

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 5, 1905.

[No. 38.

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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 or 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.

W. CORRY

Deputy Minister of the Interior.

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[October 5, 1905.]

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Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 5, 1905.

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THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

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CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications, **FRANK WOOTTEN**
Phone 4643 Main. Box 34. TORONTO.
Offices—Union Block, 36 Toronto Street.

LESSONS FOR SUNDAYS AND HOLY DAYS.

October 8—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Philippians 2.
Evening—Neh. 1 and 2, 10 or 8; Luke 8, 26.

October 15—Seventeenth Sunday after Trinity.
Morning—Jer. 5; Colos. 3, 18, & 4.
Evening—Jer. 22, or 35; Luke 12, 10-35.

October 22—Eighteenth Sunday after Trinity.
Morning—Jer. 36; 2 Thess. 2.
Evening—Ezek. 2, or 13, 10-17; Luke 16.

October 29—Nineteenth Sunday after Trinity.
Morning—Ezek. 14; 1 Tim. 6.
Evening—Ezek. 18, or 24, 15; Luke 20, 10-27.

Appropriate Hymns for Sixteenth and Seventeenth 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.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.
Processional: 37, 274, 516, 542.
Offertory: 210, 215, 511, 546.
Children's Hymns: 336, 340, 509, 571.
General Hymns: 21, 36, 288, 294.

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.

United States Emigrants.

World's Work, for September, points out that within the last ten years our North-West has absorbed nearly a quarter of a million settlers from the neighbouring Republic. The answer to the opinion—which we sometimes hear expressed, as to the political influence of these incomers—is tersely, and clearly indicated in the answer of one of them—who may be taken as a fair sample of his class—to a leading question on the subject: "Do we want to be annexed? I guess not! Four out of five Americans here, while not overjoyed at being the subjects of a King, would vote against annexation to the United States."

A Japanese Synod.

In the South Tokyo Diocesan Magazine Bishop Awdry has a letter referring to the 8th General Synod of the Church in Japan, held in May last. One thing, which to use the Bishop's words, "loomed large," was the education of the clergy. "There was a very strong and laudable desire," says His Lordship, "to raise the standard, both of general and special education. It seems quite natural that whilst the Church is progressing and her members are becoming better instructed in her constitution and doctrines—especially in the case of an intellectual people like the Japanese—there should be a demand for teachers of broad culture and deep thought. Another subject, which was paramount in the minds of the members, was the preparation for the Japanese Episcopate. It was well pointed out that if the Japanese prepare to claim authority they must prepare to assume its burden. As an intellectual, high-spirited and independent people the Churchmen of Japan, one can easily understand, would steadily go forward until they reach the stage where they will maintain and control their own Branch of the Church.

Speculation in Stocks.

In the columns of the New York Sun there recently appeared editorial comment on the temptation offered to clergymen by the attractive advertisements in which they were directly invited, in an easy way, with a comparatively small sum, to take the chance of quickly realizing a large sum. Immense profits offered by mining investments, and speedy profits of from five to twenty-five times the investment were referred to. "Dreams of sudden wealth," says the great metropolitan journal, "enter into even poor parsonages." Its comment ends with words of inexorable truth: "Alas! how bitter must be the awakening."

Extempore Preaching.

An able and interesting editorial in the Church of Ireland Gazette dealt recently with the above subject. Amongst other things, it was said that "Mr. Gladstone was convinced that written sermons tended to lessen the influence of English preachers, and were under many circumstances quite undesirable." The writer goes on to say that "wherever a congregation exists, however great its number, composed for the most part of simple people, who are neither trained theologians nor people of pronounced literary culture, extempore preaching is to be preferred to a written sermon. Simple people are apt to suppose, as Archbishop Magee has observed, that the preacher has borrowed his sermon, that he writes because he cannot speak; and, however unfit to judge, they may press to an illogical conclusion the converse of the truth 'that out of the abundance of the heart the mouth speaketh.' Our observations do not concern great preachers of exceptional gifts. Canon Liddon and Archbishop Alexander have given to the world noble written sermons, but their voices enabled them to read with a charm which falls but to few men out of thousands, and each possessed accompanying gifts of a unique character. Our observations concern ordinary preachers and ordinary congregations. They were not ordinary preachers, nor were the congregations before which they preached usually of an ordinary character."

The Freedom of London.

It is no mean honour from no mean city—which "General" Booth, the leader of the Salvation Army, has received from the corporation

of the capital of the Empire. No one can say—despite their brass bands and sensational methods—that the "Salvation Army" has not proved a mighty moral force amongst the vicious and defrauded members of society. We do not here purpose discussing their peculiar views on doctrinal subjects—and we freely admit—that they who, like the good Samaritan, seek and raise the fallen, bind up their wounds, and pay for their necessities, are worthy, not only of commendation, but—as regards their good work—of imitation. London has honoured herself in honouring the friend of the poor, the outcast, and the fallen.

The Church and the Treaty.

Churchmen far and wide will hail with satisfaction the new Anglo-Japanese Treaty. It is a strong and effective guarantee of the stability of our mission enterprises in the East, and of the protection of the lives and property of the missionaries—from loss, and damage, which are always more or less incident to war. The Church—not only in China, Japan and India will now be reasonably free from apprehension on that score—but in countries adjacent to those bound by the Treaty its protecting power will be felt.

The Scandinavian Settlement.

How great the relief has been at the peaceful issue of the bloodless revolution in Norway and Sweden? The long, desperate and costly struggle between Russia and Japan had made the world war weary; and the threatened resort to arms in North-Western Europe became a source of universal anxiety. Though the sister kingdoms have not in recent years figured largely in either war or state-craft, the memory of the exploits of the Northmen in the early centuries—when their Viking ships made themselves dreaded on every European sea—and even ventured before Columbus to our own coasts—will never fade. How large a part those daring voyagers played, even in English history, the names of Canute, Harold, and Hardicanute—the Scandinavian Princes who successively ruled England in the eleventh century bear witness. To say nothing of William the Norman, whose ancestor was the famous Rollo. And now the descendants of the men who in mediæval days by force of arms, not without bloodshed, became the conquerors and founders of States—have in peace and quietness severed their modern kingdoms and begun to rule apart.

Portsmouth's Peace Service.

On Tuesday, September the 5th, at Portsmouth, New Hampshire, after the signing of the treaty by the Japanese and Russian envoys, at the request of the Russians, a united peace service was held by clergy of the Anglican Church in the United States and of the Russian Church respectively at Christ's Church in that city. From the impressive article on the service in the Church Standard by the Rev. C. Le V. Brine, rector of the Church, formerly of King's College, Windsor, N.S.; curate of St. Simon's Church, Toronto, and founder and rector of the Church of St. John; the Evangelist, Hamilton, Ontario; we make the following extract: "The lesson selected was St. Matthew v. 1-17. Nothing could have been more appropriate for the occasion than our Lord's own Beatitudes, and in the reading the blessing upon peace-makers seemed to occupy the central place. The Divine 'Lesson,' indeed, kept its place, so to speak, as the central jewel in the splendid setting of the whole service: 'Blessed are the peace-makers for they shall be called the children of

God! Even-song being ended, the Russian service followed. The chanting of the Te Deum, all unaccompanied, was indescribably beautiful. Even those who being unmusical desire to know what words are being sung, found their desire lost in the mysterious depth and richness of the unfamiliar music. After the Te Deum, the prayers and hymn for His Imperial Majesty, the Czar, and the litany and prayers for the brave men fallen in battle, the most impressive ceremony of adoration and kissing of the cross took place. Their excellencies, M. Witte and Baron Rosen, moved forward to the centre of the choir to meet the Archpriest, who descended from the altar holding before him a large golden cross richly chased and jewelled. After lowly adoring on bended knees they kissed with the greatest reverence the sacred sign of redemption, the emblem of the Catholic Faith. What an object lesson was this to our laymen who take pride in their strength of manhood and powers of lofty purpose! One could not help being moved to the depths of one's being as one beheld in this touching scene, enacted so simply and naturally, and yet so reverently and intensely, the yielding up of all worldly power, all human greatness to the Cross of Jesus Christ. May the Cross of Christ reign within me, that with the Cross of Christ I may reign! This ceremony finished, the envoys stood before the Archpriest, who proceeded to address them with much earnestness. He congratulated them upon the distinguished services which they had rendered their nation, predicting for the Empire a new era of regeneration and progress; and expressed the hope that they would not cease to offer their best gifts of mind and heart in the great and glorious work which lay before them in the years to come. 'We offer you thanks for your grand work, and may God bless and preserve you both!' Taking his place again at the altar the Archpriest with most touching effect said in English the prayer for the President (the name of the Czar being added), and the prayer for the unity of Christendom. To this prayer with full hearts we said Amen. To this prayer, let us hope, every member of the Church of the English-speaking people throughout the world will say 'Amen!' At the conclusion of the service the Russian plenipotentiaries passed immediately to the parish house and shook hands with the clergy and choristers, expressing their thanks in the warmest terms. M. Witte's final words were: 'I thank you from the bottom of my heart for your words, for your service, for every thing. It all moved me to tears.' So ended a service unique in the history of the Church, the full importance of which cannot at this time be estimated. A thanksgiving for peace restored to two earthly kingdoms which have been at war, it became in effect a thanksgiving for the peaceful bringing together in an act of united worship two mighty spiritual forces in the One Eternal Kingdom of our Lord and Master! This service was a marked indication of the growing unity of the Christian Church. It proved a distinct step in advance towards that end. Never before, to the knowledge of our readers, have these two great Church families—the Russian and the Anglican—held Divine service together. War, with the rude hand of violence, severs the cord of life. Peace, with the gentle soothing hand of love, draws all men together in deeds of helpfulness and happiness. War is the sad work of the fallen angel, but peace is the glorious promise—gradual, but sure, in fulfilment—of our risen Lord.

Our Special Report.

In our last issue was concluded the General Synod report which in justice to ourselves, we may say has not only never been surpassed but has not been equalled by any Church paper in Canada. It was designed by a warm desire to give to Churchmen a summary of the proceedings

of their great Triennial Synod which would be alike creditable to the Church and to the country. From expressions which have come to us, we are happy in believing that the unusual labour and expense involved, and the intrinsic excellence of the report are being fully appreciated. We take this means of returning our hearty thanks for this qualifying appreciation of our efforts.



A NOTABLE SESSION.

The unusual pressure upon our columns of the full report of proceedings, and its paramount interest to our readers, has compelled us to withhold editorial comment till this issue. For three long years the Church's High Court of Parliament will defer its formal work as a corporate body—but the memory of the stirring, progressive beneficent meeting at Quebec in September, 1905, will linger like a benison in the mind; the glow of its enthusiasm will still move the heart; and the record of work accomplished, reforms initiated, and plans projected for the strengthening and up-building of our beloved Church will be a source of united inspiration—and an incentive to increased activity, enthusiasm, and perseverance during the three years which have just begun. The auspicious opening of the proceedings in the ancient capital; the presence of the distinguished Prelates and visitors from our sister Church to the south—with their cheering and eloquent expressions of fraternal interest and good will; the welcome of the worthy citizens of Quebec—of our own, and kindred faith, official and civil, rich and poor, alike—a welcome which could not be surpassed in warmth and kindness; and the gathering of prelate, priest and layman, from far and near, over the vast stretches of our great Dominion to its historic gateway—there to worship, work and legislate for our common Church gave impressiveness, dignity and character to the occasion, and marked it out as an unusual event in the corporate life of the Canadian Church. We think there can no longer be any doubt as to the wisdom of confining the higher legislative functions and powers of the Church to one great central body. A decided step in advance has been made in this respect. The machinery is less complex, less confusing to the average Churchman, and that the work of higher legislation is in this manner more directly, efficiently and satisfactorily done—the session which has just closed abundantly proves. Like the federation of the various Provinces into the Dominion of Canada, it was a step at once statesmanlike, unifying and progressive. In view of the detailed and excellent report of the proceedings which is appearing in our columns, it is unnecessary to refer, save in the most general way, to the questions discussed on the floor of the Synod. Three years bring many changes. Some who were prominent in the council of the Church's spiritual and intellectual leaders have been called away. Others fill their places. On the whole the Church was most ably and energetically represented. The subject of missions, always one of prime importance, received full and adequate attention. The tremendous influx of population into the North-West and the urgent need of bringing the ministrations of the Church within their reach, and the active part we are taking in the foreign field—in Japan, China, South Africa, South America, Palestine, Egypt, India, and Persia—where we provide some thirty-five mission workers, were dwelt upon. That burning subject, divorce, was thoroughly debated. The policy of enabling the innocent party to the proceedings to be married again, was ingeniously argued. But the difficulty of just discrimination, the evil example afforded by the common practice of divorce in the United States; the shipwreck it brings to the home; the demoralization

