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IONS.

of Dominion Lands in
Territories, excepting
homesteaded, or re-
settlers, or for other
upon by any person
y, or any male over 18
one quarter section, of

ally at the local land
the land to be taken is
desires, he may, on
the Interior, Ottawa,
ion, Winnipeg, or the
which the land is situated,
to make entry for him.
a homestead entry.

ENTRIES.
anted an entry for a
provisions of the Do-
minion Act, under the
provisions thereof, under

ence upon and culti-
ar during the term of

er, if the father is de-
ligible to make a home-
stead entry under the
provisions of this Act, resides
on the land entered for
homestead, the requirements of
the Act in relation to
obtaining a patent may
vary from those applying
to a homestead entry.

a patent for his home-
stead entry under this Act,
prescribed by this Act,
second homestead, the
to residence prior to ob-
taining a patent upon the
second homestead is in the
same territory as the first
homestead.

manent residence upon
the land in the vicinity of his
first homestead, as to the said
land.

above is meant to indi-
cate that adjoining or cornering

self of the provisions of
the Act to cultivate 30 acres of his
homestead stock, with build-
ings, and have besides to

fails to comply with the
provisions of the law is liable to have
the land again

FOR PATENT.
of the three years, before
the expiration of the Homestead
Act, application for patent,
the holder of the patent, in writing to
the Minister of the Interior,
at Ottawa,

ATION.
will receive at the Interior
at any Dominion Lands
North-West Territories,
that are open for entry
under the provisions of the
Act, free of expense, ad-
vance, and free of the cost of
clearing the land, timber, coal
and other minerals, may
in British Columbia, may
apply to the Secretary of the
Interior, at Ottawa, the Com-
missioner of the Interior,
Winnipeg, Manitoba, or to
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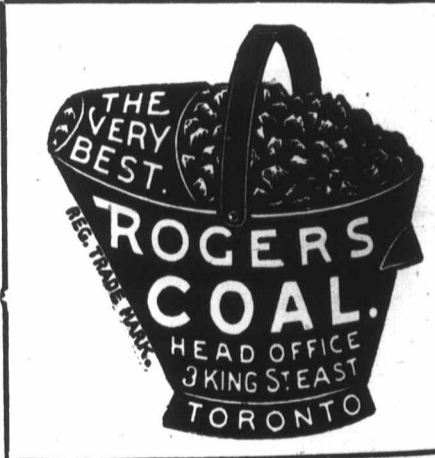
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 Sheets containing terms and conditions of Sale and information as to Areas and Lots and Concessions comprised in each Berth will be furnished on application, either personal or by letter, to the Department of Crown Lands, Toronto, or the Crown Timber Agencies at OTTAWA, SAULT STE. MARIE, PORT ARTHUR, RAT PORTAGE and FORT FRANCES.
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Processional: 46, 49, 217, 268.
Offertory: 51, 52, 205, 362.
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SECOND SUNDAY IN ADVENT.

Holy Communion: 196, 316, 320, 553.
Processional: 45, 305, 391, 392.
Offertory: 51, 214, 216, 226.
Children's Hymns: 217, 362, 568, 569.
General Hymns: 47, 52, 54, 288.

China.

The interesting little monthly, China's Millions, devoted to the China Inland Mission, in its August number gave some noteworthy particulars concerning Chinese missions. Hudson Taylor, the founder of the C.I.M., sailed for China September 19, 1853. On the same day the British and Foreign Bible Society, passed a resolution to print and circulate one million New Testaments in Chinese. No one could on that day foresee that Hudson Taylor would be the instrument of founding a society that would circulate not only one million but many millions of the Scriptures among the Chinese. He founded the Chinese Inland Mission in 1865, and has ever since continued at its head until his resignation in the present year. In time the C.I.M. and the Bible Society were drawn into close fellowship, and the work that was planned by these two agents on the same day has now grown to gigantic proportions. In 1853 the circulation of Scripture portions among the Chinese only amounted to 150,000, but in 1903 it had reached 10,000,000. Of the sixty-eight missionary societies working for China, twenty-two in all, viz., fourteen American, three British and five continental, began opera-

tions since 1900, the date of the Boxer movement. Evidently the Boxer movement has been overruled by God for the vast increase of missionary effort in China. The appalling needs of China are illustrated in many ways. China's Millions does it effectively by a black map of the country. It is divided into a little less than 400 squares, each representing 1,000,000 souls. They are all as black as midnight except one. Even that one is not wholly white. Only one-quarter of this one square, or 250,000 souls, represents the strength of Christian work in China. How long will China be left in the blackness of darkness.

Bishop Cassels.

Bishop Cassels, the Bishop of West China, owes his elevation to the Episcopal bench to a singular chain of circumstances. As a result of Moody's visit to England a Cambridge band of seven volunteered for missionary work in China, and among them was Mr. Cassels. He went out in 1885 under the China Inland Mission to the Anglican portion of their field. Archbishop Benson quickly saw the importance of this step, and it was not long till Mr. Cassels became Bishop of West China. Dr. Benson was quick to see the possibilities of a new situation. It is well known that he and Bishop Westcott tried hard to come to an understanding with General Booth by which the whole Salvation Army movement might remain connected with the Church of England. Dr. Benson, in all his dealings with outsiders, showed a delicate courtesy and respect for their feelings and traditions, and this accounts for his singular influence at home and abroad. It was a wise, farsighted policy to make Mr. Cassels a Bishop, and bring that portion of the C.I.M. field under proper control.

Wise Policy.

The Church does not get much credit for worldly wisdom, and yet we often find a very wise policy pursued by her counsellors. We can see this in recent Canadian appointments. Dr. Tucker, the secretary of the new Mission Board, had a wide knowledge of Eastern and Western Canada, and brought to a difficult position a vast amount of practical and accurate knowledge. Bishop Newnham, after years in Moosonee, has been translated to Saskatchewan, and can henceforth, by his extensive knowledge and keen sympathy, give invaluable support to the next Bishop of the frontier Diocese of Moosonee. It would be difficult to overestimate the importance of Dean Matheson's appointment as Bishop Coadjutor of Rupert's Land. He possesses an intimate acquaintance with the clergy, a wide executive experience, and enjoys the confidence and respect of his superior, Archbishop Machray. Of like importance was the appointment of Mr. Hubert Carleton as American secretary of the Brotherhood of St. Andrew. First in Canada, then in England, and subsequently in the United States, he has been closely identified with the forward movements of the Church, and this wide experience is of the highest value in his present influential position. On the same principle appointments are made to the Episcopal bench in England. Dr. Temple had achieved great success at Rugby, Exeter and London before he was promoted to Canterbury. Bishop Gore was sent to Worcester and Bishop Knox to Manchester as a reward for distinguished service in difficult positions. Why is the same wise policy not observed in the lower parochial positions? Men would not mind service in the hard places of the field if they knew that in due time they would be relieved. There would not be the unrest and scrambling for positions which prevails at the present time if those who aspired to the higher posts were compelled to do their share of tough pioneer work.

The Conservatism of the Church.

Archbishop Davidson has announced that the next Lambeth conference will take place in 1908. Four conferences have already been held, in 1867, 1878, 1888 and 1897, and the next meeting of the Bishops at Lambeth will, therefore, be the fifth. The movement is not yet forty years old, but has proved, by its steady growth, that it meets a real need and exerts a useful influence. At the first meeting, in 1867, the Archbishop of York and the northern prelates stood apart. Dean Stanley refused the Bishops the use of Westminster Abbey, and many a wise head was filled with alarm. The movement for confederation of the Canadian Church had a similar experience. To talk of a Canadian Church union suggested to some ears another "E.C.U." (English Church Union), and the gravest anxiety was manifest concerning the orthodoxy and purity of the new movement. The Church moves slowly, but in the main wisely, and it is best in the long run for the Church to broaden her sympathies, and to enlist the co-operation of all her children. Nothing but good has resulted from the organization of the Lambeth Conference, or from the confederation of the Canadian Church. Whenever, in these days, a grave and cautious prelate takes fright at any new movement, let us remember the anxious fears that were conjured up in many an Episcopal brain concerning the Lambeth Conference and the confederation of the Canadian Church.

The Church and the Democracy.

One of the significant signs of the times is the growing power of the democracy. The new Pope, Pius X. (or Cardinal Sarco, as he was called), comes from peasant stock, and is a child of the people. President Loubet of France is another instance of a man rising to an exalted station from very humble origin. The presiding Bishop of the American Church, Bishop Tuttle, was a blacksmith, and is not ashamed of it. Archbishop Temple owed his astonishing success partly to the fact that the people knew he had a hard struggle in life. At a great workmen's meeting he acknowledged his early privations, which included patched boots and patched clothes. Bishop Gore and others have pointed out that the Church of England ministry has too long been recruited from one class only. The message of Christ's incarnation is that all departments of human life must be redeemed and uplifted, and, if this message is to be delivered effectively by the Church, she must give a different countenance to the poor and humble from what she has sometimes given when they sought to enter the ranks of her ministry. Careful observers in the Presbyterian Church tell us that her remarkable success in Canada is due to the fact that her ministers, in many instances, come from humble homes and know the habits and life of the common people. The careers of President Loubet and Pope Pius X. speak volumes of encouragement to the obscure and the struggling. Plain living and high thinking were once the watchwords of success, and they have evidently not lost their power yet.

Ritualism.

We are familiar with the war whoops of interested politicians or narrow-minded people on the subject of "ritualism," but we observe that the best representatives of the Evangelical party in England are by no means averse to a decent ceremonial and a significant symbolism. Not long ago Bishop Chavasse, of Liverpool, one of the foremost living Evangelicals, in accepting the gift of a pastoral staff, described it in his Diocesan Gazette as a "beautiful symbol of a bishop's office," and adds that "a pastoral staff, like the insignia of office borne before a Lord Mayor, or like the mace of the Speaker of the House of Commons, is significant and intelligible, and gives no oppor-

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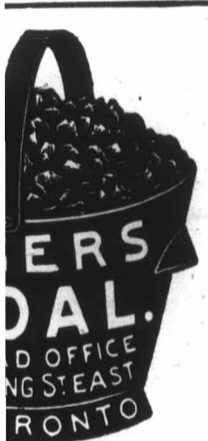
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tunity for superstition or abuse." These words are worthy of a wide circulation in Canada, inasmuch as a Canadian Bishop has been known to encounter violent indignation for doing what Bishop Chavasse does with perfect equanimity in Liverpool. Violent attacks on things indifferent were common in Canada not long ago, but the Church grows wiser as she grows older, and such attacks are happily far less common now.

Biography.

Almost every day produces another biography of some notable life. Not many days ago the attention of the literary world was fixed on John Morley's great work, the "Life of Gladstone." Doubtless some other equally competent hand will yet write the story of an equally worthy life, that of Lord Salisbury. Among the biographies which are teeming from the press, Dr. Harrison, Bishop of Glasgow and Galloway, in his farewell address to his synod, has seen fit to commend two biographies, viz., those of Father Dolling and Bishop Westcott. Dr. Harrison, after fifteen years' rule over the united Dioceses of Glasgow and Galloway, is retiring to accept work under the Bishop of Ely, and said farewell to his synod in October last. Glasgow, said the Bishop, was the beating heart of Scotland's industrial life, and social problems were bound to be numerous and pressing. He hoped that a "Church settlement" would yet be built up in the east end of Glasgow, and in close connection with this suggestion he recommended the two lives referred to. Both Father Dolling and Bishop Westcott had large experience of industrial questions.

The Hibbert Journal.

This is the organ of the extreme new school of semi-infidelity, and to a believing Christian is very dreary—we had almost said, appalling reading. It is plain now that this school aims not only at destroying all old beliefs, but also introducing a "non-natural" way of uttering and teaching the present formularies used in public service. To take one example, the virgin birth of our Divine Lord. It clearly appears that to be really honest the deniers of this must cut out of the Apostles' Creed the term, "Virgin Mary," but they must also excise the preceding one, "Conceived by the Holy Ghost." There is a paper by Rev. C. E. Beeby, B.D., which is startling. It is a mixture of fallacy and assumption, grounded, of course, on what is called "science," but totally destructive of all true belief in the incarnation and vicarious atonement of Christ. In a paper by Canon Cheyne we find out what these men wish to do with our Bible. The Canon really wants, when we come down to the bottom of his proposals, to re-write, almost throughout, the old Hebrew Scriptures. He takes up a new man, Winckler, who has outstripped his compeers in boldness; and the Canon hopes he will go on to complete his work of thorough revision of Holy Scripture. What we shall have left, if Winckler had his way, will be a sorry possession. There is a notable paper by Mary A. Ward in the "Reviews" criticising "Studies in Theology" by I. Estlin Carpenter and others, in which she says: "If we compare the volume with 'Lux Mundi' on the one hand and the striking essays by the 'Six Oxford Tutors' (viz., Contentio Veritatis), or such a volume of liberal theology as Dr. Rashdall's 'Oxford Sermons' on the other, we shall find, it seems to me, more real kinship between the High Church and the Unitarian collections than between the Unitarians and the Broad Churchmen." Is it so, indeed? What has come over the Church in England? Verily, "tempora mutantur," but "ne nos mutemur in illis!" We have not space to notice other striking things in this review—enough has been said to point out its aim and drift.

Two tablets have just been placed in the parish church at Cobham, Surrey, bearing the names of the rectors and vicars of the parish from the year 1224 to the present time.

