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Canadian Churchman.

TORONTO, THURSDAY, SEPT. 29, 1904.

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Address all communications, **FRANK WOOTTEN**

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Oct. 2—Eighteenth Sunday after Trinity.

Morning—Jer. 36; Ephesians 3.

Evening—Ezek. 27, or 13, to 17; Luke 5, 17.

Oct. 9—Nineteenth Sunday after Trinity.

Morning—Ezek. 14; Philippians 3.

Evening—Ezek. 18, or 24, 15; Luke 9, to 28.

Oct. 16—Twentieth Sunday after Trinity.

Morning—Ezek. 34; I Thess. 1.

Evening—Ezek. 37, or Dan. 1; Luke 12, 35.

Oct. 23—Twenty-first Sunday after Trinity.

Morning—Daniel 3; II Thess. 3.

Evening—Daniel 4, or 5; Luke 17, to 20.

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

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.

Processional: 179, 217, 478, 604.

Offertory: 212, 235, 366, 423.

Children's Hymns: 240, 329, 334, 473.

General Hymns: 220, 259, 384, 536.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.

Processional: 298, 542, 603.

Offertory: 226, 165, 446.

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

General Hymns: 296, 540, 541, 546.

The Archbishop of Canterbury's Visit.

We have to thank many correspondents for their appreciative letters upon these two numbers. One of our leading clergymen said that last week's number, with the excellent portraits, was worth the year's subscription. We have extra numbers of these two issues, and will be glad to forward both or one on receiving stamps for five cents a number.

The Italian Baby Prince.

Italy, as well as France, is feeling the effect of the change of power at the Vatican, from Cardinal Rampolla to Pius X. and Cardinal Merry del Val. To take for instance, the antagonism to the kingdom was gradually ceasing to be a personal one, and especially towards the Queen

Dowager Margherita a warm regard was being expressed. But a different spirit has been recently asserted. An addition to the Royal Family was expected, and the child might as in the case of Russia, and as has happened, be a son, an heir to the throne. On the 16th of this month the hopes of the estimable Royal pair have been rewarded. But a well-informed Roman correspondent positively asserted, that by the personal command of the Pope, a secret circular had been sent from the Vatican, ordering the Italian Bishops and clergy, in the event of the birth of a son, to abstain from the popular rejoicings and the exchange of courtesies on the birth of a child who might be named the Prince of Rome. "Under a less liberal regime than the present government this provocative policy of the papacy would have decided the Italian State to assert its rights by choosing for the possible heir the very title of Prince of Rome to which the Vatican takes so strong an objection." The present King while heir, bore the title of Prince of Naples, and resided there.

Church Congresses.

Of church congresses, conventions and synods we will have enough this autumn. In England there is the Liverpool church congress, beginning on October 4th, at which the Bishop of Liverpool is to deliver the presidential address, and which is to be attended by leading clergymen and lay people, including Lord Hugh Cecil, Mrs. Romanes and Miss Helen Gladstone. In the States there meets on the same day the triennial church convention, at which, besides the Archbishop of Canterbury, and the Bishop of Ripon, Bishop Hamilton, of Ottawa, and a strong deputation with him, there is to be present Dr. Nevin, of the American Church in Rome, fresh from attending the Synod of the old Catholics, and perhaps Bishop Grafton, of Fond du Lac, who has been visiting some members of the Eastern Church. In Canada we will have in Montreal the meeting of the Provincial Synod of Canada, to which elsewhere we call attention, and at Winnipeg, the meeting of the West, to elect a successor to the lamented Archbishop Machray. The chief need of the Church at the present moment seems to be the regulation and control of the legislative powers; avoiding interference with the rights of each national branch, but guiding them intelligently.

Bishop Brent.

Among the other distinguished members of the convention is Bishop Brent, of the Philippine Islands, whose recent experiences deserve notice by his own country people, for he is a Canadian and a son of Trinity, which University conferred on him his degree of D.D. Bishop Brent on his way home also attended the congress of the old Catholics at Alten, as well as Dr. Nevin. The Bishop urged on that body the necessity of conferring with other branches of the Catholic Church, in order that they might avoid mistakes, and also that they might profit by the experience of bodies of Christians who were free from the dictation of Rome.

The Philippines.

Bishop Brent has in advance sent to the "Spirit of Missions" a communication which has been published in the September number, and gives the present condition of Church affairs in his extended diocese. To our surprise we find that there is no worthy place of worship of the church in Manila, but that the Romanists are active among the English speaking people, especially a proselytising body calling themselves the American Augustinians. In the provinces it is much

the same story. There are about seven million native Christians, of whom nearly one-half may be reckoned as adherents of the Aglipay or independent Philippine Church, which body has now about twenty bishops. These Christian bodies, both the Romanists and Independents have a fair proportion of their people, who are devout, simple, and, according to current moral standards, good. They have often family prayer and other devotions outside of the church, and the Bishop found considerable familiarity with the Gospel narrative, the result of the teaching of the Roman priests, among whom he found many worthy men. But there is another side which we need not dwell on, it has been so often chronicled. The Bishop finds a difficult task, "The temptation to get relief from the pain of perplexity by accepting some mechanical solution is constant."

Rural Deans.

One benefit which arises from the active work of rural deans is an interchange among the clergy in a systematic way. Every one is broadened and brightened. What Dean Pigou wrote of Bristol is true all the world over, "Do not country clergy, far removed from the haunts of men, in isolated villages, command all our sympathy? They know little or nothing of the more exciting circumstances of public worship, the crowded congregations, the uplifting surroundings, the inspiring singing, etc. The monotony, the unvarying sameness of their ministry, must at times be depressing, and not exhilarating. There are the same faces before them Sunday after Sunday. They hear no voice of exhortation but their own. I am quite confident that the great hindrance to effective preaching in remote country parishes is that the preacher shrinks from being incisive." How can it be otherwise, even when in the sermon of a stranger visiting a congregation he has never seen before, a faithful warning is sometimes taken as a personal attack. Personalities are always in very bad taste, and anything approaching the language of the Highland preacher whom Dr. Pigou quotes, must be shunned. This well-meaning man preaching on drunkenness and the sin of intemperance, felt it his duty to say: "I don't mean, brethren, to be personal; it is a great mistake to be personal in the pulpit, but if there should happen to be an old bald-headed gentleman, late in Her Majesty's service, sitting in the north-west gallery of this church, let him solemnly take it to himself." Many rural deans are able and active, and prevent in a tactful way many worse mistakes than personalities.

Russia.

Apparently there is no country in the world at present so subject to internal troubles as Russia; troubles which have arisen from causes over which she had no control, and the result of great liberality. The grandfather and father of the present Czar passed many measures to aid the peasants. Chief among these, after emancipation was the issue of bonds for over seven hundred and fifty millions of dollars in order to aid the peasants to purchase land from the landlords, somewhat the same policy as the Government has adopted in Ireland. The original arrangements were made when land in Russia was worth nearly twice what it is worth now. The practical result is that the peasants find themselves the nominal owners of land which is subject to mortgages based on the values of forty years ago. So far from being benefited, the peasantry groan under burdens the interest on which they are unable to pay or the Government to collect. Consequently the Government has

29, 1904.]

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sought other sources of revenue. The peasant holdings are becoming smaller and smaller. Before the war there was a great emigration to Siberia, and from these and other causes the nobility hold a steadily lessening quantity of land. It is supposed that they as a body own only about two-thirds of what was left them when the serfs were emancipated. Their revenues are also lessening. Thus on the ruins of the nobility and peasantry a middle class of city and towns people, of peasant money lenders, of office holders, is rising and steadily increasing in wealth, number and power. The Jews are, of course, victims of the peasants' resentment. This is the report from Russia proper, while the Finns, Armenians and other nationalities have their own grievances, and the Government which desired the welfare of the people finds the best devised schemes have created distress among the very classes they intended to benefit.

Servia.

We cannot but applaud the action of Russia in discountenancing the coronation of King Peter. This person, the representative of the Karageorgesvitch family, obtained power through the success at last of a long series of plots, in the midnight murder of the late King and Queen, the last of the Obrenovitch.

Ireland.

Two developments fraught with possibilities of good or evil are attracting notice. The one is the outcome of the meeting of the landlords and the Nationalists, which resulted in the land legislation of last year, and is the formation of the Irish Reform Association. Practically, it is an effort to extend the scope of the first conference and to promote such reforms as Unionists and Nationalists are substantially agreed upon, and may conscientiously work together to secure. The manifesto issued begins thus: "Believing as we do that the prosperity of the people of Ireland, the development of the resources of the country, and the satisfactory settlement of the land and other questions depend upon the pursuance of a policy of conciliation and good will and of reform, we desire to do everything in our power to promote a union of all moderate and progressive opinion irrespective of creed or class animosities, from whatever source arising, to cooperate in recreating and promoting industrial enterprise, and to advocate all practical measures of reform." To us looking at the matter as dispassionately as we can, it seems that it is impossible that the House of Commons can continue to sit for months wasting time upon matters of detail which can be, and with us, are delegated to subordinate bodies. The Reform Association desires a "devolution to Ireland of a larger measure of local government than she now possesses," a more economic system of Irish finance, a local system of Private Bill legislation, "a settlement of the question of higher education," combined with a remodelling of our whole educational scheme, and, finally, better housing for the labouring classes. Lord Dunraven's is again the name most prominently mentioned in connection with this movement, which may be called a loyal Home Rule one.

The Gaelic League.

The other influence of which we in Canada have practically heard nothing, is the advance of the Gaelic League. Nothing has appealed to the nation so much as the formation of this body in order to keep alive the old language, literature and traditions of Erin. A writer in the Church of Ireland Gazette thus states her impressions of the annual meeting of the League. "What most struck me there was the entire absence of sectarian or other divisions. Very large numbers of people, of all shades of religions and political opinion, met together with brotherly goodwill

and cordiality, and though knowing that they differed greatly on many points; and as far as one could see, no one cared in the least what anyone else's private, political or religious views might be, so long as they loved and revered our country and her language and music, and took interest in industries and any practical effort for her advancement. On this ground all met in delightful kindness and good-fellowship. Throughout many public speeches and much private talk, I heard nothing of religious bias, and hardly anything political. But I did hear a good deal said of the undesirableness of party spirit, and earnest desire expressed for the co-operation of all for the country's good." After giving details, for which we have no space, showing the ideals of courage and truthfulness inculcated, the writer proceeds, "It is results such as these that furnish the answer to the frequent question, What is the use of the work of the League in preventing the decay of the Irish Language? Our answer, from experience, is: It wakes dormant powers, new strength, new hope, in all who take part in it putting them (or keeping them) into spiritual and intellectual touch with what is highest and best in their past; and also with those who are still the living repositories of that past—the Irish speakers, whose hearts and brains are full of our old culture, of a rare and spiritual or chivalrous quality all its own. Many such men and women I have the honour to know well, who have their minds and speech filled with beautiful thought and expression, which, alas! are to be found, if at all, in a much less degree among such as have lost the medium of it all, the splendid and tender old language of Ireland. Indeed it is pitiful to see the falling-off which follows on such a loss. In trying to restore and perpetuate the knowledge and use of this thought-medium, the rightful heritage of our whole people, the Gaelic League is striving more for the certain uplifting of character and intellect which they foresaw must come of it (and which, thank God, has come) than for another object. And the question for us Irish people of the Reformed Church of Ireland is, will we help in this effort, will we avail ourselves of its good results, and see that our children also have their chance to share in them, or, are we to stand aloof and forfeit all? Wherever Protestants have taken a share in the movement, the courtesy and consideration mentioned by Mr. Hannay are invariable. I must speak myself with gratitude and admiration of the kindness and readiness to meet one half-way, which have always been my own experience, and also that of my friends. The more the different classes and creeds are represented, the broader will be the basis on which this League rests, which has always accomplished so much." Really when we read the above, and of what has been and is being done by Sir Horace Plunket, Ireland is now to be envied. There may be failures of crops, but judging from statistics, Ireland is prosperous and her children would realize it, if, ceasing looking back, and distrusting the future they would do the best in the present.