to the children of the family; and above all the Scriptural rule—as expounded by the Church—were influential in sustaining the canon prohibiting the re-marriage of a divorced person. We were pleased to see the Synod, in its wisdom, appoint a suitable committee to prepare the draft of a new Hymn Book for the Canadian Church to be submitted at the session of 1908. We are convinced that this is a wise and patriotic step. A step in advance. And that the result will ultimately be so satisfactory to the Church at large that many of those who quite conscientiously were opposed to our view will in time be convinced that it was warranted and justified. Let us be hopeful, self-respectful and patriotic in this matter! If the Canadian Church can provide its own legislation, why can it not provide its own Hymn Book? We may appear to be presumptuous; but it is even possible that the Hymn Book—when provided—may be found to fill a want felt far beyond the confines of the Canadian Church. Canadian enterprise has travelled far and acceptably over this wide earth of ours. May we be pardoned for saying that The Canadian Churchman passes weekly over foreign seas to foreign lands. Why should we deny to the poets and musicians of our own Church the possession of ability, enterprise and patriotism—which we freely admit is enjoyed by Church people in other lands? In the matter of the proposed revision of the Prayer Book we hold that the Synod acted wisely and well. We are not enamoured at the prospect of an appendix; nor are we eager for any sudden change in such a deep-rooted, long established, and essential matter. If, in time, the Church deems a change wise and necessary—let it be gone about with the utmost caution and circumspection. No hasty conclusion, formed after lengthy debate, will suffice for moving or changing that venerable land-mark of Church devotion. What is done must be done when the time is ripe; and as the matured result of the best wisdom, and most careful legislation of the General Synod. Neither time nor space admit of our writing at length on other important subjects considered by the Synod—such as the extension of the Diaconate, which seems somewhat inapplicable to the conditions of our modern life and views; and reciprocity in beneficiary funds, which would be a distinct gain to the Church, an undoubted source of increased unity, strength and broadening sympathy and intercourse. Church education, temperance, statistics, and other matters for consideration were not neglected. From all quarters, since the close of the Synod, have come words of high praise of the firm, yet courteous, tactful, judicial, and altogether pleasing, and satisfactory manner in which the Rev. Canon Farthing discharged the difficult duties of Prolocutor. In conclusion we would say that the surprising thing about our Synod meetings is that whilst we number amongst our members a due proportion of prominent and successful men of affairs—the conduct of our Synod affairs is singularly lacking in business method. Why should we not have a strong—not necessarily a large—committee of such men to prearrange and supervise the business to be brought before each Synod? And why should not the general work of a Synod be conducted with business-like, promptitude, despatch and method. Much loss of time—most valuable time—would be thereby saved, and far greater all round efficiency would result. Having said this we have but to add that one and all have deep reason to be thankful and glad at the good work done at the Synod, which has just closed. And we should each, in his own place, begin to think, plan, and work for the next meeting of our General Synod, to be held in Ottawa in September, 1908. Having the high and worthy aim before us that in some way we may each contribute to its usefulness in initiating, promoting and guiding the higher thought and life of the Canadian Church.

[October 5, 1905.]
Spectator
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FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The reopening of our theological colleges naturally directs public attention to these very important institutions of our ecclesiastical system. They are, or ought to be, objects of exceptional interest to Churchmen in every part of our country. They form the very centre and hub of the whole Church fabric. The character and capacity of the clergy in no small degree depend upon the colleges from which they issue, and the Churchly character and devotion of our congregations depend very largely upon the quality of the men who preside over them. Really efficient colleges—colleges manned by teachers who hold in one hand the deep things of spiritual knowledge and Churchly love, and in the other a broad and manly knowledge of life as it is and ought to be—seem to us to stand at the very foundation of all that is great in the future of our Church. We must, therefore, demand great things of our colleges, and, of course, supply them with the means of realizing our expectations. The committee of General Synod, according to the meagre outlines of its report to be found in the daily press, recommended that one Sunday in the year should be set apart for bringing these institutions before our people, that they might have an intelligent interest in their work and welfare. This would seem to be a reasonable effort to link our people to the seats of learning from which they receive their leaders in the Church. Spectator would venture to suggest that our colleges should be remembered in the public devotions of the people in city and country from one ocean to another. Our Ember Collects as they stand do not quite meet the situation, but with slight alteration one of them might be made the means of offering united supplications on behalf of our theological students, and the outpouring of grace and wisdom upon their teachers. The Ember days in September present a suitable occasion when this could be done, for they come about the time when the colleges reopen after the long vacation. This may seem a small thing, and possibly it is, but its effects might be far from insignificant. It would bind the Church together in one act of devotion and good-will towards the schools of our prophets. It would lift up our minds, not merely to the college in which we are specially interested, but to all colleges serving the Church, and to the potential leaders in holy things. It would demonstrate our faith in the communion of saints, and set up the ideal of "all for each and each for all."

Spectator ventures to offer his best wishes on the opening of the college year to all divinity students and they who are shaping their courses in that direction. He sincerely hopes that each and all will find joy in their work. Satisfaction comes with the consciousness of duties faithfully performed and success won on a fair field—the result of honest toil. A theological student is exempt from none of the temptations that overshadow any other student; and possibly he has some peculiarly associated with his own course. At all events, he will never find himself free from the danger of indolence on the one hand, or misguided zeal and energy on the other. It is a pitiable spectacle to see fine intellectual ability frittered away in aimless indolence under the influence of some vicious ideal of student ethics. It is deplorable in any student; it is tenfold worse in one who presumes to dedicate his life to the service of the Master. If this reaches the eye of a student who has been guilty of refraining from putting forth his powers, then we say the time to begin to reform is right now. Let not another term add to your shame. How wonderful it is that men bow down before innate talent and often despise industry when talent is a gift and industry is

our own creation. That which comes of our own labour, the result of our own efforts, is what we should take pride in, not that which comes of gifts for which we are not responsible. The most honoured in college should be the man who makes the best use of his time and opportunities, does a day's work every day, and has nothing to regret at the end of the session. And he should be the most despised of all who poses as being capable of knowing the contents of books without looking at them—the never-opened-a-book type of student. If men are to win distinction, or fit themselves for honouring the ministry into which they shall be called, the time to begin is now. If any man chooses idleness, let us have no playing the baby and lamenting his fate at the close of the year. If we make our own bed, we must lie down in it.

The active student has two dangers standing out before him. He may think too much of the intellectual side of college life and neglect his physical health, or he may dwell too much upon health to the loss of his mental power. One man, realizing that he must make the very most of his opportunities for acquiring knowledge, applies himself to his books with vigour, taking no thought of his body, which after all is a very useful servant if any great duties are to be performed. He has filled his head, but he has no physical strength to deliver his message or perform his mission. Another man is impressed with the importance of health and the power of physical strength in carrying out his cherished plans. What boots it, he says, to exhaust oneself in study if there be not bodily power behind it, and accordingly he devotes undue attention to athletics. One man has a message to deliver, but is destitute of the force to make it effective. The other has the requisite force, but his head is empty. We have to fall back upon the old motto, "A sound mind in a sound body," which really expresses a high and practical ideal for our young men.

But after all is said and done the ambitions, the character, the industry, the ideals, of students depend very largely upon their instructors. Given men of power in our professorial chairs, men of broad and deep sympathies for the student point of view, men who feel that every gift they possess is at the service of the students over whom they preside, they cannot fail to make a lasting impression on the young men who sit at their feet. The teacher who is not colouring the minds of his students must be exceedingly limp, and quite unfit for his position. And yet professorial strength is not shown in a capacity to impose his own special views upon the student, but in his power to create an atmosphere of high motion and high thought. The attitude of mind of those in authority towards duty, the exemplification they give of their faith, the intellectual as well as moral honesty they display in the discussion of the problems under consideration, the high ideals of the ministry that shine through their conversation, not explicitly expressed, perhaps, but implicitly colouring all—these are some of the channels through which the highest virtue passes from teacher to taught. The Church is deeply indebted to the theological professor who is doing effective work, but we would not care to describe the man who is not seized of his responsibility and opportunity, and be willing to spend and be spent in the service of the young men who have placed themselves in his hands.

We imagine we have already noticed evidences of what may be regarded as a "Divine discontent" with the work of our General Synod that portends more effective action in the future. We have not the official information at hand necessary to form a just estimate of the place which that session is likely to take in the future of the Church. Judging by the long list of

negatives appended to proposed actions, and the many subjects dropped, withdrawn or allowed to stand over for lack of time, it is not unnatural that men should turn over in their minds ways and means by which constructive action should be more prominent, and all propositions might at least have reasonable consideration. It would seem to us that before the strong and weak points of the recent Synod pass from the minds of its members some effort ought to be put forth to make the next session, three years hence, a much greater source of power. The best means of accomplishing this ought to be a useful subject for discussion in the press and elsewhere. Spectator would venture to throw out this suggestion for what it is worth. Would it not be possible for the Primate of All Canada, along with the Archbishop of Rupert's Land and the Prolocutor of the Lower House, to gather about them a few men—Bishops, clergy and laymen—who would form a sort of voluntary cabinet to discuss plans for the Synod of 1908. It would at least be one centre from which the work of Synod would be considered, and out of which might come the genesis of important legislation. At present there is no collective and concerted thought poured out upon the work of Synod regarding what ought to be brought forward: the order of precedence, duration of the session, and so forth. Individuals are, of course, free to think and plan, and then do their best to carry things through. Individual rights must always be respected; yet is it not possible to have a cabinet or advisory council, with the Primate at its head, to specially study the situation with a view to greater synodical efficiency?

The Bishop of Toronto has been pleased to appoint Dr. John Langtry, rector of St. Luke's Church, Toronto, to be Archdeacon of York: In this country most of our ecclesiastical titles are purely honorary; and the office of Archdeacon has been of a specially nebulous character in all countries, judging by Bishop Walsham How's definition. An Archdeacon, he humourously declared, was "an officer who performed archidiaconal functions." The chief value of many of these titles lies in the fact that they afford the Bishop of a diocese an opportunity of setting the seal of his approval upon men who, in his judgment, have served the Church with special distinction. When titles are wisely and worthily conferred it must be admitted that, even though they have not, perhaps, well-defined duties associated with them, they may still be valuable in stimulating men to godly efficiency in the Church. We doubt if a single Churchman in Canada will withhold his approval of the action of the Bishop of Toronto in honouring Dr. Langtry with this special mark of his favour. This recognition is no less honourable to the giver than the recipient, for these two men have not always been able to see eye to eye on important Church questions. Spectator's personal knowledge of Archdeacon Langtry is slight and formal, but he has observed his actions and utterances for a number of years. It is only, therefore, as a spectator he can speak concerning him, and this he will do very briefly. His long ministry and his prominence in the Provincial and General Synods are known more fully by others. It is his outspoken and fearless defence of what he believes to be right that appeals to us. He is not one of those who will desert a losing cause in which he believes merely to put himself among the victors. His readiness to take the unpopular side of a question is to our mind wholesome and refreshing in a time when too many are willing to pull the right reverend or very reverend leg of an ecclesiastical magnate. Dr. Langtry, it is said, is inclined to err in the opposite direction, and it is thought that his uncompromising attitude on whatever was to him a question of principle cost him more than once still higher preferment.

SPECTATOR

THE ARCHDEACON OF YORK.

