is a persistent attempt to improve Sunday observance. Spain has passed a law forbidding bull fights on Sunday, and endeavouring in every way to improve its observance. The Lord's Day Observance Society and the Colonial and Continental Church Society have tried to impress English people travelling on the Continent with the grave responsibility resting on them in regard to the way they spend the day. These tourists are the ones who through the places open on the Continent on Sunday.

### Prehistoric Life.

There is a wonderful fascination in the endeavour to discover the early stages of man's life. All over the world except in Australia are remains of earlier civilization—forts and temples and mines, which show the existence of great and well trained intellectual power, accompanied, probably, with much slave labour, a repetition of Joseph's slavery, but unrelieved with any advancement. Our neighbour's attention is called by the Manila Times to the Philippine Islands for philological research, not in the mere classification and description of the various dialects, but in the collecting and recording of the legends and stories current among the different tribes scattered throughout the archipelago. Every custom, social or domestic; the ceremony attendant upon marriage, birth, or death, has its germ of history if we can but find it. The belief in ghosts, the worship of trees, animals, or of the stars, if interpreted aright, will help in the solution of the great problem of the origin of man. The legends, descriptions of ceremonies and games, and the tribal songs can be collected by any one who is an intelligent and unprejudiced observer and the classification and significance left to the student."

### Old Graves.

Sometimes we are apt to wonder at the appeal on Shakespeare's tomb that his bones may be left in peace. But history shows how universal is the dreadful custom of unearthing the ashes of the dead. At the Restoration the Govern-

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ment of Charles II. dug up the remains of their enemies. A century afterward the revolutionists in France desecrated the remains of the royal and aristocratic dead; and so it has been both before and after. No tomb is discovered but the poor bones are exposed to view. A pathetic instance has been noted in the Church Times as occurring at the village of Carcolston, Nottingham. The temporary vestry at the west end of the north aisle of the church affords shelter to the elaborate stone coffin of that great county antiquary, Robert Thoroton, the historian of Nottinghamshire. In 1672 Dr. Thoroton had a massive stone coffin, with cover, prepared for his interment. At the bottom of the interior of the coffin an inscription was cut, recording in Latin that he had this prepared in that year, so that after his death his body might therein rest in peace. By his will, dated October, 1678, he desired interment at Carcolston in this coffin. He died in the following month, his wishes were respected, and another inscription and two shields of arms were engraved on the stone lid. For about a century and a half his remains enclosed in this massive coffin rested in peace in the churchyard on the south side of the chancel; but in 1845, during some chancel repairs, the coffin, which was near the surface, came to light. It was dragged to the surface and the skeleton sacrilegiously ejected; the skull was actually put in the village shop as a curiosity. The scandal of this got abroad, and after a time the skull and some of the remains were collected, replaced, and the great coffin again lowered. In 1863 this disreputable outrage was actually again repeated. The coffin was supposed to be in the way of a drain that was being constructed, so it was again dragged up, the reduced remains again flung out, and the empty coffin placed as a curiosity within the church to perpetuate the disgrace of all concerned in this noisome transaction. There the coffin still remains, and is frequently visited from ghoulish curiosity. In 1897, a county antiquarian association was started, termed "The Thoroton Society," under most distinguished patronage, which took its name to honour the memory of Robert Thoroton, M.D. The very first excursion of the society was made to Carcolston, in July, 1897, when the coffin was inspected. Surely the very first duty of such an association was to see to the reinterment of the coffin; but no, the Thoroton Society has flourished for seven years, and the coffin, with Thoroton's pathetic inscription within it, still serves as an idle peepshow. It is actions such as these that make wholesale converts to cremation. At the head of his grave stood a large stone recording the place of his burial. By a strange error in judgment this stone, too, has recently been pulled up and placed on its side within the chancel; the apparent reason being that the slab in question had originally served as the mensa of an altar, and, though mutilated, still bears some of the consecration crosses. We do not publish this account to show how much better we are. Alas! too often the graves of the first settlers are closed "in the interests of progress," some few remains are carted away to another temporary resting-place, the monuments destroyed, and all trace of the pathetic beginnings obliterated.

#### THE SONG OF THE CHURCH.

Many years ago at a church door, as the choir and congregation were heartily singing a well-known hymn, an old English musician was heard quietly to say: "It is the grandest sound on earth." The undoubted sincerity of the speaker, the intense earnestness with which he spoke, his special knowledge and the solemn occasion gave added weight and significance to his words. Congregational singing forms a most important part of the worship of the Church. Rich, indeed, is our heritage of "psalm and hymn and

song of praise," and in the noble strain of the old Gregorian accompaniment the Church has never ceased to sing the inspired song of apostle, saint and martyr. The song of faith triumphant: whether sung in gloomy catacomb, in blood-stained Coliseum, at the burning stake, or in the peace and order of our own free worship to-day. We have the great and inestimable privilege of joining "heart and voice" in the whole round of the Church's worship. There is no distinction. The poor, the rich, the young, the old—all are invited in our own simple and beautiful mother tongue, unitedly to present our petitions "with a pure heart and humble voice unto the throne of the heavenly grace." How deep, how touching, how intimate is our relationship as co-worshippers in this pure, simple, yet sublime service. And how noble, exalted and inspiring is that part of it which finds such filling expression in song. There can be but one true object in either the vocal or instrumental part of our service-devotion. That end can be best attained where there is simplicity, unity and harmony. The choir, congregation and organ being the complementary parts, uniting together harmoniously in the varied phases of devotional worship. In so far as we are called upon to sit and listen to the performances, whether musical and vocal, of one or more members of the choir, be they never so skilled, we are diverting the current of music from its true end in the service of the Church. We are measurably pandering to musical ambition and the sense of pleasant sound; and we are marring the dignity, nobility, and purity of a service which finds its true end and aim when, with one heart and voice, the priest, choir and congregation, accompanied by the solemn organ tone unitedly offer up the sacrifice of praise. The proper place for solos is in the music-room or in the concert-hall, where human skill in musical attainment, be it vocal or instrumental, can be displayed, admired and enjoyed to the utmost. We do not so strongly object to anthems or carols in due season. But let us fully realize that the purity of the musical devotion of the Church implies its unity, harmony, and mutuality. Its crowning glory is, that each member of the congregation joins in the great antiphon, and that neither is the mind diverted nor the taste unwarrantably engaged by displays of vocal or instrumental skill. But "with pure heart and humble voice" we "together render thanks for the great benefits we have received at our heavenly Father's hands, and set forth His most worthy praise." Then, indeed, can the song of the Church be most truly called "The grandest sound on earth."

#### A HIGHER LEVEL OF PUBLIC LIFE.

The Archbishop of Canterbury struck a high note in his recently published letter to the Vicar of Margate. "I am firmly persuaded," wrote His Grace, "that if our political life is to be maintained at its higher level and our public men are to justify the confidence we have been accustomed to place in them, electors must see to it that no political or partisan enthusiasm leads them to record votes for men whom they do not trust or respect." These are wise and weighty words—wholesome, high-pitched, far-reaching. The moral tone of the public life of the Empire is a matter of vital concern, not only to the Archbishop of Canterbury as the Head of the Church and a Peer of the Realm, but as well to the humblest of its citizens. At the present juncture, to the Canadian elector these words are "like apples of gold in pictures of silver." It is well to be proud of a country vast in extent, great in resources, wondrous in material promise, and unsurpassed in the grandeur and variety of its scenery. It is better that such a country should be peopled and ruled by men whose moral character is in keeping with their

splendid heritage. What nobler field could be offered in which to combine the solid sense, the matured judgment and the best traditions of the Old World with the abounding energy, the quick intuition, the shrewd enterprise of the New in working out the problems of a wise, progressive and salutary public life? In clear and direct words His Grace has shown the standard by which all candidates for public office should be measured. The true touchstone is character. Nothing less will suffice. A man may be clever, plausible, accomplished; a shrewd bargainer, a fluent speaker, a capable man of affairs, and still lack that essential quality which alone can win for him the "trust" and "respect" of his fellow-men. Such a man on occasion may be able from the hustings or the floor of Parliament to arouse intense "political or partisan enthusiasm," and by his nimble wit or moving humour cover his opponents with ridicule; and yet his greatest triumph will pall upon him as he recalls the biting words of the immortal dramatist, "One may smile, and smile, and be a villain." It is a curious psychological fact that a man will often set off against his moral defects the supposed possession of certain virtues, which, in his own estimation, keep the scale well balanced. The bank clerk who is secretly squandering his employer's money in immoral pursuits, all the while comforts himself with the intention to make it good when luck comes his way. One may well question whether the bigger and maturer thief, who ruthlessly, and not seldom with brazen effrontery, robs the public chest, and distributes franchises, timber limits, offices to his greedy satellites, and subtly averts his face while the lower, though not baser, villain is dropping five dollar bills "in the right places" in his frantic effort to retain place, power, and control of the public funds can have any higher ideal of public honour and duty than that begotten of a debased "political partisanship." Some of our political leaders divert their audiences by playful allusions to the corruption of some of their supporters. Nero, it will be remembered, fiddled while Rome burned. There is a fire which can purge, purify and save a State, even when threatened with moral bankruptcy. It is the fire of Christian conviction, a flame which scorches men to action, settles irresolute purpose, and rouses dormant energy; and, it may be slowly at first, yet none the less surely, like the rising tide, sweeping all before it, cleansing, refreshing, renewing the public life of the people. "The light which we have gained was given us, not to be ever staring on, but by it to discover onward things more remote from our knowledge," says John Milton in his "Areopagitica." Let us not be discouraged by pressing evil, but take heart, and, following the advice of the two great Englishmen to whom we have referred, let us not be "ever staring on the light which we have gained," but "by it discover onward things," and resolutely determine to record our votes for men whom we trust and respect."

#### FROM WEEK TO WEEK.

#### Spectator's Comments on Questions of Public Interest to Churchmen.

Church extension in our great Dominion is the dominant problem before us at this interesting period of our history. An institution that believes in the usefulness of its existence must provide for its expansion. Within recent years the Canadian Church has laid hold of this view, and has stepped out into the open to give effect to its conviction. No one may look upon the altered attitude without emotions. It gives confidence and strength at home, it renders timely assistance elsewhere. It is, perhaps, no longer necessary to dwell upon general obligations impelling us to go forward and occupy the posts that await our possession. The terms

field could be solid sense, the traditions of the energy, the quick of the New in wise, progressive lear and direct he standard by office should be ne is character. i may be clever, wd bargainer, a affairs, and still a alone can win t" of his fellow- ay be able from iament to arouse nthusiasm," and amour cover his yet his greatest he recalls the dramatist, "One villain." It is a man will often ts the supposed hich, in his own balanced. The ndering his em- its, all the while tion to make it One may well id maturer thief, m with brazen s, and distributes s to his greedy s face while the is dropping five s" in his frantic id control of the id ideal of public gotten of a de- Some of our iencies by playful one of their sup- mbered, fiddled a fire which can tate, even when cy. It is the fire e which scorches ite purpose, and may be slowly at ke the rising tide, g, refreshing, re- ople. "The light en us, not to be discover onward knowledge," says ica." Let us not l, but take heart, e two great Eng- erred, let us not which we have ward things," and our votes for men

"missions" and "missionary enterprises" are now understood in their larger significance. Once they seemed to connote only our efforts to subdue the red men of our country to better ways, or transform foreign nationalities in which the mass of our people had little direct interest. Today the missionary work of our Church includes not only the care of the alien in his far-off home and the stranger within our gates, but also makes provision for our own kith and kin, fellow-citizens in our own great commonwealth. Of the two features of this work, that which now predominates is the call of our countrymen for temporary assistance while they are founding new homes, transforming our wilderness into fruitful fields, and building up commerce on a scale hitherto untouched. The proposition before us is in some respects similar to that faced by every progressive commercial firm. We see these institutions of trade opening new offices and warehouses and banks, not so much in the hopes of immediate dividends, but in the returns that one day will come—returns made possible only by their present faith and enterprise. In like manner the Church is called upon to extend her branches and throw open her doors in the midst of communities whither the tide of immigration is flowing. The duty is a duty apart from prospective prestige; it is a duty, however, illuminated by an almost certain success. In furthering this work the Church has already put her hand to the plough, and she dare not look back.