ADVENT.

The revered author of the "Christian Year" said in his preface to that memorable work that the two most important things in religion were a sound rule of faith, and a sober standard of feeling, and that he considered it the peculiar happiness of the Church of England to have in her authorized formularies an ample and secure provision for both. As we have now once more completed the round of festivals and fasts, and the yearly inculcation of the doctrines of religion, both dogmatically and practically, we can, as we review the closing year of the Church, realize how rich a provision is made for our edification, and how faithfully our dear mother, the Church of England, declares unto us the whole counsel of God. The year begins with Advent, when in prophecy we see the coming of the Messiah, foretold with accuracy, as to the particulars of His life and character, and read in the Gospel their complete fulfilment. The Advent deals with the Christ of history and with the influence of Christ upon the history of mankind. We trace to Him whatever there is of moral elevation among men, either individually or collectively, and to His teaching and example we ascribe also those great movements which have blessed society, such as the amelioration of woman's condition, the abolition of slavery, the relief of the sick and needy, and, indeed, all that aims at the moral and spiritual regeneration of society. Our view at Advent is one of retrospective thankfulness for all that has been accomplished for us men and for our salvation by the manifestation of the Son of God, and we realize that in His abiding presence with His Church and people we have the best and, indeed, only guarantee that human society will be preserved from corruption and death. But at Advent we look forward as well as backward, and, as prophecy was fulfilled in His first coming, so we anticipate a still more glorious future in the fulfilment of prophecy as to His coming again. As completely as the former prophecies were completed, so with equal certainty we look for the coming of our Lord Jesus Christ in power and great glory to judge the quick and the dead. This is the only hope of humanity, that the establishment of an everlasting kingdom of righteousness will some day be made, and that our King Jesus will reign for ever and ever. Only in the permanent and universal reign of a King who is righteous can we hope for the triumph of good over evil, and of happiness over misery. Christ is the hope of humanity. Eliminate Christ from history and from our future hopes and anticipations, and you remove the light of the world, and darkness and despair overshadow all man's path and future. At Advent we draw inspiration from the past and courage, as we anticipate the future, believing in the coming of Him who will redress all wrongs, correct all errors, banish all evil, who will reign in righteousness, whose kingdom is an everlasting kingdom, and of whose dominion there shall be no end.

CITIZENSHIP.

The importance of citizenship is greater now than ever in all civilized countries, because to the citizens is given more influence and power in the State than were accorded to them at any previous time. In the republics of America and France and in the British Empire citizens govern by representation, and we are no longer under the rule of the monarch or nobles, or a portion of the people, but the Government is by the people and for the people. Under these circumstances all depends upon the character of the citizens, personally and collectively, and the Government will be neither better nor worse than the people they represent. Everything depends in popular government on the intelligence and character of the electorate. In countries so governed and in the race of national progress the question of education is all important. Ignorance is the

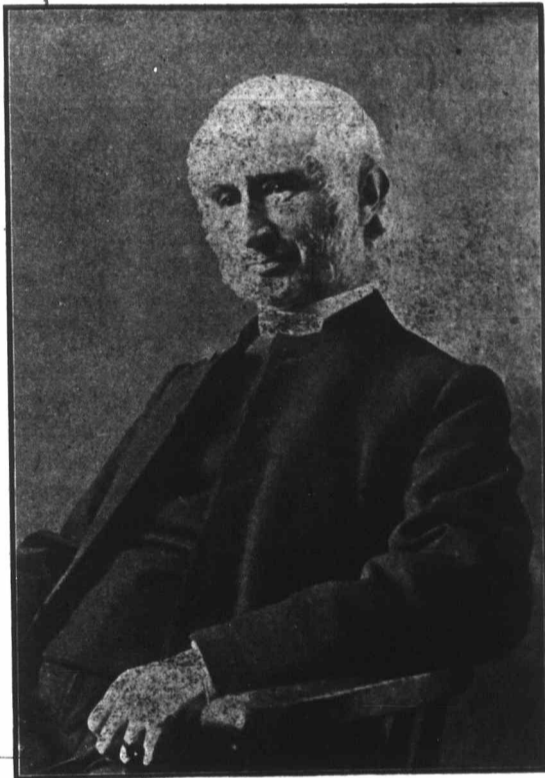
enemy of progress, and the country that lags behind in education will be behind also in all that can improve and elevate a State. Education in all its branches, the common school, technical schools, universities and their accompaniments, such as libraries and art galleries, must be provided, and be accessible to all classes of the people in the State if it is to be intelligently governed, and its inhabitants keep pace with rivals in aims, arts, manufactures and commerce. It is a competitive age in all departments of life, and the nation that fails to keep in the forefront of the march of progress will be distanced by others more enlightened and more progressive. But education and intelligence alone cannot make good citizens; there must be also moral as well as intellectual power, and where religion is not believed and practised then will the standard of morals be low, and the citizens be corrupt, both in their individual and corporate capacity. An ignorant and immoral electorate will result in a corrupt Government, and of this we have had a striking illustration recently in the elections in the largest city of America, where by a majority of 60,000 a mayor that stood for purity of administration and enforcement of law was displaced for one who stood for the opposite of all this, notwithstanding that every important paper in New York opposed Tammany and what it represents. The causes which contributed to so lamentable a result, and which go far to shake faith in democracy are stated as follows by the New York correspondent of the London Times: "The German vote went largely to Tammany. Says the New York Times: 'The German voter, who puts his dear privilege of guzzling beer all Sunday above every consideration of politics, principle, and morality, probably counted for much in the result.' The Irish voted for Tammany, Bourke Cochran at their head. So did the scum of Continental Europe, which swarms in the New York slums, to a man. So did those criminal classes to whom Tammany's triumph promises two years of unpunished plunder. It is a triumph of the worst over the best. Every ruffian, every thief, every gambler, and every pimp rejoices this morning in the coming two years of Tammany rule. It means impunity to all of them, for it means the demoralization of the police and of all municipal authority." As the Tribune says: "The people of New York deserve Tammany because they either lacked intelligence or were so destitute of civic morality as to invite the return of the hideous regime against which they revolted in 1901." The state of things existing in New York is not encouraging to the friends of popular government, and are at any rate a warning to all against the baleful power of ignorance and immorality, and the need there is for the union of religion and education, the combining of the school and the Church if we are to have in the electorate the fountain of power, intelligence and a sense of righteousness. The significance of the election is illustrated by the scenes witnessed in New York the night of Tammany's triumph, and recall those which in Paris indicated and accompanied the great revolution of 1790-91. The following graphic account of what took place, given to the London Times by its New York correspondence will cause anxiety to all friends of good government in the United States and all countries where popular rule prevails. Under the last regime Tammany 'red lights' came to be the symbol of all that was most frightful in the 'the system.' The 'red light' district was on East side, where a red light in a window was the sign of a disorderly house, but the 'red lights' meant much more than that. They meant the ruin of girls, often mere children, with the connivance of the police, and the selling of the daughters of respectable parents into what was worse than slavery. Many young girls inveigled into a 'red light' house who shouted for help from the window to passing policemen received the scornful reply, 'You are there, and you have got to stay.' Last night, when it became certain that Tammany had won, great crowds paraded the streets of New York, sing-

ing, shouting, and blowing horns in honour of the victory. Some of the celebrators seized the red lamps displayed in the streets and paraded with them. The example became contagious, and by midnight hundreds of young men and women had provided themselves with a red lamp, and each man or woman who was fortunate enough to obtain this symbol of the Tammany victory headed a shouting, singing and yelling crowd. The mot d'ordre had gone out from Tammany Hall, 'Keep the lid on till January 1st,' and therefore the owners of disorderly resorts tried to be circumspect; but there was no restraining the crowds. All the vicious elements in the community felt themselves free to shake off the fetters of decency which have held them in check so long, and the 'red lights' reigned supreme."

IN MEMORIAM.

The Rev. Charles Edward Thomson, the late rector of St. Mark's, Toronto Junction, was descended on both his father's and mother's side from United Empire Loyalist stock. His grandfather, Archibald Thomson, emigrated from Moudie Hill, Canobie, Scotland, to the colony of America nearly a hundred and fifty years ago. At the time of the American War of Independence he crossed into Canada, preferring to live and die a British subject. He appears to have settled in Montreal before 1782, but moved several times from place to place until he came to Scarborough, where he died at the age of seventy-one, and is buried in St. Margaret's churchyard in that township. His son, Hugh Christopher, was for some years M.P.P. for Frontenac, editor of the Kingston Herald, and a member of the first Grand Lodge of Ancient, Free and Accepted Masons of Canada. He married, in 1816, Elizabeth Ruttan, daughter of Sheriff Ruttan, also a United Empire Loyalist. The Rev. C. E. Thomson, their son, was born at Kingston on the 10th of November, 1832, and had thus just completed his seventy-first year at the time of his decease. He lost his father at the age of two years, and his life and character were in great measure moulded under the influence of his stepfather, the Rev. Dr. Townly, late of Paris, Ont. He was educated at Upper Canada College and at the University of Trinity College, being among the first batch of students who entered in 1852 at Cobourg. He graduated in arts in 1854, receiving the degree of M.A. four years later. He was ordained deacon in 1856, and priest in 1857. His first work was in Cobourg as curate to the late Right Rev. A. N. Bethune, the second Bishop of Toronto. His first sole cure was at Elora, where he remained for twenty years, removing from there to Hamilton. In Elora his memory is still kept warm in the hearts of the oldest of the parishioners, and the present beautiful church is a lasting witness to the enduring quality of his work. When the Rev. William Johnson left Weston he requested Mr. Thomson to succeed him and carry on his work, which then included, besides the village, the original Church of St. Philip, Etobicoke; St. Mark's, Carleton, and Runnymede, now St. John's, Toronto Junction. At the separation of Weston from Carleton in 1882 he removed to the latter place, and thus became the first rector of Toronto Junction. Since that time the confines of the parish have been reduced. St. John's, Toronto Junction, has been erected into a separate rectory, as has also been the parish of St. Martin's-in-the-Field, the latter chiefly through the deliberate efforts and real self-denial of the rector of St. Mark's. He retained the thus depleted rectory until his death, and the universal sympathy and love that that event called forth testify to the esteem in which he was held by all classes in the community. The late rector of St. Mark's was a man of deep learning and wide reading. For nearly fifty years he was a most devoted servant of the Church he loved so well. Her welfare and her prosperity always lay very near his heart. As a parish worker he was conscientious, true, loving and

sympathetic. Amongst the poor, the suffering and the sorrowful he was always welcome, and many of his visits to the sick were in his later days undertaken when he ought in reality to have been nursing himself. In the discharge of his duty many a younger and abler man might well be proud to do as much as he did in premature and feeble old age. But it was only those who, like the present writer, knew him closely and well, could fully appreciate the real depth of his truly lovely character. His patient bearing of trouble, his kindly humour, and even cheerfulness in sickness or in pain, his true honesty of purpose and complete self-abnegation were known only to a few, and those few learnt to love him well. Outside his own congregation Mr. Thomson was highly respected and widely known. He was president of the United Empire Loyalist Association, and an active and useful member. He was chairman of the committee that had charge of the erection of the monument to Colonel Simcoe, the first Governor of Upper Canada, and also president of the York Pioneers. For some years he was a member of the Toronto Junction Collegiate Board, and at one time chairman. The last time he was at church was on All Saints' Day, and those who heard him little thought that he was so soon to join the "cloud of witnesses" of whom he preached. The following Tuesday morning he was stricken in the midst of his duty,



Rev. C. E. Thomson.

falling helpless in the street when paying a sick visit. On his birthday the Holy Communion was celebrated in his sick room, all his family being present with the single exception of the daughter in the Northwest. The following Sunday morning, when the newly-risen sun was shining brightly over the face of nature, for him the "Sun of Righteousness" arose with healing in His wings," and God received him into His everlasting arms. The funeral took place on Tuesday, the 17th, at St. Mark's Church, and he was laid to rest in the family plot in St. James' Cemetery. The officiating clergymen were the Bishop of Toronto, the Revs. Canon Tremayne, W. E. Cooper and J. P. Lewis. There were present the Rural Dean of Toronto and a large number of the city clergy, the two local Methodist ministers, the mayor and council of Toronto Junction, several members of the York Pioneers and U.E. Loyalists and a large gathering of citizens that completely filled the church. The members of the Collegiate Institute Board followed the body in carriages to the cemetery. Wreaths and emblems of flowers were sent from the congregation, the Sunday School, the Ladies' Aid, the Davenport Methodist Church, the Collegiate Institute Board, the U.E. Loyalists, the York Pioneers and several private friends and admirers. The body was borne by his four sons, the Rev. H. O. Tremayne and his son-in-law.

PAN-AMERICAN CONFERENCE.

Paper read by the Bishop of Quebec.

