

[October 29, 1903.]

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD.

The Church of England Weekly Family Newspaper.

ESTABLISHED 1871.

Vol. 29.]

TORONTO, CANADA, THURSDAY, NOVEMBER 5, 1903.

[No 44.]

**Mill, Church School for Girls**  
**NOVA SCOTIA**  
 INCORPORATED 1892.  
 Nova Scotia, Chairman Board of Bishops of Fredericton, member of the Ladies' College, England, by Eleven Resident Experiences, (five of whom are special and Art Departments), and one Housekeeper, Matron and Nurse, with capacity for no less than eight, with Lawns for Tennis, Hockey, &c. School Dairy and Preparation for the University. TERM begins on Wednesday, 11, 1903.  
 Calendar apply to DR. HIND.

**ADIAN NORTH-WEST**  
**ESTEAD**  
**GULATIONS.**

bered section of Dominion Lands in North-West Territories, excepting has not been homesteaded, or re- wood lots for settlers, or for other homesteaded upon by any person head of a family, or any male over the extent of one quarter section, of or less.

ENTRY.  
 made personally at the local land office in which the land to be taken is homesteaded, or by the Minister of the Interior, Ottawa, or of Immigration, Winnipeg, or the district in which the land is situated, for some one to make entry for him, s charged for a homestead entry.

HOMESTEAD DUTIES.  
 has been granted an entry for a quired by the provisions of the Act and the amendments thereto, under conditions connected therewith, under viding plans—  
 e months' residence upon and cabi- d in each year during the term of

her (or mother, if the father is de- person who is eligible to make a home- er the provisions of this Act, reside in the vicinity of the land entered for as a homestead, the requirements of sidence prior to obtaining patent may uch person residing with the father

r has obtained a patent for his home- ficate for the issue of such patent, n the manner prescribed by this Act d entry for a second homestead, the this Act as to residence prior to ob- may be satisfied by residence upon the if the second homestead is in the first homestead.

der has his permanent residence upon owned by him in the vicinity of his requirements of this Act as to resi- satisfied by residence upon the said

icinity" used above is meant to in- ownship or an adjoining or cornering

avails himself of the provisions of or (4) must cultivate 30 acres of his substitute 20 head of stock, with built- accommodation, and have besides a lially fenced.

reader who fails to comply with the f the homestead law is liable to have elled, and the land may be again or entry.

PLICATION FOR PATENT.  
 e at the end of the three years, before ent, Sub-Agent, or the Homestead before making application for patent, t give six months' notice in writing to ner of Dominion Lands, at Ottawa, n to do so.

INFORMATION.  
 ed immigrants will receive at the Land- rict in Winnipeg or at any Dominion Lands in the North-West Territories, to the lands that are open for entry, officers in charge, free of expense, ad- stance in securing land to suit them- ion respecting the land, timber, coal aw, as well as respecting Dominion Railway Belt in British Columbia, any pon application to the Secretary of the of the Interior, Ottawa, the Commis- migration, Winnipeg, Manitoba, or to minion Land Agents in Manitoba or st Territories.

**JAMES A. SMART,**  
 Deputy Minister of the Interior.  
 addition to Free Grant Lands to which is above stated refer, thousands of ac- rable lands are available for lease or m railroad and other corporations and in Western Canada.

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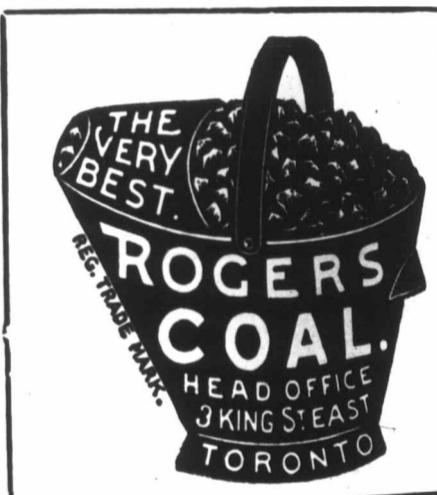
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**AUCTION SALE OF TIMBER BERTHS**  
 PUBLIC NOTICE is hereby given that pursuant to authority of Orders in Council, the Red and White PINE TIMBER in the following townships and areas, namely:—  
 IN THE DISTRICT OF NIPISSING—the Townships of HUTTON, CREELMAN, PARKIN, AMMER, MACKELCAN, MCCARTHY, MERRICK, MELICK (part of), FRENCH (part of), STEWART, LOCKHART (part of), GARROW (part of), OSBORNE (part of), HAMMILL and PHELPS (part of).  
 IN THE DISTRICT OF ALGOMA—Berths Nos. 195 and 201, the Townships of KITCHENER and ROBERTS and Block "W" near Onaping Lake.  
 IN THE RAINY RIVER DISTRICT—Berths Nos. G19, G21, C23, G29 and G35, and the following Berths with the right to cut and remove the same: G18, G24, G25, G26, G27, G28, G33, G35, G36, G39, G40, G41, G42, G43. Berths Nos. S1, S2, S3, and S4, will be offered for sale by Public Auction at the Parliament Buildings, in the City of Toronto, on WEDNESDAY, the NINTH day of DECEMBER, 1903, at the hour of ONE o'clock in the afternoon. Sheets containing terms and conditions of Sale and information as to Areas and Lots and Concessions comprised in each Berth will be furnished on application, either personal or by letter, to the Department of Crown Lands, Toronto, or the Crown Timber Agencies at OTTAWA, SAULT STE. MARIE, PORT ARTHUR, RAT PORTAGE and FORT FRANCES.  
 E. J. DAVIS, Commissioner Crown Lands, DEPARTMENT OF CROWN LANDS, TORONTO, JULY 29, 1903.  
 N.B.—No unauthorized publication of this advertisement will be paid for.

[November 5th, 1903.]

# Reporting

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authority of Orders in Council, the Red and  
White Timber in the following townships  
id areas, namely:—  
HE DISTRICT OF NIPISSING—the  
ps of HUTTON, CREELMAN, PARKS, AR-  
CKELCAN, MCCARTHY, MERRICK, METLOCK,  
, FRENCH (part of), STEWART, LOCKHART,  
, GARROW (part of), OSBORNE (part of),  
LL and PHELPS (part of).  
IE DISTRICT OF ALGOMA—Berths Nos.  
201, the Townships of KITCHENER and  
s and Block "W" near Onaping Lake.  
HE RAINY RIVER DISTRICT—Berths  
17, C23, G29 and G38, and the following  
with the right to cut and remove the pine,  
tamarac, cedar, and poplar:—G4, G6, G7,  
4, G25, G26, G27, G28, G33, G35, G36, G37,  
9, G41, G42, G43. Berths Nos. 51, 52, 53,  
be offered for sale by Public Auction at the  
ent Buildings, in the City of Toronto, on  
ESDAY, the NINTH day of DECEMBER,  
the hour of ONE o'clock in the afternoon,  
s containing terms and conditions of Sale,  
tion as to Areas and Lots and Concessions  
in each Berth will be furnished on applica-  
either personal or by letter, to the Depart-  
ment of Crown Lands, Toronto, or the Crown Timber  
s at OTTAWA, SAULT STE. MARIE, PORT  
t, RAT PORTAGE and FORT FRANCES.  
E. J. DAVIS, Commissioner Crown Lands  
MENT OF CROWN LANDS,  
TORONTO, JULY 29, 1903.  
No unauthorized publication of this adver-  
t will be paid for.

# Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER, 5, 1903

Subscription, Two Dollars per Year.  
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - 20 CENTS  
P. H. AUGER, Advertising Manager.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent  
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CORRESPONDENTS.—All matter for publication of any number  
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TRAVELLING AGENT.—The Reverend G. M. FRANKLIN is abso-  
lutely, as our Travelling Agent, to solicit and receive subscriptions  
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NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of  
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

22 Sun. aft. Trin.  
Morning—Dan. 6. Heb. 1.  
Evening—Dan. 7, 9 or 12. Luke 24, 13.

Appropriate Hymns for Twenty-second and  
Twenty-third Sundays after Trinity, compiled  
by Dr. Albert Ham, F.R.C.O., organist and direc-  
tor of the choir of St. James' Cathedral, To-  
ronto. The numbers are taken from Hymns  
Ancient and Modern, many of which may be  
found in other hymnals:

### TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 556, 559.  
Processional: 239, 362, 445, 604.  
Offertory: 172, 296, 299, 308.  
Children's Hymns: 173, 301, 572, 573.  
General Hymns: 360, 549, 632, 638.

### TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 308, 314, 315, 319.  
Processional: 291, 290, 305, 303.  
Offertory: 218, 265, 514, 518.  
Children's Hymns: 179, 300, 334, 336.  
General Hymns: 12, 36, 295, 520.

## The Bible Society.

The deputation which toured through Canada  
in the interests of the British and Foreign Bible  
Society visited several important centres and  
brought the claims of this society before the  
minds of the Canadian people. The reason for  
sending a deputation at this time is the fact that  
in March, 1904, the society will be one hundred  
years old, and it is felt that such a turning-point  
should be marked by deep gratitude to God for  
the blessings of His Word, and a determined re-  
solve to promote to the utmost its circulation  
throughout the world. It is interesting to ob-  
serve that the society's "Monthly Reporter" tells  
us that "by far the largest and most influential  
and perhaps the best organized (auxiliary of the  
parent society), is that in Upper Canada with its  
centre in Toronto." Much of the success of this  
most successful auxiliary is due to the fostering  
care and unwearied devotion of a former presi-  
dent, who was a distinguished Churchman, the

late Senator Allan. Since his death, the presi-  
dential chair has been ably filled by another  
eminent Churchman, Dr. Hoyles, K.C., principal  
of the Law School. It was a Bishop of the  
Mother Church, the Chrysostom of the English  
bench, Dr. Boyd-Carpenter, Bishop of Ripon,  
who, at the anniversary in May, 1903, moved a  
strong resolution affirming a policy of warm  
friendship to the society. "The Bible Society,"  
he declared, "has often been named as the hand-  
maid of all missionary societies, and I am quite  
certain they must be very short-sighted who do  
not see that simple fact. I do not know how the  
missionary societies, now so large and increased  
in numbers, could possibly carry on the work of  
editing, revising and translating, in addition to  
their own work." One of our own Canadian  
bishops, a name venerated in the missionary an-  
nals of the Church, Bishop Ridley, of Caledonia,  
also spoke at the May meeting and used these  
striking words, in regard to his own labours in  
circulating God's Word: "When I first went out  
as Bishop to British Columbia, not one of the  
nine languages had ever been reduced to writing;  
and when I had settled down, after a few months  
I bethought myself that I must make it my chief  
aim to study these languages that I might give  
the people the Word of God in them. I cannot  
live much longer, but the work that God per-  
mitted this poor individual to do will last as long  
as the world lasts." If any further proof is  
needed of the warm affection entertained by dis-  
tinguished Churchmen towards the Bible Society,  
we may mention the oft-quoted words of Arch-  
bishop Temple. In 1896, he said: "A man must  
read history with his eyes shut if he cannot see  
now that one of the great instruments that God  
is using to prepare the way for bringing the  
whole human race together at the foot of the  
cross is the work of the Bible Society."

## Prison Sunday.

The Prisoners' Aid Association is asking the  
clergy to observe Sunday, November 15th, as  
Prison Sunday. On Prison Sunday prayers are  
desired for judges, magistrates, police officials,  
for prisoners, prison officials, prisoners' aid as-  
sociations, and for the cause of prison reform.

## Biblical Knowledge.

It is startling to read that the knowledge of  
Christianity is proposed as necessary in order to  
obtain entrance into New York University. Chan-  
cellor McCracken used the following language at  
the formal opening a few weeks ago: "I wish  
we could require from every freshman a Sunday  
school diploma that would certify that he knew  
by heart the Ten Commandments, the Sermon on  
the Mount, a church catechism of some kind,  
and a score of the Scripture Psalms and best  
classic hymns. This university will join any  
association of universities and colleges that will  
demand this as an entrance requirement. So  
much as in us lies, we will make the college a  
place for preserving and strengthening reverence  
for things divine." This utterance has attracted  
widespread attention through the length and  
breadth of the States, and the Literary Digest  
summarizes the press opinions, and on the whole  
they are favourable and hopeful. Such an  
incident, while inspiring, should provoke in Can-  
ada humility as well as emulation. We are too  
apt to elevate ourselves on a pedestal as better  
than other men, and this incident is one which  
shows our need of real, not apparent, training.  
Our bickerings and jealousies and microscopic  
differences need to be set aside. How different  
might religious training have been in Ontario  
and the West had the work so carefully and  
prayerfully done by the late W. H. C. Kerr not  
been swept away under a gust of unreasoning and  
unfounded passion against the Ross Bible.