How far the General Missionary Society has been successful in raising the sum it has set for the efficient carrying out of its undertakings this year—we are not in a position to say, as the public is not informed from month to month of the receipts, as we think it ought to be. But this we do know, that in one or more of the dioceses there seems to be a slackening of the ardour that was so full of promise a year ago. The cause of this we do not know; its effects we most sincerely deplore. The men of the West have been ordering their households in full confidence that our pledges would be met. Our failure to do so will shake the whole confidence of the Church in our newer territories. It will cause confusion and distress which subsequent generosity may never be able to overcome. Every man must gird on his armour and resolve that this cannot be. It would be a shame and a calamity to admit even the possibility of such an issue. The cause is just as worthy as it was a twelvemonth ago, the needs are just as urgent, the prospects are quite as hopeful. Why, then, is the enthusiasm apparently evaporating? Was the trumpet blown too loudly at the outset and the pace set too fast? We are much mistaken if the Churchmen of Canada will slack their hand in a good cause for any trifling reason. We have heard ominous murmurs in Synods and in the press and in private conversations concerning this or that feature of the business methods of the men responsible for the direction of our missionary work. Spectator has on more than one occasion offered suggestions and criticisms which he believed to be in the public interest. He will do so again as the occasion requires; but in all this we hope there never was any lack of a high conception of the importance or imperative necessity of the work undertaken. The object transcends the method, and the work overshadows the agents. Amendments and alterations in procedure we all might desire, but the cutting off of supplies is altogether too heroic a treatment for what can be easily accomplished in the usual forms. Representative government in the Church is not so moribund that any real grievance which the public may wish to rectify cannot be accomplished by constitutional methods.

We hardly think that a fading interest can be accounted for by any serious objection to modes

of administration. We do feel, however, that the character of the advocacy of the work must change with the necessities of the occasion. The Church has been aroused by fervid pictures of the field and the opportunity sketched by many hands. Everyone called upon to speak on the subject has dwelt upon the glories of a new day-dawn and the hopes of a young nation. Poetry and prophecy have been the favoured strain of pulpit and platform eloquence. But incessant eloquence begets its own destruction. Its elements are so ethereal, its conclusions so general, its deductions so picturesque that, rightly or wrongly, the man on the street sighs for the plain, straightforward story of what has been and may be done. This is the period that the Church has arrived at, in our judgment, and it would be well to take note of it. It is a demand, however, that cannot be satisfied unless our Bishops in the West furnish the facts. With these at hand the Church could inaugurate a new era of interest and enthusiasm, because behind it would stand the strength of conviction and knowledge.

The Church in Canada has hitherto shrunk from the organization of laymen's clubs for the promotion of its work. Why this should be so we do not know. We do not disparage the idea of inducing men to act as readers and teach in the Sunday Schools and conduct mission services in the slums and other duties of a highly spiritual character. We cannot have too many good men available for such work. As a matter of fact, our ranks are pitifully thin. But there is a large element of sober, high-minded men who decline absolutely to do this kind of work, but would nevertheless gladly lend themselves and their influence to promote objects that would uplift the ideals of the community and further the cause we have in hand. There are many ways of setting forward the Kingdom of God besides theology. There are many subjects which laymen of intelligence and uprightness may speak upon with special weight and effectiveness, and all in the line of winning the world to a higher ideal of life. If church clubs could be organized in our cities, where men of exemplary business and professional records could be brought together to discuss such subjects as "The Duty of the Citizen to the State" and "The State to its Citizens," "The Care of the Poor," "The Duty of Wealth to Labour and Labour to Wealth," "The Adjustment of the Church to the Age," and a hundred kindred topics the benefit both to the men and the Church would be obvious. They ought, however, to be dominated and directed by laymen. The widest possible range of themes ought to be allowed, so long as they have for their object the assisting of men to take truer views of life and duty. The church club may possess objections that we know not of, but in our opinion there is room for a splendid work in our cities and towns awaiting the organization of lay talent in the discussion of the ethical side of our common citizenship. SPECTATOR.

PRINCIPAL GRANT.\*

Two years ago last May, in the city of Kingston, after a strenuous life of signal usefulness to the religious body of which he was a distinguished ornament, and to the country he dearly loved, and in so many ways most faithfully served, the British Empire lost one of its staunchest supporters and Canada mourned the death of an accomplished, devoted and patriotic son. The little peninsula which juts out into the broad Atlantic, and whose very name, "Nova Scotia," suggests and endears to its sons the old

\*Principal Grant. By William Lawson Grant and Frederick Hamilton. Morang & Co., Limited, Toronto, 1904.

historic home of so many of their ancestors, has given to the service of Canada not a few of her most illustrious and honoured men. The names of Haliburton, Howe, Thompson, Tupper, Borden at once recur to memory. Not unworthy to rank with the best of them is that of George Monro Grant. Born on his father's farm in the County of Pictou on the 22nd December, 1835. Grant at the outset began to acquire that diversified and practical training which forms so essential and valuable a part of the mental and physical outfit of the young Canadian, and which added so materially to the utility and success of his after life. His indomitable pluck, energy and industry, coupled with a disposition of unusual cheerfulness and geniality, to which were added unusual ability and tact and great force of character, soon won for him a high place in the school of his native place. In 1853 he left Nova Scotia to enter on a course of study at Glasgow University. With what success let the Glasgow correspondent of an English journal tell: "We are losing . . . one or two of the best students of our university. . . . George Monro Grant is foremost of them. Grant is a splendid fellow, the realized ideal of Kingsley's muscular Christian. Whatever he undertook he achieved. His courage was indomitable, his energy absolutely resistless. If a prize was offered for competition, Grant went in for it; if the medicals engaged in a football conflict with us, no 'kick' was so formidable to them as Grant's. He was a foremost man in all his classes, the best debater, the best orator, and the best canvasser in the college. Not that his natural abilities were unequalled, but that he made the best of them, concentrated his powers on everything, and when he worked at all worked like a Hercules." So great an impression had young Grant made on the leaders of his faith in Scotland that he was offered by the famous Dr. Norman Macleod the position of assistant, but his love for his native land prevailed, and in January, 1861, he returned to Nova Scotia. One can readily imagine the way in which such a man would in the serious business of life attack his work and influence his fellowmen. The young Nova Scotian, who had got his Greek from Lushington, his logic from Buchanan, his natural philosophy from the illustrious Thomson—afterwards Lord Kelvin—and had won first rank against such competitors as Flint (now professor at Edinburgh) and Bryce (the Right Hon. James Bryce, historian and statesman), was well-equipped for the struggle. The story of his life as told by his son, Mr. W. L. Grant, and Mr. Frederick Hamilton, reads like a romance. It stirs the blood like a cordial and makes the heart glow to read in these brilliant pages the story so well and deftly told, and so wisely and largely portrayed by the very hand of him, of whom it is a graphic and altogether admirable portrait. We see the tremendous energy of the man, his infectious devotion to his work, his chivalrous soul, his unflinching courage, and his gentle, tender spirit bear fruit at the very beginning. His first charge was amongst the Highlanders scattered along the River John, about fifteen miles from Pictou. In the words of his biographers: "It was not long before his energy roused the people to build for themselves. When finished the church was named St. George's, not, as the congregation expressly stated in writing, after St. George of Cappadocia, but after George Monro Grant, who had been a very saint to them in their day of adversity." Look at this graphic picture from his second charge at Georgetown, Prince Edward: "Awaking one Sunday morning, he found that a storm which had been raging for several days had so increased in violence that the door of the house was blocked and the roads impassable. The church was nearly a mile away, and he was urged not to venture amid the trackless drifts. But as soon as breakfast was over the young minister was out, and after a glorious wrestle with the snow reached the church. . . . There was no sign of a congregation, so

he again flung himself into the drifts, and finally reached the house of the sexton. Him he aroused, and sent to the church to light a fire, and then to ring the bell. Meanwhile he himself . . . toiled to the houses of the nearest parishioners, dragged them out, and, having eventually collected a handful, delivered to them a long and eloquent discourse." One cannot wonder that of such a man his biographers could write: "His activities were extraordinarily numerous. The head of a university, he was keenly interested in politics; a theologian, he was sensitive to the material development of his country; a clergyman, he had singularly accurate views upon military policy; a scholar, he had superb administrative ability. Innumerable were the channels in which his energy flowed. He bequeathed to his country a university; he aided in its crucial days the union of Canada; he fostered the sentiment of Imperial organization; he had a large share in welding together the Presbyterian Church; he exerted a rare influence upon public opinion as the work of the development of Canada was prosecuted; he was a leader in the spiritual revolution which has made the religious atmosphere of Canada clearer, more tolerant, more reverent. Behind these achievements was a man." Or that to such a man would be tendered by the Crown, and, though modestly declined, still again tendered, and at last received the distinction of C.M.G. That during his last illness their Royal Highnesses the Duke and Duchess of York should on their visit to Canada visit his bedside, and that the people—his own fellow-countrymen, whom he so dearly loved and so faithfully served—should at the end abundantly honour his memory. "The throngs that filled the hall and lined the streets showed how completely he had won the respect and affection of his townsmen, of his Province and of his country. Not even at the death of Sir John Macdonald had Kingston seen gathered together so many representatives of different creeds and political parties and walks of life. Beyond the city, on the sun-lit slopes of the little hill which forms Cataragui Cemetery, all that is mortal of him was laid to rest." Truly, this man lived as he believed; loved as he lived; and wrought so faithfully, fearlessly, yet so tenderly and well that he carved his line deep into the history and affection of his countrymen. His memory and name will ever by them be loved, honoured, and revered. We must in parting again express our pleasure that Grant's life has been so admirably presented in this beautiful volume of buckram, green and gold. With its perfect letterpress and paper, it is a volume that would be an ornament to any library, and should be in each Canadian library worth the name. The portrait is a beautiful specimen of the lithographer's art, and brings vividly to us again the beaming eye, the genial smile, and the strong, rugged yet kindly face of one whose ringing voice and hearty hand-clasp we so well remember, and of whom it most truly could be said, "He was every inch a man."

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#### REVIEWS.

The Mind of Whittier, a study of Whittier's fundamental ideas, by Chauncey I. Hawkins, Minister of First Congregational Church, Spencer, Mass., 12 mo. p. 114; New York: Thomas Whittaker.

Most of Whittier's poetry is evidently the outcome of stress and stormy times. There is strong party feeling and a revolt against oppression. But the true Whittier is discovered in the calm quiet undertone:

God is good, and God is light,  
In His faith I rest secure;  
Evil can but serve the right,  
Over all shall love endure.

"Mr. Hawkins has most happily caught this idea, and given us eight short chapters appreciatory of Whittier's restful Quaker spirit of deep trust in God, in the supremacy of right, and the power of love as a bond between heaven and earth. Mr. Hawkins writes as a scholar and a thinker, and the volume is most helpful for an appreciation of Whittier.

Thomas Whittaker is about to bring out "Day by Day Duty," a volume of short, practical sermons, by the Rev. H. J. Wilmot Buxton, whose homilies are widely known to lay-readers, both here and abroad.

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### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

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#### NOVA SCOTIA.

Annapolis Royal.—People's Mite Society has just paid out \$148 for repainting St. Luke's church, leaving a balance in hand of \$220. The Sunday school-house is being renovated and repainted.

On September 18th, a harvest festival was celebrated. St. Luke's was very tastefully adorned with choice fruits, flowers and vegetables. The choir, especially reinforced, rendered the sacrifices of praise and thanksgiving with great precision. The Te Deum was especially well rendered. There were a large number of communicants at the eight o'clock service. The offertory for the day was large. The church was full. Rev. H. D. De Blois preached in the evening.

On 21st ult., the rector, Rev. H. How, B.A., celebrated the 25th anniversary of his ordination, by Bishop Binney, to the priesthood. There were 38 communicants at the celebration, and a number of worshippers.

