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# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 29.]

TORONTO, CANADA, THURSDAY, DECEMBER 31, 1903.

[No. 52.]



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# Canadian Churchman.

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**SECOND SUNDAY AFTER CHRISTMAS DAY.**

Holy Communion: 56, 179, 316, 324.  
Processional: 55, 62, 175, 484.  
Offertory: 58, 73, 180, 483.  
Children's Hymns: 61, 74, 340, 341.  
General Hymns: 57, 72, 464, 485.

**FEAST OF THE EPIPHANY.**

Holy Communion: 173, 318, 322, 355.  
Processional: 76, 79, 81, 601.  
Offertory: 78, 486, 488, 544.  
Children's Hymns: 75, 177, 331, 332.  
General Hymns: 77, 178, 179, 294.

**Church Newspapers.**

We called attention to a remark in Church Bells that Church papers are not supported as heartily as they should be by Church people; and the statement was made that Nonconformists support their papers better than we support ours. Assuming this to be true, also, in Canada, we ask what can be done to remedy it? We suggest four things: (1) Church people should see that every public library is a subscriber for Canadian Churchman. (2) Every minister should arrange through the Sunday School or A.Y.P.A. for at least one new subscription at Christmas and other special times for a Church worker who would be likely to continue the paper. (3) Rural deans and Archdeacons might enquire which of their clergy are already subscribers, and take effective steps to enroll the others. (4) A central fund might be established, to which men of wealth might contribute for the purpose of paying subscriptions

for a year or more for those who would send in their names. These four suggestions are simple, and each one of them, if carried out, would greatly help in circulating the Canadian Churchman over an ever-extending area.

**Sons of the Clergy.**

Few people realize the distinguished roll of names that might be made up out of the "sons of the clergy." It is a more or less common notion that the son of a clergyman is likely to be a degenerate; but a glance at any department of our national history will speedily dispel this illusion. If we look at any department of thought or action we will find the "sons of the clergy" at the front, setting the standard for those around them. In law we may point to such names as Lord Herschell, Lord Selborne, Lord Justice Bowen, and Sir William Harcourt. In literature we may mention Addison, Alison, Goldsmith, Charles Kingsley, Coleridge, Matthew Arnold, Grant Allen, and Tennyson. In education we may refer to such men as Weldon, Liddel, Vaughan, Farrar, Temple, Ryle, etc. In the army and navy lists we find such names as Nelson, Drake, Beresford, Sir Evelyn Wood, etc. Among administrators we can point to names like Warren Hastings, Cecil Rhodes, and Lord Curzon. These and such as these have been the makers of England and of the Empire; and such names prove that the parson's home is the nursery of some of the finest citizens of the land. Annually at Christmas the Bishops invite the laity to give a hearty support to the clergy on spiritual grounds. As a Church newspaper we might put the same request on national and patriotic grounds. Let the Church and the ministry then be supported properly, and let the Bishops' pastoral at this time rouse the Church to some organized definite movement with this end in view.

**Will Others Keep the Ball Rolling?**

We have received the following: "Dear Sir,—Will you kindly send me the names of three clergymen in Canada who do not take the Churchman, but would like to do so? I will then forward you one year's subscription for each of them, to begin January 1, 1904. I do not wish it sent to those who, through indifference, neglect to take it, but to men who are unable to do so by reason of scant stipend or heavy expenses." If our rich laity would subscribe for a few copies each of the Canadian Churchman, to be sent to our poorly-paid missionaries who are unable to subscribe for it out of their scanty income, what a blessing it would be to them!

**A Prince in Israel.**

Our American brethren have lost a "prince in Israel" by the demise of Rev. Dr. Lindsay on December 1st. His was a most interesting career. He was born in 1842, and educated first as a Methodist minister, and entered the Episcopal ministry in 1869. His early ministry was spent in Virginia, and he held appointments in various other States till 1889, when he went to St. Paul's Church, Boston, of which he was still rector when death came. He was chaplain of the House of Representatives, and elected to several other distinguished posts, but declined them. He declined elections as Bishop of Easton in 1887, as Coadjutor-Bishop of Alabama in 1890, and as General Secretary of Board of Missions in 1899. He was president of the Standing Committee in his own diocese (Massachusetts) and president of the Lower House, or House of Deputies (General Convention). The honours that he declined and the honours that he accepted both stamp him an undoubted prince in Israel, and he is one of the many brilliant men who have found their way into the Church from other folds.

**A Significant Forecast.**

Right Reverend Dr. Grafton, Bishop of Fond du Lac, is a very prominent figure in the American Church. In company with Father Benson, Lord Halifax and others he helped to found the "Cowley Fathers," or the Society of St. John the Evangelist (S.S.J.E.) thirty-eight years ago, and he continued a member of that brotherhood till he was made a Bishop. He is one of the most pronounced Churchmen on the American bench, and was the preacher at the Norfolk District "English Church Union" festival in September last. He humourously explained his own ritual practices by pointing out that the "ornament-rubric," was left out of the American Prayer Book, and where there was no law there was no transgression. He then contemplated a visit to Russia in order, as he said, "to aid the rapprochement between the two Communions." And having this object in view, he gave expression to this significant forecast. The Anglican clergy, he said, were about 40,000, and the Anglican Bishops 250, of whom 80 were American. God in His providence had given the American Bishops the controlling voice in the Anglican Communion. When they came up to the Lambeth Conference they would represent one-third of the whole body. The Anglican Communion, he declared, had a wonderful work to do, and he evidently regards the American Church as the determining voice in its destiny. Whether he is right or not is a matter of opinion, but he has thrown out an idea that ought to rouse the noblest energies of our American brethren. If the Anglican Communion is to be the rallying centre around which union will come, and if the American Church is to dominate or mould the life of the Anglican Communion, what a noble goal they have ever before their eyes!

**Parish Halls.**

The Bishop of Newcastle in laying the foundation of a parish hall last autumn spoke some strong words as to their necessity and value. He said no church was complete without one, that in a new district he would build a parish hall before he would a church, and that they might be made important centres of educational influence. He said Christianity had to do not merely with a man's soul, but with the whole man, so that whatever transpired to educate and to amuse men in a rational, harmless way was building up his higher nature, and producing a healthy development of body, soul and spirit which make up the man. The winter season is the time for extension lectures, social gatherings, etc., in connection with our Young People's Associations and benevolent societies, and for economy of expense and fuel and work the "parish hall" might be put in the church basement. No church building ought to be allowed to be erected in Canada till the Bishop or Archdeacon or other Church authority had carefully considered the question of providing a "parish hall."

**"Born King of the Jews."**

The Kingship of Christ has been grievously overlooked, and in the Christmas season we might ask as the Magi did, "Where is He that is born King of the Jews?" Christ was born a King, and died a King (John 19:19), and preached "the Gospel of the Kingdom" (Matt. 4:23), but the Gospel, as now preached, usually leaves "the Kingdom" out. Rev. C. C. Kemp, of Clinton, Michigan, has been for years conducting a vigorous campaign in behalf of the Kingdom. He is a well-known graduate of Trinity College, Toronto, and for a time ministered in Grace Church. In 1901 he published a little manual called "The Kingdom of God" (price 25 cents) which was quickly recognized by leading theologians of the United States and Canada as a

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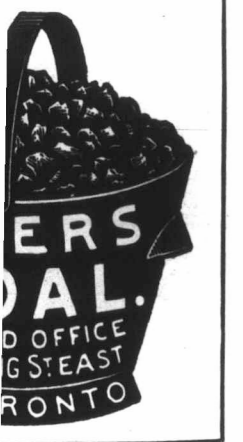
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and telling message to the Church of the present day. In the present year (1903) he has published another manual, entitled "Historical Lessons on the Nature of the Kingdom of God." There are twenty lessons of about three pages each, logically and clearly arranged, and each followed with a set of questions in the manner of Dean Goulburn's well-known book on the Church. After this manual on "The Nature of the Kingdom" will come one on "The Privileges of the Kingdom," and also a series of text-books presenting "The Gospel of the Kingdom" will be available for systematic teaching. Certainly something of the kind is needed. The startling emphasis on "the Kingdom" in God's Word, and the silence on the subject in the ordinary religious teaching of the day. The prophet of the desert, the forerunner of Christ, announced it (Matt. 3:1), and his cry was repeated by Christ Himself (4:7), and Jesus proclaimed "the Gospel of the Kingdom" incessantly—on His first missionary journey (4:7), on His second (9:35), and on His third (Luke 8:1). The twelve preached it (Matt. 10:5-7). So did the seventy (Luke 10:9). It is prominent in Christ's talk with Nicodemus (John 3), in the Sermon on the Mount (Matt. 5:3-10), in the forty days of risen life (Acts 1:3). St. Paul preached it on his first journey (Acts 14:22), on his second (17:6, 7), and on his third (19:8), and in the last glimpse we have of him he is still proclaiming the same message (28:31). The whole subject is forced on our attention now by the question of the Magi, "Where is He that is born King of the Jews?" Where do "King" and "Kingdom" appear in modern teaching?

#### Nova Scotia.

We are led to consider particular men or particular institutions at the "turning points" in their careers. We are at such a "turning point" now in the history of the Diocese of Nova Scotia, as Dr. Courtney, its Bishop, intends to resign his bishopric by April 25, 1904, the sixteenth anniversary of his consecration. Looking back over the history of this diocese, we find Dr. Courtney is its fifth Bishop. No other diocese in Canada but one (Quebec) has had five Bishops, and the next election will give Nova Scotia the longest line of Bishops in Canada. Its first Bishop was Dr. Charles Inglis, who was consecrated in 1787, and died in 1816. Prior to his consecration he was rector of Trinity Church, New York, in the days of the American Revolution. Washington ordered him to stop praying for the king. Soldiers with fixed bayonets gathered around his church. The rumour was that he would be shot. But nothing could make him stop praying for the king. We can hardly realize what a puny plant the Church was in 1787. Bishop Seabury was the first Anglican Bishop ever consecrated outside the bounds of Great Britain and Ireland. And he was not consecrated till 1784. Seabury was first American Bishop and Inglis the first colonial Bishop. Inglis was consecrated in England, as were all the Bishops of Nova Scotia except Dr. Courtney. The Diocese of Nova Scotia has been divided three times since it was originally set off. In 1793 Quebec was separated. In 1839 Newfoundland and Bermuda. In 1845 Fredericton. Dr. Courtney strongly advocated further division in 1894, but it was not made. The second Bishop was Dr. Robert Stanser, consecrated 1816. He went to England 1817 and never returned. He resigned in 1824, and died in 1829. The third Bishop was Dr. John Inglis, a son of the first. He was consecrated 1825, and died 1850. The first division of the diocese had happened under his father, and the second and third divisions happened in his own time. He established a "Diocesan Church Society," which laid the foundation for clergy and laity meeting in Synod. The fourth Bishop, Dr. Binney, was consecrated in 1851. The Synod became an actual fact in 1864. The Bishop died in 1887. The first election of a Bishop took place after Dr. Binney's death. It proceeded on the Scotch plan of nomination,

and the Synod, which first met for the purpose in July, 1887, did not complete the election till February, 1888. Dr. Courtney's sixteen years were busy years. He has seen much progress and many changes, and he has himself, in no small share, contributed to the marvellous advance of the Canadian Church in these years.

#### THE GENERAL SECRETARY.

We have received a great many letters in reference to the increase in the salary of the Secretary of the M.S.C.C. That step on the part of the Board has evidently aroused a very serious amount of discontent throughout the country. There can be no doubt as to the extent and importance of this feeling, and it is generally considered the Board was rather premature in this respect. We are glad to say that there is no personal feeling against the Secretary, but in view of the very straitened circumstances of the country clergy especially, we can quite understand the objections that have been so extensively and emphatically urged. As regards the Secretary himself, there seems to be but one opinion, and that is that no better selection could have been made. Perhaps all will agree that it would have been better for the Board to have waited a little longer, say at least a year, before making the extra grant. Many thought \$2,500 a year was liberal enough when, in addition, travelling expenses were to be provided. Then there is the additional charge for office rent, etc., so that the entire charge upon the Mission funds would not fall far short of \$5,000. This, in the opinion of not a few Churchmen, is hardly justifiable. It might be well if the Secretary would voluntarily forego the addition to his salary, for the present year at all events. We hope the cause of Missions will not be injured through the not unnatural hesitation to approve the action of the Board. While speaking of this matter, we would be glad to think that the foreboding as to the Diocesan Missions Fund will prove to be without foundation. We have heard it said that should a serious deficiency occur an exodus from the dioceses on the part of the missionaries is not unlikely. It may be well to bear in mind that to provide for our Diocesan Missions Fund is really an obligation of greater moment than that of foreign missions, for the dioceses are actually pledged to those now labouring within their bounds; and it must also be borne in mind that the bonds of the people to the Mission Boards have been given on the understanding that the Boards keep their pledges to the parishes. The correspondence on the General Secretary's increase of salary will be closed with this issue.