## The Sands of Egypt.

This generation is as eager to unearth the  
relics of the past as others have been before  
them. The difference is that now knowledge is  
sought for instead of gold ornaments in order to  
be destroyed and sold by weight. The sands of  
Egypt are giving up their buried secrets. Dr. L.  
Borchardt discovered in the village of Abusir a  
wooden coffin containing a decayed leather  
bottle, a piece of a sponge, an iron tool, a piece  
of carved wood, a pair of sandals, and a papyrus  
roll. The owner of the coffin lived not later than  
Alexander's Conquest of Egypt, and, therefore,  
was but a generation after Timotheos of Miletus,  
who died B.C. 357 or 356, at the age of ninety.  
The roll contains sections and fragments of a  
lyric poem of his on The Persians, and describes  
what is apparently the battle of Salamis. At the  
end, which is marked by the sign of a bird, there  
follows this personal note: "Apollo be gracious  
to me, since the illustrious people of Sparta re-  
proach me very bitterly for bringing the ancient  
music into contempt. This I have not at all  
done, nor interfered with anybody, only I have  
rejected the bad musicians of the old style.  
Orpheus had already played many different kinds  
of music on his lyre; Terpander of Lesbos em-  
ployed ten strings; Timotheos revealed the  
treasures of music with eleven strings;  
from Miletos is he, which belongs, to  
the twelve towns which stand in the  
first rank among the Achaeans. May Apollo give  
this people peace and the blessing which rests  
on law-abidingness." Timotheos of Miletus,  
whose poem had been quite forgotten, was  
known through a tradition that he was a musi-  
cian who added an eleventh string to the lyre.

## Self-denial.

Human nature dreams that in some way or  
other, for some cause of other, we will be re-  
membered after death. In the case of clergy-  
men how frequently we find affection taking the  
form of volumes of sermons, or literary remains,  
or recollections of a quiet life. The late Bishop  
Jermyn, Primus of the Church in Scotland, on  
the contrary, by his will directs his official seal  
to be given to the diocesan library at Brechin,  
and a portrait of himself to be hung up there if  
the clergy of the diocese see fit. Any of his  
divinity works that his son Edmund may think  
suitable are to be given to form a nucleus of a  
library for the Bishop in the See House of the  
diocese of Brechin. He desires that all his ser-  
mons and all his private letters may be burned at  
once by his trustees. There is to be handed to  
his successor in office his oak staff, the white  
marble bust of Bishop Forbes given to him for  
the See House by the late Dean Nicolson; also  
an engraving of Brasenose College, Oxford, and a  
photograph of Bishop Forbes with a cross  
suspended from it (once the property of Bishop  
Forbes). His pastoral cross presented to him  
is to be handed over to his successor.

## Religion's Influence on Gladstone.

Mr. Morley's Life of Gladstone is an immense  
three-volume work evidently a labour of love.  
The Times' review is, of course, excellent, but  
the portion bearing on his religious views is  
peculiarly so, and is evidently written by a critic  
who brought to his task a profound knowledge  
of his subject. Few of our readers will see Mor-  
ley's Gladstone, but all will be interested in the  
following extract from the Times' review: "Mr.  
Gladstone's career was most profoundly affected  
by his religious emotions and the theories of the  
Church they generated in his mind. The public,  
however, was wrong in assuming that it was dur-  
ing his undergraduate life that he passed under  
the influence of the 'Oxford Movement,' which,

in fact, did not take effective shape till the famous assize sermon on 'National Apostasy' preached by Keble after Gladstone had left the university. He was himself strongly on the Evangelical side in his youth, as appears from a letter addressed to his father in 1830, when he urged his wish to take orders, an object he abandoned in filial deference to the cautious suggestion that he should not be hasty in deciding. With Newman he was never intimate, and his acquaintance with Manning and James Hope, afterwards Hope-Scott—his closest friends among the militant High Churchmen, and the godfathers of his eldest son—only ripened when they had all left Oxford. It was in May, 1832, when he was travelling in Naples, that the accidental perusal of the "occasional offices" in the Prayer-Book filled his mind 'with the august conception of the Church of Christ,' an impression deepened and confirmed, at a later date, by the study of William Palmer's remarkable book. His impetuous temper, so curiously allied with a caution that sometimes defeated its own object, drew Gladstone forward as the 'movement' acquired impulse and volume, and all the more on account of the intolerance with which it was attacked, he held, by its opponents in high places. He threw himself ardently into the fray and was conspicuous during the proceedings against Newman and Ward. He asserted, with obvious sincerity, that he had at no time a thought of going over to Rome any more than Keble or Pusey; yet people who drew no fine distinctions did not forget that Newman had said the same thing a few years before he and his friends seceded, and that Manning and Hope-Scott continued to do so, when Newman had gone, down to the second secession after the Gorham judgment. It was known that in 1842 one of Mr. Gladstone's sisters had become a Roman Catholic, and outsiders could not be aware how painfully he had felt the wrench. But these relations, looked at through the unfortunate characteristics of Mr. Gladstone's modes of thought and methods of expression, were further distorted by that element in the Tractarian controversy, which had most deeply stirred the feelings of Englishmen. The Tracts No. 80 and No. 87—on "Reserve in Communicating Religious Knowledge"—were written, in all good faith, but with little wisdom, by Isaac Williams, in 1837 and 1840, though they did not attract much notice till later. 'But,' as Mr. Morley says, 'they roused not only prejudice, but fury in the public mind.' Though they had reference to doctrinal teaching only, they seemed to many to give a clue to the unwillingness of Mr. Gladstone to make his position and his purposes clear and to express himself in plain language, a tendency which gave evident anxiety to his friends and even to his father."

#### Brotherhood of St. Andrew.

The prompt response of the Brotherhood of St. Andrew to the call for an increase of interest in spiritual matters on the part of the men of our Church, made by the Primate of all Canada, and the Bishops, is one of the most encouraging experiences of the Canadian Church during the past year. That the result of the first year's work of the Forward Movement, inaugurated at the Brantford convention, has been at least encouraging was evidenced by the fact that the attendance at the convention just held in Toronto was the largest in the history of the organization, 250 delegates registering, 100 of whom were from outside points. The deep interest manifested by the delegates in the various meetings and conferences and their reverent demeanour at the devotional services are evidence of a spiritual power which augurs well for the future of the Brotherhood. A striking example of the result of personal influence and effort rightly directed was the immense audience of 3,800 men who gathered in Massey Hall at the direct personal invitation of 250 Brotherhood men to listen to the inspiring,

convincing and convicting addresses of Bishop DuMoulin, Bishop Anderson, of Chicago, and Mr. John R. Mott, New York. The sight of such a concourse of men, mostly young, the intense earnestness pictured on the face of every man present, the magnificent and thrilling singing of the grand old hymns of the Church, are memories which will not be easily effaced. During the year, the members have subscribed \$1,300 to the Forward Movement, placing in the field a travelling secretary, who has visited cities, towns and villages from Sarnia, Ont., to Sydney, Cape Breton. No effort has been made to hasten the formation of chapters, but rather to arouse the sympathy of the clergy and laymen of the Church in the distinctly spiritual work of the Brotherhood and to make men realize their personal and individual responsibility for the bringing of men nearer to Christ, the Church's mission in the world, whether members of the Brotherhood or not. Having done this, the hope is that the formation of chapters on a healthy and true basis will follow. The result of the effort to deepen the purpose and spiritual tone of existing chapters has been most inspiring, the council report showing 112 active chapters with 800 members, and twenty-three revived, and five new chapters, whilst the reports of work done, so far as such work can be shown in figures, denote an increase of from 20 to 30 per cent. in all branches of Brotherhood effort. That this is not regarded as a spasmodic effort, to be applauded and enjoyed when made, but rather as a development of the mission of the Brotherhood, demanding and deserving further self-denial, was demonstrated by the fact that already 140 men have pledged themselves for \$1,133, and it is expected that at least \$1,800 will be subscribed to continue this work for the coming year. This effort of the Brotherhood is a most unselfish one, the leaders and members alike are humble-minded but determined men, having no axe to grind, their sole desire and object in this work, the leading of men nearer to Christ, the extension of His kingdom among men, through His Church. God bless the efforts of the Brotherhood of St. Andrew; may it obtain, as it surely deserves, the prayers and hearty, active support of every man in our Church.

#### EFFECTS OF SECULAR EDUCATION.

It is well known and has become proverbial that an onlooker sees more of the game than participants in it, and hence the remarks and conclusions of intelligent observers, who are calm and disinterested spectators, have a peculiar value, and will not by the wise and thoughtful at least be disregarded. An intelligent student of American life, socially, politically, and otherwise, Wilhelm von Poleur has recently written a work on that country which is attracting much attention in the United States, as well as in Germany. He devoted much time to the study of American civilization, and only after a long residence and great opportunities of studying things at close range gave his conclusions, which show a generous appreciation of American virtues, and a judicial summing up of what is faulty, and the causes which lead to and produce evil results. To one subject only here we wish to draw attention, and that is to religion and its influence in America, and that because the conditions in Canada are somewhat similar to those which exist in the Republic. The writer in his "Land der Zukunft" deplors the fact that "a large part of the people grow up with no regular instruction in the Bible. Thus a new ethics and changed conceptions of duty and propriety are formed." To this he traces the low standard of political morality, and says: "Public opinion about political corruption shows this." We are bewailing the low standard of political parties in this country, charges and counter charges of

corruption are bandied between them, leading the public to conclude that corruption exists, and familiarizing them with it. Ignorance and neglect of the Bible give us a "new ethics," very different from the stern righteousness and uprightness of the Scriptures, which in the past modified, if it did not wholly check, political corruption. To this cause, also, he traces the prevailing indifference to religion which is so marked a feature of American life. Churches are but poorly attended by the masses of the people, and Sunday has become a day of pleasure instead of one of worship and service. In the masses of the people he sees not so much aversion to the faith, or naked unbelief, as a sort of religious indifference. This, he thinks, "has its origin partly in the exclusive arrangements of the dominant religious bodies, from which the poor feel repelled, but especially in the lack of any kind of religious instruction in the schools." This applies with equal force to Canada, as to the United States. It has been pointed out in vain, and all efforts to remedy it have so far proved ineffectual. The full effects of such action are not yet seen, for many of our older people were brought up under a better system, so far as religious instruction is concerned, but as time goes on, as ignorance of God's Word increases, and "new ethics" displace those of the fear of God, and the keeping of His Commandments, then shall we see the growth of evil increase, and a deterioration of the spiritual and moral ideas of the nation. The author returns constantly to this thought and the terrible indifference to religion, which neglect of religious instruction breeds in the nation. With a smaller population, and with greater conservatism, we have not reached the same depths of religious indifference, as exists in the United States, but we are travelling along the same road, the tendencies are the same here as there, and will continue so unless we give religious instruction the place in our educational system its importance demands, and thereby uphold a high standard of morals both in public and private life. He speaks, also, of free churches which at least equally with State churches in England and Germany fail to interest and enlist the masses of the people. Their ability or failure to do this must in the end be the test of their usefulness and success. He deplors the lack of solemnity in public worship, traceable, we think, to lack of reverence in the American character. He says: "In spite of the cassocks and cottas, the genuflections and the processions, I never felt in the service of the Episcopalians, that impressive solemnity which seizes one with power in many a bare village church in Germany." One of the greatest of human qualities is reverence, and without religion, such as that of the Bible and of the Church, we cannot have it, and in the loss of old ideals, and the prevalence of a "new ethics," in which God finds no place, and His Commandments are forgotten, we shall find the secret of social and political corruption, and the final disintegration of the family and the State.

#### FREE LIBRARIES.

Free libraries are the necessary complement of free schools, if people generally are taught to read, it follows that they should also be provided with something to read. If the mind is intellectually awakened, and a thirst for knowledge created, then food for the mind must be supplied. Books are costly, no poor man with a taste for reading can afford to purchase them, and hence a free public library becomes a necessity. If we want an intelligent population, or to encourage artisans with ideas to enlarge and inform their minds, then we must provide access to books. There are some people of literary tastes, and interested in social and political questions in every community, and for such a library to which they can resort is a great boon. A roomy, well-lighted and

d between them, leading to that corruption exists in with it. Ignorance and give us a "new ethics," very ern righteousness and up- tures, which in the past wholly check, political cor- se, also, he traces the pre- religion which is so marked in life. Churches are but ic masses of the people, and a day of pleasure instead of service. In the masses of the much aversion to the faith, a sort of religious indiffer- is, "has its origin partly in ments of the dominant reli- which the poor feel repelled, lack of any kind of religious 'hools." This applies with la, as to the United States, out in vain, and all efforts to ar proved ineffectual. The ction are not yet seen, for ople were brought up under ar as religious instruction is ne goes on, as ignorance of s, and "new ethics" displace God, and the keeping of His t shall we see the growth of deterioration of the spiritual the nation. The author re- this thought and the terrible ion, which neglect of reli- eeds in the nation. With a and with greater conser- reached the same depths of as exists in the United travelling along the same are the same here as there, unless we give religious in- in our educational system is, and thereby uphold a high both in public and private so, of free churches which at State churches in England interest and enlist the masses r ability or failure to do this the test of their usefulness explores the lack of solemnity raceable, we think, to lack of erican character. He says: ssocks and cottas, the genu- ocessions, I never felt in the iscopalians, that impressive izes one with power in many ch in Germany." One of the qualities is reverence, and ich as that of the Bible and cannot have it, and in the loss the prevalence of a "new God finds no place, and His forgotten, we shall find the I political corruption, and the of the family and the State.