Miss Etches, of C.M.S., and Miss Thomas delivered missionary addresses in the Sunday school-house on the 23rd ult. Quite a number were present. Miss Thomas spoke of the interesting work among the Arakanian Indians of Chili. She exhibited a number of curios. Miss Etches gave an inspiring address upon the need of sympathy with Christ in working together with Him for the accomplishment of God's revealed purposes. These ladies addressed the Gleaners' Union in the afternoon.

Halifax.—St. Paul's.—Some members of the congregation learning that their rector, the Rev. W. J. Armitage, was about to visit Boston in connection with the meeting of the General Convention, on his way to Montreal, as a member of the Provincial Synod, and of the Board of Missions, took the opportunity lately of presenting him with a cheque for a handsome sum, as a mark of appreciation of his work in the church. A ticket to Boston by the Plant Line was also given to the rector. The presentation was especially timely, as Rural Dean Armitage has just completed seven years of work at St. Paul's. During that time he has refused seven offers of important parishes seeking his services, the last one at the very time of the election of the Bishop.

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#### MONTREAL.

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

Rougemont.—The Rev. Charles P. Abbott retires from active work, after long and faithful service to the Church in the diocese of Montreal. The Archbishop has appointed the Rev. R. C. Brewer to succeed Mr. Abbott at Rougemont.

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#### ONTARIO.

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

Kingston.—St. Paul's.—To the fact that the annual harvest thanksgiving services of this church were held a month earlier this year than last, was due the profusion of flowers with which the ladies of the congregation were enabled to beautify the structure on Sunday. The striking floral design: "The Gates Ajar," placed upon the baptismal font, as a symbol of the entry afforded to the visible Church of God, through this sacred ordinance, was the courteous contribution of Thomas England, florist, as were also a portion of the other decorations so tastefully employed upon the occasion. Photographs of the church were obtained, previous to the removal of the decorations, and may be had of the wardens in behalf of the repair fund, to which the offertory was devoted. Archdeacon Worrell, Bishop-elect of Nova Scotia, preached at the morning service, taking his text from the 3rd chapter of Ephesians. He referred to the splendid position of Canada and all the blessings that had come upon her. He showed how thankfulness must be given to a personal God Who had given whatever we have, and how that thankfulness must be shown in the church by offering up ourselves to His service. He referred to the splendid thanksgiving services of the Jewish Church, arranged by God Himself, and to the service of thanksgiving appointed by our Lord in the Christian Church as the Holy Eucharist. The thanksgiving must be real, and liberal offerings made for the work which God has given people the means to carry on. The Bishop-elect appealed to the people of St. Paul's to be true to their trust and keep their splendid heritage worthy witness of Christ in the community. The contributions amounted to \$177.35, which will be applied to the repairs of the building.

St. Luke's.—The Rev. G. B. Ward, M.A., of Essex, Ont., preached in this church morning and evening. Two fine sermons were given, that in the evening on the healing of blind Bartimeus, was particularly able and scholarly. The morning sermon was on the raising of the widow of Nain's son, and was most earnest and practical. The choir, under Mr. Medley's leadership, is doing excellent work.

Picton.—St. Mary Magdalen's looked quaintly pretty in its harvest festival decorations Wednesday evening, September 21st, when the harvest thanksgiving services were held. All pointed to a bountiful yield from the streamers of oats from "pillar to post," to the windows banked with wheat and pumpkins. The chancel was banked with flowers, and the pulpit with corn and oats. The Vicar, Rev. W. L. Armitage, conducted the services; Rev. G. R. Beamish, M.A., of Belleville, preached a very eloquent sermon to a large congregation. During the offertory the choir sang "What Shall I Render Unto the Lord." Miss Christine Barker and Mr. A. Leeds taking the solos. This was the first harvest home service ever held in the church, and the Vicar, Rev. W. L. Armitage, proposes to make it an annual affair. There were five members in attendance at the last meeting of the W.A., September 27th. The Woman's Guild held their annual "fair day" dinner on September 29th. Proceeds, about \$60. Rev. Mr. de Pencier, of Wellington, conducted services on Sunday, September 25th.

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#### TORONTO.

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

Wycliffe Alumni.—The Wycliffe College Alumni Association held its annual meeting in the College building from September 26th to 29th, opening with a celebration of the Holy Communion in the chapel at 9.30 a.m., on Tuesday, the celebrant, being the

Lord Bishop of Toronto. The Right Rev. William D. Walker, Bishop of Western New York, preached an eloquent sermon, taking as his text 2 Timothy, i. 7. He said he had no sympathy with the modern man's dislike of Wycliffe, but rather was an admirer of him as one who knew the truth. The preacher of truth should seek to have a sound mind in dealing with the many questions of his life. The morbid thirst for speculation, the emphasis of theory and ingenious sophistry were evidences of an unsound mind. Simple, hearty, practical wisdom was needed to keep the vital heart of piety and to save from onesidedness. After a brief interval the conference listened to an address by Bishop Walker on "Problems of the Protestant Episcopal Convention," in Boston, next month. Three questions were to come up—the extension of foreign and domestic missions, the rearranging of the borders of dioceses and the divorce evil. An effort will be made to have a canon passed, forbidding the marriage of any divorced person by the clergy. The frequency of collusion in securing a divorce had led to the conclusion that the best remedy was not to recognize any innocent party as a fit person for remarriage before the death of the other party to the divorce. At the afternoon session, the president, Rev. G. A. Kuhring, gave the address. He pointed out that after twenty-seven years of life and work, Wycliffe College still claimed and needed the help of all her graduates and friends. Instead of the ten and twenty dollar gifts, they should seek for hundreds. Their aim should be to build up a strong evangelical Church that would meet the religious needs of the Canadian people. The relation of the Alumni to the University of Toronto was a close one, and they should aim to preserve the orthodoxy of the University. Rev. T. A. Wright was appointed temporary treasurer in the place of the Rev. F. H. Fatt, resigned. On Tuesday evening, the members of the Association and several friends of the College, in the city, were entertained at a reception generously given by the Rev. Canon and Mrs. Cody, at their residence, where a most enjoyable evening was spent. On Wednesday morning, the Rev. F. G. Plummer read a paper on "Music in Church and Sunday School." He began by saying that the religious consideration should prevail rather than the musical or the artistic. Better to give simple music well than to render difficult music indifferently. He favoured confining Church music to chants and hymns, and barring all anthems. "Special" music was objectionable on the festival days, such as Easter and Christmas. The clergyman, Mr. Plummer said, as being the one responsible for the service, should have the deciding voice in the selection of the music. He favoured a large choir, as giving the clergyman exceptional opportunities for becoming acquainted intimately with a large section of his congregation. It was better to have the earnestness, enthusiasm and friendliness that the large choir bred, than the jealousies of the professional musician disrupting the organization formed to lead the people in the praise of God. At the afternoon session, Dr. Grasset gave a lecture on "The Clergyman's Health." He dealt with the relation of food to work, character of food needed, causes of indigestion, the value and kind of exercise, and amount of sleep required for health. Speaking of tobacco, he said it was better not to acquire the habit, and when acquired better abandoned. A man might smoke many years moderately without injury to himself, but most men found it did harm. Boys were always injured by using tobacco. In regard to alcohol no harm was caused by abstinence, and, in view of the great evils resulting from its use, it was well worth consideration if it could not be given up altogether. Rev. F. H. DuVernet, B.D., gave an interesting account of the campaign for local option in Toronto Junction, and the results of the operation of the law. He regarded the Ontario local option law as a splendid law. It was a weakness in it that municipal councils could refuse to submit the law to the people. There was a general feeling of astonishment in Toronto Junction because the town had got on so well without licensed hotels. At the present time all the hotels but one were doing a legitimate hotel business. A leading

manufacturer informed him that prior to the enforcement of local option fully one half the pay cheques were endorsed by hotel men; now the banks were thronged on pay day, savings were increasing, and there was more trade for the merchants. Further, the working men recognized that the Church of Christ was a power for good in the place. He was not sure that local option was good for every place, but it had perceptibly lessened drinking in Toronto Junction, and had done away with the open bar and the treating system. In the evening, Dr. R. G. Murison, of University College, gave an illustrated lecture on "Archaeological Research in Egypt and Babylon." The views shown were excellent, and included the ancient monuments on which were written the Babylonian laws, which the lecturer interpreted to the audience. Specimens of the art of Assyria and Babylonia were illustrated, and also later in the evening some of the art productions of Egypt. The mural decorations were especially good. Historical records of the monuments were shown of those ancient peoples in the days of Sennecharib and Rameses. On Thursday morning, Principal Sheraton read an able paper on "Spiritualism." He maintained that very many of the mysteries of spiritualism can be explained as physical and psychic phenomena. The mind of man is a much more complex structure than has been supposed. In it are unexplored areas of subconscious and-conscious powers as yet little known. In this field charlatans and quacks have operated and exploited their victims. Much that now was not understood of the laws of the mind was being cleared up. The Principal had no sympathy with the claims of spiritualism to enlighten men concerning their dead friends. It had, he said, never revealed anything of material value. Nor could a medium exercise the slightest power to cause a spirit to show the least physical force. It was hard to reconcile its claims with the ordinary trivialities with which it dealt. It was possible, however, that spirit could influence spirit, just as mind influenced mind. The evil of spiritualism was shown in the fact that after the first novelty wore off the convert's fascination developed into a spirit of fanaticism. The topic for the afternoon meeting was: "The Church's Opportunity in the North-West," and much interest was attached to the subject as Rev. George E. Lloyd, M.A., who is in charge of the Barr colony, at Lloydminster, was announced on the programme to read a paper. At the last moment, however, Mr. Lloyd telegraphed that he would not be present. Rev. L. Norman Tucker, D.D., General Secretary M.S.C.C., with the aid of a large map, gave a graphic picture of the necessities of the Church in the West, and impressed upon the meeting the duty and the responsibility which rests upon the Church of providing for the spiritual needs of the thousands of settlers going in. Incidentally, Dr. Tucker made a strong appeal for greater independence of thought and action on the part of the Church in Canada. "The time has come," he said, "when, in my judgment, we ought to be Canadian Churchmen. We have followed long enough the ideas, the methods, of men that have been imported from abroad. We know the value of these imported men, we do not wish to disparage them in any respect, and we love our mother Church; we owe her more than we can ever repay; but we have reached a stage when we ought to produce our own Church and our own Church life, and use our own methods and produce our own men; we will never be worth a row of buttons until we do that." These sentiments were received with applause. Rev. J. Cooper Robinson and Rev. C. H. Owen urged strongly the necessity of reorganization in the Eastern dioceses with a view to the conservation of energy and financial means, which is now wasted in supporting weak stations, and in stirring up the drones in the ministry to greater effort. The result they argued would be to free many good men for better work than they are now able to do in the more promising fields of the West. At a public meeting in the evening, the Hon. S. H. Blake, K.C., read an essay on Mr. Morley's "Life of Gladstone." As to the lessons from the life, Mr. Blake declared that the man is a hypocrite who has two

