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 E. J. DAVIS, Commissioner Crown Lands, DEPARTMENT OF CROWN LANDS, TORONTO, JULY 29, 1903.
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TORONTO, THURSDAY, NOV. 12, 1903.

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Appropriate Hymns for Twenty-third and Twenty-fourth 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:

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 308, 314, 315, 319.
Processional: 291, 299, 305, 393.
Offertory: 218, 265, 514, 518.
Children's Hymns: 179, 300, 334, 336.
General Hymns: 12, 36, 295, 520.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 309, 316, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 227, 234, 243, 257.
Children's Hymns: 568, 569, 570, 574.
General Hymns: 202, 200, 12, 21.

Missionary Congress.

The announcement was made in October that the "United Boards of Missions," London, England, have, after a wide correspondence, decided on a missionary congress, to be held in connection with next Lambeth conference of Bishops in or near July, 1908. The congress secretaries are Bishop Montgomery, of S.P.G., and Mr. Eugene Stock, of C.M.S., two of the ablest missionary experts in the world. They ask for secretaries to be appointed within twelve months by all branches of the Anglican communion, and they intimate that enquiries will be made along three lines: (1) The problems before the Church in each branch. (2) The problems engaging the attention of that branch outside of her own borders. (3) The problems confronting the whole Anglican communion. With answers in hand to these enquiries, and with three or four years' steady work on the material in hand, the result should be a congress of the utmost value to every branch of the Anglican Communion.

Industrial Problems.

Bishop Westcott's life teaches many important lessons: humility, patient perseverance, avoidance of controversy, etc. One of its prominent lessons is the duty of taking a keen interest in industrial problems. There is no doubt that one secret of his marvellous influence, and of that of Bishop Gore, is their work in the line of Christian socialism, and their firm grip of industrial questions. Westcott's interference in the great strike of 1892 will never be forgotten. To end a strike that threw 80,000 men out of work for two months and tied up the trade of England in a very serious way was one of Bishop Westcott's greatest triumphs. General Booth's amazing success is due to a large extent to similar reasons. The keen-sighted clergyman will keep a sharp eye on such matters, and will be the true friend to the toiling masses.

A Sixth Sense.

In a recent article Mr. Hugh Clifford suggests that the possible possession of a "sixth sense" by men of the lowest civilization—the nearest, in fact, "to the folk of the neolithic period"—offers an explanation of more than one curious problem. The Semang of the Malay jungle "feels" the presence of strangers who are not as yet within reach of sight, hearing or smell. This faculty of "feeling" Mr. Clifford regards as an inherited gift, perfected through the ages of watchfulness during which the Semang was seeking to evade his enemy, the slave-hunter. To this highly developed instinct, rather than to any secret system of signals, Mr. Clifford attributes the "miracle" of the "native telegraph"—news flies as fast where the land is a tangle of forest as on the open veldt; as easily against the river current as with it. The tidings thus carried are usually of disasters, of which in some instances there may be a certain expectation; but at any rate this intensified presentiment, hazarded as prophecy, rarely fails of fulfilment. "Is it," the writer asks, "that some native 'feels' the shock of the event just as the Semang 'feels' the presence of the alien in his deep jungle strongholds?" In the fact that the primitive Semang "knows" by "feeling" in defiance of all laws of sense; that the Kaffir or Eastern native, with acuteness slightly blunted by his degree of civilization, "feels" something of distant events; and that the white man, vaguely, often wrongly, also "feels" at times the impact of far-off things, Mr. Clifford sees proof of the existence of an actual faculty, capable possibly of development. To this unrecognized possession he also refers the terrible and mysterious change wrought at times in men who have lived isolated lives among savage peoples, and who seem at last to have absorbed the surrounding savagery of thought and deed. In the unconscious, involuntary working of mind upon mind lies the solution of both phenomena—the strange knowledge of the Semang and the native; the awful degeneration of the white man through the telepathic influences of the evil in the souls about him. The theory is that of a keen observer and ruler in the East. The cry is surely to the Church of those in sorer need than they know.

St. Luke's Day.

This day (October 18th) was observed in London and Liverpool by special services for the medical profession. A powerful association, called "the Guild of St. Luke" meets annually in this way at St. Paul's Cathedral, London, Eng. If the medical men assemble for worship in this way in England, is it not equally necessary that they should do so in Canada? In these days of Christian Science, Doweism, etc., the Church ought to draw more closely to the medical profession, and emphasize (as the Archbishop of York did on a former occasion) the fact that ministering to the body was as much a part of Christ's ministry as ministering to the soul. St. Luke's Day comes at a good time to

suit the medical profession. It is after vacation and at the beginning of college terms.

A Business Education.

The opponents of Mr. Chamberlain's policy insist that with different training England need not change her fiscal policy. Now, our fiscal policy is exactly the opposite, and yet we hear the same complaints. Our better church schools for girls are practical, but there is much room for improvement in minor and in private schools. As to England, we read that correspondents complain bitterly of the uselessness of modern education for business purposes. Says one: "I am a tradesman, and my only daughter, having duly arrived at the age to leave school left. I find as regards useful commercial knowledge she has been taught but little, and cannot reckon for nuts. On enquiry I find she had been awarded a medal, and what do you think for?—swinging the Indian clubs!" Another commercial man writes: "I have under me at the present moment a University man who has passed high in mathematics, and has been a teacher of arithmetic and bookkeeping in a first-class school, yet he had to make an entirely fresh start in office work." Says a third: "Five London boys, all above fourteen, were before me, being examined simultaneously. Not one of them could tell me where Edinburgh, Glasgow, Dublin, Portsmouth, or Brighton was. The only answer I could squeeze was that Brighton was in the county of Southampton! Not a single boy knew the county he lived in. In justice to the schools in the country villages, I must admit they do their work well. The boys from them can make a very fair showing for their years."

Bogus Degrees.

Bogus "university" degrees are not common among the English Church clergy in Canada, though they are not unknown. The whole subject of university degrees was very thoroughly ventilated in a recent trial in England. A leading journal pronounced a well-known preacher's degree a bogus one. A libel action was entered against the paper, but the paper came out victorious. The degree in question (D.D.) was clearly proved to be a fraud. This is not the end of it. It seems an American university offered Dr. Meyer, of London, Eng., an honorary degree of D.D., and Dr. Gammack, of West Hartford, Conn. (well known in Canada) is investigating this statement, and declares that good universities in America refuse to grant the degree D.D. in absentia. Degree hunters will probably be more careful in future.

Bishop Westcott and Prayers for the Dead.

The Church of Ireland Gazette in its review of Arthur Westcott's life of his father, the celebrated Bishop of Durham, gives prominence to a letter of his on prayers for the dead. Bishop of Westcott wrote thus: "We (a conference of Bishops) agreed unanimously that we are, as things are now, forbidden to pray for the dead apart from the whole Church in our public services. No restriction is placed on private devotions. . . . Surely the mode of existence of the departed is a question of overwhelming difficulty. The silence of Scriptures, when compared with men's fancies, is most instructive. The simple clause, "in Christ," contains practically all that we know, and it is enough."

The Zionists.

In two articles, one in a French, the other in an English journal, we find a sort of resume of the hopes and aims of Mr. Zangwill and his fellow Zionists as set forth at their recent conference. Not with the longing only of the Jew in all ages, but definitely and practically, Jewish thoughts are turning to Palestine as a refuge for those who are

November 12th, 1903.]

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being driven forth from other lands. The English writer points out clearly the disadvantages of the proposed alternative settlement in Uganda, despite Mr. Zangwill's idea that it might prove a halt by the way, where the Jew could "relearn the lessons of co-operation and self-government." These lessons, it is claimed, can be learned as speedily in Palestine as anywhere—albeit they are scarcely political nonentities, of whom Russia is seeking to rid herself—and the very depth and strength of the Jew's yearning for his own land will be the measure of the active sympathy aroused, in England at least, when, as is possible, the fate of Palestine lies with collective Europe to decide. The French writer emphasizes the fact that Zionism in its largest sense is not now a religious movement only, with Palestine for its object, but an endeavour on the part of certain practical leaders to secure there or elsewhere a safe and permanent settlement for the exiled of their people. From every standpoint, even the most practical, Palestine seems the natural refuge of her children. "She has need of a people as much as the unfortunate Jews have need of a nation," and the land that has "kept Sabbath" so long has already given proof of her resources. If it comes to be a matter of purchase from the Sultan, there are Jewish millions to meet all costs. Curiously the Frenchman sums up: "It is disconcerting for a people to be saved by its persecutors; but so it is. If Israel is not promptly renationalized, she will be completely denationalized." The time may not be yet, but surely to faithful Jew and Christian alike the old promises will ring with new meaning and force.

NATIONAL MODERATION.

A nation that can bear victory without undue exultation, and with magnanimity to a prostrate foe, and can also submit to defeat in diplomacy or war with calmness and restraint, is one whose people possess the elements of true greatness. The recent ebullition of bitter feeling in this country over the Alaskan award, as voiced by many of our public men and by the press, cannot be regarded altogether with satisfaction, for whilst it showed a patriotic desire to hold our own and fight for our rights, it also evinced a lack of that calm judgment and moderation under defeat that should characterize a great people. The decision, though disappointing to those who hoped that Canada might get access to the seaboard, was not unexpected by many who had studied the case, and who held that the Canadian contention could not be maintained. No doubt the sober judgment of the people of Canada will reconcile them to the conclusion reached by the majority of the commissioners as being, if not what we desired and hoped for, at any rate all that was possible under the circumstances. Three things contributed to the award as finally concluded: First, the document itself. The treaty of 1825 favoured the yielding of the littoral to Russia, which in 1871 she transferred to the United States. Lord Alverstone is plainly of opinion that the shore, and not the headlands, was the line from which the measurements were to be made. In this respect Canada's case was considered as weak by experts, who, on sentimental grounds were favourable to her claims. The extreme pretensions of the Americans have been somewhat modified, and Canada gets one-sixth of the disputed territory of which the Americans were in possession, including two valuable islands, which give her control of the Portland canal. We must conclude, in justice to Lord Alverstone, that if we did not get more it was because he thought, rightly or wrongly, that to press for further concessions would leave the matter open, with all its dangerous possibilities, to the peace of England and America, and perhaps of the world. The second difficulty in the way of a solution other than that arrived at was the tenacious character of the American people to whom Russia's rights were transferred. They have retained at least one British characteristic, in that what they have they will hold, and in the unyielding temper of the

United States was an insuperable obstacle to a more liberal settlement. The third consideration was the desire to maintain peaceful relations with America, and further the ideal of British statesmen for the settlement of international difficulties by negotiation or arbitration rather than by war. To these causes and influences we attribute the settlement of the Alaskan question as determined by the commissioners. Canada's case was urged with great ability and persistence—nothing was left undone, and if we have not altogether succeeded, but little can be gained by bitter reflections on Lord Alverstone or on the British Government. That he, or they, offered up Canada as a victim on the altar of American friendship we do not believe, and if Great Britain must be held responsible to enforce our position, she must be a party also to any treaty in which we are concerned. It would be an additional victory for American diplomacy if as a result of this award she should sow seeds of discord between Canada and the Mother Country, and we are confident that on calm reflection our people will come to see that under all the circumstances the result could not have been very different from what has been attained, and will see in the removal of a dangerous question and cause of difference between two nations, who should regard war between them as an impossible thing, some compensation for the Alaskan award.

ANGLICAN YOUNG PEOPLE'S ASSOCIATION.

The Need for a Comprehensive and Unifying Society for Young People.

A paper read at A.Y.P.A. Convention in London, Ont., Oct 29th, by Rev. Canon Brown.

The need for a society for young people, members of our Church, or well affected towards it, whereby on a broad basis and in association they can promote their own welfare, spiritually and otherwise, and labour for the good of others is what I wish to urge in this paper. Unity of aim and effort among our young Church people is desirable, and what they can accomplish by such union for the Church and for themselves cannot, if wisely directed and guided, be overestimated. Youth is the time for work; it is also the period of life when people are most pliable, generous and enthusiastic, and when freest from ties and cares they can give their time and energies to what interests them. To interest them, therefore, and enlist them in effort for Christ and the Church is at once the Church's duty and opportunity. The Holy Scriptures set forth the importance and has many illustrations of youthful piety. Such were Samuel, St. Stephen and Timothy, and our blessed Lord Himself, who grew in wisdom and in favour with God and man, and who at the early age of thirty-three had finished the work God gave Him to do, and completed the most marvellous ministry of love the world has ever witnessed. Our Church in baptism and in instruction in Scriptural knowledge and doctrine, as contained in Holy Scripture and the Book of Common Prayer, in confirmation and admission of the confirmed to the Holy Communion, has made full provision for the spiritual nurture of the young, and by the combined influence of the Church and home to train them up aright and to fit them for the Christian life, and as soldiers of Jesus Christ to qualify them to discharge their duty both to God and to their neighbour. The young need association with one another as fellow Christians to strengthen them in their common fellowship with their elder brother, Christ Jesus, and to make their efforts effective in His cause. The young are immensely affected by their associations as to their belief and as to their conduct. The young do not like isolation, and in religion, as in other things, they are gregarious. In my experience I have found many who were influenced as to what church, for instance, they would attend by an associate or associates. Many are well-meaning enough, but lack decision of character, and are easily led into the broad path where many go, or to follow a multitude to do evil—They need to be strengthened by associa-