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warmed building with books, magazines, and papers open to all is to many, and especially to those whose homes are desolate and whose means are limited a source of great comfort and pleasure, as well as of instruction. Ignorance is a loss to the individual, and also to any society or community in which it prevails, and free schools and libraries are the best means by which it can be dissipated. Where education and the means of information exist there we will find the most intelligent soldiers and the cleverest mechanics. A nation will be great as the scale of intelligence is high and as the moral standard is elevated. Ignorance tends to increase crime, especially crimes of violence and brutality, and is an enemy to progress, either material or moral. The importance and value of free libraries is becoming more and more recognized, and no community, however small, is content to be altogether without a supply of books. Thanks to enlightened legislation, and to the liberality of some wealthy men, much has been done to make free libraries common all over this land. Yet we must not suppose that free schools and libraries will be a panacea for all ills, and that the dissemination of knowledge is all that is needed for the improvement of society. Indeed, some forms of reading may be injurious, and wrong notions of life and of religion may be imbibed by injudicious selection of reading matter. It takes time to cultivate a literary taste, and the first use of access to books is to read what is least profitable, if not positively injurious. The tendency is to read more for pleasure than for profit, and hence exciting and morbid fiction is sought in preference to more healthful and instructive literature. Some never acquire a taste for reading, but unless books are supplied we cannot expect that the reading habit will become general. It would be helpful to many if in connection with our free public libraries there were reading classes formed, and special lines of books indicated, so that those who were ignorant as to what to read might be helped in their desire to gain knowledge and improve their minds. Public libraries may be abused, and some may choose such books to read as will do them more harm than good; yet on the whole we can only regard free libraries as a public benefit, and their general use as a means of intellectual advancement and profit. Their abuse may be much mitigated by the class of books which the managers allow upon the shelves, and their discouragement of what is irreligious, immoral or trivial in their character, and seeking to promote a taste for the higher and better forms of literature. Social work of a secular kind can never dispense with religion, but good books can only accomplish good, and the dissipation of ignorance and dissemination of sound learning can only tend to moral as well as to intellectual elevation and improvement.

#### PAPERS ON PREACHING

##### No. VI.

By a Presbyter

Having thus striven to prepare himself, into what form shall the preacher throw his message? There are practically but three. 1. There is the written discourse. In itself this will probably be the most perfect. For it is carefully considered and thought out. It is built with pains and trouble. All imperfect material is eliminated. Every phrase is chosen, polished and repolished. It is like a precious jewel in its appropriate setting. Sometimes the writer will even spend the hours of night restlessly pacing the study floor till he has found the right word in a sentence which alone would please his own fastidious ear, and preserve the balance and rhythm. The man is not only intensely desirous of saying the right thing, of delivering the truthful message, but he is equally bent on giving it the best and most elegant form. It is part of his conscientiousness that he should. The message is a joy to him, and so is the work of preparing it. He fashions a sen-

tence. He looks at it with pride. It is a thing of beauty to him. He turns it round, and places it in varying lights, that he may make it as lovely as he can, and the very labour is a joy to him. He evokes all the hidden sources of the learning which he has accumulated. He gives play to the richness of his imagination. He illustrates, and shapes, and moulds his tropes and figures. His subject is like the clay on the potter's wheel, and anon it comes from it just as beautiful, and it may be just as dead. For the dangers of the written discourse are manifestly coldness, over-learnedness, the flavour of the forge, stilted sameness. Nine times out of ten you can tell as soon as the text has been given out what line the preacher is going to take. You may anticipate his divisions, and almost hear in advance his conclusion. It is a matter of historical interest to read in the volume the account of some bygone controversy. It is entirely out of place in the few moments which are all that a restless world will give to religious addresses to dissect the motives, or dilate upon the words of some "father" who lived and acted fifteen hundred years ago. "Ars est celare artem." A skilful preacher will condense into a sentence the heart of what may have taken a century to evolve. A very learned divine was preaching to a regiment of militia attending a church parade. He took up more than half his time with a minute description of the status and duties of a Roman centurion. Few men probably could have written it. But his hearers yawned, and were heartily glad when it was over. And the opportunity passed of speaking a few earnest, heartfelt words from the preacher's own experience to a number of men of limited education, which might have helped them to be better Christians as well as braver soldiers and more conscientious citizens. There is, doubtless, oftentimes greater precision, more exact accuracy, more perfect self-control. But the difference between the written sermon and true preaching is that between the effect produced by Cicero's orations, which sent the people away saying, "What a magnificent speech!" and that of the powerful speeches of Demosthenes, when the cry was, "Let us go and fight Philip!" Yet the written discourse is for some men not only the best way, but the only way. It is suited to academical discourses and to expository sermons. It avoids prolixity and repetition. It can be clipped with great success to the seventeen or eighteen minutes now so popular. It is supported by the example of illustrious names. Canon Liddon, Dean Church, Henry Melville, Robert South, and a host of others might be named whose genius loved this way of expressing itself, and did so with unexcelled success. But one is thinking rather of the average congregation in Canada, which is impatient of what is cold, though it may be consummate, or dull, though it may be divine. In these lands and days almost every young man is trained to be a speaker. He loves to hear a speaker. He soon tires of a monotonous composition, however nicely balanced or rhetorically perfect, delivered with eyes glued to the manuscript, or discussing points of merely antiquarian interest. He does not exactly know what is lacking, but there is a want which he resents. There are men in whose hands the manuscript discourse becomes a living power; who add to a charming literary style, as attractive in a sermon as anywhere else, a vigour of delivery which arrests the attention as well as feeds the intellect, from whose lofty souls the fervour of a sincere piety beams forth with a glow which cannot be hid, and which makes its way to the heart that is ready to receive its influence with great directness. But such men are the exception and not the rule. And it is doubtful whether, under the circumstances of our times, the written sermon is the most effective for the majority of the people. Better for the mass of those who still hear sermons are a few thoughtful words, spoken from a loving heart, drawn from a personal experience of temptation, of life, and of men, with a direct application which none can fail to understand, and which send the congregation away helped, uplifted, and meditating better

things for their religious endeavours. The average men and women go to church with instincts of worship, and desirous of being fed. The Pharisees and Herodians, the Gnostics and the Manichaeans are historically interesting and ecclesiastically alluring. But it is the human nature uplifting itself against God, alike in them and the modern worshipper, which has ever required moving and persuading, convincing and changing. And the work must be done with force and directness as well as spiritual power.

#### NOTES FROM NEW YORK.

Some of the resolutions adopted at the Pan-American conference of Bishops, recently held at Washington, are of interest in showing the trend of thought on certain subjects among the American Bishops. One resolution was to the effect "that it be commended to all Bishops and other clergy first to familiarize themselves with the great political and economic questions which to-day in all lands are dividing men; and then to point out how their selection can be found not so much in organization or legislation as in the application to daily life of the principles and the example of Jesus Christ." This resolution was adopted after addresses by Bishop Potter, of New York, and the Bishop Coadjutor of Southern Ohio. Bishop Potter on the same day as that on which the resolution was adopted gave a practical illustration of its objects in a statement on the question of "race suicide," which he considers is destroying the beneficial influence of home life. The Bishop points out that the best men and women of the Republic have come from large families, and dwells on the self-denial and consideration for each other and for the parents that is cultivated where several brothers and sisters dwell under the same roof, and which makes men of strong character and women of noble domestic life. This is entirely lost where only one child is born, who is probably reared in selfishness and treated as "a pet" of the parents. The existence of families with only one child is getting more and more common, and men and women "cannot shrink from the responsibilities and the duties of the home, which is the foundation of all that is good, everything that is everlasting peace." Other resolutions adopted at the conference recommended co-operation with other Protestant communions, and asks them to consider seriously the subject of Church unity in an endeavour to arrive "at inter-communion and possible union of them and us, through the composition of some of the differences and the recognition that others do not constitute sufficient reasons for creating or continuing a rupture." Bishop Mann, missionary Bishop of North Dakota, is on a visit to the Eastern States to raise \$10,000 for his work, and to secure the services of twenty or more young clergymen for mission work. A service was held in Calvary church on October 18th to further his objects. The Bishop expressed his conviction that the Church presented the Gospel in a more conservative and impressive manner than others, and was the Church of the American people. Calvary church was also the scene in the evening of St. Luke's Day of a special service for physicians, at which Dr. W. H. Thomson delivered an address setting forth the Apostle as "a rare example for the practising physician." The order of the Sisters of St. Mary dedicated their new building, at Peekskill, N.Y., on October 21st. The order was established in 1865, and has branches in Tennessee, Iowa, Wisconsin, and Connecticut. Dr. Morgan Dix, Dr. McClellan, and about fifty other clergymen from various parts of the diocese were present.

From the annual report of the S.P.C.K. it appears that during the year the society has made grants to colonial and other dioceses amounting to over £20,000.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its scope will be a report of all institutions and societies of interest to Churchwomen. Requests for information or short reports for publication will receive prompt attention. Correspondence will be welcome and should be sent to the Editor, "Katharine," CANADIAN CHURCHMAN.

THE DEACONESS HOME

Toronto.—The formal opening of the new Deaconess Home took place on Wednesday evening, Oct. 28th, at 179 Gerrard St. East. During the evening, Miss Nabel, the head deaconess, received several hundred friends of the institution, almost every church in the city being represented. His Lordship, the Bishop of Toronto, who is honorary president of the Deaconess Home, spoke in the most appreciative terms of the great and increasing value of the work of the deaconesses, not only in the diocese of Toronto, but throughout the whole Dominion. There were many duties, the Bishop said, which could not be performed by men, and in consequence, trained, efficient, God-fearing women, with their consecrated talents, were needed in many parishes to stand in this gap. It gave His Lordship much satisfaction that the only Deaconess Home and Training School in Canada had been established in his own diocese. The Rev. G. A. Kuhring, the president of the institution, to whose executive ability and indefatigable exertions so much of its success is due, briefly reviewed the history of the work since its inception. He spoke particularly of the munificent gift of two thousand dollars that had been made towards the purchase of the new home by the Hon. S. H. Blake, K.C. The president referred feelingly to the loss they had sustained in the passing away of Miss Cross, their late head deaconess, whose memory is as sweet and comforting as her life was pure and upright. Well deserved tributes were also paid to Dr. and Mrs. Hoyles, Miss Saunders, Miss Sybil Wilson, and the members of the committee, who have so freely allowed themselves to spend and be spent for the good of this work. Several pleasing musical selections were rendered during the evening, and refreshments were served at its close. A pleasant feature of the gathering was the presence of Mrs. W. C. White, of China, a graduate of this institution, who has been working with her husband for several years among the Chinese lepers in the province of Foo-Chow. All the guests were unanimous in their expressions of the eminent suitability of the house not only for the present, but for the advancing needs of the institution. In the purchase of the house, a very considerable debt has been incurred by the committee, and it is to be hoped the Church members, not only in the province of Ontario, but throughout Canada, will see to it that the committee are shortly relieved of their responsibility in this respect. The work is not only worthy the support of Church members, but has a distinct claim upon them for in every diocese of the Dominion there are to be found trained workers from this institution. The deaconesses have penetrated to the bad lands and bitter deserts of the niggard north, even to the lonely Herschel Island. The deaconesses trained in Toronto are also sent to Persia, China, India, Japan, and South America. This new factor in the strong, young life of our Church in Canada is also deserving of support in view of the urgent need of trained women missionaries in the rapidly populating Territories, where the C.M.S. are gradually withdrawing their workers. A noted and praiseworthy feature of the Deaconess Home in Toronto is that it is rapidly becoming the headquarters and resting-place for missionary and Christian workers, who are passing through Canada either on deputation work or en route to their respective fields.

BOOK NOTICES

The new book issued from the C.M.S. House, Edinburgh, is a new copy of a new book, "The Deaconess Home in Canada," by Miss Nabel. The book is a practical guide to the work of the deaconess, and is a very valuable work. It is a book that every deaconess should have. The book is a very good one, and is a very valuable work. It is a book that every deaconess should have. The book is a very good one, and is a very valuable work. It is a book that every deaconess should have.

Magazine.—Everybody's Magazine. Amongst other articles in the current number of this magazine is one on Mr. Downer, the leader of the Zionist movement who is just now making such a stir in New York. An article entitled "Reform that Reforms," by A. Hodder, describes the work of reform from a municipal point of view which is being carried on with such marked success in that city. Other articles such as "Successful Men Who are not Rich," "Old World Handicrafts," and "Dramatists' Wives," are all of interest to various classes of readers. In addition to the above are a number of short stories, several poems, and a series of photographs of various well-known people. The frontispiece is a portrait of W. T. Jerome, who is the most strenuous figure to-day in the municipal politics of the great city of New York. The magazine is well illustrated throughout.

Scribner's Magazine.—The current number of this magazine contains several articles of more than passing interest. The late Mr. N. Brooks' article, "How We Bought the Great West," tells the story of how the American Government became possessed of the vast territory of Louisiana by which the area of the United States was at one bound more than doubled. Senator H. C. Lodge contributes an article on "The Senate," which is one of a series of his articles on "The Government of the United States." Brander Matthews discusses in an interesting article "The Literary Merit of Our Latter Day Drama." M. Royal Cortizoz's contribution is an article on Mr. Jno. Sargent, who is one of the most notable painters of to-day, and one of the greatest portrait painters of this or any other time. This article is illustrated by a number of the artist's portraits and drawings. "Camp Life in Arctic America," by Mr. A. J. Stone, the well-known explorer of the great ice regions of the North-west, is a vivid narrative of various expeditions undertaken by him in these comparatively unknown portions of this continent. In addition to the above there are a number of short stories, the conclusion of the story, "Sanctuary," by Mrs. Edith Wharton, and the usual departments of "The Point of View," and "The Field of Art." The frontispiece is a photogravure of Sargent's portrait of Madame Gautreau.

The Bishop of Hull has dedicated a Victorian Hall, adjoining Holy Trinity Church, Scarborough, as a memorial to Queen Victoria. The building, which has cost £2,000, was opened by Lady William Cecil.

