

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 30.

TORONTO, CANADA, THURSDAY, NOVEMBER 3, 1904.

[No. 42.]

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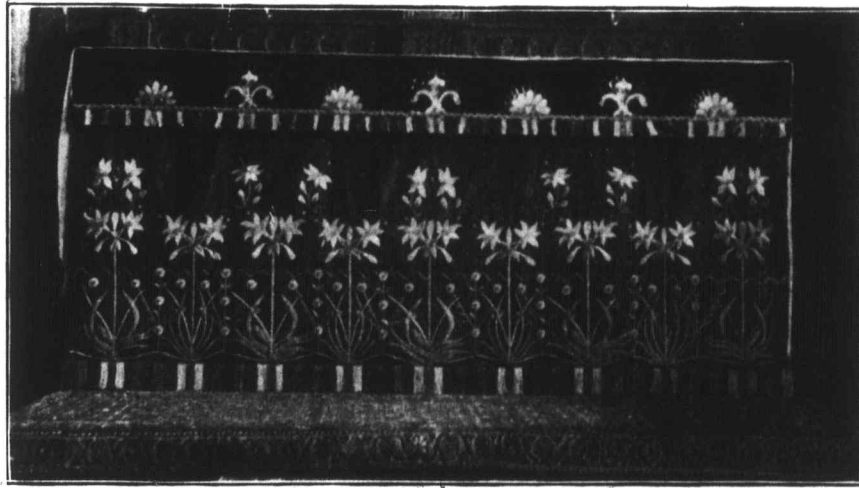
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# Canadian Churchman.

TORONTO, THURSDAY, NOV. 3, 1904.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Nov. 6—Twenty-third Sunday after Trinity.

Morning—Hosea 14; Titus 3.  
Evening—Joel 2, 21, or 3, 9; Luke 23, 26 to 50.

Nov. 13—Twenty-fourth Sunday after Trinity.

Morning—Amos 3; Heb. 7.  
Evening—Amos 5 or 9; John 3, 22.

Nov. 20—Twenty-fifth Sunday after Trinity.

Morning—Micah 4 and 5, to 8; Hebrews 12.  
Evening—Micah 6 or 7; John 6, 41.

Nov. 27—First Sunday in Advent.

Morning—Isaiah 1; 1 Peter 1, to 22.  
Evening—Isaiah 2, or 4, 2; John 10, 22.

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

### TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 314, 315, 319, 428.  
Processional: 427, 429, 435, 447.  
Offertory: 222, 233, 234, 235.  
Children's Hymns: 330, 335, 336, 438.  
General Hymns: 228, 437, 445, 550.

### TWENTY-FOURTH SUNDAY AFTER TRINITY.

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

## Peace.

We had prepared an article upon the meetings of the peace societies, winding up with the reflection that it required a stronger power than any earthly one to be able to judge correctly in international quarrels, and to be strong enough to enforce such judgment. Suddenly we have the firing of the Russian fleet upon the English fishing vessels; and what recks the world of peace pratings. The old saying is repeated which we quoted recently of the sound of cannon which disturbed a peace meeting fifty years ago, "These are the real peace-makers." In the midst of passion, one pathetic figure is forgotten, the Emperor of Russia, the man who in all

the world most ardently desires peace and the happiness of those subjects of his who embroil him in war and rumours of war.

## The Kingdom of God.

Every year, on the approach of the Advent season, we should fix our thoughts on "the Kingdom of God." The cry of the prophet who prepared the way for Christ was, "Repent ye, for the kingdom of heaven is at hand." The thought that fired his soul was the thought of "the Kingdom," and he, therefore, called the Jewish nation to repentance. When Jesus began His ministry He went up and down the land, preaching in every synagogue, "the Gospel of the Kingdom." When He rose from the dead He was still talking of the same subject. The Church gives due prominence to this subject by selecting the story of Christ's triumphal entry into Jerusalem as a King as the Gospel for the first Sunday in Advent. Any preaching or teaching that drops "the Kingdom" out of sight departs widely from the preaching of Christ and the teaching of the Church.

## Scripture Lessons.

The name of Dr. John H. Vincent is familiar to all at all acquainted with Sunday School literature, and we are glad to get such an excellent condensation of parental duty in respect of Sunday School lessons from him as the following in the course of a short article in the Outlook: "The Sunday School is not, never was, never should be, never can be, a substitute for the home training of children. To frame a Sunday School lesson system on the theory that the Sunday School is a substitute for home would be disastrous to both institutions. In the review of Bible themes (and a 'review' is just what Sunday School must be), and in the more careful and critical study of them in the Sunday School class, the pupil has the advantage of another and a new putting of what he already knows, or about which he already knows something. This feature of recognition, if I may call it that, is of great value; and this feature is increased in effectiveness when the same topic is studied through any given week by all the members of the family, is the theme of family prayer and of casual conversation."

## Professor Finsen.

In all the pictures of Professor Finsen which have appeared in the illustrated journals lately, the face, keen, grave, and intellectual, never suggests the lone martyrdom of suffering which was his lot, and despite which his work was done—not suffering with joyous intervals of freedom, as with Stevenson, to whom he has been compared, but steady, grinding pain without hope of betterment. His versatility is shown by various inventions of a practical kind, but his first appreciation of the power of light upon living organisms seems to have been gained in early manhood in Iceland—that fairy-land of light and dark effects. He met later with a pamphlet, written during the War of Independence, noting the fact that smallpox patients kept in the dark recovered with fewer ill effects. As if time pressed, experiments went on rapidly—the first patient was cured of lupus; within a year, by the aid of friends and of the Danish Government, Dr. Finsen was able to begin a regular course of treatment, and since 1896 over two thousand patients have been treated at the institute in Copenhagen. Withal he had but found the key and opened the door of a wonderful heritage—a heritage which, as one writer pleads, needs the development of money as well

as of brains. Of money first, perhaps, that as many as possible may be relieved of suffering. A poor man, Finsen devoted the greater part of the Nobel prize, awarded to him last year, to the work of his institute. The Queen of England and other crowned heads of Europe chanced to be the guests of the King of Denmark when the life of suffering and achievement was ended at the early age of forty-three, and joined with him in rendering the last honours to a man whose intellectual force and unflinching courage seem almost more wonderful than his discoveries.