A CALL FROM THE FRONT.

We ask our readers to give their most serious and earnest attention to the following appeal by the Bishop of Saskatchewan. The Bishop desires us to help him to reach the eyes and ears of our clergymen and theological colleges in Eastern Canada. We will do our best; and, remembering the countries from which so many of these wandering sheep come, we extend the appeal to Ireland, Scotland, England—yes, to the United States, too. Often have we appealed for help to our western dioceses, and have met with many a noble response. But yet there is room. There is a constant growth, not simply the natural increase of population, but the

taking up of new land by home-seekers. Our young people are too often carried away with the desire to evangelize the heathen, to leave no portion of Christ's inheritance unvisited and untrodden by the feet of those who preach the glad tidings of the Gospel of peace. Here, at our own doors, among our own people, speaking our tongue, are men, women and the children of the Church, far removed from their early homes and shrines: what ambition, what mission can be more holy than to minister to them? Those who read need not fear that the Bishop will have too many replies. If he has no room for suitable men, all that is needed is to ask him to send the applications to a neighbouring Bishop. Lastly, let those at home remember the missionary and his flock. Many a mission in the West is made a child of a parish in the East until it is able to walk.

Judges 16:23. "Why abodest thou among the sheep-folds to hear the bleatings of the flocks? . . . Because they came not to the help of the Lord." I have at present only two vacant Missions, but those two seem likely to continue vacant as far as I can see; and there are three or four other districts where we ought at once to begin new Missions. The text I have given above was irresistibly suggested to me as I thought of our city churches and our colleges, in contrast with our situation here in the midst of new settlements and constantly arriving settlers. The fact is, I have nothing to offer as an inducement to "professional clergy"—nor do I desire such—but only too many discouragements to offer even earnest spiritual missionaries. We can only offer a bare living, a poor, comfortless house, and not always that, and often a somewhat difficult and careless flock. But what a field for one who wishes to prove himself a workman that needeth not to be ashamed; a young soldier of the Cross who desires to win his spurs! Are there none such among our younger clergy? Are there none who would be ready to serve an apprenticeship of, say, five years in the West? By the end of that time the new, rough mission may have become a settlement of Church-loving, Church-supporting, godly people, or the "short-service" man may return to the reserves in the older parishes, feeling he has borne a part in active service. I do not by that mean to cast any slight on our brothers who are labouring faithfully among the sheep-folds—may God bless their work!—but to call for volunteers to come "to the help of the Lord against the mighty" influences for evil out here. The two vacant missions are: 1. A young, ambitious town on the railway, with a congregation fairly zealous, who have built a church, and already need to enlarge or rebuild it; \$700 per annum and no house; but I am urging, them to build one. No horse needed. Living fairly expensive owing to freight rates. 2. A scattered district of Canadian and native (half-breed) farmers; two churches and one other out-station; plenty of driving; people attending services, but needing spiritual quickening, and also education in the duty of supporting their minister, and quite able to largely increase their contributions when they have learned this. Likely to increase in numbers and in wealth every year. A house and from \$600 to \$700 at present, according as the people are aroused. Who will offer?

Yours still hopefully,

J. A. SASKATCHEWAN.
Synod Office, Prince Albert, Sask., N.W.T.

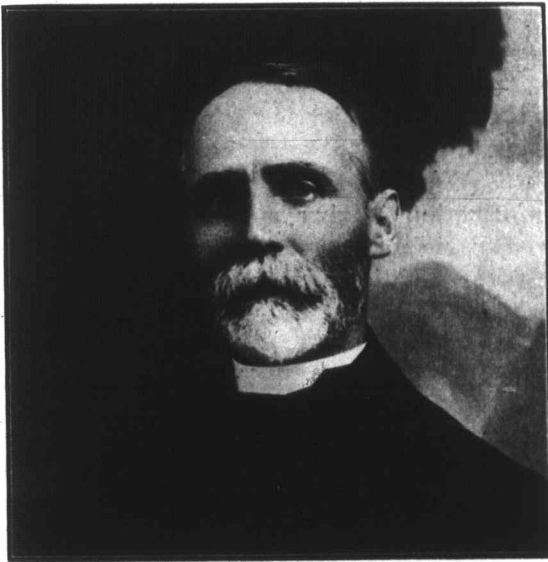
THE PROVINCIAL SYNOD.

A meeting of the Synod of the Ecclesiastical Province of Canada will be held, pursuant to notice, in the city of Montreal on Tuesday, the 11th day of October next. This Synodical body, our readers will remember, is made up of the Bishops and duly accredited members of the clergy and laity of the ten dioceses included

within its organization, and comprising those of Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario, Algoma, Niagara and Ottawa. Under its constitution the Synod is empowered to meet triennially on the second Wednesday in September, or oftener, at the discretion of the Metropolitan, or on the requisition of any two Bishops. . . . We may appear to be unnecessarily explicit in our reference to this Synod to such of our readers as are versed in the law of the Church and the composition of its governing bodies. But there are many Churchmen less expert in such matters who might possibly fail to distinguish this body from the "General Synod of Canada," to which, save for the fact that it meets customarily every five years, it bears a remarkable family likeness. The composition of each body is largely the same. The order of daily business during session and the matters dealt with by the standing committees are in each identical. Truly the Church is fond of government. The complaint is sometimes made, not without cause, that in Canada we spend far too much time and money on government. Is not the Church open to the same criticism, excepting, of course, the reference to money? There are no five dollar bills dropped in the environs of our Synod rooms for the conversion of voters with itching palms; nor is there a tithe of the money squandered so lavishly by Churchmen on politics applied to the objects for which our Synods meet and legislate. One is apt to wonder whether, if we had less machinery, legislation, and formality, and more simplicity, directness, and sympathy in dealing with the spirits and souls of men the Church would not again be quickened with the fire and fervour of apostolic days. The long motion of Mr. Wilson, covering over half a page of the convening circular: "That the Canon make the Canons of the Provincial Synod conform to the requirements of the General Synod," and all that it involves, is to our mind a powerful argument against the maintenance of two governing bodies where one seems only necessary. Surely one General Synod could do the requisite work—and do it well; and the fact that its valuable time would not be so largely occupied in considering, discussing and legislating upon such motions as the important and necessary one (under present conditions) of Mr. Wilson, should give food for thought to wise, energetic, and progressive Churchmen. Neither the Japanese nor, we may even venture to say, the Russians, would send two armies to do one army's work. Mr. Wilson's motion is at least a palliative: an effort to get the too cumbrous legislative machinery of the Church into more harmonious working order. Both Mr. Inglis' motions deserve consideration. It would be a step in advance were the General Synod to control the Sunday School work of the Church, and there is strong argument for Government control of the liquor traffic. We fail to see that any harm could be done by the Synod taking favourable action on the motion of Mr. Jarvis and the petition of the Synod of Fredericton. The "Revised Version," though it be the product of a scientific and technical age, has, to use a popular term, "come to stay." Sooner or later its claim to authoritative recognition by the Church must be dealt with. The petition of the Diocese of Algoma for "powers necessary for the erection of a Diocesan Synod" proves the growth of the Church, and a commendable spirit of self-reliance and progress amongst our northern co-workers. The continued claim of that diocese on the mission fund referred to in the petition should not be ignored. Mr. Hodgins' motions seem to have merit, especially the latter, which, in a word, aims at increasing the utility of a church for the purpose of worship. The rights of a man may sometimes be wisely regarded from the standpoint of the needs of his fellowmen.

NOVA SCOTIA.

There is no doubt the great majority of the Synod of Nova Scotia is in favour of the Bishop-elect, and if another meeting were called it would result, on the first ballot, in a unanimous—or nearly unanimous—vote for him. Now, what is the point? The canon provides that "In the election of a Bishop the clergy and laity shall vote separately by ballot. A majority of votes in each order shall determine the choice, provided that two-thirds of the clergy entitled to vote are present, and two-thirds of all lay representatives, otherwise two-thirds of the votes of each order shall be necessary to determine the choice." The roll call is the only means provided for determining the number present, and that showed 121 present. As only 115 1-3 were required to make two-thirds, it will be seen that there were enough to make a simple majority govern the election. It is contended, however, that two-thirds are required to vote as well as to be present. The canon says nothing about voting. Accordingly the chairman acted on the report made by the secretaries that the required number were present, and was proceeding to declare Archdeacon Worrell elected when Judge Warburton moved and Judge Savary seconded a motion that the election should be unanimous. This was carried. Both these judges were during the voting supporters of Dr. Tucker. The chairman then declared the archdeacon elected, and the Synod acknowledged the election. There



The Ven. Archdeacon Worrell, Bishop-elect of Nova Scotia.

was no protest. Some days afterwards a letter appeared in a newspaper questioning the legality, and in order to allay all doubts a meeting of the Executive was called. This, by a vote of 15 to 2, decided there was nothing illegal about the election. But to satisfy everyone a reference was made to Mr. Justice Graham, of the Nova Scotia Supreme Court. If he gives an opinion adverse to the Executive's resolution, then a new Synod will be called and a fresh ballot taken. Meanwhile the matter has been submitted by different people to a judge of the Supreme Court at Ottawa, a chief justice of one Province, three judges in different places, two lawyers in Toronto, one in Hamilton and one in Montreal, and all have been clear in their opinion that the election was legal. Some, however, have claimed that the fact of the Bishop of Nova Scotia being a corporation sole might make the handling of trust funds questionable. But the Act expressly provides that the "Bishop duly elected or acknowledged by the Synod" is the corporation sole. As the Archdeacon has already been acknowledged by the Synod there can be no difficulty. On the whole, therefore, it is reasonably certain that Judge Graham's decision will be in accordance with others of his learned brethren who have looked into the matter. The Archbishop has appointed St. Luke's Day, October 18th, at Christ Church Cathedral, Montreal, as the time and place for consecration. The

preacher is to be Bishop Courtney, and the presenting Bishops are to be the Bishop of Ontario and Bishop Courtney.

POLITICAL CORRUPTION.