To be permitted, Mr. President, my right reverend brethren, to participate ever so slightly in this, the first formal conference of the responsible overseers of the Churches of the United States and Canada and the West Indies is, indeed, a very high privilege as well as a most holy joy. When a year ago you, Mr. President, speaking as a member of the delegates of the C.U. of the U.S.A. in the Upper House of the General Synod of the Canadian Church at its third session in the city of Montreal, first introduced to us this question of an All-American Conference, and suggested that surely there were Church problems calling for solution, more particularly on this side of the Atlantic, and when you stated, moreover, that in all probability our thus meeting together in conference would be likely at the next meeting of the Pan-American Conference at Lambeth to bear valuable fruit, I well remember how strongly and deeply his words struck a chord within my inmost soul, and how it came home to me at once that this was a really great idea—an idea fraught with the mightiest possible consequences. And, therefore, I determined at once, if I should receive an invitation, that, please God, I would accept it and do my very best to come. And while I heartily thank Almighty God that He permits me to be here, I also earnestly pray that we may be so assisted and directed by the Holy Spirit of Grace that our conference shall bear the glorious fruit of inestimable blessing, henceforth and forever more. And with regard to the particular subject upon which I have been asked to read this paper; its title is as follows, "The Relations of the Several Branches of the Anglican Church in America to one Another"; and I have been asked to bring to your attention that part of the subject which relates (1) to clergy, and (2) to candidates for holy orders. Leaving it, I presume, to my right rev. brother, the Bishop of Massachusetts, to deal with the subject in its other aspects. But before I come to this, my own part of the subject, you will, I trust, permit me to say how deeply thankful I am that the general relations between your great Church in the United States and our own Church in Canada are so thoroughly helpful and cordial as they are, and as they have ever been. At any rate, I can speak for ourselves, and say with confidence that we have been immensely helped and strengthened by your delegations, by your literature, as well as by the grand stand you have taken in great questions as they have arisen, and the progress you have made from year to year. I can never forget, e.g., the very great assistance rendered to us by the Bishop of New York when he came up in 1893, very soon after the opening of my episcopate, to take a prominent part in the celebration of the centenary of our old Diocese of Quebec. Neither can I ever thank my neighbour, the Bishop of Vermont, sufficiently for the peculiar assistance which he has rendered to us both at Bishop's University, Lennoxville, and also in Quebec City, as regards what we may well call the devotional side of our Church life. At the sessions of our Provincial and General Synods, moreover, the delegations of the American Church have always been of great service; and of these, that which came to us last fall in Montreal, and which has led to our conference here to-day will not, I feel convinced, prove to be the least important. And in compiling our Canadian appendix to our Book of Common Prayer, my good brother, the Bishop of Fredericton, to whom amongst us it rightly fell to make the first draft of that appendix, sets forth in a prefatory note that "great use has been made of the Book of Common Prayer, according to the use of the Church in the United States of America." And, no doubt, in framing the canons of our comparatively young and new General Synod your canons will be to us in certain respects a very great guide and advantage. It is, moreover, certainly wise and good that our regulations and our services should be, as far as pos-

sible, similar, or even identical, for thus we shall be better able to labour on both sides of the line for our mutual health and strength. But I am digressing, and I must now, therefore, say no more concerning our general relations, but must keep myself entirely to the matter in hand. And, first of all, I will try to say something concerning the regulations under which clergymen should pass from us to you, and vice versa, from you to us. In England, as we all know, the conditions are entirely different to ours. There no man can be ordained unless some rector or vicar approaches the Bishop and offers to the man what is technically called a title for holy orders—offers, in other words, to take the man as his assistant during his diaconate and during his first year in priest's orders, and further agrees to find for his assistant a sufficient stipend; and there no man may leave his first curacy until this period of two years' apprenticeship has expired; and this "Old Country" system is, no doubt, so far very salutary, indeed, for it causes that a man cannot become a rector in sole charge until as an assistant he has had some experience of a clergyman's work. But once this period has expired, neither the Bishop nor the diocese has any further responsibility; but the curate may either stay on where he is, if it is mutually agreeable to his incumbent and himself, or he must seek for himself, by advertisement or otherwise, another curacy, unless, indeed, some patron happens to offer him a sole charge, for there is hardly such a thing in England as the extending to a man by a congregation of what, on this side of the Atlantic, is described as a call. Hence, it is evident that the clergy in England, who hold no appointment, are merely a body of men in holy orders, who owe no special allegiance to any one Bishop, and are not specially attached to any diocese; and this is a system which, I think, we can none of us commend or desire to see imitated. In the United States the Bishop ordains, I believe, with the approval of the Standing Committee of his diocese, and in Canada we ordain men without restriction as we need them; and on both sides of the line a clergyman has what we may call diocesan rights; and he is, moreover, counted as a man of good standing in his diocese, and as still having his diocesan rights, until he is proved to be unworthy of his position, or until his Bishop has given to some other Bishop in his behalf a "Bene Decessit" and until this "Bene Decessit" has been acknowledged and accepted in writing by the Bishop of the diocese to which the clergyman is being transferred. All that we have to do, therefore, in the case in which clergymen desire to serve in a diocese across the line is to see that we will none of us ever license or insinuate a man until we are satisfied, after making the fullest enquiry from those who know him, that all is as it should be, and until we have received and accepted in writing his "Bene Decessit" from his former Bishop. And we ought also, I think, to take care, supposing any clergyman in our diocese is proved to be unworthy of his position as a priest of the Church of God, to forward his name to the Archbishop of our ecclesiastical province, or to our chief or senior Bishop, begging that he will notify all other Archbishops and chief or senior Bishops, so that they in turn may warn the Bishops of their provinces or churches, and thus prevent the offender's appointment anywhere else within the borders of the Anglican Church, with a view to avoiding all further hurt or scandal. This need not preclude the opportunity of repentance, and after a sufficient probation a readmission to the exercise of the functions of the sacred ministry, with due notice given throughout the Anglican Communion as in the case of the offender's deprivation or inhibition. There may, of course, be cases in which a man's usefulness in a given diocese is gone, and yet, his repentance being sincere, it may be well that he shall have a further opportunity elsewhere; but even in such cases it would be right, I think, to bring to the knowledge of the Bishop to whose diocese such a

clergyman is moving in a general way what has occurred, so that he may be put upon his guard, and also have the option of refusing to receive the man, if he feels that it would be better for him to do so.

And now, I have also a few words to add with regard to our accepting from across the line lay readers or candidates for holy orders. You may not all be aware, my right reverend brethren, that we have in the Diocese of Quebec, only a few miles beyond the line, the University of Bishop's College, Lennoxville, where we receive students first for their Arts course of three years, and later for a further two years' course, during which they are specially prepared for one of the learned professions. And of those who are proposing to take holy orders, those who really need it receive during the whole of their five years' course substantial exhibitions from certain missionary societies in England, on the simple conditions that they shall take their whole course continuously, and complete it, and shall then serve, if they are needed, for as many years in the King's dominions as they have received their exhibition. Now, during their course, from the end of the first year onward, these men get a good deal of practical experience by being sent out under supervision into our parishes to act as lay readers; and now and then, in order to widen their experience, some of them have accepted work during their summer vacations across the line. And occasionally it has happened that, so soon as a man, after three years' residence, has taken his B.A. degree, and before he has entered upon his Divinity course, in spite of his agreement to go on for two more years, and then to work if needed in a Canadian diocese, he has written to us to say he cannot return to college, for he has obtained work across the line, and will before long be ordained deacon. Now, again and again we have gladly released graduates in order to allow them to take their Divinity course in England or at the Theological Seminary in New York or elsewhere, provided always that they have promised to return later and help us in the Canadian Church. My object, therefore, in naming this matter to-day is not of necessity to hold a man to his agreement at our own university if it would be good for him and for the Church that he should make a change and go elsewhere, but my object is this, viz., to prevent a man from being admitted even to deacons' orders until he has completed his theological as well as his Arts course; for we all know that, once we enter upon clerical life, once we have sermons to prepare and visits to pay and other duties to perform, it is impossible to give our full strength to reading as we did, or as we could, while we were at college. I only name, in fact, our own particular instance, because I happen to know it, and I should be just as eager that a course entered upon at New York or elsewhere in the United States should be fully completed before a man was permitted to be called away to give a large share of his time and energy to clerical life in Canada. For my general experience is, that what is lost in this way is seldom or never afterwards regained, and, although I freely admit that Archdeacons and others under whom these deacons serve give them many valuable hints, and afford them much real help, still I believe it would have been much better for these men if their ordination had been deferred. For these are days in which the laity read magazine articles and book reviews, and thus they have such a knowledge of what is going on in the critical, theological and historical world that the clergy really need to be much better read and much more fully trained than was absolutely necessary a few years ago. I do not know whether it is expected that at this conference we should come to any definite conclusions or pass any definite resolutions; but, if it is in any way possible, I hope we may come at any rate to some common understanding. As to the transfer of clergy, in fact, I trust we may be able to recommend to our synods or conventions that no clergyman

from Canada may take permanent charge in any diocese in the United States, and vice versa, that no clergyman from the United States may take permanent charge in any diocese in Canada until the Bishop of the diocese receiving such clergyman has received a "Bene Decessit" in writing. And I trust we shall also be able to agree that in cases of temporary duty the clergyman shall always obtain the written permission or license of the Bishop of the diocese in which this temporary duty is to be taken. Further, I hope we may agree to be careful in notifying offenders, either to our chief Bishop with a view to his general action throughout the Anglican Church, or in slighter cases to the Bishop of the diocese whither the offender is going with a view to making a new start in a new field, in order that the Bishop may have the option of refusing to receive him. And lastly, as to lay readers, etc., I trust we shall be able to agree to recommend that before accepting any candidate for holy orders: (a) Every Bishop shall expect to receive a recommendation from the man's parish priest, countersigned by the Bishop or the Archdeacon of the diocese in which he has been residing; (b) In all cases in which a lay reader has been a student at a university or college, every Bishop shall in addition expect to receive the "Testamur" of that university or college. With such an understanding, safeguarded by the use of similar forms in all like cases, I believe we might do much towards avoiding offences, and also very much towards securing better equipped men for that which is certainly the highest of all callings in the whole world.

The Churchwoman.

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

MONTREAL.

Montreal.—The regular quarterly meeting of the Diocesan Woman's Auxiliary was held lately, and was largely attended, Mrs. Holden presiding. By invitation of Christ Church Cathedral W.A. the meeting took place in the Synod library, which was prettily decorated with yellow chrysanthemums, red carnations and ferns. After devotional exercises, an earnest, practical address was given by Rev. Dr. Symonds, vicar of the cathedral, his words of counsel and instruction being listened to with deep attention. Mr. D. J. Neugevirtz, who lately arrived from England to take charge of the Montreal Mission to the Jews, then gave a most interesting account of his experiences as a Jewish missionary in London, England, with some details of his work, as it is intended to be carried on in Montreal. In explaining the difficulties he had had to contend with in London, Mr. Neugevirtz said that the great fear of the Jews on being asked to attend the services in the Church of England was that they should be baptized by force, and thus forever be cut off from their inheritance as the descendants of Abraham, and for a long time he could not get any Jews to come to church. At last some came, and, seeing that they were fairly treated told of it to others, till Mr. Neugevirtz was able to conduct a service in an English church on Good Friday, when the Jews actually listened to a sermon on the crucifixion of Christ. There is nothing, said Mr. Neugevirtz, an orthodox Jew hates more than a Hebrew Christian. To be found out as going to his mission house, the speaker said, was to the Jew the cancelling of his name from the lists of the Jewish charitable societies, and this in time of trouble would mean much to him. However, the speaker said he was proud to be able to announce that there were about twelve Hebrew Christians in Montreal. In speak-

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ing, by request, of the needs of his little mission house at No. 374 Lagachetiere Street, Mr. Neugevirtz said that a medical dispensary, where poor Jews could come and get the advice of a physician and medicine at nominal rates would prove very useful. He said that Rev. G. Osborne Troop had intimated that he might be able to secure the professional services of a doctor for two afternoons a week free. Rev. Dr. Symonds, who was requested by the diocesan president to express the thanks of the meeting for Mr. Neugevirtz's very instructive address, added from himself a few words of appreciation and sympathy. After a short time devoted to the missionary facts, which are a feature of these meetings, Rev. Dr. Symonds pronounced the prayer of benediction. Tea was then served by the ladies of the Cathedral W.A. Resolutions of sympathy and condolence with the Very Rev. the Dean of Montreal, and with the family of the late Miss Florence Bimmore, were passed.

HURON.

Lion's Head.—Christ Church.—The Willing Workers' Society of this parish wish to thank an unknown friend of Rat Portage, Ont., for a very kind letter and the sum of \$2 towards the purchase of a Communion set. The above-mentioned letter having been read at the last meeting of the W.A., was greatly appreciated.

TORONTO.