standards of morality, one private and one public. "It is an easy thing," said Mr. Blake, "for a man to lay down rules of conduct, but it is another thing to carry them out in public. Mr. Gladstone always took for granted that the same code of morals prevailed in public as in private." Mr. Blake went on to condemn the spirit of militarism which unfortunately so many desired to arouse, and alluding to recent developments in South Africa, declared that no pressure of gold and diamond speculators would have persuaded Mr. Gladstone to enter upon the possessions of an inoffensive people. At the Communion service on Friday morning, a most helpful address was delivered by the Rev. E. A. Langfeldt from the text: "Feed the flock over whom the Holy Ghost hath made you overseers." At the afternoon session, the paper by Rev. Arthur Miles at the Wycliffe Alumni on "Conservative and Radical Churchmanship," was largely a plea for greater adaptation on the part of the Church of England in Canada to the conditions of a new country and a modern age. There were many difficulties, he said, which a clergyman had to meet in both the city and rural districts which caused many of them to desire slight changes in the service. He would suggest briefer services, revision and enrichment of the Prayer Book, use of the Revised Version of the Bible, more elasticity in the Church lessons and greater variety in week-night services. On the other hand, he pointed out the beauty and usefulness of the Book of Common Prayer, and said the danger of excessive radicalism in altering Church matters must be guarded against. Rev. Mr. Miles closed with a quotation from a paper by Canon Low, read at a recent convocation of Trinity College. "We must learn that the times have changed, and we must change with them; the truest conservative is he who can detect the mouldering branch and lop it off." Rev. C. W. McKim read a paper prepared by Rev. T. W. Savary, of Winnipeg, on "Sunday Schools." Reference was made to the founding of the first Sunday school, which was formed in England to prevent crime by saving children. The idea quickly spread to Canada, where the first school was formed at St. Paul's Church, Halifax, in 1783. The value of these institutions did not seem to be appreciated. The church that gave most attention to its children would in time grow strong, yet in many cases no thought was given to providing a suitable building for the Sunday school and the poor equipment was frequently a handicap to the teachers. Instruction was not the first consideration of a Sunday school; its chief object should be character building. For that reason the best teachers possible must be procured. For dealing with the lessons used at present, the opinion was expressed that they could be improved upon. The International Series gave the same lessons to both the junior grade and the Bible Class, which seemed very illogical. A graded series of lessons from the entrance into the school till the pupils were ready to leave ought to be a great improvement. The Rev. R. P. McKim read a very practical paper on: "Work Among Boys," of which we hope to give a full report in a later issue. The following officers were elected for the ensuing year: President, Rev. T. R. O'Meara; vice-president, Rev. W. J. Woodroffe; secretary, Rev. R. M. Millman; treasurer, Rev. E. A. Langfeldt; executive committee, Rev. G. A. Kuhring, Rev. S. C. Noxon, Rev. T. A. Wright, Rev. T. B. Smith, and Rev. R. F. Nye.

The Rev. A. J. Fiddler has removed from 89 Macdonnell Av., to 156 Cowan Ave., Parkdale.

St. George's.—The Rev. Dr. Hare, on leaving this parish for New Milford, Conn., was presented by the congregation with an address and a purse of \$250.

Trinity College.—Convocation here on September 29th will be memorable as marking the first general meeting since the federation with the University of Toronto. The stamp of approval was placed upon this step and all seemed convinced that the union would tend to promote the interests of the college.

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Mr. Christopher Robinson, K.C., Chancellor of Trinity, presided, and there was a large attendance. The students occupied the gallery and added zest to the proceedings by singing college glories and passing remarks concerning the members of the faculty and the graduating class. The remarks were witty and in good taste and well received by those they were aimed at. The Right Rev. Charles Brent, Bishop of the Philippines, graduate of Trinity, and a son of Canon Brent, of Newcastle, was the chief speaker. He declared that Imperial Federation had made Canada great, and prophesied that federation would make Trinity great. In union the College had given up a certain amount of independence, but in doing so they had gained more liberty. Mr. Brent said he believed he was the first colonial Bishop ever appointed by the United States. He had received his education at Trinity and was proud of his mother college. Mr. Robinson, the Chancellor, stated that although after half a century of life they were discontinuing as a separate college, they were not changing their habitation. He was absent when the union had been decided upon, but heartily concurred in what had been done. Some had declared federation as a breach of trust to the founders. He did not see it in that light. They could not be governed by what was termed the dead hand. He was confident if the founders were in the flesh to-day they would sanction the course adopted. It was necessary that they should federate in order that Trinity might take its place in the general education of the country. She could never do that so long as she remained isolated and independent. Provost Macklem, in a brief address, paid a high tribute to D. J. Iwai, a Japanese student, who had been awarded the general proficiency honour in divinity, and who had now decided to take a course in arts.

Whitby.—All Saints'.—On September 20th, the Woman's Auxiliary met at the rectory for a social afternoon; much was discussed and arranged for their work this winter. After an informal "tea," all were asked to assemble in one room, when a little token of affection was presented to Mrs. J. Fletcher, on the eve of her departure to Bolton rectory, to reside. The rector spoke most feelingly about the W.A. work, having been a missionary for some years, also referred regretfully to the departure of one of our most earnest workers. The ladies of the congregation last spring decided not to have their annual bazaar, but instead voluntarily donate and try to raise the average amount of \$75. The rector feels most grateful for the generous and kindly way this sum was raised, then added to this, one member, very liberally contributed \$25, making the total \$100 towards the general purpose fund of the church.

Erindale.—There was a fine turnout of Church people in this picturesque village, on Thursday, the 29th ult., when the Church Hall was filled with an enthusiastic audience to hear Canon Macnab's lecture on: "The Jubilee and the Coronation." The subject was splendidly illustrated by over seventy lantern views of London and Oxford, and the lecturer held the interest of his audience from beginning to end. During the afternoon, the ladies of the W.A. occupied the hall with a sale of work, which was well patronized and netted a substantial profit. The Erindale people hope to secure the services of the Canon again in the winter for illustrated lectures on the history of the Church and the Bible.

Midland.—Harvest thanksgiving services were held in this church on Sunday, September 25th, for the first time in the history of the parish. They passed off most successfully. The church was beautifully decorated. The Rev. Canon Greene, of Orillia, preached at both services to large congregations.

Omeme.—A meeting of the rural-decanal chapter of Durham and Victoria was held here on Tuesday and Wednesday, September 20th and 21st, a majority of the clergy of the deanery being present. After the formal opening, the first subject for dis-

ussion: "How Can We Get Non-Communicants to be Communicants?" was introduced by the Ven. Archdeacon Allen. The Archdeacon divided the subject into two classes: (1) Those, the young or newly-confirmed, who had not come to communion. (2) Those who had lapsed into carelessness and neglected to come. For the former he advocated Sunday school class of instruction; for the latter, personal interview and frequent explanation, by sermon, of the doctrine of the Holy Communion. The Rev. J. Creighton following, urged the necessity of impressing upon candidates for confirmation the duty of regular attendance at the Holy Communion. The Rev. W. C. Allen considered it vastly important to follow up confirmation classes with classes of instruction on the Holy Communion. Several of the other clergy said a few words concurring in what had already been said. All present regretted that there was so much carelessness and neglect of duty among professing Christians with regard to this Holy Sacrament instituted by our blessed Lord as the highest means of grace. After the discussion on this subject closed, it was moved by the Rev. J. H. Teney, and seconded by the Rev. J. Creighton, that the guest of the meeting, the Rev. J. C. Davidson, Rural Dean of Northumberland, be allowed to present his subject to the meeting. The motion having carried, Rural Dean Davidson stated that while he did not wish to trespass on the time which had been allotted to other subjects, yet he was grateful for a few minutes in which to present a subject which he had given careful consideration, with a view to getting the voice of the members of the deanery of Durham and Victoria. His subject, he said, was: "The Relation of the Church to the Religious Communions Around Us." He stated that we must pursue one of three courses: (1) Absolute isolation. (2) Consider all Christian ministers practically on the same footing. (3) Combination of the other two, which means a firm belief in our position and our peculiar heritage, and at the same time recognition of the claims of other religious bodies. Mr. Davidson gave some extracts of a paper (read by him before the Ministerial Association of Peterboro), on "Co-operation and Fellowship," which elicited from Archdeacon Allen the remark that he differed from the tone of censure which Rural Dean Davidson's paper implied. He maintained that the Church had always been fair and just in her dealings with others and knew no bigotry. The Rev. J. C. Creighton emphasized what the Archdeacon had said; also reminded those present of the Church's position by stating that "we never came out from others, but others went out from us." The subject being an important one, it was decided that owing to lack of time, it be left for future consideration. The Rev. C. H. Marsh then moved, seconded by the Rev. J. C. Creighton, that the meeting tender a vote of thanks to Rural Dean Davidson for presenting the subject. (Carried.) In the evening service was held in the church, and as the rector, Rev. J. H. Teney, had combined his harvest festival with the deanery service, the church being tastily decorated for the occasion, the service throughout was bright and hearty. The prayers were said by the Rev. J. H. Teney, the lessons were read by the Revs. C. H. Marsh and W. C. Allen. The Rev. W. E. Carroll preached a very earnest and helpful sermon from Psalms ciii., 3: "Bless the Lord, O my soul, and forget not all His benefits," and the Ven. Archdeacon Allen pronounced the Benediction. Next morning there was a celebration of the Holy Communion at nine o'clock. Several members of the congregation were present and joined with the clergy in this the highest act of praise and thanksgiving to Almighty God. The Rev. J. H. Teney was celebrant, assisted by the Rev. W. J. Creighton, Rural Dean. The latter preached a very thoughtful and instructive sermon, taking as his text: 1 Cor. x., 31: "Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God." The Rural Dean contrasted things temporal with things spiritual; pointed out that the Christian life was a life of service; of entire consecration of body, soul and spirit to God, and showed that the Holy Communion was essential to such a life. At 10 a.m., the business

meeting was resumed in the beautiful rectory adjoining the church. It was decided that the time required for the reading and discussion of the Rev. W. T. Hallam's paper was not available, and consequently it was left till next morning. Arrangements were then made for the next meeting, as follows: Place, Millbrook; time, Tuesday and Wednesday, January 17th and 18th; subjects for discussion: 1. Place of the closet and study in the clergyman's life, introduced by the Rev. W. T. Hallam. 2. Rural Dean Davidson's paper to be introduced by the Revs. J. C. Creighton and E. Daniel.

Georgina.—Very successful harvest thanksgiving services were held in this parish on Sunday, Sept. 25th. At 11 a.m., the service was at St. George's, Lake Shore, and at 7 p.m., at St. James' church, Sutton. The rector, the Rev. J. McKee McLennan, preached appropriate sermons at each service. The decorations at both churches were extremely beautiful, and reflected great credit on those who had charge of that department of the work. The music was bright and cheerful, the services throughout the day being marked by that heartiness which usually accompanies services of this character. The offering, which was in the neighbourhood of \$75, will go towards placing a coal furnace in the rectory. Improvements to the amount of about \$300 are being made to the rectory.

Tullamore.—Harvest home services were held in St. Mary's church on Sunday, September 25th. The church was very tastefully decorated with grain, fruit and flowers, under the supervision of Mr. R. J. W. Perry, student in charge of the parish. This being the first time this church has been decorated for harvest thanksgiving services, the decorations reflected great credit on the young people for their talent for this work. Morning Prayer and Holy Communion was held at 10.30, and Evening Prayer at 7. The Rev. N. Irwin Perry, rector of St. Thomas' church, St. Catharines, preached very eloquent and impressive sermons at both services; in the morning his subject being: "How lavish God is in His gifts, both in nature and grace," and in the evening: "On the value of being led to see God."

#### NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Caledonia.—The annual harvest thanksgiving services of this parish were held on Sunday, September 25th, and were, as the local paper stated, the best ever held in the parish. The church was beautifully decorated with grain, fruit, flowers, and vegetables, whilst appropriate scrolls and emblems decked the walls, and the white festal altar cloth and frontals adorned and beautified the sanctuary. The choir rendered most able and efficient services, and the preacher at both services was the Rev. J. H. Ross, L.Th., of Burlington, who delivered in a very earnest and impressive manner two good, practical sermons, the service being read by the rector, the Rev. J. K. Godden, M.A. There were a large number of communicants at the 11 o'clock celebration, and the offertory at both services was exceedingly good, amounting to fully \$20. On the Monday following, the thanksgiving assumed a very tangible form, when the congregation were invited to spend the evening at the rectory. A large number accepted the invitation, and were much interested in the programme of games and music. Towards the end of the evening, the most important feature took place, when the rectory mortgage was burned, and a debt of \$800, recently paid, was wiped out of existence for ever, the credit for which is largely due to the good, energetic guild of ladies, who for the past five years have wrestled with it and conquered. Addresses were given by the rector, by Mr. Old, vestry treasurer, who gave some very amusing reminiscences of olden times; also by Mr. M. H. Howard, vestry clerk, and Rev. J. H. Ross. The mortgage was placed in a bowl and held



by the rector, who was surrounded by the officials of the church, and as the paper was ignited, the congregation joined with great elat in singing the grand Doxology. The evening closed by the serving of refreshments, and all expressed themselves as delighted with the evening's proceedings. This week the Rev. Rural Dean Spencer has canvassed this parish, on behalf of the Century Fund, and has met with remarkably good success.

