

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

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TORONTO, CANADA, THURSDAY, SEPTEMBER 22, 1904.

[No. 36.]

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# Canadian Churchman.

TORONTO, THURSDAY, SEPT. 22, 1904.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Oct. 16—Twentieth Sunday after Trinity.

Morning—Ezek. 34; I Thess. 1.

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

Oct. 23—Twenty-first Sunday after Trinity.

Morning—Daniel 3; II Thess. 3.

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

Oct. 30—Twenty-second Sunday after Trinity.

Morning—Daniel 6; II Tim. 1.

Evening—Daniel 7, 9, or 12; Luke 20, 27—21, 5.

Nov. 6—Twenty-third Sunday after Trinity.

Morning—Hosea 14; Titus 3.

Evening—Joel 2, 21, or 3, 9; Luke 23, 26 to 50.

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

### SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.

Processional: 2, 36, 161, 601.

Offertory: 165, 217, 275, 386.

Children's Hymns: 330, 332, 571, 573.

General Hymns: 6, 12, 162, 379.

### EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.

Processional: 179, 217, 478, 604.

Offertory: 212, 235, 366, 423.

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

General Hymns: 220, 259, 384, 536.

### The Two-headed Eagle.

A writer in an African scientific journal dating from Cape Town, makes mention of the fact that Professor Sayce in his work on "The Hittites" gives an illustration of the sculpture of the "two-headed eagle," and that he regards it "as one of the peculiarities of Hittite symbolism and art. The symbol, whose prototype goes back to primitive Babylonia, was adopted in later days by the Turkoman princes, who had perhaps first seen it on the Hittite monuments of Kappadokia; and the Crusaders brought it with them to Europe in the fourteenth century. Here it became the emblem of the German emperors, who have passed it on to the modern kingdoms of Russia and Austria. It is not the only heirloom of Hittite art which has descended to us of to-day."

### The Changing Theories of Science.

Some recent words of a president of a Southern university seem to furnish an answer to those who cavil at the instability of the conclusions of science—the certainty of to-day the contempt of to-morrow. "Science does not pretend to say the last word in regard to the universe, but it builds hypotheses upon observed and unobserved facts which are altered or cast aside in the light of all new correctly obtained facts." He quotes further from an address of the late Lord Playfair to the British Association: "The changing theories which the world despises are the leaves of the tree of science drawing nutriment to the parent stem, and enabling it to put forth new branches and to produce fruit; and, though the leaves fall and decay, the very products of decay nourish the roots of the tree and reappear in the new leaves or theories which succeed." Again we find this thought in Mr. Balfour's recent address to the same learned body. The worker in science, more perhaps than any other, builds for the future on the labour of the past.

### The Abuse of Words.

Some time ago in the course of a short paragraph upon the misuse of words we referred to the common one of "christening" a ship. The word originated with sailors many years ago, and gradually crept into the language of educated people who knew better. But it is a dreadful abuse of language. Think of it! It means baptism, receiving the child into the body of Christ's Church, and in this view, the breaking of the wine represents the water. It is a blasphemous parody. Of course it is done unthinkingly. We are glad to note that at a launch in the States the young lady used the words "I name thee," an example which should be followed.

### Teachers of Elocution.

We have all been away from home during the summer, and are now busy comparing notes. A remark by one traveller found a general assent from a group of gossips, and that was the incorrect speech of the young clergy. It was condemned as slovenly, slipshod, indistinct, inaudible, etc., and odious comparisons were made with the Salvation Army and others. Finding such a complaint, we desire to draw the attention of our heads of colleges to the need of greater attention to elocution. The young men would be all the better and none the worse of more careful speech, especially in the public services of the Church.

### The English Bishops in 1784.

A correspondent in the Spectator gives an explanation of the conduct of the English Bishops in declining to consecrate Bishop Seabury in 1784. The refusal did not arise from the indifference or timidity so often attributed to them, but from the fact that, as the law then stood, no person could be admitted to holy orders without taking the oath of allegiance. The Scottish Bishops being unhampered, Dr. Seabury turned to them the simple service of consecration in that humble "upper room" at which the "good Bishop" Jolly was present as a young priest, forms a strong link between the Scottish and American Churches. By an Act passed the following year the Archbishops were enabled to consecrate as Bishops those who were not His Majesty's subjects; and within the next four years the Bishops of Pennsylvania, New York, and Virginia were consecrated in England. The Church in America was thenceforth competent

to consecrate her own Bishops, the first being the Bishop of Maryland in 1792.

### Rural Deans.

The Bishop of Winchester has addressed his clergy on the important position and work of the rural deans in the diocesan organizations of the Church of England. Among other things he points out that the Bishop must largely rely upon them for accurate information concerning the condition, administration and spiritual welfare of the parishes. They are chosen as the lieutenants of the Bishop in the practical working of the diocese. We have repeatedly suggested that our Bishops seem to us to overlook the value of active and energetic Archdeacons and Rural Deans, and too often to endeavour to do all the work themselves instead of holding accountable these officers of the Church. At the same time it is not fair to impose too great duties upon clergymen who have their own parishes to attend to. There is, however, nothing to prevent their multiplication, as has been done in Huron, with the Archdiaconate or a subdivision of Rural Deaneries, the work of which increases sometimes beyond proper bounds. In the Diocese of Winchester there are twenty-seven rural deaneries.

### The Church in Scotland.

Great changes have taken place in the Church in Scotland this year. In that small episcopate there have been new Bishops for Glasgow and Brechin, and now the Bishop of Moray and Ross has resigned. Much will depend on the new men, as the turmoil among the Presbyterians is sure to turn the eyes of many to a body which endeavours to live in the bond of peace. The unhappy split in the Free Church shows little sign of settlement. Committees have been appointed to confer, and the strongest efforts are made to keep the losing majority together so as to render the administration of the funds, etc., by the Free Church almost impossible. However, the meeting is to be held on the 28th September and a working basis may be found.

### English Music.

In a short article thus entitled, by Robert Bridges, there is criticism and suggestion applicable, perhaps, to conditions among ourselves, as well as to those which called them forth. He regrets the decadence of English music during the past century, while the capacity for better things is shown in a keen appreciation of modern developments of the art and by concerted performances of surpassing excellence. He points out that to form a healthy national taste—one that shall be a vital influence among the people—the first step is to get rid of bad music from the education of the children. He suggests that in England the machinery for substituting good music in the primary schools is complete. That a schedule of music suitable for the various classes could be drawn up under authority and published at a national office, the use of any other being forbidden. This would, in his opinion, not only pay expenses, but would ultimately provide a fund for scholarships; the plan would, he maintains, have the approval of the best musicians in England. In ten years the majority of people under twenty would have laid the foundation of sound musical taste. With this leaven at work church choirs might be expected to outgrow much that at present delights them. Music halls and theatres must in the end either yield to the advancing taste or lose their musical significance. Acknowledging the vast improvement already visible in the more cultivated circles, he hopes for still further results "from

a strong upward movement of the lower classes." In conclusion, Mr. Bridges almost admits that improvement will probably come more slowly than in his outline; nevertheless, he pleads for a trial of his plan unless a better can be suggested. All who are intimate with children know how readily what is good in music and art appeals to them. Why should it not be the same both in school and Church music? What is at once simple and dignified will win its own way.

#### Witchcraft.

Who has not heard or read of visits to the witch and the mysterious incantations which are still carried on in generally intelligent communities. A favourite device is the preparation of an image to represent a victim, which image is dishonoured and wounded with the confident belief that such injuries will be reproduced upon the living human being. How old, how universal, this belief has been in the human family has been recently illustrated. A wax figure has been recovered in Egypt and placed in the British Museum made of wax, papyrus and a lock of the hair of the bewitched one, which was intended to be slowly consumed. Something happened; all the living have long since crumbled to dust and have been forgotten and the little image of hate remains.

#### The Boston Convention.

The Rev. Charles L. Hutchins, the secretary of the General Convention, at the suggestion of Dr. Bethune, of London, desires to inform any who may wish to visit Boston at the time of the Triennial Church Convention that very favourable railway arrangements have been made. The Convention meets on the 5th October, and the reduced railway rates between the 3rd and 31st October apply to the Grand Trunk and Canadian Pacific lines. Further information can be had by addressing the committee, P.O. Box 2161, Boston, Mass.

#### EARL GREY AND CANADA.

The latest of a line of distinguished men to whom the Crown has given the honour of serving Great Britain and our native land in the high office of Governor-General, we welcome Earl Grey to Canada. We believe the traditions of the office will be sustained and strengthened by its new occupant, and that what England will lose by the temporary absence of her illustrious son will be more than compensated for by his service to the Empire and the mutual benefit to Britain and Canada to be derived from his occupancy of the highest office under the Crown in our Dominion. Our new Viceroy bears a historic name. No school boy can be unfamiliar with the glowing tribute paid by Macaulay in his essay on "Warren Hastings," to "the splendid talents and . . . unblemished honour . . . the lofty and animated eloquence of Charles, Earl Grey," the youngest manager of the impeachment of that famous statesman. Lord Durham, a son-in-law of the great Prime Minister, to whose early distinction we have referred, and under whom the Reform Bill became law, and who bore rule in Canada after the stormy days of the rebellion of 1837-8, and was the author of the famous report on Canadian affairs, which proved his prescience as a statesman far in advance of his time. It will be remembered that after the Jameson raid Earl Grey became administrator of the affairs of the Chartered South African Company, and filled an office which required no ordinary tact, judgment and capacity with credit to himself and advantage to both Crown and colony. To have held the balance strongly yet fairly in the midst of powerful and by no means the most amicable interests, and to have won the friendship of that

vigorous and progressive Imperialist, Cecil Rhodes, was no small feat of statecraft, and not at all bad training for the future exigencies at Ottawa, where Lord Grey shall sit in state, and calmly and dispassionately regard the doughty deeds of our political hosts and the vigorous contending onslaughts of Sir Wilfrid and the Hon. R. L. Borden. Colonel Grey, the father of our new Governor-General, visited Canada with the 71st Regiment, which he commanded, in 1837. Thereafter he became private secretary to Prince Albert, and later on to Her Majesty the late Queen Victoria. Lord Grey's mother was the daughter of the late Sir Thomas Harvie Farquhar, Bart. At Harrow and Trinity College, Cambridge, he received his scholastic education, and graduated senior in the first class of the Law and History Tripos in 1873. In the Parliament of 1885-6 he represented the Tyneside division, and in 1894 succeeded to the earldom. A brother-in-law of our late Governor-General, Lord Minto, Lord Grey, has given to Canada and Canadian affairs special attention. The Countess of Grey is the third daughter of Robert Stayner Holdford, Esq., of Weston Birt, Gloucestershire, and was married in 1877. The family estate is in Lesbury, Northumberland; and whether at home or abroad, in South Africa, London, or Lesbury, the estimable qualities of the Countess have won for her the admiration and esteem of all classes. An Imperialist and a Liberal of the old school, Lord Grey will find himself in touch with the dominant sentiment of our countrymen. Devotion to Canada, loyalty to the Empire, are the twin aspirations of our patriotism; as progress and development along all the lines of civilized endeavour are the key-notes of our democratic spirit and character. The sense of freedom, inherited and inborn in our people, and enlarged by the new and spacious northern half of the continent "we have and hold," will not, we feel confident, be misunderstood, but, on the contrary, appreciated by our new Viceroy. To him it will no doubt be a labour of love to contribute to the young and vigorous life of our expanding nationality his quota of old world culture—the breadth of view of the Imperial statesman, the refinement of taste and manner of the well-bred English gentleman, the high honour and just impartiality of a constitutional Governor, and above all the candour, tact and charity of the true Christian. We cannot do more than refer to Earl Grey's long and successful efforts on behalf of social reform. Those who were privileged to co-operate with him in that regard on his recent visit to Canada know how profound and practical is his interest in that most important subject, and we feel convinced that from that standpoint alone his residence amongst us during his term of office as our Governor-General will be a source of unmitigated blessing to thousands of Canadian homes.