## The Scottish Ecclesiastical Troubles

Are apparently only beginning. The conferences between the two bodies resulted in nothing, and consequently the usual formal order was made by the court, putting in force the judgment of the House of Lords. Apparently the old remnant of the Free Church is gathering force, but it is a small body compared to the united Dissenters who have adopted an opposition to an Established Church. Evidently Parliament is to be asked by the larger body to interpose, and to hand over to it the assets which have been declared by the highest court to belong to the smaller one.

## Scottish Unity Movement.

While this deplorable strife is rending one of the Presbyterian bodies, we rejoice to read that on the 11th October was held the first annual meeting and conference of the Christian Unity Association for Scotland. At the public meeting Canon Ellis gave a brief sketch of the various steps which had led to the formation of the Association. It was in the year 1899, he said, that a few clergymen of the Church of Scotland, the Free Church, the United Presbyterian Church, and the Episcopal Church met together in private to consider how best they could promote the cause of Christian unity, and as a result of those meetings a conference was held in January, 1900, at which a resolution was adopted to the effect that it was desirable to set apart one Sunday in the near future as a day of public prayer and intercession on behalf of Christian unity in Scotland. A hopeful sketch of the progress of the society followed, and a deserved acknowledgment of the debt of gratitude to the primus, Dr. Wilkinson, Bishop of St. Andrew's, to whom the association really owed its origin. The association was formed in January of this year, and its aims are defined to be generally: (1) To maintain, foster, and as far as possible express the consciousness of underlying unity that is shared by many members of the different Churches in Scotland; (2) to promote understanding and co-operation in Christian work generally, and particularly in dealing with those special practical problems which from time to time face the Churches; (3) to remove or abate doctrinal and ecclesiastical divergencies by frank and confidential discussion of historical and theological topics. The address of most popular interest at the present time was that of Sheriff Guthrie, who said in the course of it that it was a curious fact that the great cry, the shout for unity and union, came from the laity, but that when any steps were taken to carry it out they were immediately told that it was a mere ministers' movement. If that statement were true, then he said, "Shame on the laity." They all felt that that society had a place and a work to do. The idea that when a difficulty arose between Presbyterian Churches there should be quite unanimous delight in the notion of an Episcopalian being brought in to settle that difficulty showed certainly a very remarkable change of opinion; and, further, the notion that in a dispute between two dissentient

ember 3, 1904.]

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Churches the names of Established Churchmen should be received as eminently suitable to be arbitrators in such a dispute was equally significant. They all rejoiced in the change, and it seemed certain that the change which had taken place was only beginning, and they believed that in the working out of the great controversies which were ahead of them in Scotland the society would be eminently useful.

#### An Apt Text.

The late Bishop Baldwin had a habit of concluding each of his pastoral letters with a text. His last pastoral was on the subject of intercession for Sunday Schools, and the text on this, his last message, to his diocese was this, "The night is far spent, the day is at hand," Rom. 13:12. The Bishop's death on October 19th, following the pastoral letter of October 10th, furnishes an impressive commentary on these significant words of St. Paul. How eagerly did the Bishop look and labour in expectation of the dawning "day" which came so soon.

#### Mrs. Bishop.

The death of this lady in her seventy-second year has passed with very little general notice. But half a century ago her enterprising life would not have been so soon forgotten. Mrs. Bishop was the eldest daughter of the Rev. Edward Bird, rector of Tattenhall, Cheshire, and at the early age of twenty-two began a career of fearless adventure. She first spent four years in America, and in 1856 published "The English Woman in America." Thence she wandered over the world, and published accounts of her travels. In her fortieth year she married Dr. Bishop, of Edinburgh, and after his death resumed her restless life. Whether as Miss Isabella Bird or as Mrs. Bishop the account of her travels which she gave to the public always fascinated. It was strange to read what a woman—and a delicate one—could accomplish in the way of foreign travel, and to what remote corners of the earth she could penetrate. But what we value most in the life of Mrs. Bishop was the strong testimony which she bore in later years to the worth of Christian missions, especially in China. No one ever set in stronger contrast the light of Christianity and the darkness of heathendom.

#### The Venerable Bede.

To the English of the North the erection of a monument to the man whose memory has escaped oblivion must be gratifying. In June of 1903 an agitation was started to raise a memorial to the Venerable Bede in Monkwearmouth, where the great scholar, ecclesiastic, and historian passed his life. A generous response enabled the work to be put in hand. It was resolved that the memorial should take the form of a cross of stone, to be set up on Roker Cliff. The work has just been completed, and was unveiled by the Archbishop of York in the presence of a large gathering on Tuesday last. The cross is twenty-five feet in height, and weighs about five tons. The shaft contains some very fine carving. On the east side are some extracts from two of Bede's works; the west side depicts scenes from his life. In relief on the south side are busts of the friends and associates of Bede, and on the north side his poetic genius and love of nature are recalled by a design introducing a harp, and birds and animals. On the base is a short inscription: "To the glory of God, and in memory of His servant Bede." With the exception of the tomb in Durham Cathedral, it will be the only monument to this, one of the greatest of Englishmen, who in a barbarous age may be said to have laid the foundations of our recorded history, and of English letters. The de-

tails of the story of his life that have come down to us are few. And of these the most that the majority of Englishmen know is the incident, recorded in juvenile history "readers," of the old man on his death-bed dictating the last chapters of his translation of St. John's Gospel, and falling back dead with a prayer of thanksgiving on his lips as the last words were written down. At the actual ceremony of unveiling the monument it is estimated that nearly 5,000 people were present. Canon Rawnsey, who has all along been prominently associated with the scheme, composed a hymn for the occasion. The following is the first verse:

"God of our life by Wear and Tyne,  
To touch the heart and teach the eyes,  
We set to-day this "beacon sign"  
Of Bede, the honoured and the wise."