The Woman's Auxiliary held their monthly board meeting on November 12th in St. Simon's schoolhouse by kind invitation of that branch. The meeting was a very interesting one, and largely attended, there being nearly four hundred members present. After prayers the president paid a touching tribute to the memory of the late Mrs. Richard Thorne, who, since the last meeting, had been called to her rest. Mrs. Willoughby Cummings also spoke of her long and faithful work in the interests of the W.A. Five new branches have been formed this month at Perrytown, Bobcaygeon, Fenelon Falls, St. Mary's, Dovercourt, and at St. Augustine's, Toronto. Four new life members were reported: Mrs. Davidson, of Peterborough; Mrs. Lucas and Mrs. Walton Fisher, of Cavan, and during the meeting the president presented Mrs. Cayley with a life member's card and badge on behalf of the members of St. Simon's Branch. The Extra-Cent-a-Day Fund, amounting to the large sum of \$107.96, was divided between two appeals, one being from the Ven. Archdeacon Holmes, Lesser Slave Lake, and the other from the Rev. L. B. White, White Fish Lake, Athabasca. The treasurer's report showed the receipts for the month to be \$454.85; and the Dorcas secretary-treasurer reported that fourteen bales had been sent away since the last meeting. The convenor of the Literature Committee stated that twenty-six books and seven magazines had been distributed, and suggested that the various branches might appoint a member to distribute books to the branch, and be responsible for their return to the library. The Junior secretary-treasurer stated that two branches had been reorganized at Bradford and at the Church of the Messiah, and a new one formed at Bobcaygeon. It is hoped that the annual service will be held on Saturday, November 28th. The P.M.C. receipts amounted to \$447. At the noon hour the Rev. F. G. Plummer delivered a beautiful and helpful address on the subject of "Intercessory Prayer." Letters were read from the Rev. J. B. Hamilton, of Miami, Manitoba; Mrs. Rose, the Rev. Canon Stocken and Miss Johnson, of the Blackfoot hospital, and most touching appeals from the Ven. Archdeacon Holmes for assistance towards procuring winter supplies for the school at Lesser Slave Lake, and also from the Rev. J. B. White, of Athabasca. Algoma, South America and Mexico being the subjects for current events for November, Mrs. Hayden, of St. Clement's, read a paper on "Al-

gomma," and Mrs. Lean, of the Church of the Messiah Branch, gave some interesting facts on missionary work in South America and Mexico.

INDIA ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions: "Sympathizer," \$1; Margaret Church, St. Catharines, \$5; "In Memoriam," \$1; J. V. O. S. (Thank-offering to support two children for one year), \$30. Further contributions are always acceptable for the support of these orphans, and I think we may feel that every cent of the money sent to India for this purpose is wisely and carefully expended. Fifteen dollars is a very small amount to purchase the happiness of providing for one of these poor little orphans for one year, and the results in character building and good influence spread abroad later on is almost more than we would have thought. One of the accounts in the Christian Herald, of New York, says, when speaking of the desire of some of those who have been saved to teach others the story of the Gospel: "This most wonderful multiplication of Gospel agents is, perhaps, the greatest of all the many blessings that have come from the orphan work. It was a result wholly unforeseen, and it shows how the Divine Father sends the most unexpected and delightful surprises to those who serve Him faithfully. Already in many of the missions many of those who three years ago were famished wails, apparently dying with disease when they were rescued, have become teachers and students for the ministry. It would seem that God in His wonderful providence has turned the calamity of the famine into a rich means of spiritual blessing." This is one of the many letters bearing testimony to the good work done among and wonderful blessing poured out upon these famine orphans. Reports are sent from missionaries of various denominations to the Christian Herald. Whether our own missionaries are winning as many to serve in the ministry I cannot say, but I think we may feel assured that the efforts and care taken to make these little orphans "children of God" will bear fruit in most cases in after life, so that whether, as teachers or preachers or only as Christian citizens, we trust and pray they will bear witness for Christ in their daily lives. May God, who does so abundantly bless even the cup of cold water given for His sake, bless more and more in an ever-widening circle the little famine orphans of India. Please address further contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

TORONTO.

The semi-annual meeting of the Woman's Auxiliary was held at Port Hope, by kind invitation of St. John's and St. Mark's Branches, on Thursday, November 19th, and was attended by over sixty visiting delegates from Toronto, Whitby, Peterborough, Perrytown, Orillia, Oshawa, Omeme, Newcastle, Millbrook, Cavan and Cobourg, the Port Hope Branches also being very largely represented. There was a celebration of the Holy Communion in St. Mark's Church at 10.45 a.m., the rector being assisted by Rev. E. Daniels, Rev. Oswald Rigby and the Rev. J. S. Broughall, who gave a very helpful and instructive address. At the conclusion of the service all present adjourned to St. John's schoolhouse, where luncheon had been kindly provided, and at two o'clock the meeting was opened by the president. An address of welcome was given by Mrs. Daniels on behalf of the Port Hope Branches, which was responded to by the first vice-president, Miss Cartwright. The corresponding secretary reported that five new branches had been formed since the annual meeting, bringing the total number up to 162; and ten new life members, making the large membership of 212; that meetings had been held at St. John's, Norway; Trinity College, St. George's and St. Simon's, and addresses given

by Rev. J. Gemmill, from Japan, Rev. Mr. Haslam, Rev. J. Ascroft, Rev. Archdeacon Timms, the Bishop of Keewauw and Rev. F. G. Plummer. It was also stated that Mrs. W. G. Simpson 11 Springhurst Ave., had been appointed secretary-treasurer of the League, and all subscriptions for the same must be sent to her address. The treasurer's report showed receipts for the half year to be \$5,004.54; and the Dorcas Society reported that 124 bales had been distributed, besides two Communion sets, one iont, three surplices, one stole, one cassock and other articles. The Literature Committee reported that many new books had been added to the library, and four Catechisms compiled on the Dioceses of Toronto, Algoma, Columbia and Athabasca, and recommended strongly for use "A Paper of Intercession and Thanksgiving on the Church Work Abroad," the yearly subscription to this being five cents. The report of the Junior Committee showed that two new branches had been formed and two reorganized; that the branches were working particularly for the Indian homes, and stated that all particulars with regard to the Church juvenile paper may be obtained from Mrs. Clark, 70 Lowther Ave. Algoma, South America and Mexico being the current events for the month, Mrs. Carry, Mrs. Cartwright and Mrs. Trees gave very interesting facts on Algoma, and Mrs. Covert and Miss Hoskin spoke on behalf of South America. "The Willing Offering" was the subject of a thoughtful, helpful paper read by Mrs. Davidson. After passing a hearty vote of thanks to the rector and choir of St. Mark's, to the Rev. J. S. Broughall, and to the officers and members of St. John's and St. Mark's Branches for their generous hospitality, a very successful semi-annual meeting was brought to a close. In the evening many attended the missionary meeting in St. John's schoolhouse, when extremely interesting addresses were given by Miss Thomas, who has been working for six years among the Indians in South America, and Rev. Mr. White, from China, who brought home to his hearers in simple, earnest language that wonderful work that is being done, and also the pressing need that there is for workers in that far distant mission field.

CHURCH CLUB.

The Church Club held its annual meeting at the Synod rooms on Thursday evening, November 12th. The report of the Executive Committee for the past year was read and adopted. The report presented a synopsis of the work of the club during the year, papers read, addresses given, and work done in preparation for and in connection with the Synod. Rev. Canon Farncomb referred to the view which some Churchmen had expressed, that the club had fulfilled its mission and should now be dissolved, and stated that excessive parochial work would prevent his acting as chairman for the ensuing year. The Rev. Canon Welch moved that the club be now disbanded, seconded by Mr. George Raikes. Mr. James Morgan and Mr. T. E. Moberly expressed regret that such a step should be taken, and urged that the club should be fully notified of it and a general meeting held before such motion be acted on. Canon Welch said he had made the motion merely to bring the question up for discussion, and would ask that his motion stand over for consideration at the next club meeting. On motion of Rev. G. B. Morley, seconded by Rev. Canon Cayley, the present chairman and secretary-treasurer having consented to continue in office for the present, the election of officers of the club for the ensuing year was postponed till the next meeting of the club. Mr. Stapleton Caldecott then addressed the club on the subject of "A Church Congress" with his customary earnestness, energy and vivacity. Some of the views presented by the speaker on the subject were as follows: As regards religious thought, the Church in Canada is very much in the back-

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ground. A gathering of great Church thinkers could not fail to arouse and stimulate religious thought. No better way could be devised of popularizing new and advanced religious views than by a Church Congress. The lack of Christian thought and practice in business life could not better be emphasized and a remedy suggested than by a congress. The speaker detailed many essential qualifications requisite in the clergy in order that they might adequately discharge their duties as ministers of Christ, which could be discussed most appropriately at such a gathering, and dwelt upon the necessity for efficiency, enthusiasm, devoutness, tact, sympathy and the development of lay help. In eighteen out of twenty services attended by the speaker in England the lessons were read, and exceedingly well read, by laymen. The duty of the laity to stand by and support the clergy, the discreditable stipend of the average Canadian clergyman, the need of the whole Church joining in the formation of an adequate superannuation fund, the uselessness of English formalism, fossilism and dogmatism, and the great future of the Church in Canada were some of the subjects which the speaker thought might well occupy the attention of such a gathering. Mr. A. R. Boswell, K.C., read a clear and thoughtful paper on "Episcopal Endowment." "A Bishop should be absolutely free from care and worry as to his stipend. A judge would be in an unfortunate position were he uncertain as to the payment of his salary. An endowment fund is essential to a diocese. It is a fundamental provision of the constitution of a diocese that a Bishop's endowment should be provided. The law on the subject in the canons of the Church was explicitly stated. The position of the fund at the time of the consecration of Bishop Bethune was referred to, and the amount to be invested should now be at least \$50,000." The speaker declared that the generosity demanded of a Bishop from his office through contributions to the needy, and hospitality were such that in all fairness a Bishop should have a substantial stipend. The Endowment Fund of the diocese was contrasted with the like funds of neighbouring dioceses, and the disparity in the case of our diocese pointed out. In Mr. Blake's opinion the Church at large should provide the fund for endowment. The superannuation of a Bishop was also feelingly referred to, and the duty of the Church to provide for the declining years of its chief pastor emphasized. The impossibility of the Diocese of Toronto contributing to the Endowment Fund of any diocese which might be set apart from ours was pointed out. In conclusion, Mr. Boswell urged strongly that, as a judge is provided with an assured salary and a certain superannuation allowance on retirement from the bench by the State, none the less is the duty of the Church to provide for its Bishop an adequate endowment and an assured stipend on superannuation. At the request of the Rev. A. U. De Pencier, at the close of Mr. Boswell's paper, owing to the lateness of the hour, Mr. De Pencier's address on "System of Assessments on Parishes" was postponed to the next meeting.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

OTTAWA.

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

Ottawa.—An interesting meeting of the clergy and laity of this rural deanery was held in St. John's Hall, the Bishop of the diocese presiding, on Monday, November 16th. Papers were read by the Rev. J. F. Gorman, and the Rev. F. W. Squire, and a large number of those present took part in a very helpful discussion on the various matters brought before the conference. The Rev.

F. W. Squire read the first paper entitled "The Relation of the Church in Regard to Other Bodies of Christians in the Mission Field." The paper was a thoughtful and scholarly one, and the Rev. F. W. Squire's manner of reading was very impressive. He discussed the advisability of the Church of England not entering remote fields in the home missions that have been already entered by Methodists, or Presbyterian churches. The Bishop, and the Revs. F. J. Gorman, Walter M. Loucks, and Canon Kittson took part in the discussion. Canon Kittson was of the opinion that the plan was not within the sphere of practical ecclesiastical politics. He believed there should be an English Church wherever English people were. The Rev. J. F. Gorman's paper entitled "Amusements in Connection with the Church," also created much discussion. He said that amusements have as much claim for a place in the world as work. God fashioned the world a playground as well as a workshop. Difficulty is met with when we try to particularize on what amusements should be eschewed. What is food for one man is poison to another. For this reason the Church of England had not succumbed to the temptation as some other religious bodies had of saying what amusements should not be countenanced. In our national sports, lacrosse, hockey, and football, the betting evil prevailed more in Canada than it did in the Old Land. As this is detrimental to moral character, the Church ought to do more by creating wholesome public opinion in opposition to the practice. Speaking of the drama, he said that it had come to stay. The Church had at one time made use of the drama. In our present day plays there were many objectionable features. The Church in not taking a stronger hand on this subject, had been allowing itself to drift. The Church should also take a more decided stand to prevent the growing disregard of the Lord's Day, which was due to overwork and a desire for change. Amusement should be recreation, not way in which to kill time. There was a growing movement against the using of amusements for Church purposes. Bazaars, when used for Church purposes, were not only a failure, but were a reproach to the Church, as in them the element of self-sacrifice was lost sight of. The Bishop, Archdeacon Bogert, Rev. Canon Kittson, Rev. Mr. Quartermain, of Renfrew, Mr. A. G. Gilbert and Colonel Irwin took part in the discussion on the paper. Among those present were the Bishop of Ottawa, Archdeacon Bogert, Revs. A. H. Coleman, George B. Woollcombe, F. W. Squire, W. A. Read, R. H. Steacy, J. F. Gorman, Walter M. Loucks, J. M. Snowden, Canon Pollard, Quartermain, of Renfrew; Messrs. F. H. Gisborne, J. F. Pritchard, N. Patching, H. C. Ross, Colonel Irwin, and Dr. Wicksteed.

ONTARIO.

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

Kingston.—The autumn meeting of the Synod committees, which should have taken place this week, has been postponed until the first week in December in order that the clergy who come for the meetings may not have to make a second trip to the city for the Quiet Day, which is to be conducted by the Lord Bishop of Huron, on Friday, December 4th.

The Lord Bishop of Ontario has issued a circular to the clergy calling upon them to observe St. Andrew's Day as a day of Intercession in behalf of missions and missionary work. If it should happen in any parish to be impossible to get the people together on St. Andrew's Day, the Bishop suggests that special prayers be introduced into the services for Advent Sunday. He gives an admirable form of prayer for the occasion, and thus concludes his circular: "The Church has been wonderfully blessed in her missionary work since she has, year by year, unitedly

besought the Lord of the Harvest to send labourers into His harvest. He has put it into the minds of many to give themselves to this work, and has also caused His people to devise liberal things. Let us, therefore, commit the matter to Him and ask Him to undertake for us and to hasten the day when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

Queen's College.—The Lord Bishop preached in Convocation Hall on Sunday afternoon, the 15th inst., from the words, "Paul an apostle of Jesus Christ." His sermon was much appreciated by the large number present.