#### MANNERS AND MORALS.

A man may have the manners of a gentleman and yet lead a depraved and vicious life. One might even go farther and say that a man might be in manner a gentleman, and on occasion a plausible moralizer, and still lead a life which degrades his manners and pollutes his morals. However, despite the ill use made by some men of these estimable qualities, there is no denying the fact that their due development in the individual and in the nation is most desirable. The lack of manner in the Boy on the Street is proverbial. It may by some be deemed a mark of independence to give a curt or even rude reply to a civil question. None the less it is the independence of the ignorant and ill-bred. We all know the pleasure of meeting an animal which is kind and gentle, and the disappointment of having our friendly advances repelled by a snarl or a vicious display of teeth. How can that be

a virtue in the boy which admittedly is a vice in the beast? We might pursue the subject farther and hazard the assertion that as the kindness and friendliness of the beast are in the main the result of the training it has undergone, so the curtness or rudeness of the child indicate very clearly the force of bad example and the lack of proper training. We may pride ourselves on our intelligence and knowledge; but we may rest assured that intelligence and knowledge, lacking good manners, are like the diamond in the rough, or the gold in the quartz—good in their way, but needing much polishing and crushing before they can possibly attain their highest beauty, utility and worth. The boy and girl on the street, in the shop or in society is the product of the home and the school in which it has been their good or ill-fortune to have been brought up; and the wayfarer can tell at a glance what the moulding influence of that home and school has been. It is a simple scientific fact that water cannot rise above its own level. Is it not, therefore, vain to look for refinement and good breeding where they are not merely "lost arts," but arts which are unknown. In this mechanical and scientific age perhaps a possible, at all events an experimental remedy, would be for the Government to establish a school for the exclusive teaching of "good manners." We do not wish to be misunderstood. By "good manners" we do not mean the latest social fad of the fast set, but simply such manners as the snob lacks and the gentle man or woman possesses, and which are like the sign manual of Freemasonry, approved and recognized the world over. If with good manners you have good morals as well you have not merely the foundation but the make-up of the good citizen. Self-respecting, courteous, honourable, loyal, diligent. The cultivation of good manners in a child begets self-restraint, self-respect and a due and unselfish regard for the rights of others in the common or uncommon intercourse of life. The cultivation of good morals, conjoined with good manners, strengthens, develops and purifies the character which education and religion render perfect. Were young Canadians more frequently taught good manners and good morals it would be a pleasure to speak to the boy on the street, or to admire the behaviour of children when gathered together in a public hall. There would be less pushing in a crowd, fewer people injured by such pushing, and fewer attempts to defend the conduct of our crowds in the public press. Then the empire at a lacrosse match would have less dread of being struck by one of the players with stick or fist, and there would be less occasion for our daily press proclaiming to the world how our young men behave when playing the "national game," and the subsequent proceedings in the police court. Education is all very well, but it may reasonably be questioned whether the popular education so much lauded and almost worshipped by our people, and for which we are so heavily taxed is all that could be desired.

#### WEEK TO WEEK.

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

Through personal correspondence from the Far West, Spectator is informed of a new missionary enterprise of great interest and importance, not only to Churchmen on the Pacific Coast, but throughout the Dominion. The magnitude of the vast lumber industries of British Columbia is known in part at least in eastern Canada. Just what the forest wealth of that western Province is, no man may compute with precision, but all are aware that it is something enormous. The fir and cedar lumber sawn from its gigantic trees finds a ready market in Japan, China, Australia, and South Africa, as well as in our own country, and its world-famed shingles

cover the roofs of many of our houses in Montreal, Toronto and Halifax. The transformation of those trees into merchantable commodities involves the employment of an army of workmen, most of whom are congregated in logging camps far from the haunts of men. It is to follow these men into the wilds of the primeval forests that the Churchmen of the Dioceses of Columbia and New Westminster have applied themselves with a vigour and intelligence that must commend their work to the whole Canadian Church. Some two months ago the Rev. John Antle, rector of Holy Trinity Church, Vancouver, a man of wide and successful missionary experience on the coast of Newfoundland and in the State of Washington, was appointed to make a tour of the logging camps of the British Columbia coast and suggest a method of reaching them with the ministrations of the Church. In a sailing vessel of his own construction, and accompanied only by his little son, a lad of nine years, he made his way north for a hundred miles, threading sounds and arms of the sea that cut into the heart of towering mountains, and there conversed with the woodmen in the midst of their lonely work. The result of his observations can best be told in his own words: "About one hundred miles up the coast in a comparatively small circuit there are 3,000 men chiefly loggers. They have been there for years, but our Church has made no effort to help them in any way. Other denominations have made spasmodic efforts to bring religious influences to bear upon them, but inasmuch as they have made the mistake of putting in the thick end of the wedge first—by beginning and ending with the religious service—they have failed. After carefully looking into the situation I came to the conclusion that social work must precede the Church, or form her advance guard, and then it would be possible to bring her spiritual forces over the rough track made by the aforementioned work. I propose, therefore, that a boat be built, large enough to serve as headquarters for the missionary all the year round, to visit the logging camps. In connection with it a circulating library would be established for the distribution of books, magazines and other literature. That under the auspices of the mission a small emergency hospital should be erected, where the men would be able to obtain immediate attention when hurt, instead of waiting for days to catch a boat for Vancouver. In addition to all this, work of a purely missionary character would be carried on." Into this enterprise the two dioceses already mentioned have thrown themselves, and money is being collected to give effect to the same. The proposed boat alone will cost from \$3,500 to \$4,000. When to this is added the proposed library and hospital, with its necessary equipment, and the stipend of the missionary, it will be seen that the undertaking presents a very serious financial problem. It is manifestly impossible that the whole cost of such an undertaking should be borne by two dioceses that are still in the pioneer stage, and compelled to seek large grants from outside sources to carry on ordinary work.

Spectator possesses no brief whatsoever for the proposed work, but in his opinion it ought to receive the sympathetic consideration of the whole Canadian Church. There is nothing misty or nebulous about the proposition. There is no appeal to the imagination about some far-off development that may one day be realized. There is no shaking of dice with regard to the future, or leading us on with the expectation that some fabulous prize is almost in our fingers. The whole thing is a plain, straightforward effort to meet a transparent need. In the woods of British Columbia are 3,000 men cut off from civilization. They are neither heathens nor criminals, but fellow-citizens, toiling at honest labour, ministering to the comfort and convenience of the public. That is the field. The only means of access seems to be the one outlined,

unless, perhaps, by airship or balloon. The proposal to minister to the human wants of the men appeals to our common sense. We possess a notable precedent for this kind of work in the treatment of Elijah at a critical point of his career, when God first fed him, and then discussed plans for the future. A man of ability, experience and tact stands ready to step aboard of the craft and take charge of the mission. Everything is ready save the appliances to undertake a very remarkable and promising work. When once it is fairly under way we have no doubt that the loggers themselves will contribute generously to its support. The Church on the coast is already raising a considerable sum for the purpose, but it is bound to fall short of the necessary amount.

We are quite aware that the men of the West are fully competent to advocate their own schemes. We do not know what their plans are in regard to the details of the subject we have been discussing, but manifestly if assistance has to be sought beyond their own borders the place to go is the Board of Management of the General Missionary Society. It is just such work as has been outlined that demands special attention from our missionary directors. It appeals straight to the heads and hearts of the men and women who furnish the money. Under the circumstances it is no wonder that the loggers complain, as they have complained, that the Church seems to set a higher value upon the Indians than upon them, since the one has received marked attention for years, while the others have been wholly neglected.

On Sunday, the 18th, Grace Church, Montreal, was consecrated with becoming solemnity by Archbishop Bond. In this consummation of many years' remarkable work the rector, Venerable John Ker, D.D., Archdeacon of St. Andrew's, will have the hearty congratulations of his friends and fellow Churchmen throughout the country. It is not of the church and its interesting history that we wish to speak in referring to this incident, but of the man who presides over it as pastor and minister. Doctor Ker is known to the public far beyond the limits of his own diocese, and of few men has the Church reason to be more proud than of him. If ever the term "self-made" could be applied in an honourable and creditable sense to a clergyman it is applicable to Dr. Ker. He owes his eminent position in the Church neither to colleges nor to friends promoting his interests, but to his native gifts and his ceaseless energy and toil in the office to which he has been called. He began his ministry in one of the most forsaken missions in the whole diocese, and his work proved a happy success. His promotion was won step by step on his record of exceptional efficiency and the affectionate esteem in which he has always been held by those with whom he has been associated. In the midst of missionary privations, and in the midst of a large city congregation, with its multiplied demands, he carried on a systematic course of reading, and won the degree of Doctor of Divinity, a degree which is no empty title in his case. To-day he stands in the front rank of preachers and platform orators, and behind him stands as thorough a knowledge of the needs of the Church in town and country as is possessed by any other man in Canada. It would surprise none of his friends if a higher office should some day demand his services. If that day should come, our congratulations would be offered to the office rather than the officer. SPECTATOR.

Faith cannot grow strong except by exercise. Difficulties are the exercise-ground of faith; they give it nourishment and strength.

Prof. Drummond says: "It is not more of us, but a better brand of us, that the world needs." There are many ways of attaining this, but there is no universal best way.

### THE CANADIAN CHURCH PRAYER BOOK.

A Plea for Adaptation—By the Rev. Dyson Hague, London, Ont.

Nothing, perhaps, in connection with the visit of the Archbishop of Canterbury has so impressed Canadian Churchmen as his enthusiasm with regard to the greatness of the future of Canada. He believes that our country is going to be greater and greater, and that the rapidity of its progress is one of the most striking signs of the times. As Canadians, we are proud to think that our country's future has made so profound an impression upon our illustrious visitor; but as Canadian Churchmen an utterance like this only awakens a deep and honest longing that our beloved Church may take its place in this national progress, and hold the affections of the great masses of the Canadian people. If the Church of England, however, in this country is going to win and hold the mass of the people, it ought very quickly and sympathetically to face the living question of practical adaptation. Times are changed and are changing; life is quicker, swifter far than fifty years ago; domestic conditions in town and city are absolutely transformed; and it is simply a matter of common sense that our Church should face things in a practical way, and do the thing that is best. To begin with, there is a very strong feeling on the part of many of the Churchmen throughout Canada that it would be a wise thing to have printed upon the back of every Prayer Book in our Dominion: "The Canadian Prayer Book." They do not plead for an alteration of the title page; for they glory in the greatness of that word, "common prayer," and the grandeur of that historical title "Church of England." I hold in my hand a Prayer Book which I have just picked up from my desk; on the back it has the word "Common prayer," and on the side repeated in gilt lettering "Common prayer." There is no reason why the average man in the shop should not have his attention drawn and his interest excited by seeing in the same gilt lettering the words "The Canadian Prayer Book." The words "Church of England" and "English" do not arouse in the growing number of our nation's population the sentiment that many think they should. They ought to; but as a matter of fact, they don't.

But there is one thing above all that is growing with steady force of a deep conviction in the minds of the clergy and the laity alike, and that is that our Church would gain a great strength if it were to face in a simple and sensible manner the question of shortened Sunday services. There can be no doubt that in city and country alike, the length of our Church service is a serious obstacle to popularity. Anyone who has worked in a city parish cannot doubt that it is a most serious objection on the part of the city man, and also on the part of the city woman. That it is the reason why Methodism has gained so many of our people in the country cannot be denied by anyone who is familiar with the conditions of the life of our extra-urban churches. Again, it is notorious as a matter of fact that in every part of the country liberties are being taken with our service in an utterly uncanonical and unauthorized manner by bishops, priests and deacons. It is a rare thing now in the average city church to hear the exhortation read completely through at the evening service, and it is questionable whether there is a church in Canada that has the old-fashioned routine of full Morning Prayer, the Litany, and the Ante-communion every Sunday morning. Climatical and geographical conditions render it absolutely impossible, and no sane man can deny that a rubric, which is beautiful in a quiet little English parish church with the parson and people not three hundred yards away, is a very different matter in a Canadian country parish, where the people live from two to ten miles apart, and the parson has to traverse from twenty to thirty-five miles each Sunday.

It ought most clearly to be remembered that the

question of the abbreviation or adaptation of the service to Canadian life is purely a practical question. No Churchman who brings it forward for discussion should be suspected of tampering with the great principles of the Church. In fact, there is a very unanimous feeling on the part of Churchmen of all sorts and conditions that some of the liberties which are now being taken with our service in an utterly uncanonical and unauthorized manner by bishops, priests and deacons, should be canonically authorized for the benefit of all. The following are some of the changes that have been suggested: First, permission to use an alternative first lesson. Take, for instance, the September, October and November morning lessons; all of them are of great length. Why should not a short alternative lesson be authorized, embracing some of the most deeply spiritual and edifying portions of the historical and prophetic Scriptures, which are now never heard by the vast mass of Church people.

Second, the adaptation of the Psalter. Even such a small thing as dividing them into thirty-one parts would give us an extra day. Or if one could divide the Psalm for the 15th day into two portions, it would be a very distinct advantage, especially in churches where the Psalms are sung. There is no edification where there is weariness, and the very fulness is sometimes a preventive of spiritual appreciation and enjoyment. There is no reason why there should not also be canonical authorization to use one instead of all the Psalms for the morning and evening service. Certainly permission on certain evenings, such as the third and sixth and fifteenth, to have alternative or shortened forms, and an abbreviation of portions of the Psalter appointed for some of the greater festivals, would be a distinct aid to devotion.

Third, there is a widespread feeling, also, that the prayers for the King in Morning and Evening Prayer and the Litany might be considerably abbreviated without any spiritual loss, and that for the Royal Family united with it in a single sentence. Instead of that for the Royal Family, a prayer for the Governor-General, our statesmen, judges, and educators, would strike a responsive chord in the hearts of our Canadian people.