#### A GOOD CITIZEN.

The importance of good citizenship is attracting much attention, as under modern democratic conditions our rulers represent the governed, and will as a rule be no better or worse than the electorate that chooses them. When the franchise was extended in England some years ago the late Mr. Lowe said we must educate our masters. Just as intelligence and morality prevail among the electors, so will reason and conscience assert themselves in Parliaments and Cabinets, and will legislation be marked by wise and beneficent measures. In attaining good results, in law and government schools and churches are most important factors, for by them the ideals, moral and intellectual, of the nation are largely formed and moulded. What the individual is for the most part that will the nation be in the aggregate. Brilliant leaders can do much, but they are comparatively powerless if those who elect them have not the power to discriminate between rival men and policies, or are insensible to the importance of morality in national issues. There are certain characteristics of a good citizen which may be emphasized. He will recognize authority,

and that the powers that be are ordained of God. Such an one will "render unto Caesar the things that are Caesar's," and would see the immorality of resisting law, passively or otherwise, or of evading it, though perfectly free to agitate for its change or abolition. A good citizen will be ready on all occasions to fight for the defence of his country, and to uphold its influence and honour. Conscription may at times be necessary, but the Empire of Britain prefers to rely on the voluntary services and sacrifices of her sons, and so far has never relied upon them in vain. Another duty of a good citizen is always to use the franchise, and to vote as his reason and conscience dictate for the men and measures submitted to his choice. There will always be partisans, but the safety and welfare of the State are in the hands of the great body of the electorate, who can when necessary rise above mere party considerations and prefer country to any issue, either local or personal. A good citizen will be moved by patriotic considerations, and in his public capacity do what is best for his country as a whole, unmoved by fear and uninfluenced by prejudice or self-seeking. Once more, a good citizen will be ready to serve the nation or the community at the sacrifice of ease or personal comfort. It is complained that men of high education and character are hard to find for legislative and municipal positions, and that as a consequence the standard of public life is lowered, and corruption more or less prevails in politics and public affairs. No doubt public positions and the conditions attaching to them are oftentimes irksome and unpleasant in the extreme, and call for great labours and sacrifices, yet nevertheless so great are the opportunities of doing good that our best citizens should be ready to serve, and should be supported by their fellow-citizens in so doing, and public labours and honours be not left to the incompetent self-seeking, and not unfrequently unworthy members of society. The Mother Country sets us a good example of the disinterested services which her leading citizens give to the State, and in intelligence, purity and self-sacrifice for the public weal they cannot be excelled in any other country in Europe or America. We may not have the same large class of capable and trained legislators to draw upon, but nevertheless we may recognize the standard set as an ideal one, and endeavour to follow the illustrious model set us by the great leaders in the affairs of state in England, both in the eventful past and in the stirring and absorbing present.

#### CANCER AND ITS ORIGIN.

Medical statistics of recent years in England and other highly civilized countries show an increase of cancer, one of the most terrible diseases that can afflict the human race. Its prevalence among all classes, the wealthy and well-nourished, as well as the poor, and those whose environment is unsanitary and invites illness of all kinds, is one of the features of this too prevalent and mysterious scourge of all classes and sexes. Youth only is generally exempt from its ravages, and it manifests itself most often in the later stages of life. What adds terror to it is the unknown cause of its origin, and at any time in later life it may appear, and in almost any part, internal or external, of the human body. It is generally incurable when once deeply seated, and medicine and surgery are baffled in their efforts to either alleviate or cure this most painful, and in some cases repulsive, of all diseases. It is this which led in the Mother Country to the formation of the Cancer Research Fund and the Cancer Investigation Committee of the Middlesex Hospital to search into the cause and treatment of this torturing, and, in too many cases, fatal disease. It was the subject recently of the "Bradshaw Lecture," delivered by Mr. Henry Morris, F.R.C.S., treasurer of the fund above mentioned. Because of its deep interest, and as showing the latest knowledge on this important and occult

subject, which appeals to the philanthropist as well as the scientist, we give a synopsis of the valuable paper of Mr. Morris, the senior surgeon of the Investigating Committee of the Middlesex Hospital. "Mr. Morris selected the 'Origin of Cancer' as the subject of his discourse, and commenced by saying that the alleged causes may be grouped into two classes, the intrinsic and the extrinsic. The former are certain anomalous and more or less spontaneous changes within the body; the latter are those which affect the body from without. Many of the views which have been put forward in explanation of the origin of cancer are reciprocally destructive of each other, and many of the imputed causes, although not themselves the essential factors, may be stimuli to the real and essential conditions. The two most important hypotheses of the intrinsic group are those associated with the names of Thiersch and Cohnheim. Thiersch's hypothesis, and all the variants of it which have been suggested, and which may be called the 'lost balance hypotheses,' attribute the origin of cancer to a loss of normal balance between the epithelial and the connective tissue of the body, brought about by age and other causes. Cohnheim's hypothesis attributes the development of malignant tumours to 'matrices,' or germs of embryonic cells which have become isolated and shut off from their normal surroundings by an irregularity in the process of development and growth. This hypothesis is, however, insufficient to account for the formation of cancer in scar tissue, in the tissue produced in the union of fractured bones, and in several other conditions. To supplement this deficiency the 'tumour germ' hypothesis of Cohnheim has been so extended as to embrace 'matrices' of embryonic cells formed as results of injuries, or of chronic irritation and inflammation, so that, as now understood, this hypothesis attributes the formation of all tumours, malignant as well as benign, to the existence of a 'matrix' or 'tumour germ' of embryonic cells, which may be either of congenital or of post-natal origin. It does not follow, because such a matrix or tumour germ exists, that a tumour will be formed. On the contrary, the matrix may remain dormant for years or throughout life, unless aroused into activity by some exciting cause, such as injury or irritation; while even under the influence of an irritant or stimulus the matrix cannot grow and extend unless the normal physiological resistance of the surrounding structures is weakened or destroyed. It is to be regretted that the terms parasitic, infectious, contagious, and microbic are often used as synonymous in relation to cancer. To speak of the disease as infectious or contagious is calculated to excite unnecessary alarm in the public mind. Cancer is not parasitic in the sense of being microbic, nor is it infectious or contagious in the sense of being transmissible from one person to another, although it is both parasitic and infectious in the way in which it spreads in and lives independently of the tissues which it involves, and it is contagious in the sense of being auto-inoculable. The conclusion arrived at with regard to the microbic hypotheses is that neither bacterium, protozoon, nor yeast fungus has up to the present time been shown, in spite of years of patient research by many highly-skilled investigators, to stand in any sort of casual relationship to cancerous diseases. How great a contrast to this condition is afforded by the case of the tubercle bacillus! When Koch in 1882 announced his great discovery he was able to bring forward such overwhelming proofs that with few exceptions even the most sceptical were forthwith convinced. The lecturer went on to state that, were it not for recently-discovered and rapidly-accumulating facts relating to embryology, our knowledge of the causation and nature of cancer would be no greater now than it was thirty years ago, and that the facts which were known and established at that period furnished to-day the strongest a priori arguments against the microbic origin of the disease. In conclusion, the lecturer pointed out that the 'tumour germ' hypothesis was not by any means a pessimistic

one, as it was sometimes supposed to be, for it pointed to a local origin of the disease and to its curability by complete and early removal, although removal could no more afford a guarantee against the formation of another tumour than did the repair of a broken bone against the occurrence of another fracture. There were reasonable grounds for expecting that the organized researches now being conducted under the direction of the Royal Colleges and elsewhere would, if funds permitted of their being continued to the end, yield much valuable information as to how to prevent cancer, by teaching us what were the real agencies which stimulated the tumour germs into activity."

PAPERS ON PREACHING.

No. IX.

By a Presbyterian.

Can a man preach at his best without hard work? Is it an easy thing to make the truth of God burn in men's hearts, so that they beseech the Holy Spirit to change, convert and strengthen them? This paper will not discuss the spiritual preparation of the preacher's own soul, but rather that of body and mind. First, he must work hard for the health of his body. The physical frame is the instrument or vehicle for influence, both intellectual and spiritual. And a man with the awful messages of God to his fellows, who by indolence, weak yielding to enervating habits, or want of appreciation of laws of health, allows his body to deteriorate from vigour to decadence, stands self-condemned. Next, he must work hard to prepare his mind. His task is, on each Sunday, to deliver to his flock the message of God as best he understands it and can enforce it. The pulpit is no place for mere practising, or for trying experiments. He must be ready when he enters it. In his own study he must have applied the same careful and strenuous effort to the preparation of his sermons that other men do to the attainment of their successful ends. Preaching is not mere rambling talk, or moralizing, or ranting. Each of these processes is useful in private as a training, or for stimulating mind, thought and expression. But they are means only. The finished product for the pulpit must be the outcome of mental labour. Take a great speech, like those delivered by John Bright, W. E. Gladstone, Joseph Chamberlain, or Sir W. Laurier, acknowledged masters of eloquence; or of so-called after-dinner speakers, such as Chauncey Depew. The perfect sentences fall from their lips without effort, clothing powerful thoughts, which carry conviction and sway their hearers as fields of wheat are bent by the wind. Illustrations enlighten and enforce the flow of logic. Each part of the speech is built upon the preceding, so that the whole, passing from one position to another, grandly and surely moves on to the climax, like the majestic close of a mighty overture. Is all this spontaneous effusion of the moment? Every salient point, every convincing argument, every felicitous phrase, every pungent illustration, every coruscation of wit, possibly every dramatic gesture, has been carefully thought out beforehand, and that which seems the easiest and most evident birth of the occasion is, perhaps, the very part which has received most attention and polishing. Men of such gifts work harder than ordinary men. It is not so much that they have a reputation to maintain as that they are conscious of great powers and a noble mission, and have an overpowering coercion to its attainment. The labour is as nothing to the success which follows it. But most preachers are ordinary men, with no such talents. So much the greater need for their preparation to speak. Yet just as surely as the gifted orator, using every diligence, both delights and persuades his audience, so the earnest and prayerful speaker for God, will move his people if he rightly prepare. There must be reading, with a record in brief of ideas gained. There must be meditation, rumination, and fitting of the thoughts to the

subject in hand and the people for whom the sermon is intended. There must be ingenuity in the presenting the theme in an attractive manner. The imagination must kindle, and illustration be sought. And finally, the whole construction of the sermon must be dominated by the deepest sense of responsibility for the best that may be done, and for the souls that are to be taught and won. Many sermonizers have not realized this. Others will not take the trouble which is necessary. But all this, and more than this, will be the aim of the preacher who would cultivate and master the secret of Vision. To describe a picture which is not before the eye the power of Vision is required; the reproduction of what is behind, or the command of what lies before, whilst the hearer must be made to see and feel. The true sermon must have been seen in vision before the mind. The soul must have had its vision of it. And the preparation of it will have been the eager and toilsome attempt to make it real. Is this obligatory, and, generally speaking, worth while? The winning of a single soul from darkness to light, and from the power of Satan unto God, is worth a lifetime of just such work as this.

REVIEWS.

The Biblical History of the Hebrews. By F. J. Foakes-Jackson, B.D. (Cambridge: W. Heffer & Sons; 6s.)

The author states in his preface that he has endeavoured "to tell the story of Israel from a biblical standpoint in such a way as to bring into relief the progressive character of God's revelation"; and he adds that "it is not what Israel originally was, but what it became that makes the story of such importance." The introduction states briefly and clearly the widely-accepted results of biblical criticism, and explains the necessity arising from these of a fresh statement of Israel's history. The composite authorship of the Pentateuch is taken as proven, though the probability is admitted that the Hebrews from the days of the Exodus, if not earlier, preserved records of their race in song and story; and the earlier chapters of Genesis are regarded as "the result of investigation assisted by the Holy Spirit." The book is written in a reverent spirit, and shows no sympathy with the extreme views of Wellhausen, Cheyne and others, who, in their reconstruction of Israelitish history, set aside the Scriptures as of no historical value. The chapters which deal with the disruption of the kingdom and the fall of the northern kingdom are particularly interesting for the fresh light they throw upon the relative importance of the two kingdoms. It is a book which should be widely read.

The Unwritten Sayings of Christ, with Notes by C. G. Griffinhoofe, M.A. (Cambridge: W. Heffer & Sons; 3s. net.)

It is not strange that the words of Him who "spake as never man spake" should have been carefully treasured up by some of those who heard them, and that many sayings outside those recorded in the Gospels should have been current amongst the early disciples; and the collection which Mr. Griffinhoofe has here made of them, with his judicious annotations, is very welcome. The newly-discovered "sayings," just published by Drs. Grenfell and Hunt, will doubtless be included in a subsequent edition.

Sacred Sites of the Gospels, with Illustrations, Maps and Plans. By W. Sanday, D.D., Canon of Christ Church, Oxford, etc., and Paul Waterhouse, M.A., F.R.I.B.A. Upper Canada Tract Society; price, \$4 net.

Of course, any book by Prof. Sanday must be excellent. This one is rich in photographic views; the maps are most valuable. The cover of the book has a pocket containing Mr. Waterhouse's architect's elevations (two sections) of Herod's temple and a plan of the "Holy House"

ORIGIN.

years in England and other countries show an instance of terrible diseases. Its prevalence is not confined to the well-nourished, but whose environment is of all kinds, too prevalent and passes and sexes. from its ravages, often in the later part of life it is the end at any time in almost any part of the human body. It is deeply seated, and in their efforts to cure it, the most painful and diseases. It is this that leads to the formation of the Cancer of the Middlesex Hospital, and fatal distention of the bladder. Mr. Henry Morris, above mentioned, is showing the important and occult

Dr. Sanday's remarks upon the well known "sites" are most instructive, and will surprise many by the conclusions to which he comes. The book is a most interesting one in every way, as, of course, was to be expected. The price is very low for the value received.