From evidence given in recent election trials there can be no doubt that what should be regarded as a solemn trust, and a great responsibility—the exercise of the franchise—is systematically perverted by unscrupulous politicians of high and low degree. The man who knowingly profits by the political bribery and perjury of others thereby proves himself a moral coward and enemy of the fair fame of his country. After hearing the evidence in the Sault Ste. Marie case the Chancellor, Sir John Boyd, said: "We shall have to report that we find corrupt practices to have prevailed very extensively." How much longer will the honest elector fold his arms, shrug his shoulders, and calmly say, "It is not my affair?" Not his affair! When a gang of native and foreign "rascals," as aptly they were styled by the Chancellor and his associate, invade a Canadian constituency, and by base and degrading means, aid a candidate in securing election! "Without justice," said the good Knight Bayard, "all kingdoms are but forests full of brigands." It is a sad commentary on our boasted civilization, freedom and morality, that but for the intervention of the election court the Buffalo bribers and perjurers, and their Canadian counterparts would have materially influenced the election in Sault Ste. Marie, and helped to prop up the last days of a government which has so long been tottering to its fall. When the lust for power blinds a government to the fact that it has practically lost the confidence of the people, by whose triumphant mandate it was placed in office—and whose obedient servant it should be. The moral degradation which ensues, finds expression in just such instances as that to which we have referred. Like the progress of decay in some ancient tree it advances more rapidly, as time goes on, until some stronger gale than usual brings it crashing to the ground. We are not mainly concerned with the political views of a member of parliament, or of a government. But we are deeply concerned in the maintenance of the purity of elections; the honour and dignity of government, and the good character of our people. The indifference with which the average citizen regards his duty to do his full share as an elector to secure and maintain good government, is in marked contrast with his eagerness to provide a competence for himself, or his family. No obstacle will daunt him. No labour will debar him from attaining the latter end. The former he casually leaves to the tender mercies of his friend, the "professional politician." The calamitous result of this shirking an obvious duty, and entrusting its performance to the professional performer comes home to the recreant elector with a sense of shame when he realizes that while he has been sleeping, an enemy has been busily sowing tares in his own wheat field. The truest, best remedy for this great and crying evil was indicated in a remark made by Mr. J. Pierpont Morgan to a friend of ours during his recent visit to Toronto. "If you want a thing done, well, do it yourself. Then you may be sure that it will be well done." The great law of self-denial for the good of others must be put in force. The pleasant home, the comfortable fireside, the cheerful companionship of relatives or friends must be occasionally foregone. And at ward meeting, convention, or election, the honest elector must manfully and persistently do his duty and bear his part, from one end of Canada to the other. Then the corner-stone on which the public life of this young giant among the nations shall rest, will be

so "well and truly laid" that our children, and our children's children will in the fruition years of the great heritage we shall have bequeathed them "rise up and call us blessed."

FROM WEEK TO WEEK.

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

One of the subjects that might profitably receive the consideration of the Board of Management of the Missionary Society, at its next meeting, is the consummation of its agreement with the C.C.M.S. It will be remembered that upwards of a year and a half ago, after several conferences and earnest discussions between these two bodies, it was concluded that they should unite, and that the C.C.M.S. should no longer exist as an active missionary organization. Although the C.C.M.S. had up to that time been carrying on most of the foreign work of the Canadian Church, it generously handed over all the fruits of many years' arduous labour to the larger and more truly representative body, reserving only a few rights regarding the examination of Canadian candidates who wished to enter the foreign field under the auspices of the C.M.S. of England. It was to make no more appeals for money in support of the work it had inaugurated. It was to retain a certain formal organization but not for active work. It would be prepared to receive the contributions of old friends whom it had interested in missions, and turn the same over to the Board. It was not to be put to death but to sleep, possibly with the thought that the day might come when its awakening would be a necessity. In the meantime its work was to be merged unreservedly, with the exception already referred to, in the larger scheme of the whole Church.

To Spectator this subordination of the lesser to the greater organization does not seem to have been wholly completed up to the present moment. According to the treasurer's statement it would appear that the foreign missionaries were paid, and the work carried on, not immediately by the Board, but mediately through the treasurer of the C.C.M.S. That this should be the procedure for a time is only natural, as the old officers were as a matter of course more familiar with the conditions which they created than the new men who had recently assumed these obligations. But a body that assumes obligations at its own solicitation should at once set itself to work to prepare to meet them directly. We trust that the next financial statement will convey to the public the information that the society that it is supporting is doing its own business, not only in western Canada, but in the countries that lie beyond the seas.

There is one other point that indicates that this union has not been completed on the lines proposed. It is one thing to have the name of union, it is another to have the real article. Spectator refers to the place occupied by the C.C.M.S. in the official publication of the Board of Management. In that magazine it has several pages allotted to it every month with its special editor, and through this department the church at large receives practically all its information about the foreign missionary work of the Canadian Church. To the ordinary reader there is no evidence of that subordination or retirement that was welcomed eighteen months ago as the symbol of one church with one organization going forward in its might. Spectator does not mean to imply that there is any breach of faith on the side of either party, but he ventures to call attention to the situation as it presents itself to an ordinary Churchman, and to suggest that co-operation should not only be felt within but manifested without. The magazine of the Board ought to be a means of communication direct to

the public. If it is carrying on work in the foreign field, that information should come as directly as the story of the work in our own Dominion. A special editor may be a necessity, but he is an editor under the Board, and not representing another organization. The department referred to was inaugurated prior to the amalgamation of the two societies, and there is no reason for perpetuating on paper what has ceased to exist in fact. As things stand to-day, the general reader might imagine that the C.C.M.S. is responsible for the administration of the thirty thousand dollars proposed to be raised for foreign missions. Why any longer continue the possibility of confusion?

An indirect answer was attempted in the last number of the official magazine of the Missionary Society to a question raised by Spectator a few weeks ago. We called public attention to the existence of a feeling in Eastern Canada; in some quarters at least, that with the reported advance in the prosperity of the West, larger contributions to the funds of the General Missionary Society should be forthcoming. We referred to the words of a prominent Churchman on the subject as a sample of this sentiment, and suggested that some Bishop or other qualified person would put the western point of view before the public. In our opinion something may be said on the other side, but the effect will depend upon the directness and definiteness of the information furnished. It must be first-hand from men who know the ground through personal observation. It is not a question of skilful argumentation but the setting forth of pertinent facts. If no one in the West has seen fit to meet a public demand on a subject that vitally affects them, the responsibility is theirs not ours. We venture, however, to say, they are making a mistake. We have no desire for controversy but information is always helpful. The article referred to purports to meet the question raised, but it does so entirely in general terms. It cannot, we think, be the product of a man on the spot. It could as readily be written by a skilful penman in an office in Québec or Halifax. For this reason it is not exactly what is wanted. The article lends itself to a division into two parts. The first part enlarges upon the wealth of the West, and the second dwells upon its poverty. The riches are set down as possibilities, and the limitations are given as realities. It is an argument that might be, and we believe has been, used by eastern dioceses in appealing for help from England. There are probably few dioceses in Canada where most of what was said would not apply in some measure. We do not propose to follow the subject further than to say that the public will not be satisfied with general statements when definite facts may easily be supplied.

The revelations made in regard to election methods in Ontario are simply shocking and amazing. In any country and under any circumstances decent citizens might well be horrified, but what does it all mean in Ontario. That is the great Protestant province of the Dominion. There we have been wont to say that the purer faith and loftier ideals of Christian citizenship have had free play. There, many have been wont to boast, the highest type of educational efficiency has been realized. And what of it? Well the province stands easily first in the whole Dominion as representing the lowest conceptions of citizen responsibility. It is a humiliation that must touch the heart of every Protestant in the country. It is a situation that must fill every good citizen with sorrowful reflections. With churches by the score in every city, and one or more in every town and hamlet, with schools presumably that comprehend the full significance of education, we find ourselves obliged to blush for shame at the condition of public morality. The situation is one that calls the churches to their knees that a double portion of the old

prophetic spirit may be poured out upon them, so that they may cast down the altars of Baal, and enthrone righteousness which exalteth a nation. It is a time for something more than denunciation. It is a time when every man occupying a place of public influence should review the principles on which he acts and teaches. We have called to our own Church more than once to gird itself for action; is it still in doubt that action is necessary?

SPECTATOR.

EMBER DAYS.

Prayers for Those About to be Ordained.

Sermon preached in St. Martin's Church, Toronto, by Rev. W. E. Cooper, Rector, Sunday, September 18, 1904.

1 Thess. 5:25, "Brethren, pray for us." There are four weeks in the year when the Church to which we belong bids us pray particularly for those about to be ordained to the sacred ministry. They are called Ember Days, Ember being most probably derived from old English words meaning, "Coming round in course," or periodically. These weeks come very near the beginning of each of the four seasons, viz., the first Sunday in Lent, Whitsunday, the 14th of September, and 13th of December. It is at these times, or as near them as may be convenient, that the Bishops are directed to hold their ordinations. There are two prayers provided in the Prayer Book, just after the Litany, which may be used in every family gathered for family prayer, or by the separate individuals of it, one in the morning, and the other in the evening. Now, this is one of the examples that show how well our Church deserves to be called a praying Church, not only in its public services, but also in more private devotion. The Prayer Book is by far the most suitable book that has even been written for private as well as for family prayer. There is really no subject, even of a private reference, for which you cannot in it find a most suitable prayer. Now, there can be no subject for prayer that demands greater earnestness in supplication than this one for those about to be ordained. We pray that the Bishops may never ordain men without due examination as to their fitness, both as regards learning, and especially holiness of life; and that our Bishops may "faithfully," without partiality, or being guided only by influence of others, whosoever they may be, faithfully and wisely make choice of fit persons to serve in the sacred ministry of the Church. For those about to be ordained we pray God to give them His grace and heavenly benediction, that both by their life and doctrine they may set forth His glory and set forward the salvation of all men; to replenish, that is, keep ever imparting to them—replenish them with the truth of His doctrine, and grant them innocency of life, that both by their life and doctrine they may faithfully serve before Him to the glory of His name and the benefit of His holy Church. Could any of you add words that would imply more than is contained in these words? I am quite sure you could not. No greater number of words would really contain anything more than these words contain, however much you might multiply your words. Let me tell you now how the Church has provided that the Bishops shall exercise due care. The first thing that the Bishop requires of every candidate for ordination is the certificate of his baptism: first, to show that he is a Christian, a member of Christ; and secondly, as a proof that he has attained the age of at least twenty-three years, the earliest age at which he may be admitted to the lowest of the three orders of the ministry prescribed by our Lord through His apostles. He must then produce a testimonial from his college, or from the persons by whom he was trained for the ministry, as a certificate both of

moral conduct and of attainment in the learning required. In addition, he must present to the Bishop a testimonial, signed by three senior clergymen in priests' orders, that they have known him for the last three years, and can testify favourably to his moral conduct and fitness for the ministry. Should these priests belong to another diocese, this testimonial must be countersigned by the Bishop of their diocese. Further, a solemn demand is put on Sunday during divine service to the congregation that has known the candidate as a worshipper with them, that if any one of them knows of any impediment in the way of his fitness, morally or otherwise, that person shall signify to the Bishop before the day of ordination. If all these requirements are furnished to the satisfaction of the Bishop, the candidate is called upon to be examined by the Bishop in the subjects prescribed as a test of his learning in divine things, and of his ability and readiness to teach divine truth. If he passes this examination in a way that satisfies the Bishop he is directed to present himself in a certain named church for admission to holy orders. When the day appointed has come, after morning prayer, when the whole congregation is assembled, the Bishop, sitting in his chair near the holy table, with the candidates standing before him, receives them by presentation of the Archdeacon, or his deputy, in these words: "Right Reverend Father in God, I present unto you these persons present to be admitted deacons." The Bishop then solemnly charges him: "Take heed that the persons whom ye present unto us be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honour of God and the edifying of His Church." The Archdeacon answers: "I have enquired of them, and also examined them, and think them so to be." Then the Bishop makes a solemn appeal to the people assembled that if any one of them knows of any disqualifying impediment "let him come forth in the name of God" and make it known. If any such be alleged the candidate cannot be ordained then and there. The Bishop, if no impediment be stated, then commends the candidates to the earnest prayers of all. After the Litany the Holy Communion follows, in which all take part. Such are the provisions made for ensuring due qualification, both of soul and spirit, of moral conduct and right learning on the part of those to be ordained. Could more effective provision possibly be made against the admission of persons not duly qualified for the sacred ministry? You could not suggest anything more needful, for these include all. You may say, How can you tell whether God has really called them? Well, you cannot; no one can really know that but God. Hypocrisy is very easily acted. Any one can make a show of religion sufficient to quite satisfy the multitude. It is often done. If the real state of many whom the popular voice proclaims to be pious were known as God knows it popular opinion would, in not a few cases, undergo a speedy change. But the Church does not neglect even this. You have heard how widely the opinion of others has been sought. Well, the candidates, each and every candidate, has this awful and heart-searching question put to him in the Church, before God and all the congregation, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration to serve God for the promoting of His glory and the edifying of His people?" The answer is, "I trust so." Think of what is really implied in all these words; and there are other questions of great weight and meaning to be answered which I ask you to read for yourselves in the ordination services. Observe particularly how all this is done, with such awful solemnity and plainness, in the most sacred place of God's house, in His immediate presence, and in the sight and hearing of the gathered congregation. I ask you, then, one and all, to think earnestly over all that I have said, so as to be able to tell it to those who

