

October 5, 1905.]

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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VOL. 31.

TORONTO, CANADA, THURSDAY, OCTOBER 12, 1905.

[No. 39.]

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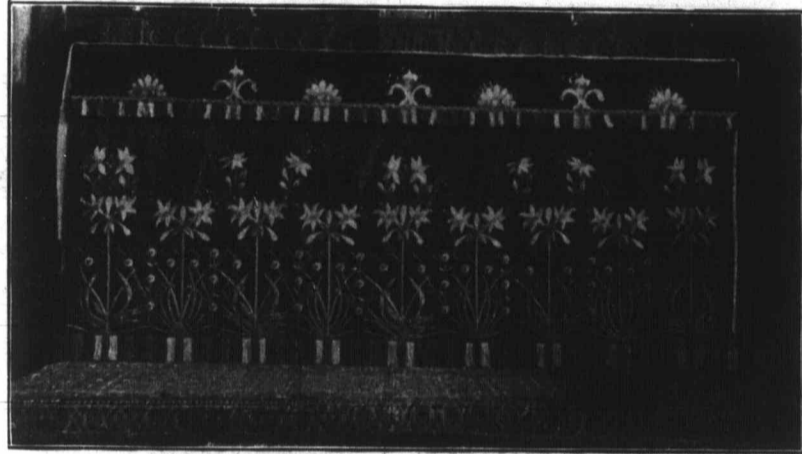
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## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

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

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to 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 town, 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.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

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

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### LECTIONS FOR SUNDAYS AND HOLY DAYS.

October 15—Seventeenth Sunday after Trinity.

Morning—Jer. 5; Colos. 3, 18, & 4.  
Evening—Jer. 22, or 35; Luke 12, to 35.

October 22—Eighteenth Sunday after Trinity.

Morning—Jer. 35; 2 Thess. 2.  
Evening—Ezek. 2, or 13, to 17; Luke 16.

October 29—Nineteenth Sunday after Trinity.

Morning—Ezek. 14; 1 Tim. 6.  
Evening—Ezek. 18, or 24, 15; Luke 20, to 27.

November 5—Twentieth Sunday after Trinity.

Morning—Ezek. 34; Titus 2.  
Evening—Ezek. 37, or Dan. 1; Luke 23, to 26.

Appropriate Hymns for Seventeenth and Eighteenth 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.

### SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.  
Processional: 2, 36, 161, 381.  
Offertory: 165, 217, 275, 386.  
Children's Hymns: 330, 332, 571, 573.  
General Hymns: 6, 12, 162, 379.

### EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.  
Processional: 179, 215, 217, 604.  
Offertory: 212, 235, 366, 423.  
Children's Hymns: 240, 329, 334, 473.  
General Hymns: 220, 259, 384, 536.

### A Plain Duty.

A strong point well taken was that made by the Rev. Dyson Hague when he recently urged that it was the plain duty of the clergy to approach their parishioners gently, yet imperatively on such vital topics as race suicide. If the clergy do not lead in these matters who will? It is the special privilege and duty of the clergy to instruct and guide their people in all such matters. It may be, and, no doubt, often is, a hard and thankless task. It is not an easy or pleasant duty to teach unruly or unwilling school boys; but they must be taught clearly, patiently and well—and if the school master neglects this plain duty who else can be expected to perform it. There is no shirking or shrinking in this war.

### Practical Benevolence.

Public benevolence has been stimulated by the generous gifts of private individuals to a hospital foundation in one of our large Canadian cities.

There are cycles in crime, why should there not be cycles in philanthropy? Then, again, there need be no denial to such an appeal on the score that the persons appealed to are not very wealthy men. Napoleon is alleged to have said that "victory goes to the big battalions." It may be so, but it is the large aggregation of units that makes the big battalion. So though large gifts for charitable purposes by wealthy men are to be commended, smaller gifts by men of moderate means are also to be commended; and the greater the number of gifts of this character the greater the amount of relief afforded and of good done.

### Imperial Relations.

Canadian students of Imperial subjects are indebted to Sir Frederick Pollock for his notable contribution towards a communion of sentiment and opinion on such subjects between Great Britain and the outlying portions of the Empire, as Canadian Churchmen are also indebted to Archbishop Davidson for distinctly nourishing the growth of sympathetic relations between the Churchmen of Canada and of the Mother Land by his visit to the Dominion, and his contribution to that end by personal intercourse and influence and by formal address. A marked feature of the public and private pronouncements of these two distinguished men on the special subjects on which they are respectively so well qualified to speak—was the broad spirit of tolerance and even deference with which they addressed themselves to their auditors. No better augury for the strength and stability of the sentimental ties of Church and State, which bind the various parts of the British Empire together could be afforded—than the wise, impartial, and affectionate recognition—alike by Primat and Jurist of the manly spirit of self-respecting independence, which is so prominent a feature of the Canadian character; and which at the same time is tempered and controlled by an abiding loyalty to the Crown and the Empire, and a firm determination to maintain the honour of the one and the integrity of the other.

### The New Archdeacons.

Having loyally and heartily given our tribute of praise to the Archdeacons of York and of Simcoe, we wish to say a serious word on the duties and responsibilities of high office. Whoever is called to a position of light and leading in the Church may rest assured that the very criticism which he has in times past dealt out to those above him will now, by the very force of circumstances, be turned like a boomerang on himself; and that in proportion as he fills his position with zeal, diligence, judgment and power—or the reverse—will the critics be disarmed or will their shafts find their quarry. High office, especially in the Church, calls for a high degree of efficiency in its occupant—and of very necessity so. An army can only win such victories, or sustain such defeats—as the ability, energy and capacity of its leaders—or the lack of these essential qualities effect. The Church expects much, in these days, of those who bear rule over her. "Forward" is her—and must be their—watchword in these days of doubt, indifference, and not infrequently of flagrant sin.

### The University Commission.

The new Government of Ontario has proved its possession of a sagacious and progressive spirit, quickness in realizing the need of reform and good judgment in applying a remedy. After the long and thorough discussion with which the public has been favoured on the subject of university government, and in view of the intimate relation this subject bears to the intellectual advancement and welfare of the com-

munity the appointment by the Government of a strong, representative and well-balanced commission to consider the matter and report upon it has been most favourably received. Higher education is a subject of the first importance. It is not only possible, but probable, that the governing bodies of our great universities in the process of time are apt to become too strongly wedded to a variety of methods which were useful in their day, but which have largely survived their usefulness; and it is mainly through the searching enquiry of a broad-minded, enlightened and capable commission that newer methods, better suited to changed conditions, and present day needs, can be devised, suggested and adopted. The proceedings of the University Commission will be watched with interest by all Canadians who are interested in the subject of higher education, and we are much mistaken if its findings do not help materially to improve the methods and efficiency of each of our Canadian universities.

### The Children's Outing.

Gone is the summer season. Come is the autumn. But the memory of the happy holiday of the poor and helpless children will gladden many a little heart for months to come. What a cheery scene this is: "A few years ago while travelling in the White Mountains we rode all afternoon in a car with fifty New York waifs as they returned from a two weeks' outing. Many were wan and frail, some were robust, all were happy, eyes sparkled, lips laughed and all were eager to tell of the many new and wonderful things seen in the country. Nearly all were carrying some trophy home to mother or sister, a handful of flowers, a chicken in a box, some country cooking, or a bag of fruit. One boy sang lustily all the time, beating time vigorously on the back of his seat." We need scarcely appeal to our readers, young or old, wherever they may be, not to forget the poor and helpless children in their neighbourhood now and during the coming winter. A kindly deed, a cheery smile, a helpful word costs but little and will never go amiss. In many, many a case, they will help to recall the brightness and sunshine of the summer and make the burden lighter, the troubled life more hopeful, and the spirit purer and sweeter.

### Christianity and Science.

"It is happy for us, that we have had clergymen who have been of science, and many more men of science who have been earnest Christians," says the "Pretoria Kingdom." "This year's President of the British Association, Professor Darwin, had for predecessor in his chair at Cambridge a clergyman, Rev. Professor Challis. One \* \* \* who most ably represents political economy is Rev. Dr. Cunningham, equally versed in that science and in the writings of St. Augustine. So in recent years the University Astronomer at Oxford has been a clergyman—known to undergraduate irreverence as 'the heavenly body.' And one can mention many names of clergy, Whewell and Sedgwick, Wood and Tristram, who have had good knowledge of natural things. And on the other hand one reference to one University alone, in Romanes' 'Thoughts on Religion,' to the Cambridge men of his days, Thomson, Maxwell, Cayley, and many others, who have been brilliant mathematicians and scientists, and also devout believers, may make us thankful that with us Christ and His Faith still retain so strong a hold upon the human intellect." May we not add that the reverential study of the profound mysteries of Nature, in the humble and impartial mind, beget a spirit of profound reverence for the sacred mysteries of Faith.

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#### The Bishop of Ely.

The new Bishop of Ely is the Rev. F. H. Clase, D.D., President of Queen's College, Cambridge, where he succeeded Bishop Ryle, first of Exeter and later of Winchester," says a contemporary. "The new Bishop has a fine record as a scholar, as befits a See in which is one of the ancient seats of learning, and for the last four years has been Norrisian Professor of Divinity at Cambridge. One is glad to see that it is becoming increasingly common for Bishops, when they feel themselves to be losing power through old age or infirmity, to make way for younger and more vigorous men. The Right Reverend Lord Alwyne Compton has done this at Ely as also Bishop Bickersteth, of Exeter, and Bishop Ellicot, of Gloucester. The great strain upon a present-day Bishop with the multiplicity of duties pressing upon him must in course of time tell upon even a strong man."

#### Oxford and Cambridge Missioners.

A growing interest in missionary work in public and intellectual circles is afforded by a new scheme, strongly favoured by the Archbishop of Canterbury, for the provision of Exhibitions, at the two old universities, to aid lads at secondary schools in getting a university education, with a view to missionary work—ministerial, educational, or medical—in the outer portions of the Empire. In January last, on the Feast of the Conversion of St. Paul, a representative deputation of Bishops, masters of colleges, headmasters of schools, and others went to Lambeth, and spoke to the Archbishop of the great need of some such plan. There were, they said, many boys at secondary schools who were eager to take up missionary work. The Primate at once nominated a strong committee to enquire into the matter, and now announces that he has at his disposal funds sufficient for twelve or more Exhibitions at Oxford or Cambridge. Already some ten Exhibitions have been chosen, who go into residence this month. The conditions, on which the Exhibition can be held, require regular and satisfactory evidence of good conduct; and adherence to the intention, at the end of four years, of going out on mission service; and in case of failing to go, they are expected to refund what has been spent on them. One distinct advantage of this plan is that these missionaries will go to their work with a good intellectual outfit; another and equally important is that they will go in early life and so be enabled to adapt themselves more sympathetically and readily to the special conditions of their new life and surroundings than if they carried with them to their new homes the prejudices and the formed habits and tastes which not infrequently impair the usefulness and adaptability of those who come to reside in the outlying portions of the Empire in middle or later life.

#### Truth.

Apologists for the vagaries of higher criticism occasionally exercise their ingenuity by word-painting a bogey—the product of their own imagination—labelling it "Orthodoxy," and then proceeding to prove—to their own satisfaction—how unreasonable and antiquated the so-called Orthodoxy is. Their favourite slogan is the word "Truth." "Since when"—one might ask—"did truth become their perquisite and special property?" When it is asserted on behalf of higher criticism that Orthodox believers decline to admit and accept the discovery of truth, physical, archaeological or biblical, is it unreasonable or unfair for the Orthodox believer to ask for proof of this direct and unqualified statement? Or, if such proof be not forthcoming—to hint that the advocates of higher criticism may lay claim to a monopoly of "speculative assumption"—but certainly not to a monopoly of truth. Truth is not merely a word to be juggled with by astute and cultured writers. It is one with

the most precious heritage and possession of man. As the Orthodox believer holds that the latter is God-given—so as a necessary consequence he maintains that is revealed by the Holy Spirit to man. Man's unaided reason can no more discover and apprehend Divine truth than it can unfathom the mystery involved in the tiniest blade of grass or in the greatest planet in the universe. It is sheer waste of time and intellect for the Apologist to indulge in attacks on "Orthodoxy." There is no class of men living, we may fairly say—who would hail with greater joy—the acceptance, maintenance and defence of Divine Truth by such apologists than the Orthodox believers. And we may make no unfounded assertion when we say that such "acceptance, maintenance and defence on the ancient and Orthodox terms, be it said, would give the apologists far greater and more lasting satisfaction than they can ever possibly derive from the most profound culture or the most powerful intellect—informed and engaged in merely earthly matters. Then again they would be free from the compunction of having unsettled any man's faith, or made their own public and private assertion of unorthodox the undoubted excuse—and we know whereof we speak—of the sensualist and the violator of the moral law—for his rejection of the Church, and his professed doubts as to the authority of the Scriptures.

#### THE CANADIAN CHURCH.

If there was one thing more than another that impressed the reflective observer at the General Synod, it was the earnest determination on the part of the most energetic and progressive members of that influential body to spare no effort in bringing the Church up to the highest standard of usefulness and efficiency in ministering to the special needs of the Canadian people. That this is a wise, legitimate and patriotic aim no true lover of his Church and country can successfully deny. This determination is not the outcome of any narrow, bigoted, or perverted view of the aim and mission of the Church. Nor does it find its source in any national conceit, or erroneous conception of the character and constitution of the Church. On the contrary, we take it to be a distinct step in advance. As our fore-fathers, many of them of British birth, in the exercise of the spirit of enlightened liberty—guided by experience and sound judgment whilst maintaining their devotion to the Crown, and their inalienable attachment to the British constitution, found it necessary to adapt and vary British law and custom to suit the changed conditions and special requirements of the new world in which they had made a home for themselves and their children; so the fathers and founders of the Church in Canada, in the spirit of true wisdom and progress, framed a constitution, and in successive Synods, in like manner, built up a body of laws suited to the genius of our country, and the special requirements of our people. One might as well say that the wisdom of those good and prudent men was folly—as to charge the loyal, yet progressive Churchmen, who worthily are following their example with unwisdom and unfaithfulness to their sacred and inherited trust. No, there are certain clear and definite lines which mark where true progress ends and erroneous change begins! And we deem it to be our duty to aid the one and oppose the other. The spirit of progress within the Church, to which we have referred, is the handmaid of that other noble spirit—the spirit of Canadian patriotism—which is unfolding, and spreading throughout this vast Dominion, which we are proud to call our home. Our home, be it said, in the truest sense, whether it be ours by adoption or by birth. We claim for ourselves, as Canadians, a freedom consistent with justice, progress and true brotherhood. The like freedom we claim as Churchmen: a freedom

consistent with justice to all; with freedom to promote the good of the Church by all fair means, and with a spirit of forbearing, patient and sympathetic brotherhood on all occasions and under all circumstances. Perhaps the most hopeful sign of the progressive spirit, to which we have referred, is expressed in the word brotherhood; or, in other words, the complete subsidence of party bitterness and prejudice, and the splendid realization, in the modern form of joint and harmonious action, of that inestimable apostolic communion and fellowship of the early Church—when they held all things in common. Well may we ask the question: Are there not signs—and true signs—of new life, new vigour and new victories for our Branch of the Church universal. The Church which links its name in honoured and hallowed association, with that of our own beloved homeland, and which it is our privilege to call—"The Canadian Church"?