tion and companionship. The power of association is recognized more and more in all departments of life, political, social and industrial, and cannot be ignored in religion. The tendency is to aggregation not to separation—and is evident in states, churches and corporations. The necessity for Young People's Societies is being recognized in all denominations—and the good effect of them is evident among those who have utilized them most. The Methodists have the Epworth League, the Presbyterians have Young People's Societies, and the Christian Endeavour, though undenominational, has been largely adopted by differing religious bodies. The Roman Catholics also have societies of a somewhat kindred character, and the late Cardinal Vaughn "was active in the promotion of clubs for all classes, realizing the need of social work to enable his Church to maintain its influence with the young." What experience has proved to be necessary among Nonconformists and Roman Catholics, the retention of the young, cannot be unnecessary in the Church of England. Up to confirmation and their admission to the Lord's Table our Church makes adequate provision, but there is need for still further care of them, and this can best be done by their being associated together for the great purposes of the Christian life—worship, work and edification. These are corporate, best performed in unison of heart and effort, and we should worship and work together, and seek to edify one another. Thus we are stimulated and encouraged: we provoke one another to love and to good works, and strive together for the faith of the Gospel. Christians firmly established in their most holy faith, steadfast, unmovable, always abounding in the work of the Lord, may be able to stand alone, but the young and untried ones are greatly helped by association with others in obeying the precept of St. Paul, "Quit you like men; be strong." Isolated efforts along this line have not been wanting in the Church of England, and many parochial societies have been organized in this and other dioceses, and no doubt have accomplished much good, but they have lacked an important essential, viz., unity of organization and unity of purpose. It is asked, Why add to the number of societies? Are there not too many already? The answer is yes; but we advocate this society as a unifying society, as forming a comprehensive basis on which all can unite and form one society for the whole Church, which shall not be local, whether parochial or diocesan, but general throughout our Canadian Church. When there are several societies in a parish, dividing the members and overlapping in their work they can combine on this comprehensive society, and when there is none at all this society will unite all and fill all needs. The society is comprehensive, and yet locally adaptable, and hence deals with principles more than details, leaving them to each local branch to work out as may be locally most desirable and useful. The benefit of a uniform organization cannot be exaggerated. If it become general, then as the members move from parish to parish they find the familiar A.Y.P.A. They find members to welcome them, and they are at once in touch with fellow Christians and Churchmen. Then it affords an opportunity not only for local co-operation, but for general united action, and the A.Y.P.A. societies might, if required, combine to further some general object, such as missions, or any other commended to them by diocesan or general authority. It was these considerations which led the Synod of Huron to adopt the resolution at its session of 1902, "That it is desirable to promote the formation of Young People's Associations on a common basis for common ends, and that a committee be appointed to assist their organization and direction." The committee have laboured to this end, and claim that the A.Y.P.A. is a basis of union, is comprehensive in its principles and aims, and in its methods can be locally adapted to meet local needs, and be useful in both town and country in all parts of the land in shielding and safeguarding the young, in associating them together in work and promoting in fellowship their religion, social and intellectual improvement. This association

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The power of association, and more in all departments of social and industrial, and religion. The tendency to separation—and is evident in corporations. The necessity of being recognized and the good effect of those who have utilized the Epworth League have Young People's Christian Endeavour, though largely adopted by the Roman Catholics somewhat kindred character Vaughn "was active in all classes, realizing the noble his Church to maintain the young." What experience necessary among Non-Catholics, the retention of necessary in the Church of formation and their admission our Church makes adequate is need for still further can best be done by their for the great purposes of ship, work and edification. performed in unison of should worship and work life one another. Thus we encouraged: we provoke one good works, and strive of the Gospel. Christians their most holy faith, steady-abounding in the work of to stand alone, but the es are greatly helped by in obeying the precept of men: be strong." Isolated have not been wanting in and many parochial societies in this and other dioceses accomplished much good. an important essential, viz. and unity of purpose. It is number of societies? Are ready? The answer is yes. society as a unifying society. sive basis on which all can ciety for the whole Church. ocal, whether parochial or throughout our Canadian are several societies in members and overlapping in ombine on this comprehensive there is none at all this and fill all needs. The society l yet locally adaptable, and principles more than details. local branch to work out as desirable and useful. The organization cannot be exage general, then as the mem- ish to parish they find the ey find members to welcome t once in touch with fellow chmen. Then it affords an for local co-operation, but tion, and the A.Y.P.A. soci- d, combine to further some s missions, or any other com- diocesan or general authority ations which led the Synod of resolution at its session of irable to promote the forma- e's Associations on a common ds, and that a committee be their organization and direc- ee have laboured to this end. Y.P.A. is a basis of union, is principles and aims, and in locally adapted to meet local in both town and country in in shielding and safeguarding ating them together in work llowship their religion, social improvement. This association

whilst comprehensive is loyally Anglican, and desires to build up and extend the Church of England in this land. In seeking to extend the healthful influence of the Church, we desire for their own sake, and the Church's sake, the assistance and co-operation of the young. The future is with them, and as they become sober and faithful members of the Church, which is pure and scriptural in doctrine and apostolic in her order and usages, she develops a high type of many Christian characters, so will they be good members of society in all relations, and individually and unitedly labour for the glory of God and the extension and edification of His kingdom. As is right, due provision is made for the guidance and control of the association by the Bishops and Synods of the Church. The committee was authorized by the Synod and appointed by the Bishop; it has His Lordship's approval and encouragement, and without that it would not wish to continue or exist. The recognition of authority in Church and State is in this, as it must be in all societies of the kind, a fundamental principle, and we wish it known that we will take no step without the authority and sanction of those who are over us in the Lord. And what is a principle generally prevails in the local societies, and the rector, as representing the Church's authority, is vested with control, spiritually and otherwise. He can organize, direct, and if he see fit disband any branch of A.Y.P.A. He is the pastor of all, and the young especially need his counsel and direction; and the aim of the A.Y.P.A. is to keep the young members of the flock in touch with their pastor as well as with one another, that he may lead them and teach them, and, like the Good Shepherd, know his sheep and be known of them. The A.Y.P.A. seeks not to multiply societies but to decrease them, not to divide but to unite, and that, like the early Christians fresh from the baptism of the Holy Ghost, its members may "continue stedfastly in the apostle's doctrine and fellowship, in the breaking of bread and in prayers." Its principles and aims are good, and as they are realized good will be accomplished. Its need has been long felt, and many declare it meets a want in the Church, and in this conviction it began and has been continued; and we can only hope and pray that with God's blessing it may be the means of furthering the edification and salvation of souls, and that it may be an instrument in leading many to remember their Creator in the days of their youth, and that our sons may grow up as the young plants, and our daughters be as the polished corners of the temple.

PAPERS ON PREACHING.
No. VII.

By a Presbyter.

II. There comes next the sermon most carefully thought out, written, polished, and then memorized. No notes are used; and the sermon, often very effective, and almost always commanding great admiration, has the appearance of being absolutely and completely extempore. And yet the most stately periods, the most pointed appeals, the apparently fervid roll of chastened eloquence may be the stale fervour of a week, or a year, or ten years old. It is ready for use at any moment. Its spiritual energy can be evoked from the barrel and re-charged each time it is needed. For why should not a sermon, if it is good, be preached again and again? Why should not the admiration and the enthusiasm which the sermon drew forth when it was first delivered be repeated as often as desired? The memorizing of sermons has, in some quarters and by some illustrious men, been looked upon with favour, and is at the present time adopted by preachers considered to be of the first rank, both in England and Canada. But it may be questioned whether there is not less to be said for it than for either of the other methods of preaching. First of all it is great slavery to all except those who are gifted with exceptionally powerful memories; and as the number of such men is small this practice can never become general. Next, however good it may be in itself, it is a recitation, and shows itself

sooner or later to be so. The interest of the preacher himself fails to be aroused in his subject, because he is so intent on remembering the matter. And there is the peril, most grave and by no means ideal, of getting off the track altogether from a total lapse of memory, when the idol tumbles off its pedestal completely. Add to this the anxiety of the hearer, who, having made the discovery that the preacher is reciting a lesson, is consumed with fear lest he should break down. Thus not only is this method ethically the poorest, but it must be in the nature of the case the least effective. For it is appearing to be that which it is not, impromptu, spontaneous, when its fire may have been lit a decade ago, and has been slumbering till needed. And it is liable to very sudden and overwhelming collapse. If to kindle admiration of supposed oratorical ability or pleasure in subtly rounded periods, aided by well-practised gesture, be the end of preaching, then it must be admitted that memoriter delivery often accomplishes it. But it can never move the finer forces of the soul. III. The third is that which may justly be called preaching. It is the sermon of the man who has by constant intercourse with his people learned their needs. Their doubts and fears are familiar to him. He has heard them talk. He has seen them in their homes. He knows their troubles. He has been by their side in pleasure and in work, in success and in sorrow, in loss and in gain, in enlargement and in bereavement. There is not a wealthy family among his flock where his presence is not welcome. There is no abode of poverty, no case of disease, no sorrowing mother or heart-broken, self-accusing father whose burdens he does not help to bear. He has more interest in men and women who are living and suffering under his very eyes than he has in the opinions of the Jewish rabbis as to how many angels could dance upon the point of a needle. It is with the weight of these precious human souls, their hopes and fears, their needs and capacities upon his heart, that he comes into his study to find the message of comfort and strength for the weary, of rebuke for the sinful, of pardon for the penitent, and of the unspeakable love of God for them all. His subject chosen, received upon his knees from his God, he invokes and obtains the blessing of the Spirit through the Son upon his labour. He searches the Word itself in its original, he reads all that his library affords upon his theme. He sees his people and their their craving souls ever before him. He sets down the outline he would follow, and thinks out his plan. His head and his heart are full. As he mounts the steps of his pulpit he utters his last appeal to his Divine Master to make the message His. As he surveys the people who look up into his face with interest and sympathy, he is conscious that he is being used, and he pours out himself and his theme. The force going out from him quickens that of his hearers, and soon a wave of magnetic power comes rolling back to him, and draws from him the very best that he has stored within his own mind and soul. His exact plan may be abandoned. Very likely it is. The thoughts of fire that come rushing upon him may displace those which he had carefully collected there. But it is the man that speaks, face to face and heart to heart. His speech is spontaneous, and meets and is met by the spiritual necessities of his flock. This is preaching, and this will never want for hearers. Sincerity and solidity mark such discourse, and for the time all are carried away by the torrent of thought and emotion. The danger of the so-called extempore sermon, which is really extempore only in language, not in thought, is that of being lured away from the theme by enticing lines of thought which come spreading themselves before the preacher's eyes and which it is at times most difficult to fend off; and the danger of undue length. This is a very real pitfall, and is generally resented. But after all what joy is so great as that of him who stands either on a platform or in a pulpit before an expectant and spiritually hungry throng, waiting to be fed, and who is conscious that he has food for them; who keenly watches the effect of his words, and catches fresh inspiration from his hearers with every point he makes. He knows, in his soul, and rejoices that God is using him—him, sinful,

unsaintly, yet labouring then and there by the side of God. Ah! that is a joy beyond words to express. Would to God we all could preach like that! We should want to go on living and preaching to the last.

THE A. Y. P. A. CONVENTION.

In the same month in which the Mother Church held her great congress at Bristol—and the Bishops held their conference at Washington—the Canadian Church held a convention of the highest importance in London, Ont. It was the first convention of the Anglican Young People's Association. The convention met in Cronyn Hall, London, on October 28th at 8 p.m. The hall was filled, and from the beginning it was evident that the A.Y.P.A. had scored a big success. The Rev. Canon Brown (Paris) was, in the absence of the Bishop, appointed chairman. He referred briefly to A.Y.P.A. work up to date, and stated that enquiries are pouring in from all parts of Canada and from the United States, which indicated that the association met a want that was deeply felt. Three addresses were given on October 28th as follows: (1) Duty of the Church to Young People. (2) Duty of Young People to the Church. (3) Benefits of Organizing. The Rev. G. T. Abey (Preston) had the first subject, and his paper was read by Rev. G. B. Sage (London). The Church's duty, he said, was to teach. The Word of God was her rule, as Art. VI. declared. She must teach systematically according to Prayer Book and Catechism. Sunday School lesson schemes, Sunday School libraries, religious newspapers, etc., should all be true to the Church, and of a churchly tone. The A.Y.P.A., being a systematic attempt to reach the young, deserved our hearty support. The Rev. F. G. Newton (Warwick) pointed out that social differences were a barrier to united work. Effective Church work cannot be done unless church members are really united. Mr. Wm. Langford (Crumlin) was the first layman to speak, and concisely outlined the vast work before the association, viz.: (1) Work for young people in the Church, and (2) Work for young people outside of the Church. The Church has to train in the one case, and to gather recruits in the other. The Rev. C. H. P. Owen (Lucknow) dwelt on the value of esprit de corps, pointing out that it was ever true that union was strength. Rural Dean Wright (Norwich) maintained that the true starting point in training was the home. Parents should do their duty. Church work cannot be satisfactory if family prayer, Bible-reading, grace at meals, etc., are neglected. The Rev. H. E. Bray emphasized the same idea. Church members ought to be trained up from childhood. A.Y.P.A. was intended to tone up the whole life of the Church. The Rev. Principal Waller (Huron College, London) referred to the rubric at the end of the Catechism, showing that adults were responsible for the training of the young. Sunday dinners, visiting, work, etc., too often spoiled the Lord's Day and prevented regular worship.