St. Luke's.—A very pleasant social evening was spent at the home of Mrs. Hamer, Princess St., lately, by the congregation of this church. Nearly one hundred were present. A pleasing feature of the evening was a presentation to Mrs. Cooke by the ladies of the congregation, of a handsome arm chair. The presentation was made by Mrs. Swan, who, in a few words, testified to the general regret felt at Mrs. Cooke's removal to Portsmouth. The latter replied feelingly, and acknowledged the kind gift in a few words.

The people of St. Luke's and Christ Church, Cataraqui, having unanimously requested the Lord Bishop to appoint the Ven. Dr. Worrell, Archdeacon of Ontario and rector of St. Mark's, Barrieheld, to the vacant rectory, His Lordship at once acceded, and offered the appointment as requested. The Archdeacon, after due consideration, accepted the offer, and will enter on his new duties the first Sunday in December.

St. James'.—The Bishop was the preacher at this church, at Matins, on Sunday, the 15th and delivered an eloquent and thoughtful sermon, basing his remarks upon the last clause of the 6th verse of the fifth chapter of St. John: "Wilt thou be made whole?" The man to whom Christ addressed this question had been ill of an affliction for thirty-eight years. Though the sufferer was unable to obey the command of Christ to "Take up thy bed and walk," he had faith in Christ's power to heal, and as Christ gave the command, he instantly imparted power to the afflicted to obey. The speaker applied the lesson to everyday life. Jesus is ever passing by, and can always be reached if we would be made whole—a question He is ever asking. But Christ, omnipotent though He is, cannot save us against our will. It is by looking unto Him that we are saved.

Barrieheld.—St. Mark's.—A meeting of the congregation was held on Wednesday evening, November 25th, to select names to be submitted to the Lord Bishop, as a successor to Ven. Archdeacon Worrell, who has been appointed rector of St. Luke's, Kingston.

Picton.—St. Mary Magdalene.—Owing to a somewhat prolonged and serious illness, the Bishop of Ontario has counselled the retirement of the Rev. Canon Loucks from this rectory, a living he has held since 1875. A good deal of work outside his own parish has fallen to Canon Loucks for some years past, owing to the fact that the smaller parishes surrounding the country town, have been filled by men in deacon's orders, and Mr. Loucks has had to do a good deal of driving about the country, to perform the offices requiring a priest. Canon Loucks, with his family, will reside in Kingston on his retirement, and will be an addition to the staff of clergy in the See City. Canon Loucks has done splendid work, and no clergyman of this diocese has been more in the public eye than he. At Williamsburg, his former parish, his name is still a household word, and he is remembered no less for his physical than for his mental strength. Those who measured swords with him in either way invariably had cause to regret it. His sturdy Churchmanship has ever been an example

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to the younger brethren. His host of friends
hope he may have many years to enjoy the well-
deserved rest which he is about to take.

Kitley.—The Rev. W. G. Swayne, Oxford Mills,
has been notified that in compliance with his re-
quest, the S.P.C.K. has made a grant of £40 and
a set of service books to the new church at New-
bliss, parish of Kitley.

Bath.—A very pleasant social evening was spent
in Bath Town Hall lately. After the usual pro-
gramme of songs and choruses, the following ad-
dress was presented to the retiring rector, Rural
Dean Dibb, accompanied by a very handsome
gold-headed, ebony walking-stick, richly em-
bossed and suitably engraved: "Dear Mr. Dibb,—
As you are about to sever your connection with
the rectory of Bath, we desire to express, in
some way, our regret at parting with you. Since
your appointment to the rectory here much good
work has been accomplished and we have be-
come very much attached to you. Our associ-
ations have always been of the warmest, and we
feel that our welfare you have always had at
heart. It is now on the eve of your leaving that
we fully realize the tie of love which has been
formed between us and that we are losing a kind
friend and adviser. As a small token of our love,
accept the gift from your parishioners of 'old
St. John's', who wish you success and pray God's
blessing on your work. Signed on behalf of the
congregation of St. John's, Bath, Harold S.
Northmore, M.D., Fred. W. Armstrong, wardens.
The presentation was made by Dr. Northmore,
and Mr. Dibb, completely taken by surprise, made
a suitable reply. Mrs. Dibb was also very
kindly remembered by the ladies of the Woman's
Auxiliary, who, at a recent social evening at
Mrs. F. W. Armstrong's house, presented her
with the life membership in the W.A., accom-
panied by the usual handsome gold pin, and an
affectionate address. The serving of refreshments
brought the evening to a happy close.

Napanee.—St. Mary Magdalene.—A lectern has
recently been placed in this church, which has
given very great satisfaction to the parishioners.
It is the work of Messrs. Chadwick Bros., brass
founders, etc., of 193 King St. East, Toronto.
Messrs. Chadwick Bros. have recently furnished
All Saints', Winnipeg, with a very handsome lec-
tern, the beauty and workmanship of which has
given very great satisfaction to the parishioners.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.
St. Alban's.—A very pleasant social evening
was spent in the crypt of this cathedral on Wed-
nesday, the 18th inst. The guests, numbering be-
tween three and four hundred, were received by
his Lordship the Bishop and Mrs. Sweatman,
assisted by Canon and Mrs. Macnab, who did
their utmost to make the affair serve its intended
purpose, viz., that of bringing the congregation
into closer touch with the clergy and with their
fellow-worshippers. A capital programme, con-
sisting of music, vocal and instrumental, readings
and recitations, was one of the principal features
of the evening's entertainment. The crypt, a fine,
spacious room, excellently adapted for such a
gathering, was prettily decorated with flags and
festoons, and lighted with coloured lamps. Three
large tea tables occupied the lower end of the
hall, presided over by members of the cathedral
branch of the W.A., and at the close of the pro-
gramme refreshments were served by the younger
members of the Auxiliary. It was in all respects
a most satisfactory and pleasant gathering.

Wycliffe College.—The Rev. H. P. Plumtre,
M.A., dean of this college, has been appointed to
the senior curacy of St. George's, Montreal, in
succession to the Rev. Dyson Hague, who was
recently appointed rector of the Bishop Cronyn
Memorial Church, in London, Ont. Mr. Plum-

tre has been in residence at Wycliffe for the past
two years, having come hither from England at
Michachinas, 1901. Mr. Plumtre will leave this
city for Montreal very shortly in order to assume
his new duties.

NIAGARA.

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

Hamilton.—On the 12th inst. His Lordship, the
Bishop of Niagara and Mrs. DuMoulin, cele-
brated the fortieth anniversary of their wedding
day. The clergy of the see, city, their wives and
families, the Chancellor of the diocese and Mrs.
Martin, and Mrs. L. K. O'Brien, of Toronto (who
was present at the wedding forty years ago),
spent the evening at the see house, which was
beautified by the many lovely flowers sent by kind
friends, including a centre piece filled with dozens
of the choicest roses and ferns from the clergy.
At the close of a very enjoyable evening of the
good, old-fashioned kind the Rev. Canon Suther-
land, Rural Dean of Hamilton, on behalf of the
city clergy, read the following congratulatory
address, to which His Lordship replied in his
usual happy manner, and pronounced the Epis-
copal Benediction. The Doxology was then sung,
and with many expressions of love and congratu-
lation the guests departed. The address:

An address to the Lord Bishop of Niagara and
Mrs. DuMoulin on the fortieth anniversary of
their wedding-day: "Nov. 12, 1903,—Right Re-
verend Father in God, Mrs. DuMoulin,—As Rural
Dean of Hamilton I have been asked by my
clerical brethren to address your Lordship and to
your honoured consort a word of congratulation
to-night. We rejoice with you that Divine Provi-
dence has permitted you to observe together this
fortieth anniversary of your wedding-day. We
rejoice that our Bishop continues to pursue the
great spiritual ends of his apostleship and min-
istry, cheered and sustained by the companionship
of the bride of his youth, the brave comrade of
his manhood. Our reverent obedience pledged to
you, my Lord, as our ordinary has been made an
easy yoke for us. All that is best in us is touched
and stimulated by one who has made his pulpit
a rebuke to evil doers; a tower of strength to
men of good will; a light to all who seek to know
the truth and the love of God; a Calvary whereon
is set up the cross as the only refuge of sinners,
the only hope for hearts oppressed by fear. Like
St. Peter, and like your Lordship, I also am a
married man. I am sure that I speak for my
brethren in the same happy case when I say that
the wife of a priest can minister abundantly to the
profit of the Church without being a public slave.
It is the very cruelty of injustice, doubly infamous
because done to a woman, to say that the priest's
wife does nothing for the Church unless she
stands forward in a public and official capacity.
Does she do nothing who almost doubles the little
salary by cunning uses of economy? Is she to be
reckoned of no account who keeps the study bright
and warm at the expense, perhaps, of the other
rooms? Is she to be treated with indifference
who persuades her husband that she is so well
that she does not need a holiday in order that
she may not infringe upon the little store of sav-
ings that would lengthen his, when, God knows, a
rest from household toil and a breath of other air
would make her young again? What should we
do without our fireside critic and exterior con-
science? Where can we find in all the congrega-
tion so regular a church-goer? Who listens to
our sermons with more edifying attention? Who
is there whose judgment on it leans so readily to
the side of mercy? Who so generously forgets
that she has heard us preach that sermon before?
Who of all our people so helps us with aspiration
and prayer? Severance of that dear comradeship
seems to at times incredible. Our hope is that
together we may

'Arrive at last the blessed goal,
And He that died in Holy Land
May reach us out a shining hand
And take us as a single soul.'

"My Lord, with many of us here the time is
'Sunset and Evening Star.' Ours is the quiet and
the glow of eventide, the solemn purple and the
crimson gold; signals not unheeded, not dreaded:
nay, rather welcomed with the reverent gladness
of those who look for the appearing of our 'holy
and most merciful Saviour,' the Shepherd and
Bishop of our souls.' 'Without all contradiction
the less is blessed of the better.' Not in blessing
then, but in prayer, we, who are gathered here
to-night, desire with sincere affection that the
blessing, forty years ago pronounced over you by
the Bishop who joined your right hands to-
gether, may gather increase with the years—the
many years, we trust, that still lie before you.
On behalf of the clergy of the Rural Deanery of
Hamilton. (Signed), R. G. Sutherland, R.D."

Florence.—The Rev. T. L. Armstrong, form-
erly of Millbank, is now rector here, he having
exchanged parishes with the Rev. J. W. Jones.
Before leaving Millbank he and Mrs. Armstrong
were presented with an address and presents to
the value of about one hundred dollars, including
a gold watch, locket and chain, a dinner set of
dishes, a writing desk and a rocking chair. The
good people of Florence are equally kind, as they
are now putting the rectory in a proper state of
repair.

Thorold.—St. John's.—On the morning of Sun-
day, the 15th inst., a fine stained glass window in
memory of the late Queen Victoria was unveiled
by the rector and the churchwardens in this
church. The central figure in the window repre-
sents the evangelist, St. John. The inscription at
the foot is, "To the glory of God and in memory
of Victoria, Queen and Empress." A Mission of
eight days' duration began on Monday, the 16th
inst., the missioner being the Rev. Edwin Weary,
of East Liverpool, Ohio. Much interest has been
manifested, and it is believed that much spiritual
good will follow.

On November 5th a combined meeting of the
societies of Willing Workers of Jarvis and Nan-
ticoke was held at the residence of Mr. and Mrs.
T. E. Morrow, of the former place. There was a
large attendance, and the evening was profitably
spent, the exercises comprising religious instruc-
tion, business and mental recreation.

The Rural Dean Spencer was to visit on Sun-
day, the 22nd inst., the stations of York and
Seneca for the purpose of preparing the way for
the appointment of a successor to the Rev. C.
Scudamore. A meeting of the parishioners was
to be held during the present week in order to
increase the amount hitherto given by the parish
towards the clergyman's stipend. This parish is

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a pleasant one, the residence being near the Grand river, and having attached a large piece of garden land. With an adequate income the cure will be one of the most desirable in the rural portion of the diocese.

Hamilton.—All Saints'.—Prior to the practice of the choir, on Saturday evening, the 14th inst., the members met in the vestry, and Mrs. George S. Papps, who has resigned the leadership, said good-bye to her former colleagues. The rector, the Rev. Canon Forneret, on behalf of the choir, the congregation and himself, presented Mrs. Papps with a handsome music cabinet. He expressed the good-will of all to Mrs. Papps, who replied feelingly to the kind words of the rector. Mr. Dan Robinson, the new leader, was then introduced to the choir and took charge. He will be present at the Sunday services as soon as possible.

St. George's.—Anniversary services were held in this church on Sunday, the 15th inst. The rector, the Rev. E. J. Etherington, preached in the morning from the words, "The Gospel of the Kingdom," St. Matt. 4:16, and the Rev. J. Cody, rector of St. Paul's, Toronto, in the evening, from the words, "What lack I yet," from St. Matt. 19:20. During the service the ceremony of admission to membership to the Brotherhood of St. Andrew was performed by Rev. F. E. Howitt, when twenty-one men of the congregation took the two-fold pledge of prayer and service. The special music at both morning and evening services was beautifully rendered, with Mr. Barrett as choir master and Miss Conway as organist.