**Cayuga.—St. John's Church.**—The rector has returned from his annual visit to his home in the Maritime Provinces, the Church families who spend the summers at Lake Erie and other resorts, have also returned, and Church life is resumed with considerable activity. On Thursday evening, 22nd ult., the annual harvest thanksgiving service was held. The church was tastefully decorated with flowers, fruit and grain, and a large congregation united in a very hearty service. The music was exceedingly good, led by the choir of twenty-two voices, under the able leadership of Mr. J. L. Bar-num. The Rev. Canon Forneret, of All Saints' church, Hamilton, preached an eloquent sermon. The offertory amounted to upwards of \$50. A chapter of the Brotherhood of St. Andrew is likely to be started shortly in connection with the parish, also a branch of A.Y.P.A.

HURON.

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

**Seaforth.—St. Thomas' church** congregation held their annual harvest thanksgiving service on Sunday last, and in spite of the unfavourable weather, there was a good attendance at both services. The church was beautifully decorated with grain, fruit and flowers, and the choir, under the organist, Mr. Lloyd C. Hodgins, B.A., rendered a good musical service. Miss Pickard, of the Toronto Conservatory of Music, rendered a beautiful solo in the evening. The preacher on the occasion was the Rev. C. C. Purton, rector of Mitchell, who gave two very appropriate sermons. The offertory for the day was over \$85. The annual deanery meeting for Huron deanery will be held in this parish about the last week in October.

**Bayfield.**—The Executive Committee, at its last meeting, rearranged the assessment of this parish, which is as follows: Bayfield, \$300, and a house; Goshen, \$125; Verna, \$150. Our rector is recovering from his late serious illness and parish work is going on with its old-time vigour.

**Brussels.**—Rev. J. M. Webb, who has been absent in the North-West in search of health, has returned to this parish, and is feeling much better, and hopes to resume work at once. The harvest services were held on Sunday last, Mr. F. E. Powell, who has had charge of the parish for the summer, officiating.

**Delaware.—Christ Church.**—The harvest services were held in this church on Sunday, September 11th. There were three services during the day, namely: Morning Prayer with Holy Communion, at 11 a.m.; Evening Prayer at 7.30 p.m., and the Sunday school gift services at 3 p.m. The rector, the Rev. R. J. Seton-Adamson, preached at all three services. The church was well decorated by the new branch of the A.Y.P.A., just started in the parish. Solos were rendered at both services by Mr. Ross Clarke, of London. The children brought a lot of gifts of toys, books, dolls, etc., at the afternoon service, which were afterwards packed and sent to the Sick Children's Hospital, in Toronto. This has become an annual custom with the Sunday school. On the Monday evening, the A.Y.P.A. held a harvest home supper at which many were present and enjoyed the very excellent table prepared for them. The amount of the offerings for the Sunday was most satisfactory.

**Wallaceburg.**—Harvest thanksgiving services were

held on Sunday, September 25th, and attended by large congregations. The Rev. Edwin Lee, of Courtright, officiated at both services, also at Becher in the afternoon. Both churches were neatly and appropriately decorated for the occasion. The singing was good, the services hearty, and Mr. Gordon's solo: "Abide with Me," was simply inspiring. The offertory at Wallaceburg amounted to \$30. On Monday evening a thanksgiving supper was held, and some \$55 was made clear of all expenses.

**Windsor.—All Saints'.**—The harvest home services were held in this church on Sunday, 25th September, the preacher for the occasion being Professor Wm. Clark, of Trinity College, Toronto. The Chancel Guild, under the direction of their energetic president, Mrs. Henderson, had decorated the beautiful interior with the appropriate adornments provided by nature at this season of the year, and a visitor to the church, who knew whereof she was speaking, said that they were the most beautiful harvest decorations she had ever seen in Canada. Mr. Ed. Wilkinson, who has had charge of the choir for some time, deserves great credit for the splendid and hearty rendition of the musical part of the service. Mr. Allen did the solo work in the morning, singing: "Face to Face," and Miss Clemen sang: "Just As I Am" in the evening. Dr. Clark preached two very eloquent and inspiring sermons, which received close attention on the part of the large congregation and were reported very favourably in the local press. On Monday evening, All Saints' school-house was crowded with a very appreciative audience to hear the Professor give his lecture on: "Books and Reading." Dr. Clark was at his best, and the people of Windsor were simply delighted with his visit, and many expressions of the hope that he may soon come again were heard. The total collections amounted to \$255.

**Lake Arran.**—The annual harvest thanksgiving service of St. Stephen's church was held on Sunday, September 25th, at 3 o'clock p.m. The church was tastefully decorated with grain, fruit, flowers, etc. The service was well attended and hearty throughout. Rev. Arthur Shore, rector of Cargill, preached an appropriate sermon, and the choir furnished suitable music. The thankoffering amounted to \$15.

**Watford.—Trinity.**—Harvest thanksgiving services were held in this church on Sunday, September 25th, when the sermons were preached, both morning and evening, by the Very Rev. the Dean of Huron. The church was tastefully decorated with fruit, flowers, etc., and the special music was well rendered by a choir of twenty-four voices. The offertory, which was a large one, was placed to the credit of the Rectory Fund.

**London Township.—Trinity and St. George's.**—The Rev. Robert Wilson, who has been rector of this parish for the past thirty-five years, has resigned the living on account of failing health. Before leaving, he was presented with an address by the parishioners, by whom he is greatly beloved, which was couched in most eulogistic terms. The Rev. Robert Wilson's work in the parish during the long period which he has been in charge has been uniformly successful. The Rev. P. Wilson, who only a very short time ago resigned the above living, died at Burgess, Oklahoma Territory, on Friday evening last. Although he was in poor health, yet his death came as a great shock to his friends.

**Brantford.—Grace Church.**—Sunday, the 11th of September, was an interesting day in this parish. By permission of the rector, the Rev. Theodore Isaac, priest of the Armenian church, from Boston, Mass., celebrated the Holy Eucharist for his people in Grace church. The ritual was very elaborate; the service lasted from 8 a.m. to 10. It consisted of abbreviated Matins, the Eucharist and a short sermon. There was a congregation of upwards of one hundred. All communicated, including a few very young children. The altar had two branched candlesticks, each holding three lighted candles, with a cross and vases of flowers. The

priest changed his vestments three times. There were seven servers habited in Anglican cassocks and cottas; these stood in the nave facing the altar at the entrance of the chancel. At the beginning of the service the priest walked up and down the aisle censuring the people, then the servers, and finally the altar. They used unleavened bread very like the Jewish passover cakes. This was broken up into small pieces, and dropped into the chalice, and in the administration the priest picked a piece out of the wine and placed it upon the tongue of the communicant. In the evening the priest habited in a black, loose, flowing cassock, with a rich, dark green silk cope, fastened on the breast with a jewelled brooch, occupied a seat in the sanctuary during Evensong, at the close of which he came forward in the chancel, told the congregation a few facts about the Armenian Church, its past history, its present condition, and the people's efforts to preserve their language and their ancient liturgy, as well as their independence as a Church; he thanked the Grace church rector and people for the use of their church, and their school-room for occasional meetings. Mr. Isaac lived in England for eight years; he speaks English with the accent of an educated Englishman, fluently and graciously. On Sunday afternoon, the infant babes of the Rev. Mr. Bushell were baptized, the whole Sunday school participating, each pupil at the request of the rector carefully following and using the service. At the close of the baptism, the Sunday school presented each babe with a gold cross and chain, which the rector placed upon the neck of each. Upon the cross is engraved the names, respectively, Mary Madeline, and Catharine Charlotte, also the date of baptism and the I.H.S. The service was very impressive, and not only interested the whole Sunday school, but a large congregation of friends. On Sunday, the 25th ult., Mr. Bushell preached his farewell sermons as assistant minister of Grace church parish, in Grace in the morning, and in St. James in the evening. The regret at Mr. Bushell's leaving is shared by the whole parish, without a solitary exception, and beyond the parish; he is respected and loved by all who know him; he is esteemed by men as a manly man, a great favourite with the young people, and from his warm interest in the Public Schools, the citizens elected him as school trustee. No minister will be more missed nor more generally regretted. What is Brantford's loss is London's gain.

**St. James'.**—Harvest thanksgiving services were held in this church on Sunday, September 18th, morning and evening, and in Trinity church at 3.30 p.m. The churches were suitably decorated and special music rendered by the choirs. The rector, Rev. T. A. Wright, conducted the services and

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the Rev. E. W. Hughes delivered appropriate and practical sermons. The offerings in both churches were large. The congregation of Trinity was only organized last January. It is in connection with St. Jude's, and being in a growing portion of the city, has already attained considerable strength.

Tillsonburg.—Harvest thanksgiving services were held in St. John's church, Sunday, September 25th. The congregations were unusually large, both morning and evening. The church was tastefully decorated with fruit, flowers, etc. The rector, Rev. H. A. Wright, B.A., conducted the services, and the rector's father, the Rev. T. A. Wright, of Brantford, was the preacher. He preached very earnest and practical sermons, which were greatly appreciated. The offertory amounted to \$363.48. The choir rendered excellent service.

Onondaga and Middleport.—Harvest thanksgiving services were held in Trinity, Onondaga, and St. Paul's, Middleport, on Sunday, September 25th. The incumbent, the Rev. Wm. Stout, conducted the service and preached in both churches to unusually large congregations. The services and discourses were much appreciated, and the churches very neatly and tastefully decorated for the occasion. The offertories amounted to over \$52, being the largest, by far, ever realized in the recorded history of the parish. Much credit is due the choirs of the respective churches for their efficient part rendered to the services. Although the present incumbent took charge in the month of March, both the congregations then set to work and contributed their obligations, in full, to the Mission Fund, and other demands for diocesan purposes prior to the close of the Synodic year. It is hoped that this record will continue unbroken.

Black, Belgrave and Manchester.—Harvest home services were held in the three churches on Sunday, September 25th, and were eminently satisfactory. The Ven. J. B. Richardson, M.A., Archdeacon of London, was the special preacher. The sermons were admirable expositions and were listened to by large and deeply attentive congregations. The churches were tastefully decorated with grain, fruit and flowers, the choicest products of the field and garden. The several choirs were strengthened for the occasion, and sang appropriate harvest hymns. Mr. Frank Rowed, of London, contributed solos at Blyth church. His friends here were glad to see and hear him again. On Monday evening, the Ven. Archdeacon preached in St. Mark's, Manchester, to a full congregation, and the sermon made a profound impression. The recent improvements in this church and the exceeding beauty of the harvest decorations, excited much favourable comment. The thanksgiving offerings in the several churches were as follows: Manchester, \$23; Belgrave, \$27; Blyth, a.m., \$160; evening, \$56; Blyth received later \$25; the total for Blyth, \$250; grand total for the parish, \$300. The rector, Rev. J. Edmonds, and the congregation, over which he presides, have much reason for congratulation. The three churches have been thoroughly renovated and made beautiful during the past two years. Another new organ has just been purchased for Belgrave. Archdeacon Richardson carries away with him most pleasing recollections of his visit to the Blyth parish. An address was presented to the Ven. Archdeacon on the Monday, signed by the incumbent, six churchwardens and five vestrymen. The people have pledged themselves to raise the incumbent's stipend to \$800. To God be all the praise.