#### THE STRENGTH OF THE CHURCH.

There are many people now-a-days who fancy there is some great lack in the Church which can be supplied by ignoring its doctrines, changing its standards and making it conform to the tastes, views and practices of the world about us. The Church is too antiquated—say they; too formal and unbending. It lacks the essential elements of present day popularity. Why should it not adopt itself to the requirements of the time? They reason somewhat in this way: "When a man is tired out with his week's work and is good enough to give up a part of his one day of rest to going to Church he should have something to soothe and please him in the way of music; oratory to move his taste and gratify his fancy; and a short and engaging service, which he can sit on his easy and cushioned chair and enjoy; and when the service is over he can with unruffled spirits in the most amiable fashion engage in a friendly and pleasant chat with his friends and neighbours as he walks homewards, and then agreeably diversify the days' recreation by a hearty dinner, which has given him no little pleasure in anticipation." Our genial self-indulgent friend has fallen into the common and popular error of judging the Church by the standards of the pleasure-loving world. Another class of people are of much the same opinion—as that referred to—but they have arrived at it by reasoning from a different standpoint. To them the Church sadly needs remodeling. Its authorized text-book, the Bible and its accepted interpreter for instruction, devotion and service, the Book of Common Prayer, are away behind the age and the only rational remedy is to have them amended and conformed to the views of the most prominent and popular of the German theological critics. These cultivated folk are, in their way, as far from a true appreciation and understanding of the Divine commission of the Church; the spiritual authority of the Bible, and the marvellous adaptation and presentation of that commission and authority to all the varied needs and conditions of men in the Book of Common Prayer—as are the class of critics first referred to. Indeed, so common and wide-spread are the erroneous views, which are not only held, but expressed, on these all-important subjects, that it is really necessary from time to time to re-state the truth in clear and unequivocal terms—for in the presentation, maintenance, and defence of the truth lies the true strength of the Church—the true antidote of the false standard of the pleasure-lover and the perverted view of the self-willed critic. Truth is imperishable, eternal, and easily accepted and understood of those, who will to understand and live it. It is the same to-day as it was in the early centuries. It is as changeless now as when it was proclaimed by St. Paul to the luxurious sensualist of Imperial Rome, and the acute and profound Athenian searcher for "some

with freedom to Church by all fair forbearing, patient on all occasions. Perhaps the most ve spirit, to which used in the words, the complete and prejudice, and e modern form of of that inestimable fellowship of the l all things in com- question: Are there -of new life, new our Branch of the ch which links its ed association, with land, and which it is inadian Church?"

## THE CHURCH.

W-a-days who fancy e Church which can doctrines, changing it conform to the the-world about us. ted—say they; too lacks the essential larity. Why should equirements of the hat in this way: ith his week's work up a part of his one ch he should have ase him in the way is taste and gratify l engaging service, and cushioned chair vice is over he can the most amiable y and pleasant chat hours as he walks eably diversify the y dinner, which has n anticipation." Our has fallen into the f judging the Church easure-loving world. e of much the same to—but they have om a different stand- sadly needs remod- -book, the Bible and instruction, devotion Common Prayer, are the only rational ended and conformed ominent and popular critics. These culti- r, as far from a true iding of the Divine ; the spiritual auth- marvellous adaptation ommission and auth- ds and conditions of ion Prayer—as are- erred to. Indeed, so are the erroneous eld, but expressed, on ts, that it is really e to re-state the truth rms—for in the pre- nd defence of the th of the Church—the false standard and the perverted critic. Truth is easily accepted and ill to understand and -day as it was in the ; changeless now as y St. Paul to the lux- rial Rome, and the an searcher for "some

new thing" on Mar's Hill. The Church now, as then, consists of believing, and baptized persons continuing "steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in the prayers," and to the Church are being added—now as then—such as are being saved; and the Church is as the Creeds clearly and truly tell us one, Holy, Catholic and Apostolic. All its members have one God and Father. They are all united as sheep of one fold, under one shepherd. They are members under Christ, their head, of one body. Into this body they are all baptized in one spirit. They are all partakers of one Bread and one Cup; and have all one faith, one hope of their calling; and are all of one heart and one soul, loving each other as brethren, keeping the unity of the spirit in the bond of peace, walking by the same rule, minding the same thing, with the same Apostolic government, discipline and worship, and all are living with one aim that with one mind and mouth they may glorify God. The General Synod of the Church is over. Our leaders and captains have all gone to their appointed stations, and we each, and all, are engaged in the daily round of duty. It is now—when distracted by trials without, and troubles within, as all loyal, obedient servants are, and as true men ever will be, that we should distinctly remember our marching orders, and in their faithful performance realize what is, in very truth, the chief strength of the Church.

## FROM WEEK TO WEEK.

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

The Committee on Statistics and State of the Church received instructions of more than ordinary importance from the last General Synod. If we understand aright the purport of those instructions they greatly enlarge the responsibility cast upon the committee, and make it, perhaps, the most important of all the agencies commissioned to gather official information for the use of Synod. It is no longer to confine itself to the compilation of statistical tables or the noting of a few obvious facts of current Church work, but to make an exhaustive enquiry into the whole field of Anglican activity in this country, observing both the sources of weakness and strength in our methods. It is required to go still further, and offer definite recommendations for our future guidance in the promotion of the Church in our Dominion. It will be seen at once that the duties laid upon this committee are far from being merely formal and perfunctory. It calls for qualities of mind not only expert in laying hold of facts of special value, but ability to interpret the significance of those facts, and on them construct plans for coming Church development. The men who constitute that committee have the opportunity of a lifetime to leave their mark upon the Canadian Church. The thoroughness of their enquiry, the wisdom and soundness of their recommendations may determine the policy and activities of the Church for more than one generation. We call attention to this committee, for we believe that the preparation for the Synod of 1908 must begin now, and if it hopes to accomplish the great work it is called upon to perform it will realize that organization must begin at once. The general method of procedure should be settled forthwith, and each member called upon to bear this work in mind, and keep his eyes open for any light that may be thrown upon the task in hand. The first meeting of the committee, or at least the first general exchange of opinions between its several members, through the convener, should take place within six months. Nothing is lost by promptness in an undertaking of this kind, and much may be lost by procrastination.

It is specially significant that the enlarged scope of the commission should have emanated from the House of Bishops. It is popularly supposed that our episcopal system does not lend itself to general plans for progressive administration. That is evidently not the view of our Canadian prelates. They request this committee not merely to report upon the status of the Church, but to formulate a policy by which that status may be improved. We all recognize the rights of Diocesan Synods and the rights that appertain to individual Bishops, and no one would desire to limit these rights to glorify a central organization. But when the Bishops themselves provide for a comprehensive survey of the activities of the Church, activities which closely touch each one of them, and for which they are largely responsible, it surely is a declaration on their part that they welcome light, and an indication that they lead the way in seeking it. We trust that this work will be taken up in a statesmanlike manner and prosecuted with the diligence becoming earnest and conscientious men.

We have observed that the General Synod did not accept the statistical tables presented by the committee at the recent session of that body. The reason assigned was that they were incomplete and unreliable. It is tolerably obvious that certain features of those statistics are calculated to cast suspicion on the whole. Take, for example, the figures connected with Church population. In the year 1901-2 our Church population is recorded as 407,261 souls. In 1902-3 an enormous advance seems to have been made when the Church is said to include 633,687 souls. A still more astounding change takes place in 1903-4, when our numbers drop to 376,062. It is absolutely certain that there is something wrong about these figures, and it is, of course, only natural to think that if errors have crept into these particular columns, what guarantee have we that the others are correct? Statistics, when accurate, may be very valuable; when not accurate they are worse than useless. We presume that due diligence was shown by the committee in securing their information, but someone blundered somewhere. We imagine that carefully compiled diocesan returns are not always forthcoming. There may not be a uniform method of recording statistics in all the dioceses, and when they come to be brought together may cause difficulty. Then we notice that all the dioceses have not reported. We can understand how it comes that some of the purely missionary dioceses of the north may have difficulty in complying with a request to furnish information such as is given in these statistical tables, but we cannot imagine why the senior diocese of this country should fail to give any information about itself for this purpose. For nine years there does not appear to be a single entry made concerning the Diocese of Nova Scotia. The effect of all this is to spoil a great measure the whole work of the committee, and deprive the Church of valuable information. All the dioceses know that this information is required from year to year; then why not cheerfully and promptly prepare the desired data? We want to know whether the Church is going forward or backward, and where progress or retrogression are taking place. It is a simple, reasonable request, and Church sentiment in favour of having things properly done should be strong enough to make a refusal to comply a very serious matter.

In looking down the columns of self-supporting parishes and parishes receiving aid from missionary funds we are struck with the fact that not all the great missionary dioceses are in the West. In number of parishes unable to sustain the ministrations of the Church the Diocese of Rupert's Land comes first with

seventy-four, and the Diocese of Huron, situated in the garden of Canada, is a close second with seventy-two. Toronto and Fredericton follow with forty-one each, Montreal with forty, Quebec thirty-seven, Ottawa and Calgary twenty-eight, Qu'Appelle and Keewatin twenty-four, and others with diminishing numbers. The self-sustaining dioceses, that is, all the dioceses east of Lake Superior, omitting Algoma, report 299 Missions. There is, of course, no report from Nova Scotia; and, if we allow, say, forty missions to that diocese, we would have a total of 339 parishes requiring help in Eastern Canada. If we turn to the missionary dioceses, which include Algoma and all dioceses west of Lake Superior to the Pacific Ocean and north as far as Hudson's Bay, we have 209 Missions reported. No figures are available for Algoma, Saskatchewan, Athabasca and Caledonia. If we allow Algoma twenty-five missions and put, say, thirty to the credit of the other four, which are small dioceses in point of population, we would have a total of 264 aided parishes in our missionary West, against 339 in Eastern Canada. It would, of course, be unfair to make comparisons between self-supporting parishes in the East and West for the obvious reason that the older section should lead very decidedly, as we all know it does. The figures as nearly as can be gathered are 581 rectories in Eastern Canada to 96 in Algoma and west of the Great Lakes.

Spectator hopes that the Brotherhood of St. Andrew will see its way to establish a chapter among the students of every university in this country. The last time we had an opportunity of discussing the matter with Mr. Thomas, the enthusiastic secretary of the order, we got the impression that nothing, or very little, had been done to promote Brotherhood work among our Canadian students. In all our great centres of learning Anglican young men may be found. Most of them are away from home, and not easily found by the clergy in whose parish they may reside by the clergy ever so diligent. From a merely prudential point of view the Church should make special efforts to retain these young men, destined to become leaders in every community in which they may settle, in communion with the Church. It only requires a little manly courage and energy to do a great work among them. If the parish clergy find it difficult to locate these young men, coming up from all parts of the country, and equally difficult to find them in when they call at their lodgings, it would be different if the man to give the invitation to church were a class-mate or a fellow-student. We feel sure that university Y.M.C.A.'s would be glad to co-operate with the Brotherhood in such work, and the local assembly would, of course, render assistance at all times. It seems to Spectator that the Brotherhood of St. Andrew can hardly feel satisfied with itself until it has made a great and consecrated effort to reach our Anglican students. If it acts, it should act at once or another precious year will be lost.

A few days ago a lengthy account of a new initiation ceremony, introduced into one of our great Canadian universities by the students, was given in a city paper. It detailed the fantastic rites by which the medical freshmen are introduced to college life. The student that gave the account to the press seemed to look upon this departure in a Canadian seat of learning as one of the necessities of the time to bring it into line with Harvard, Philadelphia and other American colleges. It is one more conquest of American student ideals over our young university life in this Dominion. Spectator called attention some time ago to the transformation of Canadian student customs into a replica of the American variety. It is rather a surprise to us that our young men are content to go to a

foreign country to borrow the customs which give a special flavour to student life. We should imagine that there must be enough national pride in our students to develop their own peculiar forms of college amusement, or, if they must go abroad for inspiration, they would go to those older seats of learning in the centre of our Empire. Why should our professional men begin their active life under the shadow of ideals that are by no means indigenous to this country? We should think that the time must soon come when it will be necessary to form Canadian student clubs in our universities to kindle anew some national pride and redeem our customs from foreign influence. Apart altogether from the idea of having a Canadian way of doing things, we regret that the "hazing" spirit should take root in this country. It is bound to do much harm. Young men undertake these rights and ceremonies perhaps with the best intentions, and harmless merriment is alone contemplated, but it does not always end that way. Permanent injury is not infrequently done to the victim, and in any case the influence is far from wholesome. College authorities, in our judgment, ought never to allow the hazing fad to lay hold of our students, and possibly they might judiciously exert an influence in the direction of inducing our students to honour more fully what is truly Canadian.

SPECTATOR.

## The Churchwoman.

### TORONTO.

**Eglinton.**—The October meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held at Eglinton on Friday, October 6th, and was a very largely attended and happy one. Among those occupying seats upon the platform were Mrs. Stocken, of the Blackfoot Home; Miss Turner, of British Columbia; Miss Ewart, from England, and Miss Bogert, of Ottawa. The members were warmly welcomed by the presidents of the three branches, who were entertaining the Board: Mrs. Powell, of Eglinton; Mrs. Ashcroft, of York Mills, and Mrs. W. A. Baldwin, of Deer Park. After the opening prayers had been read by the Diocesan president, the corresponding secretary stated that the members of All Saints' Branch had presented Mrs. Draper, who has for so many years been associated with the Sunday School work of that church, with a life membership on the Board, and that Mrs. Powell, of Eglinton, had also been made a life member by her Branch; that an address would be given in St. Stephen's schoolhouse on October 23rd at 4 p.m. by Miss Susie Sonabji, of Poona, India, upon the work that is being done among the women and girls in that vast mission field. The treasurer reported receipts for the month to be \$822.80; expenditure, \$1,801.99.

The Dorcas secretary-treasurer stated that a large bale, consisting of armlets, cuffs, mufflers, socks, handkerchiefs and thirty-two yards of material had been sent to the lepers belonging to Rev. W. C. White's Mission at Fuhien, China; and an appeal was made for gifts of snowshoes for the use of the clergy and lay readers in charge of Missions in our own diocese, and also for the North-West. The Extra-Cent-a-Day Fund for the month amounted to \$114.78, and was divided in the following manner, \$50 being voted towards the salary of the matron at Lytton Hospital, and \$64.78 towards the repairs at Essonville parsonage, Toronto diocese.

The Junior secretary-treasurer reported receipts \$25, and that at a meeting of the Junior secretaries, held during the recent triennial meeting, it had been resolved to adopt a uniform members' card and prayer, which was being prepared.

## CANADIAN CHURCHMAN

The secretary-treasurer of the Literature Committee read the names of several new books that have been added to the library, i.e.: "Empire Builders," "Child Life in Many Lands," "They Shall See His Face," "On the Borders of Pigmy Land," etc., and the branches were asked to appoint a librarian or secretary of Literature to encourage this branch of the work, and also to obtain subscribers to the "New Era," and an appeal was made for the S.P.G. Five-shilling Fund for the training of candidates for the mission field.