Norval.—Before leaving this parish for Oakville the Rev. T. G. Wallace was presented with a purse and an address. At the meeting held for this purpose Dr. Webster took the chair, and addresses were made by members of the vestry. Mr. Wallace, who was taken completely by surprise, briefly thanked the congregation for their kind gift.

HURON.

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

Ingersoll.—St. James'.—Mrs. A. W. Warren, who has been organist of this church for the past three years, was, on the occasion of her leaving the town in order to join her husband, made the recipient of a testimonial from the church choir in the form of a handsome mantel clock, with chimes and ornament, and the following address: "To Mrs. A. W. Warren: Dear Mrs. Warren.—We, the members of the choir of St. James' Church, having heard with much regret that you are about to leave town, and that we shall consequently lose your services, desire to mark our appreciation of your willingness during the past three years to give us all the assistance which your musical knowledge and experience rendered so valuable. We ask your acceptance of the accompanying present as a souvenir of our personal friendship and esteem, and with our best wishes for your future happiness and prosperity, we remain, your sincere friends, the members of St. James' Church choir, Ingersoll. Signed on behalf of above, James Thompson, M.A., rector; Chas. J. Newman, organist and choirmaster; I. S. Cameron.

"Ingersoll, Ont., Nov. 12th, 1903."

Brantford.—St. James'.—On Tuesday evening, November 17th, the spacious parish rooms of this church were filled by a large and deeply enthusiastic audience of young people, being members, to the number of 350 of the Anglican Young People's Associations of Grace Church, St. John's and St. James', Terrace Hill; St. Paul's, St. Jude's and St. James', Paris. Proceedings were opened with prayer by the Rev. T. A. Wright and an address of welcome by him to the visiting societies. An address on the progress the Society was making, both within and without the

diocese, and on its aims and principles, was given by the Rev. Canon Brown. The St. John's Branch representatives were accompanied by the Rev. J. F. Rounthwaite. An excellent programme was rendered, to which the orchestra of St. Jude's Branch contributed, much to the enjoyment of all present. The most interesting feature of the evening's proceedings were the speeches of Mr. George Brown, of St. Jude's; Mr. Crearn, of Grace Church; Mr. Lane, of St. John's, and Mrs. Petrie, of St. James', all speaking most highly of the A.Y.P.A. as meeting a long-felt want in the Church of England, their approval of its constitution and methods, and their joy that the Church had recognized the importance of organizing its young members for the great objects of the Christian life, and enabling them in fellowship to work for Christ and the Church. A most successful meeting, full of promise for the Association and its aims, was brought to a close by the singing of the National Anthem and the Benediction.

NEW WESTMINSTER.

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

New Westminster.—The Synod of the diocese met on Wednesday, October 21st, in St. George's Hall, under the presidency of the Bishop, the Right Rev. Dr. Dart. The proceedings of the Synod, which was attended by an almost complete representation of the clergy of the diocese and an excellent gathering of leading laymen, were preceded by celebrations of Holy Communion in the Cathedral of Holy Trinity. The Synod began at 10.30 a.m. with a very full and suggestive charge by the Bishop. In it, amongst other subjects, His Lordship referred to the active and successful efforts made in England towards the necessary partial re-endowment of the Bishopric, and urged the supplementing of such work by diocesan effort. His charge further alluded to a strong S.P.G. appeal for missionaries to the Orient, the question of the desirability or otherwise of the holding of a Canadian Church Congress, to the use and value of the liturgy, the due observance of the Church's marriage laws, to the desirability of establishing rural deaneries in the diocese and to the need of organized effort for the building up of the Clergy, Widows' and Orphans' and Superannuation Funds. On the motion of the Ven. Archdeacon Pentreath, a committee, consisting of himself, the Rev. H. S. Akehurst and Messrs. W. Taylor and N. C. Schou was appointed to report on the Bishop's charge, and suggest to the Synod what practical steps could be taken in connection therewith. The Rev. A. Silva White, B.A., was afterwards re-elected clerical secretary, and Mr. J. G. Corry Wood lay secretary of the Synod, and the Bishop appointed Mr. G. de Wolf diocesan registrar. Archdeacon Pentreath presented a brief report on his work and the conditions of the Kootenay and New Westminster dioceses respectively. It showed great progress in the former and fair progress in the latter, baptisms, marriages, confirmations, Sunday school pupils and communicants all showing increases. The report was adopted. The report of the Executive Committee was presented by Mr. N. C. Schou, hon. secretary. In this reference was first made to the number of meetings held, the average attendance of members, to the illness and subsequent recovery of the chairman, Bishop Dart, and to some changes during the year in the personnel of the committee. Certain details of the work were then noted. Amongst these was the connection of the committee with the Canadian C.M.S., as also to the Chinese missions in Vancouver and New Westminster. The matter of the diocesan funds was also dwelt upon, inter alia, and the claims of the well-known home societies, viz., the S.P.G. and the S.P.C.K., were strongly urged. Aid given at various times to the diocese by the Colonial and Continental

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Church Society and the W.A. of the Eastern diocese was gratefully acknowledged. The report, on motion, was adopted. The Ven. Archdeacon Pentreath presented a report on the work of the Chinese missions, which was adopted. It referred to the occupation by the mission of new premises in Vancouver, built and furnished at a cost of \$2,000, and to the success of the work therein amongst the Chinese by James Hall, catechist, and teachers, chiefly consisting of ladies from Christ Church, Vancouver. Bible classes and Sunday services are held in addition to secular instruction given, and during the year four Chinese have been baptized after careful investigation of their Christian profession. The mission in New Westminster is in abeyance, pending the appointment of a catechist whom Bishop Dart hopes to obtain through the Bishop of Victoria, Hong Kong. Grateful appreciation was expressed in the report of an S.P.G. grant of \$720, given for four years, from January 1st last, and for aid given to the work by Woman's Auxiliaries of the dioceses of Toronto, Ottawa and Montreal. The treasurer's report was presented by Mr. Walter Taylor. The report showed that the receipts for the year had amounted to \$6,524.40, the disbursements had amounted to \$5,552.10, leaving a balance in hand of \$972.30. The total amount received by the Indian Mission Fund was \$2,330.12. The expenditure had amounted to \$2,229.50.

On Chinese mission work in Vancouver, \$898.34 were spent during the year, the chief items being: Catechist's salary, \$30, and \$349, Chinese Building Fund. Against these \$929.54 represented receipts, chiefly made up from rents, \$118.75; Woman's Auxiliary donations from Eastern Canada, \$314.70, and grant from S.P.G. \$270. The only vocal offering in aid was \$5 from St. Paul's church. In New Westminster the Bishop and Mrs. Dart worked the Chinese mission at a very modest outlay of \$141.92 for the year, leaving a balance in hand of \$178. The receipts in aid were \$270 from the S.P.G., \$24.96 from the English Association, and \$25 from the Churchman's Association, Edinburgh. The accounts also showed an expenditure for the Chinese mission building and furnishings in Vancouver of \$1,434.35. The capital of the Clergy, Widows' and Orphans' Fund is shown to stand at \$824.50, and that of Clergy Superannuation at \$362.38, but there are, fortunately, yet no annuitants on either of the funds, which are gradually progressing. The diocesan fund in supplement of Episcopal Endowment increased slightly during the year, by \$106.85 in fact, and stands at present at \$267.87. Other details of the treasurer's report showed that the Society for Promoting Christian Knowledge made last year a grant of \$360 in aid of the education of Indian girls at Yale, and that the diocese raised during the year for S.P.C.K. \$120.20; for S.P.G. \$139.30, and for the General Missionary Society of the Church in Canada, \$229.30. The accounts also showed that the parochial collections for all diocesan purposes realized during the year \$1,764.86, this constituting

an increase on the contributions of 1901-02 which were \$1,638.74. After an animated discussion the report was adopted. A leading feature of the later proceedings of the Synod on Wednesday was the passing, on the motion of the Rev. John Antle, after much discussion, and some resulting amendment in minor details, of a proposed constitution for a Church of England Temperance Society for the diocese. In advocating this, Mr. Antle laid much stress on the fact that whilst individual clergy and parishes had worked for temperance as a part of their round of Christian duty, there had been a marked and regrettable absence of general or diocesan effort on temperance. Other religious bodies had frequently taken, as such, an active part in temperance work and on temperance issues raised from time to time in the province, but the Church's corporate voice had not been heard. This was not as it should be. On this he largely based his plans for the foundation of the new society. Before the proceedings of the day closed the Ven. Archdeacon Pentreath unsuccessfully attempted to pass a canon defining more closely the position of parochial clergy. Other speakers held and succeeded by a majority of one when the vote was taken, that the matter had better continue to be left to the "unwritten" law of the Church and the good feeling of the clergy, as "Christian gentlemen." All had the same object in view, the difference, good-humoredly, but keenly discussed, being whether or not written definition by canon was desirable. At the Choral Evensong the Rev. H. G. F. Clinton preached in the Cathedral, New Westminster, a forcible sermon on "The Christian Priesthood."

Thursday.—The day's proceedings commenced with a celebration of the Holy Communion in the cathedral. The first matter taken up at the business session was the re-endowment of the See, which pledged the Synod to the raising in the diocese by 1st January, 1905, of the sum of \$5,000. The Synod, after clerical and lay members had endorsed the proposal, accepted the pledge. Another resolution, which the Synod approved, strongly commended the Bishop's proposal to divide the dioceses into rural deaneries. Allusion was made to the valuable work in England of rural deanery gatherings, including clergy and representative laity of rural deanery districts. The Synod unanimously re-elected Mr. Walter Taylor, as treasurer, and Mr. J. F. Helliwell, as auditor, and later in the day the honorarium of the former gentlemen for the ensuing year was fixed at \$250 and that of the latter for the auditing of the present accounts at \$25, as recognitions rather than adequate returns for very valuable services. The Bishop then nominated as his representatives on the Executive Committee, the Rev. H. Underhill and Mr. G. H. Cowan, the two Archdeacons and clerical and lay secretaries of Synod, treasurer and registrar, being also members ex-officio. The Revs. H. G. F. Clinton, J. Antle, W. Bell and C. C. Owen were unanimously elected clerical members of the committee, and after a ballot Judge Bole and Messrs. Creery, de Wolf and Schou were chosen as lay members. Clerical delegates to the General Synod were Archdeacons Pentreath and Small, and the Revs. Clinton and Owen, and lay delegates Judge Bole and Messrs. de Wolf, Cowan and Taylor. At the commencement of the afternoon session, the diocesan C.E.T.S. was duly formed with the Bishop as patron, the Rev. J. Antle, as president, and Mr. Marsden, as hon. secretary.

An animated discussion ensued in the afternoon, after the passing of a report on the matter of religious education read by the Rev. H. G. F. Clinton, and prior to the re-appointment of a committee on religious education, many speakers vouching for the need of the reading of selections from the Scriptures and the teaching of Christian ethics, broad, Christian morality, in the Public Schools, and strongly urging joint action in the matter with other religious bodies in order to secure these. There was also expressed

deep sense of the growing need of a diocesan college for boys, following the excellent example shown by the Methodist community at Columbia College, New Westminster, and the Presbyterians at Kamloops. Amongst those who emphasized these needs were Judge Bole and Mr. G. de Wolf and the Revs. J. Antle, C. C. Owen, G. Wilson, W. Bell and H. G. F. Clinton. The committee then appointed on the subject consisted of the Revs. Clinton, Akehurst, Jukes, Owen, Judge Bole and Messrs. Seymour, de Wolf and Schou. The Ven. Archdeacon Small read a valuable and interesting report on his mission work amongst the Indians. The following committees were appointed on Sunday Schools and Sunday Observance, viz., the Revs. C. C. Owen, A. Silva White, J. Antle, and G. G. F. Clinton, together with Messrs. Antle, Brenton and Cantell on the first, and the Revs. G. F. Clinton, Antle and Brenlin, and Messrs. Seymour and Mellor on the second.

Much of the later afternoon was occupied in usefully revising various articles and canons and adding a new article. The last, brought in by Archdeacon Pentreath, recognized the union of the Synod with the General Synod of the Church in Canada. Revisions of canons further defined and regulated the status of the offices of treasurer, registrar and auditor, and provided that half the yearly receipts of the Clergy, Widows' and Orphans' Fund could be added to yearly income on capital for the purpose of pensions or annuities so soon as the capital of the fund should have reached \$1,500. Under the canon, as previously standing, five, six or seven years would probably have passed ere any adequate fund for a pension or pensions could become available, whereas now, if necessary this object ought to be feasible in about two years. It is thus hoped to induce more of the married clergy to support a necessary fund and more of the parishes to aid it by an annual collection. In this connection a Standing Committee had earlier in the day been appointed to press the claims of the Clergy, Widows' and Superannuation. Funds upon the diocese, this committee to consist of Archdeacon Pentreath, Messrs. Taylor, de Wolf and Schou. Various other business of minor importance was also transacted and the Synod closed in the usual manner after the passing of a series of votes of thanks.

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.

FASTING AND NON-FASTING COMMUNION.