The consecration of the Rev. G. D. Hiff, as first Bishop of Shantung, in China, took place in Lambeth Palace Chapel on the Feast of S.S. Simon and Jude (October 28th). The Archbishop of Canterbury officiated.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL

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

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

Montreal.—Christ Church Cathedral.—A very notable reception was tendered to the Rev. Dr. and Mrs. Symonds and the Rev. H. T. S. and Mrs. Boyle in the Synod Hall by the wardens and vestry of this cathedral church on Wednesday evening, 28th October. S.S. Simon and Jude. His Grace, Archbishop Bond, made a short speech in which he warmly welcomed Dr. and Mrs. Symonds to the diocese, and at the same time heartily congratulated Mr. Boyle upon his marriage, and extended a hearty welcome to Mrs. Boyle. Bishop Carmichael seconded the Archbishop's motion, and both Dr. Symonds and Mr. Boyle made fitting and suitable responses. A very large number of people attended the reception.

Sutton.—The Rev. W. E. Kaneen, rector of Eardley, P.Q., has been appointed rector of this parish.

ONTARIO

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

Portsmouth.—St. John's.—The autumn meeting of the Frontenac Rural Deanery was held in this parish on Tuesday and Wednesday, the 27th and 28th October. The proceedings began with a service in the church on Tuesday evening with a special sermon on "Zeal" by the Very Rev. the Dean of Ontario. On Wednesday morning Holy Communion was celebrated at 9 o'clock, and the business sessions followed. There were present the Dean, Archdeacon Worrell, Canons Macmorine, Grout and Cooke, Rural Dean Young, and the Revs. Messrs. Forsythe, Crisp, Jenkins and Starr. The most important matter discussed was the apportionment for the D. and F. Missions. It was found that the amount required from the deanery for the present year is being met fairly well. Some of the parishes have already paid in full and others have gone above the amount pledged. Only a few are still behind, and these, it is confidently hoped, will have no arrears before the end of November. The only question which gave rise to anything like foreboding was as to the possibility of meeting the increased needs of the coming year. Will these make demands beyond our means? It must not be forgotten that the needs are of an emergent nature and are not our own making. The enormous increase in the population of the North-west means a rapid increase in the Dominion's worldly prosperity, and if we can provide the means for beginning the work of the Church in these new districts, they will be able themselves to take up the work and continue it and share the cost with us of all other missionary enterprises. But let the present opportunity slip, and the ground will be occupied for all times by the more active and zealous members of other religious bodies, while we look on in amazement at their growth. Now is the time for earnest, self-denying effort and determined, aggressive work. May we not be strengthened in this by the assurance that He who calls for our help will open the way that we may give it? At any rate, it is His work and we are His workers. It is not a matter of sentiment or vain glory, but one of vital necessity concerning which we have no choice but to go forward in simple faith to do the best we can. Probably when Dr. Tucker

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Church News  
RESPONDENTS

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visits the diocese next spring he will succeed in arousing both clergy and laity to such a pitch of enthusiasm that all clouds of doubt shall be dispelled and the clear light of confidence shine upon Ontario's apportionment fully paid or at least promised.

While talking of general missions, we must not forget our obligations to the Diocesan Mission Fund. Many are fearful lest this fund may suffer in the increased interest in the other. But that is like the old cry, which has happily been scarcely heard for years, that diocesan missions interfered with parish needs. We have broadened enough to look beyond our own church doors to the utmost limits of the diocese, and it is found that one has helped the other. The same will be the case in work for domestic missions. The more we engage in it, the more shall we grasp the true fundamental idea of the Church as Christ's chosen agency for preaching the Gospel to every creature. None, therefore, are to be neglected whether in our own town or township, county or continent. Good organization, persistent effort and personal appeal will, with God's blessing, accomplish what now seems to many to be impossible. Then, too, we must remember the work of the diocesan missionary agent, who is apparently making all our missions self-sustaining parishes, and so relieving the Mission Fund of many of the demands upon it.

Another matter of some importance discussed at the deanery meeting was the duty of the Church to provide consecrated ground for the burial of her members who have passed away. There is a tendency in some places to consider this of little moment and the union cemetery is the popular thing. Experience, however, has shown that in country parishes it is, like the so-called union church, an abomination, which, instead of producing or advancing unity, generally succeeds in engendering strife. Every church should have its own consecrated ground, whether it be contiguous to the grounds of others or not. But, wherever it is, it should be owned by the Church and subject absolutely to her.

Madoc.—St. John's.—The Rev. W. M. Burton has resigned this living in order to devote his whole time to the work of missionary agent of the diocese. He has been rector of this church for the last fourteen years, and has done a great deal in strengthening the position of the Church of England in this neighbourhood. Mr. Burton will make Madoc his headquarters and place of residence.

OTTAWA.

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

Cornwall.—Trinity (Memorial) Church.—The annual flower service was held on the second Sunday in September at 3 p.m. The Sunday school pupils marched from Trinity Hall round to Second street, thence to the church, carrying three banners. Over two hundred were in the procession. The church was full to the doors. During the singing of the hymn, "O Gather the Flowers Together, and Place Them Near the Shrine," the rector, the Rev. Rural Dean Houston, placed the flowers on the altar. On Monday morning they were sent to the Cornwall hospitals and the Children's Hospital, Ottawa. The annual harvest Thanksgiving services were held in this church on the first Sunday in October, the Rev. Rural Dean Patton, M.A., of Prescott, being the special preacher. The church was beautifully decorated with the fruits of the earth surpassing its appearance on former occasions. Rural Dean Patton preached most profitable sermons. The special offerings of the congregation amounted to the sum of \$228.

The Rev. Dr. Tucker, general secretary of the M.S.C.C., preached a rousing missionary sermon

in this church on Sunday morning, October 18th.

The annual conference of the Rural Deanery of Stormont was held in this parish on Monday and Tuesday, October 19th and 20th, and proved a great success in every way. Forty delegates were present from outside Cornwall. One hundred women were present at the W.A. conference on Monday, and 150 persons present on Tuesday. All the clergy of the deanery, eleven in number, were present, without exception.

TORONTO.

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

Mr. Cyril Rudge, Mus. Bac., who is well known in this city, having been choirmaster of Grace Church, Elm St., for some years, has been appointed choirmaster of the church of St. Luke and the Epiphany, Philadelphia. This is one of the most influential churches in that city.

Holy Trinity.—The congregation of this church celebrated its 56th anniversary of the consecration of the sacred edifice on Tuesday evening, October 27th. The Rev. A. H. Baldwin, rector of All Saints', preached the sermon, the Rev. Dr. Pearson, the rector of the church, reading the prayers and the lessons. The choir, under Mr. A. R. Blackburn, supplemented by a small orchestra, rendered the musical portions of the service most acceptably. During the offertory a flute solo was given by Mr. H. Lye, and this was followed by the singing of the late Arthur Sullivan's evening hymn by the whole choir, "O Gladsome Light," from the "Golden Legend."

St. Alban's Cathedral School.—The annual prize-day took place at this school on October 28th. The Bishop of Toronto, who returned from the recent conference of Bishops, held at Washington, purposely to be present, occupied the chair and addressed a few words to the large number of friends of the school who were present. Amongst those on the platform with the Bishop were the Revs. Canons Cayley and Sweeny and A. U. de Pencier and Messrs. Chadwick, Lawrence Baldwin, E. A. Stanger, and the teaching staff of the school.

The following is the prize list: Form I.—Spelling, W. Tyrrell; reading, H. Le Mesurier; drawing and writing, W. Tyrrell; arithmetic, L. Drummond; history and geography, H. Le Mesurier; Scripture, George Jemmett. Form II. B.—English, G. Stewart; reading, G. Stewart; drawing and writing, C. Gardner; arithmetic, S. Brandham; history and geography, M. Collins; Scripture, M. Collins; Latin, C. Leach. Form II. A.—English, B. Richardson; reading, M. Baldwin; drawing and writing, N. Ricketts; arithmetic, B. Richardson; history and geography, B. Richardson; Scripture, M. Baldwin; Latin, B. Richardson. Form III. B.—English, S. Gooderham; drawing and writing, S. Gooderham; arithmetic, N. Simmonds; history and geography, H. Saunders; Scripture, H. Hamilton; French, S. Gooderham; Latin, N. Simmonds. Form III. A.—English, H. Gordon; drawing and writing, W. Still; mathematics, A. Keith; history and geography, H. Gordon; divinity, B. Robertson; French, H. Gordon; Latin, H. Gordon. Form IV. B.—English, W. Amsden; mathematics, G. Ricketts; history and geography, H. Davidson; French, E. Porter; Latin, E. Porter. Forms IV. B. and IV. A. (Combined).—Drawing and writing, B. Chadwick; divinity, C. Flint. Form IV. A.—English, E. Chowne; history and geography, C. Flint. Prize for general proficiency, L. Dixon; Cathedral Chapter prize for modern languages, C. Flint; corporation prize for mathematics, E. Chowne; Trinity University prize for classics, C. Flint; Goodman medal, C. Flint.

Sports Prizes.—Bat for best batting average,

H. Davidson; bat for best bowling average, C. Flint; bat for best average in second eleven, E. Davidson.

Prizes for marksmanship, won by the boys of the Cadet Corps, were also presented, as follows: Gold medal, presented by Mr. Matthews for the best average rifle shot, B. Chadwick; Mr. Noble's prize for cadet match, C. Flint; Vernier prize, B. Chadwick, G. Tyrrell.

A valuable piece of rifleman's equipment, a range finder, given by Mr. Amsden, was presented to Mr. Matthews, much to his surprise, more as a recognition of his assiduous care and attention in training the boys, than as a prize for the highest score in an "extra" competition at the annual matches. The school has steadily increased in numbers, there being now about one hundred boys. This has made it necessary to increase the teaching staff, and to build an addition to the school, containing a class room and a luncheon room.

St. Mary Magdalene.—The annual dedication festival of this church will be celebrated on Sunday next, and will be continued during the octave. An organ and instrumental recital will be given in the church, on Tuesday, November 10th, under the direction of Dr. Albert Ham, the organist of St. James'. He will be assisted by several members of his choir. Special sermons will be preached on Sunday, November 8th, by the Rev. Professor Jencks, in the morning, and the Rev. Canon Welch in the evening. On Thursday, the 12th, at 8 p.m., there is to be a social gathering in the school-house.

Port Hope.—St. Mark's.—A very pleasing entertainment took place on the 28th October in the theatre of the town in aid of the funds of this church. The entertainment took the form of a Japanese play, and a miscellaneous programme of songs, etc. Mrs. Burton and Mrs. Grayson-Smith arranged the matter to the complete satisfaction of all who were present. The theatre was crowded with an enthusiastic audience and everything passed off extremely well.

NIAGARA.

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

Stoney Creek.—The Rev. H. J. Leake, M.A., rector of Rothsay, has been appointed rector of this parish by the Bishop of the diocese.

Grand Valley.—St. Alban's.—The annual harvest Thanksgiving services were held in this church on Sunday, the 18th October. The church was very appropriately decorated for the occasion. The special preacher at both services was the Rev. George Field, rector of Caledon East. The musical portions of the service were well rendered by the choir under the leadership of Mr. Harry Holgate, the choirmaster. The offertories during the day were liberal.

Palmerston.—From the time the Rev. C. P. Sparling left on July 5th, until October 11th, this parish has been vacant. The wardens, however have managed to supply the services during the interval. The Rev. Canon Gribble took two Sunday duties, the Rev. G. M. Franklin, late of Owen Sound, took four; the Rev. F. J. Lynde, of Toronto, one; the Rev. F. H. Fatt, one; Mr. Westman, student, two, and Major Jamieson, lay reader, three. On October 11th, the Rev. F. H. Fatt, who has been appointed by the Bishop rector of Palmerston, conducted the harvest home services, when there were large congregations, both morning and evening. During the week a public reception was held in order that the reverend gentleman could be made acquainted with his congregation, and as tribute of welcome, not

only to him, but also to Mrs. Fatt and family. From all appearance this gentleman seems to be the right man in the right place, and we trust that the relations between himself and the congregation will continue to be as cordial as at present. Major Jamieson took the service at Harriston and Clifford for the last three Sundays. The Rev. C. Scudamore has now been appointed to the charge of these parishes, and will take the duty on Sunday next, November 1st.

#### HURON.

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

London.—St. James'.—The annual meeting of the London Anglican Lay Workers' Association was held in the parish room on the 20th ult., when representatives were present from the several city congregations. The reports of the various officers and committees were received and arrangements made for continuing to supply services at Victoria Hospital and other public institutions and at cottage meetings. The election of officers resulted as follows: Hon. president, Rev. Canon Smith; president, J. K. H. Pope; vice-president, C. H. Armitage; secretary, W. G. R. Bartram; treasurer, R. Kennedy. The Rev. T. B. Clark gave an address on "The Right Use of the Prayer Book," which was much appreciated.