The secretary-treasurer of the P.M.C. reported the monthly receipts to be \$296.96, and asked all the Branch P.M.C. secretary-treasurers to attend a meeting at the Synod Office on Tuesday, October 31st, at 3 p.m. Two new members have been enrolled in the Babies' Branch. At the noon hour the Ven. Archdeacon Sweeney gave a most helpful address upon the subject, "Christ, Our Redeemer."

The convener of the Chinese Committee reported a most encouraging work being done among our Chinese brethren at Bradford, and made a strong appeal for more workers for this important department of our work. Appeals were read from Rev. H. C. Dixon and from the Bishop of Caledonia, and letters from the general president, general secretary, from the Provost of Trinity College, and from the Rev. W. G. White, of Lesser Slave Lake.

The president here introduced Miss Ewart, who has been for many years working in connection with the Church of England Zenana Missionary Society at Bangalore, and who is at present stationed in Madras.

Miss Ewart gave a most beautiful and encouraging address upon the work that is being accomplished among the Mohammedan women and girls in Southern India.

Interesting items of missionary news were given by members of the Literature Committee, followed by a very earnest and instructive address from Mrs. Stocken, of the Blackfoot Home, who spoke of the honest, happy Christian lives that are being lived by our Indian brothers and sisters, who have been brought to a knowledge of the truth as it is in Christ our Lord.

### ONTARIO.

**Kingston.**—St. George's Cathedral.—The re-opening meeting of the Cathedral branch of the Woman's Auxiliary, on Tuesday, October 2nd, was a particularly interesting one. Miss Macaulay, recording secretary of the diocese, and one of the delegates to the first Dominion triennial meeting held in Toronto lately, gave a very graphic and comprehensive account of that gathering. Miss Lewin, J.W.A. secretary, spoke of the junior conferences at the meeting, and Mrs. Loucks, a diocesan vice-president, touched on the new pledges taken up at the triennial. The meeting was greatly pleased at a bright talk from Mrs. Taliaferro, of Houston, Texas, who has been spending the summer in Kingston, and who is closely identified with Church work in her own land. Her account of the work of the missionary priests in Texas and Mexico was most interesting. She gave an account of the life and labours of the saintly Bishop Garrett, whom she knows personally. This Bishop, many years ago, lost his little daughter, the child being kidnapped by Indians, and though he has never had trace of her since, he has worked faithfully and unceasingly among the Indians of Texas and Mexico. The president, Mrs. Smith, announced that this month Kingston would have a talk from Miss Sorabji, a young Hindoo woman.

### INDIAN ORPHAN WORK.

Very gratefully do I acknowledge the following contributions:—Friend, Toronto, to support child for year, \$15; Mrs. W. A. Percival, Burritt's Rapids, \$15; Miss Hilton, Peterborough, \$2. It is gratifying to know these little ones are still remembered by a few. I should be so glad to win new friends for them. \$15 keeps one for a year, and anything towards this amount or the full sum, when one feels they would like to be the means of saving one of these little ones, and sharing in this work of love for Christ, will be most gratefully received. Please address, Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

[October 12, 1905.]

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

#### Clarendon Lamb Worrell, D.D. Bishop, Halifax.

Halifax.—St. Paul's.—On Wednesday, September 27th, the Rev. R. W. Woodroffe, M.A., who has been for some years past curate at this church, was, on the eve of his departure for New York to take up a new position to which he has been appointed in that city, namely, that of senior curate of the Church of the Holy Communion, presented by the wardens and his friends in the congregation with a well-filled purse and an address. Mr. Woodroffe was also made the recipient of addresses from the teachers of the Chinese Bible-class, and of its members who presented him with a handsome clock, a couple of beautiful silk table and cushion coverings, as well as other Chinese gifts respectively. To all these addresses the recipient made suitable replies. There was a short but excellent musical programme, in which Miss Harrington, Mrs. H. E. Mahon, and Mr. Frederick Clarke took part. Refreshments were served by the St. Paul's Young People's Society. The rector, Rev. Dr. Armitage, referred to the excellent work which Mr. Woodroffe had performed in the parish, where he had always been active and energetic in the various duties of his position. He was leaving now to pursue a higher course of study in the University of Columbia College, New York, in connection with the curacy referred to above. The presentations were made in St. Paul's Parish Hall.

Mr. G. W. H. Troop, B.A., will shortly be ordained to the curacy of this church. Mr. Troop is the son of the rector of St. Martin's, Montreal, who was himself at one time curate of this church, and a grandson of Dr. G. W. Hill, who was the fifth rector of this church. He is a graduate of McGill University, and studied theology in the Diocesan Theological College in Montreal.

**Summerside.**—St. Mary's.—A very handsome coloured window was unveiled in this church, on Sunday, the 1st October, in the afternoon. The window which was purchased in Philadelphia, is a very handsome one, and consists of three lights representing the Infant Saviour, The Good Shepherd, and Christ blessing little children. The work of arranging it and putting it together and setting in the south end of the church was entrusted to Mr. Jenkins, photographer, who deserves great credit for the excellent manner in which the work was completed. The cost was defrayed by the proceeds of the children's festival held in the rectory grounds last August.

### QUEBEC.

#### Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Levis.—Holy Trinity.—At the evening service on Sunday, September 24th, the following address was presented to the Rev. I. M. Thompson, the rector, by Mr. E. H. Duval, the people's warden, on behalf of the congregation: "Levis, September 24th, 1905. To the Rev. I. M. Thompson, rector of Holy Trinity Church, Levis:—Dear Sir,—We the undersigned members and parishioners of Holy Trinity Church assure you that we were moved with the feelings of the deepest regret and sorrow when you informed us that in consequence of the very serious state of your health you felt it your imperative duty to sever connection with us and send in your resignation. As you are so soon to leave us we wish to express to you our highest appreciation of your devotedness and the kind-heartedness you have ever displayed during the past twelve years and nine months, and also to your wife and family, and which feeling we can never efface from our memory. As an outward assurance of our expression we emphasize it by this accompanying gift which we trust you will accept on behalf of subscribers. E. H. Duval, People's Warden." The rev. gentleman, who was quite taken by surprise, expressed himself as exceedingly pleased with the kind words contained in the testimonial with reference to himself and family, and also for the liberal gift which accompanied it.

### MONTREAL.

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

Montreal.—Diocesan Theological College.—The elections of the various societies of this college have resulted as follows:—Students' Society, president, the Rev. James E. Fee, M.A.; vice-president, G. W. Troop, B.A.; secretary, R. C. Bartels. Missionary Society, president, the Rev. F. J. Sawers, M.A.; vice-president, C. E. Riley; secretary, E. E. Dawson. Literary Society, president, E. E. Dawson; vice-president, G. W. Findlay, B.A.; secretary, W. C. McCann.

The seventeenth annual conference of the Alumnae of the College opened on Tuesday morning, October 3rd, with a celebration of the Holy Communion in the chapel. The Rev. F. A. Pratt, B.A., celebrated, assisted by Rev. N. P. Yates.

**Church News**  
**Dependents.**

**Bishop, Halifax.**  
 The quiet hour was taken by Dr. Symonds, who took as his subject the ministry in its relation to the needs of the twentieth century. At the close of this address the annual business meeting was held when the ordinary matters of routine business were transacted. The officers for 1905-06 were elected as follows:—President, Rev. N. P. Yates, B.A.; Vice-President, Rev. E. P. Judge; Secretary-Treasurer, Rev. N. A. F. Bourne, Recording Treasurer, Rev. J. J. Willis, B.A., B.D. Executive Committee, Revs. Carruthers, Craig, Meyer, Hutchins, and Jekill.

**Bishop, Quebec, P.Q.**  
 An evening service on Sunday was presented by Mr. E. H. Duval, the congregation: "Levis, v. I. M. Thompson, rector. Dear Sir,—We the undersigned of Holy Trinity Church with the feelings of the joy you informed us that in state of your health you sever connection with us as you are so soon to leave your highest appreciation of heartedness you have ever in years and nine months, daily, and which feeling we cry. As an outward assurance it by this accompany-ll accept on behalf of sub-Warden." The rev. gentle-surprise, expressed himself in kind words contained in to himself and family, and accompanied it.

**Archbishop, Montreal, Bishop-Coadjutor.**  
 The elections of the college have resulted as follows: the Rev. James E. Fee, rector, B.A.; secretary, R. C. president, the Rev. F. J. E. Riley; secretary, E. E. resident, E. E. Dawson; vice-secretary, W. C. McCann. The conference of the Alumnae of the morning, October 3rd, with a union in the chapel. The Rev. assisted by Rev. N. P. Yates

The afternoon session was opened with the president's remarks. The Rev. F. A. Pratt spoke along general lines, emphasizing the necessity of an esprit de corps amongst the Alumni. He also suggested the formation of a committee whose object should be the finding and encouraging of candidates for Orders. This suggestion was acted upon, and a representative committee appointed to take action. Dr. Ker read the first paper, "A Review on Driver's 'Genesis,'" which evoked considerable discussion. He was followed by the Rev. R. Hewton, M.A., who dealt with the subject of Spiritual Healing. Many spoke on the subject, and much information was elicited: The president reminded the members that in London, England, the subject was creating considerable interest. A feature of this session was a paper by Dr. E. R. Browne, on the clergyman's misuse of voice and throat. At the close of the paper, the doctor kindly answered a large number of questions asked by those present who thus showed their appreciation of the well-known specialist's kindness. A special convocation was held in the evening to confer the degrees of D.D. and B.D. in course on the Rev. Professor Howard, M.A., B.D., and the Rev. J. J. Willis, B.A., respectively. A large audience was present at the convocation which was addressed by Archbishop Bond, Dr. Rexford, and the Rev. T. B. Waitt, M.A., the new principal of Bishop's College, Lennoxville. At the close of the convocation the Alumni were the guests of the college authorities in the rectory, at which abundant hospitality and good cheer were in attendance.

The second day of the conference opened with Holy Communion in the chapel, after which an excellent essay on John Wiclif, Precursor of the Reformation, was read by the Rev. James Fee, M.A. Professor Howard followed with a scholarly treatment of the Reformation in England. In the afternoon the following contributed to the programme: The Rev. J. J. Willis, on the Religious Revivals in the Church of England since the Reformation, dealing with the Evangelical Revival and the Oxford Movement; the Rev. F. Charters, on Intemperance; and the Rev. H. E. Horsey, M.A., B.D., on Religious Education in the Schools. Each of these papers was discussed at more or less length, and many points suggested were further emphasized or controverted. At the conclusion of the conference hearty votes of thanks were tendered the college authorities for renewed kindnesses. Resolutions of sympathy with Revs. J. A. Elliott and W. R. Tandy, because of continued illness were unanimously passed. The president then closed the conference with the Benediction.

**St. Lambert.—Missionary Lectures.**—The committee of the Missionary Loan Exhibition have arranged, with the sanction of His Grace the Primate, and of the Bishop Coadjutor, a course of six lectures on Missionary Principles and Problems, Miss Sorabji, of Poona, India, will lecture in October, the Ven. Archdeacon Ker, D.D., in November, and the Rev. T. R. O'Meara, of Toronto, in December. The lectures are to be delivered in the Synod Hall on the second Tuesday in each month. There will be no admission fee.

**Quyon.—St. John's.**—The annual harvest thanksgiving service was held in this church on Sunday, the 1st inst. The church was artistically decorated by the ladies of the Guild. Very large congregations attended both morning and evening services, the rector, the Rev. A. W. Buckland, preached from the 11th chapter of the Book of the Ecclesiastes, 4th verse, and also from the sixth chapter of the Epistle to the Galatians, 11th verse. After dwelling upon the joy of harvest, the rector applied the latter text to the Sunday school teachers, churchwardens, Ladies' Guild, and Woman's Auxiliary. The offertory for the day amounted to fifty dollars (\$50), which was given to clear the debt resting on the rectory. In the evening the Rev. G. H. Gagnon, of Earley, preached an excellent sermon. A very pleasing event took place the other evening when Miss Maria Smith was presented with a beautiful dressing case. The presentation was given by the scholars and teachers of the Sunday School, for thirty odd years Miss Smith was a faithful teacher, and seldom ever missed her class, rain or shine. The prayers and affection of many will follow Miss Smith to her new home.

**ONTARIO.**

**William Lennox Mills, D.D., Bishop, Kingston.**  
 Kingston.—St. Paul's.—On Monday evening, October 2nd, a surprise party, with an especially pleasant mission, met at Mrs. Bawden's, Clergy Street. The party included the Rev. A. Lipscomb, and the members of St. Paul's choir, who came to spend the evening and incidentally to present to Miss Susie Bawden, one of their faithful and talented members, a handsome gold cross, as a little remembrance

of their love and good wishes on her departure to Boston, where she will take a course in the Domestic School of Science. The address was read by the Rev. A. Lipscomb, and signed on behalf of the clergy, the choir, and a few personal friends among the congregation, and referred to the esteem in which Miss Bawden has always been held by her associates. Mr. Lipscomb then made the presentation. After supper, which was a very merry affair, singing and games were indulged in. Before saying good-bye, the party joined hands, singing "Auld Lang Syne." Miss Bawden was also made the recipient of a silk umbrella, with silver and pearl handle from the Sunday School teachers, and from her class she received a cut-glass perfume bottle with silver top. She left for Boston on the following day.

The harvest festival at this church was well attended. The church was handsomely decorated, and the music particularly bright. The preacher at both services was Rev. T. F. Fitzgerald, M.A., of Trinity College, Dublin. The sum of \$122.74 was contributed by the congregation towards the repairs to the church.

**St. James'—Sunday, October 1st,** was the appointed Sunday for the harvest home services at this church. The day's worship was ushered in with a celebration of the Holy Communion at eight o'clock in the morning. The church was very tastefully decorated for the occasion, set pieces of fruits, flowers, and vegetables filled the chancel, and were arranged about the altar. The reading desk, pulpit, etc., were also handsomely adorned with emblems of the bounty of nature. Rev. W. W. Burton delivered appropriate sermons at both services, and the music was also in keeping.

**Barriefield.—St. Mark's.**—Harvest thanksgiving services were held in this church on a recent Sunday. The Rev. Dr. Nimmo, rector of the parish, preached at both services. The building was skilfully decorated by the ladies, and the harvest display was a liberal one. Special music, including a recital after the evening service was rendered, solos being given by Miss Pugh and Messrs. Kelso and Corlett. The special collection amounted to \$105.