After the hymn had been sung, prayers were said by the Bishop of Durham, and on the invitation of the Mayor of Sunderland, the Archbishop of York unveiled the cross, amid loud cheering. The Archbishop, in a brief speech, expressed his thankfulness in having been permitted to take some share in unveiling this memorial of a beautiful life, and placed it under the care of the mayor, that it might be zealously guarded and lovingly cared for from generation to generation. The mayor, in replying, recalled the fact that Bede's last letter was written to Egbert, Archbishop of York, one of his pupils, so that it was peculiarly appropriate that the successor of Egbert should unveil the memorial.

#### Church Bells at a Funeral.

"Church Bells" has the following paragraph upon the subject: "The ringing of bells at funerals is a custom of ancient origin. It was a popular belief that the sound of the bell had power to drive away evil spirits. In England, Bishop Grandison, of Exeter, in 1339, found it necessary to check the long ringings at burials, on the ground that 'they do no good to the departed, are an annoyance to the living, and injurious to the fabric and bells.' Gifts of bells to churches, particularly in the earlier ages, were always deemed the most acceptable of gifts, and during the Middle Ages these bells were not uncommonly given as a memorial of some deceased friend or relation. Kings and queens may be found amongst the donors of bells, and one of the earliest of royal bell-givers was probably Canute, who presented a pair of bells to Winchester Cathedral in 1033." We have understood that the ringing, not tolling, of bells during a funeral, a custom still common in the south of England, is the survival of the old practice announcing to the parish the celebration of the mass, and requiring the people to pray for the soul of the departed. Perhaps some readers may be better informed and would write us on the subject.

#### DIVORCE.

One of the plague spots of modern civilization is the abuse of divorce. The sanctity of the marriage tie is the only sure safeguard of the home. Where this is denied and disregarded, virtue is banished and vice walks triumphant. When one hears or reads the sophistical pleas for greater liberty in this matter which are so frequently urged, the splendid declamation of Burke rushes back to the memory: "What is liberty without wisdom and without virtue? It is the greatest of all possible evils, for it is folly, vice, and madness without tuition or restraint. Those who know what virtuous liberty is cannot bear to see it disgraced by incapable heads on account of their having high-sounding words in their mouths." The extent to which this evil has developed in an environ-

ment of high civilization is evidenced by an authoritative statement made recently by Dr. Webb, president of Nashotah House, Wisconsin, at a mass meeting held in Boston that in 1903 sixty thousand divorces were granted in the United States; and that in the State of Massachusetts the proportion of divorce to marriage was one to fourteen. On the same occasion Chief Justice Stiness, of Rhode Island, said that "not one divorce in fifty was sought simply for separation; nearly always there was the purpose of re-marriage." These social statistics reveal, in plain English, a rampant legalized prostitution of the marriage bond. The Christian altar has been ruthlessly torn down, and with its stones a modern one has been built to Baal-Peor. Truly, the ancient apostolic order is changing, and paganism, with legal sanction, is masquerading in the garments of Christianity, fashioned to the requirements of what we are pleased to call our advanced modern civilization. There is a rottenness in the bone of our social fabric, and if we do not pause, consider, and conform our liberty to the guidance of wisdom and virtue, some future Gibbon may attribute our "decline and fall" largely to the prevalence of the vice of divorce. We may rest assured—plan, scheme, legislate as we may—that the wilful and unwarrantable breach of the solemn warning of our noble marriage service: "Those whom God hath joined together let no man put asunder," will inevitably bring its own punishment. "Wisdom," said one who was wiser even than the great liberal philosopher, "is the principal thing"; and Pope well reminds us that "Virtue alone is happiness below." The marriage bond binds us with links which we may strain, but cannot sever, which were welded in our own flesh and blood, and forged at the sacred altar of our faith.

#### THE PROVINCIAL SYNOD AND THE SUNDAY SCHOOL.

Among all the matters which came before the late meeting of the Provincial Synod at Montreal, there was none of greater importance than the work of our Sunday Schools. Since 1889 there has been a committee, appointed by the Provincial Synod, known as the Inter-Diocesan Sunday School Committee, composed of the House of Bishops, ex-officio, one clergyman and one layman, nominated by the Prolocutor, from each diocese, and one clergyman and one layman, elected by each Diocesan Synod; in all, a membership of forty-nine. Every three years this committee reports to the Provincial Synod. Now that the General Synod has been formed, the Provincial Synod at the late session adopted a resolution requesting the General Synod to take up and continue the work now being done by the Committee of the Provincial Synod. In their recent report to the Synod the Inter-Diocesan Committee drew attention to the fact that the work of the committee in issuing a scheme of lessons each year known as "The Canadian Church Sunday School Lessons" is bearing fruit, as each year finds the Scheme more generally adopted, and from Advent, 1904, the two committees preparing "Lesson Helps," viz.: The Sunday School Committee of the Diocese of Toronto, and the Committee of "The Church Record Publications" are preparing their "Helps" in accordance with this Scheme. The Inter-Diocesan Sunday School Committee has nothing to do with preparing "Helps"; having prepared the Scheme, the duty of the committee has been fulfilled, so far as this department of the work is concerned. Each year the Inter-Diocesan Sunday School examinations have been held. In 1901, fourteen teachers and eighty-six scholars were examined, representing six dioceses. In 1902 twenty-seven teachers and seventy-one scholars wrote on the examinations. In 1903 fourteen teachers and eighty-eight scholars were examined from four dioceses.