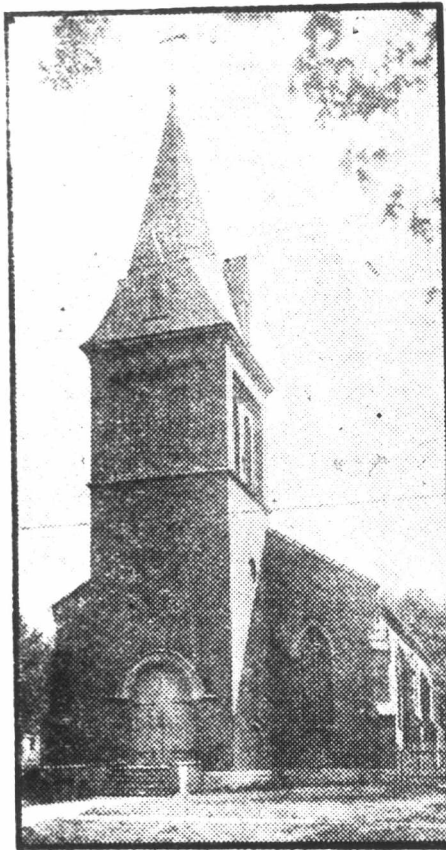
Aylmer.—Trinity.—Harvest Thanksgiving services were held in this church on September 27th. Both services were conducted by Rev. R. J. M. Perkins, M.A., of Exeter, and his sermons were very much appreciated by large congregations. Mrs. Perkins, who is a most excellent singer, assisted the choir, and sang a solo at the children's service in the afternoon, and also in the evening. The church was most beautifully decorated for the occasion. The thankoffering amounted to about \$100.

Elmira.—Church of the Redeemer.—On Sunday, October 11th, the congregation of the neat little church held their annual harvest Thanksgiving service at 3 o'clock p.m., when the sacred edifice was tastefully decorated with grains, fruits, flowers, and other various products of the land. The Rev. J. Hale, rector of Holy Trinity church, Chesley, had charge of the service and preached an appropriate, practical and impressive sermon, which was much appreciated by the large attendance present. The choir of St. Paul's church, Southampton, kindly gave their services for the occasion, and supplied excellent music. The thankoffering amounted to over \$10.

Meaford.—Christ Church.—The organ recital given in this church on Friday evening, October 23rd, on the occasion of the installation of the new organ, was a musical event that will not soon be forgotten. The church was crowded to the doors with an appreciative congregation. After Evensong, in which all present heartily participated, the programme, which consisted of twelve numbers, was played by the special organist, Mr. T. A. Reed, organist of St. Augustine's church, Toronto, and so well did he please the audience that they were loth to depart when the final number was finished. The new organ is by the well known firm of Messrs. Breckels & Matthews, of Toronto, who have certainly contributed a specimen of high art to their established reputation, and deserve unstinted praise for their beautiful production; they may have built many as good, but never any better of its size. Following are the specifications of the new instrument. It is enclosed in a beautifully designed and artistic case of quarter cut oak: Compass of manual, C C to A, 58 notes. Pedals C C C to D, 27 notes. Great Organ.—Open diapason, metal, 8 feet, 58 pipes. Dulciana, metal, 8 feet, 58 pipes. Melodia, wood, 8 feet, 58 pipes.

Stopped diapason bass, wood, 8 feet, 58 pipes. Principal, metal, 4 feet, 58 pipes. Swell Organ.—Stopped diapason, treble, wood, 8 feet, 58 pipes. Stopped diapason, bass, wood, 8 feet, 58 pipes. Viol di Gamba, metal, 8 feet, 58 pipes. Harmonic flute, metal, 4 feet, 58 pipes. Oboe reed, prepared for Aeoline, metal, 8 feet, 58 pipes. Pedal Organ.—Bowidon, wood, 16 feet tone, 27 pipes. Couplers.—Swell to great unison. Swell to great super octave. Swell to pedals. Great to pedals. Bellows signal. Two double acting combination pedals to great. Tremolo pedal to swell. Balanced swell pedal.

Sandwich.—St. John's.—Sunday, Sept. 27th, was a red letter day in this parish, it being the occasion of the harvest home services, and also—and more particularly—of the celebration of



St. John's Church, Sandwich.



Rev. D. H. Hind, St. John's Church, Sandwich.

the one hundredth anniversary of the founding of the old church. The Lord Bishop of the diocese, the Right Rev. Maurice Baldwin, D.D., preached in the morning, and the Rev. John Downie, rector of Watford, at 7:30 p.m. The church was crowded at both services. On the previous Sunday at 7:30 p.m., His Honour, Judge Woods, of Chatham, Ont., delivered a most interesting and historical address in connection with the church. The Bishop of Huron in his sermon dealt with the spiritual aspect of the Church, the cornerstone of which is Christ Himself. Fruits of the field were everywhere in evidence, emblematic not only of the Church's prosperity, but of God's bountiful providence to each individual. "The stone which the builders

refused is become the headstone of the corner. This is the Lord's doing; it is marvellous in our eyes."—Psalm cxviii., 22-23. These sentences formed the text of the Bishop's sermon. The Bible, said the Bishop, is a three-fold history. It is a history of God's ancient people, the story of the Church of God, and a governmental history of the world at large. As the planets of the solar system are united, so these historic phases of the Bible are united and revolve round the stone which the builders refused. In the first place, the Bible is a history of God's ancient people down to the time of Christ. The modern Jew to-day observes the Passover in his synagogue, and refuses to believe that Christ is the Messiah. Here is where the Hebrew goes astray, but where he stumbles the Gentile finds rest. Here the Christian Church, which will endure forever, has been built. The great nations of the world are founded on this "stone." God the Father has sent His Son Jesus Christ and has anointed Him as King, and when he comes again, he will take away all power from temporal rulers. The stone which the builders rejected is the stone which shall destroy the fabric of all human power. It is a notable fact that the stone was rejected by Israel. Pilate brought up amid pagan surroundings, in passing judgment upon Christ, said: 'I find no fault in Him.' Tiberius was Emperor of Rome at the time, which was A.D. 33. Nineteen centuries have passed. Tiberius is gone, unknown and uncared for; the very name of Imperial Rome has passed away. Pilate is gone, and those who shouted for Christ's blood are gone. Today Christ is the greatest and mightiest King that lives. He is the head of the corner. Four hundred million people bow their heads and call Him Sovereign Lord. Neither philosophy nor hatred can gainsay his hold on the hearts of mankind." In conclusion, the Bishop dwelt upon the second advent of Christ. Nothing that was very far past excited the minds of the people to-day. Alexander the Great, Julius Caesar, Napoleon and Wellington were scarcely more than historic personages, whose careers were of comparatively slight interest to the present generation. The fact that the Lord is coming is as vivid and vital to-day as at any other period in the world's history. "Christ is coming; He is before us; what the world wants is a King, and that King is coming." In a few closing sentences the Bishop referred to St. John's church, which he said held the unique distinction of being about the oldest church in Canada. The present church has been in existence for a little more than eighty years, but the first church was erected in 1803, or thereabout. The first clergyman to officiate in the town of Sandwich was the Rev. Richard Pollard, who was an Englishman, who came as a young man from England in 1790. When the English people left Detroit for this side, Mr. Pollard came also, and for some years he filled various civil offices. In 1802 he was ordained deacon by Bishop Mountain, of Quebec, and two years later was advanced to the priesthood by the same prelate. He was the first ordained clergyman west of Niagara, and was appointed missionary to Sandwich and Amherstburg. He also officiated in St. Paul's church, Detroit, and throughout the counties of Essex and Kent in Ontario. In 1812, during the war, Sandwich was captured by the Americans and they destroyed many of the public buildings by fire, including the church. During the war Mr. Pollard was an involuntary exile from Sandwich, and for considerable time he officiated at Ernestown on the Bay of Quinte. Mr. Pollard died in 1824, and he was succeeded by the Rev. Robert Short, who remained there for three years, going from thence to Lower Canada, where, after serving in several missions, he died in 1879 at Montmorenci. Then came the Rev. Edward Jukes Boswell from 1827 to 1828, when he was transferred to London and became the first missionary stationed in that now cathedral city, preceding immediately the

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Rev. Benjamin Cronin, who became the first Bishop of the diocese of Huron on its separation in 1857. The Rev. Wm. Johnson came from the West Indies to Amherstburg, and then here as the teacher of the Grammar School, 1828, and later was ordained to the ministry, and continued rector till his death in September, 1840. He went to Montreal to be ordained. The Rev. T. E. Welby succeeded Mr. Johnson. He was for some years previous to his ordination an officer in the army. Mr. Welby remained in the parish for two years and then was called home to England. He left as an heirloom to the parish the rectory, which he had built for himself on the Detroit river, which is occupied by the present rector. In 1851 he became Archdeacon of Georgetown, in Cape Colony, and in the following year was consecrated in the private chapel at Lambeth Palace, as second Bishop of St. Helena. He lived to a good old age, and was killed in a runaway accident at St. Helena three years ago. The Rev. William Ritchie succeeded Mr. Welby in 1843. He was ordained by Bishop Strachan, the first Bishop of Toronto, and he remained rector of Sandwich until 1857. The Rev. E. H. Dewar came in 1853, and remained until 1857, the year in which the diocese of Huron was first constituted. The Rev. John Hurst followed Mr. Dewar and remained until 1863. He was succeeded by the Rev. Francis Gore Elliott, who remained here until 1879, and he in turn was succeeded by the Rev. Richard Johnstone, who held the living for eight years, and he was followed by the Rev. D. H. Hind, the present rector. Mr. Hind, who is the eighth rector of the parish, was appointed on the 10th August, 1887. He was born in Toronto in 1853, and was educated at King's College, Windsor, N.S. He was ordained in 1879 by the late Bishop Binney. From a perusal of the ancient records of the parish, it appears that the present church was begun in the year 1816, and was finished in 1818. The Rev. D. H. Hind, the present rector, is much beloved by the parishioners, and the work of the Church in the old town of Sandwich is greatly prospering under his fostering care.

Windsor.—All Saints.—Sunday, the 18th of October, marked the termination of Canon Hincks' rectorship of All Saints', Windsor, Ont., which he has held for the past seventeen and one-half years. His resignation had been tendered on the 4th of last March, thus taking effect on the 4th of June, but at the request of the vestry, he consented to remain in charge of the parish for the additional period until arrangements were completed for the incumbency of his successor. On the evening of the 2nd, the members of the congregation tendered a farewell reception to the retiring rector and his wife in the Sunday school building. Prayers having been offered, and some appropriate musical selections rendered, J. E. D'Avignon, senior churchwarden, acting as chairman, presented the guests of the evening with a farewell address full of grateful appreciation of their long and laborious services. This was accompanied by the following gifts, a purse of \$150 in gold, and a handsome set of Limoges china. The teachers and scholars of All Saints' Sunday school, through its superintendent, Ed. Wilkinson, Esq., then supplemented this generous tribute with farewell words of gratitude and a handsome souvenir of their own, consisting of a solid silver salad set. In attempting to return thanks, Canon Hincks gave an interesting historical resume of the parish from its foundation, and then renewed his assurance of deep regret at this severance from his beloved parishioners, a separation which he had often with kindest intentions striven to avert, and for which he himself was solely responsible, because he had felt Divinely persuaded that after such a very long ministry a change in the incumbency would be conducive to their best interests. While refresh-

ments were being served, Rev. W. H. Battersby, rector of St. Mary's, Walkerville, Rev. H. H. Tancock, curate, and the Presbyterian and Methodist ministers of Windsor, asked leave to testify their deep esteem and regard for the departing rector, and the meeting then broke up amidst tender and touching adieux. On Tuesday, the 20th October, a very gracious and complimentary farewell address, expressive of respect and affection, and recognizing his usefulness to the community, was presented to the Rev. Canon Hincks by the leading citizens of Windsor, Ont., together with a purse of \$100 in gold. This testimonial was set on foot by the Irish-Canadians in Windsor, but men of other nationalities asked leave to take part in the presentation. Canon Hincks, though past the allotted term, and in active service of the Church for over forty-three years, still retains his accustomed bodily and mental vigour and energy, and, if spared, hopes to re-enter upon clerical duty. Meanwhile he has retired to Ingersoll, one of his first charges, to try and obtain a much needed rest during the coming winter.

St. James' Church.—The annual harvest festival was held on the 17th Sunday after Trinity. The decoration of the church for the occasion had been skilfully planned and tastefully carried out, the chancel screen being the most striking feature. The music was remarkably good, including proper Psalms, anthem, offertory, sentences, responses, etc. In the absence of the organist, Miss Fairy Jennings kindly played the organ, and the choir, which was assisted by some of the Grace church choir, was very ably directed by Mrs. J. F. Roberts, whose zealous work during the past year has been most praiseworthy. The Rev. John Berry preached at both services. The offertory amounted to \$95.

The first of a series of social evenings for the congregation of St. James' church, arranged for the winter season, was held on October 21st, and proved very satisfactory. The next will be on November 26th, when the Rev. Canon Dann, rector of St. Paul's Cathedral, London, will give a lecture on "A Tour through Ireland."

Bertie.—St. John's.—Harvest services were held in this church last Sunday. The altar and chancel were very tastefully decorated. The three o'clock children's service was well attended, the children bringing flowers and fruit for the altar at the 8 o'clock service. There was a crowded congregation, every seat being taken.

Parkhill and Greenway.—Grace Church.—A service of Thanksgiving for the blessings of the harvest was held in this church on the tenth Sunday after Trinity. The church was appropriately decorated, and was filled with a large congregation. The musical portions of the service, including the anthem, "Make a Joyful Noise Unto the Lord," were very well rendered, under the direction of Miss Corbett, who played the organ, the choir being assisted by members of the choir of St. James' church. The Rev. J. Berry, M.A., preached on the subject of harvest gleanings, taking his text from the second chapter of Ruth, and made an appeal on behalf of the M.S.C.C. The offertory amounted to over \$25. A harvest dinner was given on September 9th in the new hall of Grace church, by the Ladies' Guild. Mr. T. L. Rogers, manager of the Bank of Commerce, acted as chairman, and addresses were given by the rector and the Rev. A. Thibadeau. There was a large attendance, and the proceeds amounted to \$51.