The Lord Bishop of the diocese will visit the following places during the remainder of this month:—October 12th, Delta, 10.30 a.m.; Oak Leaf, 3 p.m.; Athens, 7.30 p.m. October 13th, St. John's, Leeds, 10.30 a.m.; Seeley's Bay, 3 p.m.; Lyndhurst, 7.30 p.m. October 14th, New Dublin, 10.30 a.m., and 3 p.m. October 15th, Lyn, 10.30 a.m.; Ballycanoe, 3 p.m.; Lansdowne, 7 p.m. October 16th, Warburton, 10.30 a.m.; Escott, 3 p.m.; Mallorytown, 7.30 p.m. October 19th, St. George, 11 a.m.; Christ Church, Lord's Mills, 3 p.m.; Maitland, 7.30 p.m. October 20th, The Limekilns, 10.30 a.m.; Shanley, 3 p.m.; Cardinal, 7.30 p.m. October 21st, Spencerville, 10.30 a.m. October 22nd, Kemptville, 11 a.m.; Oxford Station, 3 p.m.; Oxford Mills, 7 p.m. October 23rd, Acton's Corners, 10.30 p.m.; Burrill's Rapids, 3 p.m.; Merrickville, 7.30 p.m. October 24th, Garretton, 10.30 a.m.; Jellyby, 3 p.m.; North Augusta, 7.30 p.m.

**Wolfe Island.—Trinity.**—Harvest thanksgiving services were held in this church on Sunday, October 1st. The sermons were preached by the rector, the Rev. F. C. Lancaster. There were large congregations present.

**Portsmouth.—St. John's.**—Dr. Clarke, of Rockwood, left the organ in his house to this church. The instrument will not only improve the appearance of the building, but add greatly to the effectiveness of the musical services. It will be placed in the north transept. The organ is a handsome one, and over thirteen feet wide. The gift of Dr. Clarke is much appreciated by the members of the congregation.

On Sunday, October 1st, harvest services were held in this church. Archdeacon Daykin preached in the morning, and Canon Cooke in the evening. The decorations were the best yet seen in the church. Among them was a floral cross, the gift of Mr. and Mrs. John Watts. The harvest anthem at both services was "Praise the Lord," (Maker), in which the solo parts were taken by Miss Bates, Miss Cooke, and Mr. Halliday. In the evening, "Abide With Me" (Ambrose), was sung as a quartette by Misses Bates and Cooke, and Messrs. Walkem and Halliday.

**Fredericksburg and Adolphustown.**—On Sunday, October 1st, the Rev. Canon Roberts, Mus. Bac., held his harvest home services in his Fredericksburg and Adolphustown churches. The churches were very prettily and appropriately decked for the occasion. Unusually large congregations were in attendance. The musical portion of the services was excellently rendered, and the singing was hearty and congregational. The combined collections, which were in aid of the D. and F. Missionary apportionments, amounted to almost the entire sum required, of \$50. St. Alban's, U. E. L. Memorial Church, Adolphustown, is undergoing necessary repairs. The stonework of the south walls, including the tower, is being carefully pointed with cement. The thorough renovation of St. Paul's, Fredericksburg, will shortly be undertaken, the money being in hand for the work, from a very successful entertainment held recently, supplemented by a gift of \$180 from an outside friend of the church. The talented rector of this parish never lets the

buildings in his charge suffer by falling into a condition of dis-repair.

**Merrickville.—Trinity.**—Services of thanksgiving for the harvest of 1905 were held in this church on Sunday, the 24th September. The church was lavishly and tastefully decorated with grain, flowers, fruit and vegetables. Appropriate music was well rendered by the choir and the services were bright and hearty, there being large congregations in attendance. The preacher for the occasion was the Rev. Canon Low, D.D., rector of Billing's Bridge, and his visit to the parish was greatly enjoyed by all, especially by the many who had known him during his incumbency twenty-five years ago. A thanksgiving social, tea and concert is to be held in the town hall on Friday evening, the 29th ult., in aid of the building fund.

**Queensboro.**—The Bishop of Ontario paid his annual visit to the parishes of Madoc and Queensboro on Sunday, September 24th. His Lordship occupied the pulpit in St. Peter's, Queensboro, in the evening, giving a very excellent address, which was attentively listened to and thoroughly enjoyed by a very large congregation. The church was nicely decorated with flowers for the occasion. During his stay in Queensboro the Bishop was the guest of Mrs. Daniel Thompson.

**New Dublin.—St. John's.**—The annual harvest thanksgiving services were held in this church on Thursday evening, September 21st. Sermons were preached by the Revs. O. G. Dodds, M.A., Rural Dean of Leeds, and Hubert Woodcock, of Westport.

**Napanee.—St. Mary Magdalene.**—The Rev. Mr. Lea, a Japanese missionary, delivered a missionary address in this church, on Sunday, October 1st. A collection was made, which will go towards the assessment of the parish for Domestic and Foreign Missions. The Sunday School Auxiliary presented the offerings of the children.

**Pictou.—The Bay of Quinte Clerical Union** held a most successful meeting on October 3rd and 4th. The Ven. Archdeacon Carey and the Rev. E. Cortigan, L.S.T., contributed excellent papers. The special preacher was the Rev. W. F. Fitzgerald, who gave a very forcible and earnest sermon on "The Call to Missionary Work." Mr. Fitzgerald also contributed an able paper on "The present day attacks on the traditional belief in our Lord's Resurrection."

**Belleville.—Christ Church.**—The annual harvest festival services were held here on Sunday last, October 8th. There was early celebration at 8 o'clock; also at the 11 o'clock service. The church was beautifully decorated with flowers, fruits, vegetables, etc. There were solos at morning and evening services; also the anthem, "O taste and see," was beautifully rendered by the choir at evening service. The sermons were preached by the Rev. R. C. Blagrove, who commenced duties at Christ Church on Sunday, October 1st. The special collections for missions and other purposes were especially good, amounting to nearly three hundred dollars.

**St. Thomas.**—The annual harvest thanksgiving services were held in this church on Sunday, October 1st. The sacred edifice was beautifully decorated with fruits, cereals, and flowers, and the musical portions of the services were very well rendered by the choir. The Rev. C. E. S. Radcliffe, rector of Camden East, preached, both morning and evening, excellent sermons.

**Point Ann.**—On Sunday afternoon, the 1st inst., the annual harvest thanksgiving service was held in the church. The service was in keeping with the occasion, and the weather, all being bright and hearty. The musical portion was under the direction of Mr. Reginald Geen. There was a good congregation, and the collection for the General Mission Fund was liberal.

**OTTAWA.**

**Charles Hamilton, D.D., Bishop Ottawa.**  
 Ottawa.—St. John's.—The Rev. E. H. Capp, of Sault Ste. Marie, has been appointed curate at this church, and began his duties here last Sunday. On the previous Sunday, October 1st, Mr. Capp preached his farewell sermons at the "Soo," to immense congregations. He has been labouring in that place for some years past with much acceptance to the people there, and he will be much missed by them.

**Perth.—St. James'.**—The Rev. G. E. Ryerson, a missionary on furlough from Japan, preached in this church on Sunday, October 1st, both morning and evening to large congregations.

**TORONTO.**

**Arthur Sweatman, D.D., Bishop, Toronto.**  
 Toronto.—St. Alban's Cathedral.—The Lord Bishop of Algoma preached a very practical and helpful sermon in

cathedral on Sunday morning last, on the subject of Temptation.

St. Augustine's.—Harvest Thanksgiving services were held in this church last Sunday. The church was tastefully and appropriately decorated with fruits, flowers, bunches of maple leaves, and small sheaves of wheat and oats. The musical portions of the services were exceedingly well rendered by the choir under the direction of Mr. T. A. Reed, the organist, and the Rev. F. G. Plummer, the rector. The preacher in the morning was the Rev. T. D. Owen, of St. James', and in the evening, the Lord Bishop of Algoma. Both sermons were most helpful and appropriate for the occasion. The church was filled to overflowing at both services. The Rev. E. H. Capp assisted the rector throughout the day.

St. Matthias.—Dedication services were held in this church on Sunday last, in commemoration of its 33rd anniversary. When the church was first built it was about half its present size. After sixteen years it was enlarged by erecting a chancel. It is now equipped with a splendid organ and a beautiful altar. A new rectory is in the process of construction, to cost \$3,500. Last Sunday's services being of a special order, the choir proceeded from the altar around the church and back to the altar, symbolizing the triumphal progress of the Church over the world. The Rev. Richard Harrison was the first rector who took charge of the parish from the date of its foundation in 1872, and he was succeeded by Mr. Norrie, who was in turn succeeded by the present rector, the Rev. F. Hartley, who commenced his work there at Easter, 1900. The special services will be repeated next Sunday.

St. Luke's.—This church, which is reputed to be one of the most church-like buildings in the Toronto Diocese, has, during the summer, been very noticeably improved in additions and repairs. A spacious room in the new school-house has been decorated and attractively furnished for men to read, and if they desire, to smoke in. It will be open every evening from 7 to 10 o'clock, and being comfortably heated and lighted, should fit into young men's plans for spending some of their winter evenings.

Wycliffe College.—The annual meeting of this college commenced on Wednesday, October 4th, when the Rev. H. Symonds, of Montreal, delivered the opening address. He chose for his subject "Christian Unity."

During the morning session Miss Naftel, Head of the Deaconess Home, was introduced. She presented the claims of the Deaconess Home, and stated that several young women were applying for admission, consequently the needs of the home were increasing. Several clergymen present promised assistance either in money or kind. The Rev. Dr. Sheraton read a most learned and exhaustive paper on the Communion Office, its history and interpretation. He treated the subject under the heads of Roman, Lutheran, and Reformed. He stated that without doubt the doctrine of the Church of England in regard to the Holy Communion was the reformed doctrine. The second Prayer Book of Edward VI. fixed the standard Eucharistic doctrine, which had stood ever since. The Scriptures and the Communion service alike gave no place to the doctrine of transubstantiation. The doctrine of the Church of England was distinctly Protestant and Reformed. At luncheon time the Rev. A. L. Geggie, of Parkdale, gave an address. The Rev. E. A. Langfeldt, at the afternoon session, read an exhaustive paper on the "Worship of God by means of Ecclesiastical Seasons," and Rev. Arthur Lea discussed "Present Conditions in Japan." Graduates with their wives, the College Council and students gathered in large numbers in the evening, when a social reunion was enjoyed. A delightful programme of music was rendered. Interspersed were brief addresses by the Alumni President, Rev. T. R. O'Meara, Rev. Principal Sheraton, Dr. Hoyles, Rev. W. J. Southam, and Rev. J. W. J. Andrew, of Berlin.

The morning session of the Alumni Association on the following day, was devoted to business and the election of officers. The Rev. E. Daniel, B.A., gave a verbal report of the French, Jewish, and Chinese evangelization in Canada. Rev. P. R. Soanes, B.A., presented the report on statistics. Rev. N. I. Perry read a report of the representatives of the Alumni Association on the College Council. The Evangelical Literature Committee reported through Rev. C. H. Marsh and Rev. N. I. Perry. A delegation was received from Knox College, consisting of Rev. D. C. Hosack, and Rev. W. J. Martin. The addresses of the delegation were responded to by Rev. T. R. O'Meara and Rev. Canon Cody. The following officers were elected: Executive, President, Rev. Rural Dean Wright; Vice-President, Rev. J. W. J. Andrew; Secretary, Rev. R. A. Armstrong, B.A.; Treasurer, Rev. E. A. Langfeldt, M.A. Committees, Revisers, T. R. O'Meara, Arthur Lea, M.A., F. Wilkinson, G. E. Lloyd, M.A., and T. H. Cotton, M.A. Editorial Committee, Revs. C. H. Marsh, Dr. Armitage, Canon Cody, W. H. Vance, T. R. O'Meara and N. I. Perry. Representatives of the Alumni on the College Council, Revs. Dyson Hague, N. I. Perry, M.A., and L. E. Skey, M.A. At luncheon Rev. Canon Baldwin gave an address on the Young Clergyman. The afternoon papers were read on the Sunday School, by Rev. P. R. Soanes, B.A., and Rev. Rural Dean Marsh. The Question Drawer was opened and questions answered by Rev. Canon Cody. Rev. Canon Cody also gave an address on some present day phases of Church and City. In the evening a public missionary meeting was held under

the presidency of Dr. N. W. Hoyles, K.C., who made the opening speech. Addresses were also given by Miss Archer and the Revs. R. E. Welch, T. R. O'Meara, A. Lea, a missionary on furlough from Japan, and W. J. Southam, of Hong-Kong as well as Mr. McTimmer, the treasurer.

The Rev. W. J. Southam, who received his theological training at this college, and who has recently returned to this country from directing Y.M.C.A. work in Hong-Kong, has been licensed as chaplain to this college by the Bishop of the diocese. Mr. Southam was obliged to leave China on account of ill-health.

Church of England Sunday School Association.—This Association, which is now entering upon the 25th year of its existence, has prepared a programme of meetings, to be held on the 3rd Monday in each month, from October to May, inclusive. Modern lessons will be given, as well as the following addresses: History of Bible Revisions, Prayer-Book Revisions, Eighteenth Century Revivals, Nineteenth Century Movements, Present position and outlook of the Anglican Communion. Monday, the 16th October, being one of the days for special intercession for Sunday Schools, a united service will be held in St. James' at 8 p.m., when short addresses will be given by the Rev. E. L. King, Rev. T. W. Paterson, and the Rev. W. H. Vance. The service will be under the direction of the Rev. Canon Welch, assisted by the choir. To this service a most cordial invitation is extended to older scholars, their parents and friends, and all who take any interest in Sunday School work, as well as all teachers and officers.

St. Jude's.—The induction of the Rev. J. L. P. Roberts as rector of this church took place at the church on Thursday evening, the 5th inst., in the presence of a crowded congregation. The Venerable Archdeacon Sweeny, rector of St. Philip's, conducted the induction ceremony on behalf of the Bishop. The new rector made the formal declaration of assent to all the canons of the Provincial and Diocesan Synods, after which Rev. J. Hugh Jones, rector of Weston, read the Bishop's mandate, and the keys were handed to the new incumbent by Mr. E. P. Howe, people's warden. Archdeacon Sweeny next presented Mr. Roberts with the Bible and Book of Common Prayer, with the injunction to "let them be the rule of thy conduct in dispensing God's Holy Word, in leading the devotions and the people, in administering the sacraments of Christ, and in exercising the discipline of the Church." Archdeacon Sweeny delivered an eloquent discourse on the words, "Go and do," (St. Luke 10:37), in the course of which he referred to the fact that the new rector was no stranger amongst them, but that the service was simply constituting him the first rector of the new parish.

Chester.—St. Barnabas.—The induction of the Rev. Frank Vipond, as the first rector of this church, took place on Monday evening last, the 9th inst. The Ven. Archdeacon Sweeny conducted the ceremony of induction, and preached the sermon from the words, "What meaneth this?" Acts 2:12. The Rev. W. L. Baynes-Reed, rector of St. John's, Norway, read the induction charge, and the Revs. Canon Farncomb and F. G. Plummer also assisted in the service. Mr. Vipond has for several years past been curate of the two parishes of St. John's and St. Barnabas'. The church has for forty-eight years been a mission church, but recently it has been erected into a parish, the congregation having grown considerably under the ministrations of the Rev. F. Vipond, who now becomes the first rector. There has been some talk of purchasing a site for a new church on Broadview Avenue, but the population around the present church site has been growing so rapidly of late that it has been decided to retain the present site and to build a new church on it or renovate and enlarge the present structure. Mr. Vipond, who is very popular in the parish, has just returned from England where he has been spending several months with his relatives.