Notes on the Cathedrals (England). Two vols.; 35 cents each. Tract Society, Toronto.

These are two exquisite little volumes, giving photograph views, exterior and interior, of most of the English cathedrals. The views are exceedingly good, and there is an almost enormous amount of historical and other information condensed in these books. For the beauty of the books and the information supplied the price is absurdly low. No one who cares about the cathedrals of the Old Land should fail to buy these "notes."

The Edge of Things. A Novel of Western Life. By Elia W. Peattie. Fleming H. Revell Co.; 75 cents.

We strongly advise every one who wishes to read a good, skilfully put together and absorbing story to get this one. Every one who does so will find reason to thank us for the advice.

Two Tramps. By Amy Le Feuvre. Fleming H. Revell Co.; price, 75 cents.

The two tramps are uncle and nephew, who go across England to the sea coast of Devonshire. Their adventures are not very thrilling, except when little Rollo was captured by friendly "highwaymen," instigated by a gipsy whom Rollo had befriended, and who arranged the "capture" to gratify his little friend's desire of adventure. The several characters brought in are well drawn, and we enjoy meeting them.

Sons of Vengeance: A Tale of the Cumberland (Kentucky) Highlanders. By Joseph S. Malone; \$1. Fleming H. Revell Co.

This is an exciting story of Kentucky life—of blood feud and stern men. The change wrought upon Ruth Finley by love and education, and the happy end of all, is sure to enlist the delight of young people, while for older ones there is no lack of the striving of strong men.

The Future State. S. C. Gayford, Rivington; price 1s.

This is one of "The Oxford Church Text Books." We strongly urge every one to get it, as it deals with a topic that is to the front to-day. It is temperately and convincingly written, and, what is to the purpose, grounds its conclusions on Holy Scripture.

The Other Side of Evolution. By Rev. Alex. Patterson. Winona Publishing Co., Chicago; price, 60 cents.

This is a strongly written book against the use made of the theory of evolution. The author's statements are largely supported by the very words and admissions of evolutionists themselves. It seems just the book to give ordinary people who are in danger of being misled on this subject. Dr. Patterson's book will certainly do good service in the cause for which he writes.

Algonquin Indian Tales. Collected by Egerton R. Young, with 26 full-page illustrations by J. E. Laughlin and from photographs.

To all lovers of folk-lore this will prove a delight. The book is got up in antique style, and is well printed. Once taken up it will not be willingly laid aside until finished. It is just the book for a long evening.

Character: A Moral Text Book. By Henry Varnum. Hinds & Noble. New York; price, \$1.50, postpaid.

On the title page this book is said to be "for the use of parents and teachers in training youth in the principles of conduct, and an aid to self culture." The book lacks everything distinc-

tively Christian. It could have been written by Socrates. Its opening statement, on page 1, is "God is the Infinite and eternal energy from which all things proceed; the power present in every activity—physical, mental and spiritual." A truly vast deal of labour has been expended in the compilation of the moral maxims of the book, and as great elaboration of the index. But the morality is all for this world; very few allusions, hardly any, in fact, are made to anything beyond. A young reader would gather that everything depends upon himself for success or failure, whether of character or success in life; not the slightest is ever given of the need or the use of the grace of God. We cannot say that we approve of this statement on p. 327: "God is responsible for the manner of a man's success, because that is largely determined by his surroundings; but for the success itself the man alone is always and everywhere responsible." In fact, the whole book, of 400 pages, is pure, undenominational religion. There is no definite Christianity about it: it is just pure natural religion, such as might be taught—in fact, was taught—before the Incarnation took place. Apart from this the maxims are admirable.

The Cosmopolitan.—In the current number of this magazine Mr. P. T. Magrett tells an interesting story of the perils and adventures met with by the Newfoundland and Labrador fishermen on their coasts amongst the ice floes. Mr. F. Moins describes "The Turk as a Soldier," and Mr. Hunter contributes an article on "Jerusalem as it is To-day." Count Matsu writes entertainingly on the wonderful progress made by Japan of late years, and Mr. J. H. Bridge tells the story of the great works in Pittsburg belonging to Mr. Andrew Carnegie. The second instalment of the article by T. A. Janvier on Henry Hudson appears in this number, and there are, in addition to the above, several tales of fiction, as well as an article on "The Apparelling of a Pretty Woman," by Mrs. Woodrow. The magazine contains many choice illustrations, and is a decidedly entertaining number.

Everybody's Magazine.—In the current number of this magazine D. B. Henderson, an ex-Speaker of the House of Representatives, writes of the doings of Congress. Miss Wilcox contributes an article on "The School Children of the World Over," and T. Waters writes of a curious fad which some people have taken up of late in order to regain their health under the title of "Back to Nature." There are a string of short stories in real life, five stories, several poems, and a eulogistic description of the doings of Kramer, the bicycle champion, a series of portraits of well-known people are given, amongst them one of the Right Rev. D. H. Greer, who was recently consecrated as Bishop-Coadjutor of New York. A number of the portraits of well-known actors and actresses, with some account of their doings, is also given under the title of "The Players." The magazine contains many illustrations, the frontispiece being a picture of Senator John T. Morgan, of Alabama.

Scribner's Magazine.—This magazine, with the opening number of the new year, commences its thirty-fifth volume, and it contains the first instalments of the year's leading features, so far as this periodical is concerned, in Robert Grant's serial, "The Undercurrent," and Captain Mahan's "The War of 1812." Both of these will doubtless be read with a very great deal of interest. F. S. Dellenbaugh writes of "A New Valley of Wonders," in which he describes the great beauty of a valley in Southern Utah, at present unknown to the general public, which rivals in beauty and grandeur the Yosemite and the world-famous Yellowstone. There are also in addition to the above a number of amusing short stories, one of them, "The Seven Studious Sisters," being a pleasing satire on the higher education of women. Under the department, entitled "The Point of View," "Classes in America: A Republican Aris-

tracy," is discussed. "The Field of Art" department is taken up with the memoirs of Alfred Quinton Collins' life and work. In this article five artists of distinction give a eulogistic description of the life and work of the late Mr. Alfred Collins, the portrait painter.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Halifax.—St. Paul's.—Extract from the Vestry Record, St. Paul's Church, Halifax, 1770.—"Voted: That whereas the anthems sung by the clerk and others in the gallery during Divine service have not answered the intention of raising the devotion of the congregation to the honour and glory of God, inasmuch as the major part of the congregation do not understand either the words or the music, and cannot join therein. Therefore, for the future the clerk have express orders not to sing any such anthems, or to leave his usual seat without leave first obtained from the rector.

"Voted: that whereas, also, the organist discovers a light mind in the several tunes he plays, called voluntaries, to the great offence of the congregation, and tending to distract rather than to promote true devotion. Therefore he be directed for the future to make choice of such tunes as are solemn, fitting Divine worship in such his voluntaries, and that he also in the future be directed to play the same tunes in a plain, familiar manner without unnecessary graces. That a copy of the above resolution be handed to the clerk and organist."

The following excerpt, taken verbatim from the records of St. Paul's Church, Halifax, Nova Scotia, is worth quoting to-day: "It may not be generally known also to Canadian Churchmen that by Canon XXIII. of Title I. of the Digest the clergy of the Protestant Episcopal Church of the United States are given the selection of 'the tunes to be sung at any time in the church,' and are also enjoined 'to suppress all light and unseemly music, and all indecency and irreverence in the performance, by which vain and ungodly persons profane the service of the sanctuary.'"

It is probable that the oldest parishioner of St. Paul's is Mrs. John Osman, who has reached the great age of 92, and who has been a parishioner of St. Paul's for over 60 years. Mrs. Osman's advanced age makes such a veteran Churchman as His Honour the Governor, who is 79, appear quite young. Miss Jane Tremaine, who never misses a service or a meeting, continues to be as youthful as ever.

Halifax.—St. Luke's Cathedral.—On Sunday, the 20th December, the Bishop held an ordination service in this cathedral, when he admitted Mr. Ward White to the diaconate. The ordination sermon was preached by the Rev. B. C. Murphy, chaplain to the forces.

Trinity.—The Bishop held a confirmation service in this church on Sunday evening, the 20th inst., when he bestowed the apostolic rite on thirteen candidates. He gave a very stirring address on the subject of "The Christian Profession." The church was filled with a large and attentive congregation.

Amongst records of long and faithful lay service few can equal that of Mr. Frederick Norton of 13 Hilgrove Road, South Hampstead. The sixty-sixth anniversary of the senior Sunday school of Christ Church, Marylebone, has just come round, and during the whole of that period, except for about three years, when he was a teacher therein, Mr. Norton has been its earnest, energetic, devoted superintendent.

[December 31, 1903.]

# CANADIAN CHURCHMAN.

821

## MONTREAL.

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

James Carmichael, D.D., Bishop-Coadjutor, Montreal, Que.

Montreal.—Christ Church Cathedral.—His Grace the Archbishop of Montreal admitted the Rev. T. L. Miller, B.A., to the priesthood on Sunday morning, the 20th inst., in this cathedral. The Rev. E. H. Horsey, who acted as chaplain to His Grace, presented the candidate, and the sermon was preached by the Rev. W. F. Fitzgerald, who took for his text Ezek. 11:5. Besides the clergy already mentioned the Revs. Canon Baylis, Dr. Symonds and H. T. S. Boyle took part in the laying on of hands.

Montreal.—At a largely-attended meeting of the past and the present pupils of the Protestant schools of this city, at which the members of the Protestant Board of School Commissioners were also present, which was held on Wednesday, the 23rd December, for the purpose of bidding farewell to their well-loved rector, the Rev. E. J. Rexford, M.A., Principal Peterson, of McGill University, announced that at their next convocation it was intended to confer the degree of D.C.L. upon him. Mr. Rexford some time ago was appointed Principal of the Diocesan Theological College in the place of Dr. Hackett, who has resigned, and he will enter upon his new duties on the first day of the new year. Mr. Rexford is a man who is greatly beloved and respected by all those who have been associated with him, and the farewell which was given to him was a very touching one. Numbers of well-known and leading men in the city were on the platform, including the Bishop-Coadjutor and the Dean. Dr. Kelly presided, and several excellent speeches were delivered by the Hon. G. W. Stephens, Mr. A. Kingman, Dr. W. H. Drummond, His Honour Judge Lynch, Principal Peterson, Sir W. Macdonald and others, all of whom bore testimony to the good work which Mr. Rexford had accomplished during the twelve years he had been rector, and spoke of the great esteem in which he is held by them, one and all. The Very Rev. Dean Evans, on behalf of the Board of School Commissioners, read the resolution of regret, which was prepared by that body, on the occasion of the severing of the connection of Mr. Rexford with the Board, and presented to him a beautiful illuminated address. Dr. Kelly read an address of appreciation and affection from the staff and pupils of the High Schools, which was beautifully framed and illuminated, and at the same time he presented Mr. Rexford with a purse of money with which he might provide himself with a theological library. In reply Mr. Rexford, who was greatly moved by these demonstrations of affection, made a most feeling address of thanks for the kindness shown to him. Cheers and the singing of the National Anthem brought the meeting to a close. On the afternoon of the same day a farewell luncheon was tendered to Mr. Rexford in the library of the High School, at which the whole staff was present. Many speeches were made and farewells taken of the retiring rector.

## ONTARIO.

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

Kingston.—St. George's.—The Lord Bishop preached at evensong on the 20th inst., and notwithstanding the storm the cathedral was well filled. The service was as usual bright and impressive, and the sermon forcible in every way. In the afternoon the names of the prize winners were announced in the cathedral Sunday School, and the children were given their choice of a Bible, Book of Common Prayer or a story book. Only three or four chose the latter, a somewhat satisfactory fact.

Bath.—The last rites over the remains of the late Rev. C. J. Hutton began at Bath, Friday morning, the 18th inst., at ten o'clock, when Holy Communion was celebrated by Rural Dean Dibb, assisted by the Dean of Ontario. The remains were carried from the rectory to the church by members of the clergy, a large number from the diocese being in attendance. At two o'clock in the afternoon another service was held, a large congregation being present. The officiating clergymen were Rural Dean Dibb, the Dean of Ontario and Archdeacon Carey, of Kingston. At half-past four o'clock the remains were placed on board the G.T.R. train going west, and taken to Belleville, accompanied by the Rev. G. R. Beamish, rector of St. Thomas' Church, Belleville, where they were placed until Saturday morning at ten o'clock, when the final burial service was conducted by Rev. G. R. Beamish and Rural Dean Bogert, of Hastings. A large cortege followed the remains of the dead clergyman to the cemetery.