Kirkton.—On Sunday, September 25th, at St. Paul's church the annual harvest home services were held, Rev. Professor Burgess, of Western University, London, who also officiated at the opening of the church, preached very acceptable and appropriate sermons morning and evening. The church was very tastefully decorated, a profusion of flowers, fruit and grain being artistically arranged in different parts of the church, reflecting very creditably on the ladies who took part in this labour of love. Both

services were very well attended. On Tuesday evening the annual harvest home supper was held, after which a concert was given in the Aberdeen Hall. A very enjoyable evening was spent. The proceeds from the Sunday services and concert amounted to \$104.64.

#### ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sau't Ste. Marie.

Gravenhurst.—A harvest thanksgiving service was held in St. John's, Allport, on the last Sunday in September, with a crowded congregation. St. John's is a little log church within a mile of Lake Muskoka, on the beautiful Lake Shore road to Bracebridge, reopened this summer after an interval of three years. The result has been most encouraging, the attendance averaging over fifty each Sunday afternoon. The little church was in bad repair, but the men of the neighbourhood held a logging bee and cut and placed new foundation logs in place of the old ones, which were rotting, and a shingling bee is promised in the near future. Rev. C. W. Hedley, of Gravenhurst, has been assisted in keeping up the services by Mr. Harry Duncan, of the Brotherhood of St. Andrew, and Mr. R. T. Williams, lay reader.

#### RUPERT'S LAND.

Samuel P. Matheson, D.D., Coadjutor Bishop, Winnipeg.

Ancrum.—St. Matthew's.—The Church here was greatly encouraged and strengthened by the presence of His Lordship, Bishop Matheson, who recently visited this most beautiful locality to administer the Apostolic Rite of Confirmation. Although the church was overflowed and that early, yet the dignity and reverence were of a high order, the stillness of the temple impressing one of the reality of the Spirit's presence. Fourteen males and twelve females were confirmed, thirteen from St. Matthew's, five from St. John's, Wheatland, and seven from Christ Church, Westwood. The service was thoroughly congregational, the singing and responses being hearty and inspiring. His Lordship said all a priest could desire his Bishop to say, consummating the work of the previous two months' preparation. The Bishop in his post-confirmation address began with the Scripture narrative, confirming its Catholicity from ecclesiastical history, then he widened out to the moral purpose, gradually touching the whole congregation through the candidates, waking again many past and ill-kept vows, and then by a beautiful and forcible illustration of confirmation as a door, he led the confirmands on to the Holy Eucharist, making all feel that the Holy Communion was no mere meditative recollection of a fact two thousand years old, but a vital necessity to the soul's progress and development, quoting the words of our late beloved Primate to himself: "If your sins make you afraid to come, let your soul's necessity make you afraid to stay away." The day has gone, but with the experience of such a service, as the one conducted by Bishop Matheson, belief in episcopacy and the power of an Apostolic Church to meet the every demand of a human soul by God's grace is simply undeniable.

Miami.—A new church of England was built here this summer, and formally opened by Bishop Matheson, on September 4th. Morning service was held at 10.30, and was well attended. The Bishop thanked the Rev. J. B. Hamilton, incumbent, and his faithful band of workers for persevering in the building of the church. A confirmation service was held at 3 o'clock and the church was packed, many being unable to gain admittance. This was indeed a beautiful service, and the Bishop spoke most encouragingly to the candidates. Although rain commenced to fall before the evening service, the church was comfortably filled, some walking as far as eight miles. The Bishop preached an eloquent

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sermon, and won the hearts of all present, and we hope soon to have him with us again to consecrate the church, as the money is all promised. At all three services, the music was well rendered, and during the day an anthem, solo, and duet were sung. When Mr. Hamilton took up the work at Miami it was most discouraging, but he has persevered, and everything is due to his untiring efforts. Besides Miami, Mr. Hamilton gives services at Roland, fifteen miles east, and Altamont, fifteen miles west, every other Sunday, and hopes in the near future to build churches at these two points.

Norwood.—St. Phillip's.—The cornerstone of this new church was laid by Lady Schultz, on Thursday, September 22nd. Previous to the outdoor exercises, Ven. Archdeacon Fortin opened the services in the little church, which two years ago was the place of worship of a tiny struggling mission. Rev. T. J. Shannon, the present rector of St. Phillip's, read the record of the parish since its birth two years ago, and thanked the parishioners for their prompt and substantial support. This record and a few coins, together with newspaper notices on the growth of the parish, were deposited in the stone. At the conclusion of the outdoor ceremonies, the service in the church was resumed, when Ven. Archdeacon Fortin, Rev. Canon Murray and Rev. Canon Richardson (New Brunswick), delivered brief addresses. The Rev. T. J. Shannon made a few remarks on the future of the church, financially, and then a collection was taken. His Lordship, Bishop Matheson, had planned to conduct the service, but was called out of town. The clergy present were: Ven. Archdeacon Fortin, Rev. A. E. Cowley, Rev. Canon Murray, Rev. Canon Richardson (New Brunswick), Rev. S. Fea, Rev. T. Savary. Tea was served by the ladies of the St. Phillip's W.A., at the close of the service for those attending.

#### SASKATCHEWAN.

Right Rev. Jervois A. Newnham, M.A., D.D., Bishop.

The present address of the Rev. Edward Softley, Sr., is Bresaylor P.O., near Battleford, Sask., N.W.T.

#### KOOTENAY.

Bishop Dart has recently paid a visit to the parishes along the line of the Crow's Nest. He was on this occasion accompanied by Mrs. Dart.

The Bishop consecrated a new church at Trout Lake, which had been erected under the charge of the Rev. H. Solly. Three persons also were confirmed at the same time and place. They were all from other bodies of Christians.

The Bishop also confirmed candidates at Cranbrook, Michel, Rossland and Revelstoke. Sunday, the 11th ult., was spent in the parish of Nelson.

The Rev. A. Fletcher, who had had temporary

charge of Trout Lake, has returned to his parish in California.

The Rev. C. A. Mount, of New Denver, has gone to England to take a curacy there.

Rev. H. Solly is building a church at Arrowhead. It is expected to be ready for use by October 2nd.

Archdeacon Ker has just returned from a visit to the parishes of Revelstoke, Golden and Windermere.

Correspondence.

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

CHRISTIAN LITERATURE FOR JAPANESE MILITARY HOSPITALS.

Sir.—Would you allow me to acknowledge receipt of the following contributions to a fund for providing Gospels, tracts, etc., for distribution to sick and wounded Japanese soldiers in the hospitals of Nagoya, for which you were kind enough to publish my appeal on the 8th inst. Port Burwell, \$1; F. O. M., \$1; Friends St. Marys, N.B., \$2; Wm. J. Bell, Saskatoon, \$5; Junior Guild, Truro, N.S., \$5. Total, \$14. This sum will pay for 2,800 Gospels, or a larger number of tracts which will be eagerly read, and may do much good. Let much prayer be offered for this work. With best thanks to all, and trusting there is more to follow. Believe me,

Yours faithfully, J. COOPER ROBINSON. 524 Ontario St., Toronto, Sept. 29th, 1904.

MUTILATION OF THE CHURCH SERVICE.

Sir.—Apropos of Mr. Dyson Hague's letter regarding an authorized shortened form of the Church service, I should like to place before the readers of the "Churchman" an unique experience which I had. It was my privilege on a recent Sunday to attend service at a village church near Montreal. The service opened with a hymn, followed by reading the Psalms for the day (no prayers, no lessons), then the Litany was said; the clergyman asking the congregation to join in with him, as he wished "to return thanks" for the safe return of some members of the congregation! Then another hymn, followed by the sermon, a short part of the exhortation from the communion service, the collection, closing hymn and benediction. I shall be very much pleased if you will publish this letter, as I should not like the officiating clergyman to think that this strange rendering of our beautiful "morning prayer" could pass unnoticed or was acceptable to those who attend. The "heat" certainly furnished no excuse for the mutilation of the service.

"CHURCHMAN."

APPEAL FROM THE BISHOP OF SASKATCHEWAN.

To the many friends who have helped me in the past in Moosonee, and to others who are interested in our missions in the North West Territories: My dear friends, may I thus early in my new diocese appeal to you for an object that naturally lies outside the M.S.C.C., namely, the purchase of a See-house, or Bishop's residence, for Saskatchewan. 1st. Such a house is a necessity. Suitable houses are almost not to be hired, and if they were, rent is so high that

it would make a large drain on my income. 2nd. Prince Albert being considered the most suitable centre, it fortunately happened that such a house as we required was offered for our purchase, but the offer could not remain open. The executive committee decided on the purchase, \$7,000, for the property, which included a "lot" which if not needed will prove a good investment. 3rd. We have been able to set aside towards this some \$1,600, being the income of episcopal endowment, from the date of the vacancy of the See till the commencement of my work, and the Col. Bishops' Fund have generously promised \$2,433 when we have raised the balance. Thus we shall have a little over \$4,000 towards the \$7,000 required. 4th. It is most desirable that we should raise the balance, \$3,000, as soon as possible, in order to claim the C.B.F. grant, and to avoid paying more interest on the purchase money than is necessary. In order to cover the interest and leave only the principal to be collected, it will be necessary for me to pay about \$200 per annum rent till the house is paid for, and more till we can claim the C.B.F. grant. 5th. We have no diocesan funds on which we can draw for this purpose; our funds are all appropriated to actual mission work. I can not ask or expect the diocese to do much by a special effort for the See-house, as we need all we can raise, and more, for the maintenance and growth of our missions among the settlers now coming in. Nor can I expect much from our See-city, Prince Albert, which has at once to strain every nerve to build a larger church in place of the present building, which is so small that many are turned away every Sunday, and so old as not to be worth repairing. 7th. I think the necessity of a See-house will be granted by all. Those who know the prices here congratulate me on the reasonableness of the price paid for it. I can assure you that it would take many years to raise the sum required in the diocese, and meanwhile the mission work would suffer from the donations being diverted to this. I think I may fairly call upon the older and richer congregations in Eastern Canada and in England to help us promptly and generously. 8th. I have spoken of the immediate need of a new and larger church for Prince Albert. It is only a struggling young town as yet; we hope it will be a fairly prosperous city some day; but even now the rector's salary (not a large one), is raised entirely by the congregation, who are also paying off fairly rapidly the debt on the parsonage. At the risk of seeming to ask too much I would say to our friends, "bear this double need in mind." Do not limit your effort to raising the \$3,000 required for the See-house, thinking that it will easily be raised by small gifts; but give generously to "The See-house, and The Prince Albert Church," on the understanding that the See-house will first be paid for, and that the surplus will be devoted to the new church." The Church in Eastern Canada generally assented to the call extended to me by the Western Church. I left a comfortable see-house in Moosonee, which I built entirely by the aid of friends outside that diocese, and I feel sure that those who approved of my coming here, and believe it was my duty to accept this diocese, would not wish me to be homeless in the midst of that diocese.

Yours faithfully, J. A. SASKATCHEWAN.

P. S. The Canadian Bank of Commerce has kindly consented to receive subscriptions for this purpose, and to transmit them to Prince Albert free of any charge.

We are to respect our responsibilities, not ourselves. We are to respect the duties for which we are capable, but not our capabilities simply considered.—W. E. Gladstone.

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Suppose you have not each desire That forms within your mind; And earth denies you half your hire, And heaven seems quite unkind; And you have not the best to wear, Nor yet the best to eat; You seem to have the meanest fare— Keep sweet.

A sour heart will make things worse And harder still to bear; A merry heart destroys the curse And makes the heavens fair, So I advise, whate'er your case— Whatever you may meet, Dwell on the good—forget the base— Keep sweet.

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"Yes'm; I want to earn some money for Laurie's birthday."

"Your baby brother? I thought his birthday came last month?"

"Yes'm, but things went very crooked then." Jamie studied the toes of his tan shoes for a minute, and then looked up with a sudden burst of confidence. "I s'pose I've been pretty selfish a good while, but I didn't know it till baby's birthday—honest, Mis' Grey, I didn't. He was two years old last month, and, of course, father and mother gave him things, and I meant to buy him

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a present, too. I thought I'd get him a rubber ball and a little red tin pail, so I went to Mr. Denton's first. While I sat on the counter looking at things, I saw the nicest knife—four blades and a gimlet.