speaking evil or slightly of the Church of Christ, or who would, through ignorance or malice, tell you that ordination in the Church can be had easily or without due care being taken. Why, then, does it so often fail of its purpose? Because the carrying of it out is in human hands, sometimes unworthy hands. Why do many other good plans fail in human hands? Where can you point to any human plans that have never known failure? Why, men say that even God's own plan for the redemption and salvation of man has failed. Hundreds to-day are saying that Christianity itself, after 1900 years of trial, has failed, and they want to put something else in its place. But our God is a God that answers prayer, more especially corporate prayer; and, therefore, Christ's own Church, with all its precautions against evil, throws us back on prayer, especially united prayer. Our Lord only asks for two to join in such prayer, and promises to come and join with them—join with them—and their prayers will be granted, He tells us, if offered in true trusting faith. Now, think over the responsibility and the vows of those who are to be called to the sacred ministry, and if you have hearts at all you will surely pray for them. Will you not? Surely you will. You will use this week these Ember prayers. "Brethren, pray for us." This is the voice, the earnest, pleading voice, of those seeking the sacred ministry.

INDECISION.

The lack of concentration is the danger of a broad-minded age. It is very delightful, this width of outlook. It rises up like incense about our consciousness, this thought that we have exchanged our narrowness for breadth of sympathy, for interests wide as the horizon, and a variety of pursuits many-changing as the sea; yet it is good to remember that nothing lays hold upon men that lacks dominating unity; the novel, the play, the picture, or the symphony, even the sermon, will never grip without a single persistent idea. The vertebrate, in short, will oust the jelly-fish.

It is this unifying of life that is the real difficulty of living, and the failure to achieve it is the failure of the whole life. Sooner or later each of us finds himself confronted with the question, with the decision, Is this present world to be the only scene of my existence?

Consider the alternatives between which we have to choose. The new atheism, which is filling the bookstalls—what does it offer you? This life, it tells you, is all there is. Your soul dies with the body of which, in truth, it is only a part. There is no beyond. But what of life's injustices? What of those who never had a chance here, for whom poverty, disease, or cruelty make this world one long torture, and this life a burden—will these never learn the joy of living, of which the other half of the world had surely more than their share? Will Lazarus never be comforted, and Dives never be tormented? There is no redress hereafter, we are told, for the injustices of this life. But what of the progress of life; does not the school imply the world beyond the school? Are those virtues of forbearance, and patience, and self-control, which we have barely gained when our three-score years and ten are fulfilled, to find no use? Are they, indeed, gained only to be lost? We are answered that there is no future where the faculty so patiently acquired and perfected can find its exercise. What of the hope of all the ages, that passionate longing for immortality, which has been the greatest incentive to moral effort, and the most powerful factor in the progress of the world? That is a delusion, they tell us. Was it a delusion that gave to the noblest and the wisest that have ever lived the power to be what they were? Was it a delusion that inspired a Socrates with the power to meet

death with joyful serenity, certain that he would survive it? Was it a delusion that brought peace to the soul of Jesus when the conflict of Calvary had worn itself out, so that He died in the light, commending His soul to the Father? It was all the merest idle, unsubstantial hope. The wish was father to the thought. That is their reply. Then what of our dead? Shall we see them no more? Yes, they answer—therefore say your last farewell. Lives are intertwined in love only that the parting may be more cruel. Kiss the cold forehead and the folded hands. It is all there is. The eye that shone through those closed eyes is extinguished forever. Never more will the willing spirit run to welcome you. . . .

That is one creed; but there is another, which tells you that here we see but half of God's plan. There are no wrongs which shall be left unrighted; no captives but shall be loosed; no tears but shall be dried; for God has other worlds than this, wider worlds of unclouded love—to these He calls the worker who has learned his craft. There all the promise of life is realized, there all the virtue and the faculties we have now are to be exercised, there love will be reunited to its dear ones. There all the hopes and aspirations of the human heart will be satisfied. For all that is good here is a promise of greater good beyond. . . .

Who would halt long undecided between those two opinions?

Yet stay—look out upon the world.

Enter the merchant's office in the city. What are the quick thoughts of the busy brain of the financier? Great issues are before him; he is by the stroke of his pen affecting the lives of thousands; but will you find among his crowded thoughts one memory of immortality, or in the principles by which he builds up his house one thought of the will of God? He would tell you he has a qualified belief in both.

Or if you could overhear man and wife as they talk things over in privacy, discuss their prospects and their children's character, which world have they in view? By what standard do they measure failure or success; what are the things they really want to see in their children, what sacrifices will they make to get for them that which will profit in this world, or the next?

Yet it is not that people disbelieve, nor that God and the future world have no place in their lives. It is the divided allegiance, the halting opinion, passing over from one side to the other, that is the real menace. "Ye cannot serve two masters." "If the Lord be God, follow Him." Make His service the ruling passion of life. . . . We need the strenuous resolve to make our choice of faith; to live as we have chosen, making life a unity by our service of God. So we shall get most from this, our school-life, by fixing our eyes on the life of the future. Every opportunity that time places in our path we shall seize with eagerness; from every experience we shall try to gather an increase of knowledge or power, and through life's varied scenes one golden thread will run uniting them—that thread the will of God.—From a sermon preached in Newcastle Cathedral by the Rev. Cyril Hopher on August 14, 1904, as reported in The Church Times.

BROTHERHOOD OF ST. ANDREW.

From Mulgrave, Mr. Thomas went to New Glasgow. Here he found that at the present time there is no rector, and the senior chapter is dormant, but a junior one is working. Very strenuous efforts will be made to revive this chapter as soon as a rector is appointed.

At Truro, Archdeacon Kaulback met Mr. Thomas at the railway station. The Travelling Secretary found two good, strong, active chapters doing very effective work. He met the two chapters in a body at week-night services, and they will now go about work with renewed energy. Leaving Truro, Mr. Thomas went to Windsor, where he found no

chapter. He, however, met a few members of the old chapter, who want to have the chapter revived at once, which will undoubtedly be done. There are also great anticipations of having a chapter organized at King's College, in this town.

The next place of call was Springhill, where there has never been a chapter, but there are splendid prospects for one, as there is a fine church and parish hall, and a great field for work amongst the miners. Mr. Thomas left full instructions with the men as to formation, and it is expected that definite action will be taken shortly.

At Pugwash, Mr. Thomas succeeded in forming a new chapter of ten men, with the brightest prospects. The rector, Rev. J. U. E. Warner, is very keen on the Brotherhood, having had charge of two other parishes where there have been chapters.

Amherst was then visited, where Mr. Thomas found Christ Church Chapter, No. 167, doing good work, and with quite a large probationary list. Here the rector, the Rev. A. J. Cresswell, is also very keen on the Brotherhood.

The Travelling Secretary's next points of call are: Lunenburg, Mahone Bay, Chester, Bridgewater, and then Halifax for the convention which has been arranged for October 1st and 2nd, which will undoubtedly inspire all who attend to greater efforts.

Toronto Assembly Meeting.

About 120 members of Toronto chapters attended a meeting of the Toronto Local Assembly, held in St. Luke's school-house, September 13th, when interim informal reports were made by members of the committee in charge of the Island and Dock Services, Hospital Visiting, Gaol, King Street Mission, and other special work undertaken in Toronto; all of them showing good progress and well sustained effort throughout, and useful suggestions for improving the work were made and will be considered when the formal reports will be read at the annual meeting on St. Andrew's Day. Mr. N. F. Davidson urged a full attendance at the Inter-City Convention to be held in Toronto during October, as a "return visit" to the one held at Hamilton last June, and a committee of the Local Council was appointed to arrange all the details. He aroused great enthusiasm by announcing that the Archbishop of Canterbury would visit Philadelphia to attend the approaching annual convention, and would address a mass meeting of men there. He read strong invitations to Canadian Brotherhood men to visit the Philadelphia convention, which had been received by wire that day from Hubert Carleton, the American General Secretary, and M. N. Kline, Philadelphia.

The Rev. Dr. Norman Tucker, the secretary of the Canadian Church Missionary Society, made a fine speech on the work that lay before the Brotherhood in the dioceses of the West and North-West, gratefully recalling the help given to him by the chapter of his own church in Vancouver. This was followed by an earnest speech from the Rev. A. Silva-White (on the eve of his departure for Vancouver to a rectory to which he had been specially called by the Bishop of New Westminster from his curacy of St. Luke's), in which he stated that the work attempted and actually done by the Brotherhood in Toronto had come as a revelation to him during his eight months' curacy, and would send him back to the West as an apostle of the Brotherhood Movement wherever his future might take him; and, in particular, that he would spare no pains to aid the work of Mr. Thomas, the Travelling Secretary, who expects to open his campaign in the dioceses of the West early in the next year.

Mr. Catto spoke feelingly of the help given by Mr. Silva-White at Island and Dock services, as also attending Council meetings, and last, but not least, by regular attendance at the meetings of his own parish, and bringing recruits into the junior chapter. It may be also mentioned that before leaving, the members of St. Luke's congregation, presented Mr. White with a purse of gold (\$200), all collected in three days, and that the last hours of his stay in Toronto were given to arranging with the president and chairman of the Executive Com-

mittee the plans of the campaign in the West.

Mr. W. G. Davis reported briefly on the results of his work as Travelling Secretary in the dioceses of Niagara and Huron, and the Inter-City Convention at Hamilton.

A very promising chapter has been started at Christ Church, Deer Park, Toronto, through the energy of the Brotherhood man who has had charge of the Leaside Mission during the summer months.

Mr. W. G. Davis has been spending the past week in Hamilton, strengthening the work there, especially junior work. Ascension Chapter was visited, and it was decided to form a junior chapter providing they could get a certain man for director. Mr. Davis undertook to speak to him, which he did, and glad to say promised to act as director. The boys meet to organize on Thursday evening, September 29th.

Mr. Davis also visited Cathedral Chapter, and urged them to take up junior work, and plans were laid to start a chapter very soon.

St. George's Chapter will also endeavour to have a junior chapter. Mr. Davis has been invited to go there and address the boys some Sunday afternoon in the near future.

Mr. Davis also paid a visit to Stoney Creek Chapter last Thursday, many men turning out. This is a new chapter, organized some time ago, and is doing good, consistent work, and is proving a great help to the popular rector, Rev. H. J. Leake.

Sunday, September 25th, Mr. Davis gave an address to the Men's Bible Class at the Church of the Ascension, Toronto. Thirty-five men were present, and were very much interested. He also gave an address on the "Work of the Brotherhood" to the congregation at the evening service, a large number of men being present.

October 2nd and 3rd, Mr. Davis will be at Brantford to strengthen the work there, holding a local assembly on the evening of the 3rd. This will be the last meeting he will hold in his official capacity as Travelling Secretary, his time expiring on Oct. 1st. Mr. Davis will then take a divinity course at Trinity College. We feel sure all the members of the Brotherhood wish him success in his career.