Fourth, there can be no doubt that canonical authorization for the use of a shortened form of prayer on the first Sunday of the month, which is the usual Sunday in the average Anglican Church for the chief mid-day communion service, would be accepted as a decided advantage. With the domestic servant problem pressing more and more on the people of the middle class in cities, and the stress and strain of life in the mechanic and working classes, and the general strenuousness of the 20th century, the difficulty of remaining to the Holy Communion, after a long service like ours, is continually increasing. Of course, it will be said that there is no particular reason for shortening that service, as many now simply have the communion service by itself.

It is very true that in a great many of the city churches, on the first Sunday in the month, you simply hear the service opened with the Ante-Communion, but there are serious objections to it. In the first place, it is uncanonical and illegal; it is about as illegal an act as could possibly be performed. In the next place, it is never satisfying in the spiritual sense. Churchmen will always miss the Lessons, Psalms, and Prayers. It is, of course, possible to have the Morning Prayer at an earlier hour, but the expedient of having Morning Prayer an hour or so earlier, to a beggarly handful of people, generally the parson's family and the next door neighbour's, is very unsatisfactory indeed.

There are other things, of course, that might be suggested along the lines of the very practical and sensible changes adopted by our American brethren in their Prayer Book, but this would no doubt, in the opinion of a very large number, make our service more attractive without in the slightest degree interfering with its beauty or affecting its principles.

But someone will say: Why wait for canonical

authorization? Are not these things universally done already? Does not the average parson adapt things according to his own discretion? And do not even bishops and dignitaries of the Church leave out what they like? Why trouble about canonical authorization? Should not every man do what is right in his own eyes, guided by the dictates of his own Church conscience? That is the very point.

It is because there is scarcely a Bishop in the Canadian Church to-day who goes through the whole of the Communion service, or does not listen with the silence that gives consent to an abbreviated exhortation, or an omitted Litany; it is because there is scarcely a clergyman in our Canadian Church who would not, if he so desired, take the Ante-Communion service at the eleven o'clock service on the first Sunday in the month; that it is highly desirable to have canonical authorization for these things. It is surely an unsatisfactory thing for a timid brother to go on grinding out to its weary length every letter in the canon and rubric, to the confusion of his work and the alienation of strangers, while his bolder brother around the corner, or on the next concession, is having a briefer, brighter, more attractive but far less canonical and legal service. It is a question, too, that closely touches the very vital matter of the advancement or decadence of the Anglican pulpit in Canada. Our climatic conditions are such that in winter and summer alike it is difficult, after a long service, for the parson to preach or for the people to listen. As a matter of fact, in many places it is impossible, and yet few vestries care to go as far as the vestry in a church down east: Resolved, that on cold Sundays the rector be authorized to limit the service before the sermon to fifteen or twenty minutes!

Another, and very difficult element in the discussion of this question, is the constant lengthening of the musical portions of the service in our city churches. A long-set Te Deum (you scarcely ever hear a simple chant Te Deum in many churches), followed by a set Benedictus or Jubilate with a long-drawn-out response to the Commandments, will frequently give a service over an hour, or even an hour and a quarter in length, before the sermon. But that opens up a somewhat distinct subject. In concluding this brief paper, we would again most earnestly deprecate the idea that the Churchmen who are saying these things and thinking these things are Churchmen who are lacking the slightest degree in their loyalty to the Church of England. Nothing of the kind. The fact of the matter is the world is moving. The times are changing. The sentiment of the Canadian Church people is against protraction and weariness in Church worship. It is because these Churchmen love their country and believe it to be the best in the world, and love their Church, and believe it to be the best Church in the world for the best people in the world, that they plead for what will tend in some measure at least, to make our Church what it should be in Canada. These things are not going to make the Church spiritually prosperous. Only the Holy Spirit, the Lord and Giver of Life, can do that. Nor will they make her, in the right sense, popular. We need an able ministry for that; men able to preach, and teach, and win, and lead; men who love Christ, and souls, and the Church of England. But they will help to break down the barrier of unpopularity that now separates our Church from the masses of the land; they will create an altered sentiment in the minds of many who now regard our Church with indifference, if not with real aversion, and they will enable Church people to participate in the service they love best without tedium and without complaint.

#### REVIEWS.

Comradeship and Character: Sermons and Addresses to Young Men (imported by Thomas Whittaker, New York, \$1.40) forms a superb collection of powerful addresses by men who

know the needs of young men and the best way to catch their attention and keep up their interest. The volume takes its name from the first articles, by Rev. Thomas G. Shelby, and there are fifteen contributors. There is a fresh and manly air in the telling of what is felt to be undoubted truths in Christian morals and philosophy. With the sentiments regarding "the rich young ruler" who came to Jesus we entirely agree, and the other situations are as judiciously handled. It is a precious volume of intrinsic worth for those to whom it is presented, and other than young men will learn much from its pages.

"The Church's Lessons for the Christian Year," by Rev. Alfred G. Mortimer, D.D., is about to be published by Thomas Whittaker in two volumes, cloth. The same work has been published serially during the coming year; it is arranged to begin at Advent.

#### BROTHERHOOD OF ST. ANDREW.

The reports from Mr. Thomas, who is at present organizing Brotherhood work in the Maritime Provinces, are most gratifying. He left the head office on the 27th of August, and succeeded in forming a good strong chapter at Cardinal in connection with St. Paul's. On Monday, the 29th, he left that town and made connection with the through train for Halifax at Montreal. He arrived in the former city in the afternoon of the following day, and attended the Synod meeting of the Diocese of Nova Scotia, which he addressed on the 31st. He then left for Sydney, C.B., where he found Christ Church Chapter, No. 263, doing good work at the hotels and military camps. The Travelling Secretary induced two members of the choir to join, which will strengthen the chapter considerably. Moving on from Sydney, he went to Louisburg, C.B., where he found a good, strong chapter, which is reported to be able to do good work among the fishermen and the strangers that harbour in at that port over Sunday, inviting them to the services and then welcoming them at the church door. Leaving Louisburg after accomplishing this success, he arrived at Glace Bay, C.B., where he was instrumental in organizing two good chapters in connection with St. Mary's and Good Shepherd Churches. The former chapter consists of twelve members, who will do work among the miners. Mr. Thomas says they are splendid fellows. Good Shepherd Chapter, though at the present time rather small, will be strengthened shortly by three other earnest men. This chapter also will work amongst the miners. The Travelling Secretary's next point of call was North Sydney, where he found St. John's, under the rector, the Rev. A. P. Shafford, doing good, aggressive work. As a result of the visit paid, the membership of six will be increased by five more, and work will go forward with greater energy. Sydney Mines came next, where Mr. Thomas found a small chapter working steadily, and with good prospects. The membership has been doubled by having five new men join, who know exactly what Brotherhood work is. Mulgrave.—Here a new chapter was established. The members of this chapter, who are very earnest, will take up the work seriously, and will especially look after the hotels, the wharves, and the fishermen at the two outlying churches in the parish. At the time of writing, Mulgrave is the last place visited. The following towns are the Travelling Secretary's next calls: New Glasgow, Truro, and Windsor. Mr. Davis left the head office on a short trip west, visiting the following towns: Brampton, Acton, Milton, and Streetsville. At Brampton nothing definite could be done as regards the formation of a chapter as the most earnest men of the parish were out of town. However, Mr. Davis made a few calls, but the majority of the men visited did not seem to be very enthusiastic over the work. Another visit will be made by

the Travelling Secretary, when it is hoped at least a small chapter may be formed. Leaving Brampton, he went to Acton, where he found everything in readiness for the formation of a chapter. Since Mr. Davies' visit advice has been received at the head office that St. Alban's Chapter, No. 239, has been revived, which was very encouraging. At Milton Mr. Davis saw Rural Dean Belt, who has at present a probationary chapter, which is to be advanced to full membership in October. Nothing definite could be done at Streetsville, which Mr. Davis visited next. The rector would like to have a visit by the Travelling Secretary some Sunday in order to complete formation. Advice has been received at the head office that Grace Church Chapter at Arthur, Ont., has been revived. They have written for supplies, which is one evidence that they intend taking up work systematically. Christ Church, Niagara Falls, Ont., has issued a pretty invitation card. Chapters thinking of issuing or re-issuing such a card may have the loan of this as a sample by dropping a postal to the General Secretary. Rev. A. C. Watt, of Bond Head, who is very keen on the Brotherhood, asked some time ago for a visit of the Travelling Secretary. However, other arrangements interfered, and neither Mr. Thomas nor Mr. Davis could accommodate him. He has now taken the responsibility of forming a chapter himself, and with this object in view is holding a special meeting for men on Sunday, the 25th inst. Any local Churchman or Brotherhood men who will be in or around that district on that date are requested to attend.

### The Churchwoman.

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

#### CHURCH OF ENGLAND DEACONESS' HOUSE, TORONTO.

One of the many engagements of His Grace the Archbishop of Canterbury, during his short stay in Toronto, was a visit to the Church of England Deaconess' House, 179 Gerrard St. His Grace was accompanied by Mrs. Davidson, His Lordship the Bishop of Toronto, Mrs. Sweatman, and Mrs. E. B. Osler. The committee and officers had assembled to meet him, and in the absence from the city of both president and vice-president, he was received in the hall by Dr. Hoyles, the head deaconess, Miss Naftel, and the secretary, Mrs. Trees. Miss Naftel presented to His Grace those deaconesses who were present, and Dr. Hoyles, after a few introductory words of welcome, explained the origin and object of the institution, briefly outlining the course of study and referring to the practical work. His Grace, replying, expressed his great interest in this work, saying that, if there was one subject which he had made his own, it was the revival of the ancient order of deaconesses. He referred to his experience in the dioceses of Rochester and Winchester, and this experience had shown that this work was indispensable. It was still in the experimental stage, and he was feeling his way with the greatest interest. He felt, however, that two or three generations hence it would be a matter of amazement that we of this generation had so little availed ourselves of this arm in Church work. He asked to be supplied with papers giving information about the work. At the request of the Bishop of Toronto, His Grace presented the diploma of the house to three of the graduates who had been ordained in July: Miss Aston, Miss C. E. Bennett, and Miss C. V. Harris, who will shortly be leaving (D.V.), for missionary work in Egypt, saying a kindly word to each. A few words of welcome were addressed by Dr. Hoyles to Mrs. Davidson, and a bouquet of white asters was pre-

sented to her, on behalf of the deaconesses, by Miss Trees, assistant secretary. At the close of this very interesting visit, the Archbishop pronounced the Benediction, and before leaving the house both he and Mrs. Davidson wrote their names in the visitors' book.

#### INDIA ORPHAN WORK.

With grateful thanks I acknowledge the following contributions: Friend, Owen Sound, to support child for year, \$15; Miss M. E. Austin, Quebec, \$2; L. Mitcheltree, London, \$2; member of the Memorial Church, London, \$2. Those who have so kindly and for so long borne in mind the little orphans of India will still, I hope, continue to do so a little longer. Some are still too young to go out into the world and earn their own livelihood, and we must not forget the kind of world that surrounds these little ones in India. We earnestly desire and pray that they will not have to leave the homes where the missionaries take such good care of them. We hope they may still remain where they may hear again and again the truth and the good news of God's love to men. We should like them to be mature Christians when they leave their foster homes, and also to be industrious girls and boys who will work steadily, and by their honest and simple, active lives, bear witness to the power of Christianity in transforming our daily life into a daily "walk with God." May we by our offerings and prayers help to bring about these good results. \$15 keeps a child for a year, and those who like to send name and address with such contribution, can be given the name of the child they support and the address of the mission and so keep in touch with the progress of the little one. This plan is very interesting to children. Several children together would find it a great pleasure to support a child, and write and receive letters about him or her. Any offering, however large or small, is most welcome. Please address: Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

#### MONTREAL.

Mrs. Randall Davidson, wife of the Archbishop of Canterbury, was the guest of honour on Friday, September 2nd, at a small luncheon given by Mrs. Norton, wife of Archdeacon Norton, at Christ Church Cathedral rectory. Mrs. Davidson was gowned in gray voile, with a most becoming black and white picture hat. After luncheon Mrs. Davidson returned to Bishops-court, where she was waited upon by a deputation of the Woman's Auxiliary, who were introduced by Mrs. Frank Bond, and who presented her with an address and a life membership badge on the General Board of the Woman's Auxiliary for All Canada. The deputation included Mrs. Tilton, of Ottawa, president of the Canadian Woman's Auxiliary; Mrs. Baldwin, wife of Bishop Baldwin, and president of the Huron Branch of the Woman's Auxiliary; Mrs. Holden, president of the Montreal Branch; Mrs. Patterson Hall, general corresponding secretary; Mrs. Baylis, Miss McCord and Miss Raynes, secretaries of the Montreal Branch, and Mrs. R. Lindsay, widow of the late Archdeacon Lindsay, of Montreal. Following is the address, which was read by Mrs. Patterson Hall:

#### The Address.

As representing the W. A. to the Missionary Society of the Church of England in Canada, we beg to tender to you and to His Grace the Archbishop of Canterbury our warmest greetings on this occasion of your visit to Canada. We thank our Heavenly Father that He has permitted us to enjoy the great privilege of welcoming such illustrious guests to our beloved land, and we pray that your sojourn in America may be a time of joy and happiness. We rejoice

to meet face to face a daughter of that saintly woman, Catherine Tait, so well known for her zeal and good works, whose name will always be honoured and revered by Christian women. As a slight token of our appreciation of the blessing conferred on us by your presence amongst us we beg of you to accept the accompanying badge of life membership of the Woman's Auxiliary, trusting that it may always remind you of a happy epoch in your life, and prove a link uniting you with your Canadian sisters of the Church in the missionary work of the world. It will thus be our privilege to enroll among our members a name already familiar to us in her labours of love. We pray, dear Mrs. Davidson, that together we may be stimulated and strengthened more and more in the service of Christ and His Church by the spirit of the motto of the Auxiliary, "The love of Christ constraineth us." On behalf of the Woman's Auxiliary to the M.S.C.C. (Signed), Roberta E. Tilton, president; Caroline M. Hall, secretary. At the conclusion of the address Mrs. Tilton pinned the membership badge on Mrs. Davidson's dress. In a happy little speech Mrs. Davidson thanked the deputation, and expressed her surprise and appreciation of the honour the Woman's Auxiliary has bestowed on her. The membership badge given Mrs. Davidson was in the form of a gold bar with the letters "W.A." in blue enamel, from which was suspended a Winchester cross of gold bearing the same letters in raised gold. On the back were Mrs. Davidson's initials, "E. M. D.," the word "Canada" and the date. After the presentation Mrs. Frank Bond and Mrs. Davidson drove as far as the residence of Sir George Drummond, on Sherbrooke Street, where they were joined by the Archbishop of Canterbury. In the afternoon Mrs. Bond gave a ladies' luncheon of twelve covers at Bishops-court in honour of Mrs. Davidson. Later the Archbishop of Canterbury and Mrs. Davidson attended the garden party given by Mrs. James Ross, of Peel Street.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

#### NOVA SCOTIA.

Halifax.—A meeting of the Executive Council of the diocese of Nova Scotia was called for Tuesday last, to consider the matter of the election of Archdeacon Worrell, of Kingston, to the bishopric. Legal opinion has been secured for presentation at the meeting. Archdeacon Kaulbach, it is said, has given it as his opinion that the election was legal, with strong arguments therefor.

#### MONTREAL.

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

Montreal.—Park Ave.—The corner-stone of the Church of the Ascension, which is in progress of erection, was laid on Saturday afternoon, September 10th, by Archbishop Bond. The occasion will be a memorable one, as on the same day Archbishop Bond celebrated his eighty-ninth birthday, and a large number of the clergy of the diocese gathered to honour both the anniversary and the ceremony. Among them were: Ven. Archdeacons Ker, Norton, Canon Ellegood, Canon Renaud, Rural Dean Jeakins, Rural Dean Dart, Revs. J. L. Flanagan, Frank Charters, H. Gomery, N. A. F. Bourne, H. A. Brooke, W. W. Craig, Thomas Everett, H. E. Benoit, C. Carruthers, and A. D. Lockhart. The ceremony was begun with the singing of "The Church's One Foundation." At the end of the hymn Mr. William Swift, people's warden, presented the Archbishop with an address signed by the incumbent, the Rev. J. L. Flanagan, the wardens and the officers of the Building Committee, which gave

the history of the church whose corner-stone was to be laid, and which also congratulated His Grace upon the attainment of the eighty-ninth anniversary of his natal day. At the hands of the Rev. J. L. Flanagan, on behalf of the Building Committee, and the architect, Mr. H. C. Stone, who was unable to be present, the Archbishop was the recipient of a silver trowel, suitably inscribed. His Grace replied, expressing his gratification to the Building Committee and the friends and members of the congregation, and in speaking of the Church of the Ascension, he remarked that its history was a varied one, which had had its days of trial, but it was a history of trust in the living God. He urged the incumbent to have faith in the Almighty through all difficulties, to have faith in the people who assembled around him, and to be faithful to the children. He also counselled the people to have faith in their pastor, and to uphold him constantly by their prayers. After the prescribed responsive reading, Mr. J. Cooke Warmington, honorary secretary of the Building Committee, read the document which was to be deposited in the corner-stone. It set forth that the edifice was the second Church of the Ascension, gave the location of the former church, and the reason for the change of site. It also stated: "This stone was laid by His Grace the Archbishop of Montreal, in the twenty-sixth year of his consecration, the fourth of his archiepiscopate, and upon his eighty-ninth birthday." The above was signed by Rev. J. L. Flanagan, rector; William Swift, people's warden; William Perry, rector's warden; J. Cooke Warmington, honorary secretary; H. C. Stone, architect; John Grant, contractor, and John C. Hague, builder. This document, together with newspapers of the day, coins of the Dominion, and the customary articles, was placed in the corner-stone, which the Archbishop proceeded to lay, at the north-east corner of the building. When His Grace had spread the mortar, the stone was laid in place, and he declared it "well and truly laid in the name of God the Father, God the Son, and God the Holy Ghost." Prayers were then offered and the Doxology sung. Ven. Archdeacon Ker thereupon delivered an address. He spoke of the happy auguries under which the erection of the church was begun. The very weather seemed to be in accord with the occasion. He assured the rector and congregation of the Church of the Ascension that the Church people in other parts of the diocese rejoiced with them that day, and wished them, from their hearts, God speed in their work. He urged the rector to be of good courage and the people to see to it that they rallied round him and made his difficulties as light as possible. "Christ is Our Corner Stone" was thereupon sung. Following the hymn, the Rev. W. W. Craig, as one connected with the earlier work of the province, delivered a few reminiscences to the gathering. He spoke of the inception of the church, and paid a tribute to the memory of the late Canon Evans. The work had later been handed over to the students of the Diocesan College, and he mentioned some of the names of those who had entered upon their labours in this parish. In referring to the first steps taken to build a church, he paid honour to Mr. and Mrs. W. R. Salter, who had been most generous in their contributions. He then encouraged the rector and the congregation and extended his best wishes for the success of their work. After "All People That on Earth do Dwell," had been rendered, His Lordship Bishop Carmichael pronounced the Benediction. The new edifice will be 58 by 41 feet, with a basement, which will be used for Sunday school and like purposes. The basement will be of stone, and the superstructure of Milton pressed brick. The windows will be of cathedral glass, with medallions, with the exception of a few, which will be of stained glass. The seating capacity will be about 350. The church is so designed as to permit of extension in the future, and there is also sufficient ground for the building of a parsonage. At the conclusion of the ceremony of laying the corner-stone, an adjournment was made to a large marquee, where Miss Swazie, on behalf of the Women's

Guild and the Ladies' Auxiliary of the Building Committee, presented an address to the Archbishop, offering their warmest felicitations on that, his natal day, and heartily wishing him many happy returns. Little Miss Edith Webb then presented a bouquet of flowers to the Archbishop, who expressed his thanks with a kiss, and afterwards briefly replied to the address.

#### ONTARIO.

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

Tweed.—The Church Prayer Book and Bible Society, of Toronto, has very kindly donated to our Sunday schools a supply of Bibles, Hymn Books, etc. We are very grateful to the society for helping us in our endeavours to instruct the young of the parish. Most successful harvest Thanksgiving services were held in St. James' church, on Thursday, September 1st. There was an early celebration of Holy Communion at 8 a.m. First Evensong at 3 p.m. was said by the incumbent, and the Rev. E. P. Pickford, of Norwood, delivered a most earnest address in which he pointed out that in order to have an earthly harvest there must be a death of the grain, etc., so, too, before the heavenly harvest, we must all die; whilst we rejoiced at God's great good to us now, let us make due preparation for our latter end. At 7.30 p.m., second Evensong was said, after which the Rev. W. B. Heaney, of Christ Church, Bellville, gave an excellent discourse on the subject of "Thankfulness," remarking that we should not only be thankful for the life that now is, but also we should be very grateful for the promises concerning the life that is to come. The offerings amounted to \$256.24. The Altar Guild has also given a gift of \$50 which, with other sums promised, will wipe out the debt on the parsonage. The Rev. C. A. French, and the congregation hereby desire to express their thankfulness to Almighty God and to those who so kindly helped in and responded to the special canvass this year.

#### OTTAWA.

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

Ottawa.—The Bishop of Ottawa has returned from Colorado, and owing to the absence of Mrs. Hamilton, who will remain in Colorado until the spring, will reside with his son-in-law, the Rev. Lennox Smith. The Bishop began his autumn visitation of the diocese on the day after his return, presiding at the deanery conference, at Manotick, on Tuesday last. The following engagements have been made for His Lordship by Rural Dean Bliss, who was commissioned by the Bishop to arrange his tour: Sunday, Sept. 25th, confirmations at Morrisburg, Williamsburg, Aultsville; Monday, 26th, Crysler; Tuesday, 27th, Mountain; Wednesday, 28th, Dixon's Corners; Thursday, 29th, Wales, conference and confirmation; Friday, 30th, Moulinette; Sunday, October 2nd, Holeys (Cobden), and Westmeath (Beachbury); Tuesday, 4th, Pembroke, conference. His Lordship then leaves for the General Convention, at Boston, and the Provincial Synod, at Montreal, resuming his diocesan work on October 21st, Renfrew, conference; Sunday, 23rd, Pakenham and Arnprior; Monday, 24th, Douglas; Tuesday, 25th, Clontarf; Wednesday, 26th, Eganville; Thursday, 27th, Killaloe; Friday, 28th, Madawaska; Sunday, 30th, Whitney; Monday, 31st, Combermere; Tuesday, November 1st, Almonte, conference. The deaneries of Carleton West and Prescott and Russell will then be visited but the dates have not yet been fixed.

The Rev. Mr. Roy, travelling secretary of Trinity University, recently visited the parishes of Smith's Falls, Carleton Place and Almonte, receiving some generous donations to the funds of the University. The Rev. Dr. Tucker, the Rev. J. Cooper Robinson, and the Rev. J. H. Warren are

now doing deputation work in the diocese on behalf of the M.S.C.C., the General Secretary holding eight meetings, Rev. J. Cooper Robinson, sixteen and the Rev. Mr. Warren, twenty.

#### TORONTO.

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

St. Luke's.—There was a large turn out of the parishioners of this church recently to say farewell to Rev. A. Silva White, the assistant curate, who leaves for Vancouver to take up work there. Rev. Dr. Langtry, on behalf of the church, presented Mr. White with a purse of \$200 in gold, as an expression of the esteem in which he is held, and their satisfaction with the good work he has done for the church since he came among them. Rev. E. W. Ridley Beal, who was curate at St. Thomas' for some time, has been appointed curate to St. Luke's.

St. George's.—Rev. Marmaduke Hare, M.D., who for four years has been curate of this church, leaves shortly to take charge of a parish at Millford, Conn. General regret is expressed generally by Churchmen of Toronto at the departure of the Rev. Mr. Hare. We wish him God-speed in his new field of labour.

Inter-Diocesan Sunday School Committee.—The next meeting of the Inter-Diocesan Sunday School Committee will be held at the Diocesan College, University street, Montreal, on Monday evening, October 10th, at 8.15 o'clock. The business at this meeting will be: 1. The consideration of the triennial report to the Provincial Synod, which will assemble on the following morning. 2. The report of the sub-committee on the Bible Readings, 1904-05. 3. A report of the sub-committee: (a) Re scheme of Lessons, 1905-06. (b) Re graded Lessons. 4. The treasurer's report. 5. Inter-diocesan Sunday school examinations, 1905. 6. General business. Charles L. Ingles, hon. secretary.



Bishop Bethune College, Oshawa, Ont.

Oshawa.—Bishop Bethune College.—This School for Girls is under the charge of the Sisters of St. John the Divine. The situation in the midst of large grounds is unusually attractive, and the sanitary conditions excellent, with plenty of fresh air and sunshine. Improvements were made in the house a few years ago, and a commodious chapel, music rooms, and large recreation hall were added. The school aims at a thorough equipment in the various branches of study, and pupils are prepared for entrance to the University, and to the Conservatory of Music. Junior pupils are also received. The religious instruction is given strictly according to the Prayer Book, and it is the aim of the school to produce not only the graces of a cultured mind and strong body, but to develop a strong, refined Christian character as well.

Wooler.—St. George's.—We have had the great pleasure of a visit from the diocesan missionary, Rev. Canon H. C. Dixon, who arrived here on Monday, September 12th, and stayed two days with us. He was present at our harvest home dinner, and afterwards delivered a most impressive ad-

dress on "Thankfulness to God." In the evening, he gave us the illustrated lecture in St. George's church, on the "Passion of Christ." The building was crowded, and the lecture was listened to with the greatest attention and impressiveness. It was really and truly a service and one that deeply moved the congregation. All denominations were present, and everyone expressed themselves as being spiritually uplifted by the service. We thank Canon Dixon, and through him the Mission Board, for the pleasure of his visit, and for this helpful and impressive lecture. Holy Communion was administered by Canon Dixon on Tuesday morning, followed by baptisms. We hope it will not be very long before we are favoured with another visit from the diocesan missionary. We are looking forward to the promised visit of the Right Rev. the Bishop of Toronto, on September 20th, to hold confirmation here.