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The report expressed regret at so small a number of candidates. Beginning with Advent of the present year, an honour examination will be conducted for teachers, consisting of a three years' course; at the end of the third examination the successful candidates will receive a diploma. To encourage the habit of daily Bible reading, the committee have prepared, each year, a scheme of Daily Bible Readings bearing upon the lessons for the next approaching Sunday, in this way assisting also in the preparation of the lesson. Owing to the lack of funds, this Scheme of Readings has only been published on the Lesson Helps, and only in one year was published on a card. However, the committee have determined to publish the Readings on a card for the year 1904-5. One aim of the Sunday School teacher should be to teach his scholars to pray. To assist in this, the committee recommend the Card of Private Prayers for the use of Children, prepared by the S.P.C.K., and known as "No. 2096." The importance of observing the days of intercession for Sunday Schools, the third Sunday and Monday of October in each year was dwelt upon, that all may unite in seeking for God's blessing upon our important work. The Board of Management of the M.S.C.C. now recognize the Sunday Schools contributing to the funds of the society as the Sunday School Auxiliary to the Board of Management, and issue a handsomely illuminated card to every Sunday School so contributing, certifying to the membership of the Sunday School in the Auxiliary. The committee advocate the use of the Home Department, in which the parents pledge themselves to spend at least half an-hour each week in the study of the lesson for the coming Sunday, and hope that publications may be published in Canada to provide for this work. They also point out in their report the importance of Normal work for teachers. The work of the committee is much hampered by the lack of funds. Each Sunday School is asked for a contribution of at least twenty-five cents, and not more than a dollar. In 1901, one hundred and forty-four schools contributed thirty-six dollars; in 1902, one hundred and twenty-two schools contributed twenty dollars and fifty cents, and in 1903, one hundred and six schools contributed forty-six dollars and thirty-two cents. Any one will see that these small sums are far from being sufficient for the bare necessities of the committee. The committee are not able to offer a medal or prize for the competitors in the annual examinations. All the prizes so far have been offered by private individuals or organizations. The report was adopted unanimously. The statement that the Church in Canada should not be contented with the way the Sunday Schools of Canada are at present conducted, and the need of a paid Sunday School secretary who should work under the direction of a committee similarly to the manner in which our missionary work is now carried on, met with manifest approval. A resolution was passed commending the work and the publications of the New York Sunday School Commission to the consideration of the committee. During the Synod, the committee held two meetings, at which the following business was transacted: The triennial report, of which the above is a synopsis, was adopted for presentation to the Synod. The sub-committee on graded lessons was continued, to report at next session, a step forward having been made in the drawing up of a course of subjects for use in infant classes. The Scheme for 1905-6 was entrusted to a sub-committee with instructions to use, as far as possible, the Bible lessons prepared by the International Sunday School Committee, and to supplement these lessons with some lessons from the Church Catechism, as the Prayer Book Course for the year, in addition to the portion for repetition each Sunday. At the second meeting the committee was reorganized as follows: Chairman, the Rev. E. I. Rexford, D.D., principal, Montreal Diocesan College; secretary, the Rev. C. L.

Ingles, M.A., 17 Elm Grove Avenue, Parkdale, Ont.; treasurer, R. W. Allin, Esq., Rothsay, Kings Co., N.B. It was agreed that for the future there should be an examination for junior as well as for senior scholars each year. The secretary was authorized to have the Scheme of Daily Bible Readings for 1904-5 printed on a card. He was also requested to write to the secretary of the Scripture Bible Union, asking whether it would be possible to make their Scheme of Bible Lessons fit in with the Scheme of International Bible Lessons, in order that we might adapt it to the needs of the Canadian Church Sunday School Lessons. It was determined that in the year 1905 a paper on a book on "The Art of Teaching" should be added to the paper on "The Introduction to the Book of Common Prayer," by Proctor and Maclear, in the honour examinations for teachers, and that those teachers who enter for these examinations in 1905 or 1906 should write on the subjects appointed for that year, and should write on the subjects passed over in subsequent years.



WEEK TO WEEK.

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

Within the past few years Canada has seen at close range more of the public men of England who stand high among her statesmen, ecclesiastics and educators, than for a generation before. The country that not so long ago was looked upon as but an appendage of doubtful value to the British Isles is now one of the spots of interest to those who seriously consider the future of the Empire. The Canadian point of view is at this moment one of the elements that enter into the calculations of the statesmen at Westminster. The altered conditions have been brought about in the most wholesome and satisfactory manner possible, namely, by our own exertions. Greatness has not been thrust upon us; hope and confidence in our ultimate destiny have not been imported from abroad, or graciously bestowed from without. They have been kindled in the hearts of our citizens in the old pioneer days when realization was far off and nurtured in the growing times when we felt, before others could see, the greater things to come. And now that our future, once invisible, and later on but dimly discernible, has become more apparent, it is well that men of eminence at the centre of Empire should come and see with their own eyes and hear with their own ears the things we are doing and saying. A people that has travelled so far along the road of national formation without much sympathy from abroad is sure to look with special pride upon its own achievements, and guard with special jealousy its own interests. Its incorporation into the larger plans of the Empire may be more difficult to adjust than that of a colony continually conscious of the bounty of a parent State. But if we can gauge the Canadian temper aright, we see beneath this sprightly independence of tone and aspiration a genuine desire to participate more fully in the great Imperial problems and bear its share of the Imperial burdens.

Among the most recent and notable of our visitors from Great Britain is Mr. John Morley, the eminent author and statesman. His public services are many and his contributions to literature are among the most valued of later years. He has not been able to carry the mass of British citizens with him in many of his cherished plans, but everywhere, we imagine, he has won for himself the esteem of the people for courage and integrity. He is ranked by his opponents among the Little Englanders, and is an ardent Home Ruler by his own confession. But whatever policy he has espoused in the British Parliament, he has done so with ability and evi-

dent sincerity. His views on the present Imperial discussions would probably not be endorsed by the great mass of the electorate of Canada, but Canada welcomes him to her shores, where he can see for himself our country and our country's citizens, and institutions, and learn something of our aspirations. Principal Peterson, of McGill University, in conferring the degree of Doctor of Laws upon Mr. Morley, expressed the hope that he would impress upon his fellow statesmen in Great Britain the wisdom of making a tour of the Empire as an important part of their political education. Canada, we think, will concur in this sentiment, for just now we court the most intimate acquaintance with all who rule in the realm.