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

TORONTO.

Toronto Junction.—St. John's.—The September meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in this church, the members being warmly welcomed by Mrs. DuVernet on behalf of that branch. The meeting was very largely attended, and was a most interesting and inspiring one. After prayers the president introduced Miss Margaret Durnell from the school at Lesser Slave Lake, and Mrs. Atkinson, of the Huron Diocese. The corresponding secretary reported that there were four new life members since the last meeting; that the semi-annual meeting would be held at Bradford on October 27th; that Miss Phillips, one of the workers at Onion Lake Mission had been married during the summer, and that when the Right Reverend the Archbishop of Canterbury and Mrs. Davidson were in Montreal, Mrs. Davidson had been made a life member of the General Board of the W. A. The Extra-Cent-a-Day Fund, amounting to \$86.35, was voted towards the rebuilding of the Lytton Hospital, which has recently been completely destroyed by fire. The diocesan treasurer reported receipts to the amount of \$495.43, expenditure, \$1,001.61. The Dorcas secretary-treasurer stated that thirty-five bales, one buffalo robe, one cassock

and two surplices, had been sent during the summer. The treasurer of the P.M.C. reported receipts to be \$514.90. A letter was read from the Rev. H. Wilson by the Junior secretary-treasurer, thanking the Junior members for the church bell which they had sent to Christ Church, Hamiota. The Babies' branch have enrolled eight new members since the June meeting. The secretary-treasurer of the Literature Committee stated that the "Missionary Chain" papers read at the annual meeting had been printed, and could be obtained from Miss Roger; and also that the Intercessory papers were ready for distribution. An appeal for Sunday School books and magazines was read from Mrs. Jessop, of Haileybury. Letters were read from the secretary of the Blackfoot Hospital Committee, from Rev. E. H. Mussen, and appeals from Ven. Archdeacon Holmes, asking for assistance towards building a kitchen; and from the Rev. J. B. Smithman, for funds to build a church at White River, Algoma, and from Mr. E. H. Pugh, of the Lytton Hospital. The president announced that Mrs. Carry was again ready to begin her valuable work of visiting the out-of-town branches. The Rev. H. H. Williamson, secretary-treasurer of the Church of England Zenana Society, and who was for many years a Missionary in India, was introduced and gave an eloquent and instructive address upon Zenana mission work and of the sad condition of our sister women in India, and pleaded earnestly for more workers, especially women workers, for that far distant field.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Sydney Mines.—The corner-stone of the new Anglican Church at Sydney Mines was laid Saturday afternoon, September 17th, in the presence of nearly a thousand people from this town and North Sydney. The officiating clergy were Venerable David Smith, D.D., Archdeacon of Cape Breton; Rev. C. W. Vernon, B.D., and Rev. A. P. Shatford, M.A., North Sydney, and Rev. A. Gale, rector of the parish. The various friendly and benefit societies of the two towns headed by the Sydney Mines band attended the ceremony in full regalia. After the stone had been solemnly blessed by the Archdeacon it was duly laid by Mr. Richard Partridge, who for nearly forty years has been connected with Church work in the parish as warden and a member of the choir, with the following words: "In the faith of Jesus Christ we lay this corner-stone in the name of God the Father, God the Son and God the Holy Ghost. Amen." The stone bore the date of the year, and within it were placed documents containing the names of rector, wardens and Building Committee, of clergy of the diocese, of the warden of the county, the mayor and councillors, the town clerk, engineer and school commissioners of Sydney Mines as well as copies of the North Sydney and Sydney papers and current Church publications. The hymns were very impressively rendered, being accompanied by the Sydney Mines band. At the conclusion of the ceremony an eloquent and appropriate address was delivered by Rev. A. P. Shatford. The church, which will cost about \$10,000, is being erected by G. E. Farlinger, of Sydney, from plans prepared by the well-known firm of architects, Harris & Horton, of Halifax and Charlottetown. It is to be finished early in the new year. The design is a free adaptation of early 13th century Gothic. The chancel will be large and roomy, and there will be a square tower. Provision is made for a number of stained windows, as well as for mural paintings. The basement will be fitted up with class-rooms, kitchen, etc. The Building Committee are Dr. L. W. Johnstone (chairman), Rev. A. Gale, J. F. Elliot, George Greenwell, J. Dorsay, and A. Oram. The

collections taken up to-day amounted to over \$100, while another \$700 for the Building Fund was realized by a picnic held yesterday. Rev. A. Gale, the energetic rector, and his parishioners deserve much credit for the zeal they have displayed in endeavouring to meet the demand for a large and more centrally located building than the church now in use, which was erected in the days of the old General Mining Association, mainly through the efforts of its general manager, the late Richard Brown.

TORONTO.

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

Toronto.—St. George.—The Rev. C. B. Kenrick, curate of Grace Church, has been appointed curate of this church.

Deer Park.—Christ Church.—Sunday, September 18th, the new organ at Christ Church was used for the first time, and large congregations at both services were delighted with the improvement resulting in the musical portion of the service. The new organ, which is planned and specified on lines specially adapted for service work, is the handiwork of the same careful builders who, twenty-eight years ago, placed in the church the former organ. It speaks well for their workmanship and for the quality of their material that all the speaking pipes were in perfect condition and available for use in the new organ. The formal opening service was held, but in the course of an appropriate sermon on Praise is the highest form of worship, the rector referred to the new organ, and expressed appreciation of the zeal and energy displayed by the organist, Mr. B. Morton Jones, to whose efforts it was wholly or mainly due that the beautiful instrument was obtained and installed.

Pusey.—The Mission of which this place is temporarily the headquarters has lately been favoured with a visit from Rural Dean Spencer, of the Diocese of Niagara, who, at the earnest solicitation of his son, at present in charge, spent a few days in preaching at each of the six stations and administering the two sacraments. The field is characterized by magnificent distances between bounds and diversified by lofty hills, low-lying valleys, picturesque lakes, and meandering streams. Rocks, boulders, and loose stones are of frequent occurrence, although here and there fine fertile tracts are met with, and the farmer's life in such places is not very different from that of the husbandman in southern Ontario. The roads, however, create no little surprise in the mind of the visitor, the rocky ridges and protuberances vieing with the "corduroy" causeways to occasion an experience which is literally shocking. The "trail," a short cut through the primeval forest between Wilberforce and Ursa, is pre-eminently distinguishable for inequalities of surface, although a causeway a mile in length leading through the "dismal swamp" in Harcourt Township towards Kenaway P.O. is worthy of special mention. The settlers are in some places still struggling against the difficulties common to pioneering; but a few are in comfortable circumstances, and all are to some extent hopeful. Timber camps are being established, and, as these will employ many men during the coming winter, business will be lively with farmers, merchants, and the railway. The last-named bears the pretentious title of the Irondale, Bancroft, and Ottawa Railway, although the terminus is fully forty miles from the Ottawa river and seventy from Ottawa city. Great developments are, however, expected in the near future; and this "back country" may become a favourite resort for the tourist and summer resident. Meanwhile the Church's work is almost purely missionary in character, the people contributing only a tithe of the stipend of a clergyman or student. Three neat frame churches have been erected within the Mission.

These are to be found at Essonville, where there is also a parsonage, and at Ursa and Cheddar. At Pusey, called by the railway company Wilberforce, and at Beech Ridge and Deer Lake the services are held in public school houses. The missionary travels thirty miles at least every Sunday. Occasionally he may go ten or fifteen miles without having an opportunity of saluting any man by the way. The life, however, is healthy, the work is at present encouraging, and the outlook for the future is promising. The Mission embraces four townships of the provisional county of Haliburton. A sketch of this interesting region of free-grant farms would not be complete without reference to the extraordinarily steep inclines, up or down which the missionary must urge his four-footed servant to carry him at the peril of security of man, beast, and vehicle.

Peterborough.—St. Luke's.—The annual harvest festival was held on Wednesday, September 21st. It was a service most inspiring, and in every way bright and enjoyable. The church was very prettily and appropriately decorated with fruit, grains, products of the garden, and a profusion of flowers. All of these were very artistically grouped throughout the interior of the church, the top of the pulpit being outlined with beautiful flowers, and the altar also looking beautiful with exquisite floral adornment. It was a service that strongly suggested the time of the year, when of all seasons the heart of man should be especially thankful. This fact was emphasized by the Rev. Canon Cody, D.D., rector of St. Paul's, Toronto, who pointed to the duties of thanksgiving and to the responsibilities of the people of Canada in possessing a glorious heritage. In the course of his able address he referred to the evil of political corruption, and emphasized the necessity that men should regard the ballot as a God-given trust. It is not often that the opportunity is given to listen to so vigorous a speaker, so convincing and brilliant an exponent as Dr. Cody, and his patriotic and truly inspiring sermon was of the kind that moves men. The rector, Rev. E. A. Langfeldt, was assisted by the Rev. J. C. Davidson, rector of St. John's, and Rev. W. Mayor, rector of All Saints. The musical part of the service was excellently rendered by the choir, of which Mr. J. Legg is the able leader. In the anthem, "What shall I render?" Mr. Legg and Mr. Shepherd took the solos. Miss Helen Davies, a soprano soloist of great reputation, and possessing a charming voice, sang with excellent effect, "Come unto Me." The offertory, a truly generous one, and expressive of the congregation's thanksgiving, was given to Canadian missions.

Havelock and Belmont.—Mr. H. A. Ben-Oliel, of Wycliffe College, Toronto, has been assisting in this mission as student lay-reader during the past three months, and was in sole charge during the summer vacation of the Incumbent, the Rev. W. R. Tandy, M.A. A mission seventy miles by twelve, and comprising six stations, gives plenty of scope for energy, and the success of this summer's experiment would seem to indicate Havelock and Belmont as a likely place for "associate" work, whenever Dr. Langtry's plan becomes a practical possibility. Mr. Ben-Oliel, during his stay in the mission, has won golden opinions, by his attention to duty, and his kindly personal interest in the people. He is an excellent reader, one may add and his rendition of the Church service is at once devotional and inspiring. In the course of his stay he has given his delightful "Evening in Palestine," twice in Havelock, and also at Garrison's, Round Lake and Rush Point—three of the out-stations; and neighbouring parishes are to have the opportunity of hearing his instructive and entertaining lecture. Mr. Ben-Oliel's mother, Mrs. Ben-Oliel, of Ann Arbor, Michigan, spent several

weeks with him in Havelock, and his uncle, Mr. Alfred Seeley, who recently arrived from England was another welcome and useful guest. Mr. Seeley is a lay-reader, and holds the professional license of the Archbishop of Canterbury, granted while Bishop of Rochester. A quiet but steady work has gone forward in Havelock and Belmont during the two and a half years of the present incumbency. An educational campaign, for instance, has resulted in placing 90 copies of "Come Home" in the hands of the people. There is a weekly communion at St. John's, Havelock, with special celebrations on all holy-days. Over-organization has been guarded against, but there are working branches of the Daughters of the King, the Woman's Auxiliary, and the Senior Auxiliary, besides a probationary chapter of the Brotherhood of St. Andrew. Four services a Sunday are the ordinary routine, and the Incumbent has the occasional assistance of a very efficient resident lay-reader, R. A. Williams, Esq., local manager of the Sovereign Bank. Mrs. Williams' father, the Rev. Canon Downie, of Watford, preached a most helpful sermon in the Havelock church on a recent Sunday morning, and expressed himself afterwards as both surprised and pleased with the reverence and heartiness of the service. The regular organist, Miss Henshall, is absent just now on a well-earned holiday, but Mrs. A. E. Barrett is an exceedingly able substitute. Present plans include a parochial social—not of the money-making order, for there is no admission free—on Wednesday, September 21st. The harvest festival and thank-offering are named for October 2nd. Last year's thank-offering, the first of its kind, amounted to \$70.31, and even better things are expected this year. Canon Dixon, always a welcome visitor, has promised his new lantern service, "The Passion of Our Lord," for November 9th. The annual canvass for the mission funds is now in progress. Last year this mission, for the first time in its history, met in full its assessments for M.S.C.C., diocesan missions and Synod expense in addition to paying off the debt of \$525 on the Havelock church building, which awaits consecration at the next visit of the Lord Bishop.