NIAGARA.

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

Guelph.—St. George's.—Rev. F. G. Davidson has appointed as curate Rev. Herbert J. Johnston, M.A., to succeed Rev. V. E. F. Morgan. Mr. Johnston is a native of Stratford, Ont., and is a practical scholar. He is a graduate of Trinity University, Toronto, and of Litchfield Theological College, England. He was ordained in 1902 to the curacy of St. Matthew's church, Walsall, Eng., and is at present curate of St. Paul's church, Balsall Heath, Birmingham, England. Mr. Johnston was a member of the divinity class at Trinity University, Toronto, when Mr. Davidson was acting as lecturer, consequently he and the vicar are close friends. The curate-elect, as soon as he can secure a release from his present duties, will sail for Canada.

Oakville.—Harvest festival services were held in St. Jude's Church on Sunday, 11th September. Holy Communion was celebrated, at 8 a.m., Matins and Evensong at 11 a.m. and 7 p.m. The rector preached in the morning, and Rev. Chas. Ingles, of Parkdale, in the evening.

HURON.

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

St. Mary's.—On Tuesday last, September 6th, the September meeting of the Rural Deanery of Perth, with which was combined a Sunday School Convention, was held in St. James' church. At half past ten a.m. there was an administration of the Holy Communion, the Rev. Dr. Taylor, M.A., and Rev. H. A. Thomas, officiating. At half past eleven a.m. the chapter of the deanery met and transacted business. At 3 p.m. the Sunday School Convention assembled, the Rev. Rural Dean Taylor acting as chairman, and warmly welcoming all visitors to the church and rectory. Valuable papers were read by the Rev. C. C. Purton, of Mitchell, on "How to Teach a Class;" by the Rev. T. G. A. Wright, B.A., of Thamesford, on "The Sunday School in Its Relation to Confirmation;" by the Rev. H. A. Thomas, of Lucan, on "The Encouragements of the Teacher." The Ven. Archdeacon Williams, of Stratford, was unable to be present, but sent an excellent paper upon "How Can the Home Co-operate with the Sunday School?" The paper was read by the Rev. Dr. Taylor. Interesting discussion followed the reading of each paper. At 8 p.m. shortened form of Evening Prayer was held, when the Rev. Dyson Hague, M.A., gave an admirable and soul-stirring address upon "Christian Work." He prefaced his address by complimenting the congregation upon their beautiful church and lovely grounds. He said he had travelled over a large part of the Dominion, but had seen no church grounds to equal them. He had not thought it possible that outside England there could have been such beauty of flowers, hedges, vines and shrubs. The rector's work was appar-

ent. The speaker could but hope the congregation was growing in beauty and sweetness of life in keeping with their surroundings. Mr. Hague gave excellent and stimulating counsel to parents, teachers, scholars, sidesmen, wardens, choir, and other church workers. He graphically depicted the beauties of the Prayer Book, and the Church services, and gave a glowing description of the works of three great English Churchmen, who through the ages had given us our Bible—Wycliffe, Tyndall, and Cranmer. The speaker pleaded for greater love and devotion to the Lord Jesus Christ in all work. The choir rendered an anthem efficiently. Mr. Bert Lancaster, of St. Mary's, and Mr. Blowes, of Mitchell, sang solos excellently. The congregation extended hospitality to the visitors, and made them most welcome. The various gatherings of the day were felt to be a distinct uplift and blessing to all who attended.

Exeter.—Trivitt Memorial Church.—The anniversary and harvest thanksgiving services were held on Sunday, September 4th. The Rev. T. R. O'Meara, of Toronto, preached two very practical and helpful sermons to large and appreciative congregations. Fully eight hundred people attended the evening service. The church was tastily decorated with flowers, fruit, and grain. Special music was rendered by the choir. The solos of Mr. Pen Jones, of St. Peter's church, New York, were particularly enjoyed. The freewill offerings for the day amounted to over three hundred and seventy dollars, which is the largest offertory on record in this parish. The finances of this church are in a very healthy state, there being a substantial surplus in the treasury.

Wilmot.—To the worshippers gathered at St. George's, New Hamburg, to take part in the anniversary services the church presented a very attractive appearance, with new seats and kneeling benches of oak, the chancel steps chastely adorned with ferns and palms and a cement walk leading to the entrance. The Rev. Canon Farthing, of Woodstock, was the special preacher. The services, both morning and evening, were bright and hearty, and the eloquent, impressive sermons closely followed. They showed Christ as the very life; only by touching Him can we touch God, and such a life must necessarily be a self-sacrificing one; and Christ as the fulfilment of the law and the prophets, where the Cloud received their representatives and the Voice said, "Hear Him." He deeply deplored the lowering of the standard of the cross by offering attractions to the people. All must be only for Him, and we must be alone with Him as the disciples on the Mount.

ALGOMA.

Geo. Thornloe, D.D., Bishop, Sault Ste. Marie.

Bracebridge.—On the 2nd Sunday in Advent, December 6, 1896, the new red brick Church of St. Thomas was duly opened. The late Bishop Sullivan was assisted in the opening ceremonies by the then incumbent, the Rev. James Boydell, M.A.; the Rev. A. H. Allman, B.Sc., now rural dean of Parry Sound; the Rev. A. W. Hazlehurst, incumbent of Baysville; the Rev. A. R. Mitchell, then of Port Sydney, now rector of Hallock, Miss., U.S.A., and Rev. W. A. J. Burt, now rector of this parish. It was a red-letter day for the parish, for the church edifice was a handsome addition to the property of the parish and diocese. It was the intention of the architect, Mr. C. J. Gibson, of Toronto, that some day a tower should be added. This has now been done by the erection of a substantial tower of red brick, with belfry of Roman stone. The belfry contains a beautiful, rich-toned bell weighing 1,500 pounds, the gift of Mrs. R. M. Browning, and bearing this inscription: "To the glory of God and in loving memory of Robert

Mortimer Glover Browning, 1904." The tower was opened on Sunday, August 28th, which day also marked the completion of the fifth year of the incumbency of the present rector. The services were at 8.30, 11 a.m. and 7 p.m. The rector was celebrant at the 8.30 celebration of the Holy Eucharist. The Rev. E. A. Vesey preached at the 11 o'clock Matins. The Rev. Rural Dean Allman preached at 7 o'clock Evensong. Both sermons were eloquent and appropriate, and meted out praise to whom praise was due. Many have been the gifts and blessings bestowed upon this parish of recent years, for which we thank God and take courage, and hope for still greater evidences of the Holy Spirit's working in our midst. A fund has been commenced for a pipe organ, which, when obtained, we are sanguine will result in still more hearty services and larger attendance upon the means of grace. Nothing would give more pleasure to our worthy choir master, Mr. W. Kirk, who has held this position for thirty-six years, than to have a pipe organ to assist him in his musical task.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Coadjutor Bishop, Winnipeg.

Fort Rouge.—Work on the new St. Luke's Church is progressing very satisfactorily, although not quite so rapidly as those in authority would wish. The side walls are almost completed, and the carpenters will begin their part of the work at the first of the week, so that the roof will be up before very long. But there is every promise of a successful winter of work even if the congregation have to remain in the old building. The Sunday School teachers had a meeting on Wednesday evening, and discussed plans for the school. A rally Sunday will be held on the last Sunday in September or first of October, when it is hoped to have a record attendance. A special committee has been appointed to have charge of the musical part of the school service. The teachers also decided to make a study of Trumbull's "Teachers and Teaching," a feature of the Wednesday evening meetings. Considerable interest was taken in the flower service last Sunday, which was held at the morning service instead of in the afternoon as heretofore. The rector has also announced that the second Sunday of each month will be boys' and girls' Sunday, with special hymns and address.

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Toronto. n out of the say farewell curate, who there. Rev. ch, presented old, as an ex- is held, and he has done them. Rev. t St. Thomas' curate to St.

Hare, M.D., of this church, parish at Mill- pressed gener- the departure in God-speed

committee.—The Sunday School cesan College, nday evening, usiness at this on of the tri- od, which will 2. The report readings, 1904- ttee: (a) Re- e graded Les- Inter-diocesan 6 General ecretary.



awa, Ont.

e.—This School e Sisters of St. n the midst of e, and the sani- ty of fresh air e made in the modious chapel, all were added. quipment in the oils are prepared nd to the Con- ls are also re- is given strictly ed it is the aim the graces of a nt to develop a as well.

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Griswold. Please permit me through the columns of your valuable journal to express to the Church Bible and Prayer Book Society of Canada our most sincere thanks for a free grant of books duly received this evening. This will prove a very appreciable help in our work in this Mission, and will be greatly appreciated by those who are privileged to enjoy the use of your generous grant. May the society be abundantly blessed in its good work! J. F. Cox, incumbent, Sioux, Alexander and Griswold Mission.

Winnipeg. It is proposed to build a new St. John's College, Convocation Hall and chapel in Winnipeg in memory of the late Archbishop Machray, of Rupert's Land, at an estimated cost of \$100,000. The Rev. Rural Dean Garton, rector of Morden, Man., has been appointed collector, and has already commenced his duties. The Rev. W. Walton has undertaken Mr. Garton's work during his absence.

#### CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—Friday, September 9th, 1904, will long be remembered at Calgary, because on that day His Excellency the Governor-General, laid the foundation stone of the new pro-Cathedral Church of the Redeemer, in the presence of some 2,000 persons. Everything passed off in the most delightful manner. Upon His Excellency's arrival at the station he was met by a large crowd of persons. He was at once escorted to Jordan's restaurant, where he was entertained at luncheon by the Bishop of Calgary. Those invited to meet him were: His Worship the Mayor of Calgary, Lieut.-Colonel Sanders, D.S.O., commanding the troops of the North-West Mounted Police at Calgary; Major Maude, Messrs. Gillis and Emerson, of the Reception Committee; the Very Rev. the Dean of Calgary, D.D., rector, and Messrs. Murney, Morris, and H. J. Adames, wardens of the pro-cathedral. At the luncheon, two toasts only were drunk, viz., that of His Majesty King Edward, and that to the Governor-General. To this latter toast, His Excellency made a brief but very happy reply. On His Excellency's arrival at the grounds, the choir and clergy emerged from the old church singing the hymn: "O God, Our Help in Ages Past," etc. At the close of the hymn, the Bishop read an address of which the following are the principal paragraphs: His Excellency, the Right Honourable the Earl of Minto, G.C.M.G., Governor-General of Canada: "May it please your Excellency: We are deeply grateful for the honour you have shown us in consenting to lay the foundation stone of the new pro-cathedral. The diocese of Calgary, of which this is the mother parish, embraces the greater part of the district of Alberta. It was constituted in 1888, but it was not till the end of September, 1903, that it became, by its complete separation from Saskatchewan, a fully independent See. There are at present about thirty clergy and a number of licensed lay readers at work in it. The number of self-sustaining parishes and missions is nine. Churches, parsonages and other necessary buildings are being erected in different parts of the diocese, as rapidly as circumstances allow. There is an urgent need for many more workers among the settlers, who, as your Excellency is aware, are pouring into this part of the North-West like a flood, so that we find it difficult to supply all who belong to our Communion with the means of grace. Work among the Indians on the Blackfoot, Blood, Peigan, and Sarcee reserves is being earnestly and successfully carried on by a full staff of able and devoted men and women." At the conclusion of this address, the Dean read an address, signed by himself and the wardens, in which a historical account of the parish was given. His Excellency's reply to both addresses was entirely spontaneous, and his very natural and pleasing manner added greatly to the pleasure of the occasion. Then followed an anthem: "Go Ye Up

and Build the House," by Mr. Broder, the talented organist of the pro-cathedral. When, in the service, the time for laying the corner-stone was reached, Mr. Adames handed His Excellency the beautiful silver trowel, the gift of the rector and wardens, and Lord Minto, who seemed specially pleased with it, said, after the stone had been put in place, as he turned to the Bishop: "I congratulate you very heartily on the successful laying of this corner-stone; I hope the Church will continue to prosper." The service was then resumed by the Bishop, and after the Benediction Stainer's seven-fold Amen was beautifully rendered. The choir, consisting of men, boys and women, did their part most admirably, under the splendid direction of Mr. Broder. The clergy present, in addition to the Bishop, who wore his convocation robes, were: Dean Paget, Archdeacons Tims and Webb, Rev. G. H. Hogbin, who acted as chaplain to the Bishop, and Rev. F. Stanley Keane. After the singing of the Amen, His Worship, the Mayor, presented a civic address to which the Governor-General made a most interesting reply. Then followed two verses of the National Anthem, sung as Western voices can sing it. And the proceedings were brought to a close by three ringing cheers and a tiger for His Excellency. On Sunday morning, September 11th, the Bishop read the lessons, preached, and celebrated Holy Communion in St. Luke's church, Red Deer, Rev. Canon Hinchliffe, rector, and in the evening he read the lessons in St. Cyprian's church, Lacombe, inducted Rev. John Leech Porter, B.D., to the incumbency of the parish, and preached the sermon.