The question of the manners of the youth of this country has recently been under discussion in several quarters. The necessity of a more pronounced public sentiment in regard to the courtesy and dignity of young men is, we think, very evident. This subject was brought home very forcibly to Spectator at the convocation of McGill University when Mr. Morley received the degree of Doctor of Laws. From the foundation of the university it has been customary to open and close convocation with prayer, and the custom was observed at its latest session. But serious men and women were shocked by the uproar made by students at the back of the hall throughout the devotional exercises. Calls and jeers were indulged in, and when the prayers were concluded a most tumultuous cheer was sent up. It is only right to say that a number of students were afterwards heard to express themselves in the most emphatic condemnation of the unseemly conduct of their fellows. This vulgar disregard for the decencies and proprieties of life, this wanton exhibition of irreverence on the part of young men pursuing a course of higher education, bodes ill for the future. It displays an attitude of mind and temperament that ill-becomes a great seat of learning. With the quips and jibes of student gatherings we are familiar, and no one finds fault with them, even when carried past the bounds of the usual forms of decorum, but when serious men stand up to dedicate their learning and their undertakings to Divine guidance, and serious onlookers participate in the beautiful and impressive ceremony, it is one occasion at least when the most flippant young student might be expected to hold his peace and act as becomes a man. We have heard a good deal about godless universities, an epithet we do not feel is merited by those of this country, but if exhibitions such as we have referred to be allowed to go unchecked, both by the authorities and by public opinion, we need look for no assistance in the upholding of better ideals in life and character from that quarter.

It is hardly safe to write upon current events when a few days may change the whole tenor of the situation. What may be timely when these lines are penned may be out-of-date when they appear in print to be read by the public. Nevertheless, we venture to say that the acute crisis that has risen between Russia and Great Britain is one of the most astounding that we know of in modern times. A great fleet of battleships is on its way to participate in deadly war with the enemy. In passing a fleet of harmless fishing trawlers in neutral waters it opens fire upon these helpless men, sinks a vessel or two, kills two British subjects at least, maiming others, and then sets on about its business, apparently without enquiry or care as to the character or extent of the damage done. Several days pass by before the perpetrators of this outrage can even be reached by messenger or presumably wireless telegraph, and then the admiral expresses surprise at what had happened, and assumes that his Government will make it all right with the injured party. What a high conception of duty is here betrayed by one holding a most responsible position! How jauntily it is taken for granted that an apology and a few

dollars' compensation will wipe out everything from the miserable slate! It was bad enough to have the commerce of the country held up by Russian war-ships on the high seas, but the wanton slaughter of British subjects even by blundering officers is an entirely different matter. Are these men to be allowed to pursue their course on the understanding that it is better to send a few harmless citizens to the bottom than take the trouble to assure themselves that they are not the enemy? Are they to suppose that dexterous diplomacy is quite equal to the task of repairing any damage they may inflict upon men pursuing their lawful calling? The crisis induced by the Dogger Banks tragedy is to our mind one of far-reaching effect, and it is one of those occasions when British citizens throughout the Empire will stand behind the Imperial Government in talking plain, straight English to St. Petersburg.

SPECTATOR.

#### BROTHERHOOD OF ST. ANDREW.

Fred. W. Thomas, General Secretary, Imperial Bank Building, Toronto.

The Travelling Secretary has returned to head office after a successful trip, covering two months, through New Brunswick and Nova Scotia. After leaving Amherst he went back to Halifax to attend a meeting in connection with convention held there on October 1st and 2nd, leaving early next morning by steamer for Bridgewater, where a new chapter was formed. Mr. Thomas addressed the congregation at morning service, drove out in the afternoon to Pine Grove, and spoke there, and again addressed the congregation at Bridgewater at evening service, afterwards admitting the members. Lunenburg was next called on, the rector, the Rev. G. C. Wallis, (late of St. James', Toronto), being absent, the only work that could be done was the calling upon about two dozen men, under the guidance of the director of the Chapter. It is felt that more definite work will be done as a result of the visit. Mahone Bay has a small chapter, and the rector, the Rev. E. A. Harris, gave the Travelling Secretary a hearty welcome, and at a meeting in the evening a number of men were admitted as new members, and the work there will go forward with renewed energy, as the rector is an enthusiastic Brotherhood clergyman. The rector of Chester, the Rev. A. W. Bent, has done everything to help the work along, going out with Mr. Thomas and making a great number of calls on men, and a good meeting was held in the evening, and a new chapter formed. There is a splendid field for Brotherhood work here amongst the many visitors in summer, and amongst the fishermen who are home during the winter. A drive of 65 miles was then taken by coach to Halifax, from 10 a.m. to 8 p.m., through a most delightful country and over good roads. The Diocesan Convention was held at Halifax, and although not strong in numbers, was most encouraging in all other respects. A great deal of work had been done in planning out a programme, and as a result everything went quite smoothly, and the men present, both clergy and laity, were inspired to go forward "full of faith and full of courage," especially as the new Bishop of Nova Scotia is strongly favourable towards the Brotherhood, and has written, wishing God's blessing upon it, and promising to push it forward in all parts of his diocese. Earnest and inspiring sermons were preached by Rev. Rural Dean Armitage, at St. Paul's, and the Rev. H. W. Cunningham, at St. George's, and at the farewell meeting held at St. George's Church, the rector, Mr. F. A. Bowman, of Sydney, Mr. G. W. Wilcox, of Windsor, and the Travelling Secretary, each spoke a few earnest words of farewell and the convention, which it was felt had done much good, came to an end. From Halifax a