Peterborough.—St. Luke's.—The Rev. Professor William Clark, D.C.L., of Trinity College, Toronto, preached at both services on Sunday, September 11th, at St. Luke's. Large congregations were present to listen to his eloquent exposition of the Gospel. The musical service was augmented by Mrs. K. Eardley Wilmot, and Mr.

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Lawrence, who sang sacred solos during the offertory. Professor Clark remained over Monday, the guest at St. Luke's Rectory, to give his famous lecture on "The Water Babies." This lecture was patronized by a large audience, and much appreciated. As the mover and seconder of the vote of thanks said: "Peterborough was to be congratulated on having secured Professor Clark, whom to hear was not only a privilege, but a delight." The Rector, the Rev. E. A. Langfeldt, in presenting the vote of thanks to Dr. Clark, expressed his personal gratitude to him for his kindness in having come to his church.

NIAGARA.

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

Hamilton.—At a special meeting of the Century Fund Committee, held on 16th inst. at the Synod office, Rural Dean Spencer was requested to endeavour to finish the work of canvassing by the 1st of December. Tuesday, the 18th of October, is the day fixed by canon for the regular autumn meeting of the standing committee.

Dunnville.—A Sunday School Convention and a Missionary Conference have been appointed to be held in this parish on Wednesday, October 10th, at which Rev. Dr. Tucker, Rev. J. Cooper Robinson, the Haldimand county clergy and others will be present. As Sunday School work of the right kind is one of the pressing needs of the Church there should be a large attendance of teachers on this occasion. It is hoped that as many as possible will remain for the evening missionary service and conference.

Jarvis.—Rev. Canon Gribble has with great satisfaction to the parishioners performed the duties of locum tenens during the past two months.

HURON.

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

Ailsa Craig.—Rev. L. W. Diehl has recently resigned this parish and accepted the incumbency of St. Paul's Church, Paisley. During the ten years he was rector of Ailsa Craig he has seen very marked fruit of his faithful ministry. There have been ninety-two baptisms and ninety-two confirmed. Besides this, four young men have gone forth from his ministry and taken holy orders, a number not very often equalled in the same length of time in many larger parishes. A new rectory house has been erected and paid for at a cost of nearly \$2,000, and other substantial improvements have been made throughout the parish. Before leaving, the three congregations under his charge expressed their loving farewells, and accompanied them with substantial gifts to show their esteem. Ailsa Craig presented to their departing pastor a handsome couch, and to his wife a very chaste music cabinet. St. Mary's, Brinsley, offered a beautiful Axminster parlor rug and full set of dishes, and Christ Church, McGillivray, gave a goodly donation in money. Mr. Diehl has occupied prominent positions in all the benevolent and religious societies of the town, all testifying to his excellence as a minister of Christ. His many friends wish for him a happy, blessed ministry in his new field of work.

Galt.—Harvest Thanksgiving services were held on Sunday, September 18th, and attended by large congregations. The rector officiated. The decorations, which have for several years been greatly simplified, were very appropriate, and confined wholly to the chancel. The newly organized vested choir rendered invaluable assistance. It is composed wholly of men and boys, and as the rector aims at hearty congregational

worship, the services are carried out in their beautiful simplicity, so that all can heartily join in them. In this way the choir has proved to be a most valuable adjunct, and the parishioners are agreeably pleased with the change. The harvest services this year, were without exception, the very best ever held in the parish. The offertory amounted to \$185.

Archidiaconal Visitations.—Never before was Huron Diocese so efficiently and intelligently managed. The Bishop's resolve to appoint four working archdeacons has been amply justified by their praiseworthy activity and the quite remarkable results they have achieved, both in increased subscriptions and in other important administrative work. The result of this new plan will be that the four archdeacons will practically do the work of the Missions Committee, which will have much less of the administrative work of the diocese to do than formerly.

Clandeboyne.—After a long and strenuous fight at the Executive Committee Clandeboyne was added to Lucan, and will be served by the rector of Lucan, Rev. H. A. Thomas, who favoured this arrangement. A very strong effort was made to attach Clandeboyne to Christ Church, McGillivray, but it failed, chiefly on account of the determined opposition of the McGillivray congregation, which desires to remain with Ailsa Craig and Brinsley. The rector of this parish is Rev. J. A. Bloodsworth, who has just arrived in the parish from Paisley.

Tilbury.—In this parish, where Rev. Thos. Dobson, has done such zealous and successful service, he is still at work, but his field of labour is to be changed. Merlin has been separated from Tilbury, and Comber has been added to Tilbury, to take effect when Merlin gets its own minister.

Paisley.—Rev. J. A. Bloodsworth, who has laboured here nearly five years, has exchanged parishes with Rev. Louis Diehl, of Ailsa Craig. Both gentlemen were very highly esteemed in their former fields of labour. Rev. L. Diehl is a brother of Rev. H. Diehl, of Tara, and the two brothers will now be near each other and in the same deanery.

Millbank.—Thanksgiving services were held here on Sunday, September 11th, the preacher being the Rev. T. G. A. Wright, a former rector. The offertory was some \$60. On Tuesday, September 13th, a special vestry was held, presided over by Ven. Archdeacon Williams, to consider the question of the erection of a new church. The utmost harmony prevailed, liberal subscriptions were assured up to a considerable sum, and the vestry resolved to build a new church on the site of the old one at a cost of about \$5,000. Later on, at Executive Committee, London, leave was given to pull down the old church and build the new one on the same site. All this is timely, inasmuch as the C.P.R. are opening up a line through Millbank, and the place is sure to grow very considerably in the near future.

London.—St. Matthew's.—The patron saint of this church (St. Matthew's) was duly commemorated on St. Matthew's Day, September 21st. Fean Davis celebrated Holy Communion, and two papers were given at the afternoon session by Revs. T. G. A. Wright and Dyson Hague, and in the evening addresses were given by Mr. Luscombe, Principal Waller and Ven. Archdeacon Richardson. The various addresses were well discussed, and refreshments were served in the basement at 6 p.m.

Thamesford and Crumlin.—Thanksgiving services were held here on September 11th, the preacher being the Rev. J. W. Jones, of Mill-

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bank. In the following week Ven. Archdeacon Young made a house-to-house visitation of the parish, and succeeded in improving the stipend subscriptions by about \$100. On September 25th Rev. Thomas Hicks conducted Thanksgiving services at Crumlin. On October 18th (St. Luke's Day) there will be a conference at Crumlin, with sessions morning, afternoon and evening. A good staff of speakers has been secured, and all who can attend will be made welcome.

Invermay.—Christ Church.—The harvest thanksgiving services of Christ Church, Invermay, held on Sunday, September 18th, were decidedly successful in every respect. The church was tastefully decorated with grains, fruits, flowers, etc. Appropriate music was furnished by the choir. The services were hearty, the congregations good, and two appropriate and impressive sermons were preached by the Rev. W. Henderson, rector of Trinity Church, Warton, which were highly appreciated by the congregation. The thankoffering amounted to over \$43.

Elsinore.—Church of the Redeemer.—Harvest thanksgiving service was held at the Church of the Redeemer, Elsinore, on Sunday, September 18th, at 3 o'clock p.m. The pretty little church was neatly decorated with the various products of the land. St. Paul's choir, of Southampton, took charge of the musical part of the service, and besides rendering suitable hymns sang an appropriate anthem and a solo, the latter being rendered by Miss Strickland. An appropriate sermon was preached by Rev. W. Henderson, of Warton. The thankoffering amounted to over \$10.

Tilbury.—On Sunday, September 18th, harvest thanksgiving services were held in St. Andrew's Church by the Rev. W. F. Brownlee, of Ridgetown. The church was beautifully decorated for the occasion with fruits, grain and flowers, and the sermons by the preachers for the day were masterpieces of pulpit oratory. The offertory was a liberal one, considering that no special appeal had been made.

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.

A SMALL LIBRARY WANTED.

Sir.—Will you very kindly publish this appeal for a Sunday school library? We sadly need a small library for our Sunday school at Alexander, Man. No doubt there are many of our city Sunday schools that would be glad to assist a newly organized school to make a start. Our children attend very regularly, and take a great interest in

their lessons, etc. We would gladly pay the carriage, should any feel disposed to honour this appeal.
 J. F. COX, Incumbent,
 St. Paul's Church, Alexander, Man., Sept. 2nd, 1904.

THE FORWARD MOVEMENT IN SUNDAY SCHOOL WORK.

Sir.—I wish to express my appreciation of the excellent article on this subject by Dr. William Walter Smith, published in your issue of August 25th, and at the same time to draw to it the attention of any of your readers interested in Sunday school work whose notice it may have escaped. Everyone in any way connected with a Sunday school in Canada will be well repaid for carefully reading and studying Dr. Smith's paper. In response to the suggestion in the article, I wrote Dr. Smith for his "handbook" and further information, and have received a quantity of most interesting and suggestful literature upon the subject of systematic Sunday school work, including a catalogue of publications prepared by the Sunday School Commission of the diocese of New York, for the use of teachers, which can be secured from the secretary by any one at prices which put them within the reach of every Sunday school teacher in Canada. Dr. Smith is anxious to see the forward movement in Sunday school work in Canada extended, and assures me that all enquiries addressed to him will be carefully considered and answered. Hundreds of readers of the Churchman will have felt the crying need in their Sunday school work of a thorough, definite course of study, churchly in method and connected and progressive in system. I trust they will put themselves in communication at once with Dr. Smith and see for themselves how excellently the plan being put forward by the Sunday School Commission of the diocese of New York fills this want. Dr. Smith's address is 29 Lafayette Place, New York City.
 R. R. MACAULAY.

A SPECIAL PRAYER.

Two of the M.S.C.C. missionaries and their families, returning to their work in China, will (D.V.), be on the ocean from October 3rd to about the 27th. Could we not in our Church worship during that time, have a special prayer for those in peril on the sea, and thus identify ourselves congregationally with these our representatives in the foreign field, as well as partly fulfil the responsibility of the Church in Canada to bear up her ambassadors before the throne of grace?
 ALPHA.

WHICH PUT ON FIRST?

Sir.—We usually put on our waistcoats before our coats, and other garments before our waistcoats; a place for each garment and each garment in its place. Perhaps some one of your readers learned in matters pertaining to ecclesiastical robes, can tell which should be put on first, the stole or the hood? It is not a matter of importance, I presume, for in any gathering of robed clergy you see both methods, but one must be the correct way, and out of curiosity I should like to know which and if possible why?
 ENQUIRER.

THE GRACE OF BAPTISM.