Port Hope.—St. John's.—The annual harvest thanksgiving services were held on the 1st October, in this church, and were well attended. The subject of the service in the morning was Psalm 111:12, "What shall I render unto the Lord for all His benefits towards me?" The importance of individual as well as general sacrifices of thanksgiving to God. The music at this service was very fine, the excellence of expression of shading being noticeable, especially in the anthem, "Ye shall dwell in the land," for which Miss Bertha Smith and Miss Jessie Colman took the solos very beautifully. In the evening the Rev. G. H. Broughall preached from Psalm 16:5, "Jehovah is the portion of my inheritance and my cup." The need of thanksgiving for spiritual as well as temporal blessings, and the danger of their misuse. The musical service was deserving of high praise, special mention should be made of the anthem, "Let us thank the Lord our God," which was very well sung. The church was, as usual, seasonably and tastefully decorated with grain, fruit, and flowers. The recital music was repeated on Sunday last. Mrs. Tom. Pepler is organist and trains the choir.

Georgina.—The members of the Woman's Auxiliary and Ladies' Aid of the parish met in St. James' Church, Sutton, on Wednesday, October 4th, at 10 a.m., for a celebration of the Holy Communion and quiet hour before commencing the

season's work. There was a large attendance, and the rector, the Rev. J. McKee McLaren, gave a devotional address on "The Ministry of Woman in the Home and in the Church." Many have since expressed themselves as finding this service so helpful and inspiring that we cannot but feel that services of this kind if more universally held would result in building up the spiritual life of the societies within the Church.

Peterborough.—All Saints.—New cement approaches and steps are being put down in front of this church.

Orillia.—St. James'.—This church, which was badly damaged by fire last March was re-opened on Sunday, October 1st, with appropriate services. The Ven. Archdeacon Sweeny, the newly-appointed Archdeacon of Simcoe, preached both morning and evening to congregations which crowded the edifice to the doors. The choir under the leadership of Mr. J. H. Pearce, Mus. Bac., rendered music, accompanied by the fine organ, whose capacity has been greatly increased. The church has been beautified and improved, and heating and lighting systems installed. Among the new features is a beautiful memorial window erected by Mr. T. J. Muir, Bursar at the Orillia Asylum, in memory of his wife.

## NIAGARA.

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

Hamilton.—St. Mark's.—This church was filled to overflowing at the harvest thanksgiving service, which took place on Friday evening, September 29th. The Revs. Canons Sutherland and Bull, and E. N. R. Burns, the combined choirs of St. Mark's and St. Luke's, and an orchestra of fourteen pieces, took part in the service. The Rev. E. N. R. Burns preached the sermon.

Thorold.—St. John's.—The Bishop visited this parish on the 4th instant, and confirmed a class of thirteen persons, nine of whom were men. At the close of the service, the rector was presented with an address and a cabinet of silver in recognition of the six years of faithful service rendered to the parish. The Dean of Niagara, Rural Dean Bevan, Canon Gribble, and Rev. W. de la Rosa, took part in the service.

Guelph.—St. George's.—After an absence of several weeks, during which he visited his old home in England, the Rev. Gilbert F. Davidson, vicar of this church, has returned to Guelph and resumed his clerical duties on Sunday, October 1st. A large congregation greeted him in the morning, when he delivered an excellent address on the subject of Union. Mr. Davidson greatly enjoyed his vacation, and is feeling much the better for his trip. Mrs. Davidson returned with him, and the parishioners are all happy to again have them in their midst.

Hagersville.—"An Hour's Talk on London," was the subject of an interesting lecture which attracted a large audience to the opera house on Tuesday evening, the 3rd, to hear the Rev. L. W. B. Broughall, a former rector, who, during his two years' sojourn in the great metropolis, visited nearly all the points of interest, and was thus qualified to speak from personal observation. He illustrated the immense size and tremendous population of the great city by fixing a radius of twelve miles around Hagersville, and placing the whole population of Canada inside. The illustrated views included the Houses of Parliament, House of Lords, Westminster Abbey, London Bridge, Euston Station, the Tower, the Bank of England, Lambeth Palace and many others, giving the audience an excellent idea of the beautiful architecture of England. He referred briefly to his work among the costermongers, and related amusing anecdotes in regard to their characteristics. The lecture was replete with information, and the reverend gentleman handled his subject in a manner that won the admiration and appreciation of all present. An instrumental duet by Misses Evelyn Howard and Cora Wilson was brilliantly executed and warmly applauded.

## HURON.

David Williams, D.D., Bishop, London.

London.—St. Paul's Cathedral.—Mr. Justice Meredith has presented this cathedral with a chime of ten bells in memory of his parents who are buried here. The peal rings the Westminster chime for quarter hours, and has a carillon attachment which enables it to play thirty-five different tunes. The bells can be rung by hand. The largest weighs a ton, and the smallest 700 pounds. The bells were cast and hung by the well-known firm of Mills & Johnston, of Croydon, Surrey, England.

St. John's.—The Rev. F. Macaulay Holmes, is, on the invitation of the Ven. the Archdeacon of London, holding a fifteen days' mission in this parish. The mission began on the 8th inst., and will close on the 22nd inst.

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...which was badly dam- ed on Sunday, October e Ven. Archdeacon on of Simcoe, preached ations which crowded under the leadership ndered music, accom- acy has been greatly ed and improved, and ed. Among the new low erected by Mr. T. m, in memory of his

**Bishop, Hamilton.**

...ch was filled to over- t service, which took r 29th. The Revs. E. N. R. Burns, the l St. Luke's, and an rt in the service. The rmon.

...visited this parish on ss of thirteen persons, lose of the service, the ress and a cabinet of ars of faithful service of Niagara, Rural Dean de la Rosa, took part

...absence of several old home in England, of this church, has clerical duties on Sun- tion greeted him in the cellent address on the reatly enjoyed his vaca- ter for his trip. Mrs. the parishioners are all midst.

...on "London," was the which attracted a large esday evening, the 3rd, ll, a former rector, who, great metropolis, visited nd was thus qualified to e illustrated the immense the great city by fixing Hagersville, and placing inside. The illustrated iament, House of Lords, ge, Euston Station, the mbeth Palace and many ellent idea of the beau- referred briefly to his nd related amusing an- ristics. The lecture was verend gentleman handled the admiration and ap- rumental duet by Misses was brilliantly executed

**Bishop, London.**

...Mr. Justice Meredith has ne of ten bells in memory re. The peal rings the ours, and has a carillon play thirty-five differ- hand. The largest weigh- ds. The bells were cast of Mills & Johnston, of

...Macaulay Holmes, is, e Archdeacon of London, this parish. The mission lose on the 22nd inst.

Paris.—St. James'.—On Sunday, October 1st, the annual harvest thanksgiving services were held in this church. The church was beautifully and tastefully decorated. The Rev. F. A. P. Chadwick, rector of All Saints', Windsor, was the special preacher. A special children's service was held in the afternoon.

Wingham.—The Rev. H. S. Boyle, M.A., curate at Christ Church Cathedral, Montreal, has been appointed by the Lord Bishop of Huron, rector of this parish. Mr. Boyle has been for four years associated with the cathedral in Montreal, and has done much work there. Both Mrs. Boyle and himself will be much missed by their many friends in Montreal.

Brantford.—St. James'.—The harvest thanksgiving services were held in this church on Monday, September 24th. The Rev. E. W. Hughes preached in the morning and the Ven. Archdeacon Mackenzie in the evening. Large congregations were present.

Waterloo.—St. Saviour's.—The Rev. S. P. Irwin, B.A., incumbent of this church has accepted the rectorship of Watford and Brooke. This is felt as a severe loss by the congregation, which has made very decided progress under Mr. Irwin's able and faithful efforts, the attendance at church and the number of communicants having increased in spite of the removal from town of many Church-folk, including some earnest workers. Mr. Irwin's change of parish is due to the impossibility at present of securing suitable accommodation for his family, the house rented as a parsonage being needed by its owner.

Grand River Reserve.—St. Paul's.—A very interesting wedding took place in this church on Thursday, September 28th, when Miss Minnie K. Strong, eldest daughter of the Rev. I. L. Strong, chief missionary of the New England Company's Mission on this reserve, was united in holy matrimony to Mr. Charles D. Strong, of Red Deer, Alberta; the ceremony was performed by the Rev. Henry S. Somerville, rector of St. Barnabas Church, Buffalo, U.S.A., uncle of the bride, assisted by the Ven. Archdeacon Mackenzie, rector of Grace Church, Brantford. The church, which was tastefully decorated, was filled to overflowing with members of the Indian congregation of St. Paul's, and also by representatives of the other parishes of the Mission, and a number of friends from Brantford and elsewhere. The Indian vested choir of St. Paul's Church sang two hymns, one in the Indian language, while the wedding party were in the vestry. After the ceremony had been performed in the church, the guests, both Indian and white, adjourned to the parsonage grounds; where the bride was presented by the church-wardens of St. Paul's with a handsome silver tea service, accompanied with an address, on behalf of the congregation of St. Paul's, expressing their appreciation of her faithful services rendered during twelve years; both as organist, and in the Sunday School. Amongst the numerous wedding gifts of friends, was a silver salver, presented by the New England Company, of London, England, in recognition of her services in the Mission. After a couple of hours of pleasant intercourse, the bride and bridegroom left that afternoon for their far away home in North-western Canada, accompanied by the good wishes of their many friends, both in the Reserve, and in the surrounding district.

**KEEWATIN.**

**Joseph Lofthouse, D.D., Bishop, Kenora.**

Rainy River.—St. James'.—This church celebrated its first anniversary on Sunday, September 24th. The church was tastefully decorated with flowers, leaves, and vines. Bishop Lofthouse was present and preached at both the morning and evening services. He was assisted in the services by the Rev. M. A. Jackson, who is in charge of the mission. At the morning service eight candidates received the rite of confirmation. The Bishop preached from the words, "steadfast, unmoveable, always abounding in the works of the Lord," (1 Cor. 15:58). He asked that these words be taken as the motto for the coming year's work. At the close of this service there was a celebration of the Holy Communion. A very much larger number than ever before gathered around the Lord's table. The confirmation service, followed by the Bishop's address, and the Holy Communion, led the congregation to feel as never before the need of devoted, whole-hearted service, and the blessing that might be theirs from more fully consecrated lives. A children's service took the place of the usual Sunday School in the afternoon. A large number of children and a number of parents attended. After a bright and hearty service, Mr. Jackson spoke to the children from the words, "Whatsoever a man soweth that shall he also reap." Different samples of sheaves of grain were used as illustrations of different classes of lives. The evening service was well attended. The service was hearty. The Bishop spoke from Romans 12:10, the necessity for a forgiving spirit in the Christian. As is always the case with the Bishop, he sent his message home to the hearts

of his hearers. On Monday evening, a reception to the Bishop was given at the home of Mr. and Mrs. Baldwin. A very enjoyable time was spent in listening to music and singing, and in social intercourse. The Bishop expressed himself as pleased with the progress the Mission was making. He hoped that at his next visit he will be able to consecrate the church. The congregation also hope to be able to clear off by the end of the year the small debt remaining on church property. It was expected that it would have been accomplished before this, but owing to certain pecuniary losses this has been impossible. Considering that the Mission has been organized only a little over a year, it has indeed been a heavy task to raise the required sums of money. But God has been very good, and the friends of the congregation, His servants, have been generous.

Split Lake.—The Bishop of the diocese was presented by 120 Indians recently with an address in white deerskin, embroidered with silk, and at their own initiative gave furs worth \$100, towards the fund for a church-building, for which they will also give labour, logs, and lumber. At a hearty and orderly service, forty-three were confirmed, all able to repeat the Creed and Commandments, and read the Cree Bible. The communicants numbered eight. At Chippewa the Rev. Mr. Scriver was ordained to the priesthood and inducted to the mission. There were also twelve baptized and six confirmed at this mission.

**CALGARY.**

**Wm. Cyprian Pinkham, D.D., Calgary, N.W.T.**

Calgary.—The Bishop spent Sunday, September 24th, at Hillsdown and Pine Lake, with Rev. Christopher Greaves, M.A., incumbent. St. Paul's Church, Hillsdown, was dedicated, and its little cemetery consecrated, in the morning, and in the afternoon at 4 p.m., there was a harvest thanksgiving service in Holy Trinity Church, Pine Lake, where the Bishop preached to the largest congregation ever seen in the church.

On the festival of St. Michael and All Angels, the Rev. G. G. Edwards, of Bowden, was ordained priest in St. John's Church, Olds. The Rev. W. V. McMullen, B.A., incumbent of St. John's, Olds, preached an excellent sermon. The candidate was presented by the Ven. Archdeacon Webb, M.A.

On Sunday, October 1st, the Bishop confirmed fifteen persons in St. John the Evangelist, Pincher Creek, presented by the rector, Rev. G. H. Webb. In the evening the Bishop gave a missionary address. The Rev. G. H. Webb has just been appointed general missionary in the diocese.

On Monday, October 2nd, the Bishop, accompanied by Rev. G. H. Webb, drove to the Peigan Reserve, Rev. W. R. Haynes, missionary, where he received two Indians into the church, and confirmed eight Indians. He also celebrated Holy Communion. This was the second confirmation held here this year, seven having been confirmed last April. At a most interesting pow-wow held after the service, one of the Indians said to the Bishop, "We are always glad to see you; we are what your teaching has made us." There are 500 Indians on this reserve. Of these, 112 are Church-people, and 65 are communicants. During 1904, the beef rations were reduced by 90,000 lbs. There are now twenty-eight families of these Indians who receive no rations. These Indians have cattle, horses, and poultry, and some are beginning to keep pigs. They have twenty-five acres of land sown with fall wheat. There is no doubt at all that in ten or fifteen years they will be self-supporting.

On Sunday, October 1st, the offertory was for the Provincial Clergy Sustentation Fund. It amounted to \$12.05. If readers of The Churchman had been with the Bishop at his first visit to these Indians, a little more than eighteen years ago, they would understand his happiness in recording these facts.

**Correspondence.**

**THE NEW ARCHDEACONS OF TORONTO.**

Sir,—We are again forcibly reminded of mortality. The ever-rolling flood of time has swept away so many that we who remember Archdeacon Boddy's appointment can look round, and see how very few, then in the prime of life, remain. At the time of his appointment, the late Archdeacon, though elderly, was not an old man, but the Bishop then full of vigour, relieved him of an ever-increasing proportion of duty. Now the Bishop's strength has been impaired, and it is right that he should be spared as much as possible. The doubt I have is whether an assistant Bishop would have been preferable. On the whole, I think that the office of the Archdeacon should be made more important. There is so much that could be done so much better by an active man who could be easily approached. Take, for instance, little misunderstandings, or the advice which young missionaries especially, so greatly desire. But I question whether the ap-

pointment of two Toronto clergymen, who have their own parishes to attend to, is the true solution.

VETERAN.