run was made to Moncton, N.B., a meeting was held in the evening, after 55 calls had been made during the day, and a few good active men will become connected with the present chapter which has been doing good work in a place where splendid opportunities abound. At St. John, Mr. Thomas was met at the station by Messrs. H. C. Tilley, and Herbert Smith, and active work was at once taken up in that city. It had been intended to hold a diocesan convention at St. John, but owing to the absence of many clergymen at Boston and at the Provincial Synod at Montreal, it was decided to defer it until a later date. The Travelling Secretary got into touch with the men of each parish holding meetings each evening, and spoke at an enthusiastic meeting of the local Assembly held in Trinity Church. Here he was specially pleased to meet old friends in the persons of Rev. R. P. McKim, of St. Luke's, an old Toronto boy, and Mr. Allan Wetmore, formerly of the Toronto Local Council. Meetings were held during the week at St. Jude's, Trinity, and St. Mark's, and on Sunday, Mr. Thomas was at Trinity Church at 8 a.m., St. Paul's at 10 a.m. (speaking to Bible class of 20), addressed the congregation at St. Mary's at morning service, spoke to Bible class at St. Mark's at 2.30, and addressed the congregation at St. Luke's at evening service, leaving only next morning for Fredericton. The Travelling Secretary here met the Rev. T. W. Street (Sub-Dean), Canon Roberts, and Rev. J. L. S. Foster, and after a number of calls had been made during the day a good meeting was held in the evening, and the Brotherhood work thoroughly discussed. Three or four chapters were formed in the vicinity of Fredericton, but had not been very active, and the result of the meeting held will be arranging for definite work to be taken up by at least two of the chapters. At Woodstock, owing to the absence of the rector, nothing could be done, but the names of two earnest Churchmen were secured, and as they were out of town, letters were sent them by Mr. Thomas. St. Stephen's was next visited, and a good interesting meeting held, although it was regretted that Canon Newnham was absent at the Provincial Synod. A good active chapter has been in existence here for some years, and good work is being done, and as they received a number of new ideas from the Travelling Secretary's address, it was felt that still better will be done. A handsome contribution was made to the funds of the Forward Movement by this chapter, and Mr. W. L. Harding, a Brotherhood man from St. John, was present and spoke to the members. The chapter at St. Andrew's was found to be dormant, a call was made upon the rector, after which a number of calls were made upon men (although it was promising rain all day), and one man found doing good Brotherhood work in calling at hotels and inviting visitors to church. The future revival of this chapter will be left in the hands of the council member at St. John, to act upon. St. John was next touched upon for a few hours to finally wind up work in that city, and the Travelling Secretary left, greatly encouraged by the feeling expressed by many members, that definite and permanent good had been done by the visit paid there.

Four of the active members of the Junior Chapter of St. Matthew's, Toronto, have recently moved up into the Senior Chapter, greatly strengthening it, and proving the wisdom of having both a senior and junior in a parish, the one supplying the other with men already trained in the work.

At the recent Diocesan Convention at Halifax, a native from St. Lucia, West Indies, was present at many meetings, and was so interested in what he heard that he told the Travelling Secretary that it was "Very good, very good. I take home." "I have chapter at St. Lucia," and showed his earnestness by contributing a sovereign (\$4.86), to the Forward Movement.

There is a decided increase in the number of names sent in to the head office, of men moving from one parish to another, and the Brotherhood of St. Andrew is doing good effective work for the Church in looking after these men and keeping them in touch with the Church, by calling upon them in their new homes.

The Secretary of the Glace Bay, C.B., Chapter, in remitting for supplies, writes very hopefully of the future of the work there, and says how much they were helped on in the work by the visit paid them. Good, active and earnest men under the direction of a young and enthusiastic clergyman as they are, can do grand work here.

Mr. A. G. Gilbert, of Ottawa, member of the Dominion Council, has been lately in Nova Scotia in connection with his position as Government official, and had the pleasure of meeting his fellow council member, Mr. J. A. Bowman, at Sydney, C.B., and talking over Brotherhood plans.

Mr. C. S. Wilcox, of Windsor, N.S., was a delegate present at the Halifax Conference, and is working hard to have a new chapter at Windsor, and discussing plans towards the formation of a chapter at King's College, and has already interviewed the President in reference to it.

The chapter at Arthur, Ont., has been revived starting off with a membership of four men, with a prospect of two others joining.

St. James' Chapter, No. 40, Kingston, and St. George's Chapter No. 225, Trenton, were both revived recently, Mr. Thomas calling at both places on his return from the Maritime Provinces, and speaking to the men.

Mr. Wm. Walklate, formerly general secretary, has returned from England, and was in Montreal at the consecration of the Bishop of Nova Scotia, and was also present at a Brotherhood meeting at St. George's Church, as was also Canon Farncomb, rector St. Matthew's, Toronto.

### The Churchwoman.

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

#### TORONTO.

**Bradford.**—The semi-annual meeting of the Woman's Auxiliary, diocese of Toronto, was held here on Thursday, October 27th, by the kind invitation of that branch. The meeting was largely attended, twenty-eight branches being represented, delegates coming from Adjata, Aurora, Bolton, Barrie, Coulson, Eglinton, Holland Landing, Innisfil, Lloydtown, Oakridges, Shanty Bay, Tecumseth, York Mills, and many of the Toronto churches. The pretty church at this place was beautifully decorated with autumn leaves, wheat and flowers, for the thanksgiving festival, and the Lord Bishop of Algoma gave a most inspiring and eloquent sermon from the words: "This is the victory that overcometh the world, even our faith." The president presided over the afternoon session which was held in the Town Hall. Mrs. Morley read an address of welcome to the visitors, which was responded to by the second vice-president, Mrs. Forsyth Grant. Reports of the work which had been accomplished since the annual meeting, were read from the corresponding secretary-treasurer, and the secretary-treasurers of the E.C.D. Fund, Literature Committee, Dorcas Committee, Junior Department, P.M.C. Committee, and Babies' branch, and letters were read from Mrs. Stanley Stocken, Ven. Archdeacon Holmes, the Rev. F. H. Du Vernet, and the secretary of the Huron W.A. Current events for the month were then taken up, and short facts given upon the missionary work being

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done in the diocese of Selkirk and in the Islands of the Sea. A pleasing feature of the afternoon was the presentation of a life membership to Mrs. Morley by the members of the Bradford and Coulson branches, as a recognition of her faithful and effective work. Miss Dartnell, from the school at Lesser Slave Lake, was introduced, and gave an interesting account of the work being done among the Indian children at that mission. In the evening a missionary meeting was held, when most interesting and instructive addresses were given by the Lord Bishop of Algoma and Mr. Iwai, of Trinity College, Toronto.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop, Halifax, N.S.