What Can Young People Do?—This subject was treated by Rev. H. C. Dixon, organizing secretary of Toronto Diocese. He heartily endorsed the A.Y.P.A. movement, and was sure Toronto Synod Committee would push it along vigorously. His experience in travelling through the country showed him it was an urgent need. It is especially needed in the country, where there are scanty opportunities for fellowship. The cross in baptism was the token of a soldier's life. This meant fighting, sword in hand. St. Paul exhorted his son Timothy to be a soldier. Soldiering did not mean marching on parade with gay uniforms, but hard, practical work at the call of duty. Soldiers must expect to suffer, and the soldier life often ends on the battlefield or in the hospital. The true soldier must be loyal. There is too much disloyalty in the Church. True loyalty means unswerving devotion to the Church. The true soldier is also ambitious. His blood is up. He is bent on victory. The Christian soldier will have a like passion for souls. He will be keen in pushing his campaign. We cannot do our duty without sys-

remark giving. The Book of Malachi promises a rich blessing on the tithes. If the tithes were observed there would be no need of grange-houses, village schools, etc. Mr. Dixon fully demonstrated a disgusting and a woman's feet held out for the purpose of money-making. Mr. Dixon, London, the second layman who spoke, greatly helped the convention by his own interest in all its work. The Church must wake up. Other religious organizations were after the young man, and A.Y.P.A. was badly needed. In our Church the minister is the proper leader. He needs the co-operation of the laity. The layman will work if he is properly approached and welcomed. Rural Dean Wright pointed out that the soldier was a trained man, and Mr. Dixon's passing address only showed the absolute necessity for home training. Rev. Edwin Lee pointed out that the model constitution of A.Y.P.A. gives plenty of scope to the laity. But the veto was reserved to the clergy, as it should be.

Benefits of Organizing.—The Rev. C. R. Gunne (Clinton) spoke on organization. This was a page of combines. His reference to Chamberlain's Imperialism evoked great enthusiasm. The bishops were also combining in a great conference. The Canadian Church was recently federated, and the immediate result was the federation and vast extension of her missionary work. Youth was the age for optimism. Newspapers should not engage in controversy. They should give credit to honest work and honest men. Spasmodic efforts were made for young people's work hitherto, but no unifying scheme was found till A.Y.P.A. appeared.

The Convention Organized.—Communion was celebrated at 8 a.m. on the second day of the convention, and at 10 a.m. the officers were elected. Rev. Canon Brown (Paris) was elected chairman, Rev. Edwin Lee (Courtright) secretary, and Rev. C. R. Gunne (Clinton) treasurer. The Synod Committee consist of the following additional members: Revs. G. B. Sage, Rural Dean Ridley, T. A. Wright and T. G. A. Wright, and Messrs. Thos. Orr and R. L. McElhearn. It was resolved to appoint a representative in each deanery whenever necessary. The little manual, which gives the principles, aims, constitution, etc., is sold at five cents each, or fifty cents per dozen. Badges cost twenty five cents for enamel or fifty cents for silver.

A Unifying Society.—This was Canon Brown's theme. Youth was the time of great possibilities, the formative period. Samuel, Timothy, Christ Himself, are striking instances of consecrated youth. Other religious bodies (Methodist, Presbyterian, Roman Catholic, etc.) were looking sharply after young men. So must the Church of England do. Religion is not only for the next world. Church Gospel was for body, soul and spirit. His incarnation taught the redemption of the living man. The Church looks after the young very well up to confirmation. After that a heavy leakage takes place. Many spasmodic attempts are made to reach young men, but they lack unity of organization. There are too many societies now. This is not one more, nor is it intended to increase the evil of multiplied societies, but rather to lessen it by unification. Every existing society may be included in this. An A.Y.P.A. member who goes to another parish will probably find a branch in his new home. The A.Y.P.A. is yet in its infancy. Huron Synod moved in 1902, and since then the Synod Committee have worked steadily and quietly. The Association is thoroughly Anglican. The principle of authority is recognized at every step (pastor, Bishop, Synod, etc.). The aim is to help, not to hinder, the rector in his work. Fellowship was a note of the Church on Pentecost, and is a clear note of this society. No one can look with unconcern on this attempt to help the Church to exercise her proper influence over young people. Mr. A. E. Welch deplored a heavy leakage of young people. Every help available must be used, as Sunday School and other expedients like A.Y.P.A. The Rev. G. Mc-

Quinn was delighted with the platform laid down by the A.Y.P.A.

Worship.—There are four foundation principles of A.Y.P.A., viz. Worship, Work, Fellowship, and Prayer. Rev. Principal Waller (London) opened the first. Worship must be personal. The leader may be in retirement in his worship, but the company of a fashionable pew. Christ is the great worship in spirit and in truth. How do we do it, and organists who are not spiritually minded properly lead worship? True worship is for God's glory rather than big congregations or large collections. Ministerial rivalry was a curse of the present day. Singing ought to be hearty even if it "spoiled the whole show," as was said of Archbishop Temple's singing. The Prayer Book was turned into English so that all could join in worship. A good Protestant should use the Prayer Book. Two things are very irritating: (1) Young men dumb in the service. (2) Young men leaving before the end. The Prayer Book ought not to be mutilated. The balance of worship is well preserved as it stands. The Greek verb "worship" means literally to bow down. Yet kneeling is almost obsolete. True worship demands private devotion. We must also worship in truth. The accessories of worship should not detract but deepen the sense of God's majesty. The Rev. T. A. Wright (Brantford) emphasized the need of private devotion. He deprecated ministerial jealousy, and said the clergy should pray for each other. His branch of A.Y.P.A. was the second organization, and had done good work, e.g., Bible class doubled, orchestra formed, attendances increased, etc. A member moving to another field was a power for good.

Education.—Mrs. Gahan, London, treated this topic. The word means building. The word was common in St. Paul's writings, but is used once only in the Acts, where it refers to St. Paul. The image in St. Paul's mind was a beautiful edifice. It never related to anything mean. What, then, are we building? The answer is two-fold: (1) Individual character. (2) The Church of Christ. Building was gradual—it was a life-work. To "faith" many virtues are to be added, 2 Peter 1:5-7. The surprise of the Judgment Day will be our unconscious influence over others. But influence ought not to be merely unconscious. We must seek to do good. Every worker was needed. The body requires that which "every joint supplieth," and work must be thorough. We must work hard—not worry—and leave results with God.

Fellowship.—The Rev. R. J. Perkins (Exeter) treated this topic. After completing his course in Canada Mr. Perkins attended Ridley Hall, Cambridge, and occupied a curacy for two years in London, Eng., since which he has laboured in Canada. Fellowship was needed. Our young people at High Schools, etc., drifted away for want of it. They are watched and gathered in by others. Why not by us? Confirmation is not a stopping-place, but should be the beginning of active work. Look out for strangers. Give them books—make them welcome. Reverence is essential, but it is not irreverent to welcome strangers. Social gatherings do good. True fellowship requires fellowship with Christ, the elder brother.

Work.—Mr. W. F. Cockshutt (Brantford) was the speaker. Work was God's decree, not a curse. Our work often consists of trifles, but each part helps the grand total. We must do the duty nearest us. There are various motives, e.g., reward, love of the work, shortness of time, and the fact that the work remains after us. A good business motto found in some offices is, "Do it now." God's creation is everywhere at work. Man must be a worker. Duties press every day, but a good standard is, "She hath done what she could." The Rev. Rural Dean Ridley spoke in hearty appreciation of the whole movement. Votes of thanks were tendered to the chairman, to London people for their hospitality, and to Miss Boulton, of Mooretown, the organist.

ENGLAND.

(From our own Correspondent.)

Our Church congress has been a very great success. In numbers, in high level of preaching and speaking and in keen yet harmonious discussion, the Bristol gathering will compare favourably with any that have gone before it. In the paper read by the Bishop of Worcester we get an inkling as to the united action of the episcopate in regulating the use of incense. Bishop Gore distinctly pleaded for its use in procession in honour of the clergy, and at the reading of the Gospel in honour of the same. If this limited use could be generally permitted, then no one could reasonably complain. I happen personally to know that this is done in three dioceses, and is evidently to be the rule on which our Bishops are at last going to act. Though hard in delivery, the Archbishop preached a splendid sermon on the need and the power of love towards the eternal Father. As bearing on religious education the Primate said: "They were very keen in claiming that the schools should help in the formation of Christian character, in order that the children might grow up men and women of purer, stronger, braver character than they had been, and in order to teach in its fulness and entirety, so far as the child's mind could grasp it, the Gospel message of the Lord Jesus Christ, and so to teach it that the children themselves, under the guidance and example of the teachers, should feel it to be the most important of lessons and the foundation of wholesome life. That explained their eagerness on behalf of the schools, whose very raison d'être it was that such teaching should be given. It was said that that sort of teaching was dogmatic, and, therefore, unsuited to a child, and that all that was needed was to teach the principles of the Sermon on the Mount, the duty of love, gentleness, humility, self-control, and honesty between man and man, and if the Bible was taught at all it must be non-theological and ethical teaching, since to go beyond that was to violate the rights of conscience. Now, there it was that they were pulled up sharp by what the Lord had taught them. Let the little child be taught to look upon the prayer, 'Our Father which art in heaven' as something that mattered; let it come to feel what it meant to belong by holy baptism to the society on earth, of which Jesus was the head. They might call that theological dogma if they would, but it was what Christ and His apostles taught." The Bishop of Truro's sermon moved on a high plane, and was spoken at a white heat of spiritual fervour from the true ministerial and proper imperial point of view: "Only let him remind them that God had given the Church of England the central position in order that they might understand both Romans and Nonconformists, and had much in common with them, and that common ground was both a pledge and a means of reunion. They were reformed as the Dissenters, whose piety they revered; they were Catholic as the Romans, whose authority and discipline they honoured; they were orthodox as the ancient Greek Church, the mother of them all. Therefore, they seemed to be the meeting-place of the broken Church, for whose divisions they all alike felt so great searchings of heart. Only let them keep the harmony among themselves; their extremes on either side must preserve the balance and keep in touch with the centre." For quiet, very quiet, power, and yet for real spiritual uplifting commend me to the paper on the "Spiritualizing the Clergy," by Chancellor Wortledge, from whose remarks I transfer the following: "Was it not profoundly true that by perseverance in prayer for personal sanctification and equipment for gifts needed in their appointed tasks, sincerity and heartiness in work might be really measured. Here again the daily services of the Church were surely potent for blessing. Visitors to some great centres of missionary enterprise, such as the Universities' Missions at Calcutta and Delhi had come away with a lasting impression of the spiritual power of corporate devotion. Why,

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f corporate devotion. Why

in their parish churches, should not a similar ex-
perience be more frequently expected and found?
Did they not need in their parochial life more of
that constant remembrance of the brethren before
God which so wonderfully characterized the com-
mon life of the guilds in past times? Thus they
passed finally to intercession, but here again the
primary aim of all prayer must be consciously
upheld. If the promotion of the Divine glory of
God's own time and His own way were for-
gotten, prayer even for high spiritual blessing to
the Church or the individual might become an act
of dictation rather than of submission. As inter-
cession grew in living method it evoked the true
sacerdotal spirit, and the whole Prayer Book
gained a wealth of unsuspected meaning."

BROTHERHOOD OF ST. ANDREW.

Since the Convention gratifying reports have
been received of general activity amongst the
different chapters, and there is hope that the work
of the Brotherhood may receive a greater im-
petus than heretofore. A new probationary
chapter has been formed in connection with St.
Martin's Church, Toronto Junction. The recently
re-organized Chapter of St. George's, Kingston,
Ont., has been imbued with fresh life from the
inspiration of the meetings and conferences. An
interesting item comes from the Church of the
Redeemer Chapter, Calgary, Alta., No. 98, saying
that a free reading-room, under the auspices of
the Brotherhood, was formally opened on Oc-
tober 1st by the Very Rev. the Dean of Calgary,
who is also rector of the parish. Quite a few
came to see it, and listened attentively to the
Dean, who read a paper on the work of the
Brotherhood of St. Andrew. The above room,
which is No. 8 Thomson Block, is open from 7 to
10 a.m. every evening, and access to it during the
day can be had by applying to the secretary. All
men are cordially invited to the room. Dr.
Harley Smith delivered an admirable address on
Sunday evening, October 25th, in the Church of
St. Mary Magdalene, Toronto, in relation to the
work of the Brotherhood of St. Andrew. It was
a sermon in itself to see a layman stand before
the congregation and plead so earnestly for lives
of prayer and unselfish work. A meeting has
been called for Wednesday evening, November
11th, to re-organize, when several men have pro-
mised to attend.

Home & Foreign Church News
FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.
Annapolis Royal.—Our Gleaners' Union has
just forwarded, prepaid, to the Shingwauk
homes, Algoma, a bale of clothing valued at \$50.
Through the kind efforts of some young people
at La Quille, the Rev. H. How was able to send
one of his communicants to Royal Victoria
Hospital, Montreal, on Monday last. Dr. Peters
accompanied his patient to St. John. Mrs.
Arthur Spurr kindly lent us her house for the
occasion, when \$60.75 was netted and presented
to Mrs. Saunders.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.
Quebec.—The following are the Bishop's pub-
lic engagements for the remainder of the month:
Thursday, November 12th—Return to Quebec.
Sunday, November 15th—Celebrate the Holy
Communion, and preach, Cathedral, 11 a.m., and
assist at Evensong. Tuesday, 17th—Preside at

meeting of Central Board of Church Society,
4 p.m. Wednesday, November 18th—Preside at
meeting of Diocesan Board, 4 p.m. Sunday,
November 22nd—Celebrate the Holy Communion,
Cathedral, 11 a.m., and assist at Evensong.
Saturday, November 28th—Travel to Lennox-
ville. Advent Sunday, November 29th—Hold
confirmation at St. George's, Lennoxville, at
11 a.m. Hold confirmation at St. Peter's, Sher-
brooke, 7 p.m. Monday, November 30th (St.
Andrew's Day)—Celebrate the Holy Communion,
St. Peter's, Sherbrooke, 7.30 a.m.