Southampton.—St. Paul's.—The choir of this church has been materially strengthened of late by the addition of a small orchestra. The Rev. E. N. English, M.A., the rector, preached a special sermon to young men on Sunday evening, Oct. 18th, from 2. Kings, Chapter i., verses 1, 2, and

part of 3. A large congregation was present on the occasion.

London.—The Rev. Arthur Murphy, who is conducting a mission for the Ven. Dean Davis, in this city, will also hold evangelistic services in St. George's church, and St. John's, Arva, before returning to Toronto.

ALGOMA.

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

Ilfracombe.—Christ Church.—On Sunday, Oct. 11th, a large congregation assembled in this church, it being the occasion of the administering of the Holy Rite of Confirmation, and also of the dedication of a stained-glass memorial window by His Lordship, the Bishop of Algoma, assisted by the Rev. J. Pardoe, incumbent. The window dedicated is composed of three Gothic lights, each separated by strong mullions. The centre, and largest light, contains a representation of our Lord as "The Good Shepherd." The sides are filled with a treatment of cathedral glass, so arranged that the principal panel is made additionally attractive. The attitude of our Lord at once arrests attention, the bowed head and benign countenance well express the thoughtful loving care for the sheep in His keeping. The lamb nestling in His arm, partly concealed by the mantle, still further emphasizes this. The figure is surrounded by a pastoral scene with a pleasing arrangement of foliage and reflection of sheep in a little brook. The colouring is extremely fine, the mantle of our Lord being a rich ruby, and the tunic of varied whites. Beneath the figure is the following text, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This panel is made of the best English antique glass. The window bears the inscription: "To the glory of God, and in memory of Mrs. Charles Smith, who died June 14th, 1902," and it was designed and executed by the well known firm of Robert McCausland, Limited, 86 Wellington St. West, Toronto. Mrs. Smith, to whose memory the window has been erected was the wife of the senior warden, and had been for years an untiring worker in every good cause connected with the mission. On her death, which occurred rather more than a year ago, her friends, far and near, joined together, at no little personal cost, to provide a tribute to her memory such as is rarely found in a country mission church, and which this particular mission, still drawing annually a large mea-

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sure of aid from the Mission Fund of the diocese, could not with propriety have sought to obtain, or, under ordinary circumstances, have hoped to possess. At the dedication service the Bishop preached on thankfulness, expressing his appreciation of the efforts of the Rev. Charles Darling, of St. Mary Magdalene, Toronto, who has spared himself no trouble in helping to raise funds for this object and in personally superintending the construction of the window, and also the work of erection.

#### RUPERT'S LAND.

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

The Very Rev. Dean Matheson has returned from Toronto, where he was in attendance at the meetings of the Mission Board of the Church.

A very successful harvest Thanksgiving service was held at Cartwright on the 8th of this month. Mr. Brayfield, who is lay missionary in charge of the mission, had made splendid arrangements in respect to the musical part of the services. The Revs. J. W. Matheson, of Boissevain, and Walker, of Deloraine, assisted in the service, while the general missionary of the diocese, Rev. C. N. F. Jeffrey, M.A., B.D., preached the sermon. The church was beautifully decorated for the occasion, and was filled to overflowing. On the Sunday following, Thanksgiving service was continued. The offertory was a large one and was devoted, as usual, to the Home Mission and Diocesan Fund.

Rev. Rural Dean Garton, of Morden, made the Home Mission Fund Appeal, at Glenboro, on October 18th. His services were taken by a student from the college.

The old church building, at Manitou, has been moved from the old site to another part of the town, and is being rapidly converted into an Orange lodge room. The excavation is about completed for a new church, which will be commenced this fall, and completed next spring.

It is understood that the assistant Bishop-elect of Rupert's Land will retain the office of Dean of the diocese. The new Bishop will be consecrated on November 15th, and there awaits him a large number of confirmations throughout the country.

The Rev. Dean Matheson opened a church in southern Manitoba, on Sunday, October 25th.

The cathedral parish of St. John's, Winnipeg, presented the Bishop Coadjutor-elect with a set of episcopal robes, accompanied with an illuminated address, a week or two ago.

Stonewall is still vacant. The Rev. J. W. Wolfe will remain at Glenboro.

There will be many, even in this quarter of Canada, who will agree with "Churchman," in his remarks on the action of the Board of Management, in raising the salary of the General Secretary. The action was certainly unwise, and will dampen the ardour of members of the Church, including clergy as well. It seems all out of proportion, when it is considered that one man gets one-twenty-fifth of amount raised for missions. Churchmen will support mission schemes readily enough, but they will not support them (and no one can blame them), when one man draws the onus of the money. To think of the many clergymen, preaching Christ so faithfully out in these wild parts—the majority of them too poor to take a holiday, and a great many of them in debt from one year's end to the other—and then to think of the Rev. Dr. Tucker being ill-paid at \$2,500, for similar work, it is not very encouraging to say the best of it. \$3,000 is nearly equal to the stipends of four clergy in the Western fields, and the extra \$500, which the secretary's salary was increased, would support two missions in this diocese, supplemented, as the grants to a mission are, by the amount raised by the people themselves. It is presumed that the M.S.C.C.

was not organized for the purpose of providing a fat salary for a man or two, nor for the purpose of giving the Board of Management members a holiday trip at regular intervals. If, then, the General Secretary, who is well paid at \$2,500, asked the Board to increase the amount of income, it certainly comes from him with an ill-grace. If the Board took the initiative and granted him the raise, then it demonstrates the unfitness of that Board to have control of the money. It is to be lamented that such an egregious blunder has already been committed, and the effect will be far-reaching. No clergyman will have the zeal to promote the financial interests of the M.S.C.C. when he knows that the secretary is drawing four times the salary he is himself; and no clergyman can adequately reply to the parishioner, who responds to an appeal for mission support in the words: "Why should I give to this cause of missions, when one man draws one-twenty-fifth of the total amount as his salary, and has his expenses paid besides." It is an ugly mistake, that ought not to have been made at this juncture, when the zeal of the Churchman was being aroused to red-hot heat.

Brandon.—The following resolution was passed at a meeting of the rural deanery of Brandon in St. Paul's church, Alexander, on October 27th: "Festival of St. Simon and St. Jude. To the Very Reverend the Dean of Rupert's Land: We, the members of the rural deanery of Brandon here assembled, desire to express our sincere pleasure at your appointment to the office of Bishop in the Church of England in Canada and suffragan Bishop in the arch-diocese of Rupert's Land, and we humbly pray that God's blessing may rest upon you in the discharge of the sacred functions pertaining to the office of a Bishop in the Catholic church of Christ. McAdam-Harding, Brandon; S. Ryall, Oak Lake; W. Stocker, Elkhorn; Y. Cose, Alexander; E. B. Smith, Carberry; G. Harrobin, Bradwardine; J. Diamond, Douglas; and C. Harrington, Brandon."

#### CALGARY.

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

Calgary.—During the absence of Dean Paget, in the summer, the parish was in charge of the Rev. E. L. King, lecturer of Trinity College, Toronto, who did excellent work. The increase of the population means need of increased church accommodation, and there is urgent need for the erection of the proposed new church. The missionary organization is more complete since the General Synod met; each quarter of the parish is now visited by collectors, and the respectable sum of \$212.45 has been raised, being more than double the assessment which was required towards the diocesan apportionment. The harvest Thanksgiving was celebrated on Sunday, October 11th, with beautiful decorations of Alberta's fine wheat, barley and oats, set off by flowers and fruit. A liberal offering was given to diocesan missions. Dean Paget returned to work the first week in September, entirely recovered after his recent severe illness.

#### Correspondence.

##### BOARD OF MANAGEMENT OF THE MISSIONARY SOCIETY—SABREVOIS MISSION.

Sir,—In reporting the work of the Board of Management of the Missionary Society held in Toronto, nothing was said in regard to their action re Sabrevois Mission. I believe the committee appointed to investigate the claims of this mission to come under the Board, reported that the "Church of England mission to the French-speaking population of British North America"

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did not come within the scope of the society's operations. Does it not seem a pity that the Church should divide its energies? "Churchman," in your last issue feels that there was unwise legislation in increasing the secretary's salary from \$2,000 to \$3,000 at the present juncture of the work of the Board. Would there not have been more wisdom in the increase if increased work had been given the secretary to do; if, for instance, he had assumed the task of raising the funds for Sabrevois Mission, thus saving possibly \$1,000 to the Church. Bishops and clergy may have their ideas of financing, but laymen are demanding more and more the centralization of effort. Too many appeals is the cry, and I do not blame the man who is constantly harassed. The layman is usually good to give. I speak from experience when I say that laymen of the Church have almost invariably met me in a cordial and Christian spirit. Why should the Church so divide its efforts as to inflict upon the business man more than patience can well endure? But we must live in hope, and I trust our friends will keep in mind that for another year we shall ask for their Christian charity and patience. Instead of giving one lump sum to Dr. Tucker, our friends are asked to make a division of their gift so that Sabrevois Mission may continue to add to the Church some more great and good men from the French race in Canada. Let us not forget, however, the great necessity of centralization, thus relieving not only the burden of the Bishop, but also that of the layman who is compelling and will compel a more businesslike way of conducting the finances of the Church.

JOHN DOUGLAS.

#### HEBREW WITHOUT POINTS.

Sir,—The remarks of your reviewer on my little pamphlet on Hebrew without points seem to call for some answer from me. It claims that Hebrew can be much more readily and easily mastered by disregarding the vowel points as invented by the Massoretes. This system of learning Hebrew is not new or original with me. It originated with Masclef, a learned Frenchman, who published a grammar of Hebrew without points in 1716. This was written in Latin. Since that time several others have been published, one of the best being that of Dr. Charles Wilson, Professor of Oriental Languages in the University of St. Andrews, and Fellow of the Royal Society of Edinburgh. This was printed in Edinburgh, in 1788, and had a great influence on the study of Hebrew in Scotland, many Scottish ministers having been instructed in that method. In my own college days I had not the privilege of a course in Hebrew, and had to acquire such knowledge of it as I have by great labour after admission to the ministry. A knowledge of Hebrew is indispensable to the exponent of the Old Testament. The Septuagint translation is

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hope of the society's seem a pity that the energies? "Churches that there was using the secretary's the present juncture Would there not have increase if increased secretary to do; if, for the task of raising the, thus saving possibly s and clergy may have t laymen are demand- entralization of effort. y, and I do not blame y harassed. The lay- re. I speak from ex- laymen of the Church me in a cordial and d the Church so divide on the business man I endure? But we must ur friends will keep in we shall ask for their nce. Instead of giving ker, our friends are of their gift so that ontinue to add to the and good men from the et us not forget, how- of centralization, thus den of the Bishop, but who is compelling and esslike way of conduct- hurch.

JOHN DOUGLAS.

**OUT POINTS.**

your reviewer on my w without points seem rom me. It claims that h more readily and isregarding the vowel by the Massorettes. earning Hebrew is me. It originated with hman, who published a without points in 1716. atin. Since that time n published, one of the harles Wilson, Professor in the University of St. of the Royal Society of rted in Edinburgh, in nfluence on the study of nany Scottish ministers in that method. In my d not the privilege of a d had to acquire such ive by great labour after stry. A knowledge of e to the exponent of the Septuagint translation is

a good comment on the original, but can never take its place. Having studied the system of acquiring a good working knowledge of Hebrew without points, I am anxious that young students, and such clergy as have not learnt Hebrew, should have the way smoothed for them by the comparative ease which the unpointed method provides. And I do not hesitate to say that in three months by giving an hour a day to the study, a student may be able to read much of the Old Testament with comfort and accuracy. I will adduce briefly a few arguments, covering the queries of your reviewer. 1. It is admitted by all competent scholars, that the Massoretic pointing was invented certainly not before the end of the fifth century after Christ; according to some, whose opinion is preferable, not till the 9th century. But taking the earlier date, it follows that the points were not invented until about a thousand years after the Hebrew ceased to be vernacular. The earliest grammar known is that of Saadias Gaon, about A.D., 930. 2. This means that the real pronunciation of vernacular Hebrew is lost, as that of Latin and Greek is lost. 3. It also means that there were no points in the MSS. from which the LXX. translation was made; that Origen and Jerome had no such helps in their labours on the Hebrew text; and that as the Moabite stone, (pure Hebrew), and the Samaritan Pentateuch can be easily read, neither of which have points, it is quite possible and practicable for a student now to read the Old Testament without points. In this way the primitive simplicity of the ancient tongue is restored, and the great and unnecessary difficulties of Hebrew grammar are swept away. The fact is that the Massoretic system is a poor guide. For granted that the Massorettes stereotyped in their way the traditional pronunciation of their day, that is no proof that it was the early pronunciation; since all are well aware of the changes in vocalic sound which inevitably occur in the course of time, even when the language does not cease to be spoken; as e.g., in English. The Massoretic pointing is a system not merely of reading, but of interpretation. It fixes meanings on words and phrases which are not inherent in the original. By the unpointed system, the undisputed vowel sounds, which (as Rev. C. J. Ball states in the best and latest modern grammar written by him), are fundamental in all languages, namely, A, I, U, O, are found among the letters themselves; other connecting sounds being supplied. Then the Hebrew is read with the same ease and certainty as the English; and in one hour the system of reading can be mastered, in which there is no ambiguity. One objection raised by your reviewer may be here answered. He asks how to distinguish the Kal conjugation from the Piel. As this is entirely a matter of vowel points, when these are removed the Piel conjugation disappears entirely; its intensive force being an imaginary thing invented by the Massorettes, is not required, and all its other meanings are found in the Kal. If there is any doubt as to the meaning of a word, the context must decide, as is necessary in Latin, Greek, and other languages. For instance, legere, in Latin may be present infinitive, or third person, plural, neuter, active; or second person singular, present, or the same person future passive. The word post, in English, may mean an office, a station, a letter carrier, part of the defence of a garrison, a pillar. Would it not appear a very fantastic device to invent points above or below this word, to distinguish between these different significations? or are they liable to be mistaken, or misunderstood? There is no more difficulty in this connection, in the Hebrew, than there is in any other language ancient or modern. I am afraid it would be impracticable for you, Mr. Editor, to allow me space to display the whole argument, or I should be pleased to do so. But I shall be very willing to answer any ques-

tions which may be put to me privately, and to send the pamphlet to any one who will write for it.