Halifax.—St. Mark's.—The corner-stone of the new Parish Hall, on Russell street, was laid at 4.30 o'clock p.m. on October 25th, by Vice-Admiral Day Hort Bosanquet, Commander-in-Chief of the North American and West Indies Station. The grounds in and about the new hall had been decorated with flags by men from the flagship "Ariadne." The services opened with a procession consisting of the wardens and vestrymen, choir, clergy of the city in surplices, Admiral Bosanquet, and his Flag Lieutenant. They marched from the vestry to the platform which had been erected near where the stone was to be laid, singing the hymn: "The Church's One Foundation," accompanied by the band of the flagship. A short service was then held and while the stone was being prepared, the hymn: "O Lord How Joyful 'Tis to See" was sung. The Admiral then placed the stone. He made an excellent address dwelling upon the advantages of religious education for the young. The rector, the Rev. N. LeMoine, then delivered a brief address and placed in the stone the following articles: The first roll book of the Sunday school. Names of the wardens, vestry, superintendent and Sunday-school teachers. Copy of the Parish Magazine, Copies of the Morning Chronicle, Herald and Recorder of the date of Saturday, October 22nd. The service concluded with the singing of a hymn and the Benediction. There was a large number present to witness the ceremonies. The stone bears the following inscription: "This stone was laid by Vice-Admiral Day Hort Bosanquet, Commander-in-Chief of the North America and British West Indies Station, October 25th, 1904." The hall will be completed about the middle of December, and will be one of the largest of the kind in the North End, having a seating capacity for four hundred.



### ONTARIO.

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

Cataraqui.—St. Luke's.—On October 20th, the church was well filled with people who gathered for the purpose of selecting names to be presented to the Bishop of the diocese, from which he would make a choice of rector in succession to Bishop Worrell. But before taking up the regular business an event occurred which marked the deep regret of the congregation at the loss they sustain in the severance of Bishop Worrell's connection with the church. The following address was read by Mr. Robert Reynolds: "From the Congregation of St. Luke's Church to the Ven. Archdeacon Worrell: Beloved Rector,—On this the occasion of your leaving our church to assume the high office as Bishop of Nova Scotia, we cannot let the opportunity go by without putting on record the appreciation of the services you have rendered this church in building it up to its present standard during the short time you have laboured among us. Your visits to our homes have always been inspiration to us. Your sermons from time to time still live in our memories. Your zeal and desire for the glorious work of the Church is well known to

us, and, it is with a great deal of sorrow we say farewell. We shall follow your future with much interest, and sincerely pray that God will give you the hearts of the people. He has called you to labour amongst. We wish you God-speed in your high office as Bishop of Nova Scotia, and trust your strength of body may be such as will enable you to meet the ever pressing demands of your work. As a token of our esteem, we ask you to accept this gift. Signed on behalf of the congregation of St. Luke's church, Robt. Reynolds, John H. Caldback." Accompanying the address was a solid leather trunk lined with steel. The Bishop replied very feelingly, thanking them for the very beautiful present. It reminded him of the kind hearts of his people. It was just about one year ago since he came among them, and he hardly knew a person, but since that time he had learned to work among them and love them. In accepting the high office for which he had been set apart, it was not because there was more money in the position, but because it was a call from God, and it was his duty to obey. He remarked that he would always think of his old parishioners, and that at any time that they might need his counsel on anything, or if he could be of any service to any of them, all they would need to do would be to write to him. At the conclusion of this Messrs. McFedridge, Caldback, Reynolds, Compton and Ward, were appointed a committee to confer with the Bishop of the diocese in selecting a new rector for St. Luke's. The committee selected the following names: Rev. M. De Pencier Wright, Roslin; Rev. C. E. Radcliffe, Camden East; Rev. R. S. Forneri, Merrickville. Mr. W. B. Carroll, then on behalf of the choir, presented Miss Worrell, who has been organist for the past year, with a very beautiful gold pin, and on it were two doves, set in pearls. Miss Worrell, in well chosen words, thanked the choir for their beautiful present. On Sunday, October 23rd, the Right Rev. Dr. Worrell preached his farewell sermon in this church, when the sacred edifice was packed to the doors. The sermon was based on Philippians i. 6: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Christ Jesus." In writing to the Church, the Bishop said, for which he had such a deep regard, St. Paul had grounds for confidence and thankfulness because they had "kept the faith," so in the case of the Romans, Corinthians and others. In working among these people the Apostle felt he was being used to carry out God's will, not in his own way, nor in the world's way, but in the way Christ had taught. All the Apostles were inspired with this idea, and preached with marvellous success, never swerving from the cause, ever conscious of the presence of the Lord. Hence Stephen in his martyrdom felt it was his privilege to give up his life, and as his life faded away saw the brightness of the new life at the right hand of God. So St. Paul in looking back over his work had great consolation, in having been true to the faith and built up the Church of the living God. In this community, said the speaker, I have sought to build this up as a part of the household of faith. If you wish to make this a great religious community, your strength will lie in being faithful sons of the Church, and keeping true to its traditions and teachings. I say this with all respect for other denominations, but I believe the Church of England is more in accord with the Holy Scriptures than any other; its history is like no others; its customs have come down from the time of the Apostles themselves. You will be honoured and blest only if you are true to your own faith. One year ago I was called from a parish which I loved, to this one. I would have been loath to go, but have always understood that it is my duty to yield obedience to those in authority, who are prompted by the great God at the Head of the Church. For a while after coming here (this has been a secret), I was discouraged at the outlook, but feeling that I was called to it, I decided to stand by it, do my best and look for a blessing from God. The district itself is the fairest of the fairest city in Canada. So I went on and on, and now out of 140 families with former