Montmorency Falls.—On October 2nd, the
turning of the first sod for the new church was
performed by Mrs. H. M. Price, in the presence
of a goodly number of the congregation. There
was a short service held on the spot, and then
Mrs. Price raised the first sod in the Name of
the Blessed Trinity, and the ceremony concluded
with a prayer for God's blessing on the work
thus inaugurated, and with the Doxology, sung
by all present. The rector, the Rev. H. R.
Bigg, took the service. Work on the excava-
tion was at once commenced and all was ready
for the ceremony of laying the foundation-stone
on October 19th. The rector being absent on
special work for the Bishop, and His Lordship
also being away from home, the Very Rev. Dean
Williams and the Rev. Canon Balfour, at the re-
quest of the churchwardens and committee, very
kindly came to the Falls and conducted a special
service. Very many of the congregation and also
many friends were present. Mrs. H. M. Price
laid the stone, and the Dean and Canon Balfour
shared the service of prayer and praise. Hymn
394 was heartily sung by all who gathered to wit-
ness the scene. It is hoped that the Church will
be ready for the opening service on the 4th Sun-
day in Advent.

MONTREAL.

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

Montreal.—St. Martin's.—All Saints' Day, 1903,
will never be forgotten by the members of this
parish. It was the day, long looked forward to,
set apart for the consecration of the church. The
weather seemed in harmony with the joyful occa-
sion, for the sun shone gloriously. Long before
the church doors were opened a group of eager
people had gathered outside, and by a quarter to
eleven there was not a seat unoccupied, nor even
space to place another chair. The impressive ser-
vice commenced with the twenty-fourth Psalm,
chanted as the clergy and choir entered the church.
All eyes were centred on the venerable Arch-
bishop, so universally revered and loved, and
many hearts were filled with thanksgiving that he
who knows and is in full sympathy with the his-
tory of the church, should be among them, in won-
derful health and vigour, to consecrate it to the
service of God. At the chancel steps the petition
for consecration was read to the Archbishop by
Mr. Charles Hanson, one of the churchwardens,
and accepted by his Grace, after which he pro-
ceeded to the act of consecration. The beautiful
prayers were earnestly followed by the congrega-
tion, for their rector had led them into the spirit of
that great day by much faithful and earnest teach-
ing. He had impressed upon them that it was the
day of their visitation, which might be a time of
judgment or of blessing according to their attitude
toward the Lord Jesus Christ, and that to conse-
crate the church was but mockery unless the wor-
shippers therein consecrated themselves to God.
After the solemn prayers the Sentence of Conse-
cration was read by the Rev. Canon Baylis, Regis-
trar of the Diocese of Montreal, and signed by the
Archbishop. The General Thanksgiving was then

repeated with full hearts by the congregation, and
the Communion office was then proceeded with.
The sermon was preached by Archbishop Bond,
whose faithful words were listened to with the
most earnest attention. He took for his text the
words, "I will fill this house with glory, saith the
Lord of hosts," Haggai 2:7. He spoke of the
glories of Solomon's temple, and explained that
the reason the "latter house," the inferior temple,
was more glorious than the former was because
to it the desire of all nations came. He referred
to St. Martin's Church as having had this glory
in times past, for in it souls had been drawn to
Christ's feet, and, moved by the Spirit of God,
had offered to God that which did cost them some-
thing. Here human hearts had been won from the
bondage of the world and Satan, and sinners had
been brought to repentance. There was room,
however, for still more glory, and he believed that
it would increase and extend owing to the earnest
prayers and faithful work of the pastor and people.
A short sketch of the history of the church was
given by the Archbishop. He alluded to its open-
ing in 1876 as a proprietary chapel, and to its
being constituted a parish church in 1879, with a
debt of \$37,000. He referred to the present rector,
the Rev. G. O. Troop, who came to the parish in
1886 as a man after God's own heart, sent of God.
The debt was then \$26,870—a sad hindrance to the
work of Christ. In 1890 pew rents were abolished,
but the pews remained appropriated. In 1900 the
church was declared free and unappropriated, the
first step toward real success. The Archbishop
thus gave his endorsement of the principle for
which St. Martin's has so long striven. Con-
tinuing, he said that on Easter Day, 1903, the
balance of the debt on the church, \$5,750, was paid
off by a free-will offering. Surely this was indica-
tive of God's blessing. The remaining \$5,000 on
the rectory he believed would soon be paid, and he
exhorted the congregation to have faith in God,
and to do their part to increase the true glory of
the Church, and thus be a power in the diocese
as well as in the city of Montreal. An exceed-
ingly large number partook of the Holy Com-
munion and it was a reverent and sincere people
who offered themselves as well as their church to
God. In the afternoon the church was filled with
children and young people belonging to the Sun-
day School which has grown to such an extent
that more accommodation is sorely needed, 438
being present on the previous Sunday. An inter-
esting address on the "Light of the World" was
given by the Rev. E. T. Capel, who thoroughly
understands the difficult art of addressing children.
At the evening service many were unable to obtain
admission to the church. As it was the occa-
sion of the Harvest Thanksgiving, suitable music
was provided, and the outburst of praise led by
the choir found an echo in the hearts of all pre-
sent. The sermon was preached by Bishop Car-
michael, who, after referring most impressively to
the natural harvest of the land and the spiritual
harvest of the soul, expressed his joy over what
had been accomplished in St. Martin's Church,
and his earnest wish for increased blessing in the
future. The service concluded with the glorious
hymn,

"Lord of the harvest! it is right and meet
That we should lay our first-fruits at Thy feet
With joyful alleluia,"

sung as a recessional. It was the crowning
day of St. Martin's chequered history. It
had been longed and prayed for, often almost
despairingly, for many years. Thanksgiving went
up to God that He had granted this great joy to
the faithful rector, the best years of whose life
have been laid down lovingly, freely and unself-
ishly for the people of St. Martin's. Heartfelt
thanks were also given to God for him, a shep-
herd who feeds his flock, leading them where the
pastures are green, strengthening them, binding
up the broken-hearted seeking the lost. The ear-
nest prayer was offered by his people that he
might long be spared to minister to them in holy
things, and that through the outpouring of the

Holy Spirit they might become a power for God in their day and generation. The following is a summary of the history of the parish: 1. All Saints' Day, 1874. First service held in the basement. Rev. Philip Du Moulin, rector, now Bishop of Niagara. 2. Sunday before Christmas, 1874. First service in the church itself. St. Martin's then a proprietary chapel. 3. 1879. Constituted a parish church with a debt of \$37,000. 4. 1882. Second rector, Rev. I. S. Stone, now rector of St. James' Church, Chicago. 5. 1886. Present rector, Rev. G. Osborne Troop, appointed. Debt \$26,870. 6. 1890. Pew rents abolished, but seats still appropriated. 7. 1900. Church declared free and unappropriated. 8. Easter, 1903. Balance of debt on church removed by united free-will offering of \$5,750. The rest of the property with rectory still mortgaged for \$5,000.

ONTARIO.

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

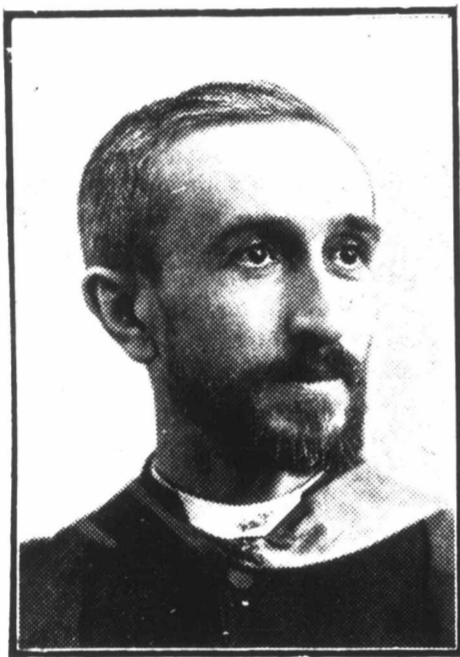
Lyn.—An interesting meeting of the clergymen belonging to the Rural Deanery of Leeds was held in this place on October 27th. Besides the

ville next year, and it was arranged that the next meeting of the Leeds chapter by itself should take place in Athens. The following is part of a resolution on the removal by death of the Rev. Henry Auston, which was passed by a standing vote. "This meeting of the Chapter of the Deanery of Leeds desires to place on record its deep sorrow at the lamented death of the Rev. Henry Auston, for thirty-eight years a devoted clergyman of the Church, thirty of which were spent in parishes of this deanery. Although prevented by ill-health from taking active service for some five years past he always evinced warm interest in the affairs of the diocese and the deanery, and to the great satisfaction of the chapter was present at its meeting in Gananoque in August last." The Rev. W. W. Burton addressed the clergy in his special work, and spoke of the gratifying success which had accompanied him in every parish which he had visited since his appointment. For the present in the other parishes the former arrangements for the diocesan mission fund collections would still prevail. After some discussion as to the results of the Sunday School conference for the deanery last winter, it was determined to hold another in Brockville next January, the arrangements being entirely left to the Brockville clergy.

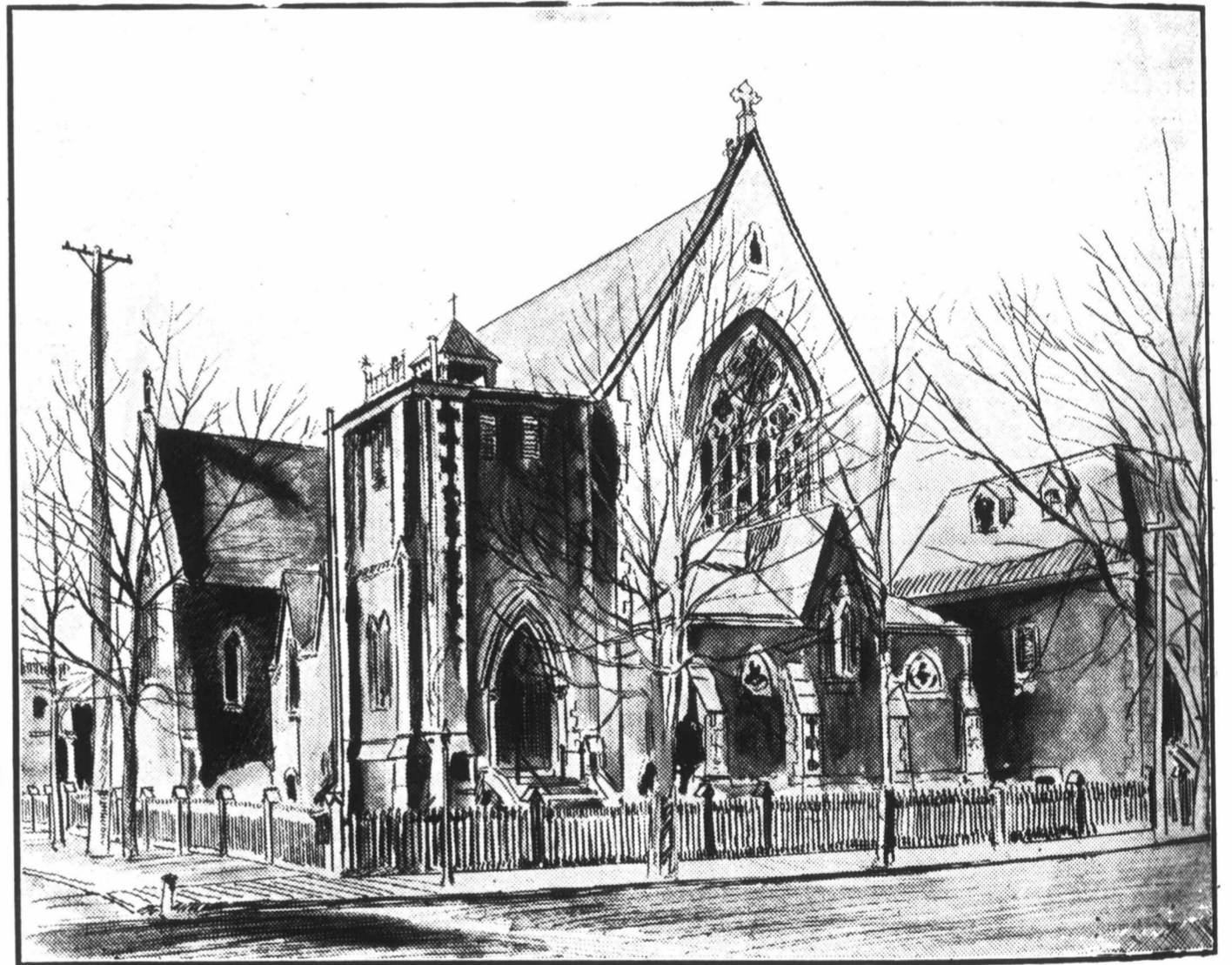
but Jesus Christ the Lord, and ourselves your servants for Jesus' sake," 2 Cor. 4:5.

Portsmouth.—Rev. Conway E. Cartwright, the much respected Protestant chaplain in the Kingston penitentiary, has resigned. He entered upon the work on October 25th, 1875, and most faithfully has he filled the important office. In recent years he has laboured, but in weakened condition through illness, and within the past year his condition was several times serious. Mr. Cartwright is now sixty-six years of age, and in his retirement, with a good superannuation allowance, he carries with him the kindly wishes and appreciative remembrances of many both inside and outside the prison. The venerable clergyman will continue to reside at Portsmouth. He is a brother of Sir Richard Cartwright.

Brockville.—The Carnegie library building was begun last week, when the corner-stone was laid by Mrs. Crawford Morden. Rev. H. H. Bedford Jones, as chairman of the Library Board, had charge of the proceedings, which he opened by delivering the following prayer: "Preserve us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continued help;



The Rev. G. Osborne Troop, Rector of St. Martin's Church, Montreal.