No better evidence of the fitness of the Reverend Dr. Langtry for this position of high prominence in the Diocese of Toronto could be



The Ven. John Langtry, M.A., D.C.L., Archdeacon of York.

found than the general satisfaction it has given throughout the Church. "Father John" has so long held a high place in the thought and affection of Church people, not alone in his own diocese of Toronto, but wherever in broad Canada loyal and intelligent Churchmen read, or think, or meet for legislative, educative or progressive purposes, that any promotion that could come his way would be taken quite as a matter of course, and be generally and cordially welcomed. No more loyal Churchman ever breathed; nor could one easily be found more firm and settled in the faith of the Fathers, or more ready or willing to draw and most effectively use his brand in its defence or in attack on its opponents as occasion demanded. In thinking of the learned and doughty Doctor we have frequently coupled him in memory with "the valiant man" in Bunyan's immortal allegory. Our readers have not forgotten the scene in which he figured. Interpreter had shown Christian the door of a stately and beautiful palace, near which stood many men desirous but afraid to attempt to go in because of the armed men who would oppose them. "At last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, 'Set down my name, sir'; the which when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace." Dr. Langtry was one of the first students of Trinity College, whose special rights and privileges he so stoutly sought to defend within recent memory. His degree of B.A. was won in 1854, and that of M.A. in 1857. In 1802 from Lennoxville he received the honorary degree of D.C.L. Ordained Deacon by Bishop Strachan in 1855, priest in 1856, the learned Doctor was Trinity's first graduate in holy orders. For three years after ordination through the rough country of those early days the Doctor travelled as a mis-

sionary to the scattered Church people of West Simcoe and East Grey. Thence he was removed to Collingwood, where for ten years he was rector. From thence he was appointed to a parish in Yorkville (now St. Paul's Ward, Toronto). Afterwards he founded the parish of St. Luke, of which he is still rector. Of Dr. Langtry's works in all those ways in which the Church has been upbuilt, extended and her power and usefulness increased by act and word and influence we have not space nor time to write, and most of our readers are well aware of them. A man of robust intellect as well as frame, frank, manly, courageous, yet kind and tender-hearted, perhaps no man in the Church is more sincerely respected or more warmly loved. The Doctor's character, attainments, position in the Church and community combine to make his appointment most deserved and popular, and our congratulations to the new Archdeacon of York are all that we can most warmly express.



THE ARCHDEACON OF SIMCOE.

As an acknowledgment of the faithful and efficient discharge of the responsible and onerous duties of Commissary during his recent visit to England, Bishop Sweatman has erected a new Archdeaconry, given it the historic name of Simcoe, and appointed his chaplain, the Reverend James Fielding Sweeny, M.A., D.D., Canon of St. Alban's Cathedral, its first occupant. Archdeacon Sweeny is in the prime of life. An



The Ven. J. Fielding Sweeny, M.A., D.D., Archdeacon of Simcoe.

Englishman by birth, who, though he may not have been born within the sound of Bow Bells, for London even in 1857, the year of the Archdeacon's birth, was no small city, he has the honour of being by birth a Londoner. Though the Archdeacon has for many years been a resident in Ontario, he had the advantage of an intimate acquaintance with the sister Province, Quebec. The Montreal High School, the Normal School of McGill, and then the famous University of that name each had their share in his education in Arts, where, at the latter in 1879, he received his B.A. degree, and M.A. in 1881. His special education in theology was derived at the Diocesan Theological College in Montreal, where in 1879 he was ordained Deacon, and Priest the following year. With earnestness, energy and excellent ability the young priest

possessed an excellent character, suavity of manner, an amiable disposition, clear and forcible speech, together with a good presence and an impressive delivery. These qualities so happily combined led to his prompt appointment, after ordination, as rector of St. Luke's Parish and chaplain of the Montreal Hospital. The promotion, which was received in Quebec, was continued in Ontario, where the Reverend Mr. Sweeny came in 1882 as rector of St. Philip's parish, Toronto, and in 1883 he attained the degrees of M.A. and B.D., and in 1888 the degree of D.D., respectively, at Trinity College. In 1889 he was the recipient of a canonry of St. Alban's Cathedral. In 1895 to this was added the Rural Deanship of Toronto, and now we are called upon to record with hearty approval the reception of the further distinction of Archdeacon of Simcoe. We are confident that as in the past, so in the future, the learned Archdeacon will bear himself as an earnest, energetic and devoted worker and leader in all that makes for the good of the Church and the well-being of his fellowmen. He has our heartiest congratulations on his merited and distinguished advancement.



BROTHERHOOD OF ST. ANDREW.

General Secretary's Office, 23 Scott St., Toronto.

The dates of the Dominion Convention, to be kept in mind by every Brotherhood man, are Thursday, Friday, Saturday and Sunday, October 5th, 6th, 7th, and 8th.

Matters in connection with the convention are going ahead in a most encouraging way, and everything points to a successful and helpful convention.

According to the programme, which has just been sent to the Brotherhood men throughout Canada, the list of speakers is a very attractive one, and includes Bishop Hamilton, of Ottawa; Rev. J. P. D. Lloyd, rector of St. Mark's, Seattle, Washington Territory, one of the strongest Brotherhood clergymen in the United States; Rev. Frank DuMoulin, rector of St. Peter's, Chicago, and son of the Bishop of Niagara; Rev. G. C. Wallis, rector of St. John's, Lunenburg, N.S.; a church with a history extending over the century mark; Rev. F. A. P. Chadwick, the active and energetic rector of All Saints, Windsor; Rev. W. Beral Heeny, formerly Travelling Secretary for the Brotherhood in Canada, and now at Newport, R.I.; Rev. G. Osborne Troop, the well-known rector of St. Martin's, Montreal; Rev. Canon Richardson, rector Trinity Church, St. John, N.B.; Rev. W. M. Loucks, of St. Matthew's, Ottawa; Rev. T. W. Powell, of Eglinton, and Rev. J. S. Broughall, of St. Stephen's, Toronto, all so well known to everyone who attend Brotherhood Conventions. Amongst the laymen who will take a leading part in the convention, the following names appear: The Hon. Mr. Justice Burbidge, of the Exchequer Court, Ottawa; F. H. Gisborne, of the Department of Justice, and Lay Secretary of Ottawa Synod; Hubert Carleton, General Secretary of the Brotherhood in the United States; Jas. A. Catto, President of the Brotherhood in Canada; N. Ferrar Davidson, the Canadian Brotherhood's first President; W. G. Davis, lately Travelling Secretary in Canada; F. W. Thomas, General Secretary for Canada; A. G. Alexander, of Hamilton, one of the most active members of that city, and member of Dominion Council; W. A. Haberstro, of Buffalo, well known as a worker among boys; and R. H. Coleman, who has done so much for the extension of Brotherhood work in Canada, as Chairman of Executive Committee.

The Chapter at Sudbury is working ahead quite actively. Invitation cards have lately been issued and placed in the banks, hotel, and Post-office, and the men have arranged a regular plan of visiting the hospitals two or three times a week.

A little item worth recording is given by a Brotherhood man of Toronto. His Chapter visits the jail regularly, and on one occasion the Brotherhood man specially noticed one of the prisoners. On his release (the man having found out what chapter made the visits), attended that church, the Brotherhood man was in the choir, and recognized his man, and was able to hurriedly run out and speak a few encouraging words to him at close of service.

Mr. Gibson, General Secretary of Brotherhood of St. Andrew and Philip, was a caller at head office, enquiring as to the prospects for extending the work of that organization in the Far West.

Mr. N. Ferrar Davidson, Toronto, has gone to the Chicago Convention, bearing with him the greetings of the Canadian Brotherhood, for presentation to the Convention.

An old Toronto Brotherhood member, John A. Birmingham, continues to do splendid work on the Pacific Coast, keeping in close touch with the clergy and earnest laymen, as he moves about, and spreading the Brotherhood idea on

The Churchwoman.

GIRLS' FRIENDLY SOCIETY.

Miss Whitley, the Travelling Secretary of the Girls' Friendly Society, who has come to Canada to explain and extend its work, will be in Toronto from October 7th to 16th, the guest of Canon and Mrs. Welch, at St. James' Rectory. She has already held successful meetings in Winnipeg, Brandon, and Regina, and is spending this week in London and Hamilton. The following meetings have been arranged for Toronto: Monday, 9th, meeting for Girls' Friendly Society associates, St. James' school-house, 3.30 p.m.; public meeting 8.30 p.m., same place. Tuesday, 10th, meetings at Evangelia House, Queen St. E., afternoon and evening. Wednesday, 11th, address to University Women's Club. Thursday, 12th, Girls' Friendly Society candidates, St. James' school-house, 4.30 p.m.; 8 p.m. meeting for Girls' Friendly Society members, Church of Redeemer school-house. Friday, 13th, Bishop Strachan School, 12.30 p.m.; drawing-room meeting, 3.30 p.m.

OTTAWA.

Ottawa.—The regular monthly meeting of the Executive of the Woman's Auxiliary of the Diocese of Ottawa was resumed in Lauder Hall Monday, September 11th, after a holiday extending over the summer months. There was a representative attendance, and the prospects for the fall and winter term are of the rosiest character. While the Executive did not meet during the summer, the work went on as usual, and a great many good deeds are recorded and unwaning interest reported in the spread of the Gospel. Mrs. Tilton, the untiring president of the Auxiliary, presided. Mrs. G. E. Perley, treasurer, reported receipts for the interim as \$272.13, with an expenditure of \$666.47. The difference in these figures is explained by summer holidays, and in no way means a lack of generosity or interest. The E. C. D. Fund treasurer, Mrs. Doney, reported having received \$18.54. This fund nets over \$200 a year, and is of splendid educative value. The literature secretary, Miss Burpe, reported that over 1,000 copies of the Leaflet are now being circulated, a fact which gives every reason for gratitude, as a reading people are always an intelligent people, and intelligent people are usually generous and sympathetic. Mrs. G. M. Greene, the Eccles secretary, read a report of good work done. During the two summer months seven bales were packed and sent out to carry comfort where it is urgently needed. One of the bales was sent to the Lepers' Mission in China, and was valued at over \$30. Twenty-one outfits were provided for Indian children in the North-West Territories. For some years the Auxiliary has been educating a little girl in India, who was given the name of Grace Davies. The interesting announcement was made yesterday that Grace, fifteen years of age, had been married to a native Christian and was happy. A letter was read from the Ven. Archdeacon McKay, of Prince Albert, Sask., acknowledging the gift of a portable organ, which is proving a blessing and help to him in the great North-West mission fields. Mrs. G. M. Greene and Miss Parmalee were appointed to convey fraternal greetings to the Baptist Woman's Missionary Society Convention, which meets in McPhail Memorial Church October 3rd and 4th. A representative committee, with Mrs. J. R. Armstrong as convener, was appointed to arrange for luncheons to be served during the Dominion Convention of the Brotherhood of St. Andrew next month. Final arrangements were made for a delegation to attend the triennial meeting of the Woman's Auxiliary of Canada, which met in Toronto September 18th to 26th. There were over twenty attending from Ottawa, several being privileged delegates as life members.

TORONTO.

St. Paul's.—A special service in connection with the recent Convention of the W.A. was

held in this church on last Sunday evening, to which all the delegates and visitors to the Convention had been invited by the rector, the Rev. Canon Cody. The church was filled to the doors, and the service was in every way a most impressive and helpful one.

Peterborough.—All Saints.—The Girls' Guild of All Saints' Church have organized for the year, and will hold regular weekly meetings every Monday evening. The following officers have been elected: Honorary president, Rev. Wm. Major; president, Miss Dugan; vice-president, Miss Whitcroft; secretary, Miss Harris; treasurer, Miss Aggie Sabine; organists, Misses Rickey and English.

St. John's.—The Parochial Branch of the Woman's Auxiliary held their first meeting of the season on Monday, September 11th. There was a good attendance. It was found that the amount realized through the thank-offering boxes was \$60.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—St. John the Baptist.—The memory of St. Matthew's Day, September 21st, will linger long in the memory of those whose privilege it was to attend the services in this Cathedral Church, and participate in the Benediction of the restored Nave of the stately edifice. At 8 a.m. there was a celebration of the Holy Communion, attended by a large number of the congregation, besides visitors, clerical and lay. The Benediction service proper was set for 11 o'clock, but long before that hour every available seat had been occupied, and many were unable to secure admittance. The service began by the Bishops, clergy, and choir, walking in processional order from the crypt to the west entrance of the Cathedral, singing as they went that familiar hymn:

"We love the place, O God,
Wherein Thine honour dwells;
The joy of Thine abode
All earthly joy excells."