Barrie.—St. Mark's.—A great gathering of the congregation took place at the town hall, Barrie, on Monday evening, the 21st, in spite of very bad weather. It was an occasion of formal farewell to the Venerable Archdeacon Worrell. The people of the village and township prepared presentations and a spread, and the young people of Barrie had decorated the hall handsomely. There is no doubt of strong personal regard for the retiring incumbent. A wholesome struggle would have been made for his retention in a post filled with great efficiency and without friction for twelve years, but the congregation were pressed to yield to the desire of the Bishop for the benefit of the Archdeacon's services in the west end of the Cathedral City with a view to the future. At the gathering Prof. Butler, R.M.C., was chairman, and Ed. J. B. Pense read the formal address, both gentlemen expressing the feelings of the people, explaining the reason of the change, and promising in the new rector, Rev. J. H. Nimmo, M.D., an earnest, popular and highly acceptable successor. The address was as follows: "The congregation of St. Mark's, whom you have served faithfully and acceptably for over twelve years, cannot allow you to retire from the incumbency without recording in a public way the sincere regret they have endeavoured individually to express. They are grateful for your prudent administration, thoughtful consideration and true and hearty Christian leadership, with a loving chain of personal kindnesses not easy to forget. Conscious of the pressure of your engagements, they must be resigned to a change which promises relief from the cares of a widely-extended parish, while their good wishes will follow you in what, it is hoped, will be an incumbency as fruitful of good work as that of St. Mark's. No church in the diocese has shown greater improvement or more united spirit, and every member of the congregation feels grateful for this and deeply regretful because of the transfer which the general interests of the Church have dictated. May the clock now presented as a small token of goodwill long express by its chimes the regard and admiration of your friends of Pittsburg, who extend the best wishes of the happy season of Christmas to you and to Mrs. Worrell and family." Signed by Arthur Hora, organizer of committee, and John Sibbitt, Joseph Stuart, wardens." The clock is a choice and valuable one. The Sunday School teachers and Archdeacon Worrell's class presented a beautiful church service, and Miss Grace Worrell's class presented her with a set of silver sewing requisites. The reply of the Archdeacon was grateful and affectionate, acknowledging hearty support, and the high privilege of being able to hand over a much-improved and beautiful church, with a united and flourishing congregation. He warmly recommended his successor, confident of St. Mark's continuing to prosper. The social hour which followed was very pleasant.

Newburgh.—On Sunday, December 13th, the remains of Rufus C. Shorey, Newburgh, were laid to rest in the cemetery near the village. The funeral service was held in St. John's Church, Rev. C. E. S. Radeliffe officiating, and the full surpliced choir turning out to chant the burial service of the Church of England, of which Mr. Shorey had been a member for eighty-two years. The rector preached on the grace of humility, a distinguishing characteristic of the aged man just passed away, and at its conclusion the hymn, "How Bright Those Glorious Spirits Shine," was sung. Many relatives, as well as a large number of friends, were present at the burial office.

Picton.—The Rev. W. L. Armitage, of Peterborough, has been appointed vicar of this parish, the Rev. Canon Loucks still remaining rector, but retiring from active work. Mr. Armitage is very popular in Peterborough, and is at present secretary of the Deanery of Northumberland and of the Archdeanery of Peterborough.

Napanee.—St. Mary Magdalene.—This church seems to be in luck. A handsome brass eagle lectern was presented by the Miller family in memory of the late Mr. William Miller and Mrs. Miller. There is also to be erected at once a brass perclose, with oak base. The design includes two handsome gas standards, with shields, bearing memorial inscriptions. Choir gates have already been erected as a memorial to the late Dr. Allan Ruttan.

Stirling.—A most suitable site for a parish hall having been presented by Mrs. A. E. Judd, a meeting of the congregation was held to take steps to proceed with the erection of that much-needed adjunct to parish machinery. It is confidently expected that it will be completed in the near future.

Belleville.—Christ Church.—St. George's Chapel, a Mission church of this church, has been thoroughly repaired and paid for. A branch of the W.A. is shortly to be established in the parish. A Ladies' Aid Society has also been organized, with a threefold object: 1. Daily prayer for God's blessing on the parish. 2. To promote good-will among the members of the Church. 3. To assist in financing.

## OTTAWA.

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

Ottawa.—St. George's.—The Rev. George P. Woolcombe was admitted to the priesthood by the Bishop of the diocese on Sunday evening, the 20th inst. The Bishop himself preached the ordination sermon. Besides the Bishop there were present at the service the Ven. Archdeacon Bogert and the Revs. T. Garrett, H. Hamilton and J. M. Snowdon.

## TORONTO.

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

Castlemore.—St. John's.—The Gleaners of this parish held their first meeting this winter at the residence of Mr. Wm. Kersey on Tuesday, 10th December, at which there were about sixty present. Papers on China were read, one by Mr. Wm. Taylor on the "Historical and Physical Features of the Country," and the other by Miss Gertie Rehill on the different religions of the inhabitants thereof. The papers were a credit to the authors, and were well received. An address was also given by the rector, the Rev. S. C. Noxon, on the life and missionary work of St. Paul, showing on a map as he proceeded the different countries he visited and the very long distances he must have travelled during his missionary career. Refreshments were then served. The balance of the evening was spent sociably in singing, reciting and games.

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## Church News

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Ridley College.—The sixth annual meeting of the Ridley Old Boys' Association was held in the Confederation Life Building on Wednesday, the 23rd, Mr. H. L. Hoyles in the chair. A very representative number of Old Boys were present. The secretary's report showed the association to be in a flourishing condition, having eighteen members over last year. The election of officers resulted as follows: Hon. president, J. Herbert Mason; president, W. G. H. Carter; first vice-president, H. Gerald Wade; second vice-president, H. G. Nicholls; committee, H. L. Hoyles, W. R. Millichamp, A. C. Snively, H. D. Gooderham, F. W. Baldwin. The annual dinner was held on Monday, the 28th. The statement was made at the meeting that the fund required for the new building to replace that recently burned had almost all been subscribed.

The churches throughout the city were well filled at the services on Christmas Day. The sacred edifices were, as usual, very prettily and appropriately decorated, and the musical portion of the services were in accord with the joyous festival. The various choirs performed their part with much acceptance. Large numbers made their Christmas Communion, and the offertories were of very generous proportions. The day was a bright and beautiful one, which helped, no doubt, to swell the numbers attending the services.

The St. Alban's Cathedral branch of the W.A. has recently presented their vice-president, Mrs. Macnab, with a very handsome fur-lined coat, with revers and storm collar of Persian lamb. Such a beautiful and seasonable gift is much appreciated by the recipient as a fresh token of the kind generosity of her W.A. friends, who but a few months ago made her a life member of the society. Such tokens of affectionate regard are always encouraging, and do much to cement the bond between Church workers. Some very fine photographs of the cathedral have been taken recently by Rowley, of Spadina Avenue. One shows the exterior, with a portion of the See house and the Bishop standing at the entrance; another is an excellent group picture of the cathedral school boys and the staff of teachers, while several views of the interior exhibit with fine effect the beautiful stone carving, the Canon's stalls, the sanctuary, with the Bishop's throne, etc. These pictures are to be made into lantern slides and shown in different parts of the diocese, so that the Church people in the country may see and know something of the grand work that has been accomplished in connection with their cathedral church.

Stouffville.—Christ Church.—The Rev. Canon Dixon, diocesan secretary of the M.B., spent Sunday and Monday, December 20th and 21st, in this parish. On Sunday he preached two excellent sermons in Christ Church, and drove with the incumbent to Goodwood in the afternoon, preaching there a most telling sermon. The earnestness of those sermons is not likely to be soon forgotten. On Monday evening Canon Dixon gave his lecture on "Ben Hur" in the auditorium, the attendance and free-will offering far exceeding the most sanguine expectations. Canon Dixon will always be a most welcome visitor to this parish. We are glad to note of late a marked improvement in Church life and activity, and a better attendance at the services during the last six months; and Canon Dixon's visit will be a stimulus to the parish. The people's warden, Mr. A. S. Leaney, and his daughter have placed an order with the Keith & Fitzsimons Co., of Toronto, for a handsome brass altar desk, to be a "memorial" to their late wife and mother, who was a devoted member of the church. The congregation have also raised by voluntary subscriptions enough to place in the church the necessary fixtures for lighting the church with electricity.

#### NIAGARA.

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

Hagersville.—All Saints.—This parish has sustained a heavy loss in the death of David Almas, Esq., one of the oldest, most intelligent and most generous members of the church in Haldimand county. After a lingering sickness he entered into rest on December 4th, the funeral taking place on the afternoon of the 6th, the second Sunday in Advent. The church was crowded with relatives, friends and fellow-townsmen; and not a few persons were unable to find space within. The incumbent, the Rev. F. W. Hovey, M.A., read a portion of the service, Rural Dean Spencer, of Jarvis, took the lessons, and the Rev. Dr. Johnstone, of Welland, a former incumbent of Hagersville, delivered an instructive address, dwelling on the features of character which in the deceased were worthy of admiration and imitation. The name Almas has for more than thirty years been a household word among the faithful of Hagersville, and the good life of the lately-departed will long be spoken of. He had attained the ripe age of eighty-two years.

Hamilton.—Church of the Ascension.—On Christmas Day morning the beautiful memorial window placed in the chancel of this church was unveiled. The ceremony preceded the regular Christmas morning service, and was witnessed by a large congregation. As the congregation stood and sang "Hark, the Herald Angels Sing," Adam Brown, Alfred Powis and F. W. Gates, Sr., were called to the chancel. They pulled the strings that let the covering fall, and a brief dedication ceremony by the rector, the Rev. Canon Wade, followed. The window will be known as the eastern memorial window. It was placed in the church in memory of the late rector, the Rev. Canon John Hebden, M.A., and it bears this inscription: "To the glory of God, and in loving memory of the Rev. John Hebden, M.A., Canon of Christ Church Cathedral, and first rector of this parish from 1851 to 1878." The window was procured by subscriptions from the congregation, and at the head of the list of subscribers was a son of Rev. Canon Hebden, who was baptized in the church, and whose heart was still with it notwithstanding his distance over the seas. The window is in three sections, depicting the ascension of Christ, supported by two angels, one on each side, with the apostles below, awed and looking up in reverence to their Saviour in heaven. The robes of the different figures show up beautifully against the blue and purple background, and the designs enclosing the inscription harmonize beautifully with the rest of it. Altogether it is a lovely combination of colouring.

#### HURON.

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

Burford.—Trinity.—This beautiful church has been the recipient of another very fine stained glass window, which was unveiled on Sunday, the 20th inst., at morning service. It is the gift of the family and members of the congregation, and is erected to the memory of the late Russell Olmstead Gage and his wife, Susan Gage. The departed ones were among the pioneers of Burford, and assisted very materially in the building of the church over fifty years ago, and remained its warmest supporters until their deaths. The late Mr. Gage lived to see its jubilee, and took part in its renovation. The window, which was erected by Messrs. N. T. Lyon Co., of Toronto, and reflects great credit upon them for its beauty, is fifteen feet high by four feet, and is in two lancets, with diamond apex. One lancet has the figures of the Madonna and Child, the other has the figure of St. John the Evangelist. They are life-size, and wrought out in splendid colours. The faces are especially benign and beautiful. The treatment of the filling in is Gothic, deco-

rated, and harmonizes with the other stained glass windows in the church. During the last three years Trinity has had a very marked period of improvement. Needed repairs have been made, and a tastefully decorated interior greets the eye of the worshipper when he enters the edifice. It is now one of the prettiest churches in the Diocese of Huron. One fact has been kept in view throughout, and that is to pay for improvements as they are made. Over \$600 has been expended in this way during the last two years. The rector, the Rev. Frank Leigh, officiated at the unveiling service, Mr. Fred W. Miles, son-in-law of the late Mr. Gage, and Mr. Jos. Brethour, people's warden, taking the parts of the service assigned to them as representatives. Despite the icy condition of the roads the attendance was excellent. The rector preached earnestly and forcibly from the text, Isa. 25:7.

Port Dover.—The church in this village has recently been renovated at a cost of \$1,000, both the exterior and the interior having received careful attention from workmen skilfully qualified to undertake the task. There is an air of freshness about the sacred building, and a stranger might easily imagine that it had just been erected. On the occasion of the reopening, at which the Rev. R. Hicks, B.D., of Simcoe, preached, the offertory collections amounted to nearly \$500. The Rev. R. Herbert, the incumbent, feels highly encouraged by the earnestness and enthusiasm manifested on the part of the parishioners. The interior of the church will shortly be still further improved by the removal of the present colourless east window and the insertion of a stained-glass memorial of artistic design.

Warwick.—Residents in the vicinity of this village were surprised last Friday to learn that an intimation had been received by the Rev. F. G. Newton from the Bishop that he is about to be placed in charge of a more important parish. During Mr. Newton's residence in Warwick both he and his estimable wife have steadily grown in the respect and affection not only of the congregation, but also of the residents of the township wherever they have become known. Both his congregations supported him loyally in his efforts to promote the interests of the work committed to him, and they in turn have seen the results of his wise and judicious council and his sound and practical pulpit efforts. The rev. gentleman possesses the happy faculty of commanding a dignity and reverence becoming to the house and worship of God and an attractive and pleasing method of presenting the truth. His fidelity and scholarship are worthy of recognition, and while his many friends here will regret his leaving they will cordially congratulate the parish of Kingsville upon having secured his services. He will remain here until the end of January.