St. Martin's Church and Rectory, Montreal.

rural dean, the Rev. Wm. Wright, of Athens, who presided, and the rector of the parish, Rev. T. A. Smith, there were present the Revs. J. R. Serson, of Gananoque; T. Leech, of Lansdowne; C. T. Easton, of Mallorytown; T. G. Kirkpatrick, of Lombardy; G. Metzler, of Lyndhurst; O. G. Dobbs, F. D. Woodcock and H. H. Bedford Jones, of Brockville, and W. W. Burton, of Madoc, who has recently been appointed agent for diocesan missions. Regrets at not being able to be present were received from several of the other clergy and from Archdeacon Carey, of Kingston, this country being in his part of the diocese. The proceedings were opened with a celebration of the Holy Communion in the pretty church of St. John the Evangelist at 10:15, after which the business meeting was begun. The secretary was instructed to correspond with the secretary of Grenville deanery relative to a joint meeting at Prescott or Brock-

A resolution was also passed dealing with the apportionments to the various parishes of the amount required for mission work in the Northwest and other foreign fields, and urging the appointment of a special representative committee of the diocese to assign the amounts to all the parishes. A useful paper was read by the Rev. G. Metzler on the subject of catechizing, which caused much discussion, and the Rev. F. D. Woodcock gave a most interesting account of his impressions at the Convention of the Brotherhood of St. Andrew held recently in Toronto. The visiting clergy were hospitably entertained for dinner and tea at the rectory by Mr. and Mrs. Austin Smith, and after tea the proceedings closed with evensong in the parish church. The service was taken by Rev. F. L. Woodcock, the Revs. O. G. Dobbs and J. R. Serson reading the lessons, and the Rev. H. H. Bedford Jones preaching on the text, "We preach not ourselves,

direct for good more especially this undertaking in which we are engaged; grant that this library may be a means towards dispelling the darkness of ignorance under the guidance of Thy Spirit of wisdom and understanding. Give to those who are entrusted with its management the right judgment in all its affairs, that nothing therewith connected may ever be a cause of stumbling to any of the people or bring discredit on our profession as followers of Thy Holy Son Jesus Christ, Who with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen. The grace of our Lord," etc.

Kingston.—St. Luke's.—The Rev. Canon Cooke has been appointed chaplain at the Kingston penitentiary, and has already entered upon his duties. Canon Cooke was educated at St. Augustine's Cathedral, and was ordained in 1864. His former charges were Elizabethtown, Augusta,

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Pakenham, and the curacy of St. George's Cathedral.

St. George's.—The Bishop has issued a circular announcing that the Bishop of Huron will conduct a "Quiet Day" in the cathedral on Friday, December 4th next. There will be a celebration of the Holy Communion at 7.30 a.m. Morning prayer will be at 10 o'clock, and will be followed by an address on "The Priesthood of Our Lord." At 3 p.m. there will be an address on "The Mission of the Paraclete." Evening prayer will be at 5 p.m., and 8 p.m. there will be an address on "The Return of Israel." The Quiet Day of last year was so much appreciated by all the clergy that there is little doubt of the one now announced being taken full advantage of by all the diocese.

Sunday, the feast of All Saints' and the anniversary of Bishop Mills' consecration was observed in this cathedral. The celebrant at the choral celebration at eleven was the Lord Bishop himself. At Evensong the Bishop was the preacher, his texts being, "Called to be Saints" and "Who are These which are Arrayed in White Robes?" "This is All Saints' Day," said the preacher, "the third anniversary of my elevation to a bishopric in the Church of God. As I reflect, my thoughts turn backward, inward and forward. Looking back, I desire to publicly thank God for kindnesses and mercies vouchsafed in the past. Looking inward, I am conscious of many failures in my high office. Looking forward, I am full of hope for the future of my people and diocese." His Lordship then took up his first text, explaining fully that the much misunderstood and misapplied word "saint" meant a baptized person, one who was enlisted under Christ's banner, and whose purposes and intentions were set towards the keeping of God's commandments, even though he failed in his struggle. Under the second text, the bishop spoke of the subject of the day's teaching, the life of those who have passed from earth into paradise, the vestibule to the heavenly temple. The altar was abundantly decked with white lilies and chrysanthemums for this, the closing feast of the church's year. The congregations were large.

Wellington.—Rev. Edward Lawlor, recently missionary in Algoma Diocese, took charge of this parish on Sunday, the 1st November, Mr. Geen having begun his work at Shannonville.

TORONTO.

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

Toronto Junction.—St. Martin's.—The harvest festival season began on Thanksgiving Day, when a fair congregation was present, and the offertory devoted to the Diocesan Missions. The principal services were on Sunday, when the church was beautifully decorated with little sheaves of wheat, and other grain, which had been on exhibition at the great Toronto Fair, procured through the kindness of Rev. J. L. P. Roberts, of St. Jude's Church, where they had been used the previous Sunday. The services were, as usual, most bright, and hearty, and which is a striking feature of St. Martin's church; fully shared in by the congregation. The singing of a harvest anthem by the surpliced choir of young men and boys was very well done. The number of communicants was very large, and the offertories exceeded expectation, which added, no doubt, to the harvest joy of the Churchwardens. The sermons were preached by the rector. At the evening service the congregation exceeded the seating capacity of the church, necessitating the bringing in of a good many chairs from the schoolroom. On Monday evening the festival of the opening of the

church was held. The service was sung by the Rev. M. Hare, M.D. The lessons were read by the rector, and the sermon preached by Rev. Canon Macnab, formerly rector of the parish. Again the offerings were good. On Tuesday evening the first of a series of parochial socials was held, when, by specially sent invitation to all grown up members of the congregation, the rector and churchwardens were "At Home" to all the parishioners, at which about 120 were present. This social took exactly the form of an evening at a private house, where everyone made himself at home. Several songs were given by different young men among the guests, and two or three pieces were very kindly contributed, gratuitously, by the "Junction Mandolin Club" of amateurs. The audience appreciated these pieces, as shown by the applause. Tea, coffee, and cakes were part of the proceedings, and the singing of "God Save the King" brought to end at 10.30 o'clock, a most enjoyable evening.

St. Luke's.—A branch of the Anglican Young People's Association was formed in this parish on Monday evening the 2nd inst., and officers were elected as follows: Hon. President, the rector; president, G. de W. Green; vice-president, Miss Rolfe; secretary-treasurer, Miss Manning. The first meeting of this newly-constituted branch will be held on Thursday evening, the 12th inst., in the schoolhouse.

York Mills.—St. John's.—The harvest festival services were held on October 25th. Preacher at morning service, the Rev. T. W. Powell. Service for children, 3 p.m.; rector. Evening service, the Rev. T. D. Owen, of St. James'. The church was well filled morning and evening. Offertory all day over \$60. The church, which has been just lately renovated by being painted and decorated inside and out, was prettily decorated. The repairs have cost in the neighbourhood of \$1,000, which has been collected by the rector through the parish and among his many friends in the city of Toronto. Mr. Ashcroft deserves great praise for his untiring perseverance and determination against many discouragements to have accomplished all he has done. His Bible class have presented him with a handsome brass altar lectern.

Fenelon Falls.—The Rev. A. S. Dickinson was formally inducted as rector of this parish on Wednesday of last week. The service was very impressive, and was undoubtedly a source of spiritual help to all present. The Rev. Rural Dean Marsh made some brief well-chosen remarks, in which he kindly welcomed the rector to the parish and to the rural deanery. His advice to the new rector was summed up in two words, "Preach Christ." A very eloquent and appropriate sermon was then delivered by the Rev. E. A. Langfeldt (rector of Ashburnham) from 2 Cor. 16. His forceful and earnest appeal to the congregation to be ever loyal to their rector was a marked feature of Mr. Langfeldt's discourse, as was also his advice that, should any little matters of dispute at any time in the future occur, they should ponder well St. Paul's words in the text, "And who is sufficient for these things?" The solemn service was then brought to a close, the benediction being pronounced by the rector. Mr. Dickinson has been in charge of this parish since last June, and signs of life are not wanting here. He has already won the hearts of his people, as is shown by their kind sympathy and hearty co-operation with him in the work; and we feel confident that a bright and successful future is in store for this parish.

Port Hope.—St. Mark's.—On Sundays, October 25th and November 1st—All Saints' Day—the congregation of this church kept their dedication festival. This year also marks the thirtieth anniversary of the reopening of the church for divine service, and the setting apart of the eastern portion of the town as a separate parish. On both

Sundays there were two celebrations of the Holy Communion, eight o'clock (plain) and 11 o'clock (full choral) and full evensong. The rector, the Rev. W. A. Gustin, M.A., was assisted at all the services by the Rev. R. B. Nevitt, M.A., of Toronto. The preachers at the evening services were respectively the Rev. Dr. Rigby and the Rev. F. J. Sawers, M.A., both of Trinity College School. The musical settings for the Communion Office were selected from Tours (Kyrie and Gloria in Excelsis), Mendelssohn (Benedictus), and Plummer (Sanctus and Agnus Dei). The Introit, Gradual Creed, Sursum Corda, Comfortable Words and Preface were all sung to the ever beautiful Plainsong. The Magnificat and Nunc Dimittis were by F. R. Statham. Before the benediction on All Saints' Day the Te Deum was sung as a congregational act of thanksgiving to Almighty God for the many blessings, temporal and spiritual, which they have received from Him, the Giver of all good gifts. It is intended to commemorate this anniversary by erecting a suitable parish building for Sunday Schools, lectures, guilds, etc., for which purpose about one-quarter of the necessary funds has already been raised; while the different branches of the revived Guild of Service in which some sixty women and girls are already enrolled, hope to increase the amount by a sale of work and other activities in which they are interested. "Fratres, orate pro nobis."

Norwood.—Christ Church.—The Rev. Wm. C. White, who has lately returned from China, delivered two earnest sermons in this church on Sunday, October 25th. He also preached at St. Michael's Church, Westwood, in the afternoon. On Tuesday evening, October 27th, Mr. White delivered a lecture in the church, which was very much appreciated by the Church people, and also by many others from the different Christian bodies. Norwood was formerly Mr. White's home, and everyone is interested in him and his noble work in the foreign field. The offertory on Sunday, and also the proceeds of the lecture were devoted towards our allotment for the M.S.C.C.

Creemore.—St. Luke's.—The annual harvest Thanksgiving services were held in this church on Sunday, October 18, at 11 and 7. The Rev. A. C. Watt, of Bond Head preached appropriately and eloquently at both services on the many good gifts of God. The harvest has been a bountiful one and the congregation showed their gratitude by an offering of over \$70. The singing, under the training and leadership of Miss Eva Patterson, was excellent, and the whole service hearty and enjoyable, a real "making the voice of His praise to be heard."

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and ourselves your 2 Cor. 4:5.

Ray E. Cartwright, the chaplain in the Kings... He entered upon... 1875, and most faithful... office. In recent... in weakened condition... the past year his... conerious. Mr. Cartwright... age, and in his retire... nuation allowance, he... ly wishes and apprecia... y both inside and out... nerable clergyman will... Portsmouth. He is a... artwright.

the library building was... e corner-stone was laid... Rev. H. H. Bedford... he Library Board, had... s, which he opened by... rayer: "Preserve us, O... with Thy most gracious... th Thy continued help;



specially this undertaking... d; grant that this library... ls dispelling the darkness... guidance of Thy Spirit of... ing. Give to those who... anagement the right judg... at nothing therewith con... ause of stumbling to any... lscredit on our profession... ly Son Jesus Christ, Who... Ghost liveth and reigneth... end. Amen. The grace

—The Rev. Canon Cooke... haplain at the Kingston... ready entered upon his... is educated at St. Augus... as ordained in 1864. His... Elizabethtown, Augusta,

Horning's Mills.—The Mission of West Mulmur, comprising the church here and those at Whitfield and Honeywood, has been vacant since October 13th, when the Rev. F. W. Goodeve, M.A., left for his new charge, Neepawa, Man. Students from Wycliffe College are supplying on Sundays. The Rev. F. Goodeve did five years of hard and successful work in this large field, and carries with him the affection of his many parishioners.

Lisle.—A bowl-supper entertainment at Clougher Corner, where St. James' Church is situated, is generally a well-attended event; this year made the record. Fully four hundred people partook of the supper, served in the basement of the Orange Hall. A pleasing and profitable programme was given in the evening, consisting of music by the choir, recitations and addresses by the Rev. C. W. Holdsworth, of Rosemont; Dr. Williams, of Lisle, and local ministers. The Rev. A. C. Miles, pastor, was chairman. The proceeds were \$105, and are for enlarging the driving-shed and other improvements. The ladies of the congregation deserve great praise for their hard work and successful management of the affair.

NIAGARA.

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

Hamilton.—St. Thomas'.—The forty-seventh anniversary of the opening of this church for divine service was held on All Saints' Day. The rector, the Rev. E. J. Etherington, preached both morning and evening to large and attentive congregations.

Milton.—Grace Church.—A Missionary Conference of the Deanery of Halton was held in the school-room on October 27th. The session began with a celebration of the Holy Communion at 11 o'clock, when an address of welcome was given by the rector, who endeavoured to strike the keynote of the conference and Sunday School convention by reminding those present that the day itself, being the Festival of St. Simon and Jude, who had both been given names which indicated their "zeal," gave the keynote which should be "zealous in God's work." Four subjects were discussed: 1. "The Evangelization of the World." No set paper was prepared on this subject, but its binding obligation upon Christians was strongly emphasized. "By Whom is this Work to be Done?" was treated in a most interesting and helpful way by the Rev. Gilbert F. Davidson, of Guelph, who showed that the duty falls upon all. "How is this Work to be Done?" was the subject of a very thoughtful and suggestive paper prepared by the Rev. W. F. Rushbrook, of Hillsburg. The discussion was very interesting, the point of loyalty to the Church and the false position people sometimes assume by withholding aid and sympathy because of certain likes and dislikes and for small pretexts was well presented by Revs. Browne and Bull. The last subject, "How Shall We Get in Our Apportionment?" was the subject of the Rev. Dr. Tucker's able address. As General Secretary of the Missionary Society, Dr. Tucker was able to give every information. A special effort is being made by the Church of England in Canada to raise a sum of \$75,000 before the end of the year, and every family is asked to make an offering towards this. In the evening a choral service was held by the combined choirs of the deanery, under the direction of Mr. Collins. Mr. Ellis, organist of St. Jude's Church, Oakville, presided at the organ. The service was taken by Revs. T. G. Wallace, Georgetown, and G. F. Davidson, Guelph, and the lessons were read by Revs. C. B. Kenrick, Toronto, and J. G. Browne, Acton. There were present Revs. J. H. Ross, Burlington; G. B. Bull, Lowville; Canon Mackenzie and the rector. The sermon, along the lines of the Forward Missionary Movement, was preached by the Rev. Dr. Tucker. It was a very forcible and eloquent presentation of the claims of the mission field. The choir numbered forty-five voices, Oakville, Georgetown,

Burlington, Milton, Stewarton and Omagh being represented. The service was such as is usual in every cathedral and in almost all the parish churches in England and in the United States. It was dignified and impressive, and the large congregation thoroughly entered into its spirit. Such a service, bringing the choirs of the deanery together annually, would be a great bond of union and a strong promoter of hearty services.