The Lord Bishop of Newfoundland, Rt. Rev. Llewellyn Jones, D.D., was attended by Rev. George Bolt, M.A., as Chaplain; Right Rev. Frederick Courtney, D.D., formerly Bishop of Nova Scotia, was Assistant Bishop, and was attended by Rev. T. E. Wilson, M.A., as chaplain. The other clergymen taking part were: Rev. Canons Pilot, Noel, Dunfield, Cartwright, Temple, Smith; with Revs. W. Kirby, J. G. Cragg, T. G. Netten, J. Hewitt, G. S. Chamberlain, C. Jeffrey, T. Godden, G. H. Field, W. A. Haynes, C. W. Hollands, F. W. Colley, J. H. Bull, W. C. White, A. G. Bayly, E. K. H. Caldwell, J. J. White, A. Shorter, H. R. Woodward, C. V. Cogan, W. C. Booth, H. Leggo, H. G. Pegg, A. Cramp, E. C. Clench, H. V. Whitehouse, H. Earle, J. Bell, A. B. Stirling, A. E. Tulk, H. Uphill, C. Stickings, M. K. Gardiner. Arriving at the Cathedral door the service began by the Bishop saying: "Peace be to this House, and to all that dwell therein; peace be to them that come in, and to them that go out." Then followed two prayers for blessing upon the ministry, that they might be freed from iniquity, and "with pure minds enter into Thy House." The procession then passed up the centre aisle, chanting Psalm 24. At the footstool, placed outside the chancel, all knelt for silent prayer, after which the hymn "Come Holy Ghost our souls inspire," was sung. Another prayer followed, and the Bishops, clergy, and choir proceeded round the aisles of the Cathedral, chanting Psalms 48, 122, 126. The assistant Bishop, with the clergy and choir having taken their places in the chancel, the Bishop from his place at the footstool recited prayers for dedication, and afterwards turning to the people said: "By the authority committed unto us in the Church of God, we declare the Nave of this Cathedral Church hallowed, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. The blessing of God Almighty, the Father, the Son, and the Holy Ghost rest upon this House forever and ever. Amen." After this the Anthem, "O how amiable are Thy dwellings, Thou Lord God of Hosts," was sung by the choir. The sermon, which was a most eloquent and impressive one was preached by the Right Rev. Dr. Courtney, D.D., who is at the present time rector of St. James', New York. He chose for his text these words: "We are the servants of the God of heaven and earth, and build a house which was builded these many years ago," Ezra 5:11. There was a service again in the evening at which the Lord Bishop of the Diocese preached. All the services held throughout the day were attended by very large numbers of people, and the offertories for the day amounted to the very satisfactory sum of \$1,004.37. This money was given over to the Restoration Fund of the Cathedral, which has been raised

all sides. He expects to see new chapters formed at Holy Trinity, and St. Paul's, Vancouver, and at Mission City, B.C.

Definite steps are being taken towards the reviving of the chapters at the Church of the Ascension, and St. Thomas' Church, and before long two more active chapters will be added to the list of the Toronto Chapters.

The Chapters at Peterborough and Gravenhurst received visits lately from Mr. N. F. Davidson, of Toronto, who spoke to the members, and gave them the benefit of his long experience in the Brotherhood.

Credential cards for members going to Ottawa Convention may be procured from head office. It is necessary that every one going have one of these cards.

The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among men, especially young men; and to this end every man desiring to become a member thereof must pledge himself to obey the rules of the Brotherhood so long as he shall be a member.

The rules are two: That of Prayer, and that of Service.

The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men; and for God's blessing upon the labours of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

How to organize a chapter.—First obtain the consent and approval of the rector or minister in charge.

Write to the General Secretary (address given above), for a copy of the Brotherhood Hand-Book and "Points on Brotherhood Work."

Approach, one by one, a few picked men, two or three if no more are available, and talk the matter over with them, pointing out the definite object and methods of the Brotherhood, and asking them to consider the matter earnestly. Picked men are not necessarily men of large gifts or exceptional ability, but men of purpose, men of determination, who will bring to the work of the Brotherhood the same energy, tact, and common sense they would apply to any business venture. To these qualities must be added faith and prayerfulness.

Having allowed due time for consideration call these men together, and with them take up the Brotherhood Hand-Book and "Points on Brotherhood Work." Read them over carefully, discuss them and fully inform yourselves as to the nature and responsibilities of the work to be undertaken. Do not shirk the difficulties. If the attendance of an active Brotherhood man at this meeting can be secured to answer questions, so much the better.

If it should be thought desirable to delay organization, let the men go home to think and pray about their duty in the matter. At the end of a week or more call the same men together again, and let those who acknowledge that it is their duty and desire to work for the spread of Christ's Kingdom among men, especially young men; and who purpose to do it faithfully and systematically, and on the lines laid down by the Brotherhood, pledge themselves in such manner as the minister may direct. He should then admit them to membership by a proper service arranged by him or according to the form of admission suggested in the Hand-Book.

Organization may then be effected by the adoption of such by-laws and the election of such officers as may seem necessary (a sample form of by-laws will be found in the hand-book). Two men are sufficient to effect such organization. Quality rather than quantity should be the desideratum of the Chapter as regards membership.

The Chapter thus formed should then ratify the Constitution and cause a report of the proceedings (on a form furnished for the purpose), to be forwarded to the General Secretary, duly signed by the officers elected, approved by the clergyman, and accompanied by the Chapter quota, as provided in Article IV. of the Constitution (50c. per member). A Charter will then be issued by the council. Before adjourning let the director assign to each member some definite work.

If it should be thought advisable, before applying for a Charter, to give the men an opportunity to test themselves and the methods of the work of the Brotherhood, a probationary Chapter may be formed and they can begin work at once in fulfilment of the Rule of Prayer and the Rule of Service, without formally pledging themselves. Work on this basis may be carried on for a period of from one to three months, at the end of which time they may proceed to organize as before outlined.

At the first meeting after organization look carefully over the field for work—that is the parish and neighborhood—for what needs to be done, and then proceed to do it, carefully, systematically and methodically, keeping a proper record of work assigned to and reported by each member.

Brotherhood work is not a matter of fancy to be taken up or dropped as the mood may be upon one; it is a solemn engagement to do a definite work for God, so long as membership is retained in the Brotherhood, and should only be entered upon after prayerful consideration. It is important, therefore, that only those men should be admitted to membership who whilst they may be inexperienced, are yet determined to do their utmost, by God's help, to further the extension of Christ's Kingdom among young men.

tracter, suavity of n, clear and forcible d presence and an qualities so happily appointment, after Luke's Parish and hospital. The pro- n Quebec, was con- the Reverend Mr. ctor of St. Philip's 3 he attained the and in 1888 the at Trinity College. it of a canonry of 1895 to this was Toronto, and now rd with hearty ap- further distinction We are confident future, the learned self as an earnest, r and leader in all the Church and the en. He has our t his merited and

T. ANDREW.

Scott St., Toronto.

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ronto, has gone to the him the greetings of the tion to the Convention. ember, John A. Birmingham ork on the Pacific Coast, lergy and earnest laymen, the Brotherhood idea on

for a second time after the ravages of the fires of 1846 and 1892. The Lady Chapel, with its altar, is situated in the north aisle of the chancel, and on the south side of the chancel is placed the Bishop's throne. To the west of the Bishop's throne is the Console, where the organist, Dr. Wright, plays, and next to these we have the stalls of the choir and canons. To the west of those, one each side of the chancel, are the stalls of the curates. This brings us to the central space under the tower which is supported by four massive pillars. To the west of the north-east pillar is the pulpit, over which is placed a large sounding board. In a similar position in front of the south-east pillar is the lectern. The south transept is occupied by the great organ, handsomely draped in front. The spaciousness of the building gives a chance now to the organist to show the power and value of the new organ. The south transept is at present occupied by the old seats, which in due time will be replaced with open oak seats. It is hoped in the near future to finish the roofs of the chancel, transepts and tower with vaulted stone. The pillars of the restored nave are beautifully proportioned, and adorned with carvings of the heads of prominent ecclesiastics. The pillars, the arches, the upper walls, and the high roof lend a loftiness to the interior which is set off by a beautiful pitch-pine vaulted ceiling. The permanent seating of the central aisle is still incomplete, but some two-thirds of it is still filled with the oak seatings which are now in place. The front seats are reserved for the use of the Governor and the Bishop. The baptistry is in the west end of the north aisle of the nave, where the handsome font stands. A curious fact connected with the re-building is that the old foundation stone could not be found, the record of its location being lost.

FREDERICTON.

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

Rev. Canon DeVeber, who passed away on Friday, the 22nd ult., at the age of fourscore years, is said to have been the oldest clergymen of the Church of England in this diocese. He was by many years the senior minister of the gospel in this city. When he gave up the charge of St. Paul's parish twelve years ago he had been rector thirty-four years, so that his whole association with the Valley Church congregation covers a period of forty-six years. A large majority of the members of the congregation do not remember a pastor before his time. Not only by the members of his former flock, but throughout the whole community, in which this excellent and honoured minister has been a familiar figure for nearly half a century, will Canon DeVeber be missed. But he has rounded out a long life, full of gracious and willing service, and has gone gladly to his reward.

Greenwich.—A meeting of the clergy of Kingston Deanery was held at the rectory on Wednesday and Thursday, September 20th and 21st. There were present Revs. Rural Dean Hannington, D. W. Pickett, the rector, M. C. Shewen, J. Spencer, Scovil Neales, C. A. S. Warneford, A. H. F. Watkins, and H. H. Gillies. After opening prayers a paper on Philemon was read by Rev. H. H. Gillies, followed by a discussion. Rev. Scovil Neales presented the financial report of the Choral Union, which showed accounts evenly balanced, and it was found necessary to make a slight increase in the membership fee to cover the cost of the music. By resolution the time of meeting was changed from January to October, 1906, thus avoiding the winter storms. It was left to the secretary to arrange the place of meeting. A resolution of condolence was passed touching the death of the late and esteemed Rev. D. I. Wetmore. An evening service was held at St. Paul's Church, when Rev. Scovil Neales preached an eloquent sermon on Christ, the Good Shepherd. After a short session Thursday morning the meeting adjourned after passing a hearty vote of thanks to the ladies for their kind hospitality. The next meeting is appointed for December 5th and 6th, at Rother-say.

QUEBEC.

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

Quebec.—Holy Trinity Cathedral.—On Sunday, September 24th, the Lord Bishop of Quebec ordained to the priesthood the Rev. Francis Plunkett, B.A., of Bishop's College, Lennoxville. In this solemn service the candidate was presented by the Very Rev. Dean Williams, who preached a very able and appropriate sermon. The Bishop himself said the Litany and celebrated the Holy Communion, the Very Rev. the Dean acting as Epistoler, and the Venerable Archdeacon of Nova Scotia as Gospeller. The Rev. L. Newton Kekk, M.A., incumbent of Marbleton, acted as chaplain, and bore before the Bishop the pastoral staff. All moreover united with the Bishop in the solemn laying on of hands. The Rev. F. Plunkett is leaving Quebec immediately to work with the Rev. A. T. Vibert and the lay readers and school-masters on the Canadian Labrador. There will be many who will desire to pray for these heroic missionaries that they may be greatly blessed in their labours, and accomplish much good among the poor fishermen on this wide, rocky coast.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal.

Montreal.—The Lord Bishop Coadjutor presided on Tuesday, the 26th ult., at the ordinary quarterly meeting of the Executive Committee of the Synod of the Diocese of Montreal, and there were also present: Ven. Archdeacon Ker, the Very Rev. the Dean, the Rev. Canon Longhurst, the Rev. Rural Dean Carmichael, the Rev. Rural Dean Robinson, the Rev. Rural Dean Jenkins, the Rev. Canon Smith, the Rev. Rural Dean Dart, the Rev. Rural Dean Harris, the Rev. Frank Charters, the Ven. Archdeacon Norton, the Rev. N. A. F. Bourne, the Rev. J. H. Bell, the Rev. Rural Dean Sanders, the Rev. Rural Dean Taylor, the Rev. Canon Baylis, secretary; Dr. T. P. Butler, Mr. H. J. Mudge, Dr. L. H. Davidson, Mr. J. M. Fisk, Mr. Alexander Pridham, the Hon. Senator Owens, Mr. Enoch Buzzell, Mr. Thomas Hunter, Col. E. A. Dyer, Mr. S. O. Shorey, Dr. Alex. Johnson, Mr. G. F. C. Smith, Mr. Geo. Durnford, Mr. Edgar Judge, Mr. W. L. Bond, and Mr. Lansing Lewis, treasurer. The committee was notified that His Grace the Archbishop had appointed Dr. Alexander Johnson and Mr. S. O. Shorey to be members of the executive. The treasurer made the usual report with regard to the several funds of the Synod, and also presented a statement showing the amounts received from the parishes for the Diocesan Mission Fund, to August 31st last. A report was received from the Mission Fund Plan Committee with regard to arrears on guarantees for stipend, and recommending that some changes be made in the official letters to the parishes calling for guarantees for 1906. The report was adopted. Applications from clergymen to come, as subscribers, on the Widows' and Orphans' Fund by complying with the conditions of the canon, were referred to the Widows' and Orphans' Fund Committee. The Secretary reported that since the last meeting of the executive committee, the following bequests had been received, and the amounts placed to the credit of the several funds:—\$200 for care of lot in Berthierville grave-yard; \$50 donation to endowment fund of St. James' Church, Berthier; \$50 donation to the endowment fund of the church at Kildare. Application from the parish of Onslow to be placed once again on the list of parishes receiving grants from the Mission Fund was referred to the Mission Fund Plan Committee. The free use of the Synod Hall for occasional lectures on missions was granted to the committee representing the Missionary Loan Society. A letter from the Rev. Principal Rexford, having reference to outfit grants for newly ordained clergymen, was ordered to be submitted at the next meeting of the Synod for consideration and action. The committee on stipends presented its report, which was adopted. The committee on special emergency fund, being raised for the widow of a deceased clergyman, reported progress. The committee, by a standing vote, adopted a resolution of condolence with the family of the late Mr. Charles Garth, who was for many years a member of the executive committee and of the Synod, and who liberally supported the various claims of the diocese and of the Church generally. Mr. Garth, personally, gave much time and thought to the affairs of the diocese as its treasurer, which position he held for some seven or eight years. A resolution of condolence was also adopted with Mr. John Bradford, of Granby, on the death of his wife, Mrs. Bradford was for a long time a devoted worker and liberal supporter in the affairs of her parish. She died after a brief illness, in August last. The committee adjourned at 5:30 p.m., to meet on the second Friday in November.