Sir.—In a paper on the above subject published in your issue of July 21st last the distinction between sin before baptism and sin after baptism is very clearly marked. After stating the doctrine of the Church on the subject of regeneration and its blessings, Archdeacon Ker continues: "To recognize to the full the truth of all this gives us, the clergy, great power in ap-

pealing both to the faithful and to open sinners. To the former we can give the constant assurance of the Father's love, while to those who have wandered from the straight path and who are prodigals from home we can preach conversion, and point to the time when, in the purity of baptized infancy or in later life, they were free from sin with the smile of God resting upon them; and we can appeal to them as to prodigal children to return to their Father's house, where a welcome awaits all who say, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." This seems a very explicit recognition of post-baptismal sin and its remedy. Yet in your issue of this week Mr. Sage says: "If Dr. Ker had given a hint of such a distinction his position would have been more logical." What is Mr. Sage's idea of a "hint?"

"ONE OF THE YOUNGER CLERGY."

Sir.—In regard to the controversy elicited by the letter of Professor Sage, may not Churchmen agree as to two truths? 1. That by the Baptismal Office regeneration and adoption are said to be conferred on a being who is incapable of exercising intelligent faith. 2. That in beings capable of exercising intelligent faith, the exercise of such faith is necessary to salvation. Is there any real difference of opinion between Professor Sage and those who appear to differ with him? We may not agree as to theological terms, still may there not, if the expression is permissible, be a *modus credendi*?
 GEO. M. COX.

HARVEST HOME.

The yellow stubble fields are bare,
 The barns are full of corn,
 Safe from the crisp, white frost that shines
 Upon the grass at morn.
 The last sheaf from the harvest field
 Is safely garnered now,
 And ruby trophies have been culled
 From bending orchard bough.

The reaper pauses from his toil
 To lift a grateful heart
 To Him whose bounty and whose care
 Doth all these gifts impart:
 For loving hands have laboured well
 To make God's temple fair;
 The ripened grain, the deep-dyed fruit,
 Crimson and gold, are there.

The wreathing cedars, faint with spice,
 Breathe praises silently;
 Their amaranthine message tells
 God's love can never die.
 And forest leaves, whose glowing tints
 Proclaim the falling year,
 Are twined with summer's parting gifts,
 Flowers late, yet bright and fair.

The organ peals sweet melodies,
 Gladness in every strain,
 And gladness tunes the lips that sing
 Our Harvest-home again.
 For loving hearts are lifted up,
 And loving voices, too,
 To Him whose faithfulness endures,
 Whose gifts are ever new.

Father, accept our offering
 Of humble, grateful praise;
 O let us ne'er Thy grace forget,
 But love Thee all our days.

—Lilian.

Trinity Church, Sept. 14th.

CHURCH ETIQUETTE.

An exchange has the following: "As long as there are churches there will be a church etiquette, and very many who would not think for

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a moment of offending at a social function do not seem at all concerned when attending a sacred service. The following rules form a good foundation. 1. If possible, be in time. You need at least five minutes after coming to get warm or cool, to compose your body or mind, and to whisper a prayer before the service begins. 2. Never pass up the aisle during prayer or Scripture reading. If you do your presence will distract the minds of many in the audience. 3. Be devout in attitude; all whispering should be studiously avoided. Find the hymn, and sing if you can. Share the book with your neighbour. If in a strange church, conform to its customs of worship. 4. If the sermon has begun, take a seat near the door, no matter if you are 'at home.' 5. Be thoughtful for the comfort of others. Take the inside of the pew, if you are the first to enter, and leave all vacant space at the end of the aisle. 6. Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor, or to some of the church officers. This will always insure you a hearty welcome. 7. Never put on your coat, overshoes or wraps during the closing hymn, and do not make a rush for the door immediately after the benediction is pronounced. 8. There should be no loud talking and jesting after the service is concluded."

"THE HOUSE OF QUALITY."
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 We are showing the best line of mink that we've ever had. We're showing it in the small fur pieces in a greater variety of designs than we ever have. And we say without any boast at all that you'll not find the quality and the style anywhere that you will here. We are always crowding more into the garments we sell, to give you more for your money, and we're most particular in emphasizing the quality and genuineness of our mink, for there's so much that passes for the "real thing" with some fur departments that's not mink at all. A fine Mink Set like the cut printed here will give a life-time of service, comfort and satisfaction—an extra large natural stripe Mink Stole at \$85.00 and large Imperial Muff to match for \$35 or the set for... **120.00**
 Write for our New Fur Catalogue.
Fairweather's
84-86 Yonge Street, Toronto.

PLATE SECURITY.
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 H. Beatty.

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WEDDING CARDS

Wedding Stationery from Ryrie Bros. is certain to have every nicety in style and workmanship.

Engraving orders should be given at the earliest possible date.

Our Stationery Department is making a special showing in leather goods. For instance, there is a choice line of Jewel Cases at from \$2.00 to \$15.00.

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DIAMOND HALL
118 to 124 Yonge Street,
TORONTO.

Children's Department.

NEVER OUT OF SIGHT.

I know a little saying
That is altogether true;
My little boy, my little girl,
The saying is for you.
'Tis this, O blue and black eyes,
And gray so deep and bright—
No child in all this careless world
Is ever out of sight.

No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh or labour's hum,
Entice your feet to stray;
Someone is always watching you,
And whether wrong or right,
No child in all this busy world
Is ever out of sight.

Someone is always watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, brave and true;
And watchful more than mortal kind,
God's angels pure and white,
In gladness or in sorrowing,
Are keeping you in sight.

Oh, bear in mind, my little one,
And let your mark be high!
You do whatever thing you do,
Beneath some seeing eye;
O, bear in mind, my little one,
And I keep your good name bright,
No child up in the round, round earth,
Is ever out of sight.

DOLLY VARDEN'S FIRST BIRTHDAY.

Her mother called her "Dolly"; her grandpa called her "Dolly Varden"; and she was a little girl four years old.

One day her father brought her a letter from the post-office. It was small and pink, and looked good enough to eat. Dolly Varden could not read, so her father read it for her. It said:

"Miss Jenny Barry requests the pleasure of Miss Dolly Varden's company next Wednesday afternoon from 3 to 5 o'clock."

Jenny Barry was another little girl, a very dear friend of Dolly Varden's, who lived just a little way round the corner.

When Dolly Varden heard what was in the letter she was so pleased that she danced around the house all day, singing:

"I'm going to a party—a really, truly party—to Jenny Barry's party—yes, I am."

Wednesday came at last, and as soon as dinner was over Dolly Varden begged to be dressed at once, for fear she would be late at the party.

So mamma brushed the nice long curls over her fingers, put on the little red shoes and a white dress with a little red sash, and said: "You may go now, if you do not like to wait." But Dolly Varden went into the parlor and sat down in a big armchair near the window. She did not want to be the first one there, and so she waited, thinking some other little girls would come along soon, and she could go with them.

But no little girls came that way, and so she watched and waited and grew very tired, for you see she had to sit very still so as not to muss the white dress.

After a long time mamma came into the parlor. "Why, Doll," she said, "what are you waiting for? You must hurry, now; for it is half-past three."

"There haven't been any little girls gone yet, mamma, and I don't want to get there the first one."

Pretty soon mamma came in again, and said: "Come, Doll, if you are going at all, you must start now. It is four o'clock."

But Doll said: "Oh, I'm afraid if I go now I'll be the last one there, and I'd hate to be."

So Dolly Varden still sat in the big armchair and watched; and no little girls went by, because they had all gone round another corner long before, and she grew unhappy, indeed.

She wanted to go to the party, but she was afraid to, and the more she thought of it the worse she felt. And there was the party just round the corner!

Windsor Salt

used in homes
all over Can-
ada where pur-
ity is apprecia-
ted. It will
not cake.

Constipation

Fruit is nature's laxative. Plenty of fruit will prevent Constipation, but won't cure it. Why? Because the laxative principles of fruit are held in peculiar combination and are very mild.

After years of labor, an Ottawa physician accidentally discovered the secret process by which

Fruit-a-tives

or Fruit Liver Tablets

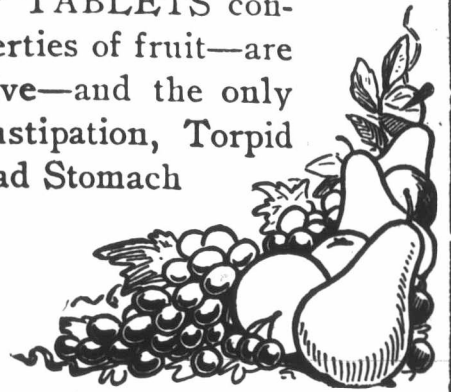
are made. He used fruit juices, but by combining them in a peculiar way, their action on the liver, kidneys, stomach and skin is increased many times.

"FRUIT-A-TIVES" TABLETS contain all the medical properties of fruit—are a mild and gentle laxative—and the only permanent cure for Constipation, Torpid Liver, Sick Headaches, Bad Stomach and Kidney Troubles.

All druggists have them.

50 cents a box.

FRUITATIVES Limited, OTTAWA.



Pretty soon the big tears began to roll down over the pink cheeks, and after a little the nice long curls were all in a little heap on the arm of the big chair.

Then, all of a sudden, the front door opened, and a little girl came in. She looked around and saw Dolly Varden all dressed up, crying in the big armchair. The little girl ran over to her, and put her arms about her, and said, "Why, Dolly Varden! Why couldn't you come to my party?"

Then Dolly Varden sobbed while

she said: "I—I could. But I didn't want to be the first one there, and then I—I was afraid I'd be the—the last one, and—and so I didn't come at all! Oh-h-h-h!"

Then Jenny took her arms away from round Dolly Varden, and folded them, and stood up straight and said: "Well, you are a baby, and I'll never invite you to another party as long as I live!" and she went home.

She kept her word, for she never had another party. But Dolly Varden was invited to many others, and she always went early, for she had

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is the result of making the GOOD BETTER and in keeping EVERLASTINGLY at it.

The Karn Piano

embodies the best teachings of the past and the most progressive and up-to-date ideas of the present. Let us demonstrate the truth of the above statement.

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**Head Office
 TORONTO, CANADA**

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— TO —
**H. M. Queen Alexandra
 H. R. H. Prince of Wales**



FUR COATS

In any style or length, in any fur or combination of furs—from the short Eton Jacket of mink to the Three-quarter Length, Loose-fitting Auto Coat of Squirrel. We carry everything that is correct for 1904. These prices are neither the highest nor the lowest, but merely a few selected at random from our stock.

- Mink Blouse \$350
- Seal Jacket \$200
- Persian Lamb Jacket \$100
- Electric Seal Blouse (trimmed with embroidered velvet)..... \$ 95
- Moleskin Blouse, collar of embroidered velvet \$ 90.

Write for Catalogue.

HOLT, RENFREW & CO.
 5 KING STREET EAST,
 TORONTO.

decided that it was better to be the first one than the last one, and better to be the last one than not to go at all!—Youth's Companion.

THE LITTLE BOY WHO FISHED.

The little boy lived a long, long time ago. He went to school in a rough log school-house, and sat on a high board bench, without any back to lean against. And the bench was so very high that his small feet could not touch the floor. And, too, he had no desk on which his teacher could put pretty pictures and bright blocks and sticks for him to play with. He never sang pretty motion songs nor marched to sweet music.

So this little boy used to get very tired sitting still and doing nothing but swing his feet, hour after hour. Once in the forenoon and once in the afternoon he went out on the floor and stood by his teacher and learned his A, B, C's, and how to spell "a-b ab."

Don't you suppose he often thought of the shady woods where the birds were singing and the squirrels scampering about? or of the silvery little brook that ran through the meadow in which the tiny minnows were darting around?

One day, while he was twisting about on his high seat, he spied a little gray mouse peeping out from a hole in the floor in the corner near him. He almost laughed out loud. Then he quickly pulled a piece of line out of his pocket, and tied on a bit of cheese from his dinner-basket. Then he threw the line out as far as he could toward the mouse's door in the old floor.