Lowville.—On Sunday, October 11th, St. John's Church, Nassagaweya, held its first harvest festival. The Rev. Thomas Smith, of Fergus, preached at both services to large congregations. The interior of the church showed great care in the appropriateness of its decoration, and the choir and people, under the leadership of Choirmaster Turner, with Miss Blacklock at the organ, sang splendidly. Mrs. E. W. Tench, of Niagara Falls, Ont., who has filled her mind with a repertory of good music, sang most beautifully Mendelssohn's "But the Lord is Mindful of His Own," and in the evening "I Heard the Voice of Jesus Say." Although the incumbent, the Rev. George B. Bull, made no special appeal, the offering was large.

St. George's.—On Monday, the 12th October, a large congregation assembled in this church at three o'clock for its annual harvest service of praise. The day was beautiful, and the edifice, always pretty itself, looked prettier still with its harvest decorations. The preacher on the occasion was the rural dean, the Rev. A. J. Belt, M.A., of Milton, who delivered an eloquent and appropriate sermon. The choir was in full force and rendered its part admirably, Miss Dales presiding at the organ. Mrs. E. W. Tench, of Niagara Falls, sang during the service Handel's "O, Rest in the Lord." In the evening a large number assembled in the schoolroom for an excellent tea provided by the ladies of the congregation and to hear an enjoyable programme, rendered by local and distant talent. Those contributing to the programme were Miss Bastedo, of Milton; Miss Stella Richardson and O. W. Morse, of Campbellville; Mr. and Mrs. A. A. Tweedle, Miss Tweedle and Miss N. Addy, of Saltfleet, and Mrs. E. W. Tench, of Niagara Falls. The afternoon offertory with the proceeds of the entertainment netted a goodly sum, which was applied to the church debt. This was reduced last week by \$200.

Milton.—Grace Church.—The annual convention of the Sunday Schools in the rural deanery of Halton was held on Thursday, October 29th. Holy Communion was celebrated at 9.30 a.m., and the sessions of the convention opened in the schoolroom at ten o'clock. The Rev. Rural Dean Belt was presiding officer, and Miss Young, Burlington, secretary. Able papers and addresses were given as follows: "The Sunday School and the Cause of Missions," the Rev. Dr. Tucker; "Bible Classes," Geo. Graham, Toronto; "How to Interest the Congregation in the Sunday School," Miss Young, Burlington; "The Boy Problem," Rev. C. B. Kenrick, M.A., Toronto; "Sunday School Difficulties in Country Parishes" S. P. Morse, Lowville; "The Culture of the Spiritual Life in Our Sunday School Children," Miss Wade, Hamilton. Mr. Graham's paper was read by the Rev. T. G. Wallace. All the papers were excellent, and were much enjoyed. The discussions which followed were very practical. Delegates were present from Oakville, Burlington, Lowville, Acton, Norval, Hornby, Omagh and Milton. The rural dean and secretary of the deanery were made ex-officio members of the Sunday School Committee of the deanery, and the following officers were elected: Miss Young, Burlington, secretary; Miss Pettigrew, Norval, treasurer; W. S. Davis, Oakville; W. J. McFadden, Georgetown, and Miss McKenzie, Milton, committee. It is expected that the next convention will be held at Acton. The two days' sessions of the Missionary Conference and Sunday School Convention were most successful. Blest with beautiful weather,

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weather such as only Canada can produce, bright and interesting papers and addresses, an attentive and sympathetic audience, all the workers were enthused, and the result should be a stirring up of greater zeal on behalf of Missions and Sunday Schools in the several parishes of the rural deanery. The ladies of the parish provided lunch and tea on both days, and entertained those who remained over night.

HURON.

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

Blenheim.—Trinity Church.—The annual harvest Thanksgiving services in connection with this church were held on Sunday, October 4th. The church was beautifully decorated with fruit, flowers and grain, and presented an appearance strictly in keeping with the joyous occasion and in harmony with the beauties of nature peculiar to this happy season and favoured section of country. The Rev. E. W. Hughes, of Tilsonburg, was the special preacher, assisted by the rector, the Rev. D. W. Collins. Mr. Hughes possesses many rare gifts as a preacher, and his sermons were listened to by large and appreciative congregations, that in the evening being so large that many were unable to gain admittance. The offering was a very large one, amounting to \$300. On the following evening the ladies gave the annual Harvest Home dinner in the schoolroom, followed by an entertainment in the opera house. Mr. Thomas Mitchelltree, of London, the blind organist of St. John the Evangelist Church, gave the greater part of the programme. Mr. Mitchelltree's playing was pronounced the best ever heard in Blenheim. The Rev. E. W. Hughes gave a short account of "How the Poor in London Live." The total sum realized from the services on Sunday and the dinner on Monday amounted to \$405. The congregation is to be congratulated upon their successful services.

Ailsa Craig.—This parish held high festival on Sunday, October 25th, when Harvest Home services were held morning and evening. The church was tastefully decorated, and the choir sang very acceptably. The rector, the Rev. L. H. Diehl, preached at Ailsa Craig in the morning, and the Rev. G. M. Kilty delivered a strong sermon at night. At Briersley the morning service was taken by the Rev. G. M. Kilty, and in the afternoon the Rev. G. McQuillin, of Clondeboye, preached an eloquent sermon, which was much appreciated. The proceeds of the two services amounted to over \$50. The service at McGillivray was held at 3 p.m., when the rector was assisted by the Rev. G. M. Kilty, of Granton, who preached the sermon. The services throughout the parish were largely attended, and afford a source of encouragement to all the workers in the parish. On Monday evening a shortened form of service was used at Brinsley, and the Rev. G. M. McQuillin delivered an interesting address on "The Bible." The assistance of the visiting clergy was gratefully

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acknowledged, and will doubtless do the parish
lasting good.

Ripley.—St. Paul's.—The annual Harvest
Thanksgiving service in connection with this
church was held on Sunday, November 1st. The
church was appropriately decorated with grain,
fruit and flowers. The congregation, which com-
pletely filled the church, rendered the services very
heartily, and listened attentively to the sermon by
the incumbent from the text, "What shall I render
unto the Lord for all His benefits towards me?"
The thank-offering amounted to the handsome sum
of \$70, which will be applied to the erection of a
shed on the church ground for the horses and
conveyances.

Shelburne.—St. Paul's.—The annual harvest
Thanksgiving services were held in this church
on Sunday, November 1st, at 11 a.m., and 7 p.m.,
the Rev. G. A. Rix, of Orangeville, preaching
excellent sermons on both occasions. Both ser-
vices were largely attended. The church was
decorated by the ladies of the congrega-
tion, and the choir rendered special music.
This parish is in a very flourishing condition at
the present time.

Brantford.—Grace Church.—The parochial
branch of the Young People's Association is in
a flourishing condition. The membership is
steadily increasing throughout the parish, and an
interesting and profitable season is looked for-
ward to. The officials of the society are: Presi-
dent, Mr. T. A. Cowan; vice-president, Miss M.
Ashbury; treasurer, Miss Raby Wye; secretary,
Mr. S. Moore. The leaders of committees are:
Social, Miss Wood and Miss Hensman; Biblical,
Rev. Mr. Pushell; musical, Miss Raby Wye; de-
bating, Mr. H. Creasser; literary, E. N. Roberts.

Norwich, St. James'.—The annual meeting
and convention of the deanery of Oxford was
held in this church lately, the Rev. Rural Dean
Wright, of Norwich, presiding. Others in at-
tendance were Rev. Dyson Hague, Rev. G. B.
Sage, London; Canon Brown, Paris; Rev. Wil-
liam Johnson, East Zorra; Rev. Mr. Shaw, Old
St. Paul's church, Woodstock; Rev. McMullan,
Princeton; and the Rev. T. G. Wright, of
Thamesford. The Rev. T. G. Wright, Thames-
ford, was re-elected secretary. By a hearty and
unanimous vote, the deanery gave expression to
the desire that the Rural Dean might long be
spared to preside at their annual meetings. The
members also expressed their admiration of and
best wishes for the Rural Dean and his estimable
wife. During the meeting several excellent
papers were read and briefly discussed. In the
evening a sermon was preached by the Rev.
Dyson Hague.

London.—All Saints'.—Sunday, November 1st,
was the sixteenth anniversary of the above
church, and services befitting the occasion were
held. Canon Dann, rector of St. Paul's Cathedral,
administered the Holy Communion at 8.30 a.m.
to eighteen communicants. At morning and evening
services the rector officiated, and in epitomizing
the labours of his predecessor, spoke of the
efforts of the Rev. Canon Richardson, the
founder of the church (who, much to the congrega-
tion's regret, was absent for the first time in
sixteen years); the Revs. W. Short, S. H. Gould,
W. L. Armitage, J. W. Ten Eyck, and of Mr. W.
J. Spence, and expressed the hope that with the
past experience, the increase of workers, a daily
widening sphere, and better resources, the future
would not only equal, but excel, the past. On
Monday the celebration took the form of a sup-
per and sacred concert, both of which were very
satisfactory, netting a surplus of \$50.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate,
Winnipeg, Man.

Swan Lake and Somerset.—On All Saints' Day
the annual harvest Thanksgiving services were
held in this mission. The Rev. Rural Dean
Garton, of Morden, was the special preacher, and
his remarks were appropriate to the occasion.
Full churches and hearty services were the order
of the day. At the evening service, in Somerset,
every seat was filled and the singing and re-
sponding were unusually good. Mr. Garton
closed his remarks on Lev. xxiii, 10 and 11, re-
ferring to the tithing of the Jews, pointing
out that as long as the Jews were faithful in their
offerings to God they prospered, but that when
they failed in this particular, God's hand was
turned against them. At the afternoon service,
at Pembana, the school-house was well filled, and
after a shortened evening service and the special
prayers and thanksgivings for harvest, Mr. Gar-
ton again preached, this time referring to the
 duty of thanksgiving. His text was 2 Thes. i, 3.
At the evening service, in Swan Lake, the only
trouble was lack of accommodation. The church
was crowded to its utmost capacity, several per-
sons having to remain standing throughout the
service. The hymns were all familiar and were
joined in heartily by all, and when the service
closed with the well-known words: "The Day
Thou Gavest, Lord, is Ended," it was felt that
a good day's work had been done. Here, again,
the preacher referred to the position that Thank-
sgiving held in the Christian system, speaking
from Eph. v, verse 20. The offerings at all the
services were on behalf of the Home Mission
Fund of the diocese, and amounted to nearly one
hundred dollars, which point will be passed be-
fore all returns are made. The ladies had given
generous aid at all the stations, and both
churches and school-house looked very pretty,
under the decorations of grain, fruit, and flowers.

Archdeacon Phair, superintendent of Indian
missions, has returned to his home in Winnipeg,
after a four months' trip to the Old Country.
The Archdeacon visited many places, among
which were London, Birmingham, Belfast, Kent
and North Wales. He enjoyed the trip very
much and returns improved in health.

The Rev. F. C. O'Meara, formerly of this di-
ocese, is now stationed at Greenville, diocese of
West Michigan.

At the close of the consecration ceremonies of
Bishop-elect Matheson, on November 15th, the
clergy of the diocese will present the new
Bishop with an episcopal ring, as an expression
of their affection, loyalty, and good wishes.

Bishop Ridley, of Caledonia, is resigning his
See, and will tour the world for the C.M.S. His
successor is unknown as yet. Bishop Young, of
Athabasca, is reported to be resigning also. This
list may be premature; but it is understood that
the many hardships with which a missionary
Bishop has to contend in the far North, soon
undermine the health, and the advancing age of
Bishop Young is unable to meet these trials
without producing a very great strain.

It would be a wise move on the part of the
Executive Committee of the Diocesan Govern-
ment, if a number of church building plans were
procured and kept at the Synod Office—that is
to say, plans suitable for building village and
country churches. A great deal of money would
be saved thereby, and mistakes in church build-
ing would be avoided. There is in mind at the
present moment of writing a congregation desir-
ous of building a church, but do not feel able to
part with 2 per cent. of the estimated cost for
the plans of a distinctly Anglican church build-
ing. The result will be undoubtedly this: Some
local carpenter will draw a plan, and the build-
ing will be thrown together after the model. It
will serve the purpose without doubt, but the

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architecture will be more of the chicken-coop
style, than anything else. All this rudeness in
church architecture might be saved by having a
few plans on hand at the Synod Office.

The Rev. W. P. Gahan, B.A., incumbent of
Snowflake mission field, has resigned his charge.

The Rev. James Briscoe, B.A., formerly in-
cumbent of Ninga, has gone East for a post-
graduate course at Wycliffe. He will return to
the diocese next year.

The Rev. Wm. Walton, of Manitou, will take
fortnightly services at Boissevain until a man
can be found to fill the vacancy at Ninga, which
will be filled, in the meantime, every second
Sunday, by the rector of Boissevain, the Rev.
J. W. Matheson, M.A.