Maisonneuve.—St. Cyprian's.—The pastoral festival, duly observed by the members of this suburban congregation on Sunday, September 24th, was marked by special services. The preacher at the Holy Eucharist was the rector, the Rev. J. J. Willis, who spoke of the testimony of St. Cyprian to the Holy Scriptures. At evensong the preacher was the Rev. Frank Charters, rector of St. Simon's. A pleasing feature at the Sunday School session was the presentation to Miss Edith Herd, of a beautiful clock. This was a wedding gift to Miss Herd from her fellow teachers. On Tuesday evening, September 26th, St. Cyprian's Day, the members of the congregation and their friends gathered for a social evening. Music and speeches by Mr. A. P. Tippet, Revs. F. Brooke, and W. Flanagan, and Dr. Adams, constituted the programme. During the course of the evening the Rev. J. J. Willis presented, on behalf of the congregation, Mr. G. Marcus with a handsome set of cutlery. This wedding-gift bespeaks the hearty appreciation of the members of St. Cyprian's, of Mr. Marcus' faithful and enthusiastic efforts during seventeen years on behalf of the Church in this east end suburb. Mr. Marcus made a suitable reply on behalf of himself and Miss Herd. The Guild served refreshments, and then young and old went home in happy mood, having duly celebrated the memory of St. Cyprian, Bishop and martyr.

ONTARIO.

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

Kingston.—St. Luke's.—The annual harvest thanksgiving services were held in this church on Sunday, September 24th, the Rev. W. H. Lipscombe being the special preacher.

The church was beautifully decorated and the musical portions of the services were admirably rendered by the choir, under the leadership of Mr. W. H. Snedley.

St. George's Cathedral.—The Venerable Archdeacon Pentreath, of British Columbia, spoke in this cathedral at the morning service, on September 24th, of Church and Mission work in that great Province, a Province consisting of over 380,000 square miles. The speaker spoke of the work under four heads—work among the white settlers, the Indian, the Chinese, and the Japanese.

The Lord Bishop of Nova Scotia spent five days in the city last week, on a visit to his son Clare, who is laid up with typhoid fever. Many of his old friends and parishioners were pleased to see him once again.

The Lord Bishop of Ontario was at Madoc on Saturday, September 23rd, and at Queensborough, on Sunday, September 24th, on a confirmation tour.

Frankville.—In our issue of September 28th, an item which should have come under this heading was placed under the heading of Charleville, and the sum of money received at the social was nearly seventy dollars.

Belleville.—St. John's.—Harvest festival services were held in this church on Sunday, September 24th, Canon Bogert officiating. The church was prettily decorated with grain, flowers and fruits, and the services were well attended and were heartily engaged in. The music was excellent and the sermon instructive and appropriate to the occasion. At evening service, which was fully choral, Mr. Bogert preached from Ephesians, 5:20; "Giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ." From this text the preacher gave an impressive discourse in which the duties of Christians in regard to the giving of thanks and as to the spirit in which they should worship God was delivered. They should not, he said, go to church to hear the sermon, or the music, or to get something, but to worship God in spirit and in truth. The discourse was attentively listened to.

Sydenham.—St. Paul's.—Harvest thanksgiving services were held in this church on Thursday, September 21st. The Revs. F. C. Dibb, of Napanee, and C. E. T. Radcliffe, of Camden East, assisted the vicar, the Rev. J. A. Astley, in the service. The Very Rev. Dean Smith, of Kingston, preached a most appropriate and effective sermon upon the blessings of the harvest. The decorations were very beautiful and chaste, and the music was very effectively rendered by the choir.

OTTAWA.

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

Ottawa.—The Rev. Rural Dean Bliss reports having visited the parish of Huntley in latter part of September, in connection with the stipend list of the incumbents. He found the work of the parish being well performed by the rector, the Rev. R. B. Waterman, who is held in high estimation by the parish generally. The stipend list was increased two hundred dollars, which brings the income up to, or a little over, one thousand dollars. A handsome new rectory is nearly completed, and will be occupied in a few weeks. Undoubtedly Huntley, with its three congregations, so compact, and yet so numerously populated, is one of the very first of our many country parishes.

Almonte.—St. Paul's.—The basement of this church has lately been much improved and now presents a most attractive appearance. The improvements will be much appreciated by the many parish organizations which make use of the basement during fall and winter months. The rector has succeeded in obtaining the photographs of most of the clergy who have had charge of the parish, and these, together with photographs of past church-wardens now adorn the walls. The Lord Bishop has kindly responded to a request of presenting the parish with a large portrait of himself taken in his vestments. It is a very life-like picture which the parish will greatly prize.

TORONTO.

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

St. James'.—A stained-glass window, one of a series of similar windows, which, it is hoped, will, in course of time, adorn the nave of this church, is very shortly to be placed on the east side of the nave. This window is the offering of Miss Scott, in memory of her late brother, Mr. James Scott, who was a church-warden for four years until his death in 1902. The subject is the planting of the Church on this continent. The lower half represents the consecration of the first colonial Bishop, Dr. Charles Inglis, who was consecrated for the Diocese of Nova Scotia in the chapel of

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Bishop, Toronto.

dow, one of a series of l, will, in course of time, very shortly to be placed is window is the offering late brother, Mr. James for four years until his e planting of the Church f represents the consecra- r. Charles Inglis, who was ra Scotia in the chapel of

Lambeth Palace, in the year 1787. The scene in the upper half is the same Bishop preaching to a group of Indians in their native costumes. Great care has been taken to secure as accurate a setting as possible of these scenes, and it is undoubtedly the case that the artists, Messrs. Clayton and Bell, of London, England, have been most successful in their efforts.

Mrs. Cole, widow of the inventor of the revolver, recently died at her residence, Connsmere, Hartford, N.S. She left a large fortune to relatives, and set a noble example in also providing for the widows of clergymen of the Episcopal Church, who are often left poorly off. For these she has left her beautiful home and grounds, after the death of her brother, Mr. B. Jarvis, and eight hundred thousand dollars to keep it up.

We regret to say that Miss Thorneloe, the daughter of the Bishop of Algoma, is lying ill at the General Hospital of this city, suffering from an attack of typhoid fever. The latest report of her condition states that she is somewhat better. We extend our hearty sympathy to the Bishop and Mrs. Thorneloe in the illness of their daughter, and trust that ere long she may be restored to them again in good health.

Cobourg.—St. Peter's.—The organ recital held in this church on Tuesday evening, the 26th ult., under the direction of Professor Jas. M. Dickson, of Drexel Institute, Philadelphia, was a marked success, both musically and financially. Expressions are heard on all sides that never before was a Cobourg audience treated to finer selections than were listened to on Tuesday evening. Those taking part were; Madame de Diaz-Albertini, Mrs. Echeverria, Miss Grosz, Mr. Sidney Haskell. Regret was expressed that, owing to an accident, Mrs. Rodgers was unable to play.

Thornhill.—On Wednesday evening, the surpliced choir of St. Matthew's Church, Toronto, numbering about fifty, journeyed to this place, and conducted the musical portion of the service on the occasion of the harvest thanksgiving. Mr. Merriman presided at the organ. The rector of Thornhill, Rev. John Gibson, conducted the service, and was assisted by the Rev. Canon Farncomb, rector of St. Matthew's, the sermon being preached by the Rev. Canon Dixon. The church was well filled, and the offertory exceeded \$45. The visitors were taken out and brought home by special cars, and were most hospitably entertained at the rectory, and had a very pleasant outing. The visit was the result of a suggestion by Mr. Joseph Taylor, a former warden of St. Matthew's, who has been a resident at Thornhill during the summer.

Parkdale.—Church of the Epiphany.—A very interesting gathering took place in the school-house on Tuesday evening, September 26th, when Miss Mary E. Harrison, deaconess of the parish, was presented by the Bible class of the Sunday School with a handsome leather mission bag, containing an outfit of medicine bottles, etc., and this gift was followed by another from the other classes of the Sunday School, who presented her with a travelling bag. The members of the Girls' Auxiliary of the church had also presented her with a toilette case. The gifts, expressive of the love and esteem of the young people of the congregation for Miss Harrison, were given on the occasion of her leaving Parkdale. She will go east shortly to be married to the Rev. E. W. Gardner, representative of the Colonial and Continental Church Society on the coast of Labrador. Miss Harrison will take up missionary work with her husband at Battle Harbour. After the harvest thanksgiving service on Friday evening the 29th ult., there was held a farewell service in this church, dedicating Miss Harrison to her new work.

Whitby.—All Saints.—The harvest thanksgiving services were held in this church on Sunday, September 17th. They were of a very hearty description. The decorations of flowers, fruit and grain were most effective, being emblematic and a wonderful proof of God's many blessings. The Rev. A. H. Wright's sermons were most appropriate. In the morning the text was, "Bind them in bundles to burn them," S. Matt. 13:30. It was a most earnest and thoughtful discourse. The evening text was taken from St. Mark 11:13, "He found nothing but leaves." The singing was hearty and bright, also the responding, but all regretted that it was the closing Sunday for the faithful organist, Miss D. Lawler, who leaves shortly to reside in Toronto. The Rev. E. Matheson, principal of the Indian Industrial School at Battleford, and Mrs. Matheson, were guests at All Saints' rectory last week. He saw a pear growing on a tree for the first time in his life, and took delight in picking one.

Brighton.—St. Paul's.—The funeral of the late Mr. F. Purdy took place on Wednesday, the 20th ult. The service being read by the Rev. C. Creswick, the rector, who afterwards made an appropriate address. The late Mr. Purdy was a well-known and highly esteemed member of the congregation, and he will be much missed.

Pickering.—St. George's.—The annual harvest thanksgiving services were held in this church on Sunday, October 1st. The services were exceptionally well attended morning and evening, being the largest attendance the church has had for years past on such occasions. The services were conducted by Mr. A. C. Cummer, the student in charge.

Ashburnham.—St. Luke's.—The annual harvest thanksgiving festival was held on Thursday, September 28th, the Rev. Canon Welch, D.C.L., rector of St. James', Toronto, being the special preacher. The church was adorned with flowers, fruit, and vegetables, and there was special music by the choir, appropriate to the occasion. Rev. Canon Welch preached an eloquent and impressive sermon from the text; "Jesus said to them, I am the Bread of Life." A liberal thank-offering was applied to Canadian missions. The rector, Rev. E. A. Langfeldt, was assisted by Rev. J. C. Davidson, rector of St. John's, and Rev. Wm. Major, rector of All Saints, Peterborough.

Otonabee.—St. Mark's.—Sunday, September 24th, was a red-letter day in the history of the parish, it being the annual harvest festival. The organist and the choir of St. Luke's, Ashburnham, were present, and rendered the harvest festival music. The rector, Rev. E. A. Langfeldt, preached the festival sermon from, "The joy of the Lord is your strength." The Thursday preceding the festival, the annual harvest supper was given, which was attended by a large number of people. Mr. Robert Parker, of Toronto, lay-delegate for St. Mark's, paid a visit to his constituents for the harvest festival.