**SHOULD TO HAVE RECOGNITION OF SERVICES.**

Sir,—After reading the annual report issued by the Diocesan Synod of Rupert's Land, I am impressed by the almost total neglect of the unpaid licensed lay readers of the diocese. My criticisms now, however open, are not intended to be unfriendly. As a life-long Churchman, as a friend of some of those criticized, and as an unpaid licensed lay reader of a dozen years' standing, I am rather concerned to act the part of a candid friend, however unthankful such a part may be. I wish also to disarm the possible retort that I am anxious to see my own name in print by stating that the neglect I am about to point out has had no past influence on my personal keenness, and will have none in the future, "As unto the Lord" must be the motto of the sincere lay reader. As one, however, who has mixed with many men in many places, I observe that a little encouragement and recognition goes far with human nature. The unpaid licensed lay reader in a more or less remote parish is not inflated by personal vanity at seeing himself placed on the list of his Church's officials, or at seeing his name mentioned honourably in his Rural Dean's Report; but he feels that he is playing a definite part in the work of the Church. He is not isolated. No, he is a member of the Church militant, enrolled and enlisted as a subordinate officer. It must be allowed, I presume, that a lay reader with a license is a Church official, even though he be unpaid. Yet in the list of the officials of Rupert's Land, the unpaid lay reader is totally ignored. In a sense his services are the more worthy of mention because they are voluntary and require a good deal of moral courage in execution. I pass on to reports of the Rural Deans. Surely here, I thought, we shall see appreciation of these services, especially as these pastors are in immediate touch with their flocks, and have often been relieved by these same services. With the exception of the excellent and thoughtful presentment of Rural Dean Johnson, these reports may be epigrammatically described as "in praise of parsons." By the way, I trust I am not to be regarded as rather irreverent in thus describing these reports. The unpaid lay readers are ignored in these reports, except by Mr. Johnson, who mentions five, but oddly enough names, only one specifically. Even so his recognition is markedly generous as compared with that of his brethren. Are the services of the unpaid lay reader not equal to the kalsomining of a church interior, an item considered worthy of mention in one report? It is not surprising that "the lack of interest of our laity" occurs. *Hinc illae lacrimae Ruridecanales!* In another report we read a plaintive passage which states that "the rector cannot well be spared for extra parochial work even for a single Sunday, as he has no one to take his place but a layman." Why not the layman? I know a much smaller parish than Souris, where at least every other Sunday an unpaid licensed lay reader takes the whole service. I would suggest, by the way, that such lay readers should be elected by the congregation to whom they would minister. If in the future, the powers that be, see fit to recognize these obscure workers, an added interest will be attached to the yearly reports, and Ruridecanalia will have a little more living detail to record. Regretting that I have to be the spokesman of this complaint.

H. M. SPEECHLY.

Pilot Mound, Manitoba.

**EPISCOPAL TITLES.**

Sir,—Your correspondent "Canadian," in his letter upon "Episcopal Titles," touches upon a very weak spot in the history of our Canadian Church, namely, the absurdity of addressing the Bishops as "My Lord," a title to which they have not a shadow of right, and which is only accorded to them on the score of courtesy and usage. In England the Bishops of the Established Church occupy by right of their office, a seat in the House of Lords, with a voice in the general councils of the nation. In Canada there is not now, nor is there ever likely to be a House of Lords. So, for the honour, dignity, and true welfare of the Canadian Church, and to save our Bishops from the but slightly veiled ridicule of those outside, and many inside its fold, would it not be well for our fathers in God to unitedly consent to drop a meaningless title? All honour to the Bishops of Mackenzie River and Keewatin, that they should have had the courage of their convictions, and have asked to be addressed merely as Bishops instead of by a title to which they know they have no claim. Doubtless, as "Canadian" says, many other of our Bishops would welcome the simpler title, and with it the closer fellowship of which it would be a token. May we not hope that some of these may lead the many individually, even if no united action can be taken until the next meeting of the General Synod.

ANOTHER CANADIAN.

## EPISCOPAL TITLES.

Sir,—If the Bishop referred to by your correspondent "Canadian," is correctly understood and quoted as stating that Bishops in Canada have no claim to the title "Lord Bishop," His Lordship must be under a strange misapprehension. A Canadian Bishop is surely entitled to the same respect, and to the same expression of that respect, as Bishops in other parts of the world. When American Bishops were first created, a notion prevailed that the term "Lord Bishop" was in some way connected with the English House of Lords, and therefore, only to be used with regard to Bishops who were members of that House. But for that notion there never was any foundation. When the first Colonial Bishop was presented at court, he was addressed by King George as "My Lord," in a particularly marked and significant manner, and thus the rule was laid down by the highest authority for Colonial Bishops. It should be observed also that Bishops in countries where there is no House of Lords, are addressed by terms which are recognized as equivalent to the English "My Lord." In fact, this manner of paying respect to the high office of Bishop is very ancient and almost universal, except in the United States. If your correspondent with-holds from Bishops the ancient mode of address, he must also, to be consistent, withhold also the more modern, and much less dignified, "Fight Reverend;" and indeed, he must also refuse the common term "Reverend" to all clergy.

E. M. CHADWICK.

## THE HEBREW SOJOURN IN EGYPT.

Sir,—There are few subjects more interesting to the Biblical student, than that presented by the period of Egyptian history which covers the sojourn of the Israelites in the land of Goshen, and their expansion there from a family into a nation. That period includes about 100 years of Dynasty XVII., some 230 years of Dynasty XVIII., and 100 years of Dynasty XIX. Dynasty XVII. represented the Hyksos or Shepherd line of Pharaohs, which ruled in Lower and Middle Egypt. The founder of Dynasty XVIII. was Aahmes, or Amoses, who had previously ruled in Upper Egypt alone, and who after a long war succeeded in driving out the Shepherd Kings, and in again uniting, after an interval of some four hundred years, the whole country under one government. A period of great national prosperity ensued, and under the able sway of nearly all the Pharaohs of Dynasty XVIII. Egypt ascended to a position of grandeur and authority, which made her the imperial power of the civilized world of that day. That Dynasty terminated with the death of Horus, which took place about 1591 B.C., when Rameses I., a successful general, and distantly related to the true royal line, seized upon the throne. After a brief reign he was succeeded by his son, Seti I., who in order to more firmly establish his authority married the daughter of Amenophis III., of Dynasty XVIII., who became the mother of Rameses II., the Sesostis of the Greek historians, and the greatest of all the Pharaohs. Rameses II. died some 1493 years B.C., and was succeeded by his son, Menepthah I., who had already reigned conjointly with him for 12 years, and whose sole reign lasted for a little over two years, when it was suddenly terminated by his tragical death with his army in the Red Sea, after the Hebrew host, led by Moses, had safely won the opposite shore. The period covered by Dynasties XVIII., and XIX. up to the death of Menepthah I., presents the most abundant monumental and papyri records. But Egyptologist historians have never been able to place these records in proper chronological sequence, and so, in point of fact, they remain mere stories without dates. Two causes produced this result. In the first place Egypt, like all the other pagan nations of the ancient world, never had any historical starting-point to commence with. It reckoned by the dynasties of its kings only, and not by years as the Christian world does now, beginning with the birth of Christ. Hence ancient Egyptian chronology is in the most hopeless confusion, and no proper date can be assigned to any event until the rise of Dynasty XXII., when, in 975 B.C., Jewish history (1 Kings 11:40), tells us of the flight of Jeroboam into Egypt in order to escape the wrath of King Solomon. It was at one time supposed that when the monumental inscriptions and papyri documents came to be deciphered that this condition of things would terminate, but now that they have been deciphered, they have only made matters worse instead of better. The second cause of Egyptian historical confusion arises from the fact that the majority of the chief Egyptologists of modern times are mere rationalists, as regards religious belief, and accordingly decline to use the light which the Pentateuch throws upon the period of the sojourn. Let us examine for a brief space how that light is reflected upon events. Taking the date of the Exodus as given us by Asher as 1491 B.C., and adding 430 years thereto as the period of the Sojourn, (Exodus 12:40), we find that the entry of Jacob into Egypt took place 1921 B.C., Joseph was then 39 years old, and as he died at the age of 110, his life extended 71 years into the Sojourn. In Exodus 1:6, we are told, "and Joseph died and all his brethren, and all that generation." It is quite evident that no great political difficulties had arisen in Egypt during Joseph's lifetime, that Dynasty XVII. still occupied the throne, and that the war of Egyptian independence took place afterwards. The in-

scriptions show that the struggle was a fierce one, and lasted for a number of years, and it is evident that the remainder of the first century of the Sojourn had passed away before peace was restored, and Aahmes, whose reign endured, according to Manetho, for twenty-five years became sole Pharaoh. Supposing that the descendants of the 70 persons composing the family of Jacob and his sons, when the Sojourn commenced, had doubled in number every twenty-five years, (a very rapid rate of increase), they would only have amounted to 1,120 souls at the close of its first century. The language accordingly of Exodus 1:7, as to the Hebrews having waxed exceedingly numerous and mighty, could only be applicable to a much later period of the Sojourn when the new king arose who knew not Joseph, and when they had become the serfs of the crown, which was their actual condition when Moses was born. The Hebrews were too few in number during the earlier period of Dynasty XVIII. to excite any alarm on the part of the reigning Pharaoh. No doubt they had sided with their fast friend, the Hyksos King, during the war of independence, and so became an object of some dislike at least to the new Dynasty—a dislike that would be added to by their shepherd occupation and their alien religion. According to Jewish tradition this condition of affairs led very soon to their being deprived of their special privileges, and allowed to have only the same relations to the state as the ordinary Egyptians. But at the same time, there is nothing to show that they were ever seriously oppressed until the rise of Dynasty XIX. The duration of Dynasty XVIII. is put by the ancient Egyptian historian Manetho at 246 years, by Mariette at 241 years, and by Lepsius at 148 years. Now, if we allow 100 years for the period between the commencement of the Sojourn and the close of the war of independence, and allow another hundred years for the reigns of the four Rameside Pharaohs up to the Exodus, there would be 230 years of the Sojourn left for the reigns of fourteen sovereigns of Dynasty XVIII. There is a consensus of opinion among almost all modern Egyptologists that Menepthah I. was the Pharaoh of the Exodus, Rameses II. the Pharaoh of the Oppression, and Seti I. the Pharaoh who gave the infamous order for the destruction of the Hebrew male children. Several facts exist which show that the reign of Menepthah I. was a very brief one. In the first place when God called Moses to deliver the children of Israel from their bondage he directed him to return into Egypt as all the men who had sought his life were dead (Exodus 4:19). These men must have certainly included Rameses II., who was the reigning Pharaoh when Moses had to fly for his life into the desert of Sinai, and whose death must have been a comparatively recent event, and therefore unknown to the fugitive, whose means of communication with his family would necessarily be very limited and hazardous. As was then quite a common occurrence in Oriental countries on the demise of an overlord, the death of Rameses II. had led to revolt and a refusal to pay further tribute on the part of the vassal kings; and during the confusion which thus arose, the sea coast of the Delta was invaded by a hostile force composed of Lybians, Greeks, and several of the maritime tribes of the Mediterranean, of plundering propensities, who after doing much damage were finally defeated with great slaughter by the Egyptian army. Menepthah I. soon after caused his victory to be recorded on the walls of the temple at Karnak. This was the last record of his reign, and plainly shows that it must have come to an end shortly afterwards. All these facts prove very clearly that the reign of Menepthah I., as sole Pharaoh, could only have been a very brief one. As the monuments distinctly record that the reign of Rameses II. lasted for sixty-seven years, and allowing twenty-five years for the reign of his father, Seti I., six years for the reign of Rameses I., and two years for the reign of Menepthah I., the 100 years for the period of the four Rameside Kings of Dynasty XIX. before the Exodus would be fully made up. As Moses was 80 years old when the Exodus took place, he could not have been born in the reign of Rameses II., but instead must have been born near the middle part of the reign of Seti I. These facts show most conclusively that the statement of your learned correspondent, Dr. Richardson, in your issue of the 31st ult., that Moses was born in the reign of Rameses II., is entirely untenable, and unsupported by any satisfactory evidence. The worthy doctor also tells us that "after Moses and Aaron appeared before Pharaoh with their demand several years must have elapsed before the Exodus. The ten plagues would not naturally occur day after day, or even week after week, but would naturally extend over several years." This statement is already contradicted by several plain facts. In the first place every student of the Pentateuch must know that Moses was 80 years old when he appeared before Pharaoh, (Exodus 7:7), that he spent forty years in the wilderness as the leader of the Hebrew people, and that he was 120 years old when he died at Mount Nebo, (Deut. 34:7). There would, therefore, be no spare years left to be filled up by the period of the ten plagues which could, accordingly, only occupy a brief space of time. This fact clearly appears from Exodus 9:14, where God directs Moses to tell Pharaoh: "for at this time," (i.e., the present time), "I will send all my plagues upon thine heart." Then again we are told in the same chapter (31, 32) that the storm of hail smote the flax and the barley, but the wheat and rye were not smitten, as they were not grown up, thus plainly showing that the plague

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period was a very limited one. The inundation of the Nile begins in the month of June, and continues for about three months, and when the water recedes sufficiently, the crops are sown. Between this period and the Exodus, which took place in March, when the Jewish sacred year began with the feast of the Passover, all the ten plagues of Egypt must have occurred. Whether their infliction lasted a few weeks, or a few months, we are not told, but we do positively know from all the environments that it could not have lasted for several years, as stated by Dr. Richardson, or even one year. God distinctly told Moses that they would all be inflicted at this (or one) time; and He is most certainly the best authority in the premises. With regard to Dr. Richardson's statement that the reign of Menepthah I. lasted for twenty years, I may say that I can find no sufficient authority to support it. Rameses II. in the latter half of his reign, and in order to give himself leisure to superintend his vast building projects (for he was the greatest of all the architect Pharaohs), associated his eldest son with him in the government of Egypt. That son's name, there is the best reason to suppose was Merenepthah, who reigned as co-king for twenty years, and then died to be succeeded by the next oldest son, Menepthah, who reigned as co-king for twelve years before his father's death. In this connection I may state, that in 1881 there was discovered among the Zheban tombs of the Pharaohs a deep well, from the bottom of which a passage, cut in the solid rock for 225 feet, led to a spacious chamber, in which was found the mummies of a large part of the Kings of Dynasty XVIII., while Dynasty XIX. was represented by the mummies of Seti I., and Rameses II., but no Menepthah was amongst them. The mummy of Rameses III., of Dynasty XX. was also found there. In 1898 the tomb of Amenophis II., of Dynasty XVIII., was discovered in the same locality. It contained several mummies, and among the rest that of Merenepthah, who has evidently been confounded with Menepthah I. by Egyptologist students who have followed the uncertain and constantly contradictory teachings of agnostic authorities instead of the true teachings of the new Bible. We now know positively that no tomb or mummy of Menepthah I. has as yet been discovered, an additional proof of the accuracy of the Biblical statement that he perished with his army in the Red Sea. With regard to the statement of Dr. Richardson that Thermouthes was the daughter and not the sister of Rameses II., I have already shown from sound Biblical authority—the only valid authority in the matter—that Seti I. was the reigning Pharaoh when Moses was born. Josephus tells us, in Book II., Chapter IX., of his "Antiquities of the Jews," that Thermouthes was the King's daughter, and must, therefore, have been the sister of Rameses II., who was then quite a young man, and so could not have a daughter as old as the princess to marry. I may also state that while the marriage of brothers and sisters was quite a common practice among the ancient Egyptians, and just as it was among the early Hebrews, for Abraham's wife was also his sister, there is not a single case on sound record to prove the marriage in Egypt of a father with his daughter. We must accordingly dismiss the converse contention of Dr. Richardson on this point also from serious consideration.