A Young People's Society and a Band of
Hope have been organized in connection with
St. Thomas' church, Morden. Mrs. A. Goldie-
Scott is first vice, and Mrs. Caray, second vice.
The membership has reached forty, in a few
weeks, and excellent work is being done. In
the same parish, a Bible Class for girls has been
also started, under the able supervision and in-
struction of Mrs. Garton, wife of the rector of
the parish.

Fairweather



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The Rev. W. A. Burman, B.D., of St. John's College, Winnipeg, occupied the pulpit of the church at Morden, on Sunday, November 1st, in the absence of the Rev. Rural Dean Garton, who was in the parishes of Swan Lake and Somerset appealing for the Home Mission Fund. The church building at Morden has been closed for a few Sundays owing to renovation and repairs. It was reopened for service on All Saints' Day.

Newspapers are reporting that Bishop Young, of Athabasca, is the senior Bishop of Rupert's Land. This is an error. The Right Rev. W. C. Bompas, Bishop of Selkirk diocese, is the senior father in God. The former was consecrated in 1884, while the latter was consecrated in the year 1874, just ten years earlier.

Napinka Mission.—Harvest Thanksgiving services were held in this Mission as follows: At Napinka, October 15th, at 8 p.m., in the Presbyterian Church, when fully 150 were present. The Ladies' Guild made the church beautiful with grains and vegetables. The sermon was preached by the curate-in-charge, the Rev. R. Cox, who took as his text Ps. 60:8. The services were continued on Sunday, when the Rev. Rural Dean Johnson, of Killarney, preached and celebrated the Holy Communion. The offertories at both services amounted to \$28, which was devoted to paying for the site for the new church. The balance of \$60 was collected by Tuesday, the 20th, and the site was paid for. Thanksgiving services were announced to be held at Medora on October 16th, when the Rev. J. W. Matheson, M.A., rector of Boissevain, was to have preached. A very strong wind, accompanied with a sand storm, prevented it being held. However, Rural Dean Johnson preached on Sunday, when \$12.50 was collected towards the new church. At last the Church of England have a church of their own in Medora, which, it is hoped, will be formally opened by the Very Rev. Dean Matheson during the coming month. It is hoped to start to build at Napinka in the spring. The Ladies' Guilds at both places are working hard, and trust to have a bazaar at each place about the first or second week in December.

COLUMBIA.

Wm. Wilcox Perrin, D.D., Bishop, Victoria, B.C.

Victoria.—Christ Church Cathedral.—The annual Synod was held in the school-house on Wednesday, October 21st. Morning Prayer, followed by a celebration of the Holy Communion, preceded the session of the Synod. The service was held in this cathedral. At the session of Synod there was a very gratifying attendance of both the clergy and the laity. The secretaries, the Rev. J. H. S. Sweet and Mr. Lindley Crease, and the treasurer, Mr. Percy Wollaston, jr., were reappointed to their respective offices. The Bishop, Dr. Perrin, dealt in his address with the work of the Church in the diocese, which shows a steady growth on the whole in view of the recent labour troubles. Not only on Vancouver Island, but on Gabriola, Texada, and other islands, work is being carried on. A point of considerable interest in the address was the reference to the relation of the diocese, through its diocesan to the See of Canterbury. In this way Columbia diocese has always been in the most intimate touch with the Primate of All England. The present occupant of St. Augustine's chair is willing to release Dr. Perrin from his allegiance if it be the wish of the diocese to come under the primacy of the Primate of the Canadian Church. The Bishop referred to the work of the Missionary Society of the Church of England in Canada, which stands for a great forward movement, a reference which evoked the enthusiasm of the Synod, as it heard how the organizing secretary, the Rev. L. Norman Tucker, had visited the church from Atlantic to Pacific, and has everywhere met with an en-

thusiastic reception. For next year the society appeals for \$100,000 for the mission work of the Church. The address, which was listened to with great interest, concluded with a reference to the important question of religious education in schools, with regard to which agreement has been reached with the Presbyterian and Methodist churches. A keen and highly interesting discussion took place over the question of permitting female suffrage in the Easter vestries and Church committees. The matter was ably introduced by the Rev. G. W. Taylor, of Wellington, who dealt with objections based on Scriptural references to women. The proposal was eventually defeated on a vote taken by Orders. A new canon, dealing with the clergy, Widows' and Orphans' Fund, and substantially changing the aspect of the fund, was confirmed, and now comes into force. An amendment to the canons dealing with the titles of the parochial clergy passed its first reading, and will, therefore, come up for confirmation next year. Other amendments passed were: One placing the appointment of Church officers not otherwise provided for in the incumbent acting in conjunction with the wardens and church committee, and another asserting the necessity of the clergyman's supervision and permission in the case of organizations claiming diocesan recognition. It was decided to take into consideration the matter of establishing a depot for the sale of S.P.C.K. publications, and for this purpose the Bishop appointed a committee. The presentation of the report of the committee on religious education, which was made by Mr. Lindley Crease in an optimistic speech, was very enthusiastically received. A proposal from the diocese of Niagara for reciprocity in beneficiary funds, was formally received. The Synod gave its assent to the withdrawal of the diocese from its present relation to the Archbishop of Canterbury. It was decided to keep a diocesan register of baptisms for the more certain preservation of the records of the administration of this sacrament. The Rev. A. J. Hall, of Alert Bay, gave an interesting account of his work among the Indians at the north end of the Island, although, as he pointed out, his work is among the white settlers as well. He spoke of his visits to the canneries and his kind and hospitable reception by men and managers. He referred to the difficulty met with in Indian work of the violation of the fourth Commandment by various industries. Though there are many discouragements there is much to encourage, and the secret of success is to "keep pegging away," was the message of Mr. Hall to the Synod. The Rev. J. Grundy, who is in charge of the Church of England Chinese mission, gave a report of his work, and appealed for more interest on the part of the members of the Synod. A communication from the diocese of Montreal was read, in which the opinion of the Synod was asked as to the advisability of holding a Canadian Church congress on the lines of the congresses held in Great Britain and Australia. The session ended at a late hour with the reading of the minutes after what was evidently a most profitable day. The Church of England in this country is clearly fully alive to its responsibilities and opportunities, and there is evidence that the cry of "Forward!" which comes from the whole Anglican body in Canada, is meeting with a response on Vancouver Island.

GRAND TRUNK RAILWAY SYSTEM.

Low Rates to the West.

Until November 30th the Grand Trunk will issue tickets at reduced rates to points in Montana, Colorado, Utah, Washington State, British Columbia, Oregon and California. Call on nearest agent, or address J. D. McDonald, District Passenger Agent, Toronto, for full information, maps, etc.

AN URGENT APPEAL.

Sir,—The Ladies' Aid Society of St. James' Church, Wallaceburg, will conduct on December 10th a sample sale. Donations of money or goods are earnestly solicited from readers of the Canadian Churchman. Inasmuch as our church is greatly in need of funds to meet the interest on our mortgage, we trust our appeal may meet with a generous and hearty response. If business firms, sending donations, will include advertising matter, the same will be conspicuously displayed. Send donations of money or goods to Mrs. T. B. West, secretary, Ladies' Aid Society, Wallaceburg, Ont.

CREATORE.

The great Creator and his equally famous Italian Band will be heard in Toronto again this week in two grand concerts in Massey Hall, a notice of which appears in another part of this paper.

They have been meeting with tremendous success at all appearances in the United States, and their visit to Toronto will be much appreciated by the music loving public generally, on account of the very pleasant and inspiring impression made last season by this band, and the extraordinary personality of their leader.

HINTS TO HOUSEKEEPERS.

For Curried Tomatoes wash one cupful of rice in several waters; to one quart of tomatoes add one teaspoonful of curry powder, and salt to taste; put a layer of tomatoes in a baking dish, then a layer of the uncooked rice, then one of tomatoes, and continue with alternate layers until all are used, having the last layer tomatoes; sprinkle the top thickly with buttered crumbs, and bake in a moderate oven half an hour.

In making quince jelly, reject the cores and seeds, because they contain so much mucilage that the jelly will be stringy. Wash the quinces, cut them in pieces without peeling. Barely cover with water and boil slowly until the fruit is tender, pour into a cheesecloth bag and hang up for an hour or so, or until the juice has dripped through; do not squeeze the bag. To each pint of juice allow half a pound of sugar. Boil the juice for about thirty minutes, then add the sugar, which has been warmed, and boil until a little dropped on a plate turns to jelly. It will take about twenty minutes. Turn into glasses. Lay a paper over the jelly and another one covered with white of egg securely over the top of the glass.

Fine Mustard Pickles.—The proportion given will fill a two-gallon crock. One-half peck small cucumbers, two quarts small silver-skin onions, two heads of cauliflower (picked apart), soaked over night in salt water. In the morning mix one dessert spoonful of tumeric powder and three-fourths of a pound of best mustard with sufficient vinegar (from three quarts), to make a smooth paste. To the balance of the vinegar heated add one pound brown sugar, one-half ounce each celery seed and white mustard seed, one teaspoonful each of cinnamon and cloves and five cents' worth of mixed spices for pickling. Carefully add the mustard paste, and let it boil well, then add the mixed vegetables with two red peppers finely chopped, and after it begins to bubble, allow it to boil well for five minutes. Do not be persuaded to add tomatoes, green or ripe, to mustard pickles.

Keep a flour barrel elevated at least two inches from the floor on a rack, to allow a current of fresh air to pass under it and prevent dampness collecting at the bottom. Do not allow any groceries or provisions with a strong odour near the flour barrel. Nothing absorbs odours more certainly than flour.

Children's Department

GRANDMA'S HOUSE.

Strap up the trunks, the satchels lock; The train goes north at seven o'clock, And then we're off—a jolly flock— For grandma's house in the country.

There's milk to skim and cream to churn, There's hay to cut and rake and turn, And brown our hands and faces burn At grandma's house in the country.

There's water bubbling clear and cool, And speckled trout in the shady pool, And not one thought of books or school, At grandma's house in the country.

And when it rains and skies are gray, There's a big old attic made for play; There are cookies, crisp with caraway, At grandma's house in the country.

Each day is just brimful of joys; When grandpa says, "Tut, tut, less noise!" Why grandma smiles: "Boys will be boys," At grandma's house in the country.

If you will go just once with me, I'm sure you'll every one agree 'Tis the only place in the world to be— At grandma's house in the country.

—Alice E. Allen, in Good Housekeeping.

SAY THANK YOU.

"It will be a long time before I send Iva another gift," said Ada to her Aunt Olivia.

"Why do you say that, my dear? Did she not appreciate your gift?" asked her aunt.

"That's just the trouble; I don't know," replied Ada. "You see, I knew she admired my tatting, so I made the daintiest handkerchief I could and sent it to her for a birthday gift six weeks ago, and she has never acknowledged it. It seems to me she has had time to write since then if she cared to, but she is so careless. I feel tempted sometimes to write and tell her she may return it if it is not worth a 'Thank you.' She would have said it at once if I had handed it to her."

"There are too many like her in that," said her aunt. "There is scarcely any one who would fail to say 'Thank you' when a friend hands her a gift, and one should be quite as particular about it when a gift is sent from a distance. I have sent packages which could never be replaced if lost, and had to wait weeks, perhaps months, to learn whether they had been received. It is not only annoying to the sender, but very impolite to be so careless about acknowledging gifts."

How many have had like experiences? And how many have been the cause of such complaints? If you have kept a friend waiting to learn of the receipt of a gift write at once, and say, "Thank you," and never be guilty of the same offence again. Many of us have felt like saying, with Ada, "It will be a long time before I send her another gift." Let us all be particular, and never be the cause of such complaints again, but say—or write—"Thank you," at once, and let our friends know we appreciate gifts.

LEARN TO LOOK UP.

Sometimes when we look at the sky by night it seems like a black roof over our heads without any hint of

brightness. But as our eyes grow accustomed to the darkness, we find all at once that a star is looking down at us in a most friendly fashion, and then we discover another and another. And it does not take long to convince us that the arch above us which at the first glance seemed so gloomy, is spangled over with stars.

First looks are often deceptive. Sometimes when a change of circumstances puts us in new surroundings, we fancy that our lot is to be all hardship. We can see nothing that is not black and dreary and disheartening. But if we continue to look up we suddenly perceive a gleam of brightness here and another yonder, and after a time we discover that the sky is sprinkled over with stars whose rays bring down cheery messages.

Starlight is not sunlight, but it keeps the world from seeming dark and desolate. Yet we must remember that we cannot see the friendly faces of these bright comforters if we fix our eyes upon the ground. God's stars of hope are shining in the darrest sky, but if we are to feel the

IT IS A JOY TO BE CURED.

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

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

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

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

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

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

Of Interest to Churchwardens and Clergymen.

A Powerful Toned Organ for Sale. Seven Full Sets Reeds. Handsome Pipe Top to Case. Worth \$325.00.

ONLY \$125.00.

WRITE

O. NEWCOMBE & CO., 107 Church Street, Toronto.

Ryrie Bros. advertisement for cards, including a crest and text: 'JEWELERS BY APPOINTMENT TO HIS EXCELLENCY THE GOVERNOR-GENERAL. Cards. Visiting Cards of correct style and fine quality are very inexpensive. We engrave a name plate in the very choicest "script" for \$1.00. From the plate we print 100 finest quality Cards for \$1.00. Write for samples of our work. Ryrie Bros. Cor. Yonge and Adelaide Sts. TORONTO.'

Hanson Bros. advertisement for bonds: 'We offer good INDUSTRIAL BONDS yielding from 5% to 6%. We offer good GOVERNMENT BONDS yielding from 3 1/2% to 4%. We offer good MUNICIPAL BONDS yielding from 3 1/2% to 4 1/2%. Hanson Bros. Canada Life Building - MONTREAL.'