It was not long before the teacher saw him. "Jimmy," said she, "what are you doing?"

"Fishing, ma'am," the little Jimmy answered, frightened.

"What are you fishing for?"

"For a mouse, ma'am."

The children all laughed; but the little Jimmy didn't, for he saw that the teacher looked sober.

"Very well," said she, "I will give you just five minutes to catch that mouse. If you don't get him in that time I'll have to punish you for playing in school."

Jimmy sat very still holding the line, his heart thumping very fast, and such a lump in his throat!

There was perfect silence in the little log school-house. Every childish heart was full of sympathy for Jimmy. No one thought of laughing.

Pretty soon a pair of bright eyes peeped again out of the hole. The baited string lay so near, and the cheese did smell so good! So the poor foolish mouse—out he crept, nearer still, and nearer, all unconscious of the eyes watching him. He took a dainty nibble—how good! He took another, and another, and—

"Oh, ma'am, I've caught him! Here he is!" shouted Jimmy, flinging the dainty mouse up in the air, his tiny teeth stuck fast in the hard cheese.

Then the children laughed and

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BACON

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Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Timemakers and Timekeepers." an illustrated history of the watch, sent free upon request to
ELGIN NATIONAL WATCH CO., ELGIN, ILL.

clapped their hands, so glad that little Jimmy would not be punished. I am sure the teacher was glad, too.

As for Jimmy, with the teacher's permission, he took the pretty mouse out doors and let him go, and he never fished in school any more.—Flora B. Brown, in Little Folks.

WHAT A BOY DID.

Jamie Pettigrew was the smartest boy in our class. Willie Hunter was a real good fellow, too, and Willie and Jamie used to run neck and neck for the prizes. Either the one or the other was always at the top of the class.

Examination day came round, and we were asked such a lot of puzzling questions that, one by one, we all dropped off till, just as we expected, the first prize lay between Jamie and Willie.

I shall never forget how astonished we were when question after question was answered by Willie, while Jamie was silent, and Willie took the prize.

I went home with Jamie that afternoon, for our roads lay together; but, instead of being cast down at losing the prize, he seemed rather to be mightily glad. I couldn't understand it.

"Why, Jamie," I said, "you could have answered some of those questions; I know you could."

"Of course I could," he said, with a light laugh.

"Then why didn't you?" I asked.

He wouldn't answer for a while, but I kept pressing and pressing him till at last he turned round with such a strange, kind look in his bonnie brown eyes.

"Look here," he said, "how could I help it? There's poor Willie. His mother died last week; and, if it hadn't been examination day, he wouldn't have been at school. Do you think I was going to be so mean as to take a prize from a fellow who had just lost his mother?"

GENTLEMEN.

A few years ago a gentleman, going through the crowded part of the city of Glasgow, noticed a pale-faced little bootblack waiting for a

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL Co., Hillsboro, O.



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job. Touched by the delicate look of the child, he thought he would give him the blacking of his boots to do. Accordingly he gave the little fellow the signal. The boy at once crept lamely toward the gentleman, and as he pulled himself along was nimbly supplanted by another boot-

Good for Baby

Any baby will thrive on Nestlé's Food. It is wholesome, nourishing and easily digested. Twenty five years of use has proved its value.

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DAVID DEXTER,

President and Managing Director.

black, who was immediately at the
gentleman's feet and ready to begin.

"What's this for?" said the gentle-
man to the intruder, somewhat an-
grily.

"It's a right," said the newcomer,

brightly. "Jamie's just a wee while
out o' the hospital, and the rest o' us
takes turns about o' brushin' for
him."

Jamie smiled pleasantly by way of
assuring the gentleman that his com-
rade's story was true.

The gentleman was so gratified by
this act of brotherly kindness that
he gave Jamie's friend a whole shil-
ling for his work, telling him to give
a sixpence to Jamie and to keep the
other sixpence himself.

"Na, na, sir," quickly replied this
little hero, giving the shilling to
Jamie and hurrying from the spot.
"Na, na, sir; nane o' us ever takes
ony of Jamie's siller."

HINTS TO HOUSEKEEPERS.

Celery Salad.—Two bunches celery,
one tablespoon salad oil, four table-
spoons vinegar, one small teaspoon
fine sugar; pepper and salt to taste.
Wash and scrape celery; lay in ice-
cold water until dinner-time. Then
cut into inch lengths, add above
seasoning. Stir well together with
fork and serve in salad-bowl.

Lemon Marmalade.—It is a pity
that this recipe is not widely known
for the virtue of its purifying power
to the blood. Carefully wipe two
pounds of lemons, peel off the rind
thinly, but into narrow strips, put
strips into enameled pan with one
pint of water, boil half hour, cut up
the lemons, and put them with two
and one-half pints of water into pre-
serving pan, add the chips and the
water they were boiled in, boil this
for about one hour, stirring often.
Now measure the quantity; for every
breakfast cupful add one pound of
sugar. Boil half an hour, and put
away in jars in usual manner.

Apple Fritters.—Four large, sound
apples, peeled, cored, and cut each
into four slices, half gill wine, two
tablespoons sugar, one teaspoon ex-
tract nutmeg. Place slices of apples
in bowl with sugar, wine, and ex-
tract; cover with plate; set aside to
steep two hours, then dip each slice
in plain fritter batter, fry to light
brown in plenty of lard made hot

for the purpose; serve with sugar.

Potato Croquettes. Mix together
one pint hot mashed potato, one tea-
spoon salt, one-third teaspoon pep-
per, one teaspoon onion juice, one
tablespoon butter, one tablespoon
chopped parsley, yolks two beaten
eggs. Stir over fire till mixture
leaves sides of saucepan. When cool,
shape into croquettes, dip each in
beaten egg, roll in crumbs, and fry
brown in deep kettle of smoking-
hot fat.

An experienced cook is authority
for the statement that if a little ves-
sel of vinegar is set upon the range
or stove while cabbage is cooking,
the odors from this vegetable, ordi-
narily so pervasive, will not trouble
the air of the house.

Bread crumbs when used as dress-
ing for a fowl or roast of meat should
never be wet, but chopped fine, sea-
soned and allowed to absorb the
juices. In this way dressing will
never be soggy. If a rich dressing
is desired, melted butter with beaten
egg can be poured over the chopped
bread.

To have celery very crisp but not
soggy, wash it thoroughly eight or
ten hours before using; do not dry,
but roll in a towel and put on ice till
time to serve.

A MARVELLOUS TRANSFOR-
MATION.

"There's nothing for me to do,
Miss; that's the trouble."

She was a crippled woman, badly
bent, living in a dark room. She
could not walk; her fingers were
cruelly cramped, and she suffered
much pain. All her physical trouble
seemed light, however, in compari-
son with that indicated by the pit-
iful refrain coming at the end of all
my efforts to encourage her. "There's
nothing for me to do, Miss."

I saw that if I was to reach this
poor soul with spiritual comfort I
must find something to distract her
thoughts. She was wretchedly poor,
and I set myself to work to make
the "something to do" bring a little
money also.

First, I persuaded the shiftless
sister with whom she lived to help
me tidy her up and draw her chair
out into the brighter living room.
Then I brought a very large crochet
needle and some bright coloured
German wool yarn. With difficulty
and pain, by many efforts, she at
last learned to hold the yarn, but day
after day passed before she could
take a single stitch. Her perse-
verance was wonderful, and I saw
she was getting help by even think-
ing about "something to do." One

day as I entered the room she called
out:

"Oh, Miss D., I got it through!"
She had pulled the yarn through one

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Redness and inflammation, swelling
and the discharge of moisture, fol-
lowed by crusting, on removal of
which a moist surface is presented,
and itching and burning which is
well-nigh beyond endurance, are the
symptoms which distinguish eczema.

Local treatment is the only way
by which eczema can be overcome,
and thus far science has failed to
discover any preparation so effective
as Dr. Chase's Ointment.

In chronic cases, and eczema al-
ways tends to become chronic if
neglected, persistent treatment is
necessary, but with each application
relief from suffering is obtained, and
through cure is gradually being
brought about.

Many of the cures of eczema which
have resulted from the use of Dr.
Chase's Ointment have been almost
like miracles, so great is the healing
power of this great standard oint-
ment.

Mrs. Lois McKay, Tiverton, Digby
County, N.S., writes: "My children
were taken with an itching, burning
skin disease, and tore their flesh until
it was sore, and their shirts would
sometimes be wet with blood. The
doctor did not seem to know what
ailed them and could give no relief,
so I began using Dr. Chase's Oint-
ment. Wherever it was applied it
did its work well, and has entirely
cured them of this horrible disease.
They suffered so they could not sleep
nights, and I think if it had lasted
much longer I would have gone crazy
from the anxiety and loss of sleep.
I cannot find words to praise Dr.
Chase's Ointment enough for the
good it has done my children, and
hope other sufferers will try it."

Dr. Chase's Ointment has no rival
as a cure for itching skin disease. It
stands alone, the only absolute cure
for eczema, 60 cents a box, at all
dealers, or Edmanson, Bates & Co.,
Toronto. The portrait and signature
of Dr. A. W. Chase, the famous re-
ceipt-book author, are on every box.

WOMEN'S \$4.50 SUITS

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OXYDONOR triumphs through merit—
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of the function for which Nature intended them.
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No matter what disease you have, this is
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It will last a life time and serve the whole family. SEND TO-DAY for valuable books, mailed free
Write us a description of your case.

W. M. Pentelow, Chartered Accountant, P. O. Box 153, Guelph, Ont., Dec. 18, 1901.
Dr. H. Sanche & Co.,—Gentlemen: I had been troubled for some time with Muscular Rheumatism
and Nervousness, and as a consequence suffered considerable Insomnia, and almost immediately from the
time of using Oxydonor secured a quality of sleep that had been denied me for a long time. Since that
time I have had good sleep regularly, and my Rheumatism is a thing of the past.

Yours truly, W. M. PENTLOW.

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The GENUINE has the name of "Dr. H. Sanche & Co.," plainly stamped in its metal parts.

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Because
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tains, Ribbons, etc.

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FALL OPENING OF CARPETS and RUGS Everything "Kay Quality."

Preparing for a season's buying of carpets and rugs is no small business with this house. A large amount of time is spent, first in getting new ideas for the new season's designs.

This year we had three of the leading carpet manufacturers in Great Britain throw themselves enthusiastically into this work. The suggestions given them were unusually attractive, and their best artists were put on the work.

The leading carpet of carpet buyers is really the Axminster, where it used to be Brussels. The same beautiful effects cannot be obtained in Brussels.

It is a bold statement to make, and yet we feel quite sure it is borne out by the facts, that in this store we show a larger range of Victorian Axminsters than one will meet in any individual store in the world.

We have a standard Axminster that holds its own season after season and gives the greatest satisfaction. It is a beautiful carpet for drawing-rooms, halls, or bedrooms, in very rich, deep effects.

Wilton Carpets—Many new designs come to us in these goods. The new Earl of Rosebery, in light shades of green, rose, and blue, with new 9-inch white border, as a feature is something very beautiful and winning great favor.

An Extra Heavy Axminster, heavier and closer than the usual, unsurpassed for hard, tough wear, in beautiful self colors of new blues, greens, and rose, as well as French effects.

Brussels Carpets—This is still a very useful carpet for halls and other parts of the house where there comes a good deal of dirty wear.

OUR IMMENSE RUG STOCK.

Large as is the floor space given to rugs, yet it is becoming cramped because of the immense stock we carry, that grows season upon season. In one pile of parquet squares, of size 9 x 12, we have over fifty different patterns.

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

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

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