Georgina.—The annual harvest festival services were held in both churches in this parish on Sunday, September 24th. The day was perfect, and the services were well attended. The churches were prettily and tastefully decorated with grain, fruit and an abundance of flowers, in fact the chancels were exquisite. The singing of the harvest hymns was bright and hearty. The rector, the Rev. J. McKee McLennan, preached practical, earnest sermons. The free-will offerings were very liberal, one congregation giving more than double the amount contributed a year ago.

Peterborough.—St. John's.—The harvest thanksgiving offering, which was devoted to the Domestic and Foreign Missions of the Church amounted to the sum of \$140. This sum was afterwards brought up to \$300 by personal canvass, which exceeds the parochial allotment as in the two previous years. St. John's has been fortunate in securing the services of Mrs. R. Eardley-Wilmot as directress of its large surpliced choir. Mrs. Eardley-Wilmot's musical talents are widely recognized; and her appointment has been received with great satisfaction by the choir and congregation. The death of Dr. Barnardo was appropriately commemorated in St. John's, where many of his devoted workers in the Girl's Home have habitually worshipped.

Lindsay.—St. Paul's.—The Rev. C. H. Marsh, rector of this parish, and Mrs. Marsh, returned lately from a most enjoyable and beneficial two months' trip to the Old Country. He was met at the station by the church-wardens and was received by the members of the choir at the parsonage. A few days ago a congregational welcome was extended to the returning rector in the school-room of the church, at which a large number of the congregation were present. Rev. W. T. Hallam, curate of St. Paul's, acted as chairman, and in his opening remarks he welcomed Rev. C. H. Marsh back to his parish again on behalf of his flock.

NIAGARA.

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

Hamilton.—St. Phillip's.—Harvest thanksgiving services were held in this church on Sunday, the 24th ult. The decorations were both profuse and appropriate. The choir showed marked improvement under the capable leadership of the present choirmaster. The offertories were generous and congregations large.

St. Matthew's.—The nineteenth anniversary of this church was celebrated jointly with St. Matthew's Day, on September 20th, at the church, when the choirs of St. John the Evangelist and St. Matthew rendered solemn evensong, Rev. Father Whitcombe conducted the service, and Rev. Samuel Daw preached an appropriate sermon on the subject, St. Matthew's Day, illustrating his sermon by pointing out the life led by St. Matthew as an example to the people. There was a good sized congregation. Rev. Canon Bull and Rev. E. N. R. Burns were present. After the service the choirs adjourned to the basement, where refreshments were served.

St. Thomas.—A very pleasant and sociable evening was spent in the school-house on the 28th ult., when the members of the congregation took the opportunity of giving a hearty welcome to the Rev. E. J. Etherington, the rector and his bride. Major T. W. Lester, the people's warden, presided. A very enjoyable programme of music was given

under the direction of Mrs. Fapps, the choir leader, after which congratulatory addresses were given by T. W. Lester, R. T. Steele (the rector's warden), George C. Copley, Rev. Mr. White, (Cayuga), Rev. A. Bonny and Rev. Mr. Leake. In response to many kind expressions from these gentlemen, the Rev. A. J. Etherington made a short, happy speech. He thanked the people on behalf of his wife, of whom he was very proud, he said, and he smilingly assured his parishioners that the more they knew Mrs. Etherington the better they would like her. He took occasion to thank the people, for his wife and himself, for the beautiful present of silver they sent as a wedding gift. Refreshments were served by the ladies of the church.

St. Catharines.—St. Thomas.—Two memorial windows and one given by the Bible class were dedicated on Sunday, September 10th. They were all made by the N. T. Lyon Co., of Toronto, and are worthy of the good name which that firm has in Canada. The figure of St. Thomas was put in by money left in the will of the late Augustus Halliday; St. Paul by money gathered by the Bible class during their study of the great apostle; and the "Good Shepherd" was a memorial gift from the children of the late Mr. and Mrs. Tinlin. The dedicatory service was largely attended, and contained special hymns, prayers, and a suitable sermon by the rector. The church accepts with gratitude these beautiful gifts from the kind donors. The Rev. F. A. Fawcett, B.A., will, if the Bishop consents, be the assistant of this parish. Mr. Fawcett has already become known to the members of the parish. He was ordained deacon on Trinity Sunday last in Toronto, with the intention of going to the Diocese of Calgary.

Damascus.—St. Paul's.—Harvest thanksgiving services were held in this church on September 17th. The Rev. E. F. Hackley, of Arthur, preached two very appropriate and instructive sermons. Notwithstanding the steady down-pour of rain, large congregations were present, and the services were very hearty.

Colbeck.—St. Clement's.—The annual harvest thanksgiving services were held in this church on September 24th. The congregations were very large, there being fully 250 people present in the evening. The tasteful decorations gave additional beauty to the already pretty interior of the church. The incumbent, the Rev. F. H. Handsfield, was assisted in the services by the Rev. A. W. Woods, rector of Mount Forest, who preached two very earnest and impressive sermons. Stainer's harvest anthem, "Ye shall dwell in the land," was well rendered by the choir in the evening, the solos being taken by Miss Mae Taylor, and Mr. Edmund Archibald. The services throughout were most hearty and cheerful. The thank-offering, which was quite liberal, will be devoted to the building of the new shed and hall which is nearing completion.

HURON.

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

London.—Christ Church.—The congregation of this church are enthusiastic over the results of their thanksgiving services and offerings. On Sunday, the 24th ult., the rector, the Rev. S. S. Howard, asked for an offering of \$717.85 towards paying off a church debt. The actual amount brought in on the plates was \$659.70, which was doing very well for a small congregation. It is expected that the balance of the sum will be contributed very shortly. On Monday night, the annual congregation union was held in the Sunday School, with a crowded attendance, and the result of the collection was announced and received with great applause. The Bishop of Huron briefly addressed the meeting, praising the congregation for its good work. The Revs. Dr. Bethune, and Mr. Howard also spoke. An enjoyable musical programme was given, and the evening closed with refreshments.

St. Matthew's.—The Rev. William Lowe was, on Sunday morning, the 24th ult., inducted rector of this church in this city, Ven. J. B. Richardson, D.C.L., Archdeacon of London, officiated on the occasion at the morning service. The ceremony was witnessed by a large and interested congregation. The rector-elect read first a declaration of assent to the canons of the church. The Archdeacon then read the mandate of the Bishop of Huron, authorizing Mr. Lowe's induction to the corporal possession of the incumbency of the parish. This was followed by the delivery of the keys of the church into the hands of the rector-elect by the churchwardens, Messrs. H. Farnan, and W. Byrns, and the formal acceptance of the same. The Archdeacon then handed to the rector-elect the Bible and Book of Common Prayer, to be the rule of his conduct in dispensing God's Holy Word, and leading the devotions of the people. The newly appointed rector afterward proceeded with morning service, and the Archdeacon preached a special sermon bearing upon the extension of the Church. He paid a high tribute to the ability, zeal, and earnestness of the new rector, and pressed upon the congregation their duties and responsibilities toward him.

The September meeting of the Executive Committee of the Synod of Huron was held on Thursday, September 28th, in Bishop Cronyn Hall. The Bishop took the chair at 11.30 a.m. The opening service was conducted by the Rev. Canon Craig. The first business was the election of a Missions Committee. Rev. W. Lowe and Mr. C. C. Hodgins were appointed scrutineers, and the following were elected: Rev. Canons Craig, Farthing, and Brown, Messrs. Ransford, Bayly and Henderson. The Bishop subsequently added the following: Dean Davis and Rural Dean Ridley, Messrs. H. Macklin, and F. Metcalfe. The report of the Finance Committee showed all accounts paid and approved, and was adopted. It being 12 o'clock, the usual mid-day prayer was read by the Bishop. The Missions Committee recommended (1) that Mt. Brydges, Melbourne, and Christina be placed under the charge of the rector of Delaware, who should have the assistance of a student; (2) that action be given referred regarding Ilderton, Glanworth and Belmont mission; (3) that no action be taken in regard to Hensall and Staffa; (4) that no action be taken regarding Watford and Brooke, except that \$100 be taken from the assessment of Brooke and placed upon the congregation of Sutorville; that the assessment on Tilbury be \$400, and that of Comber \$300; that the loss sustained by the incumbent of Heathcote by the removal of Ravenna be made good from May 1st, 1905, as the canon permits; that Point Edward be assessed at \$200, and Clarke's Station at \$75; that Euphrasia and Beaverville, and other stations be left in the Bishop's hands to supply; that assessments beginning May, 1906, be left in the hands of the Archdeacons. The Land and Investment Committee stated that the funds were inspected and found in a very satisfactory state. The amounts received and invested were also shown. It was shown that the diocesan debt was practically wiped out. The small remaining debt was more than covered by subscriptions, as yet uncollected. The committee had, with the sanction of the Bishop, appointed Archdeacon Young as diocesan agent, at a salary of \$1,200 a year, and necessary expenses. The report was adopted.

The Committee on Indian Affairs, and that on the pamphlet explaining diocesan funds, reported progress, and were continued. The report of Archdeacon Hill, Bishop's commissioner, regarding the boundary lines between the two points of Windsor, was adopted. The Ven. Archdeacon Young, as diocesan agent, presented his report, showing marked increase in the amounts subscribed towards clerical incomes as the results of personal canvass. The Archdeacon recommended the formation of a new mission at Hardy, Kelvin, and parts adjacent, and that Otterville be re-attached to Norwich. The report, which was considered eminently satisfactory, was adopted. Canon Brown moved that the jubilee of the formation of the diocese, which would be 1907, be celebrated by the collection of a fund to increase the episcopal fund, and asked for a committee. His motion was carried. Rev. J. Ridley moved that collections on the Bishop's visits, when made for diocesan purposes, be credited to the parishes visited. Carried. Rev. C. R. Gunne and three others asked for a committee to inquire into the case of a clergyman who was unable to discharge his duties, owing to severe family affliction, with a view to affording relief. Carried. The vestry accepted the assessment, and asked permission to mortgage the parsonage at Southampton for \$450, in order to consolidate the debt. Granted.

All Saints' Church, London, asked for a redistribution of the London surplus rectory funds. A committee was appointed in accordance with the request. The report of the auditors, Messrs. Jewell and Booker, certified that the secretary-treasurer's books and accounts had been examined and found correct. After minor business the committee adjourned.

Thamesford.—St. John's.—An event of more than ordinary importance occurred in connection with this church, on Wednesday evening, 20th ult., when a large number assembled at the parsonage in order to bid an affectionate farewell to their beloved rector, Rev. T. G. A. Wright, B.A., on the eve of his departure to Walkerton, and to attest in a tangible manner their unfeigned respect and attachment to him during an eminently successful pastorate of six years. A valedictory programme, suitable to such an occasion, was efficiently carried out, consisting of an instrumental duet by Mrs. M. Cowper and Miss McWilliam; a vocal solo by Mrs. Kennedy; an instrumental solo by Miss Brock; an instrumental duet by Mrs. M. Cowper and Miss McWilliam, and timely speeches by Rev. Mr. Watson, B.A.; Dr. McWilliam, Mr. C. Brock and others, after which refreshments were served by the ladies of the congregation. The prominent number on the programme was an able and beautifully worded address read in a most impressive manner by the Rev. W. Daunt, M.A., accompanied by a purse of gold, presented by Mr. M. Cowper, as an expressive and grateful recognition of the ministerial and personal worth of their rector, and as a humble acknowledgment of those valued services which, as a matter of love and duty, he faithfully rendered to all who came within the range of his influence. In response, the rector replied in very affecting terms, thanking his generous friends for this as well as for other valuable gifts received by himself and Mrs. Wright during his residence among them. Mr. J. Clendenning presided over the meeting with great efficiency. The parishioners and the community at large part with Mr. and Mrs. Wright

with profound regret, and with best wishes and earnest prayers for much success and happiness in their new home.

Stratford.—Home Memorial Church.—Special collections were taken up in this church on Sunday, September 24th, which are to be added to the monies already collected for the interior fittings of the new parish church here, which is to be dedicated to St. Paul. This church, which is a handsome edifice, when finished will take the place of the present Home Memorial Church. The collections, which were most liberal, amounted to no less a sum than \$748.68. The movement for the building of the new church is in response to an appeal which was made by the present rector, the Rev. D. Deacon, M.A. The main contracts for the church have been provided for by an arrangement which is spread over a term of twenty years, to be met by semi-annual instalments out of the church revenues, and which are well within the scope of the congregation's possibilities. It is understood that the method adopted is that of endowment life insurance policies upon the lives of five or six individuals, the policies maturing in twenty years, and extinguishing the debt. But the internal furnishing was not provided for in that arrangement, and some \$1,200 is required for this purpose, which includes altar furnishings, carpets, lighting, seating, etc., and besides that, there will be a considerable sum required for the new organ which the Casavant firm are building. The special collection was accordingly called for and the splendid sum of \$748.68 was placed upon the plate toward the objects indicated. This fine collection is greatly to the congregation's credit and evinces a spirit of giving and loyalty to the church which will ensure the success of St. Paul's. Further contributions to the some objects will be announced in due course.