"I wanted it the first minute, and the longer I looked the more I wanted it. I had money enough to do it if I didn't buy anything for baby, so at last I took it. I thought I'd call it buying it for Laurie, but I

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could see it just the same. Well, when I showed it to mother, she said it was 'a very nice knife,' but there was a little look in her face that made me feel queer inside. She said baby was too little to use it, for he'd cry to have it opened, and cut himself if it was open.

"Yes'm, but I thought he'd like it when he gets big enough," I told her. "It's just the thing for a boy like me to use."

"She and father looked at each other, and then she said, 'Well, that will be a long time to wait, so I must wrap it up in tissue paper and lay it away in my drawer where it will keep bright. It's Laurie's present, so it wouldn't be right to let any one use it or spoil it before he gets it.'

"Wasn't I disappointed! But I couldn't say anything, and the knife was laid away, and father and mother didn't say another word about it. This week my birthday came. Did you know I was eight years old.

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Shane's  
Pens, Single.  
more, Md., U.S.A.

Mrs. Grey? I hoped father would buy me a bicycle, but I didn't know, and what do you think he did that morning? He came into the room rolling a great big wheel, and said he had bought it for my birthday.

"Why, I can't ride that one," I told him, and I felt most ready to cry.

"No, not yet," he said as cool as you please, "but you'll grow up some day. It's just right for me to ride now."

"He and mother smiled at each other over my head; I knew they did, and I thought if we were going to do that miserable old present business all over again, he should have it just the way I did. So I said, 'It's a very nice wheel, but it's a good while to wait, I think. I will do it up, though, and lock it up in my room so it'll keep new, 'cause it's for me, and 'twouldn't be fair for somebody else to spoil it while I'm growing up.'"

"How he and mother did laugh! The lump sort of went out of my throat then, so I could laugh, too, and father said: 'Well, that is turning the tables, isn't it, Jamie?'"

"Then he brought in another wheel, just right for me—he'd bought himself a new one, too—and we had a splendid ride together. I guess he thought I didn't need any preachin' to; and I didn't. It's the meanest kind of selfishness to do selfish things, and then try to cheat folks by pretendin' you did 'em because you're so generous. So I want to earn some money, and I'm going to buy baby something for his two-year-old birthday, and not for my eight-year-old one."

Mrs. Grey laughed heartily. "Well, Jamie," she said, "I've got quite a lot of kindling to be cut, and you shall have it all to do. And I guess perhaps it would be a good thing for us all to learn the same lesson you've learned about giving."

INTERESTING FACTS.

For Nearly Every Man, Woman or Child.

A short time ago we published an article recommending to our readers the new discovery for the cure of Dyspepsia, called Stuart's Dyspepsia Tablets, and the claims then made regarding the wonderful curative properties of the remedy have been abundantly sustained by the facts. People who were cautious about trying new remedies advertised in the newspapers and were finally induced to give Stuart's Dyspepsia Tablets a trial were surprised and delighted at the results. In many cases a single package, costing but 50 cents at any drug store, made a complete cure, and in every instance the most beneficial results were reported. From a hundred or more received we have space to publish only a few of the latest, but assure our readers we receive so many commendatory letters that we shall publish each week a fresh list of genuine, unsolicited testimonials and never publish the same one twice.

From James Yemmeisler, La Crosse, Wis.: Stuart's Dyspepsia Tablets are doing me more good than anything I ever tried, and I was so pleased at results that I gave away several boxes to my friends, who have also had the same benefits.

From Jacob Anthony, Portmurray, New Jersey: I have taken Stuart's Dyspepsia Tablets with the best results. I had Dyspepsia for six years, and had taken a great deal of medicine, but the Tablets seem to take right a hold, and I feel good. I am a farmer and lime burner, and I heartily recommend to everyone who has any trouble with his stomach to use these Tablets.

From Mrs. M. K. West, Preston, Minn.: I have received surprisingly good effects from using Stuart's Dyspepsia Tablets. I gave one-half of my last box to a friend, who also suffered from indigestion, and she had the same good results.

From Mrs. Agnes K. Ralston, Cadillac, Mich.: I have been taking Stuart's Dyspepsia Tablets, and I am very much better, and feel very grateful for the great benefit I have received in so short a time.

Stuart's Dyspepsia Tablets are a certain cure for all forms of Indigestion. They are not claimed to be a cure-all, but are prepared for stomach troubles only, and physicians and druggists everywhere recommend them to all persons suffering from Nervous Dyspepsia, sour or acid stomach, heartburn, bloating or wind on stomach and similar disorders.

TOW HEAD.

"Mother, I can't bear this any longer!" said Gertrude. "Will called me tow head before all the girls!"

"Will you please bring me the Bible?" said the mother, "and read me the seventh verse of the fifty-third chapter of Isaiah?"

Slowly and softly the child read how the blessed Saviour was afflicted, oppressed, yet opened not His mouth. "Mother," she said, "do you think they called Him names?"

When Gertrude went to bed that night she asked God to help her bear all her injuries and trials.

Not many days passed before Gertrude met Will, and remembering her prayer and resolution, she actually smiled at him.

Before another week they met again, and Will asked Gertrude's forgiveness for calling her names. Gertrude was ready to forgive, and they soon became friends, Will saying:

"I used to like to see you get cross; but when you smiled I couldn't stand that."

Gertrude told Will of her mother's conversation that afternoon and its effect upon her. Will did not reply; but his moistened eyes showed what he felt, and he said he never would call her names again.

A DOG AND A PARROT.

"That reminds me of a very clever compact which had been entered into between a dog and a parrot out in my neighbourhood," said a man who had listened to a story about a dog, "and I doubt if you could find a more forcible evidence of the dog's and the parrot's intelligence than in the compact I have in mind.

"They seem to have established a perfect understanding of each other. How they went about the matter I do not know. I only know that the results are achieved quite as satisfactorily as if the dog and parrot in question were human beings and capable of all the processes of reasoning.

"The parrot's cage is in the back yard. It is close to the ground where the dog can reach the sliding door by rearing up on his hind legs. Between the back yard and front yard there is a gate with a latch on the side toward the front part of the house. As a rule, the dog and parrot are kept in the back yard, and the little gate which crosses the alley way and opens into the front yard is generally kept latched. A little while ago the dog and the parrot were found out in the front yard together.

"The man of the house was not a little perplexed to know how they had managed to get out into the front yard. He made up his mind to

Thorough in Action  
ON THE DIGESTIVE AND EXCRETORY SYSTEMS.

Dr. Chase's  
Kidney-Liver Pills  
ARE LASTINGLY BENEFICIAL—  
REMOVING THE CAUSE OF  
DISEASE.

The symptoms of dyspepsia, biliousness, liver complaint, kidney disease and rheumatism point to the presence of poisonous matter in the system.

The first thing Dr. Chase's Kidney-Liver Pills do is to thoroughly cleanse the system of this waste matter by causing free action of the kidneys, liver and bowels.

The result is not brought about in a harsh and irritating way, but is naturally and thoroughly accomplished.

The flow of bile from the liver aids digestion and ensures continued regular action of the bowels; the free action of the kidneys removes the uric acid, which would otherwise cause rheumatism or stone in the bladder.

Digestion, assimilation and the removal of waste matter are carried out without pain or discomfort, and there is no foothold for contagious or other disease.

There is no other preparation possessing this unique and combined action, and none which can possibly reach such complicated diseases as Dr. Chase's Kidney-Liver Pills.

Mr. C. F. Immel, shoemaker, Western Hill, St. Catharines, Ont., states: "I have used Dr. Chase's Kidney-Liver Pills regularly for some time and consider that they are unsurpassed for torpid liver, defective circulation, indigestion, headache and constipation, as these were my troubles. I used many remedies, but got no relief until I tried Dr. Chase's Kidney-Liver Pills, and a few boxes of this preparation have entirely cured me. I am not in the habit of endorsing any medicine, but in this case I cannot speak too highly in praise of Dr. Chase's Pills, for what they done for me."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto. The portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

Citrona Park  
A TEMPERANCE FRUIT COLONY.  
CITRONA PARK is situated 2 1/2 miles from Orland, Glenn County, California, and 160 miles north of San Francisco, in a district that is practically FREE from FROST and exceptionally healthful. The soil is a deep clay loam mixed with fine gravel. The drainage, both on surface and in subsoil, is perfect. There is an abundant and unfailling supply of water. The orange, lemon, fig, almond, apple, peach, pear, apricot, olive, grape, and all kinds of fruit flourish here in perfection. The rainfall is abundant, so that no artificial irrigation is required except for citrus trees. A clause in every deed prohibits the manufacture and sale of intoxicating liquor on the property for all time.  
TERMS: \$65 or \$75 per acre, according to location—cash or easy payments. Ten acres make a comfortable homestead. If desired, the lots of absentee owners will be planted and cared for at lowest cost. For prospectus and other information apply to  
REV. T. F. FOTHERINGHAM, D.D.,  
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An Evening Smoke  
For an evening smoke at home there is nothing to equal  
"Clubb's Dollar Mixture"  
This Celebrated Tobacco is a carefully selected blending of Virginia Cut Plug, Turkish-Virginity and Pure Louisiana Perique. It smokes cool and will positively not burn the tongue.—1 lb. tin \$1.00. 1/2 lb. tin 50c. 1/4 lb. package, 25c.—Sample Package, 10c.  
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JAMES MASON, Managing Director

watch them for the purpose of seeing how they overcame the difficulty. The first thing that attracted his attention was the call of the parrot.

Promptly the dog, who understood the language, responded. He walked over to the parrot's cage, used his nose to root the slide door up, and let the bird out. The dog then let the door fall back to its place. The parrot flew over to the side gate, and the dog trotted across the yard in the same direction.

"In a few seconds the parrot was busy with the latch. Using his beak, he raised the latch, and the dog pushed the side gate open with his nose. Shortly they were both out in the front yard.

"Now, what do you think of that? If that isn't intelligence, what is it? It seems to me to be intelligence of a very high order, and I am willing to put this dog and this parrot bird against anything you can scrape up, for anything less complex than a combination lock of the most improved kind wouldn't count, with them."

**WANTED TO RANSOM PAPA.**

"Have you found my papa?"

The station sergeant heard a soft voice ask the question at the police barracks last night, and he peered over his desk to see a little boy, not more than six years of age, looking up at him with a wistful expression on his face.

"Who is your papa?" the sergeant asked.

The boy gave the name of a man who had been locked up Saturday night for being drunk. The man had

quit work with his week's wages in his pocket and had started home. He stopped in a saloon to get one drink, and when 10 o'clock came, the hour when the saloon had to close, he was shoved into the street, besotted and penniless and unable to take care of himself.

"Yes, we have found your papa," the sergeant told the little fellow.

"Mamma said she thought maybe you had found him," said the boy. "She sat up all last night, and has been crying all day. She asked me to come down here and see if you had found him. Papa gets lost sometimes, and when he does, the police always find him and keep him for us. I want you to give me papa now, so I can take him home with me."

"We will have to charge you for finding your papa," the sergeant told the boy, and the little fellow's eyes began to fill with tears. With a sob, he asked how much money it would take.

"Five dollars and seventy-five cents," he was told.

"I ain't got any money," he said in a choking voice. "I had some in my bank, but papa borrowed it the last time you found him."

Suddenly his face brightened, and he drew nearer to the officer, and exclaimed:

"I'll tell you what you can do. You can take me and hold me for the pay."

**OPERATIONS NOT ALWAYS NECESSARY.**

Doctors Frequently Mistaken.

"I suffered untold agony with piles for over three years. Two doctors told me nothing but an operation would cure me. I tried different remedies, but nothing did me any good until I used Pyramid Pile Cure. I bought six fifty cent boxes at the drug store, and now I can do my work and go out, where before I spent most of my time lying down. I thank God for giving the discoverer the knowledge to make such a cure. I recommend it to all my friends, and if I ever have piles again will certainly use this remarkable remedy. You can use this in any way you wish to make known the wonderful merit of Pyramid Pile Cure." Mrs. Wm. Mucky, 81 Marshall Street, Elizabeth, N.J.