Port Dover.—St. Paul's.—The rector and members of this church deserve very much credit for the enterprise they have shown in renovating their memorable church building and the manner in which they have contributed money towards that end. The foundation stone of this building was laid by the Rev. Francis Evans, D.C.L., about sixty years ago, the builder being the late Brian Varey. The first brick was laid upon the foundation October 27, 1855. Since the erection of the structure it was repaired time after time as occasion required; but last fall the idea became general that the chancel roof needed raising higher, the arch reconstructed and the chancel window fitted with new glass. This idea expanded until the whole building, inside and outside, was given into the workmen's hands, with the result that over a thousand dollars were expended on renovations and improvements. Up to date \$870 have been contributed through the offertory alone towards the outlay. If some well-wisher would donate a suitable altar and credence-table a happy completion would be attained. The Rev. Robert Herbert and his two wardens, Messrs. Denton and Davis, are worthy of the



highest praise for their up-to-date enterprise in connection with this venerable church.

RUPERT'S LAND.

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

Winnipeg.—Holy Trinity.—At a recent meeting of the parochial chapter of the St. Andrew's Brotherhood, presided over by the Ven. Archdeacon Fortin, the following officers were elected for the ensuing year: Director, Mr. A. A. Adams; vice-director, Mr. R. Stanley; secretary-treasurer, Mr. C. W. Hodd.

Medora.—St. John's.—The Ladies' Guild of this parish held a bazaar, oyster supper and concert on Tuesday, the 15th inst. The proceeds are to be given to the organ fund of the new church here, which cost \$150, and which the Guild made themselves responsible for. The day was fine, and Reaney's hall was packed. The ladies had arranged their goods for sale very artistically around the hall. The tables were loaded with turkeys, chickens, ducks, cakes, pies, etc. The net proceeds amounted to \$110. The members of the Guild, who are few in number, worked hard, and deserve great credit for their work. Many came from the surrounding country. The Rev. R. Cox, curate-in-charge, took the chair at 8 o'clock, and a short but interesting programme was rendered. The ladies still have many articles of clothing yet for sale. In this village, where no church existed two years ago, there are now three churches—Anglican, Methodist and Baptist. A little over seven months ago we had never held a service here. Now we have a neat, little church which has been erected at a cost of about \$800. Though we are few in number, yet the great enthusiasm of these few is evidenced by their contributions and help toward building and furnishing the little Church of St. John the Evangelist. As so many who live in the country are farmers, it is very often difficult for them to attend the services regularly, and being very open country, with no shelter, the wind has free scope, and the roads are no sooner open for traffic than the snow drifts them up again. Fortunately, therefore, Tuesday night, the 15th, was bright, warm and fine, which added largely to the success of the evening.

Winnipeg.—All Saints'.—On Sunday morning, December 20th, the Bishop-Coadjutor confirmed twenty-three candidates. A very large congregation was present at the service.

Christ Church.—On the evening of the same day Bishop Matheson held a confirmation service in the church in the presence of a crowded congregation, when he laid hands on seventeen candidates.

Morrow.—St. Philip's.—The Rev. T. J. Shannon, the new rector, was formally inducted into this living on St. Thomas' Day by the Ven. Archdeacon Fortin, D.D. The new rector preached his first sermon last evening. Mr. Shannon, who is a graduate of Wycliffe College, Toronto, was ordained a little more than a year ago by His Grace the Archbishop of Rupert's Land, and appointed in charge of the parish of Reston on Christmas Day last, where his work there has been greatly blest. The people of that place were sorry to lose Mr. Shannon, and as a mark of their high esteem they presented him with a well-filled purse and the following address:

"To the Rev. T. J. Shannon: On the eve of your departure from amongst us to enter a new field of Christian labour we take this opportunity of expressing our regret at your leaving us, and would say how much we shall miss your helping hand and cheerful presence. You will carry away with you the blessing of the people of this district for the interest you have taken in our wel-

fare. The advancement of Christian work which has taken place in this Mission has in great measure been promoted by your unflinching zeal in the interests of the church and its people. As a slight token of the kind esteem in which you are held by your friends here, we trust that you will accept this, our farewell gift, and with it our heartiest good-will. Signed on behalf of the people. Robert Ayers, W. A. Brady, T. H. Baldwin, J. Cavanagh, James Milliken."

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster, B.C.

New Westminster.—The monthly meeting of the Executive Committee of the Diocesan Synod was held Wednesday afternoon, the 16th inst., Bishop Dart presiding. The resignations of the Rev. A. Silva White, rector of St. Barnabas', New Westminster, and Mr. N. C. Schou were tendered the committee, owing to their removal from the diocese, and on motion of Rev. H. G. F. Clinton and Mr. G. H. Cowan, were accepted. The resolution expressed the regret of the committee and appreciation of the work they had so well and so faithfully done in their respective positions, the one as secretary of the Synod and the other as secretary of the Executive Committee. The Rev. H. J. Underhill, rector of St. Paul's, Vancouver, was chosen clerical secretary of the Synod in place of the Rev. Silva White, the Bishop appointing the Rev. L. Armor, of New Westminster, to the vacancy in the clerical members of the committee. Mr. J. R. Seymour, Vancouver, was elected to the vacancy caused by Mr. Schou's resignation. Mr. George de Wolf's appointment as registrar caused another vacancy, which was filled by the appointment of Mr. H. J. Cambie, of Vancouver. The treasurer reported that the funds collected for the Canadian Missionary Society considerably exceeded the amount for which the diocese was assessed. The other business transacted was of a routine nature.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Rat Portage, Man.

Rat Portage.—St. Alban's.—The Rev. J. W. B. Page, B.A., rector of this church, has been appointed by the Bishop Archdeacon of Keewatin.

Bishop Lofthouse held his first confirmation in this church on Sunday, the 20th of December. The church was crowded with a most devout and earnest congregation, who joined most heartily in the service. Twenty-nine candidates were presented by Archdeacon Page, and three or four were prevented by illness from being present. The Bishop spoke to the candidates in reference to the promises which were made for them in baptism, and which they were now about to renew and take upon themselves. He urged upon them the need of a daily, consistent living for Christ, bringing Him into every act, and not thinking that church services were the only time when they were to worship God. After the service the Holy Communion was administered to the candidates and to many of their friends. After Christmas the Bishop starts out to visit the Missions at Fort Alexander, on Lake Winnipeg, so as to meet the Indians when they are in for the New Year.

Dryden.—St. Luke's.—The Bishop of the diocese held a confirmation in this church on a recent Sunday, when he administered the apostolic rite to five candidates, who were presented to him by the missionary-in-charge, the Rev. H. D. Cooper, M.A. On the evening of the same day he preached from the words in the Lord's Prayer, "Thy kingdom come, Thy will be done." The church was crowded at both services. The choir rendered the musical portion of the services very creditably.

Wabigoon.—St. John's.—The Bishop held a confirmation service in this church recently. Two candidates were presented for the apostolic rite. The church was well filled.

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.

AN APPEAL FOR BOOKS.

Sir,—May I again ask any of your readers who have magazines or books to spare to kindly send them to me for distribution. Many have done so in the last five years, and I do not know any work that has given more practical benefit than this. The long winters are very dreary when one is unable to provide oneself with reading matter. And I have many families who are able to afford the local paper only. Please remember us.

(REV.) JAS. P. B. BELFORD.

All Saints' Vicarage, Gladstone, Man.

WHO WILL HELP?

Sir,—May I ask if you will be so kind as to put the following appeal in your valuable paper: Up to last spring we had held no services at Medora, and so on my ordination I was licensed to the Napinka Mission, which includes Napinka, Lauder and Medora. At this latter place we were holding services in a hall over a carpenter's shop. Thinking that if we had a church we might have better congregations and have a better standing we decided to build a small church. A meeting was called, and in three weeks a neat little church was built. This, however, needs finishing inside. With what has been promised and paid we have received about \$385. The S.P.C.K. has granted £30, or about \$145.80. These two sums will amount to \$530. The building when finished will cost at least \$750, so we will still have a deficit of \$220. The people here have done their best, and we shall have to ask for outside help. The dean opened the church on November 8th, an account of which appeared in the Canadian Churchman. I shall be very glad to receive any help which anyone may feel like sending. I have received copies of your paper from a large number of kind persons. May I ask if they and your

5 p.m.  
Closing

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this mortgage, and also am desirous of building a church in the north, where the people are very poor, and are worshipping in a tumble-down hall that would almost freeze one to death. I applied to both Lord Strathcona and Mr. Whitney for a small donation, but received not even an answer. Mr. Whitney, however, could journey all the way from Iroquois to this very parish and help the Roman priest gather in \$1,000 for his congregation, and now Lord Strathcona has paid \$100 to the Roman church at Marmora village, over against us. Is the Church of England in Canada in reality such an injury to Canada that she has to be treated thus by our public men, some of them her own children?

C. A. FFRENCH.

#### FASTING COMMUNION.

Sir,—In your issue under date November 26th I happened to see the letter of X. Y. Z. relating to Fasting Communion. I am away from books, so cannot quote accurately. I have, however, very carefully looked into the matter before. I other readers will help in building up the Church in the North-West? Thousands are coming in every year, and if the Church is to hold her own, then we must look to outside help. Subscriptions, however small, will be gratefully acknowledged. Money orders should be made payable to me at Napinka, express orders at Medora. Trusting that this appeal will meet with a hearty response,

RICHARD COX,

Curate in charge.

Medora, Man.

#### OUR PUBLIC MEN.

Sir,—Can anyone tell us why our public men are so slow to do anything for the Church of England in Canada? Some time ago I was appointed to this Mission, where we have two frame churches and a small wooden parsonage, with a mortgage on the last. I am desirous of reducing an positive that under all circumstances, save imminent danger of death (unless possibly it be a dispensation from the proper authority to the infirm or aged) the law of the Catholic Church, of which we claim to be a part, has been from time immemorial against receiving the Holy Communion after breaking one's fast. The great Saint Augustine says: "It has pleased the Holy Ghost" that this be so. There is, also a law or canon enacted by the English Church, and still in force, never having been abrogated, expressly forbidding the reception of the Holy Communion except fasting. We should deplore the shameful laxity of discipline in our Anglican branch of the Church of God in this matter and the rare occasions where our people are taught the simplest facts of the Catholic faith. Nowhere else, from east to west, is non-fasting Communion tolerated, and laxity has led to that most unchurchly and Protestant act of disobedience known as "evening Communion." I trust that in the majority of these cases the clergy are unhappily ignorant of the facts, though it is not always so. If your correspondent is desirous of accurate information relating to this matter, there are some excellent cheap pamphlets by eminent Anglican authorities to be had at The Young Churchman Company, Milwaukee, Wisconsin, U.S.A. It is a great pleasure to read so reverent a letter as your correspondent's and it is of such minds that our unflinching Churchmen are made of. If we had more teaching and less preaching, what a power could be built up for the Church in this land!

LAYMAN.

#### BIENNIAL SYNODS.

Sir,—As the subject of substituting a biennial Synod for the annual Synod is contemplated by one of the dioceses of Eastern Canada in order to make way for an ultimate clerical conference,

and whereas it would be desirable to ascertain beforehand whether such a change would be in the true interests of the temporalities of the Church. I am of the opinion that before such a radical change of constitution be confirmed much caution be exercised, and, as for a biennial conference being a continual success, appears at least doubtful; but when, in spite of the annual Synod, serious deficits, e.g. in the Mission Fund are created, how would it be with the Synod only once in two years? If those who know would let us hear how the alternate conference and the biennial Synod work it would help to form an opinion at the present time.

L. S. T.

#### THE GENERAL SECRETARY.

Sir,—On noticing a paragraph in your Christmas issue of the Canadian Churchman in correspondence column, I would be pleased if you would insert the following in your next issue:

Kickers in the Church—I might state in reference to Rev. Mr. Cooper's letter in the Canadian Churchman, it is not so much a matter of the Secretary's work being worth the sum proposed to be given as it is a matter of robbing the fund that the many poor people find hard to scrape a dollar to help swell the amount. Also, we should not try to increase expenses that are already very heavy. Our rector has told us if our hearts were right we would give; so if the ministry are in earnest in God's work they will follow in our Saviour's steps. He had no high salary, not even a place to shelter His head on earth. We are willing to help every good cause; but there are many such causes to be thought of before that of raising a salary higher than is necessary.