FRANCIS PARTRIDGE.

**THE ANGLICAN YOUNG PEOPLE'S ASSOCIATION—A FORWARD CHURCH MOVEMENT.**

Sir,—It seems to me that Churchmen generally should realize what a debt of gratitude they owe to the Rev. Canon Brown and those clergy of the diocese of Huron, who have inaugurated the Anglican Young People's Association movement. It is a forward Church movement that is at once opportune and significant. Everywhere, in every parish throughout Canada, of any size, there is some sort of a Young People's Society. Sometimes it is on Christian Endeavour lines; sometimes it is on non-denominational lines; and sometimes, and in the majority of cases, it is purely parochial. This new Young People's Association aims at a unification of all such societies, and its chief distinction is that it preserves absolute liberty, local and parochial, while at the same time it welds into Church unity, on Church lines, the whole of the movement throughout Canada. Certainly Canon Brown and his associates should not be satisfied until every diocese throughout Canada adopts the organization, and every Bishop from Halifax to Vancouver is able to feel that all young men and women in his diocese have the opportunity to associate in happy fellowship for the purpose of worship, work, and edification. The beauty of the organization is that it is simple, flexible, and practical; the strength of it, that it has every excellent feature of the Denominational Society, and yet is a Church organization on Church lines.

DYSON HAGUE.

**SYNOD JOURNAL.**

Sir,—The Synod of Toronto diocese meets in the month of June, to transact business. It is now more than four months since the Synod met, and the official report of what was done is not yet circulated. This month we appeal for the Widows' and Orphans' Fund, and I am not able to tell my congregations what was done by the Committee of the Fund last year. It is surely unreasonable and unbusiness-like to delay this report so long—unless doubt exists as to its usefulness.

A COUNTRY INCUMBENT.

**BIBLE SOCIETY WORK.**

Sir,—We hear a great deal nowadays of the "Circulation of the Bible." May I ask:—How is it one never sees in Canada a Bible at a railway station, or, in a hotel bed-room. What we really need at once is a live "Canada Bible Society," with French, German, Italian, and Chinese colporteurs at work, especially in country districts along our great railways.

TRAVELLER.

**THE LITANY.**

Sir,—One of your correspondents asked recently whether it was allowable to say the Litany at Evensong. As I have noticed no answer to this question so far permit me to say that Canon XII. of the Provincial Synod, "For the altering of the Order of the public service in certain cases," sanctions this custom, as follows: "The Litany may be said as a separate service, or after the third collect in the order of Evening Prayer, either in lieu of,

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or in addition to, the use of the Litany in the order of Morning Prayer."

JAMES SIMPSON.

**SHORT SERMONS.**

Sir,—I was quite impressed with the following in your article of last week: "Sermons are still needed; for the majority of worshippers read scarcely any religious books at home. From their confirmation to their death-bed, they receive scarcely any instruction in the faith, except in the services of the Church. The preaching of the Gospel and the expounding of Christian doctrine in church is, therefore, one of the most serious duties of the Christian pastor." Preaching will never grow old or obsolete. It is the Divinely appointed means of salvation. It is the New Testament instrument for the spread of Christianity. Christ sent His disciples forth to preach. Men are ordained to preach. If they evince no gift in this respect, then they have missed their calling. God makes no mistakes. If a man has a true call to the ministry, he can preach. He feels with Jeremiah, "His word was

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as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Or, he says with St. Paul, "Necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel." We need not fear for the Church. It is still the prerogative of God to call His own ministers. All we can do is to "pray the Lord of the Harvest, that He would send forth labourers into His harvest." In regard to short sermons, I do not think we need heed the cry. A man may preach for ten minutes, and it is too long; the Bishop of Huron may preach for an hour, and it is too short. No man can do justice to a subject in ten minutes. But is there not a medium? Baron Alderson, one of H. M. judges in England, said: "As a general rule, I recommend short sermons; twenty minutes, with a leaning to the side of mercy." An American orator quaintly puts it as follows: "If a preacher can't strike 'ile' in twenty minutes, he's either got on an uncommon bad location, or he's boring with the wrong tool!"

J. EDMONDS.

P.S.—If a minister can only convince his congregation during the first five minutes that he cares for nothing, but to save their souls, he will kill all the critics in the house.

#### AN URGENT APPEAL.

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

#### PAN-AMERICAN EPISCOPATE.

Sir,—The programme of the Pan-American Episcopate deals solely with practical subjects of the day, just those questions which the Church in Canada and the United States has to face. The United States Bishops are numerically stronger than the British, but what would strike anyone looking at the programme is the fairness shown to British, and particularly, Canadian Bishops. Each subject, speaking generally, is assigned to an equal number of British and United States Bishops. This fairness was so manifest that I called the attention of the Bishop who showed me the programme to it. Instead of this meeting arousing suspicions and causing carping criticism, it ought to fill us with thankfulness. To see the authorized leaders of the Church on this continent meeting together to confer as to the best means of overcoming the difficulties which confront the Church, is a most hopeful sign, and one for which we ought to heartily praise God. You say: "It occurs to some, that friendliness that can only be maintained by yielding to unreasonable demands, costs too much, and is not worth having." If the Church in the United States was making any demand of any kind, then your remarks might have some connection with the conference of the Bishops. But surely, Mr. Editor, you cannot mean that the friendship between the sister churches is not to be maintained because of political differences? Is it not our boast that we are a Catholic Church? Of what use is our Catholicity if it does not leap over national boundaries? The life of the Catholic Church is One, the Spirit is One. Does not the Spirit of the God of Love rule in the hearts of all? Is not His great work to burn up the chaff of bitterness (political or otherwise), malignity, etc., and put in its place, love, long-

suffering, forbearance, and brotherly kindness. His is to counteract the evil emotions roused by the mistakes and wrong-doing of worldly and designing men, and to bind the members of Christ's body of all nations in one loving brotherhood in Christ. Surely the Incarnation teaches us that. What grander object lesson could we have than this conference, especially at the present moment? When Canadians are feeling sore from the sense of wrong, and political feeling is running high and is most bitter, when a secular press is doing all in its power to foster this evil spirit of bitterness and appeals to the lowest motives and passions of men; the Church of God goes calmly on doing her work; the bishops of both countries are conferring as to the best methods of advancing the kingdom of Christ, and in loving brotherly conference discussing their mutual difficulties, worshipping together and partaking together of the Body and Blood of their Lord, and demonstrating to all that there is no bitterness in the Church of Jesus Christ, that we are all brethren there. The Church is thus leavening the world, as she has ever striven to do, with the love of God. It is ours, as Christians, as Churchmen, as Catholic Churchmen, to seek to allay the spirit of bitterness and to bring all men closer to Christ. We can never do this by appealing to men's lower passions, and by arousing their prejudices against a conference which has no more possibility of "surrendering British interests and Canadian territory" than we have of controlling royal commissions and judicial enquiries, the absurdities of which have made us ridiculous.

CATHOLIC.

### Family Reading.

#### THE LAST VOYAGE.

My work on earth is well-nigh done,  
I wait the setting of the sun.

I hear the surging of the sea,  
That beats upon eternity.

I see the far-off shadowy realm,  
And thither turn the trembling helm.

The winds that blow so cold and drear  
Grow softer as the end draws near.

This distant gleams of silver light  
Relieve the darkness of the night.

There stand upon the misty shore  
Faint forms of loved ones gone before.\*

The voice that once said, 'Peace, be still!'  
Now whispers softly, "Fear no ill."

I sail alone, yet not alone,  
The Saviour takes me for His own.

I wait His greeting when I land,  
I wait the grasp of His dear hand.

Written by Bishop Clarke, of Rhode Island,  
in his 92nd year. Consecrated 1854.

#### THE EFFECTS OF BAD TEMPER.

Bad temper and worry will trace more wrinkles in one night than the hot and cold bathing and massage and complexion brushes and creams and lotions can wash out in a year's faithful application. Physicians assert that an immense amount of nerve force is expended in every bit of bad temper; that when one little part of the nervous system gets wrong the face first records it. The eyes begin losing their lustre of youth, muscles become flabby, the skin refuses to contract accordingly, and the inevitable result is wrinkles, femininity's fiercest and most insidious

toe. There is no use attempting to reason with a woman about the evil effects of ill temper while she is in an ugly mood. She knows perfectly well that it is bad form; that it savours of the coarse and underbred; that it is weak and belittling and immoral; and that it hurts her cause to lose her temper. But she does not stop at just that time to think about it, and to remind her of the fact only adds fuel to the flames.

But when she is cool and serene and at peace with all the world, if you can convince her that each fit of temper adds a year to her age by weakening her mental force and by tracing crow tracks about her eyes and tell-tale lines about her mouth, she will probably think twice before again forgetting herself. For no matter what she asserts to the contrary, woman prizes youth and beauty above every other gift the gods hold it in their power to bestow upon mortals.

#### HINTS TO HOUSEKEEPERS.

Steamed Apples.—Peel and core the apples with an apple corer and fill the hole thus made with sugar. Put one of the apples in each of the poacher cups and steam; or steam first, and then pour a syrup made of granulated sugar and water over them.

For deviled tomatoes use two tablespoonfuls of butter and one of powdered sugar, add one saltspoonful each of salt and dry mustard with a dash of red pepper, one beaten egg and the yolk of two hard-boiled eggs mashed fine. Add slowly three teaspoonfuls of hot vinegar and cook until it thickens, stirring constantly. Peel the tomatoes, cut in half-inch slices, season with pepper and salt, sprinkle with flour and fry in hot butter. Take up on a heated dish, pour the sauce over them and serve at once.

For frozen tomato salad select a dozen perfectly ripe but solid tomatoes. Peel, remove the core and chop them fine, season with salt, paprika, a little lemon juice or vinegar from horse radish pickle. Turn into the ice-cream freezer and freeze solid, then turn into little fancy moulds and pack in ice and salt until ready to freeze. Serve on crisp heart leaf of lettuce with a spoonful of mayonnaise beside each mould. If you wish, this may be served as soon as frozen, if solid enough, and dipped out in pyramid shapes with the ordinary ice-cream dipper.

Leather goods can be freshened up by rubbing them well with a piece of cloth dipped in the white of an egg.

To keep irons from sticking to starched pieces, lay a little fine salt on a flat surface and rub them well over it.

Tea or coffee stains will come out at once if they are taken immediately and held over a pail while boiling water is poured upon them.

The best way when hot grease has been spilled on the floor is to dash cold water over it, so as to harden it quickly and prevent it striking into the boards.

Directions for Washing Fine Wool Underwear.—Put the garments in warm soap-water, adding two tablespoonfuls of liquid ammonia to about four gallons of water. Avoid rubbing. Wash out quickly, drawing garments through the hand. After wringing lightly, pass through two separate washings of lukewarm water. Dry at once—if possible, in the open air. Washing out quickly is especially advisable, as it prevents shrinking.

At the Winchester Diocesan Conference it was announced that Mr. William Nicholson had given £30,000 India three per cent. stock in aid of the Diocesan Sustentation Fund. Mr. Nicholson, who is the head of the well known firm of distillers, lives in the diocese, and has previously given £24,000 to the fund.

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In no other store in Canada will you find a display of Cut Glass so large or so carefully selected.

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**Children's Department.**

TO MEND FAMILY MANNERS.

Family manners are apt to suffer from too much candour. We speak with great plainness in the circle of our kindred; we comment too freely on foibles; we express the contrary opinion too readily and with too little courtesy. A slight infusion of formality never harms social intercourse, either in family or elsewhere.

Beyond this too common mistake of an over-bluntness and brusque freedom in the manners of a household, in some of our homes there is



**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 organism 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.

a great fault, even a lack of demonstration. There is the deepest, sincerest love in the home—the brothers and sisters would cheerfully die for one another, if so great a sacrifice demanded—but the love is locked behind a barrier of reserve. Caresses are infrequent, words of affection are seldom spoken. It may be urged with truth and some show of reason that in the very homes where this absence of demonstration is most marked there is complete mutual understanding and no possibility of doubt or misgiving, and, so far as it goes, this is well. But often young hearts long unspeakably for some gentle sign of love's presence—the lingering touch of a tender hand on the head, the good-night kiss, the word of praise, the recognition of affection. Older hearts, too, are sometimes empty, and many of us, young and older, are kept on short rations all our lives, when our right is to be fed with the finest wheat, and enough of it, too.—Mrs. Margaret E. Sangster.

**TEDDY'S ERRAND.**

Teddy lived in a large house on the top of a hill. At one side of the house, and down the stone steps, across the three-cornered bit of green called the triangle, there was Aunt Matilda MacWright's little thread-and-needle shop, where all the neighbourhood found a great convenience, as there were many hills in Teddy's town, and the large shops were far down below the houses, and meant much climbing, going to and from them.