#### SASKATCHEWAN.

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

The Right Rev. J. A. Newnham has now fully entered on his new field of work, and has been kept pretty constantly on the move as the following diary will show: July 27th.—The Bishop arrived in Saskatoon, the "gate" of his diocese, and was given a reception in the Town Hall, at which an illuminated address was presented and replied to. 29th.—At Prince Albert, he presided at Executive Committee meeting in the afternoon, and in the evening was given a reception by the congregation of St. Alban's, and responded to an address from them. 31st.—In the morning he ordained, in St. Alban's church, two deacons and two priests, and in the evening preached his first sermon in his new diocese. August 1st.—He drove out to and visited the Indian School, called Emmanuel College. August 3rd.—By train to Saskatoon, and thence two days' drive (60 miles), to Battleford. August 5th.—Reception by congregation. Aug. 7th.—11 a.m., confirmation service with address, also sermon to the congregation, and Holy Communion. 3 p.m., preached to the teachers and scholars of Indian School. 7 p.m., again preached at the parish church. 9th to 12th Aug.—100 miles drive to the Britannia Colony, visiting some of the settlers en route. 13th Aug.—Reception and address, with reply. August 14th, Sunday.—Lloydminster.—11 a.m., opening, or dedicatory service of the new church. The Bishop preached and celebrated at the Lord's Supper. 7 p.m., confirmed a class of 12, all adults. August 15th.—40 miles' drive to Onion Lake, Indian Boarding School. August 17th.—Preached to the teachers and scholars. August 18th to 21st.—140 miles' drive back to Battleford. August 21st.—Bresaylor Settlement; mostly natives of the West. Sermons preached by the Bishop at 11 a.m. and 3 p.m., and administration of the Holy Communion. August 23rd and 24th.—Two days on the Saskatchewan river, returning to Prince Albert. August 26th.—Executive Committee. August 27th.—Twenty mile drive to Halero, for 28th; confirmation of class of forty with sermon afterwards, and again at 7.30 p.m., service with sermon. August 29th.—Twenty miles drive back to Prince Albert. From Battleford to Onion Lake and back, the Bishop was accompanied by the Revs. E. Matheson and D. McDonald, the

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latter driving the party with his own horses the whole way. The Bishop was everywhere enthusiastically and heartily welcomed, people driving long distances to attend the receptions and the services, and thus testifying to their loyalty to the Church, and their desire for regular ministrations. Men and means are much needed. Appended is an account of the Lloydminster festivities, by a local correspondent: On Friday, 12th August, the Bishop of Saskatchewan received here a welcome such as is the fortune of few dignitaries of the Church or other calling to receive. On Friday afternoon, he was met six miles out of town by an escort of about forty mounted men, transferred from the "mail rig" to a vehicle of rather more pretentious appearance, after which somewhat arbitrary method of dealing with His Lordship, the whole cavalcade formed up in good order a quarter of a mile long and wended its triumphal way to town. Here, under an arch of evergreens, which would have done credit to Piccadilly on Coronation Day, and in support of the simile a beautifully worked banner, bearing the arms of the Bishop of Saskatchewan, held aloft by a mounted ex-life-guardsmen; pretty children, arrayed in their best, and many of the adult residents, sang a hymn of welcome. All were then thanked by the Bishop in very befitting terms, after which he was driven to the rectory (Rev. J. E. Lloyd). On Saturday evening, some two hundred and fifty gathered in the parish building, and while refreshments were served by the fair sex in a marquee tent adjoining, and while at intervals instrumental and song selections were rendered, most, if not all, were formally introduced to His Lordship by the chaplain, Rev. J. Exton Lloyd, and by wardens of the various Church centres. An address, beautifully illuminated by a lady of this colony, was then read. The Bishop's reply was characteristic of the man—unaffected and free from superfluous flowers of rhetoric, but full of plain, fervent language, which each and everyone felt that he could take directly to himself with an assurance that it came from a heart filled with love for his fellow-man and a will to do the Master's service. He spoke in feeling terms of his people in the far North, at Moose Factory, among whom he worked for thirteen years, reviewed the wonderful development here in a twelvemonth, largely due to the efforts of the rector and his wife, admonished all present to work unceasingly in the good cause, and again thanking all for their kindnesses (specializing some, among whom was Mrs. Rendall, for the high, artistic talent shown in the work on the face of the address), and said that he felt possessed by two emotions—one a realization of the great work to be done here, and the other a fear lest he should fall short in its accomplishment. On Sunday there were services in the new church morning and evening. The morning service as the opening of the church, just finished, and the Bishop preached an appropriate sermon. In the evening, His Lordship confirmed 12 persons, all adults. Both services were musical, five violins assisting the organ, and the singing quite congregational.

"Where the spirit of the Lord is there is liberty," says the Scripture; not liberty for us to do as we please, but liberty for God to do as He pleases in us.

**Correspondence.**

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

**"ALL SIN WASHED AWAY IN BAPTISM?"**

Sir,—When your correspondent argues in favour of the above proposition, the question naturally arises: "What does he mean by All?" It would be only absurd to suppose he means any more than all the sin of the person to whom baptism is administered. But if all a person's sin is washed away in Baptism, does that imply all the sin committed in his lifetime, or only all sin up to the moment of his baptism? If it implies all the sin of his lifetime, then, of course, there is no need for repentance, no need for amendment, all his sin being washed away he can do just that which his soul delights in. But if the latter, what an unfortunate thing it is that most of our children are baptized so early in life? If all sin up to the moment of baptism is washed away, the obvious thing to do is to postpone baptism up to the very last moment of life, when there is no possibility of a relapse into sin. Or, at the very least, it seems a foolish custom to use the Sacrament of "washing" before there is any actual sin to wash away. And men being washed, of what avail is it that men, who are born in sin, and quite unable to live sinlessly, should ever have their sins washed away, when the Sacrament can never be repeated, and yet sin is repeated many times, so that soon the man is as badly off as if he had never been washed. Now, it is not very difficult to see that the term "washing away of sin" is only a figure of speech. The sprinkling of a few drops of water upon the outside of the body can hardly wash the inner man, the thing is logically absurd. But the application of the Sacrament in faith with repentance puts the matter on an entirely different basis. If baptism signifies a death unto sin and a new birth unto righteousness, and the Catechism distinctly calls this "the inward part or thing signified," then it necessarily follows that there must be that death unto sin and that new birth unto righteousness apart from, if not altogether independent of, baptism. The next question, therefore, follows the logical progress of requiring certain things as preparatory to and separate from baptism, namely, "Repentance, whereby they forsake sin, and Faith, whereby they believe the promises of God made them in that Sacrament." This "forsaking of sin" is what is spoken of as "death unto sin," for "he that is dead is free from sin." Thus we find in the misquoted text of your correspondent: "The like figure whereunto baptism doth now save us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God," which clearly means, it is not the baptism that washes away sin, but the answer of the good conscience causes the baptism to be a means of our salvation. But behind all this is that which alone makes even repentance and faith effective, namely, the Divine forgiveness, which is what is meant by the "washing away of sin." Divine forgiveness is the greatest thing, for by it sin is as though it was not. A man can forgive an injury, but the sin still remains upon the man who injured him. He may forgive his murder; but the law will still pursue and punish. After sentence is passed, the King can forgive, but his forgiveness only removes the penalty, the crime still remains. But God's forgiveness removes the very guilt of sin itself for by it the righteousness of Christ is imputed to the sinner. Thus God uses the expression "blotting out of transgressions," implying that not only in His mind, but (because in His mind), actually and really it is as though those transgressions had never been. Now the only way that this is possible, even with God, is by the Atonement. God

only forgives through the sacrifice of Jesus Christ. The shedding of His Blood upon the cross atoned for the sin of the world. For which reason St. John uses the expression: "The Blood of Jesus Christ, His Son, cleanseth us from all sin." But in the nature of things, this cannot be done once for all. The sacrifice was offered once for all, but forgiveness, to be effectual, must be granted many times, even as often as one sins. Christ has atoned for all the sins the world will ever commit, but those sins can only be forgiven, that is, washed away, not only after they are committed, but after they have been repented of. It will be asked: "Where, then, does baptism come in?" It will be sufficient to answer in the words of our own formularies. Article XVII. says: "It is a sign of regeneration . . . whereby they . . . are grafted into the Church," and the exhortation in the Baptismal Office is: "Baptism doth represent unto us our profession; which is to follow the example of our Saviour Christ, and be made like unto Him; that as He died and rose again for us, so we, who are baptized, should die to sin and rise again unto righteousness [to observe particularly it is not are dead to sin, but "should die to sin"] continually mortifying our evil and corrupt affections and daily proceeding in all virtue and godliness of living."

E. W. PICKFORD.

**ALL SIN IS WASHED AWAY IN BAPTISM.**

Sir,—It is scarcely necessary to answer your correspondent, Mr. W. T. Bridgewater, but in case he should feel overlooked, I would just say that all sin includes post-baptismal sin. To use all in the sense of part is simply unintelligible. The Rev. Alfred Fletcher is much more happy in the tone of his letter than he is in his argument. Fortunately, candidates for baptism do not die immediately after the administration of it. We have, therefore, to deal with facts and not suppositions. "They are to be condemned who say that they can no more sin (i.e., after baptism), so long as they live here," (Article XVI.). With regard to baptismal regeneration, there is not even unanimity among those who hold it. There are those who accept it in the High Anglican sense, and those who interpret it in the extreme Tractarian signification. As these differ widely from each other, baptismal regeneration is an elusive term. Then there are the views of the leading 16th Century Reformers, moderate Churchmen and Evangelicals, who do not identify regeneration with baptism. An intelligent study of the whole question will show that baptismal regeneration, while undoubtedly held by many in the Church, is not and never has been an accepted doctrine of the Church as a whole. There is not a Churchman of any standing from the Atlantic to the Pacific who will dispute these two propositions: 1. The Church of England does not teach that all sin is remitted in baptism. 2. Baptismal regeneration is not an accepted doctrine of the Church. I was glad to have heard from Mr. Fletcher again. If he will permit me to say, so, my mind is perfectly clear as to any distinctions made between sin prior to or subsequent to baptism. If Dr. Kerr had given even a hint of such a distinction, his position would have been more logical.

G. B. SAGE.

**ACKNOWLEDGMENTS.**

Sir, In the early summer you were kind enough to publish an appeal on behalf of the Missionaries in the Diocese of Mackenzie River who had suffered the loss of their year's provisions from the disastrous floods at Athabasca Landing. Will you kindly acknowledge the following additional amounts, sent in answer to that appeal, and oblige,  
Yours very faithfully,  
T. R. O'MEARA,  
Commissary to the Bishop of Mackenzie River.  
In His Name, Toronto, \$20; Thos. J. Wilkins, Stratford, \$2; H. B. Tanson, St. George's S.S.,

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## Children's Department.

### SUN AND SHOWER.

#### A Harvest Song.

With glad hearts uplifted  
By a grateful strain,  
Home we hear in autumn  
Ripened fruit and grain;  
Joyfully we garner  
Harvest's golden dower,  
Thanking God our Father  
For His sun and shower.

Vain had been our tillage,  
Fruitless had we flung  
Seed into the furrow  
When the year was young;  
Waste had been our weeding,  
Every hope had died,  
Had the heavens their radiance  
And their cloud denied.

Springtime's toil and trouble  
All had been in vain,  
Had the quickening sunshine  
Come without the rain;  
And no harvest treasure  
Had at last been ours  
If the light had lingered  
Long behind the showers.

So with Life, Its autumn  
Never could be blest  
By a gracious harvest,  
By reward and rest,  
Did not grief and pleasure,  
Did not joy and pain  
Nurse our hopes together  
Like the sun and rain.  
—Jessie M. E. Saxby.

### THE TWO ROSES.

Miss Carew's eyes brightened as she spied the trim figure of Rose Marvin coming up the garden-path, and the next minute she was clasping in her slender hands the warm, plump ones stretched out so eagerly. "It is very good of you to come and see me this hot day," Miss Carew said with genuine gratitude. "Before I caught a glimpse of you I was just wishing for the sight of a pleasant, familiar face and the sound of a friendly voice."

"I'm afraid I shan't prove very pleasant company this afternoon, Miss Carew," Rose replied half-smilingly as she unpinned her sailor hat and dropped it upon a chair. "The fact is I've come to unburden myself to you."

Miss Carew touched a silver hand-bell upon the table beside her, and as she did so, remarked hospitably: "You shall first have a glass of lemonade to refresh you, dear. Then I will listen gladly to what you have to tell, and help you if I may."