A. A. MACKEY.

Sir,—As the increase of salary granted by the General Mission Board to Dr. Tucker has now been publicly discussed for some time, I, too, have been led to consider the subject, and also wish to add a few words, and would like to have the matter viewed under the light of Holy Writ, which, I think, is the only proper way to consider all Church matters, but unfortunately the teaching of the sacred Word seems to have been sadly neglected in this case, and one styling himself "Presbyter" in a letter in your paper, dated December 3, 1903, actually justifies this increase in Dr. Tucker's salary on the ground of worldly wisdom, but we want it either to be justified by godly wisdom or else not justified at all. We are well aware that great business corporations pay immense salaries to some of their servants, but we are also aware that they pay the lowest minimum wage to those who are unfortunately placed under their heel, and they grind down the poor and the needy; moreover, some of them also desecrate the Sabbath in a most shameful manner, and do many things that are an abomination in the sight of God, and are totally unfit to be held up to ministers and stewards of the sacred mysteries of God as examples in any form. We do not want them held up to us as patron saints any more than Judas Iscariot, who was the only Napoleon of finance among our Lord's primary disciples. Now, when we are examined for holy orders we are expected to base all our arguments on a scriptural foundation, and therefore, it cannot be too much to ask the General Mission Board to do the same; and what saith the Scriptures? "Ye cannot serve God and Mammon" is our Lord's own declaration, which is most applicable in this very case; and St. John backs it up with, "Love not the world, neither the things of the world, for if ye love the world, the love of the Father is not in you." Now, we do not think that the General Mission Board have deliberately acted contrary to the Word of God, but their business and want of inclination has let them drift into the wrong path, and we want to open their eyes in the friendliest way possible. Now, let us look at God's dealings with His people under both the old and new dispensations. First, when He fed His people in the

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wilderness with manna, each man was supplied according to his need, and specialists and favourites received no more than common men, and they were even punished for hoarding it up. Secondly, under the Christian Dispensation the Church at first put all its wealth into one fund, and distribution was made to every man according as he had need—there was no distinction made on pay day; but, alas! we have sadly drifted from that golden rule in our present financial system. In those early days there were no such increases of salary, no voting of money to specialists. None of the apostles ever were voted large salaries or large sums of money. And when St. Paul received collections they were sent to the poor saints at Jerusalem, and were never devoted to any wandering mendicant who was in receipt of such a magnificent revenue as \$2,500 a year; but here we are consoled with the knowledge that we can designate the few coppers gathered in our missionary parishes, and prevent them from going to Dr. Tucker's salary. But Dr. Tucker does not want to be bothered with either us or the mites of our widowed congregations. He tells us plainly, "Small men and small things must go." The widows' mites are despised. He cannot notice us. We do not exist on the higher plane of luxury. But we turn to our Bishops; who have been placed over us in the Church by the living God, and who as our shepherds have a right to hear us. And in all humility we ask, Is it scriptural logic, is it Divine justice that one servant should be clothed in purple and fine linen and fare sumptuously every day while from the far-off missionary parishes comes daily to the gates the cry of those who, like Lazarus, have the sores and bruises of their trying positions uncaared for while they stand open and gaping upon them. And here let me give one instance. I know a hard-working, zealous incumbent in one of the poorest parishes in the Diocese of Huron. Something over four years ago he was appointed to his present charge. On his appointment the assessment of the parish for ministerial support was raised without consulting the congregation. The congregation protested on the ground that their former pastor had never received his full salary. Their only wealthy member had just died, and they were now poorer than ever. But the Executive Committee refused to listen to the protest; and now over four years have come and gone, and yet no official of the diocese has visited that parish to see whether he receives his salary or not. No effort is made to secure him the lowest minimum salary, although he is asked to live on the outskirts of civilization, and is very successful in every way except in gathering in his own stipend. Now, in all fairness, is this Divine justice, or can we ask God to pour out His richest blessing on this state of affairs? The financial affairs of our beloved Church in Canada need to be remodelled, and the funds need to be more equally divided and more in accordance with the teaching of Holy Writ. Our Church was founded on the Rock of Ages by Jesus Christ our Lord. Our Bishops are the successors of His apostles. But, alas! for our financial system. It is far from what it ought to

be; but there is a day of retribution coming, and those who have borne their cross in the far-off mission station, when neglected and unpaid, shall, like Lazarus, be carried by the angels to mansions in the skies, and shall there receive ample rewards for their heroic lives, though on earth they were neglected, and, perhaps, by our business Napoleons despised.

ANOTHER PRESBYTER.

Sir,—I should like to say, in answer to Mr. G. Henderson, that the "sum" I propounded works out all right. Mr. Henderson propounds another "sum," the data of which are probabilities. I must say that when I wrote I was not aware that in addition to the \$3,000 a further vote of \$2,000 had been made for travelling expenses, rent of office, etc. It is said that resident clergy often render hotel bills avoidable. If this is the case the "salary" might be more than \$3,000. I owe an apology to some people for calling them "kickers." I hereby respectfully tender it.

W. E. COOPER.

Sir,—I have followed with much interest the various letters on the subject of the Mission Fund and the General Secretary's salary. There is a good deal to be considered on both sides, and if Mr. Tucker is as successful as we expect, the matter of \$500 will be neither here nor there. On the other hand, I have the greatest sympathy with the average parish priest who has been obliged to raise his assessment by hard work and personal influence, with very little help from the powers that be. In this parish the rector and churchwardens made every effort to get information so that our obligations might be presented to the vestry in a business-like way last Easter, but we were unable to find out any more than that we had been assessed for \$80, and that the money was wanted quickly. This had so little effect on the vestry that no appropriation was made, and the rector was forced to fall back on his personal influence and persuade the people to pay the amount, asking no questions. This may do for the first year, but I hope that, before another appeal is presented for the coming year's requirements, a full report will be sent to the incumbent of every parish, so that he will be enabled to tell his people how much has been raised and in what way it has been expended. My experience as a churchwarden is this, that the people are willing to give if they are taken into confidence and treated in a reasonable way, but they have a deeply-rooted objection to sending money out of the parish in order to make up some fund which is to them only a name. Give us more light, and plenty of it.

Yours truly, W. O. PHILLIPS.  
Churchwarden St. Paul's Church.

ST. JOHN'S COLLEGE LIBRARY, WINNIPEG.

Sir,—I have before me a letter from the secretary of the St. John's College Church Society, asking each clergyman in the Diocese of Rupert's Land to assist the theological students to widen their sphere of knowledge on the many questions of the day by presenting a volume to the college library. No doubt the letter will receive careful attention, and many volumes will be added to the already valuable and useful collection, for most of the clergy in the diocese owe a debt of gratitude to the college, and earnestly desire to extend its influence and usefulness; but, sir, I could not help feeling as I read the letter that many of those appealed to and responding to the appeal would be only too grateful to receive a "book" from some unknown friend to widen their own sphere of knowledge on various subjects. If some rich layman in the Church in Canada could be prevailed upon from time to time to send to each and all of the country clergy "a volume of the day" I believe many of them would rise up and call him "blessed," and that the Church as a whole would be materially assisted and bene-

fited. Christmas is now at hand and supplies the opportunity.

"WHEAT CITY."

DIOCESAN MISSIONS.

Sir,—I thank you, and I thank Missionary for his plain talk on the above subject in your issue of December 24th. As a Missionary I repeat what has been said already: it is time this bickering about mission parishes receiving grants while able to support themselves should be put a stop to. It is quite possible there are some who come under this category, but is it so of us all? How encouraging it is for us who are labouring where it is out of the question for the people to make their Mission self-supporting; after a week's work, which nine out of ten have no conception of, to sit down and read that the little he gets is begrudged him. How inspiring—how enervating—what a strong impetus to go all over it again. I rejoice there is one now who can tell what we have to do, for while with us he goes all through the hardships we have to contend with. I mean Canon Dixon, the Organizing Secretary, and who is presenting the matter fully before the congregations in the diocese. If, instead of the very large number of parishioners which were short in their allotments last year, the fault-finders would talk less and do more, by giving us a stipend equal to that of a mechanic, there would be better results. I, for one, have heard all I want to hear in reference to grants being misapplied, and call upon "Churchman No. 2" and all his ilk to make plain statements or else keep quiet. We are going to have all we can do with the allotments for the general society to attend to to make up our amounts without croakers taking up their pens and writing letters to the papers. If you cannot help us, at least do not retard our progress.

MISSIONARY No. 2.

WORLD'S FAIR, ST. LOUIS, 1904.

To prepare our readers for the above, which will be beyond comparison the greatest Fair in the world's history, the Grand Trunk Railway System advertisement in this paper will hereafter weekly mention one or more leading fact or attractive feature of the Fair.

INDIA ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions: Joseph Ellison, Beeton, \$1; Mrs. L. Robertson, \$1; Miss Alice S. Patterson, Tyrconnell, \$5; Friend (for Chinese famine), \$15. So, many thanks to all who have sent help for the orphans of India. I should be so grateful for more and more because of the sad fact that when these children are not supported they go back, I am told, to the heathen world. Only this morning a lady from India was telling me how sad that sort of thing made them feel. People give, she said, generously while the famine lasts, but forget the thousands of orphans who have to be kept when the famine is over. It is sad to look over a list of children who have been supported a year or two by some kind friend, and then opposite that friend's name to read, "Discontinued." What does it mean for the little one? How sad if he or she goes out from the Home door to wander off again from Home life, and, alas! worst of all, back to heathenism. It has happened, I am afraid, many times. I have hoped that where "Discontinued" was written in our list the sums gathered in by gifts to the orphan work in general may have kept the little ones sheltered. May God hear our prayers, and let none of these be lost, and may He awaken generous hearts to give, and to try and interest others to give, that the little ones be not turned away from Home and care. Fifteen dollars a year is asked to keep each child a year, but any sum is welcome. Please give what you can, and address Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

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A FAREWELL.

Old Year, farewell! We cannot stay your going,  
For you have tarried your appointed days,  
And given us all your store of joy and beauty,  
And good and gain; for this we give you praise.  
Sometimes the joy with trouble has been mingled,  
And pain and grief have followed hand in hand,  
And we have grown impatient, and have blamed  
you  
For many things; we did not understand  
That greatest blessings sometimes come from  
sorrows,  
And richest harvests grow where storms have  
swept,  
That patience strengthens by repeated testings,  
And eyes see clearer that have hot tears wept.  
Old Year, farewell! And, going, oh remember,  
How we have loved—have loved you to the last,  
And let that love atone for all our failures,  
And solace all that hurt you in the past.  
Old Year, farewell! God speed your silent going,  
And give us grace to live more leal and true;  
And, walking with the New Year, still remember  
The precious lessons we have learned of you.  
—Lillian Grey.

Fairweather's  
The best advertisement these days is the weather.  
Everybody knows this as "a famous fur store," and such a showing of exclusive styles has seldom been seen in Canada.  
We carry an enormously rich stock of fine Seal and Persian Lamb Jackets, of which we make a specialty.  
The real Winter is still all to come.  
BETTER WRITE US TO-DAY.  
Seal Jackets ..... \$175.00 to \$300.00  
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## WHY SANTA CLAUS REMEMBERED.

"Mamma, the boys are all going to the woods to get hickory nuts this afternoon, and they want me to go along. Jim Holt's father will let us have his waggon, and we'll take our lunch, so we can come home by moonlight. Can't I go?" said Jay Shaw, bursting into the kitchen where his mother was canning peaches.

For answer, Mrs. Shaw glanced toward a little room opening from the kitchen, and Jay understood the look. "O dear, must I stay at home to work in that stuffy old shop?" he asked, in dismay. Nothing but the fact of his fifteen years kept him from bursting into tears.

"You teased and coaxed till papa furnished the shop for you," reminded his mother, gravely, "and now it is stuffy."

"I like to work there well enough on rainy days, but to-day I want to go with the boys. I'll work every evening next week if you'll let me off to-day."

"But you promised to make up the time you missed the evenings of this week if you could wait till to-day. Christmas will be here before you know it."

"I don't see why I ever promised to mend the children's old toys. The Gilmore youngsters are getting too old to care so much for Christmas gifts, and, anyway, I don't see why we have to give them a lot of things just because their mother does our washing."

Little lately, and just gathered on the once busy it had been his own plan, when the little work-room had been the pride of his heart, to provide gifts for the little Gilmores by neatly mending the cast-off toys of his brothers and sisters. She did not mention, either, how it grieved her to see how quickly he tired of everything, from lessons to work—everything but amusements—for she knew that reproaches were useless. "If you think the Gilmore boys will not care for the things, there is no use in patching them up," she said, quietly.

Jay looked at his mother in surprise, but she was pouring hot syrup over the peaches, and he could not see her face. "I'll buy them a lot of new things at Christmas with the money I earn with my saw," he said, eagerly. "May I go this afternoon if I don't have to work?"

"Yes, if you can prepare your own lunch. I am very busy, and Maggie must get dinner. There are some things in the pantry."

The happy boy spread thick slices of bread with butter and preserves, cut chunks of cold meat and cake, and dumped the whole into an empty flour sack, which was to be used later for the hickory nuts. When the waggon drove up he gave his mother a hasty embrace by way of thanks, and rattled off with his merry companions.

"He's only a boy," sighed the busy mother, as she closed the door of the work room. "I am afraid it will take a sharp lesson to teach him to stick to things better when he is a man if the habit is not broken up now."

The shop Jay had called stuffy was fitted with tools to delight any boy's heart, and the little room had delighted Jay for a time, but gradually he became tired of it all, even the scroll saw, with which he always earned his Christmas money, as well as a nice little sum in the bank. Mr. Shaw did not believe in boys spending all their money, so when the saw was bought Jay readily agreed to put half of its earnings in the bank. He had not a little talent for turning out pretty and useful things, but the hoard of savings had grown very little lately, and dust gathered on the once busy saw.