Aunt Matilda was greatly liked by the children, for she was never out of patience, and she kept candy, bread, and many other things beside thread and needles, and was possessed of a very liberal heart, that made her always put in a little over weight when you bought a penny's worth of sweets.

Teddy was playing in the yard when Christine called him. It was 5:15 by the kitchen clock, and Saturday afternoon.

"Come here, laddie," called Christine, and Teddy, with his appetite for supper growing bigger every minute, and a smell of Christine's molasses cookies in the air went willingly.

"I've broken my shoe-lace," said

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Christine, showing the dangling ends, "and it's falling over it I'll be, carrying in the supper. So hurry over to Mrs. MacWright's and get me a pair; there's a five-cent bit, and there's a turnover, crisp and brown, waiting for you if you're speedy."

So Teddy ran down the stone steps and into the triangle where he met five boys, one of whom, a stranger, instantly challenged him to what he called a wrestle. Teddy, champion of his hill, pocketed his five cents, and

**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 odoriferous 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."

The future has a rich harvest in store for those who rightly cultivate the present.



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you would very wisely cultivate the present and sow the seeds of your own future wealth. Such a contract makes a very desirable method of saving money, since the payment of the premium becomes a settled engagement, for which provision is regularly made, as for rent or for taxes, but the money thus accumulated is really saved. Should the insured, in event of death, be unable to reap the harvest himself, an estate would be at once created for his beneficiary.

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fell to with enthusiasm. He came off victor, but the clock was striking six when flushed and breathless he flew into Aunt Matilda's shop, furiously jangling the bell, that hastily called that excellent woman from her tea and toast, just beyond the partition.

There stood Teddy, his hands thrust deep in his pockets, his legs far apart, his hat on the back of his head, frowning thoughtfully at the candy jars.

"Oh, Aunt Matilda," he began, as he became aware of her presence, "I've come for something—it's five cents worth, for Christine. What do you s'pose it is?"

"Let's see," said Aunt Matilda. "Well, I guess as it's six o'clock, its bread she's wanting, and the boy that fetches it, wants a peppermint stick."

"Oh, thank you," said Teddy, gratefully. "You know a lot, Aunt Matilda—you can always help a fellow out."

Christine's wrath was great when, after forty-five minutes of waiting, Teddy appeared, complacently sucking his candy, and with a loaf of bread under his arm.

"Bread! and me with eight loaves of sweet, fresh bread, just baked. Take it back—"

But Teddy's mother came in to hear the story.

"No; keep the bread, Christine.

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The Music by Sydney Thompson.  
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21 E. 17th Street, New York.

Teddy can pay for it out of his money, and he must go right back, and do his errand before supper. That will help strengthen his memory."

So Terry mournfully took his way back through the park, with one of his own precious nickels, that he was saving for a camera, tight in his hand, and this time he had no temptation to loiter by the way.

Aunt Matilda laughed until her fat sides shook, when she heard the story, and comforted his heart with two more sticks of candy to pay for what she called their mistake.—L. E. Chittenden, in The Young Churchman.

### HUNGRY FOR KISSES.

Two young girls had gone to the orphan asylum one Sabbath afternoon to teach in the Sabbath School there as substitutes for regular teachers who were absent. One of them taught the infant class, and when the lesson was over a little blue-eyed tot caught hold of the girl's dress, and,



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looking up, whispered pleadingly: "Please, teacher, won't you kiss me?"

"To be sure I will, you dear baby!" the girl cried; and, dropping down on one of the low benches, she drew the child close and kissed her again and again. In an instant the others swarmed about, boys and girls alike, holding up hungry faces for kisses. The girl's eyes filled with tears as she looked into the eager little faces.

Her friend, who had taught an older class, stood at the door of the infant room, looking on, half laughing, half impatient.

"Do come along, Helen," she called at last; and, as Helen gently put aside the little, warm, clinging fingers and joined her, the other girl exclaimed, with a touch of scorn: "I don't see how you could have all those mussy little things hugging and kissing you. See how you've tumbled your dress!"

Helen glanced down at her dress; it surely had suffered from the little loving hands, but her eyes were shining through a mist of tears as she answered gently: "You know, they have no mothers to kiss them, Ger-

Somehow Gertie could find no answer for that, and, as the two reached the street, Helen went on: "Did you notice Sadie Burns, the little brown-eyed thing with the blue veins on her forehead?"

"The one that clung to your dress to the last minute?"

"Yes; that was Sadie. The matron told me that one day when Sadie was sick a lady who is very fond of her, and who often visits at the asylum, came to see her, and brought a little puppy that she thought would amuse her. Of course, the child was delighted with the puppy, and at last the lady said to her, 'If you could have just what you want most, all for yourself, Sadie, what would it be?'"

"She thought that the little thing would want the puppy, and she meant to give it to her, if the matron was willing; but Sadie put the dog down at once, and, stepping close to the lady, leaned on her knee, and, looking up at her with those big, solemn brown eyes, she said, 'I'd like most of anything to sit in your lap a few minutes, just as if I was your own little girl.'"

Gertie turned impulsively to her friend: "I never imagined that they felt so, Helen," she cried, remorsefully.

"They don't all, of course," Helen answered; "but I know that some do, and I can't bear to think of little children going hungry for kisses.—I do the best I can, even if my dress does suffer a little."—C. E. World.

### WHAT CAME OF AN IMPULSE.

All impulses are not to be humourous; but we may be very certain that when we have an impulse to do some kind act, or say some helpful, encouraging or sympathetic word,

#### Cereal Foods

without cream are not appetising, but good raw cream is not always easy to get. Borden's Peerless Brand Evaporated Cream is superior to raw cream, with a delicious flavor and richness. Use it for general cooking purposes. Borden's Condensed Milk Co., proprietors.

that impulse comes from a Source that we ought not to disobey. This story is told of obedience to the kindly impulse that led a dear,

### WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

[November 5th, 1903.]

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Rate people who are tired, nervous, and so-called blood-poisoned, will find in Stuart's Calcium Wafers a far safer, more effective and effective preparation.

motherly woman to open the door of advancement to a very diffident youth who, without money, friends or influence, went to work in a large city.

He could not spend a cent for pleasures, but he had been brought up to love his church, and every Sunday found him in his place, though he was too shy to join the young people socially.

Just behind him sat an elderly couple whom he knew by reputation, for the gentleman was an honoured statesman and general. One Sunday the general's wife whispered to her husband as they rose to leave the church: "Invite that young man home to dinner, dear."

Like most great men, and all good soldiers, he knew how to obey promptly, so he courteously gave the invitation.

Though almost overwhelmed at the honour, the youth at once accepted, and, when his shyness wore off, showed his entertainers that he could talk well and intelligently. To be brief—and this incident is true—the general engaged the youth as his private secretary, and he became an inmate of the grand house, where he was treated almost like a son.

Months later he ventured to ask the lady why he was invited to dinner, and she answered, "Because you were in your place every Sunday, and showed reverence to God. I grew to observe you closely, and soon decided that you were alone and poor, but a neat, self-respecting and intelligent boy. I longed to give you a taste of home, and perhaps a little motherly help, and I am sure that neither of us will regret that you awakened the impulse and that I indulged it."

GRANDMOTHER'S BAKING DISHES.

"Guess you'll have to get a new baking dish pretty soon, mother," said Helen, as she stood at the sink washing the dishes. "This one is nearly baked out."

Sure enough, there were three little holes wearing through, owing to constant use.

"I shouldn't wonder if I'd better get some like your grandmother's," laughed Mrs. Kelso, mysteriously; "like the ones I've seen her bake her brown bread on. Then, after using, we could throw them away."

"Dishes?" exclaimed Helen, economically; "weren't they just like these?"

"Some of them weren't—they they grew."

"Why, Mother Kelso?"

"But they did," laughed Helen's mother. "I'm not joking."

"Tin dishes couldn't grow; they're made," said Helen, convincingly.

"They weren't tin, dear; they were cabbage leaves. Many a time I've seen mother put her little round loaves of brown bread on cabbage leaves, and then put them into the oven to bake."

"Did—the bread bake just as well?"

"You'd never know the difference. Perhaps some day I'll try it."

"Then we'll not have to wash the dishes," laughed Helen, eagerly. "We can throw them away the same as grandmother did!"

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MABEL'S NEW NURSE.

Out on the piazza the block forts were going up beautifully, while just inside, where the breath of the flowers and all the pleasant summer sounds could come, mother was reading to Mabel.

It was not "a-very-sick," but just a "sick-enough-to-have-to-stay-in-bed" that was the matter with her, Mabel said. It was rather nice when it came time for cream toast, and while mother read to her; but it was hard to lie still when her mother had to go away and when Mabel could hear the other children playing without her. By-and-bye Bridget looked in at the door.

"The washerwoman's little boy has hurt his foot, ma'am, and she wants to know, will you come down a bit?" "Oh, dear!" said Mabel. "Everybody wants you. Who'll take care of me while you're gone?"

Mother thought a minute. "I know some one who can help you to be the best kind of a little invalid, if she will," she said. "I'll write her name on this slip of paper, and you can open it after I'm gone, and see if you want her."

Mabel waited only long enough to hear mother's steps pass out of the hall before she opened the paper and read, "Mabel Gray."

"Why, that's just me!" she said. "I thought it was going to be somebody else."

At first her lips pouted, but then at the thought of being her own nurse funny little dimples and smiles began to come. She told herself to be good. "Lie still, my dear, and try to sleep now." And soon she laughed outright. Then she began to tell herself stories, and by-and-bye she was sound asleep. She did not hear when mother came in, but when she awoke, the dear face was smiling down at her.

"Well, how did the new nurse get along?" mother asked.

"Pretty well," answered Mabel. "She asked me, wasn't I 'shamed of myself to be so selfish, when I had you all the time, and that poor boy only wanted you a little while. And then she said I must be good and keep still; she didn't just tell me to; she made me do it."

"I thought she would," laughed mother. "Little girlie, I am glad you have learned that, for it is true when you are well just the same as when you are sick."

HE HAD A CONSCIENCE.

One day, after a severe storm, a large number of men and boys were out on the roads of a country town to shovel out the drifts. Each workman was paid twenty-cents an hour, and, as may be supposed, there was no very strict watch kept upon them; but one little fellow seemed to be working with all his might, and his comrades laughed at him.

"Why, Jim, are you after the job of highway surveyor, or do you expect to get more than the rest of us for putting in so?"

"Let's put him out; he's shortening our job; 'twon't last till night at this rate!" laughed another.

"I am getting man's pay for the first time in my life, and I mean to earn it," said Jim. "I don't suppose the town cares, nor that I shall get any more money at night, but I shall feel a big sight better myself."

"You've begun right, Jim," said the surveyor, who was not very strict in behalf of the town, perhaps, but he had a business of his own, where he appreciated workmen with a conscience.

THE RATTLESNAKE'S RATTLE.

The utility of the rattle to the rattlesnake is a problem still awaiting solution. It has been supposed to be useful as paralyzing its prey through terror excited by the sound thus induced. But this is a very doubtful explanation. It is akin to the notion formerly entertained that serpents had a power of fascinating other creatures. Others have thought that it seems to excite the curiosity of animals, and so brings them within the rattlesnake's reach. It has also been supposed that it serves, as it may do, to enable snakes of different sexes to find each other, and also to guard the animal from attack when it is helpless from its power of offense having been temporarily exhausted.

No sufficient evidence has, however, been collected to show that any of these ingenious speculations affords us a real clew to the true cause of such a curious and elaborate mechanism.

DOG FOOLED HIS MISTRESS.

This dog learned a thing or two very quickly. A family had moved from their old home, but rented the

house, furnished throughout, the new tenant being an elderly lady. For some reason the family dog was "let" with the furniture. Now, the new occupant of the house liked to sit in a particularly comfortable chair in the parlor, but, as the dog was also as fond of the chair, she frequently found him in possession. Being rather afraid of the dog she did not dare to drive him out, and, therefore, used to go to the window and call: "Cats." The dog would then rush to the window and the lady would calmly take possession of the chair. One day the dog entered the room and found the lady in possession. He trotted to the window and barked excitedly. The lady got up to see what was the matter, and the dog instantly seated himself in the chair.

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This medicine has long since proven its right to first place as a cure for the complicated and serious derangements of the filtering and excretory organs. It has the largest sale and is endorsed by more people than any similar treatment. You can depend on it absolutely to bring prompt relief and lasting cure. In view of these facts it is a waste of time and money and a risk to life itself to trifle with new and untried remedies when Dr. Chase's Kidney-Liver Pills are at hand. One pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto. To protect you against imitations, the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

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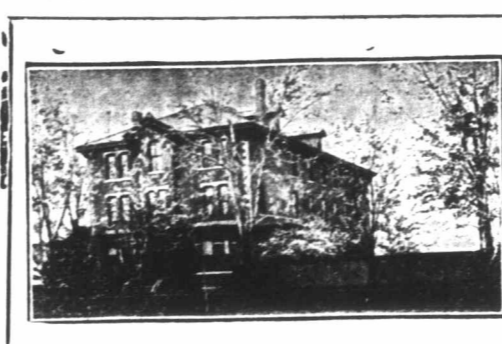
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**MICHAELMAS TERM begins on Wednesday, September 16th, 1903.**

For Calendar apply to **DR. HIND.**

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

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 50 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, Manitoba, or to any 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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