Rose thanked her hostess, and, leaning back in the cool wicker chair, let her eyes wander gratefully around the room. What a quiet, soothing retreat it was! How appropriate were the words inscribed above the door in the hall: "Peace be to all who enter here." Just to step upon the threshold was to experience a foretaste of the delicious feeling of restfulness that was sure to possess



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one the moment he found himself actually in the presence of its gentle mistress, with her calm, refined face and sweet, gracious bearing.

"There, dear," exclaimed the lady's voice, breaking softly in upon Rose's musing. "Here is Anna with the lemonade. You must do justice to it after your long walk."

This Rose did. Then, encouraged by her friend, she began to talk fast and eagerly.

"Mamma is visiting Aunt Kate, you know, so I felt I must come to you with my trouble, dear Miss Carew," Rose began, drawing her chair a little closer to the wheel-chair occupied by the invalid, and continuing: "Perhaps I have told you there is another girl in our school whose name is almost like mine. It is Rose Martin. Last week, Mrs.

Kennedy asked her assistant, Miss Hart, to notify Miss Martin that she was requested to act on the reception committee at the school's next monthly 'At Home' day. This invitation is always delivered formally and accepted in the same manner, as Mrs. Kennedy desires it so. But when Miss Hart directed the envelope, she made a small 't' and forgot to cross it, so that the name appeared 'Miss R. Marvin.' The envelope was placed upon Rose's desk, and I, passing a little later, and observing it there, saw what I thought was my own name. Of course, I immediately decided that the envelope had been placed on my school-mate's desk by mistake, and I picked it up and took it to my own desk. You cannot imagine my delight when I opened it and read the invitation. I suppose joy blinded by eyes to the fact that the name inside was plainly 'Martin,' or else I should have seen it. You see, Miss Carew, it is an honour all the girls covet, and Mrs. Kennedy is very careful whom she asks to do the honours, for several reasons."

"I understand," the attentive listener said as the speaker paused for a moment.

"I wrote an acceptance, and was on my way at recess to place it on Mrs. Kennedy's desk, when I met Rose Martin, her face as red as could be, her eyes fairly glaring as she demanded to know how I dared steal her invitation and make believe it was mine. At first, I was so astonished I could scarcely speak, and then I managed to find my voice and tell just how I came to take the envelope.

"But she did not believe me and laughed at my explanation. She gave me to understand that she believed if Miss Hart had not mentioned having sent the invitation to her, I should have wilfully claimed it for mine, knowing that I was wrong."

"Of course, I went to Miss Hart at once and returned the invitation to her, telling how I happened to have it, and she gave it to Rose, and said it was a very natural mistake to have made. But Rose shows that she does not think it was. She has told almost everyone she knows about it, and never loses an opportunity to draw attention to my mistake. What can I do to endure it, Miss Carew?"

"My poor child! Such things are hard to bear," Miss Carew responded with loving sympathy. And then she added, apparently, inconsequently, as she stroked Rose's soft hand with her own, "This morning my little nephew Harry brought to me a nest containing five wee birds. I did not know where he had discovered it or how he had obtained possession of it, but I did know that the happiness of the soft nestlings depended upon their being put back exactly where he had found them. At first I felt reluctant to advise such a proceeding, so great was his delight in his new treasure. But at last I summoned courage, and by dint of much coaxing induced him to take the nest back to the spot where the mother-bird could find her babies when she sought them. This he did. But presently he came to me and exclaimed with big tears in his brown eyes:



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"I did it, auntie, and the mother-bird just scolded me like everything. I can't stand it, when I love the little birdies so much and just took them back to please her. What can I do? What can I do?" he cried, clasping his hands together tightly.

"Just take it to God and ask Him to help you, dear," I said.

"'Bout a little thing like this?' he asked. 'God only helps 'bout big things and big folks.'

"He helps everybody and about the smallest things," I replied.

"And then I bade him tell God that he did not mean to do wrong when he took the bird's nest, and that he had put it back again as soon as he

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knew that it was not right to keep it. And I urged him to ask God to fill his heart with the spirit of the Golden Rule, that there might be nothing but love in it for the mother-bird and for everybody. Dear little man! He was sadly disturbed about the mother-bird's unappreciative acceptance of his apology. But by and by he will find comfort in the way I advised. I am sure he will."

"And you hope I will also, Miss Carew?" Rose asked.

"Yes, dear. To me, there is no grander, truer rule to follow in all things than the Golden Rule. Treat your friend lovingly, kindly, courteously, just as though there was nothing wrong between you, and I am sure your Christian spirit will win the day."

"It will be, with the help of Him who was, and is to-day, a living example to us of the Golden Rule," Miss Carew answered softly.

"It will not be easy to do that," Rose sighed.

It was several days later when Rose paid her next visit to Miss Carew, and this time she was not alone. Accompanying her was a tall, spirited-looking girl whom she introduced as "Miss Rose Martin." Miss Carew betrayed no confidence when she raised her eyebrows significantly as she looked from Rose Martin to Rose Marvin, nor did the latter when she quickly said:

"Rose is one of my dear friends, Miss Carew."

"Yes," smiled the other girl, "won by Rose's sweetness."

"Won by the Golden Rule," Miss Carew whispered softly.

And only Rose Marvin heard and understood.

ONE WAY.

I have always been sensitive to cruelty to animals; therefore, one day some years ago, when I heard the unmistakable sickening thud of blows and a furious voice, I ran to the door. I knew what I should see—two horses with quivering nostrils and frightened eyes and straining wet flanks, a loaded wagon fast in the mire, and a man with a cruel whip lashing the horses in vain.

There they were all three, and on the sidewalk, either side of the muddy road, the usual half dozen advisers. Advisers and man had lost their tempers.

"Don't beat those horses," shrieked a woman, "or I'll call the police!"

"It's a wicked shame to be so brutal!" cried another, "and you'll kill the horses!"

"Say, you'll never get on without unloading, or another pair of horses!" This from a man between the puffs of his cigar.

An undistinguishable chorus of pity and indignation made a background for these louder remarks, and even through my own anger I had a perception that the man was getting a drubbing as well as the horses. Not a word said he, except to his horses. But he heard, and he felt, and he grew more furious every moment. One of the poor beasts tugged with every muscle at each shout; the other had, apparently, abandoned the effort in despair, and gave no sign beyond

a tremor of his limbs when the lash fell.

I felt a sting of pity and anger at the sight; and then I saw my brother coming down the street. "Now," I thought, "it will be all right. Nat will thrash him if he does not stop!" It didn't even seem necessary to me, who knew how kind Nat was to dumb animals, to appeal to him. I only called, "Oh, Nat, come here!"

He came, took in all the scene in one quick glance, and then, to my intense astonishment, instead of the stern reproof and a threat to give him a thrashing with his own whip, Nat shouted in a positively friendly tone, "Want a little help?"

The man nearly dropped his whip; he stared sullenly, but with a new expression, at the speaker. In a minute Nat had turned up the rims of his new light trousers, had found two boards, and somehow got all the men on the sidewalk behind them prying the wagon out of the hole, and without another blow the horses had pulled it safely over the bad place and were on firm ground again.

"Another time you get 'into the mud," said Nat, cheerily, "don't whip the horses; get the fellows on the sidewalk behind your wagon to help you!"

"Well, I'm very much obliged to you," said the man. "I guess I got madder than I needed to."

"That was quicker than sending for the police or even beating the man, don't you think, sis?" said Nat as he came into the yard.

Nat has forgotten all about the episode, but I have not. Many a time have I rescued a beaten animal from the whip, not by reproaching, but by helping the harassed man who was beating, because in most cases he did not know anything else that he could do.

Once, after a teamster and I, on a country road, had together pried a wagon out of the mud, I said, "Now, you'll remember next time, won't you, that a stick on the wheel is better than a whip on your horse's back?" and we both smiled, while he answered: "Yes, lady, I will; but I guess I'd have gone on licking the mules if you'd 'a' scolded me instead of lending a hand!"

So I suppose the moral is that it is better to lend a hand than to scold, and that a kind act may have a longer life than its doer's memory.

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Via Grand Trunk, as the trip en route on the through trains will add to the enjoyment of your trip. The weather at St. Louis is delightful at

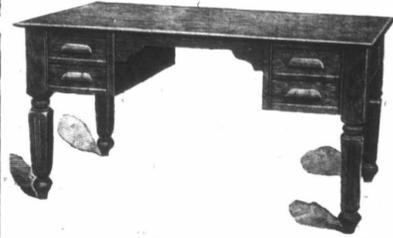
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PROTECTION for an infant in the choice of its food is of the greatest importance. Nestlé's Food is nourishing, strengthening, makes bone and sinew and keeps the baby in perfect health.

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H. & C. BLACHFORD,  
 114 Yonge Street, Toronto.

this time of year, and you should make your trip now. Reduced rates in effect allow stop over at Chicago, Detroit, and intermediate Canadian stations. For tickets and full information call on Grand Trunk agents. Write to J. D. McDonald, District Passenger Agent, Toronto, enclosing four cents in stamps for handsome booklet containing forty-eight pages of illustrated and descriptive literature regarding the Fair.

**THE JAPANESE AND THEIR GODS.**

Nearly everyone is talking about Japan just at this present time, so I expect you, dear boys and girls, will also like to read something about that country and its people.

You have all heard how bright and clever the Japanese are, but there is one very sad thing about them which I want you to know, so that you may all try and help them as quickly as possible. The sad thing is this,

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You can dye perfectly and quickly at home now, in the modern way, with Maypole Soap, without disorder or uncertainty about the results you'll get.

Maypole Soap is sold in all colors—they are absolutely fast and they are brilliant. It dyes to any shade. Leading Druggists sell it.

Book all about it—free by applying to the Canadian Depot, 8 Place Royale, Montreal.

Made in England but sold everywhere.

**Maypole Soap**

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DAVID DEXTER,

President and Managing Director.

that the Japanese, men and women and children, do not know the Lord Jesus as their Saviour, but pray instead to idols, which cannot help or comfort them.

Just now there is this terrible war going on, and so many of the Japanese mothers and children are sad because of fathers and brothers who are away fighting and who may be killed. If I were to visit you in your homes I should be sure to find one Book in your own room, and that Book would be the Bible, in which God tells us He will comfort us when we are in trouble. But when I visit in a Japanese home I see, instead of the Bible, a little shelf, and on this shelf an idol. This is the "god-shelf," and before this the parents worship each day.

Then, when walking along the streets of the large towns or in the country lanes, we often see large temples for these idols, and also little shrines and idols by the wayside.

**Now** Is the time to subscribe  
for **THE CANADIAN  
CHURCHMAN.**

Even the children have one special god, called Jizo San. This idol is often seen with little bibs tied on to him, which mothers have given. Now, you know that Jesus loves the children, and that He is the only Saviour for the whole world, so we want to tell the Japanese about Him quickly, do we not?

I like to think that Jesus spoke about the Japanese. Perhaps some of you will wonder what I mean. Just open your Bible and read St. Luke xiii. 29: "They shall come from the East . . . and shall sit down in the Kingdom of God." Japan is in the Far East, is it not? The words of the Lord Jesus are true, and there are to-day in Japan many men and women, and even children, who have given up their idols and now love and serve Him. They belong to God's Kingdom now, and one day, when Jesus comes again, you will see them all.

But there are many, many more who have never even heard of Jesus, and so we must tell them, too.

Perhaps you will like to know how we tell the children about Him. We ask some one to let us have the use of their front room, and then take out the shutters and paper screens, so that the people in the street may stop to listen, and then call the children. They soon come, and, taking off their sandals, sit on the floor in front of us. We put up a hymn-sheet and teach them to sing; sometimes it is the hymn, "Jesus loves me, this I know," which has been translated into Japanese. After this we hang up a large Scripture picture, perhaps the one showing Jesus walking on the sea. We tell the children that Jesus had power to calm the wind and waves because He was God, Who made all things. Before the children leave we give them each a text-card, and teach them the text written upon it. The children love to come to these meetings.

Pray for the people in Japan, and also help by trying to collect money in your missionary-boxes. In these two ways even the very little children can help to send the Gospel to Japan. Then, when you are old enough, God may give you the great joy of going yourself to tell the people about Him.—The Round World.

**HABIT IN ANIMALS.**

Readers like odds and ends of anecdotes sometimes. Here are a few from an old notebook given me by my late friend, Henry White, well known in his time as the kindly, genial incumbent of the Savoy Chapel. They are from a lecture which he delivered on "Habits." Here is the first:

When travelling in Switzerland, we came to a farm which was entirely dependent upon a well for its supply of water, for which purpose a certain ox was told off to do duty. As the quantity seldom varied, the ox at last got to know how many turns round he had to go, and would stop of his own accord. The strangest part of the story is that if the people of the farm required more

than the usual amount, by no persuasion whatever, nor by any infliction of punishment, would the animal be induced to draw another drop, which, of course, became very inconvenient. Man for once in a way is made to feel his dependence upon an ox for water.