Novello, Ewer & Co. advertisement for church music books: 'THREE CHURCH MUSIC BOOKS. The Hymnal, black or red cloth, \$1.50. Edited by Horatio Parker, Mus. Doc., Cantab. Just Published. Contains hymns and tunes. The Choir Service Book, purple cloth, 75c. Edited by G. Edward Stubbs, M.A. Contains the General Service, Canticles, Chants, the various offices, including the Holy Communion, etc. The Cathedral Paraphrase Psalter, red cloth, \$1.00. Edited by Rev. J. Troutbeck, D.D. The Psalter with Proper Psalms, superimposed notes showing the system of chanting. A complete set of books for the Choir and Congregation. FOR A LIMITED TERM we will send a set of the three books for \$1.50, carriage extra. NOVELLO, EWER & CO. PUBLISHERS OF MUSIC FOR ALL CHURCHES 21 East 17th St. New York.'

WHY NOT

INVESTIGATE THE ADVANTAGES OFFERED TO MEN WILLING TO WORK In New Ontario?

WRITE FOR INFORMATION TO HON. E. J. DAVIS, Commissioner of Crown Lands, TORONTO, ONT.

When writing to or purchasing from Advertisers mention The Canadian Churchman

consolation of their presence, we must learn to look up.

SACRIFICING OUR OWN WILLS.

We must be constantly sacrificing our own wills, as opportunity serves, to the will of others; bearing, without notice, sights and sounds that annoy us; setting about this or that task, when we had far rather be doing something very different; persevering in it, often, when we are thoroughly tired of it; keeping company for duty's sake, when it would be a great joy to us to be by ourselves; besides all the trifling untoward accidents of life; bodily pain and weakness long continued, and perplexing us often when it does not amount to illness;

losing what we value, missing what we desire; disappointment in other persons, wilfulness, unkindness, gratitude, folly, in some cases where we least expect it.—Rev. J. Keble.

MARGERY'S CONCLUSION.

"Ellen Raeburn has gone into the city, and has found a situation in the library where she is paid fifty-five dollars a month."

"Has she, dear?" said Margery Day's mother in answer to Margery's eager announcement. "That is very nice for Ellen."

"Nice for almost any girl, I should think. Oh, mother, I should like to do that sort of thing."

"Would you, my daughter," Mother looked a little pained. "I thought you were very happy at home."

"Why, of course I am happy, mother dear. But you know it is natural for a girl to have her ambitions. And I think it must be so nice to feel one's self independent. To be earning money for one's self, for one thing—"

"Don't you have whatever you need, Margery? I mean in a general way. Of course we all have to be limited by the family circumstances."

"Yes, I have all I need, but how I should like the feeling of having my own and never have to go to anyone for it!"

"As to being independent, Margery, you surely may have that feeling in knowing that the help and comfort you give here at home are worth more to us who love you than we can spend on you."

The tone touched Margery, but she went on, though in a gentle voice: "Still you can realize, mother, that now that I am out of school it is natural for me to feel like trying my wings. I could do just as well as Ellen Raeburn, I know. There is something inspiring in the idea of a girl being able to take care of herself and make her own way, as the boys do."

"I wish, dear, that there was some inspiration in the thought of the blessing it is to me, to all of us, to have you here at home. In all you can teach the little ones, in the cheer and companionship to father, in the help and uplift to me."

"Ah, mother, you can always get the better of me when it comes to talk!" said the young girl, laughing as she kissed her. "I have sometimes wondered what you might have made of yourself—no, what you might not have made of yourself when you left school, if you had not given up all your ambitions to settle down to housekeeping."

"And home-making," added mother. "Well, Margery," half-jestingly, "when I have aided the world's progress by bestowing you upon it I cannot feel that my ambitions have failed in fruition."

"You foolish old mother! But, seriously, don't you think it is a fine thing for Ellen?"

"Very likely. There are two or three girls at home there, and I suppose it is quite a help that one of them should support herself."

"And have such wonderful chances at improvement as Grace Raeburn tells me Ellen has. I think far more of

that than of the money feature of it. Just think of living among books and scholarly people!"

Margery thought of it with increased longing to leave home. Out in the world of which she knew so little were chances on chances—opportunities for self-culture, of living a wider life surrounded by books and

LET YOUR STOMACH HAVE ITS OWN WAY.

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

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

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

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

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

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INCORPORATED 1855.
Paid up Capital - - \$2,900,000
Reserve Fund - - - 3,000,000
Total Assets (over) - 24,000,000

people who kept abreast of the world's work.

Her mother observed it with a sinking at her heart. It had been such a joy to her to have this oldest daughter home from school, to feel the relief found in the sharing of her cares, the comfort in her daily companionship.

"But I am living my life, and she must live hers. I would not have her feel burdened by my need of her."

So when Margery came with a direct petition for leave to seek a situation in the city, she made little opposition.

"You would give up all the sweetness of your home life—you think you will find something that will repay you for it?" And Margery could only say:

"Forgive me, mother, for wanting to try."



Nestlé's Food Paves the Way for the March of Life

PROGRESS from infancy to sturdy, healthful youth is safeguarded and made secure by the use of Nestlé's Food. Sold all over the world for the past thirty years. Now being used by the third generation of mothers.

If you have a baby, send us your name and address, and we will forward you, prepaid, a large package of Nestlé's Food, sufficient for eight full meals. Address

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Sole Agents, - - MONTREAL.

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Booklet Mailed on Application.

There was nothing very definite in Margery's plans when she set out to try her wings—nothing except her own girlish confidence in her ability, her enthusiastic desire to test her powers, and a general, vague conviction that all about her in the great city, the roar of whose stir and bustle thrilled her, were lying places waiting for exactly such as she, opportunities beckoning for youth and hope and enthusiasm to find full development.

Two or three reliable friends in the city stood ready to afford her such aid as they could, and, satisfied that she could be safely trusted in their hands, her parents did not stand in her way.

"Yes, her friend Ellen Raeburn said, with an outpour of welcoming words, "there are some fine things open here. A place in the Historical Department. And I heard some talk of an assistant being wanted in the cataloguing of some antiquities in the museum—good study there, and might lead to other things. But, dear me! there are applicants on applicants ahead of you. You can only leave your name and I will do what I can for you. I haven't heard of any other vacancies, but if I do I'll let you know."

Her other friends were also kind, introducing her to various Boards of Education and agencies for anything which might be open to an intelligent and well-educated young woman anxious to take her place in the forward-

An Easy Way to Make Money.

I have made \$560.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., St. Louis, Mo.
Mrs. W. B.

DERHAM, - President
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ORATED 1855.

\$2,900,000
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 Mrs. W. B.

ing of the world's progress. But her
 indefinite, rosy expectations were
 chilled when met by cold realities.
 She would have taken a place at teach-
 ing, but found herself not quite fitted
 for the highest places and not quite
 willing for any other.

"Secretary to an author or scienti-
 fic worker" was one of Margery's
 aspirations.

"Very nice when such positions can
 be found, but they are rare, not in the
 open market, and hundreds on the
 eager watch for them."

"Would you be willing to be assist-
 ant in a dentist's office? The work is
 not hard."

It was a come-down, but better than
 to go back having accomplished
 nothing.

"You may leave your name for con-
 sideration among other applicants,"
 she was told when applying for the
 place.

At the end of a long quest the young
 girl sat down and considered, thinking
 more deeply than ever in her life be-
 fore. Then she arrived at the conclu-
 sion of the whole matter.

"It is a fine thing for a girl who has
 to do it, to whom it is really neces-
 sary to help herself or her friends, to
 go out and do battle with the world.
 I suppose I should find a place in time
 —possibly what I would like very well.
 But, Margery—"in a voice of stern
 fault-finding—"here you are, a peti-
 tioner among thousands of others for
 a place, when there is a place seeking
 you. Your place is at home."

SWEET VIOLET.

It was morning in the King's gar-
 den. The birds poured forth their
 joyous melodies; buds and blossoms
 shed abroad their sweet perfume, and
 the glorious sunshine lighted up every
 nook and corner of the place. Surely
 all nature was striving to do the king
 honour.

Sweet Violet opened her blue eyes,
 and looked about her wonderingly.
 For long weeks she had bravely
 pushed her roots deeper and deeper
 into the soil, and had sent her leaves
 up higher and higher towards the
 light. Then her tiny bud had ap-
 peared, and now, after patient waiting,
 it had at last opened.

But upon what a life!
 Was it worth such striving, just to
 lie hidden away at the foot of a gor-
 geous Daffodil where no one would
 find out about her existence?

She had so longed to do some good
 in the world, but now, how could she?

The sun rose higher in the sky, but
 Sweet Violet could not even see his
 bright face, so completely was she
 hidden by the Daffodil's leaves. Soon,
 however, she heard excited voices
 about her, and listened attentively.

"Behold, the gardener comes," said
 the Tulip, near by. "He comes to
 choose the fairest of the fair, to deck
 the table of the king."

"How I should love to help in that
 great work," murmured Sweet Violet,
 and she smiled her brightest and gave
 forth her sweetest perfume, but all to
 no avail.

The gardener did not even look in
 the Daffodil's direction, and much less
 did he notice the tiny Violet.

Tears of disappointment sprang to

Sweet Violet's eyes, but she crowded
 them back bravely. Dear Mother
 Earth had told them all, when she sent
 them forth, that a work awaited them
 in the world; so, perhaps, she could
 do something yet. At any rate she
 would try.

All the long, hot summer day she
 endeavoured to be her sweetest,
 though there was no one to notice,
 and it was such a struggle to live; for
 the Daffodil absorbed all the richness
 of the soil.

At eventide the king's fair daughter
 walked among the flowers. She was
 not accompanied by her maidens as
 usual, and her beautiful face was very
 sad. The flowers did not recognize
 her at first.

Suddenly she paused by the Daffodil,
 for she noticed Sweet Violet's per-
 fume.

"What can it be?" she said. "Surely,
 this Daffodil is not so sweet."

Pushing aside the Daffodil's leaves,
 she discovered happy Sweet Violet,
 and, kissing her gently, fastened her
 upon her breast.—Elsie Eusebia
 Spicer, in Young Churchman.

Sudden Changes
 of Temperature

Bring Hosts of Coughs and
 Colds—Serious Results Are
 Prevented by the Use of

Dr. Chase's Syrup
 of
 Linseed and
 Turpentine.

Coughs and colds usually arise from
 sudden changes of temperature. It
 may be change of weather, passing
 from a warmer to a colder room or
 exposure to a draught.

It is not always possible to prevent
 exposure in these ways, but it is pos-
 sible to prevent serious results by
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 and Turpentine.

This great medicine has saved thou-
 sands of lives by preventing pneu-
 monia, consumption and other forms
 of lung trouble.

It is a mother's favourite remedy for
 croup, bronchitis, whooping cough,
 and the coughs and colds to which
 children are subject. Being pleasant
 to the taste, the little ones delight to
 take it.

It is prized by the old people be-
 cause of the prompt and thorough re-
 lief it brings for asthma and other
 chronic ailments of the bronchial
 tubes.

The very fact that the sale of Dr.
 Chase's Syrup of Linseed and Turpen-
 tine is more than three times that of
 any similar remedy, and was never so
 large as it is to-day, is sufficient proof
 of its merit. In the great majority of
 homes it is kept on hand for cases of
 emergency.

Dr. Chase's Syrup of Linseed and
 Turpentine, 25 cents a bottle; family
 size (three times as much) 60 cents, at
 all dealers, or Edmanson, Bates &
 Co., Toronto.

To protect you against imitations the
 portrait and signature of Dr. A. W.
 Chase, the famous receipt book au-
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completely nourish the entire body and brain and are the only naturally short, porous foods made from wheat without the use of fats, yeast or chemicals of any kind.

SHREDDED WHOLE WHEAT BISCUIT is staple in every well-provisioned larder and is the reliance of the thoughtful housekeeper because it can be combined with fruits, preserves and vegetables, in making over 250 varieties of all-course dishes. It stands conspicuously alone as a cereal for morning, noon and night.

TRISCUIT, the appetizing wafer is so baked by electricity that all the rich, nutty flavor of the Whole Wheat is retained. There are many original ways of serving it in addition to its standard uses as bread, toast and as a successor to crackers. It makes delicious cheese toast and sandwiches, and when dipped in icing is transformed into healthful sugar wafer.

Place Biscuit and Triscuit in warm oven to renew crispness.

"I have been an invalid for three years; have tried the different breakfast foods, but find that *Shredded Whole Wheat* is the only food that I do not tire of and the only one which when used constantly agrees with me."

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Makers of Shredded Whole Wheat Products

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The undersigned will receive tenders up to noon on MONDAY, 22nd instant, for supplies of butchers meat, creamery butter, flour, oatmeal, potatoes, cordwood, etc., etc., for the following institutions during the year 1904, viz.:

At the Asylums for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville, Cobourg and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institution for Deaf and Dumb, Belleville, and the Blind, at Brantford.

Exception—Tenders are not required for the supply of meat to the Asylums in Toronto, London, Kingston, Hamilton and Brockville, nor for the Central Prison and Mercer Reformatory, Toronto.

A marked cheque for five per cent. of the estimated amount of the contract, payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides. Two sufficient sureties will be required for the due fulfillment of each contract, and should any tender be withdrawn before the contract is awarded, or should the tenderer fail to furnish such security, the amount of the deposit will be forfeited.

Specifications and forms of tender may be had on application to the Department of the Provincial Secretary, Toronto, or to the Bursars of the respective Institutions.

The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the Department will not be paid for it.

J. R. STRATTON,
 Provincial Secretary.

Parliament Buildings, Toronto,
 November 9th, 1903.

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IN MAGNIFICENT PROGRAMMES.

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Plan Now Open.

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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 24, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 10 acres substantially fenced.

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

JAMES A. SMART,

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