Sir,—There is a question I should like very much to have discussed in your columns, and it is this, Fasting and Non-fasting Communion. Is there any rule of the Church which orders fasting Communion, thus indirectly condemning those who take ordinary food before communicating? I can find no hint of such a rule in the Book of Common Prayer, and I have never had a satisfactory answer to my question from any of the clergy whom I have asked, with one exception, and this man said there was no rule. The institution of the Holy Communion by Our Lord Himself was "after supper." When grievous irregularities crept into the early Church, and conduct at the Holy Communion, when celebrated late in the day, caused grave scandal, a change in time was made, but until then the celebrations were undoubtedly late. Provision is made in many churches for all who can, or will, attend for Communion every day in the year; but the condition is such that none but the young and vigorous can benefit by

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the inestimable privilege. If it is thought good for those who probably have many years still before them, why is it not equally good and necessary for those who are aged or in feeble health, and who are standing on the very brink of the dark river of death. I plead for those who, like myself, are unable to attend these early services, that we may share in this blessing so freely offered to the young and strong. It is surely not too much to ask that, in our large cities, where there are daily celebrations, on one day of the week, say Thursday, the service might be as late as 9.30 or 10 o'clock. The all but universal custom now is two late celebrations in the month. These are generally choral, and in many instances the musical part very indifferently rendered. To those who are restricted to attendance at such services a quiet celebration at 9.30 or 10 o'clock every Thursday morning would be of priceless value. Being a loyal member of the Church, I have no desire to break rules if rules exist. It seems to be lawful to have late celebrations now and then on Sundays or festivals; why is it not lawful to have them on week days?

I am, Sir, yours faithfully, X. Y. Z.

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RE INCREASE IN MR. TUCKER'S SALARY.

Sir,—I have noticed lately a few letters in your columns re increase of Rev. Mr. Tucker's salary to \$3,000 per annum. Just before I read it in the newspapers I had been pleading hard in my parish for increased support for North-west missions, and my people responded liberally. It was hard work to get the money, some \$60, but I feel thankful it was given. We used to give less than \$20. You may imagine my disgust of things missionary in character when I read of another \$500 going to the general secretary. Why did the Executive do it? Upon what grounds? I heard that a certain Mr. Drake moved the resolution and bluffed it through. A youthful and vigorous Bishop gently but firmly opposed the motion on grounds of inexpediency, the Executive not knowing whether the \$75,000 would be raised, and also the chilling effect their action would have upon every parish and priest throughout the Dominion. But Mr. Drake said, so I believe, he would be glad to give a cheque for \$1,000 to that Bishop to help his diocese make up its apportionment. Now, had he privately given a cheque for \$500 to the general secretary nothing would have been heard or said. As it is, many have lost all enthusiasm in North-west Missions. The secretary accepted the work at a salary of \$2,500. Before a year was out it was increased to \$3,000. Why? Surely the love of the work prompted him to accept, and not the money that could be squeezed out of it. Let him refuse to accept the increase, and we will cheer him, or else he will have a chilly reception everywhere, and the income of the fund will suffer. The parish priests are the great workers for this fund. Without their efforts a thousand general secretaries would be useless. They serve for the love of the work—no increase in salary. Let the secretary do the same or resign. His bread is well buttered at \$2,500 per annum and expenses.

J. W. JONES.

Tamworth, Ont., Nov. 20, 1903.

Sir,—Please allow me to express my dissatisfaction of the action of the Mission Board in increasing the salary of the secretary by \$500. The country clergy had a difficult enough task to work the people up to a sense of their responsibilities; now the task will be even more difficult. On all sides we hear of the reckless expenditure of money collected for missions. Some say it takes three cents to send five cents away. Others say that in our own diocesan missions, grants are made to parishes quite capable of supporting themselves. This, I believe, myself, to be true to a certain extent. Here is a parish that gets no help from any source; the clergyman's stipend is about \$600. Yet we are asked for about \$100 for missions. I confess that personally my enthusiasm is considerably dampened. I venture to say that there are men to-day in the backwoods of Ontario who are doing just as hard work as any secretary, and who have to try and exist on \$500 per annum, the amount of the increase to the already princely salary of the secretary. If the members of the Mission Board would take their collecting books and collect among the farmers of this province they would find out something of the difficulties that beset the country clergy when appealing for missions, and they would not be so ready to scatter the dollars in such a princely manner as they have done.

CHURCHMAN No. 2.

A LETTER FROM REV. I. O. STRINGER.

On board steamer Princess May, bound from Vancouver to Skagway, Oct. 28, 1903.

Sir,—A short statement is due by me to those interested in our work. At one time I had hoped to return to the Herschel Island Mission last spring, but it was not to be. I had looked forward to being able to return next year, but during the past spring and summer my oculist gave me very little encouragement. Herschel Island

is a very trying place on the eyes on account of the severe winds, strong light in summer and darkness in winter, and on account of the long journeys that have to be taken under those conditions to visit different native camps, which in themselves are very trying because of the smoke. Both Mrs. Stringer's eyes and mine have improved a great deal since we came home, but it was thought that a return of the conditions of the Arctic coast would increase the trouble. I was even forbidden to do much deputation work. When in August I received a letter from Bishop Bompas, urging me to take charge of the church at White Horse for the time being, I was glad of the opportunity of getting back to active work, though of a somewhat different character to that of my former field of labour. My medical advisers offered no objections. Bishop Reeve also gave an unwilling consent to my being transferred to Selkirk Diocese. The few friends whom I was able to hastily consult approved of my going. Bishop Bompas' needs were very pressing. He had not been able to procure any one for White Horse, which is a growing and important place at the terminus of the railway from Skagway on the coast, and at the head of the navigation for Dawson and the Upper Yukon districts. He urged me to go if only for a time. In many ways God's hand seemed to be leading, and in a few weeks we were on our way. I have hoped that this might be only a step to the old work among the Eskimo. I was able to attend the Provincial Synod in Winnipeg on the 1st October, and I am now, with my wife and two children, within a few hours of Skagway, and hope to reach White Horse to-morrow. It is now nearly two years since we returned from Herschel Island. About fifteen months of that have been spent going up and down the country trying to interest people in the work of Missions. During that time I have delivered two hundred and twenty-five addresses and sermons, speaking to an aggregate of forty thousand and eighty-five people. Mrs. Stringer has spoken at some thirty odd meetings. We trust that the time has not been spent in vain. I have received many invitations from clergymen and others to give addresses at different places, and had hoped to be able to accept these during the coming winter, but now that will be impossible. I am sorry to break off these engagements, and I trust this apology will be kindly taken by those whom I have promised. Mr. and Mrs. Whittaker are bravely continuing the work at Herschel Island under very trying circumstances. While asking for your prayers for our new work in Selkirk Diocese, I trust that Herschel Island and Mackenzie River will not be forgotten.

Yours faithfully, I. O. STRINGER.

A QUERY.

"You do not regard all save those of your Communion as outside of Christ's Church?" Certainly not; our view and belief as Churchmen is that all the baptized are members of Christ's Church and that in the Church all such are spiritually brothers and sisters of the one Christian family. We deplore the existing divisions that so hinder the Church's influence and progress. We wish to be peace-makers rather than dividers. The question how these divisions took place, with whom the original blame lay, how much of censure is to be assigned to this or that section, what is the share of each in the sin of the common schism, are, we think, unprofitable. The real question to-day for earnest, sensible men is how we can come to a better understanding of each other and how, for Christ's sake, come together. Our contribution to the solution of the difficulty is this: We believe in inclusiveness, not exclusiveness. The exclusive spirit leads to the multiplication of sects. If a Christian differs from another on some matter of doctrine or worship, he refuses to commune with him and goes off and forms or aids in forming

a new sect. Or, as is seen in the union meeting-houses, the plan is adopted of not holding anything that anyone dissents from, and so one doctrine or practice is dropped until nothing is left save a vague rationalism, that is only in name Christianity. The Church's plan is Inclusiveness. It is most liberal and yet conservative. Conservative because the Church preserves the ancient creeds. Liberal because she allows differing opinions not contrary to the Faith. The Church says, "Let us agree in doctrines that are essential and let us agree in doctrines that are not essential. The motto uttered by St. Augustine is still her watchword: "In essentials unity. In non-essentials liberty. In all things charity."—Bishop Grafton.

NO WONDER THEY LOVE THE PRAYER BOOK.

No wonder that the Episcopalian loves the service of his Prayer Book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering a noble oratorio. The simple stately phrases move on like solemn music. Observe their orderly procession: first the head bows in quiet confession, and then uplifts a bright and shining face; then follows reverent listening as to oracles, Bible oracles, broken by the psalms of praise; then the firm tread of the "Creed," and last the bowed head again in low, long responsive murmurs of the Collects and Litany. Each part beautiful in detail, each richly varied from the next, yet all conspiring to unity. And it is what public service should be—a common service. The book is truly called "The Book of Common Prayer." The people make together that "General Confession" with which it opens; the people praise in choral psalms and glorias; the people read the psalms for the day in alternation with the priest; the people respond, petition by petition, in the Litany, and take each the Ten Commandments to themselves, and by Amens appropriate the prayers and collects which the priest recites; and here and there the people rise, and here and there they kneel together. The priest, though having much to read, never for a long space reads alone, so closely do the people follow with him. Many ages and experiences and modes can enter into this service, and each find that which is its own: the little child in its first church going will recognize the "Our Father" he has learnt at home, and to the old in years it must be full of clustering associations. And the use of the same book by all Episcopalians widens the communion through all the lands. At the hour of worship all who bear this name are treading the same word-paths of thought and praise. Let Sunday come, and wherever he can find his church the traveller is a native and the stranger feels at home.—From a Unitarian Paper, Quoted in the London Spectator.

SUGGESTIVE.

All the best things in this world are scattered with a lavish hand, and we do not know how rich we are until we sit down to reckon up our treasures. The love of parents, the affection of brothers and sisters, the help of teachers, the sympathy of friends, the companionship of books, the gift of children, the joys of home, are given to all sorts and conditions of men. If those you love and who love you have been spared to you another year, there ought to be a Thanksgiving season in your home. What is any failure in business, or calamity in fortune, or disappointment in ambition, or weariness in labour, or infirmity in health, compared with the loss of a husband or wife or child? Into many a home death has come and a glory has vanished from the earth. But even in these homes there is reason for thanksgiving, and the sorrow should not be that of those who sorrow without hope. The promise of the life eternal is ours, and ours the expectation of a glad reunion.

Children's Department.

YOUR NICHE.

There's a niche for you in the world, my boy.

A corner for you to fill; And it waits to-day Along life's way, For the boy with a frank "I will!" So, lad, be true; The world wants you In the corner that you may fill.

There's a niche for you in the world, my girl,

A corner for you to fill; For a girl that is kind, With a pure, sweet mind, A place that is waiting still. So, lass, be true; The world wants you In the corner that you may fill.

There's a niche for you both in the world, my dears,

A corner for you to fill, And a work to do Which no one but you, In God's great plan, can fill. So, dears, be true; The world wants you, And your place is waiting still.

THE BIRTHDAY HANDKERCHIEFS.

When Elsie came in about noon from the errand that she had been doing for her mamma, she found Edith, her twin sister, curled up comfortably on the couch, playing with the big black cat.

"I wonder how long before lunch will be ready," Elsie said when she had



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slipped out of her coat and hood, stopping a moment to warm her hands in the genial glow from the base-burner. "In about twenty minutes, dear," answered mamma, who had just come in from the kitchen for a moment. "Then I'm going to work on Aunt Anna's handkerchief," Elsie said briskly; and crossing the room to a little work table she took from a basket a small square of linen, which

she had begun to hemstitch. "Don't you want yours, too, Edie?" she asked, looking over at her sister. But Edith shook her head. "It isn't worth while getting it out just for twenty minutes," she declared lazily. "I'd hardly get started before I'd have to stop." Elsie did not agree with what her sister had said, but worked on quietly, and by the time mamma came in again to say that lunch was ready, the



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WEAR TORIC LENSES.

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strip of hemstitching had grown quite a little longer.

"I don't care if you are ahead of me," Edith said, noticing how much Elsie had done. "I can catch up when I set to work at mine. I'm going to do a lot on it this afternoon."

But in the afternoon Mabel Thornton came over with her father in the new two-seated cutter, to ask if Elsie and Edith could go sleigh-riding, and, as may be easily guessed, there was no more hemstitching that day.

"Oh, well, there'll be lots of time next week," Edith said when she looked at the handkerchief that evening. "I'll have it done by next Saturday. That's the day we have to send them, isn't it?"

On Monday and Tuesday Elsie spent the few minutes before lunch in working on her handkerchief, and the strip of hemstitching grew steadily longer, while Edith's was not taken out of the basket, because on Monday she went home with Mabel after school

How a Woman paid her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L.A.C.

FINANCIAL

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to see a pretty new dress, while on Tuesday those who were to take part in the exercises at Christmas time had to stay to practise. Wednesday afternoon Edith worked for a while, but when she had done half a side, laid her work back again because she was tired.

"I can do it to-morrow afternoon," she declared, "because I can hemstitch real fast." But Thursday afternoon was dark and cloudy, and mamma soon declared that the work must be laid aside.

"Mine's all done," Elsie said, jubilantly, as she fastened her thread.

"Done!" repeated Edith in some dismay. "Not really, Elsie?"

"Really and truly," and Elsie held up the finished handkerchief, which was very neatly made.

"I don't see how you've finished it so soon," Edith declared in an injured tone. "You must have worked at it afternoons when I wasn't at home."

Elsie shook her head. "Don't you remember, Edie, that we came home at the same time Monday and Tuesday? And yesterday I had to go to the dressmaker's for mamma. I haven't been at home any more than you have."