Coming nearer home, in the Strand, part of our parish or the precincts of Savoy takes in Carting Lane, so called from being used from time immemorial for carting goods and coal from the wharves lining the River Thames, now covered by the glorious Embankment. This lane is so very steep that it was thought necessary to attach a horse to the carts and wagons the reverse way, so that while the vehicle went down the hill, the animal behind pulled in the opposite direction to slacken the descent. This poor animal was literally trained to go backward, or, more properly speaking, was dragged himself backwards down the hill. From compassion for the beast, we suggested to the owners that he should have a change in his miserable existence; but, strange to say, the animal was utterly useless except in his own line of things; from sheer force of habit the animal would only back, not draw, just contrary to the nature of horses.

His next illustration is drawn from pigs:

It may be said it is the nature of this beast to form the habit of going the contrary direction to that we wish them to go. To pass these animals on board ship the readiest way is to conform to their habit by driving them from the vessel, and they

are sure to go right. Sydney Smith records an amusing anecdote of two Irishmen. One had a pig, the other

**Happy To Be  
Strong Again.**

After Three Years of Low Vitality,  
Indigestion and Rheumatism—  
Dr. Chase's Nerve Food  
Made the Change.

Mrs. M. A. Clock, Meaford, Ont., writes: "Three years ago I became very much run down in health and suffered from weak, tired feelings, indigestion and rheumatism. At times I was so badly used up that I required help to move in bed. While sick and downhearted I received Dr. Chase's Almanac and sent for some of Dr. Chase's Nerve Food.

"Under this treatment I soon began to improve, and by the time I had used eleven boxes of Dr. Chase's Nerve Food I was happy to find myself strong and well again. I often think of what a lot of money I spent for medicines which did me no good, and believe I owe my life to Dr. Chase's Nerve Food. I hope women who suffer as I did will benefit by my experience and use Dr. Chase's Nerve Food."

Dr. Chase's Nerve Food, 50 cents a box, six boxes for \$2.50, at all dealers, or Edmanson, Bates and Company, Toronto. To protect you against imitations, the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.



Grandma

Here sits dear old Grandma in  
silk and old lace.  
We boast that no wrinkles dis-  
figure her face;  
She's healthy and bright and I've  
oft heard her say:  
'Tis because she has used Abbey's  
Salt every day.

No matter how hearty the old folk appear, their digestive organs are on the wane. The stomach and bowels are noticeably weaker. The liver often sluggish. Nature needs assistance.

ABBEY'S SALT is the tonic laxative to keep the old folk in healthful vigor. It is so mild—yet so effective—that it puts the stomach, bowels and liver in perfect order without the least discomfort.

**Abbey's Effervescent Salt  
Renews Youth in Old Age**

WOMEN'S \$4.50 SUITS

and up to \$12, also skirts and waists. Send for new fall styles and cloth samples. The Southcott Suit Company, London, Canada.

had not. The more fortunate "Pat" told his friend he was driving his pig to Cork. "Where—to Cork?" In a whisper Pat told him not to speak so loud, for the pig thinks he is going to Waterford.—"Peter Lombard," in Church Times.

LITTLE KINDNESSES.

You gave on the way a pleasant smile, And thought no more about it; It cheered a life that was sad the while, That might have been wrecked without it; And so for the smile and its fruitage fair You'll reap a crown some time— somewhere. You spoke one day a cheering word, And passed to other duties; It warmed a heart, new promise stirred, And painted a life with beauties. And so for the word and its silent prayer You'll reap a palm some time— somewhere. You lent a hand to a fallen one, A life in kindness given; It saved a soul when help was none, And won a heart for heaven; And so for the help you professed there You'll reap a joy some time— somewhere.

FEELING MUST FOLLOW CONVICTION.

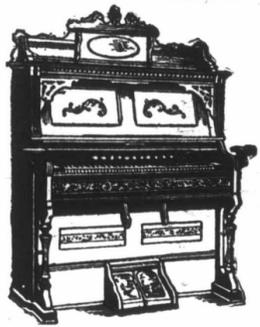
Feeling, of course, has its due sphere in the religious life of the soul, and a very important and attractive sphere that is. Its duty is to recognize the beauty of truth; and without this tender and engaging recognition, which feeling only can give, the hard, logical sense of truth as truth would be a poor, and I almost said, an impotent thing for the elevation of the soul. But then feeling must follow, it must not precede, conviction, or it will soon get us into trouble. When people begin to say to themselves: "How beautiful this or that doctrine is!" without concerning themselves with the prior question of its truth, there is no saying where they may not wander amid the paths of error. And when feeling, not resting upon the sense of truth, cries, "Lord, Lord," it is not the soul itself which speaks; the cry represents not a truth which rules a personal spirit, but an impulse, longer or shorter, playing upon its surface, and certainly not controlling or representing its real drift.—Canon Liddon.

A POSER.

An inspector of schools on one occasion told a class that they were the dullest set of boys he had ever met. A few days later he received through the post an effusion ad-

Gourlay, Winter & Leeming

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Clearing Sale of USED ORGANS BEFORE STOCK-TAKING

THE announcement of this sale is the commencement of preparations for stock-taking next month. It is important for us to dispose of every used organ at once—so important that we have cut the prices down to a point below expectation of profit; in some cases, less than a third of the original cost. Our necessity provides the opportunity for you to secure a splendid organ at a nominal cost; and the payments are so easy that no home need be without an instrument. Do not put off ordering till next week. Do it now and secure an early choice. Even if you get the last choice you'll be proud of the instrument, but you might as well be first.

Terms of Sale.

Organs under \$50, \$5 cash and \$3 per month without interest. Organs over \$50, \$10 cash and \$4 per month without interest. If monthly payments are not convenient, please state what method you prefer—quarterly, half-yearly, or at certain fixed dates. We wish to know what terms will suit you. A discount of 10 per cent. off these prices for cash. A stool accompanies each organ. Every instrument safely packed without extra charge. We guarantee every instrument, and agree to pay return freight if not satisfactory.

- DOMINION—5 Octave Organ by the Dominion Co., Bowmanville, solid walnut case, with small top, neatly carved. Has 2 sets of reeds in treble and one in bass, knee swell, height 5 feet 9 inches. In good order. Originally \$100. Reduced to \$31.
BELL—5 Octave Walnut Organ by Daniel Bell, Guelph, has 9 stops, 2 sets of reeds throughout, attractively carved back with music cabinet, 3 knee swells, etc. Originally \$100. Reduced to \$35.
DOMINION—5 Octave Organ by The Dominion Organ Co. Case in walnut with burl walnut panels in cover and resonant ends, without high back, has 8 stops, 2 sets of reeds throughout and knee swell, height 4 feet 3 inches. Originally \$110. Reduced to \$38.
KILGOUR—5 Octave Walnut Organ by Kilgour, Hamilton. Has 9 stops, 2 complete sets of reeds, nicely carved back, music rack and lamp stands, 2 knee swells, height 6 feet. Originally \$125. Reduced to \$39.
UNBRIDGE—5 Octave Organ by the Unbridge Organ Co., Unbridge, neat walnut case with small back, has three sets of reeds in treble, and two in bass, in addition to sub-bass, octave couplers and 2 knee swells, height 5 feet 4 inches. Has a fine tone of good variety and volume. Originally \$125. Reduced to \$42.
BELL—5 Octave Organ by W. Bell & Co., Guelph, solid walnut case, nicely panelled and decorated with high back and music rack; has 9 stops, 2 sets of reeds throughout, 2 knee swells, etc. Height 6 feet 4 inches. Originally \$125. Reduced to \$45.
DOHERTY—5 Octave Organ by W. Doherty & Co., Clinton, handsome walnut case with high back, beautifully carved and panelled, has music rack and lamp stands, 11 stops, 2 sets of reeds throughout, octave couplers, 2 knee swells, mouse-proof pedals, etc. Height 6 feet 6 inches. Originally \$125. Reduced to \$47.
KARN—5 Octave Organ by D. W. Karn & Co., Woodstock, attractive walnut case with high back, bevelled plate mirror, lamp stands, etc., has 9 stops, 2 sets of reeds in treble and one in bass; octave couplers, 2 knee swells, mouseproof pedals, could not be told from new. Height 6 feet. Originally \$125. Reduced to \$48.
BELL—5 Octave Organ by W. Bell & Co., Guelph, handsomely panelled and decorated walnut case, with music rack and lamp stands, 10 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, etc. Height 6 feet. Originally \$125. Reduced to \$49.
DOMINION—5 Octave Organ by The Dominion Organ Co., very handsome walnut case with beautifully carved back and carved and panelled ends, has music rack, 11 stops, 2 full sets of reeds, couplers, knee swells, mouse-proof pedals, etc. Height 6 feet 8 inches. Originally \$135. Reduced to \$51.
ESTEY—New. 5 Octave Walnut Organ by the Estey Co., an exceedingly attractive organ of new design, nicely carved and panelled and containing bevelled mirror, 10 stops, 2 full sets of reeds, couplers, etc. There are two of this style, catalogued regularly at \$100, that to close out at once we offer for \$69.
DOMINION—6 Octave Piano Case Organ by The Dominion Co., attractive walnut case with beautifully engraved panels, lamp stands, automatic sliding fall-board and pedal cover, 11 stops, 2 full sets of reeds, knee swells, couplers, etc., mouseproof. Height 4 feet 7 inches. Originally \$150. Reduced to \$76.
THOMAS—6 Octave Piano Case Organ by the Thomas Organ Co., Woodstock, handsome walnut case with full length music desk, beautiful marquetry panels, swinging lamp stands, and mirror top, has 11 stops, 2 full sets of reeds, couplers, knee swells, etc. Could not be told from new. Originally \$150. Reduced to \$83.
KARN—5 Octave Organ by D. W. Karn Co., walnut case, very handsome in design, with beautifully illuminated pipe top, richly carved and ornamented with figured walnut panels and pilasters. Has 18 stops, including couplers, etc., four sets of reeds throughout, in addition to sub-bass, 2 knee swells. One of the finest organs ever made by this firm, very suitable for lodge room or church use. Height 8 feet 8 in. Original cost \$400. Reduced to \$98.

Gourlay, Winter & Leeming

188 YONGE ST., TORONTO



THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

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

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situate, 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 situate, 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 30 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

JAMES A. SMIRT, Deputy Minister of the Interior.

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

dressed to the Examiner What Goes to Schools.

It was a long letter, in which the writer complained of the gentleman's smartness, and wound up as follows: "If we're the dullest set of boys you ever met, why do you ask such posers? Why don't you give us a chance? You ax us questshuns as men couldn't answer. Any fule can ax questshuns. I'll ax you one of feyther's: If it takes 3 hundred and forty-five and a half yards of white codderoy (corduroy) to mak a hefant a black waistcoat, how long would it take a lame black betle to crawl thre a barril of treakle? There, answer that!"

**University of Bishop's College**

**Lennoxville, P. Q.**  
**FACULTIES OF ARTS AND DIVINITY.**  
 SESSION OF 1904-05.  
 Matriculation and Supplemental Examinations will begin on Tuesday, Sept. 20th. Lectures on Thursday, 22nd, for men and women students. Letters addressed to the Principal at Lennoxville and marked "official" will receive early attention.  
 A SCHOLARSHIP OF \$80 A YEAR FOR THREE YEARS will be awarded on the Matriculation Examination. Particulars, as well as Calendars and illustrated pamphlets, can be obtained on application to  
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**College Re-opens Sept. 8th, 1904.**  
 For Calendar and other information write  
 REV. A. R. GREGORY, B.A., Principal.  
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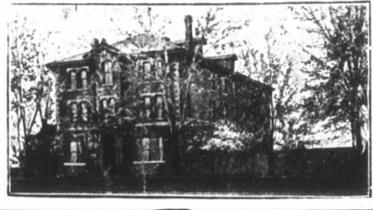
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**Residential School for Boys.**  
 Lower school for boys under fourteen; completely separate and limited in number.  
 Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.  
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**Trinity College School,**  
**PORT HOPE, Ont.—Founded 1865.**  
**Next Term Begins September 13th.**  
 There are Twenty Bursaries (value \$180 per annum for the sons of the Canadian Clergy).  
 Special attention given to younger boys.  
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 Boys Prepared for Honor Matriculation.  
 Reopens for BOARDERS and DAY BOYS,  
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 Apply, M. E. MATTHEWS, Principal.

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**GIRLS' SCHOOL, LONDON.**  
 High Class Home School—Ten Courses.  
 Strong Faculty. — Moderate Rates.  
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**College**  
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 For terms and particulars apply to the  
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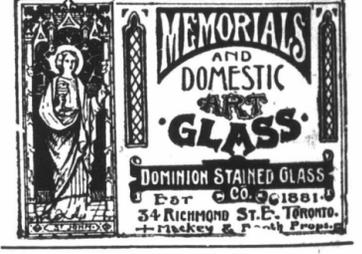


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