J. MERCIER MCMULLEN.

Brockville, September 11th, 1905.

## REVIEWS.

Cosmopolitan.—In the October number of this magazine H. H. Boyesen writes an article explaining the political differences between Norway and Sweden, two countries which have been much before the public eye during the past few weeks. J. L. Ford commences a series of articles under the caption, "Seeing the Real New York," which cannot fail to be of interest to those who

may be thinking of paying Gotham, a visit. Major Lillie, writing of the buffalo, tells of the efforts of the American Government to restore the bison to the western plains. Miss Isobel Knowles writes of a trip which she and another young lady took in a canoe on the Gatineau River and of what befell them. There in another instalment of the "Story of Paul Jones," by A. H. Lewis, several poems, eight short stories, and a number of capital illustrations in addition to the above. The magazine, as a whole, therefore, will be found well worth perusal.

Scribner's Magazine.—D. L. Elmandorf, the traveller and lecturer, describes in the current number of this magazine, some wonderful Mohammedan shrines in Northern Africa, and the article is illustrated by means of some pictures reproduced in print. The President of the United States describes, in most graphic language, his recent "Colorado Bear Hunt." In the November number of this magazine he will give an account of his "Wolf Hunt in Oklahoma." An interesting document, given in this number, is a description of "The Coup d'Etat of Louis Napoleon," by the father of F. J. Stinson, the novelist. There is a further instalment of the "Letters and Diaries of George Bancroft," entitled "Student Days in Europe." There is plenty of fiction to be found in this number, all of which is illustrated. Mrs. Wharton's "House of Mirth" is fast nearing its final chapter. A beautiful drawing will be found within, reproduced in colours, entitled, "In October," by S. S. Stilwell. The richly coloured cover was designed by F. Brangwyn.

Alfred H. Miles, well-known as the author of "One Thousand and One Anecdotes," is about to bring out through Thomas Whittaker a volume of similar character, entitled "One Thousand and One Modern Anecdotes." Like its predecessor this volume will consist largely of humorous and pointed stories; useful as illustrations for all classes of platform speakers.

Religion and Politics. By Algernon Sidney Crapsey. 12 mo., pp. 326. New York: Thomas Whittaker.

We have twice carefully gone over this interesting series of lecture sermons upon the interaction of Church and State in mediæval, and specially enjoyed the application principles to the solution of modern, problems. Mr. Crapsey has a clear insight into the workings of the different institutions and he treats his subject without the least prejudice. He writes as a historical student, makes a clean picture of his subject, and is not afraid to state his opinion, although it bring him into trouble. The last four lectures will probably be found the most generally interesting, as they generally relate to the religion and politics in America. But we sadly miss a good index to the volume, or a descriptive table of contents.

Sunday Talks with Boys and Girls.—By Barbara Yechton. 12mo., pp. 212; price, \$1.25 net. Thomas Whittaker, New York.

Barbara Yechton's name as a writer of stories for the young is well known, and the present collection is equal to any of her previous productions. The talks or short readings are judiciously arranged, and arrest the attention on account of their simplicity and force. There is no attempt to come down to the youthful level, but a healthy and natural plainness of diction, partly instructive and partly hortatory, but the good advice is more parental than magisterial, and the feeling over it all is kindly. The explanation of the Scripture incidents is very good and true, and an excellent impression must be made by the fifty-two Sunday Talks when read in private or given to a class.

Village Life in Palestine.—By the Rev. G. Robinson Lees, B.A., F.R.G.S., with fifty illustrations from photographs. Longmans, Green & Co., London, New York and Bombay, 1905.

This captivating book is so bright, readable and instructive that it should be in the hands of every Churchman at all interested in the Palestine of the olden time as reflected in the life, scenes and circumstances which prevail in the Holy Land of to-day. The author knows his subject with a knowledge which is intimate and unusual. He has written other books on kindred subjects, and of this book he says: "It is the result of study and observation during a residence of nearly six years in the country, combined with a knowledge of the language of the people, enabling me to dwell amongst them and take a sympathetic interest in their pursuits." We may add that it is that very "sympathetic interest" which lends the book its charm and so much enhances its value to clerical, Sunday School or lay readers.

The Legal Position of the Clergy.—By P. V. Smith, LL.D., Chancellor of the Diocese of Manchester, etc. Longmans, Green & Co., London, New York and Bombay. 1905.

This is one of that excellent series, styled, "Handbooks for the Clergy," and, in the words of the author, it is "a succinct sketch of the legal position of the parish clergy of the Church of England in respect both of spiritualities and of temporalities." To state what the law is, not what it ought to be, is the aim of its author. For those who wish to know, or enquire into, the English law on the subject this is a capital little handbook. Perhaps the part of the book at which our Canadian clergy will feel their choler rise, if they have any—it is to be hoped not—will be that which refers to the provisions and restrictions of the Colonial Clergy Act.

Sir William E. Garstin has the place of honour in the "Nineteenth Century and After" for September in his instructive and practical paper, entitled "Some Problems of the Upper Nile." It seems singular that the old, historic river, which has been such a notable figure in religious and romantic story, should in these modern days offer some of the most stupendous problems that engineering, financial and commercial genius have been called upon to solve. "The Recent Increase in Sunday Trading," by Lord Avebury; "The Royal Commission on Ecclesiastical Discipline," by D. C. Lathbury, and "Christianity as a Natural Religion," by W. H. Mallock, will find many interested readers.

1. In Relief of Doubt.—Paper edition, fiftieth thousand; price, 6d. 2. Challenge to Christian Missions; 2s. 6d. 3. The People and the Priest; 2s. 6d. 4. God's Gentlemen; 3s. 6d.

Four books by the Rev. R. E. Welsh, M.A. An unusual interest in these books will doubtless be felt when it is learned that their distinguished author has just been appointed Secretary of the Canadian Bible Society. He is described in their circular as "a Scotsman, with Covenant blood in his veins." He has taken a prominent part in religious work, both in Scotland and England, and he now comes to carry on the same work in Canada. He was ordained in 1880 to the ministry of the U.P. denomination in Scotland. He has travelled widely, and has known "men and manners" in many lands. His books, therefore, have a guarantee for breadth and knowledge of that whereof he writes. The first of his books on our list has an "Introductory Note" from the pen of the present Bishop of London, England, in which the Bishop says: "I have great pleasure in writing a few lines as a preface to the popular edition of this book. Naturally, the church views of the writer, who is a well-known Presbyterian minister, do not coincide with mine

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as a Bishop of the Church of England, and there are not a few sentences in the book which I should not have written myself; but in spite of that it is a pleasure to me to have my name associated with a book which is calculated to do so much for doubting minds in the present day. I have found it in a great many instances of real service "in relief of doubt." I wish it, therefore, a long life, and am, therefore, very glad that a popular edition is brought out."

2. We can speak very highly of "The Challenge to Christian Missions." We think it is just the book for the times. It may be read with real profit, not only by those who are willing supporters of Missions, but especially by people who "do not see the good of Missionaries." Many of their objections, if not all, are, we think, most successfully met. The book is written, we may say, with great candour and fairness, and goes into the various phases of mission work with great fullness, and evidently with full acquaintance with the whole subject.

3. "The People and the Priest."—As Churchmen we cannot speak as favourably of this book as of the others. The author does not understand what the Catholic Church really is. Of course, this could not be expected from the surroundings and the training amidst which he



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grew up. He quite misrepresents the Church teaching on Absolution, for example, though he has some good remarks in this chapter. As regards the Sacraments, he confounds Catholic with Roman teaching. We think, too, he does not understand that the "Early Fathers" are witnesses rather than authorities. In fact, the whole book is the work of one who lacks the training necessary to comprehend aright the real teaching of the New Testament as it would have been received by the Apostolic converts to the religion of Christ.

4. "God's Gentlemen."—We wish some other title had been chosen for this book. We acknowledge that after the book has been read the title chosen may be seen to express the result reached by one who would follow out its teaching, but to one who merely looks at its name the book would suggest little of its real importance and value as a teacher. It is really an admirable book, and one, too, for all ages and conditions. We heartily agree with what the "Dundee Advertiser" says of it: "A series of ethical essays of rare value, strongly commended as a gift-book for men, whether young, old or middle-aged. The man who would fly a sermon could not fail to be attracted by the fine flow of language, and by the noble aims and sane admonitions of the author." Space does not admit of our doing more than mention two or three striking chapters: "The Malady of not Wanting," "Old too Soon," "Chambers of Imagery." This last is very good, indeed; also, "Where to Draw the Line." The publisher is H. R. Allenson, Ivy Lane, E.C., London, England.

#### THE MARITIME FAIR.

##### Exhibition Held at Fredericton Was a Great Success.

Fredericton, N.B., October 5.—The Maritime Provinces Fair, which was held this year at Fredericton has proven a big success in every respect. Not only have the entries been more varied and larger than ever before but the attendance has been greater than in the past, and the Directors have every reason for self-congratulation in the undoubted success they have won.

One of the features of the Fair this year has been the large amount of business transacted on the grounds by the various exhibitors. Purchasers have not waited to visit regular ware-rooms of the different firms but have promptly given their orders. That this statement is justified is admitted from all quarters. An instance of it appears in the experience of the Toronto firm of Gourlay, Winter and Leeming, who sent eight of their "Gourlay" pianos here for exhibition purposes. By the last day of the Fair all of the eight had been sold and several other orders had been taken. Mr. George P. Harrison, who had charge of the exhibit, expressed himself as more than satisfied with the business, and added that the people of the East were beginning to realize the undoubted merits of the "Gourlay," the distinctively high-grade piano made in Canada.

Mr. Harrison stated that the famous Louis XIV. piano, which the firm displayed at the Toronto Exhibition was one of those sent to Fredericton, and one of those sold. Lieutenant Governor Snowball was greatly interested in the instrument, but before his admiration reached the purchasing height, the piano had been sold to another prominent resident of the city.

A number of scholastic institutions in the Maritime Provinces are filling their teaching studies with Gourlay pianos, and the Toronto firm seems to be doing a land office business.

#### "I AM SO SORRY."

A child came to her father yesterday  
Wet-eyed and trembling-lipped, yet unafraid,  
And pardon for some wrong deed sweetly prayed.  
"I am so sorry," low I heard her say;  
"Father, I did not mean to disobey,"  
Quickly the sorrowful father bent and smiled,  
And drew her to his breast. Then, reconciled,  
The little girl went singing on her way.

So, dearest Father, I—so old in years  
And yet a child, in that I blindly do  
Wrong deeds that hurt and grieve you every  
day—

Come, unafraid, yet trembling and in tears—  
"I am so sorry I have troubled you!  
Father, I did not mean to disobey."

—Ella Higginson.

#### A TYPICAL CONTRAST.

A widowed mother who took boarders to support her family found some years ago that her eldest son, as soon as he was able to pay for his own board, went to a more fashionable place in another part of the city "in order to get into society." His name need not be mentioned, because nobody has ever heard of it.

About the same time, but hundreds of miles away, there was another family thrown into straitened circumstances by the worthlessness of the father. The mother took in washing, and the boy at the age of ten, left school to go to work to help her. An employer gave him his first overcoat, and he still has it. Time has brought some changes. He was recently elected the Governor of a great State, in circumstances which constitute it an exceptional compliment. The feelings of his mother, who is still living, may well be imagined.

The reciprocal loyalty of parents and children form some of the most delightful of all human experiences. Countless pages of literature are adorned by examples of it, making "my father" and "my mother" and "my child" among the beautiful phrases of our language.

"I would rather be as poor as I am," remarked a tired and unfortunate man, "and have my children, than to be as rich as the man I work for, and have to take the trouble which his boys give him." Every one agreed that he was right, even those who were striving to rival the rich employer, rather than to make heavy investments in domestic affection.

Parents are occasionally too severe with their children, just as there are grown sons and daughters who remain forgetful of their obligations to an aged parent. But these are fortunately the exceptions. The Chinese make a mistake in ancestor worship; many an American family makes a mistake in child worship. It is the middle course that is full of delight, as well as of safety.  
—Youth's Companion.

#### HINTS ON HEALTH.

Floyd Crandall, M.D., writing in the "World's Work" on the causes of physical breakdown, says a well-known physician used to declare that he could do a year's work in eleven months, but could not do it in twelve. The annual vacation is one of the most efficient defensive weapons against breakdown for those who live the intense modern life. If it be a sedentary one the necessity of the vacation is the greater. The vacation is one of the most potent aids in helping to keep out of the rut into which the daily routine of life tends to force one. One or two days a week during the summer do not afford sufficient rest for the hard-working business man. They are very beneficial, but do not permit him really to step from beneath his burdens and feel that he

is free from care. After fifty the importance of the annual vacation becomes greater each year. A man should rid himself of the idea that a vacation is a simple matter of pleasure or a mild form of dissipation. He should regard it as a duty to himself and to his family, and should plan for it as a necessary hygienic measure. Irregular hours and too little sleep are other factors mentioned by the writer as causing early breakdown. Sleep is an absolute requisite of nature. Different temperaments require different amounts of sleep, but there are very few who can keep healthy and well on less than eight hours. Continuous curtailing of the sleep, even if it be slight, is more serious than the occasional loss of many hours. With the possible exception of bad diet and methods of eating, alcoholic drink is the most fruitful source of human breakdown. Dr. Crandall's conclusion is that breakdown is by no means a necessary result of our intense modern life. There is more to provoke it than there has ever been before, but at the same time we have more means at our hand to prevent it if we utilize them.

#### OUR FATHER'S BUSINESS.

God is a kind Father. He sets us all in the places where He wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough, and sense enough, for what He wants us to do; if we either tire ourselves, or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.—J. Ruskin.

#### THIS MOUNTAIN.

A mountain of difficulty? Yes; very high, very rocky, very hard to climb, and no possible way of going round it. What shall I do? I will "possess" it; it shall be mine; I will conquer it; it shall not overmaster me. I will make of it a delectable mountain from whose heights I shall see God more clearly. Spiritual mountain-climbing is good for spiritual health. There was a mountain in Canaan where the Anakim were, and walled cities, one of the hardest places to conquer in all the promised land. But there was a man who chose that hard place. It was worth while to get possession of a stronghold of which all the rest were afraid. The battle requiring courage is the one which brings honour to the victor. He knew he could not possess that mountain alone. "Without Me, nothing;" "through Christ, all things." "Therefore give me this mountain; I shall be able to drive them out, as the Lord hath said." O the delight of that healthy glow of the soul under the breath divine! Give me this mountain of self, make me victor; this mountain of mysterious providences, make me possessor; this mountain of disappointment, let me tread upon it, and from its lonely heights see glorious heights beyond; this mountain of responsibility, give me it for Thy glory. Give me this mountain of rich spiritual experience that I may show forth Thy praise.