"I'll make that photograph case for mother, and the picture-frame for grandma," said Jay to himself, as he hunted out some pieces of wood one gloomy day late in November. "I've got four dollars and ninety cents saved up, and that will buy presents for father and the youngsters. The dust is enough to choke any one in here. I wonder when I worked last." The pile of old toys in the corner was covered with a dusty cloth,

and the Gilmore children had slipped from his mind entirely. "It's too dark to work to-day, and this place must be cleaned up before I can do anything," and he went to Bob Stone's barn to take part in a very noisy game of basket-ball that was making great progress in spite of dust and the feeble light that struggled through the dirty little windows.

"Jay, take this bundle of soiled clothes down to Mrs. Gilmore, and tell her I will want them the last of next week. While you are there, ask her for Fanny's white aprons. They were not in the basket when it came home last week, so she must have missed them," said Mrs. Shaw, one cold evening, about the middle of December, as her son came in from skating.

"I'm ironin' the aprons now. They blowed off the line, an' I had to wash them over," explained Mrs. Gilmore, when Jay stated his errand. "I'll have them done in ten minutes, an' you better wait if your ma wants them. It'll save me a trip, too, if you'll take them."

So Jay took a seat in a small forest of wet and dry clothes that hung around the hot cook stove, and the Gilmore twins came shyly up to ask how many days it would be till Santa Claus would come. "We asked mamma, but she was too busy to count," said Bobby, gravely. "Is it six?"

"How do you know Santa Claus is coming?" asked Jay, feeling his spirits sink as he thought of the toys in the work-room. So these were the boys he had pronounced too big to care for Christmas. He wondered vaguely if his mother would play Santa Claus for the curly heads at his knee since her careless son had neglected them.

"Santa Claus always comes," cried little Ben. "Did he ever forget you? If you're bad he won't come at all. Never, never."

"He brought me this last year," said Bobby, dragging out a gay little sled that Jay recognized instantly. It was almost as bright as when he had painted "Reindeer" in big scarlet letters on it a year before, and the carefully mended spot was as strong as ever. "If he forgets you this year, you just come down here, for we always have lots of things. I'll save half of my candy till you come."

Mrs. Shaw thought Jay must have lost his wits while doing her errand, for he deposited his sister's aprons in a heap on the lounge, and dashed out to the shop, where he vigorously dusted everything in a few minutes. When she called him to supper the saw was running like mad, and a little broken ship was lying on the bench. She wisely asked for no explanation, but rejoiced to think her plan to rouse him was working very well.

"It is time to go to school, Jay," said Mrs. Shaw, one morning, looking into the shop. "Tomorrow vacation begins, and you can work as much as you please. What a beautiful little chest!"

"It is for Bobby Gilmore. Do you know, mamma, the other evening, when I went for Fanny's aprons, the little scamp brought out Joe's little sled, and it was as good as when I mended it last winter. I declare, it made me ashamed when the little chaps told me if Santa Claus missed me just to come down and have part of their presents. They never doubt that the old fellow will bring an extra lot of stuff this year. It's a good thing I bought my presents for the family early, for it will keep me busy in here every spare minute till Christmas."

There were sleighing parties and taffy pullings for Jay's crowd in the days preceding the great holiday, but Jay resolutely closed his door to keep out the jingle of the merry bells. His mother lent her aid, for they resolved to make this a happy time for the whole Gilmore family. The handsome photograph box, laid away in Jay's closet, to be hung on the tree for his mother, was duplicated for poor Mrs. Gilmore, who hadn't a single pretty thing in her house, and Mrs. Shaw folded a pair of gloves for the toil-worn hands into a dainty handkerchief, and laid them in her son's present.

In spite of missing loads of fun, Jay declared

he had not had a happier vacation in his life. He hardly took time to eat, so determined was he that the twins should not have their faith in Santa Claus destroyed. The presents were all finished except a few little tools to put into Ben's work-box or chest, and Jay was working on a book-rack his grandmother hired him to make, when a pretty golden head was thrust in at his door, and the owner of it said, "Jay Shaw! Is this where you have been hiding for two weeks? Your mother told me you were too busy to receive guests, but my business was so pressing that I coaxed her to let me come out. I'm going to have a sleighing party this afternoon, and you've got to come."

"Very sorry, Bess, but this thing must be finished to-day. Grandma wants it for Christmas, and, to tell the truth, I've got to have the money to finish my Christmas shopping. She's going to give me two dollars for it."

"I'll lend you the necessary money," said Mrs. Shaw, who did not want Jay to miss all the fun.

"Let me buy the tools for little Ben?" begged the young girl, when Jay's gifts were displayed by his proud mother. "I'd just love to have ainger in this Christmas pie."

So Jay had a share of the jolly party, and Ben's chest was well stocked with tools, and grandma had her rack in time, for many things can be accomplished in holiday time, when we are helping Santa Claus, that would be tiresome if we had to do them every day.

If Jay needed any further reward for his trouble he received it when, on Christmas afternoon, he went to the shabby old house to assure the twins that Santa Claus had not forgotten him, and found those delighted urchins loyally hoarding half the candy they had found in their small stockings. "He didn't miss me," he called, gaily holding up a beautiful gold watch.

"Yes, it's nice, but not half as good as my tool chest. Look at this saw!"

Mrs. Gilmore, with a peaceful look on her tired face, sat with her treasures in her lap while the little ones played on the floor with the toys Jay had mended.

"I guess you was a good boy this time the reason Santa Claus remembered you?" remarked Bobby, gravely. "You better be good every Christmas."

"I'm going to," declared Jay. "You don't need to save that candy any longer. The old gentleman brought me a lot, too." So the twins thankfully devoured the sticky mass, and rejoiced to think the pain of saving it was over.

Ramsgate has lost a well-known inhabitant by the death of Mr. W. B. Price, parish clerk of St. George's church. He had been officially connected with the church for forty-four years, during which period he had seen six vicars come and go.

The Rev. G. N. Gourlie, who recently resigned the rectory of St. Martin's, Edinburgh, was, prior to his leaving the parish, presented with several gifts, Mrs. Gourlie with a gold watch, bracelet and a silver flower vase, and their little son with a small purse of sovereigns.

Death to Moths.—A housekeeper writes: "It gives me pleasure to inform you what will entirely exterminate, root out, and destroy every moth, or egg of moth, whether in carpets, clothes or furniture. I have a large house full of the richest carpets, all very woolly, also rich furniture, all of which has been in use since 1875, and not a moth has been seen at this date. But the first year we moved in we had millions, although everything was new. Twice a year I take turpentine and a paint brush and saturate the edges of carpets all around, move all the furniture, and get at the dark and dusty corners and in dark closets. I rub the brush all over if carpeted. For rich furniture take paper and wet it with turpentine, and nail the paper under the sofas and chairs. The smell of this will drive out the moths and kill their eggs."

Children's Department.

CHANT OF THE COPTIC CHURCH FOR ADVENT.

Rendered from the Rev. S. C. Malan's "Versicles of the Coptic Church." As the lightning through the darkness Flashes on the startled eye, Wilt Thou come, O Christ our Master!

We shall see Thee in the heavens, See the clouds before Thee fall. And the glory of Thine advent Will our souls appal.

Sun and moon before Thee darkened Shall withdraw their fading light; Men and angels veil their faces, Dazzled at the sight.

As the thief at night approacheth At a sudden, unknown hour, We shall know not of Thy coming, Nor foresee Thy power.

Swift shall speed the mighty angels, Gathering from the four winds all, All the chosen to Thy right hand At the trumpet's call.

Jesu! O our Lord, within us Plant the upright, thankful heart; Grant us mercy in Thy kingdom With the saints our part.

Without fear there, though the tyrant Hosts of hell our ruin plan— Will we take the cross and follow Thee, O Son of man.



When the Lamp of Life Burns low

the strain on all the delicate organs of the body is very great. The stomach and bowels are weaker—the liver more sluggish. Constipation paves the way for dreaded kidney and liver diseases.

Abbey's Effervescent Salt

Nature's own aperient, is extracted from the pure juices of fresh fruit. It is not a purgative but a gently effectual and insistent laxative. It relieves the system of all impurities and acts upon the most sensitive organ without discomfort. Abbey's cleanses and purifies the blood, regulates the bowels and brings sound refreshing sleep. It cures constipation by removing the cause, and brings the entire system back to healthful vigor. Directions on the bottle. At all druggists 25c. and 60c.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty. Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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

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

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

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

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

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

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

Father! help Thine awestruck children, Saviour! say "There yet is room," Holy Spirit! make us ready For the hour of doom.

—R. M. Moorsom.

THE ANGEL OF THE HOUSE.

The mother, a widow, was delicate, but she worked for her child from morning till night. Before she left for school in the morning, Bessie would go to her mother and say:

"I don't like the way you have done my hair; you must do it over again."

Then she would pull off the ribbon and tangle her hair, and worry her mother until it was to her liking. She would play on her way from school, and reach home at the last minute, late for dinner. Then she would call out: "Oh, mother, I must have my dinner this minute, or I shall be late for afternoon school. What is there for dinner?" And if it was not what

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The safety of the godly. PSALMS. The church blesseth God.

LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

Ps. 66. 9. Ps. 121. 1. Ps. 124. 8. Ps. 134. 3. Ps. 135. 4. Ps. 136. 1. Ps. 138. 1. Ps. 141. 8. Ps. 142. 5. Ps. 143. 1. Ps. 144. 1. Ps. 145. 4. Ps. 146. 5. Ps. 147. 4. Ps. 148. 8. Ps. 149. 5. Ps. 150. 1. Ps. 151. 1. Ps. 152. 1. Ps. 153. 1. Ps. 154. 1. Ps. 155. 1. Ps. 156. 1. Ps. 157. 1. Ps. 158. 1. Ps. 159. 1. Ps. 160. 1. Ps. 161. 1. Ps. 162. 1. Ps. 163. 1. Ps. 164. 1. Ps. 165. 1. Ps. 166. 1. Ps. 167. 1. Ps. 168. 1. Ps. 169. 1. Ps. 170. 1. Ps. 171. 1. Ps. 172. 1. Ps. 173. 1. Ps. 174. 1. Ps. 175. 1. Ps. 176. 1. Ps. 177. 1. Ps. 178. 1. Ps. 179. 1. Ps. 180. 1. Ps. 181. 1. Ps. 182. 1. Ps. 183. 1. Ps. 184. 1. Ps. 185. 1. Ps. 186. 1. Ps. 187. 1. Ps. 188. 1. Ps. 189. 1. Ps. 190. 1. Ps. 191. 1. Ps. 192. 1. Ps. 193. 1. Ps. 194. 1. Ps. 195. 1. Ps. 196. 1. Ps. 197. 1. Ps. 198. 1. Ps. 199. 1.

PSALM 123.

1 The godly profess their confidence in God, and pray to be delivered from contempt.

UNTIL thou lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

Specimens of type herewith.

THE COMPLETE WORKS OF CHARLES DICKENS—(including all the copyright portions). New Editions, printed in large type, containing more than 15,000 pages, with 697 illustrations made from the originals by Cruikshank, Phiz, and others.

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LONDON: HENRY FROWDE OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E. C. 4. NEW YORK: 91 & 93 FIFTH AVENUE.

she lanced, she would put herself into a terrible temper, and go to school dinnerless.

At last, just after Bessie's fifteenth birthday, and when her chief thoughts were of going out, reading and dressing, the doctor called her aside and spoke seriously to her: "For years," he said, "your mother has waited on you, and in this way she has increased her illness. Now she will never walk again, and it is your turn; you wait on her. There is One whom your mother knows and loves, who will take all you do for her as done for Him; it is the highest service; are you prepared to enter it?"

Bessie was ashamed. In a moment her heart was touched. "Oh! how selfish I have been!" she cried. "Oh! Dr. Blair, is it true what you say of my mother?"

"Every word of it," was the reply. "Just ponder on it."

Bessie crept upstairs weeping, with a feeling in her heart that the world had somehow suddenly come to an end.

She listened outside her mother's door, and she heard her praying: "Dear Father, who lovest my child more and better than I can ever love her, soften her young heart, and help her to bear this burden. O Jesus, open Thine arms very wide, that I may more closely lean upon Thee, for I need Thee in my helplessness more than ever."

Bessie heard, and, rushing into the room, she fell at her mother's bedside, and in a fit of remorse, ex-

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clained: "Oh, mother, my heart is broken! Forgive me all the past, and by God's help I will devote myself to you every hour."

Mother and daughter became united in the sweetest bonds, for Jesus was their Saviour and Comforter, and it was beautiful and touching to see them together in the days of the mother's dependence on her daughter, the elder leaning on the younger.

"What touched you the most?" we asked Bessie.

"Mother's gentle trust in God, and the way she prayed for me," was the reply. "I had often heard her pray before, but the doctor's words, 'She will never walk again,' seemed to break my heart, and I felt as if God had put her into my idle arms to fill them."

We used to watch Bessie wheel her mother into the sunshine, and the mother's happy smile would follow her as she went in and out, and waited upon and cheered the invalid every hour of the day.