The experience of this lady is that of thousands of others who have been assured that nothing short of an operation would rid them of this distressing complaint. On the face of it, it appears as if too many surgeons operate in order that they may keep their hand in, and lose no portion of their skill; then, again, too many surgeons are anxious to experiment (like the scientific man in Mark Twain's pathetic story of the dog and her little puppy), and do not have proper regard for a patient's physical welfare or condition.

We advise every sufferer to think twice before submitting to an operation for piles, and suggest that those interested write to the Pyramid Drug Co., Marshall, Mich., for their little book on the causes and cure of piles, which is sent free for the asking.

Then papa can go home to mamma, and she will stop crying."

That was too much for the stern voice of the law. The sergeant got down from his stool and hurried to the captain's office, explaining the situation, and returning to the boy, he said:

"My little man, we are going to give you back your papa for nothing. You can take him home to your mamma."

The man was brought from his cell and given a copy of charges, and he was told that he was on his honour to return to court for trial.

Ye olde firme of

Established  
50 Years.

**HEINTZMAN & CO.**

Established  
50 Years.

CHOICE OF

**29 BARGAIN ORGANS**

Here is one of the best lot of slightly used organs we have yet offered buyers. Every instrument has been put in first-class condition by our own workmen. The organs bear the names of leading makers of the Dominion. Look over the list carefully and order promptly:—

1. PELOUBET & PELTON ORGAN, low back, 5 octaves, 2 sets of reeds ..... \$17
  2. MASON & HAMLIN ORGAN, low back, 5 octaves, 5 stops, 4 sets of reeds and knee swell ..... 25
  3. ESTEY ORGAN, medium high back, 9 stops, 4 sets of reeds, grand organ and knee swell, 5 octaves ..... 28
  4. J. HARRISS ORGAN, low back, 5 octaves, 5 stops, 6 sets of reeds and knee swell ..... 33
  5. ANDRUS BROS. ORGAN, low back, 5 octaves, 10 stops, 6 sets of reeds including sub-bass, octave coupler and knee swell, vox humana stop, suitable for Sunday School ..... 35
  6. BELL ORGAN, low back, 5 octaves, 4 stops, 4 sets of reeds and knee swell, Scribaer qualifying tubes ..... 36
  7. J. S. ROBINSON ORCHESTRAL ORGAN, high back, 7 stops, 5 octaves, 4 sets of reeds, grand organ and knee swell ..... 39
  8. DOHERTY ORGAN, high back, with cylinder fall, 5 octaves, 9 stops, 4 sets of reeds, couplers and knee swell ..... 40
  9. DOHERTY ORGAN, high back, 5 octaves, 10 stops, with vox humana stop, three sets of reeds, treble and bass couplers, grand organ and knee swell ..... 41
  10. BELL ORGAN, high back, with music rack, 5 octaves, 10 stops, including vox humana stop, 3 sets of reeds, treble and bass couplers, grand organ and knee swell ..... 42
  11. DOMINION ORGAN, high back with music rack, 5 octaves, 10 stops, including vox humana stop, 3 sets of reeds, treble and bass couplers, grand organ and knee swell ..... 43
  12. DOMINION ORGAN, high back with music rack, cylinder fall, 10 stops, 5 octaves including vox humana stop, 3 sets of reeds, treble and bass coupler, grand organ and knee swell ..... 45
  13. BELL ORGAN, high back, 5 octaves, 11 stops, 4 sets of reeds, including vox humana stop, grand organ and knee swell ..... 46
  14. BELL ORGAN, high back with music rack, 5 octaves, 9 stops, including vox humana stop, 4 sets of reeds, octave couplers, grand organ and knee swell ..... 47
  15. PELOUBET & PELTON ORGAN, high back, 5 octaves, 8 stops, 6 sets of reeds and knee swell. This is a very heavy case. An exceptionally handsome instrument ..... 49
  16. MASON & HAMLIN ORGAN, high back with music rack, 9 stops, 5 octaves, 4 sets of reeds, grand organ and knee swell ..... 50
  17. BELL ORGAN, high back, 10 stops, 4 sets of reeds, including vox humana stop, treble and bass couplers, grand organ and knee swell. This is particularly a fine case; an instrument that would be an ornament to any parlor ..... 51
  18. DOMINION ORGAN, high back with music rack, 5 octaves, 10 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell; nicely paneled case ..... 52
  19. THOMAS ORGAN, 5 octaves 9 stops, 3 sets of reeds, couplers, grand organ and knee swell. This is a very nice organ, nicely decorated case, with high back including a mirror. Slightly shopworn only ..... 57
  20. THOMAS ORGAN, high back, with mirror, beautiful walnut case, nicely decorated, 5 octaves, 11 stops, 4 sets of reeds, couplers, vox humana stop, grand organ and knee swell ..... 61
  21. THOMAS ORGAN, with beautiful high back, double plate mirror, nicely decorated case, 11 stops, 6 octaves, 4 sets of reeds, including vox humana stop, grand organ and knee swell, treble and bass couplers ..... 73
  22. THOMAS ORGAN, chapel case, with 12 stops, 5 sets of reeds, including sub-bass. This is a beautiful organ, suitable for any church or Sunday School; with grand organ and knee swell, mouse proof, etc. Only very slightly shopworn ..... 75
  23. UXBIDGE ORGAN, 6 octave walnut piano case with continuous music rack, 6 octaves, 11 stops, including vox humana stop, 4 sets of reeds, treble and bass coupler, grand organ and knee swell. Used less than 3 months, and an elegant instrument in every way. Regular price \$100. Special at ..... 76
  24. GODERICH PIANO walnut cased organ, 6 octaves, 11 stops, including vox humana stop, 4 sets of reeds, treble and bass coupler, grand organ and knee swell, practically new. Regular price \$125. Special at ..... 83
  25. THOMAS ORGAN, with rail top and mirror, walnut piano case, beautifully decorated top door, continuous music rack, 6 octaves, 11 stops, including vox humana stop, 4 sets of reeds, treble and bass couplers, grand organ and knee swell; used less than three months; a beautiful parlor organ. Regular price \$125. Special at ..... 87
  26. DOHERTY ORGAN, 6 octaves, piano case, with rail top and mirror, 13 stops, including vox humana stop, treble and bass couplers, grand organ and knee swell, mouse-proof pedals, etc. An exceptionally handsome organ, only slightly shopworn. Regular price \$125. Special at ..... 89
  27. GODERICH MAHOGANY PIANO cased organ, 8 octaves, 11 stops, including vox humana stop, 5 sets of reeds, treble and bass coupler, grand organ and knee swell, slightly shop worn only. Regular price \$140. Special at ..... 91
  28. THOMAS ORGAN, with rail top and two mirrors, nicely decorated top door, full length music rack, with 6 octaves, 12 stops, including vox humana stop, 5 sets of reeds, treble and bass couplers, grand organ and knee swell, used less than 3 months. A beautiful parlor organ. Regular price \$140. Special ..... 92.50
  29. DOHERTY ORGAN, piano case, with rail top and two mirrors, 14 stops, 5 sets of reeds, with treble and bass couplers, grand organ and knee swell, vox humana stop, mouse-proof pedals. This is one of the handsomest organs we have seen, and has been used less than two months. Regular price \$150. Special ..... 95
- Large assortment of Melodeons by Andrews Bros. and R. S. Williams, at \$10 to ..... 17

**EASY TERMS OF PAYMENT.**

These organs are sold under the following conditions: Organs under \$50, \$5 cash \$3 per month. Organs over \$50, \$8 cash and \$4 per month. Discount 10 per cent off for cash. If quarterly or other terms would be more convenient, write us what you can do and name your choice and we will hold it until terms are arranged. Freight paid to any point in Ontario, and satisfactory arrangements made to other provinces.

Ye Olde Firme of

**HEINTZMAN & CO., Limited,**

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**Baby's First Lesson**

**NESTLÉ'S FOOD**

has stood the most exacting tests of several generations. It is so easily assimilated that the most delicate baby thrives on it. Made only of pure cow's milk, and needs only water to prepare it for use.

Let us send you, free of charge, a sample package of Nestlé's Food containing sufficient for eight full meals.

Send us a postal card.

**LEEMING MILES & CO.**  
Canadian Agents  
**MONTREAL**

The boy caught the man lovingly by the hand, looked up into the bloated face with a smile and said: "Papa, you must not get lost any more, for the policemen charge a heap of money for finding you."

**NEW PIPE ORGANS INSTALLED.**

The D. W. Karn Co., Limited, of Woodstock, have just erected in Knox Church, St. Mary's, a very beautiful little organ, which was opened on October 4th by Mr. Arthur Blakeley, of Toronto. The action of the instrument is tubular pneumatic throughout. The console is detached, so that the choir sit between the player and the organ. There are five stops in the great organ, six

stops in the swell and one in the pedal organ. The accessories are seven couplers, four pistons, crescendo, full organ, tremolo and swell pedals. All the stops run through the entire compass, and the tone quality of the instrument is satisfactory in the extreme. The firm have also placed in the Presbyterian Church at Wingham within the past week a slightly smaller organ, but with the same style of action and accessories. The cases of both these organs are of chaste design.

**THE SONGS OF GOD.**

"The Lord's song in a strange land."

By the Rev. A. C. Macpherson, M.A.

Come, let us sing the songs of God,  
Heirs of salvation, come:  
Songs of the strait and heavenly road  
That leads the traveller home.

Sing to the Lord our song of life,  
Life of the soul within;  
Strong to maintain the threefold strife,  
And by His grace to win.

Sing to the Lord our song of faith,  
Faith in the One in Three;  
Faith in a Life thro' Jesu's death,  
Our own eternally.

Sing to the Lord our song of hope,  
Anchored within the veil;  
Hope that shall cheer us up the slope  
When'er we faint or fail.

Sing to the Lord our song of love,  
Love with her fruits to show:  
Love for the Father, throned above,  
For all He made, below.

Sing to the Lord our song of home,  
Home by His presence blest;  
Sweetest of memories when we roam,  
And type of endless rest.

Sing to the Lord our song of praise,  
Praise hand in hand with prayer:  
Opening and end of all our days,  
Always, and everywhere.

Till, when our earthly path is trod  
On to its peaceful even,  
We, on the golden harps of God,  
May sing the song of heaven.  
Amen.

**Indigestion**

isn't always the stomach's fault. Constipation clogs the bowels—lazy liver won't work—kidneys get upset. No wonder food is not digested properly.

ABBEY'S SALT stirs up the liver and kidneys—cures constipation—makes the bowels move regularly. It tones up the stomach, aids digestion and gives you an appetite. Absolutely free of alcohol.

At all Druggists—in 25c. and 60c. bottles.

**Abbey's Effervescent Salt**

**WHAT SULPHUR DOES**

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a table-spoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide), and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets, and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.



**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.  
Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.  
A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute so head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT.  
Should be made at the end of the three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.  
Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Land Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

JAMES A. SMART,  
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N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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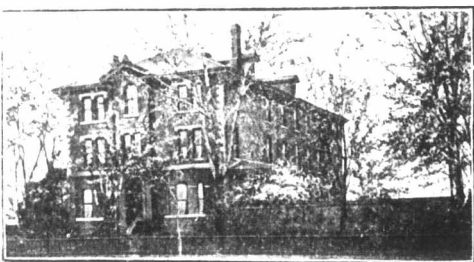
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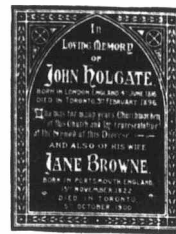
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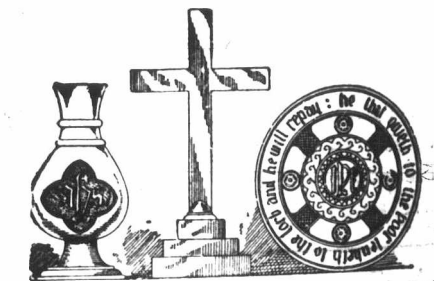
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