St. Thomas.—Trinity.—The annual harvest thanksgiving services were held in this church on Sunday, September 24th. The Rev. Rural Dean Wright, rector of St. Jude's, Brantford, was the preacher at both services. The church was tastefully and appropriately decorated with fruits, flowers, etc., the special musical portions of the services were very well rendered by the choir under the leadership of Mr. Jones.

Owen Sound.—St. George's.—The twenty-fourth anniversary of the opening of this church, and the harvest home thanksgiving services were held on Sunday, September 24th. The church was beautifully decorated with all kinds of grain, fruit, flowers, and vegetables, giving the interior a very rich appearance. There is not in the Diocese of Huron, or perhaps in the Province of Ontario a church which, speaking from an architectural point of view, is more attractive. The architecture is pure Gothic, the material grey limestone, the roof is slated, and a spire of graceful proportions, towers one hundred and eighty feet above the busy streets of this prosperous town. In addition to the church building, a fine school-house has been erected, and fully furnished, at a cost of nearly six thousand dollars, and is now clear of debt. Both church and school-house have recently undergone considerable repairs. The church was erected in eighteen hundred and eighty-one, during the incumbency of the late Ven. Archdeacon Mullholland, the first rector of the parish, who faithfully looked after the spiritual needs of the people for nearly forty-five years. The present rector is the Rev. James Ardill, Rural Dean of the County of Grey, who was appointed in 1893 by the late Rev. Bishop Baldwin. Since the present rector's appointment the school-house has been erected, the debt on the church considerably reduced, and the financial standing of the congregation is now in a very satisfactory condition. Within the last five years the offerings for missionary purposes have nearly doubled, and the congregation is always ready to respond to any worthy cause. The services on Sunday were bright and hearty throughout, and the number of communicants large. The Rev. Rural Dean Ardill conducted the services, and preached morning, afternoon, and evening to large congregations. The musical part of the services, under the direction of Mr. W. H. Smith, was in every way appropriate. The offertories were liberal, and the twenty-fourth anniversary services were among the most successful which have been held in the church.

Brantford.—St. Jude's.—Harvest thanksgiving services in this church were marred by the wet, though the congregations were excellent for the day. The Rev. Rural Dean Taylor, of St. Mary's, preached two excellent sermons, the evening one being from the text, "Except a grain of wheat fall into the ground and die, it remaineth alone, but if it die it bringeth forth much fruit." He dealt with a subject but seldom treated, namely, our loved ones in Paradise, and the spirit life. On the Monday evening, a supper was held in the school-room, with lecture by Rev. Mr. Taylor. The room was packed, and all were delighted with the way in which the lecturer treated his subject.

St. Mary's.—It would have been well nigh impossible to have picked a worse Sunday in the year than the one appointed for the services of harvest thanksgiving. There was a steady downpour of rain from early morning to late night, consequently the congregations were greatly affected. The

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choir, however, turned out in full force, and sang well. The sermons of Rev. Rural Dean Wright, who officiated, were good. The church was tastefully decorated. The next evening the Women's Aid gave a supper in the Town Hall, which was largely attended. The young people gave an amusing sketch, which was well rendered, and Mr. Wright made a neat speech.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop,

Winnipeg.—Holy Trinity.—The Lord Bishop of Saskatchewan, acting for the Archbishop of Rupert's Land, ordained in this church, the Rev. James Brown to the holy office of Priesthood on Sunday morning, September 24th. The candidate was presented to the Bishop by the Rev. W. A. Burman, of St. John's College, in this city, and the ordination sermon was preached by the Ven. Archdeacon Fortin, the rector of the church, who chose for his text Timothy 4:2. The preacher mainly dwelt upon the great responsibilities resting upon those who hold the sacred office of the priesthood. The Rev. James Brown is stationed at Grand Rapids, Lake Winnipeg. At the evening service the Lord Bishop of Saskatchewan preached, choosing for his text St. Matthew, 11:18-21.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop.

The Pas.—Christ Church.—The 27th day of August was a memorable day at the old Devon Mission. A large congregation had assembled, and just before the morning service, the incumbent, the Rev. M. Bowen Edwards, dedicated the new bell so kindly given by the W.A. of the Ottawa diocese. Mr. Edwards conducted the ceremony of dedication with much solemnity, and all present were deeply touched. About three hundred Indians and others knelt on the green sward of the historical church grounds and thanked the Giver of every good and perfect gift. For the W.A.'s kindness, three hundred glad voices joined in singing, "All people that on earth do dwell," and our good clergyman rang the bell for the first time. "In the name of the Father, and of the Son, and of the Holy Ghost." As it sounded its glad message from the place made famous by its connection with the Franklin Relief Expeditions, and as its sweet echoes reverberated over the Saskatchewan to the Big Eddy, our hearts were filled with gladness, and we thought of the bells of the Holy City, ringing the chimes of eternal peace.

Saskatoon.—The Rev. C. H. Coles, M.A. Oxon, has been appointed by the Bishop of Saskatchewan to take charge of this parish, in succession to the Rev. D. T. Davies, B.A., who returns to England, after studying Arts and Theology at Worcester College and Wycliffe Hall, Oxford. Mr. Coles was ordained by Bishop Thorold, of Rochester, to the curacy of Carelson, Surrey, England, in 1890, and was admitted to priests orders by Bishop Randall Davidson, now Archbishop of Canterbury next year. In 1894, he was appointed warden of the Jamaica Church Theological College, and rector of St. Matthew's Church, Kingston, Jamaica, B.W.I. In 1904 he resigned his position and served as acting rector successively of St. George's, Kingston, and St. James' Parish Church, Manila Bay. He also filled several diocesan positions as Hon. Secretary of the Home and Foreign Missionary Society; General Secretary of the Brotherhood of St. Andrew Council, and of the Diocesan Lay Readers and Catechists. Since arriving in Canada, on leave of absence in April, he has officiated temporarily at St. George's, Montreal, and St. George's and St. Clement's, Toronto, and St. John's, Norway. He is expected to take charge of Saskatoon next week.

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Correspondence.

THE HYMNAL.

Sir,—Your correspondent, "Pars Altera," disposes of the question of a new hymn-book in a very summary, but not very convincing fashion. He refers to "the difficulties of copyrights, the cost of printing, and the possibility of financial disaster." Of course, no one expects the hymn-book to be compiled without some difficulties, but those who have gone into the matter assure us that the copyright question is not a serious difficulty. A large number of hymn-books have been published in the last few years, and it looks as if other people managed to get over that difficulty. Why should we be frightened by it? As regards cost, financial disaster, etc., two responsible firms have undertaken to assume the whole financial responsibility. We need have no responsibility, if we accept such an offer. "Pars Altera" gives three reasons why a hymn-book seems to be needed, and then says that they seem to be the only ones urged. I think he is mistaken. The strongest reason for a new hymn-book is supplied by the recent revision of Hymns Ancient and Modern, namely, that the Church in Canada is in the hands of responsible committees, living several thousands of miles away. These people can do what they like with their books, and we have no say in the matter. Such an important matter as a hymn-book, ought to be controlled by the Church, and not by private individuals, or by societies. Other Christian bodies (here and in England), are issuing their own hymn-books; which hymn-books are not subject to the vagaries of irresponsible people. Another reason which appeals to me, is that no one hymn-book contains all the hymns we want. With the enormous number of hymns now available, it seems to me a mistake to be satisfied with a limited book like Hymns Ancient and Modern, or "Church Hymns." It is a question of getting the best we can. "Pars Altera" says tunes in use are not suitable to Canadian voices, and cannot be sung as written, is an assertion contrary to fact, displaying a narrowness of information, and a lack of real musical skill. It is difficult to discuss such a sweeping assertion as that. I can only say that in my opinion it is a fact, that the average tune is too high, and cannot be sung satisfactorily, as it is written. The reader of The Churchman can choose between my assertion and that of "Pars Altera!" I don't consider that my opinion is based on "narrowness of information," but on the very opposite. I have given the subject of congregational singing a good deal of thought, and my "information" is derived from a varied experience, spread over twenty-five years. When I find that where tunes are interesting, and set in lower keys—the congregation will sing better than where Hymns Ancient and Modern is rigidly adhered to, I am compelled to believe that the tunes in Hymns Ancient and Modern, (as they stand), are not suitable for congregational singing. In addition to my own experience, I have the constant testimony of other men, that where they have transposed their hymns, their congregational singing has immensely improved. I don't think it is a question of a "Canadian" pitch of voice. Here, as in England, congregations are largely made up of mezzo sopranos, baritones, and basses. They are nearly all untrained, and a great many of them never sing except in church. Such people won't sing if the tune is a strain on their voices, and we must make it as easy for them as we possibly can. I don't quite see what "real musical skill" has to do with the matter. As I understand the question, we have certain facts to contend with, and no amount of skill will do away with those facts. I feel that we must treat our congregations as we treat our choirs, and give them music which is fairly within the compass of their voices. I am looking at the matter entirely from a congregational point of view. There are many people who are quite satisfied if the tunes are easily sung by the picked and trained voices in the choir. Where such is the case, the present tune books are all right. But where the question of congregational singing is the primary one, I can only meet the assertion of "Pars Altera" by a counter-assertion that the present books are not all right!

F. G. PLUMMER.

EPISCOPAL TITLES.

Sir,—Certain striking remarks by Bishop Lofthouse before the recent Synod of Keewatin have not received the attention which they merit; and your readers will be interested in the following allusion made to them by the Canadian correspondent of the "Church Times." "The Bishop also made some remarks upon the title of 'Lord Bishop,' which is current in Canada, and (as I remarked in a previous letter) which affords great delight to our American cousins when they visit us. He stated that Bishops in Canada had no claim to the title of 'Lord Bishop,' and requested the members of Synod to discontinue the use of it when addressing him. I regard this as a step in the right direction, for there can be no question that the attempt to maintain, or to revive, in the New World the antiquated ecclesiastical titles and trappings of the Old, has added another weight to the handicap of our Church in this free and democratic atmosphere." The Bishop of

Athabasca and Mackenzie River has also bidden his clergy address him by the simple title "Bishop," and an eloquent passage in Bishop Brent's sermon before the Provincial Synod in Montreal will be remembered in which he affectionately called on his brothers in the Episcopate to abandon this title and other trappings which might obscure the ministerial side of their office and unduly separate them from those to whom they were to be Fathers-in-God. While these three strong expressions of opinion have come from Bishops (and there are probably others of a similar kind), we have on the other hand no expressed suggestion that it is pleasing to our revered leaders to be "my Lord-ed." Is it not possible that they would in many cases at least welcome a simpler approach, and the closer fellowship with their clergy which would be thus fostered.

CANADIAN.

EPISCOPAL GOVERNMENT.

Sir,—At this distance from the city of publication, it is impossible to carry on a controversy, in your columns with "E. W. Pickford," whom I should presume is a Presbyterian. His whole letter has a destructive tone, especially as against the Bishops; whom, despite my statement that the Bishops are an essential part of Synod, and that the latter can only be conceived of separately for academical argument, he persists in regarding them as a distinct body, probably hostile to the "Church." For instance, he writes, "When the Church can voice her sentiments, the Bishops must listen." And again, after assuming a disagreement between the Upper and Lower House (the latter representative of the "whole body of the faithful"), he concludes, "the Church is the pillar and ground of the truth." From which we may fairly assume, that he considers the Bishops are neither part of the "Church," nor amongst the "faithful." Earlier, after stating the Bishop, being elected by his diocese, is answerable to the electorate; he makes the astounding statement, that "Bishops derive their authority from the Church by election, as much as from God by their consecration." To my mind, as a bare assertion, this is rank blasphemy. Not content with making the "Church," (see his view of the Church as distinct from the Bishops, ante), equal with God, he places her first in order. It has also a suggestion of falsehood in it, for if the Church elects, the Bishops consecrate. But God both elects and consecrates, using human instruments to carry out His will. I do not give away my case, when I point out the difference between "the Bishop, by and with the consent of clergy and laity, enacts," and "the Bishop, clergy and laity enact." Surely Mr. Pickford understands plain English! Nor is he more happy in his references to Holy Writ, in which he actually sets the Church against the apostles. By direction of the apostles, the brethren "chose," but the apostles "appointed." And as to the council at Jerusalem, if he will turn up Sadler in loco, he will see that a preponderance of authority, including his preference, Bishop Wordsworth, reads, "The apostles and elder brethren." And this is borne out by the context and the general tenor of Holy Scripture, as to the authority of the apostles and their successors in the Apostolic Church. As a matter of fact, the whole Church (at Jerusalem) consented to the letters; but a fair view of the whole incident cannot overlook the extraordinary words of St. James, the Bishop, "Wherefore, my sentence is," etc. I cannot undertake to write further on this subject. There must be many "Episcopalians" back East, more competent to support Apostolic authority. I can see, however, that Mr. Pickford, has been considering practice more than general principles; as he seems to have forgotten that Diocesan Synods only exist in a very small area of the Church; and because a thing is Canadian, it is not of necessity also Catholic.