Life would be dull and flat if there were no hills in its landscape, and we should have poor spiritual muscle if we could always find an easy way round them. This mountain to which you have come this very day may give you the broadest and most inspiring outlook you have ever had, if you patiently and courageously ascend it; and the rose light of God's love and care will soften the outline of all that lies beyond, even "to the uttermost bounds of the everlasting hills," those heights not of toil and sorrow, but of recompense and rest.

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**GAIN.**

Yes; very high, nb, and no possible hat shall I do? I e mine; I will con- er me. I will make from whose heights ly. Spiritual moun- r spiritual health. Canaan where the cities, one of the in all the promised who chose that hard to get possession the rest were afraid. e is the one which He knew he could a alone. "Without Christ, all things." ountain; I shall be he Lord hath said." y glow of the soul ve me this mountain this mountain of ake me possessor; tment, let me tread heights see glorious ain of responsibility. Give me this moun- nce that I may show

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Red Riding Hood's story is only a fable;  
I'll give you its moral as well as I'm able:  
Bad Temper's a wolf we meet every-where:  
Beware of the wolf, little children, beware!

I know of a boy, neither gentle nor wise;  
If you tell him a fault, he gives saucy replies.  
Ah! Passion's the wolf with the very large eyes,  
So ready to snap, to trample and tear:  
Beware of this wolf, little children, beware!

I know of a girl always trying to learn  
About things of which she should have no concern:  
Such mean curiosity really appears  
To me like the wolf with very large ears,  
All pricked up to listen, each sound to share:  
Beware of this wolf, little children, beware!

**GLADSTONE WHEN A BOY.**

It is not always safe to follow the example of good and great men, even when advised to do so. The following personal incident once related by the famous English statesman, Gladstone, to a small visitor, is a case in point. He said:  
"When I was a little chap, just leaving off my kilts, my father sent me to dine with Beaconsfield, who, having taken a fancy to me while visiting in Norfolkshire, wanted to have me as his guest.  
"My good father, as he parted with me on my way to his lordship's, said: 'Now, William, when at his lordship's board, be sure you do exactly as he does.' Well, I went to the good man's house and sat down at the table and anxiously watched my

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host while he served the guests, bent, of course, on following my father's orders to do exactly as his lordship. When the guests had been served, his lordship looked up from his plate, and soon sneezed several times. I watched him, and soon I sneezed the same number of times, I had noticed he had done. Nothing was said, the

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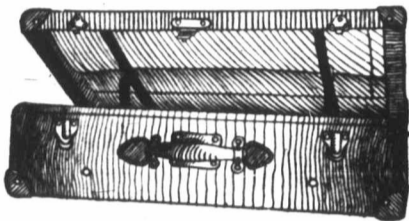
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W. B. TAYLOR, B.A., LL.B., Sec.

meal continued without interruption for a few more minutes; then his lordship exclaimed: 'A beastly draught!' and wheeling around in his chair called on his valet to close a door which had been left open near his lordship's seat.

"Again I watched him, then, repeating the exclamation he had uttered, I wheeled around in my chair and gave a similar command to the valet.

"There was a silence, his lordship's brow netted, his lips closed, and he gave me such a hard and inquiring look that I trembled from head to foot.

"At last he spoke, his voice not harsh, but determined:

"See here, William, are you imitating me?" he asked.

"Oh, no, your lordship," I stammered out.

"Well, what does this mean?"

"Only, your lordship, that I am doing what father told me. He said I was to watch you at the table, and do exactly as you did."

"His lordship laughed merrily, then turning to his guests, said:

"I am taught a lesson. I must not do that which I would not have others do."

Then closing the story with his little visitor, Mr. Gladstone said:

"Little man, always be careful never to do anything because other people do it, unless you are certain it is good and pleasing unto God."

\*\*\*

**A BEAR "RAPPER."**

All summer the bears kept stealing out from the woods, and trampling down the plants in Uncle William's garden. At last they killed two of the best sheep in his flock.

"They are wise old bears," said Benny, "and I don't believe is it of any use to set traps for them."

And so Uncle William found when he had fixed the traps in the most inviting manner. When he watched for the bears with his rifle, which had brought low many a wild animal in those big Maine woods, they

A foaming glass of

**Abbey's Effervescent Salt**

in the morning drives away the indigestion, biliousness and constipation of yesterday—brings health, strength and energy for the days to come.

AT ALL DRUGGISTS, 25c AND 60c A BOTTLE

**THE VALUE OF CHARCOAL.**

**Few People Know How Useful it is in Preserving Health and Beauty.**

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

staid at home. For a whole week not a sign of a bear was seen.

"There are some young cubs in the woods that they are hiding," said Uncle William with a smile. "And if they get as greedy as such fellows often do, we will have them all."

But the days slipped by, another sheep was missing, and Benny shook his head as he said:

"The bears are just laughing at us out in the woods."

"Do you want to hear them?" asked his uncle, as he took down his best rifle.

"Yes," smiled Benny. "It has been so cold for several days that I'm

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How Useful it is  
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# A New Cure for RHEUMATISM of which any suffer- ing reader can have A Box Free!

On the theory "that seeing is believing,"  
John A. Smith, of Milwaukee, wants every  
one to try his remedy for the cure of rheuma-  
tism at his expense. For that reason he pro-  
poses to distribute 25,000 free boxes among  
all persons sending him their address. Mr.  
Smith had suffered all the agony and torture  
from rheumatism, tried all the remedies known  
and yet utterly failed to find relief.

At times he was so helpless that he had to  
take morphine, and after considerable doctor-  
ing he gave up in despair. He began studying  
into the causes of rheumatism and after much  
experimenting, finally hit upon a combination  
of drugs which completely cured him. The  
result was so beneficial to his entire system  
that he called his new found remedy "Gloria  
Tonic." Those of his friends, relatives and  
neighbours suffering from rheumatism were  
next cured, and Mr. Smith concluded to offer  
his remedy to the world. But he found the  
task a difficult one as nearly everybody had  
tried a hundred or more remedies, and they  
couldn't be made to believe that there was  
such a thing as a cure for rheumatism. But  
an old gentleman from Seguin, Texas, wrote  
him saying if Mr. Smith would send him a  
sample he would try it, but as he had suffered  
forty-one years and wasted a fortune with  
doctors and advertised remedies, he wouldn't  
buy anything more, until he knew it was worth  
something. The sample was sent, he pur-  
chased more, and the result was astonishing.  
He was completely cured. This gave Mr.  
Smith a new idea, and ever since that time he  
has been sending out free sample boxes to all  
who apply. In Prosser, Neb., it cured a lady  
of 67 who had suffered 52 years. In Fountain  
City, Wis., it cured Hon. Jacob Sexauer, a  
gentleman of 70, who suffered for 33 years,  
and whom seven doctors had called incurable.  
In Perysburg, Ohio, it cured a gentleman 70  
years old. In Marion, Ohio, it cured Mrs.  
Mina Schott after suffering 13 years, she then  
cured an old lady 82 years old. In St. Louis,  
Mo., it cured Mr. F. Faerber, of the Concordia  
Publishing House. In Philadelphia, Pa., 4521  
N. 19th St., it cured Mrs. R. E. Thomas, after  
suffering from swollen joints and violent  
sciatic pains; she now enjoys excellent health.  
In Bennington, Vt., it cured an old man whom  
the best physicians of Worms and Frankfurt,  
Germany, called incurable. This old gentle-  
man had walked for 20 years on crutches,  
both legs having been lame. He can now  
walk like a young man. Even prominent  
physicians had to admit that "Gloria Tonic"  
is a positive success, among them Dr. Quintero  
of the University of Venezuela, to whom it  
was recommended by the United States  
Consul. In thousands of other instances the  
result has been the same. It cured many cases  
which defied Hospitals, Drugs, Electricity, and  
Medical Skill, among them persons over 70  
years old. "Gloria Tonic" is put up in tablet  
form and contains neither alcohol nor acids.

Mr. Smith will send a trial box, also his  
illustrated book on rheumatism, absolutely free  
of charge to any reader of The Churchman,  
for he is anxious that everybody should profit  
by his good fortune. Mr. Smith's address in  
full is:

JOHN A. SMITH,

2518 Gloria Bldg., Milwaukee, Wis.

sure that the bears can't run half as  
fast as I can."

And away he trotted beside Uncle  
William into the deep woods.

By-and-by Aunt Dorcas heard  
Benny calling to her. When she  
looked up there was Uncle William  
with such a load: the skins of a big  
black bear and two cubs.

"Uncle got one for each sheep they  
stole," laughed Benny.

"But I had help about that," said  
Uncle. "You see the cold nights had  
made these bears crawl into a big  
log. There they were sound asleep,  
when I happened to see their tracks  
on the leaves outside their house.  
But I knew at once that, if I tried  
to get them out, they might get  
away before I had a chance to shoot  
them. And if they turned on me  
before I could pick up my rifle, that  
might be still worse.

"So I said to Benny: 'If you will  
take a big stick, and strike hard on  
the log, the bears won't like it a bit,  
and I can shoot them as they come  
out.'

"And Benny laughed: "Oh, I know  
—the hole is so small that they can't  
all come out at once!' And away he  
pounded on the log, like some brave  
little drummer in the army. And  
when one bear came out, and I shot  
him, he pounded more slowly, so as  
not to have the others hurry too  
fast. So I shall give him the biggest  
bear skin. I couldn't have done this  
work without him."

"Oh, I was just a bear 'rapper,'"  
said Benny. "My stick shook just a  
little at first, and went rap, rap. But  
I wanted to help uncle all I could,  
and so I kept at it."

Benny is a man now, but he still  
keeps the bear-skin from the great  
Maine woods. And when any work  
comes up for him to do, though he  
may not like it at first, he keeps  
"rapping" at it—and great victories  
are won!—Charles N. Sinnen.



### LAUGH AND LIVE LONG.

Thackeray truly remarked that the  
world is for each of us much as we  
show ourselves to the world. If we  
face it with a cheery acceptance we  
find the world fairly full of cheerful  
people, glad to see us. If we snarl  
at it and abuse it, we may be sure of  
abuse in return. The discontented  
worries of a morose person may very  
likely shorten his days, and the gen-  
eral justice of nature's arrangement  
provides that his early departure  
should entail no long regrets. On  
the other hand, a man who can  
laugh keeps his health, and his  
friends are glad to keep him. To the  
perfectly healthy laughter comes  
often. Too commonly, though, as  
childhood is left behind, the habit  
fails, and a half smile is the best that  
visits the thought-lined mouth of the  
modern man or woman. People be-  
come more and more burdened with  
the accumulations of knowledge and  
with the weighing responsibilities of  
life, but they should still spare time  
to laugh. Let them never forget,  
moreover, and let it be a medical  
man's practice to remind them that  
"a smile sits ever serene upon the  
face of wisdom."

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watch, sent free upon request to  
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### A WASHINGTON STORY.

It is about his copy book and his  
birthday. History says that the copy  
book is at Mount Vernon now. The  
story is this:

When George Washington was a  
little boy and when to school, there  
was a big snowstorm on February  
21st. The boys planned to have a  
snowball fight the next day. George  
Washington was to be captain of  
one side, because it was his birthday.  
They were going to have the battle  
right after school. At recess they  
made piles of snowballs to fire at  
each other. Oh, they were going to  
have a grand time. They had to  
write in their copy books the last  
thing before school closed. George  
Washington was thinking so much  
about the snowball fight his writing  
was not nice at all. His teacher  
said: "George, I am surprised. Take  
this piece of paper, and write that  
all over again after school."

And George Washington had to  
stay in on his birthday. The boys  
got another captain in his place and  
had the snowball battle, and he  
wasn't in it.—The Myrtle.



### THE MISER'S REVENGE.

In the city of Marseilles there  
once lived a very old man, who,  
who, though he was particularly in-  
dustrious, yet, by his severe habits  
of privation and abstinence, came to  
be looked upon as a very rich miser,  
and whenever he appeared in the  
streets he was hooted at and pelted  
by the populace.

There came a day, however, when  
the old man died, and this is how,  
in his will, he heaped coals of fire  
upon those who had in his lifetime  
been his persecutors. "Having ob-  
served," he said, "from my infancy  
that the poor of Marseilles are ill-  
supplied with water, which can only  
be obtained at a great price, I have  
cheerfully laboured during my life-  
time to procure for them this great  
blessing; and it is my wish and will  
that the whole of my property shall  
be expended in building an aqueduct  
for their use."



—Finish every day and be done  
with it. You have done what you  
could. Some blunders and absurdities,  
no doubt, crept in; forget them  
as soon as you can. To-morrow is

a new day; begin it well and  
serenely, and with too high a spirit  
to be cumbered with your old non-  
sense. This day is all that is good  
and fair. It is too dear, with its  
hopes and invitations to waste a  
moment on the yesterdays.

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HAVE YOU LEARNED TO CURE  
BILIOUSNESS, INDIGESTION  
AND CONSTIPATION  
WITH

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selected because of the actual re-  
sults it is known to bring about.  
Most people are slow in choosing  
either physician or medicine until  
they know of cases in which they  
have proven successful.

In calling your attention to Dr.  
Chase's Kidney-Liver Pills it is only  
necessary to point to their success  
in the past, for they are known in  
nearly every home.

By means of their direct and  
specific action on the liver—causing  
a healthful flow of bile—they regu-  
late and enliven the action of the  
bowels and ensure good digestion in  
the intestines. At the same time  
they stimulate the kidneys in their  
work of filtering poisons from the  
blood.

This cleansing process set in action  
by Dr. Chase's Kidney-Liver Pills  
means a thorough cure of bilious-  
ness, intestinal indigestion, torpid  
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stipation.

It means a restoration of health,  
strength and comfort where there  
has been pain, weakness and suffer-  
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ceipt book author, are on every box.

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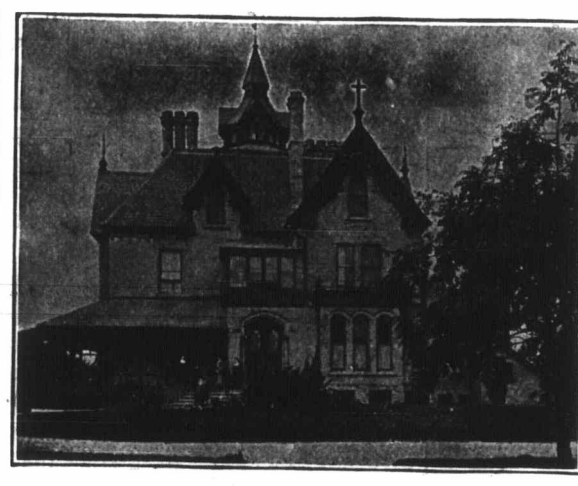
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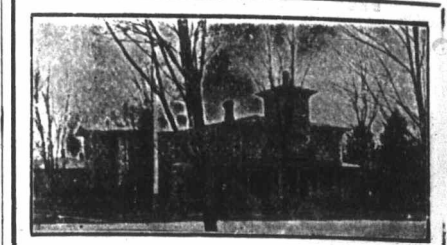
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