"Elsie has worked in the odd moments when you were playing with Jetty or looking at the pictures in the magazines," mamma said. "And the odd moments, all put together, have made time enough for her to finish her handkerchief for Aunt Anna. By the way, dear, do you expect to finish yours, or will Elsie's have to be sent alone?"

"Indeed, I will finish it," Edith answered with some spirit. "I'll come straight home from school to-morrow, and if I work on it to-morrow and Saturday morning I can get it done."

The next morning Blanche Weyman came to ask if Edith and Elsie could come home with her after school, because she was going to have a little tea party for half a dozen of the girls.

"Oh, Blanche," Edith said forlornly. "I'd just love to! But I don't believe I can. I'm making a handkerchief for my Aunt Anna's birthday, and it will take me this afternoon and to-morrow morning to finish it, because it has to be mailed at noon. I suppose Elsie can go; her handkerchief is done. I wish mine was!"

It was very hard to see the other girls starting off gayly with Blanche after school. Elsie was among them, and Edith looked after them longingly.

"I suppose my handkerchief might have been done, too, just as well as not," she mused, turning toward home. "I hope I won't be caught this way again, though!"

GOOD FOR FITS.

For a fit of passion.—Walk out in the open air; you may speak your

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mind to the winds without hurting any one, or proclaiming yourself a simpleton.

For a fit of idleness.—Count the ticking of a clock; do this for one hour and you will be glad to pull off your coat the next and work like a beaver.

For a fit of extravagance and folly.—Go to the workhouse or speak to the inmates of a goal, and you will be convinced.

Who makes his bed of brier and thorn.

Must be content to lie forlorn.

For a fit of ambition.—Go to the churchyard and read the grave stones; they will tell you the end of ambition. The grave will soon be your bed-chamber and the earth your pillow.

For a fit of despondency.—Look on the good things God has given you in this world and to those He has promised to His followers in the next.

IT IS A JOY TO BE CURED.

Painful Piles Become Painless at Once and are Cured in Short Time.

It almost pays to have the piles so great is the feeling of relief when Pyramid Pile Cure is applied. They are in the form of suppositories and reach the affected parts at once and the pain ceases and a mild feeling of ease and comfort takes its place. The healing process begins immediately and continues as long as the cure is administered until the sufferer is perfectly and completely well.

How much more sensible is this method than the barbarous torture inflicted by the knife and instruments? How much more satisfactory to be able to administer a simple effective remedy in the privacy of the home than to submit to the humiliation of an examination and operation in the physician's chair!

Pyramid Pile Cure cures piles to stay cured. Thousands and thousands of sufferers the country over have found this out through the testimony of their friends and others, and the sale of this remedy is increasing enormously every week and month. It is certainly a glorious thing to be able to make great numbers of people happy and nothing will cause happiness so much or do it so quickly as relief from pain and the cure of a dreadful disease. The proprietors of Pyramid Pile Cure, therefore, have a great feeling of gratification and happiness themselves when the letters from former sufferers come pouring in on them telling of the wonderful cures and rejoicing and giving thanks for their deliverance from this terrible disease.

Pyramid Pile Cure is for sale by all druggists at 50 cents a package or will be sent at once in plain wrapper on receipt of price by Pyramid Drug Co., Marshall, Mich.

Write for free booklet on the nature, treatment and cure of piles.

He who goes into his garden to look for cobwebs and spiders no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

For all fits of doubt, perplexity and fear.—Whether they respect the body or the mind, whether they are a load to the shoulders, the head or the heart, the following cure may be relied on, for we have it from the Great Physician: "Cast thy burden on the Lord, and He will sustain thee."

EGYPT.

Do you remember the name of the country where Joseph was taken as a slave? It was Egypt, in the north-east of Africa. The great river Nile flows through the land, that same river in which Moses was hidden in the ark of bulrushes. It is a pretty sight to see the boats which sail up and down the river. With their great white sails they look something like big birds with white wings. The Nile is one of the longest rivers in the world, coming as it does from quite the middle of Africa. Near the river Nile the land is green and covered with crops. Sugar-cane grows in quantities, and the children love to take a piece and suck the sweet juice out of it. Away from the river the country is a dry, sandy desert, where nothing will grow.

People in Egypt ride a great deal on donkeys. They are not small and miserable-looking, like donkeys often are in England, but large and strong, and go very fast. But if people want to cross the desert they generally ride on camels, which can go for a long way without wanting water to drink. Out in the desert are the Pyramids. They are large tombs, inside which kings were buried, and are very high. You may climb to the top, up great blocks of stone, and get a wonderful view. The people in Egypt are mostly Mohammedans.

KEEP SWEET.

Suppose a world of troubles do Annoy you day by day; Suppose that friends considered true Your trust in them betray, And rocks may bruise and thorns may tear

Your worn and weary feet, And every day you meet a snare— Keep sweet.

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, whatever your case— Whatever you may meet, Dwell on the good—forget the base— Keep sweet.

PATIENCE MAKES HARD WORK PLEASANT.

For, after all, patience is very strong. Making a mistake, in the

outset of life is like beginning to wind a skein of silk at the wrong end. It gives infinite trouble, and, perhaps, is in a tangle half through, but it often gets smooth, and straight before the close. Thus many a man has so conquered himself, for duty's sake, that the work which he originally hated, and, therefore, did ill, he has come, in time, to do well, and consequently to like.

LET YOUR STOMACH HAVE ITS OWN WAY.

Do Not Try to Drive and Force it to Work When it is Not Able or You Will Suffer All the More.

You cannot treat your stomach as some men treat a balky horse; force, drive, or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant and will stand much abuse and ill-treatment before it "balks," but when it does you had better go slow with it and not attempt to make it work. Some people have the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach that way, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work.

Stuart's Dyspepsia Tablets will do the work of your stomach for you and digest your food just as your stomach used to when it was well. You can prove this by putting your food in a glass jar with one of the tablets and sufficient water, and you will see the food digested in just the same time as the digestive fluids of the stomach would do it. That will satisfy your mind. Now, to satisfy both your mind and body take one of Stuart's Dyspepsia Tablets after eating—eat all and what you want—and you will feel in your mind that your food is being digested because you will feel no disturbance or weight in your stomach, in fact, you will forget all about having a stomach just as you did when you were a healthy boy or girl.

Stuart's Dyspepsia Tablets act in a natural way because they contain only the natural elements of the gastric juices and other digestive fluids of the stomach. It makes no difference what condition the stomach is in, they go right ahead of their own accord and do their work. They know their business and surrounding conditions do not influence them in the least. They thus relieve the weak stomach of all its burdens and give it its much needed rest and permit it to become strong and healthy.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. They are so well known and their popularity is so great that a druggist would as soon think of being out of alcohol or quinine. In fact, physicians are prescribing them all over the land and if your own doctor is real honest with you, he will tell you frankly that there is nothing on earth so good for dyspepsia as Stuart's Dyspepsia Tablets.

DO ONLY THE BEST THINGS.

A strong protest needs to be sounded against undue distraction and dissipation of the energies of life. No man has physical or mental strength to do everything, but only the best things. In the early morning it may be the man arises alert for work. "Every morning," says Beecher, "is a resurrection." It seems, then, as though a man could do wonders, could lift mountains of difficulty, solve all problems, attempt all tasks, speak or write all manner of things. All this seems so then. But as the day wears away the first ardor, the main strength, is lost. The burdens grow heavier, the difficulties appear to multiply. And when evening comes the man has not done everything, but only a few things, and those, too, not necessarily the best things. The spirit mayhap was willing, but the flesh was weak. It was not that too much was attempted, but that to some extent the wrong selection of "duties" was made. In a measure the man has been leaving undone the doable, and doing the things that should never have been done.

What needs, then, to be cultivated, along with a sense of proportion in duties, is the power of declination to be exercised deliberately and conscientiously against a small army of impertinent trifles clamouring, like office-seekers, for a place and a preferment. Among the most valuable powers in life is the ability to say "No!" and to say "No" with so many exclamations thereafter, that nobody, as in the case of a coy maiden and her suitor, thinks that it means

"Yes." We need to pray for the power of the forceful and judicious negative. A great many people have made material or spiritual fortunes by saying

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 tablespoonful of crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medical 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, the 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, catharics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

"No." He succeeds who refuses to be distracted from his great tasks as a Christian, and who strikes for the main matters of life.

PRAYERS ANSWERED.

"Do you believe that God answers prayer," asked a young girl of a friend. "Why do you ask?" was the answer. "Well, I have prayed and prayed for something I want, and He hasn't given it to me, and I'm not going to pray any more."

This girl had not learned that there may be more than one sort of answer to a prayer. She supposed that she received no answer unless God said "Yes" to her petitions.

But "No" is an answer as well as "Yes," and very often the love of the Father requires that this answer should be given. The great thing is not that one should have all his desires or whims gratified, but that he should hold intimate relations with his heavenly Father.

No wise earthly parent grants every request of his child. He grants or refuses them as the circumstances seem to require, and, although the child may not be quite satisfied with the answer—as we are not sometimes when our heavenly Father says "No" to our requests—he knows that he has his answer, and that it is not well for him to tease and plead for a different one. It is this feeling of intimate relation that gives prayer its value, the feeling that we are dear to God, and that He will not suffer us to be moved or utterly cast down that gives us courage in difficulty and strength in time of trial. Feeling thus we are content to suffer disappointment and loss, knowing that these afflictions are to make of us better and stronger men and women, more fit for the companionship of the saints.

When a child is little he loves his father more for the gifts he receives of him than for any worthy reason; when the child is older he thinks less of trifles and more of his father's companionship.

And while, as a child, he listened with ill-concealed impatience to his father's counsel, he now seeks it as a precious privilege.

So with the child in Christian experience. He thinks of his Heavenly Father only as one to whom he will turn for favours, for help out of troubles; and very often the loving Father takes compassion on the ignorance of His child, and answers his prayers in the only way which the child in his ignorance can appreciate; but when the Father sees that deeper lessons need to be learned, and that the child is lingering too long over the A B C of Christian life. He lets him suffer for a time the result of his own folly, and then the child says his prayers are not answered.

Some one has said: "If a man prays for rain and his neighbour prays for fair weather, certainly both prayers cannot be answered in the affirmative. But is the negative "No" no answer?"

"The opening words of the model prayer—'Our Father—give the attitude of parent and child coming together. While spiritual relations cannot be exactly defined, yet it is given

man to find in earthly simile the type of the heavenly. Who can pass judgment on the right adjustment of millions of millions of lives in the past, present and future? Only omnipotence can guide all. Do your part toward gaining spiritual intercourse with Our Father, and like a wise son go to Him with every request, and when He says 'No' rest assured He knows all, you only a part."—Ex.

System Poisoned by Defective Kidneys.

Results of the Most Dreadfully Painful and Fatal Ailments Known to Man.

Dr. Chase's Kidney-Liver Pills

Of the food which is taken into the body, part is digested and assimilated, and goes to form new blood and tissue, and a certain portion becomes waste matter, which is poisonous to the system. Much of such matter is cast out or excreted by the kidneys in liquid form, and passes from these organs through the ureters to the bladder.

When the kidneys become deranged this liquid poison forms into solid material, sometimes collecting in the joints and causing rheumatism, at other times in the kidneys, ureters or bladder, and becoming what is known as gravel or stone in the bladder, probably the most torturing and most fatal ailment known to mankind.

Don't wait for symptoms of these horrible diseases; don't wait for Bright's disease, diabetes, dropsy or apoplexy before beginning the use of Dr. Chase's Kidney-Liver Pills, but prevent these results by taking warning from the first symptoms, such as headache, deposits in urine, loss of flesh, and any irregularities of the urinary organs.

Mr. Chas. Morrish, Dorchester Station, Middlesex County, Ont., writes: "I desire to acknowledge to you the benefit I have received from Dr. Chase's Kidney-Liver Pills. For about twelve months I could hardly walk on account of being so crippled up with kidney derangements and rheumatism.

"I have tried many medicines without benefit, and, hearing of many being cured by using Dr. Chase's Kidney-Liver Pills, I made up my mind to give them a trial. After having taken six boxes of this medicine in succession, I can truly say that I am in better health to-day than I have been for twenty years. The rheumatism pains have entirely disappeared, and I am well and hearty. As I am nearly seventy years of age, I consider my cure remarkable, and give all credit to Dr. Chase's Kidney-Liver Pills."

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

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MACH HAVE WAY.

ve and Force it is Not Able Suffer All re.

your stomach as lky horse; force, re it into doing ls. The stomach hful servant and se and ill-treat- s," but when it go slow with it make it work. e mistaken idea their stomachs themselves. They mach that way, long that they for a stomach gh. The sensible uly is to let the ants to and em- o its work.

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Tablets act in use they contain lements of the other digestive h. It makes no tion the stomach ahead of their heir work. They and surrounding influence them in relieve the weak urdens and give rest and permit and healthy

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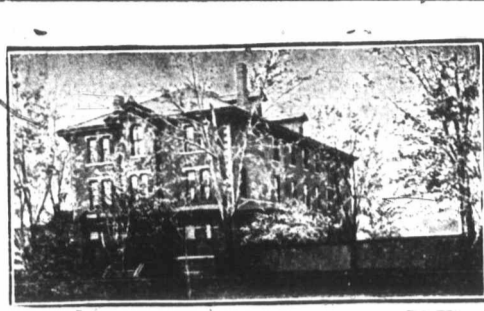
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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 20 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 Lands 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,
Deputy Minister of the Interior.

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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