WALTER J. WALKER.

ATHANASIAN CREED.

Sir,—One would sincerely trust that the words of "Spectator," in your issue of September 7th, are simply unfounded and untrue. Referring to the Prayer-Book and its proposed revision he says, "when men are shaping the services for themselves they will not feel so keenly the need of change, just as men in this country are not troubling themselves about the Athanasian Creed, for they simply do not use it." To take the latter clause first, has "Spectator" any ground for this most serious charge against the Canadian clergy? Are they a body so disloyal as to disobey the plain directions of the Prayer-Book to which they have promised obedience, and so presumptuous as to set aside the use of a Catholic Creed on their own authority and judgment? That there are some who do so cannot be denied, but the great body of clergy are, I trust and believe, more honest men than "Spectator" imagines. For whilst any priest or body of priests have the right to seek for a change in the rubric, ordering the use of the Athanasian Creed, by the General Synod of Canada, they have no right, moral or legal, to omit the use of the Creed until such alteration has been sanctioned. Again, what right have men to "shape the services for themselves," as "Spectator" implies they are doing! None whatever! We as priests of the Anglican Church are bound to use the services of the Prayer-Book in

all their fulness, and no other services except such as are sanctioned by lawful authority. If "Spectator" is right in saying that the clergy of Canada are shaping services for themselves, all we can say is that a state of lawlessness and anarchy is being introduced into our Canadian Church which must end in most serious disaster. "Spectator's" charges are the most serious ever brought against the clergy of any Church in Christendom, and ought to be proved or withdrawn. If "Spectator" can prove them, then the Bishops must be appealed to and urged to take such action as will remedy without delay the adoption by the ministers of the Canadian Church of a policy as fatal to progress as it is destructive of all Catholic principle. What we need is not revision of the Prayer-Book, but an increased loyalty and devotion to its letter and Spirit.

A. J. BULL.

THE PROPOSED PERMANENT DIACONATE.

Sir,—Will you kindly allow me to make use of your columns to ask Mr. Chas. Jenkins for some information respecting the present position of the proposed permanent diaconate. The General Synod having rejected the proposal there cannot be a permanent diaconate as an institution of the whole Canadian Church, but what has become of the canon of the ecclesiastical province of old Canada under which several gentlemen have received orders as permanent deacons? Has it been abrogated by the vesting of supreme power in the General Synod? I hope not. If it is still in force it seems to me that there is room in the Province of Eastern Canada for a good work to be done by Mr. Jenkins and those who sympathize with him in this matter. Speaking for myself, I may perhaps be allowed to say that I should like to see Mr. Jenkins take orders as a permanent deacon under that canon if it is still the law in old Canada.

TORONTO.

—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 nonsense. 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.

—Keep the sunshine of a living faith in the heart. Do not let the shadows of discouragement and despondency fall upon your path. However weary you may be, the promises of God will, like the stars at night, never cease to shine, to cheer and strengthen. The best harvests are the longest in ripening. It is not pleasant to work in the earth, pluck the ugly tares and weeds, but it is as necessary as sowing the seeds. The harder the task, the more need of singing."



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force, and sang well. Wright, who officiated, fully decorated. The supper in the Town the young people gave rendered, and Mr.

ND. Archbishop, Lord Bishop of shop of Rupert's Land, mes Brown to the holy rning, September 24th. Bishop by the Rev. W. this city, and the ordin- en. Archdeacon Fortin, e for his text Timothy on the great responsi- the sacred office of the is stationed at Grand ening service the Lord hosng for his text St.

VAN. D.D., Bi hop. 7th day of August was Mission. A large con- before the morning ser- Bowen Edwards, dedi- n by the W.A. of the ducted the ceremony of l all present were deeply ans and others knelt on rch grounds and thanked ct gift. For the W.A.'s voices joined in sing- dwell," and our good st time. "In the name of the Holy Ghost." As the place made famous Relief Expeditions, and ver the Saskatchewan to d with gladness, and we City, ringing the chimes

es, M.A. Oxon, has been chewan to take charge of Rev. D. T. Davies, B.A., dying Arts and Theology ffe Hall, Oxford. Mr. rold, of Rochester, to the nd, in 1890, and was ad- p Randall Davidson, now r. In 1894, he was ap- urch Theological College, urch, Kingston, Jamaica, position and served as orge's, Kingston, and St. y. He also filled several tary of the Home and eral Secretary of the cil, and of the Diocesan ce arriving in Canada, on e officiated temporarily at orge's and St. Clement's. He is expected to take

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THOS. HILLIARD, Managing Director

Children's Department.

GRANDMA'S ATTENDANT.

I have just thought of a story—true every word of it—so move up your chairs and listen.

It was years and years ago, when the country was new, and your great-grandfather had just settled right in the woods, as it were. He had built a log cabin with a chimney of stone, and not a great way from him were other houses of neighbours who had followed him into the new township. There were large clearings all around the buildings, but on one side the forest swept up very close. Often at night the settlers could hear

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the bark of wolves and the screech of catamounts, and once, one spring evening, a black bear walked directly into your great-grandfather's house. But Tigé, the large house dog, grandmother had time to take down a musket and shoot bruin dead. This was during one of the first years of their abode in the wilderness.

But this is not the story I was going to tell you. I do wish we could sit around a blazing wood fire in a great open fireplace, instead of being gathered about this little openwork "hole in the floor." Then there would be some flavor to this talk about the times when your grandmother was a girl.

She was just a young girl not so old as Mabel here, when she went to spend the evening with a girl friend about her own age, who lived more than a mile distant. It was a night of late October, and the evening was chilly, and there was no moon, but the stars were bright as brand-new silver dollars. She started early in the evening, and had orders to return by nine o'clock.

You can imagine how short the evening seemed to the young folks, for the two girls were just in their teens, and they had much to tell each other. They may have roasted chestnuts, popped corn, and eaten apples, but while they talked and laughed I am quite sure they did not do so with idle fingers. Young folks were taught to be industrious in those days, and those two girls wrought with their knitting needles, and the balls of yarn carded and spun by their own thrifty hands grew into stout woolen stockings as their busy tongues went on.

When the tall eight-day clock in the corner of the kitchen struck nine, your grandmother put up her knitting and prepared to start home, her

WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

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THE ROOT OF THE MATTER.

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A man of large affairs in one of our prominent eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another, I gave up smoking, I quit coffee and even renounced my daily glass or two of beer, without any marked improvement.

"Friends had often advised me to try a well known proprietary medicine, Stuart's Dyspepsia Tablets, and I had often perused the newspaper advertisements of the remedy but never took any stock in advertised medicines nor could believe a fifty-cent patent medicine would touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets was going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained and they replied that the principal ingredients were aseptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the conditions of the stomach."

The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the overworked stomach a chance to recuperate and the nerves and whole system to receive the nourishment which can only come from food. Stimulants and nerve tonics never give real strength, they give fictitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums.

Although Stuart's Dyspepsia Tablets have been in the market only a

few years, probably every druggist in the United States, Canada and Great Britain now sells them and considers them the most popular and successful of any preparation for stomach trouble.

friend accompanying her a little way. For a moment the two girls stood under the trees, and then, bidding each other good-night, they separated, and your grandmother started on a run home. The wind howled dismally through the tops of the great forest trees, and far off she heard the bark of a fox, but she did not feel afraid. She was a frontier girl, and was accustomed to many sounds that would startle the young folks of today, and so she kept on, thinking only of the cheerful blaze at home and her nice, warm bed there. When about half way home, she heard the pattering steps of some creature behind her, and as she turned she caught a glimpse of a large, dark object about a dozen yards away that seemed to be following her. Her first thought was that it was the neighbour's big dog, Rover, and she called his name. It was not Rover; it was light enough, so that she was sure of that; and she could see, too, a pair of eyes that gleamed brighter than any stars she ever saw.

She stumbled on a little way, ever glancing covertly back to see if she were followed. But she did not need her eyes to tell her that; she could hear the soft, gentle patter of the animal's feet as the creature trotted after her, neither gaining nor losing ground, but keeping at about the same distance. What it was she could not tell, but it was as big as a calf, and its eyes looked like two coals of fire in the dark.

Was grandmother frightened? She always said that her heart thumped so it could have been heard a mile, and that it seemed as if she was a good long hour passing over that terrible half mile. The perspiration ran in great streams down her face. Would she never see the blessed light shining in the windows of her

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home? Ah! there it was at last, and her heart bounded with joy that she was at home. Her shout was heard, the door was flung open, and an older brother came out and peered down the path. She was just able to stagger into his arms and murmur: "O John, I'm frightened to death!"

At that moment the animal that had followed her sprang past them, and, alighting on the fence, gave a screech so terrible that the whole household rushed out to see what the trouble was.

"Why, it's a panther," declared the father, "and he's as big as a yearling. It is a wonder, Prudence, the creature didn't eat you up alive."

She was dragged into the house, and there was another horrible screech. But John's aim was true, and the panther lay dead in the doorway. The animal measured almost six feet in length, and his hide made a good-sized rug and was used by grandmother a good many years.

And this was grandmother's company home in that old time. How would you have liked it?

A STORY OF LIGHTS.

One night, when the sun had disappeared and birds had tucked their heads beneath their wings to rest, one of the night birds flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun."

"I do the best I can," said the light. "Think how dark this corner would be if I were not here! People walking and driving might run into one another, and some one might get hurt."

"That's true," said the bird, and away he flew. Then he came near a gas light, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light."

"I do the best I can," said the light. "Do you not see that, steep bank just beyond? If I were not here, some one might fail to see it and fall."

"That's true," said the bird; and away he flew, thinking, as he saw the many lights here and there, little and great, "All are helpers."

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The choosing of Carpets is one of the most important items in the furnishing of a home, for if the floor covering of a room does not harmonize in design and coloring with the decorations, or is unsuitable in make or texture, the general effect is displeasing, no matter how costly the furniture or furnishings may be. Our customers are well insured against mistakes of this kind, for our carpets and rugs are designed each year in harmony with the season's productions in draperies and decorative materials, and our importations are so immense, both in quantity and in variety of design and coloring that we are able to match almost any scheme of decoration and to fill the largest of orders from stock.

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27 inches wide.

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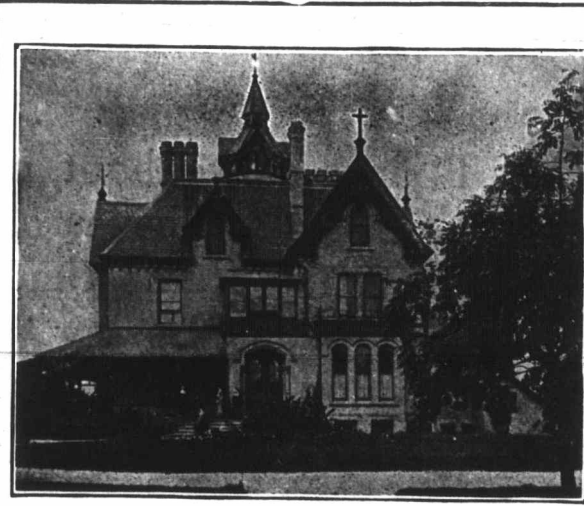


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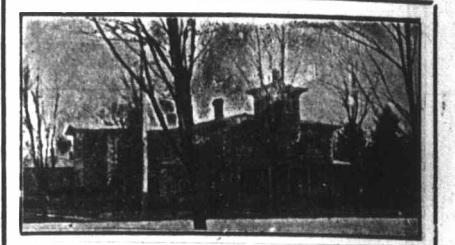
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