A letter came one day from an uncle in America, asking Bessie to go out to him and his wife, and they would make her heir to all they had, for they were childless. Bessie wrote: "I have a most blessed charge in a sick mother, whom I would not leave for all the wealth in the world. For fifteen years she spent her life for me, and God had to lay her aside before I could be brought to see the evils of my heart and ways and the selfishness and uselessness of my robust health."

This so stirred up the uncle and aunt that they came to England to see the widow and Bessie, and the perfect unity and sweet Christian life of mother and daughter won them both for Christ.

I wish you could know Bessie. But perhaps you know Bessie's Saviour. Ah, if you do, I need say no more, as your happy mothers would tell me, for "Who teacheth like Him?"

#### PLAYING MONKEY.

"Oh, dear! I don't know what to play," exclaimed Eugene, on a sunny morning in the springtime.


The dandelions were shining in the grass, the birds were singing in the trees, the blue, blue sky was overhead, and the organ-grinders were about! Still Eugene sat bending over with his head in his hands, looking most disconsolate.

"I don't know what to play," he repeated, not expecting that any one would hear; but some one did hear, for Horace, who had been sent off on an errand, at that moment returned and approached the front steps, on one of which his brother was sitting.

"You don't know what to play? Well, I do. I've thought of something fine. Let's go into the barn and get a box and fix it up. It'll be my organ, and you'll be my monkey."

This proposal suited Eugene. His despondency fell from him like a thick cloak on a warm day. He jumped up and followed Horace to the barn. They found an empty box of what they considered the proper size, and nailed a piece of rope to it in such a way that it might pass around the back and shoulder of Horace. A long end of the rope was then tied about

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Eugene's waist—and the equipment was complete.

Eugene fell upon his hands and feet, walking about in a truly monkey fashion, while Horace guided him by the rope, meanwhile humming a tune which was supposed to represent organ music. They soon after appeared before the window of the sitting-room, and the rest of the family went out on the piazza to see the novel sight. Horace presented a quite ludicrous appearance with his play organ strapped around his back. His music, too, was funny enough.

But Eugene was still funnier. He capered about and bowed to the audience and climbed up on his brother's back, acting as much like a monkey as he possibly could.

The audience, that is to say the rest of the family, laughed very heartily. Papa put his hand in his pocket and drew forth some pennies, which he handed to the others, and then Eugene passed his cap around for a contribution, which mamma said had certainly been well earned.

"Boys," said she, "if you will always imitate good men and good things as carefully as you have imitated an organ-grinder and his monkey, your father and I will be very proud of you."

Some time after this frolic a genuine organ-grinder came around with a real, true monkey. Great was the joy of the children, who, with their mother, all happened to be on the piazza. They liked the lively tunes which were played, and even better did they like the nimble little animal that did his best to entertain them.

It seemed almost as though he were saying to Eugene, "You did very well with your mock performance, but there's nothing like the real thing after all."

"Boys can't quite turn themselves into monkeys, even when they try. There is something different about them, though I don't know what it is. Now, look at me, if you want to see the genuine article."

"I wonder if he isn't hungry," said Eugene, who was a warm-hearted

little fellow. "Get him a cracker and try him," said mamma; but the monkey either didn't like the crackers, or he wasn't hungry, or he thought it polite just to break up the cracker and not eat very much of it.

"I'll get him some water and see whether he's thirsty," then said Eugene. So he got a saucer of water and placed it on the floor of the piazza. The monkey jumped down from the railing on which he had been perched while pretending to eat, and then, holding his cap in one paw, he laid himself down on one side, resting his ear on the rim of the saucer. In this position he managed to get a little water in his mouth. When he had been thus refreshed, his master took him away from the Allens and marched down the street, to delight other families and groups of children.

"Wasn't it too funny to see him drink?" said Eugene. "I believe I'll try to do it that way." Then he got another saucer and attempted to repeat the monkey's performance.

"You make a pretty good monkey," said mamma, when the laugh that followed had subsided, "but, after all, it is better to be a boy and be able to think and reason and do things in a manly way. I want my boys to grow up to be thoroughly manly men."

#### HOW MUCH.

"Yesterday was mother's birthday," remarked Billy Stone, as he walked proudly by the side of Miss Fowler, his Sunday School teacher. "We gave her presents."

"How nice! I suppose you love her very much, don't you?"

"Lots."

"Well, Billy, my man," said Miss Fowler, stopping a minute at the corner where she was to turn off, "don't forget our lesson last Sunday. You know what the Bible tells us about how true love shows itself."

Yes, Billy knew. He walked on, thinking of it, and presently his round face grew very sober.

"Yesterday we told mother that we gave her the presents with our love. To-day is only a day off, and I wouldn't get up in time for breakfast. I was late at school; I made the twins mad, and I sneaked out of the back door so as not to have to go for the mail. I can't see how anybody by looking at the way I've acted could

tell that I liked my mother at all."

It was beginning to rain when Billy reached home. He and the twins, who had been playing in the yard, all went into the shelter of the kitchen together.

Mrs. Stone, at work in the next room, looked out of the window with a sigh. She had so much to do, and there was so liable to be trouble when the children must stay indoors.

Billy thought of this, too.

The twins were hanging their caps up with a scuffle.

"I say, Robin," asked Billy, abruptly, "how much do you love mother this afternoon?"

Robin turned round and stared at him. What a queer question! It was not a bit like a boy.

#### FORGET YOU EVER HAD IT.

##### Catarrh, the Most Odious of All Diseases Stamped Out, Root and Branch.

Catarrh is the most foul and offensive disease that afflicts the human race. Any one with social ambitions had better renounce them if he has a bad case of catarrh, for his presence, if tolerated at all, will be endured under protest. The foul and sickening breath, the watery eyes, the hawking and spitting and fetid discharge at the nose make the unfortunate sufferer the most avoided of human beings.

Stuart's Catarrh Tablets are the hope and relief of catarrh victims all over the world. They go direct to the root of the disease and thoroughly eradicate it from the human system. They cleanse and purify the blood of all catarrhal poisons and under their influence all impurities are carried off. The blood becomes pure, the eye brightens, the head is cleared, the breath becomes sweet, the lost sense of smell is restored, the discharges cease and the sufferer again feels that he has something to live for. He is again a man among men and can meet his fellow-beings with satisfaction and pleasure.

The following letter from a St. Louis lawyer is only one of thousands received praising the merits and curative powers of Stuart's Catarrh Tablets. Read what he says:

"I suffered from catarrh for 15 years. It would be worse at certain seasons than others, but never failed to annoy me and cause me more or less misery during that period. About a year ago I got so bad that I thought of abandoning my practice. I was a nuisance to myself and all who came near me. My condition was very humiliating and especially so in the court room. I had tried, I thought, every known remedy; all kinds of balms, ointments, inhalers, sprays, etc., till I thought I had completed the list. I was finally told of Stuart's Catarrh Tablets by a friend who took pity on me and, as a drowning man will catch at a straw, I got some and began taking them. I began to improve from the first day and I kept up the good work you may rest assured. In six weeks I was free from catarrh as the day I was born, but to make assurance doubly sure, I continued the treatment for six weeks longer.

"I have had no trace of catarrh in my system since. I am entirely free from the odious disease and feel like a new man. I write this letter unsolicited for the benefit of fellow-sufferers, and you may give it as widespread publicity as you wish." Stuart's Catarrh Tablets are for sale by all druggists at 50 cts. a box

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"Why?" he giggled. "Do you want to write poetry about it?"

"Poetry!" sniffed Billy. "I want to know—how much—just plain how much. That isn't poetry, is it?"

"That's arithmetic," said Dora.

Dora was the oldest of them all. She was bolstered up in a big chair by the fire; she had been ill for a fortnight.

"How much?" repeated Robin. "How can you tell how much you love a person?"

"In plenty of ways" said Billy, wisely. "I'll tell you right now. I love mother a boxful."

With that he picked up the kindling box and marched out into the shed.

A light broke upon the twins.

"Oh-o!" cried Harry, "that's what you mean, is it? Well, I love her a pailful," seizing the water bucket and starting for the pump.

"I love her a scuttleful," said Robin; and he plunged down the cellar steps after coal.

Dora looked at the clock. She had looked at it five minutes before and said to herself:

"I do believe that my darling mother is going to forget the medicine this time. I shall not remind her, that is one thing certain sure.

"But I guess," she said now, reaching for the bottle with a wry face, "I guess at least I can love her a spoonful."

There was a shout of laughter.

Mrs. Stone heard and glanced anxiously toward the door.

"I hope there is no mischief on foot. I'm in such a hurry to get this sewing done."

"Don't you think," Kitty said, "that all of us together, if we hurried, could love mother this roomful before she came in and caught us? I'll clean the stove out and blacken it."

They worked like beavers. The last tin was hung on its nail and the last chair set back to the wall when Mrs. Stone's step was heard coming rapidly down the hall.

Her mother looked around the tidy room, and when she saw how spick and span it was, and when she saw the ring of smiling faces, she kissed them every one, and her own was just as bright as the brightest.

"There's no other mother in the country," said Mrs. Stone, "that has such children as mine!"

"There now, do you see?" said Billy to Robin. "Can't you tell how much you love a person? It feels nice, doesn't it?"

**SIT FORWARD.**

It is a common fault of many congregations to sit in the back of the church, filling up the back pews first, and forcing late comers and strangers to sit in front of them.

While at first thought this matter seems to be one of small moment, when considered, it proves to be of much importance.

In the first place, what has been aptly called a "bald-headed church," is very discomfiting to the minister who has to speak across a non-conducting air-space, and necessarily to raise his voice to overcome the distance.

Secondly, the singing and responsive reading are irreparably spoiled,

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and all who wish to take part in the service are discouraged by this same "air cushion," and, unlike the minister, they do not have to keep on, so they give up in disgust.

But the third reason is, perhaps, more vitally important than either of the foregoing. Strangers who do not know how to follow the service, being forced to sit in front of the already assembled congregation, have no one to follow, become confused and embarrassed by the changes of posture and ritual acts, and are discouraged from coming again.

**Some Indications of  
Nervous Disorders.**

**The Warning Signals Which  
Foretell the Approach of Ner-  
vous Prostration, Paralysis  
and Locomotor Ataxia.**

Twitching of the muscles, sensitiveness to light, sound and motion, grinding of the teeth during sleep, jerking of the limbs, continual movement such as tapping the fingers—these are some of the symptoms of exhausted nerves.

Intervals of wakefulness, headache during the night, sparks before the eyes, disorders of sight and hearing, are other indications that nervous collapse is approaching.

Because there is no acute pain people do not always realize the seriousness of nervous diseases. They do not think of the helplessness of body and mind, which is the result of neglecting such ailments.

Because of its extraordinary control over diseases of the nerves Dr. Chase's Nerve Food has come to be considered the one great treatment for disorders of this nature.

This great food cure not only revitalizes the wasted nerve cells, but actually forms new firm flesh, and tissue, builds up the system and sends new vigour and vitality to every organ of the body. Being composed of the greatest restoratives of nature, it is bound to do you good.

Dr. Chase's Nerve Food, 50 cents a box, at all dealers, or Edmanson, Bates & 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.

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**Funds Urgently Needed**

The financial reports for the year just ending show that to keep the doors of the Free Hospital for Consumptives open, maintaining the number of patients for which accommodation has been provided, not less than \$25,000 is required for the year now entered upon.

Since the Free Hospital was opened (18 months ago) 224 patients have been received. The help the institution has been to these people—all from the wage-earning and poorer ranks of life—cannot be estimated in human language.

—Edward D. Heddon, Solina, Ont., on leaving the Free Hospital, writes: "I cannot speak too highly of the institution from which I have received so much benefit. I can but tender my best thanks for the kindness shown."

—Minnie Linklater, Hamilton, writes: "I have spent over nine months at the Free Hospital for Consumptives. I believe I have been greatly helped, and shall never hesitate to use my influence to further that good cause."

There is no endowment, excepting the provision made by three life insurance companies for six beds for the current year. Only by the continued contributions of the Canadian public can the work be maintained.

Patients are accepted from every part of the Dominion, and there have been in residence during the past year patients from Prince Edward Island on the east to the Northwest Territories on the west.

Contributions may be sent to SIR W. R. MEREDITH, Kt., Vice-President National Sanitarium Association, or MR. W. J. GAGE, Chairman of the Executive Committee, Toronto, Can.

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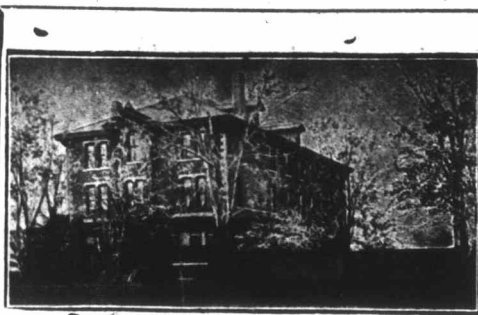
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THE CANADIAN NORTH-WEST  
**HOMESTEAD**  
REGULATIONS.

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

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

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homesteader, 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 Clause (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute so 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 Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, the Commissioner of the Dominion Land Agents in Manitoba or the North-West Territories.

JAMES A. SMART,  
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.

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