Church of England connections, 120 attended the church. When the rest come this will be a great strong parish. I found, too, men and women of strong character, men and women with great hearts beating in their breasts and ready to work for Christ. I leave you with more grounds for confidence than ever before. For in all that has been done, we have been led by what is in accord with the Church of England. So, although I am called from you and taken to a greater responsibility than I ever expected, I can ever look back to this parish and say: "I am confident." We are apt to look at our work and say that if it is interrupted it will go for nothing. But others will take it up and carry it on to perfection—if it is laid on a right foundation. In a few years I hope to come back and see a splendid church edifice. Trust to God and He will never let you fail. Bishop Worrell also urged strongly the fostering of the Sunday school, as the foundation of the Church, and advised the formation of a St. Andrew's Brotherhood and a Woman's Auxiliary. In closing, he said: "It is indeed an effort to turn my back on you—and your lives; but it is not my choice, the office was not asked for nor tried for in any way. It is God's call. May God be with you in your lives and homes, and bless you every one, and when He maketh up His jewels, may you be found among them. Farewell! God give you the confidence which I have that your work will continue, and go on with the work until God calls you to the great reward in heaven above."



### TORONTO.

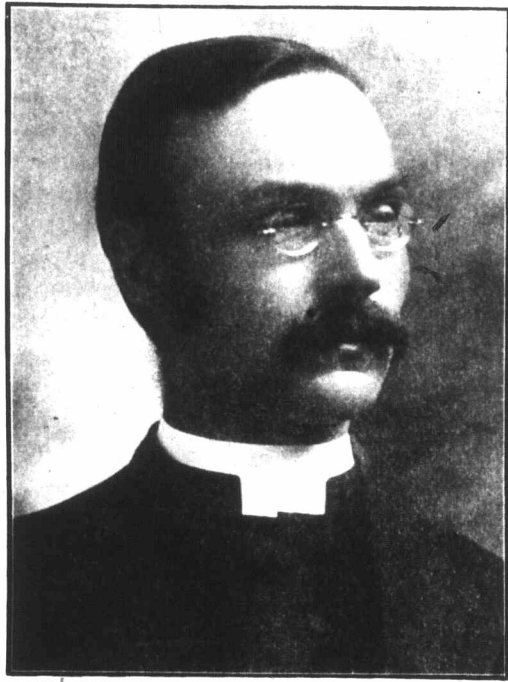
Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—St. Thomas'.—There was a large attendance of members of the congregation of this church on Monday evening, the 24th ult., in the school-room, at a meeting called by the vicar, the Rev. J. M. Davenport, to consider important affairs of the parish. Father Davenport explained that owing to general ill-health and symptoms of nervous trouble, he felt it his duty to the parish to hand over the leadership of the work to some one who would be able to continue the work more actively than he felt equal to. He stated, however, that he hoped to continue to serve St. Thomas' in any manner within his power as a member of the staff of clergy. Mr. D. W. Saunders, in moving the acceptance of his resignation, expressed the deep regret of the whole congregation at the necessity of such a step, and offered the following resolution to that effect, which was carried unanimously: "That it is with feelings of deep regret that the vestry of St. Thomas' church learns of Mr. Davenport's resignation of the vicariate, and the more so that such resignation is prompted by symptoms of impaired health and strength. While the vestry feels that it should not, under the circumstances, ask Mr. Davenport to reconsider his decision, it is with great sorrow that it recognizes that this step has been considered necessary, and in accepting Mr. Davenport's resignation, desires to record its deep sympathy with him and its heartfelt appreciation of the earnestness and devotion, generosity and sympathy which have characterized his work in the parish, and the vestry prays that the relief from the onerous duties connected with parish work will, with God's blessing, have the effect of completely restoring his health and strength to their former vigour." This resolution was seconded by Mr. Beck and carried unanimously. The Rev. Father Davenport, in responding, thanked the congregation for their kind expressions of good-will, and for their hearty support during his vicariate. A committee, consisting of the following members of the congregation, was appointed to recommend a successor to the vestry: The churchwardens, lay delegates, and Messrs. J. A. Cartwright, T. Merritt, W. R. Strickland, and A. J. Glazebrook.

University Sermons.—On Sunday, October 23rd, the first of the sermons, for the winter session of the Toronto University, was delivered in the Con-

vocation Hall of Wycliffe College, by the Rev. Canon Cody. The Vice-Chancellor and other leading members of the Senate and the Faculty were on the platform and the hall was filled with a large congregation, chiefly students. It seems ungracious to criticize, but it occurs to us, and we know that others agree with us, that the better course would be to have the regular services at the usual hours, and the University sermons at say three o'clock in the afternoon. Dr. Cody chose for his text Amos iii, 3: "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." His subject was in a word; the greater our privileges the greater our responsibilities, and the greater will be God's judgment of us. Dr. Cody pointed out the material prosperity of the people to denounce which Amos, the lowly herdsman of the desert of Judea, came and to prophesy God's punishment. In conclusion, the preacher spoke particularly to the students. No idleness or selfish use of talents or misappropriation should find a place in the Christian life. "Sir, we would see Jesus," should be our quest. The greatest service man can render man, as manifested in the life of the late Bishop Baldwin, is the service of a pure, holy and saintly life.

St. James.—The Rev. J. E. Murrell-Wright, vicar of Whiteword, Assa, in the diocese of Qu'Appelle, has been appointed for a period of six months curate of this parish. Mr. Murrell-Wright has received leave of absence from his diocese for the above-mentioned period.

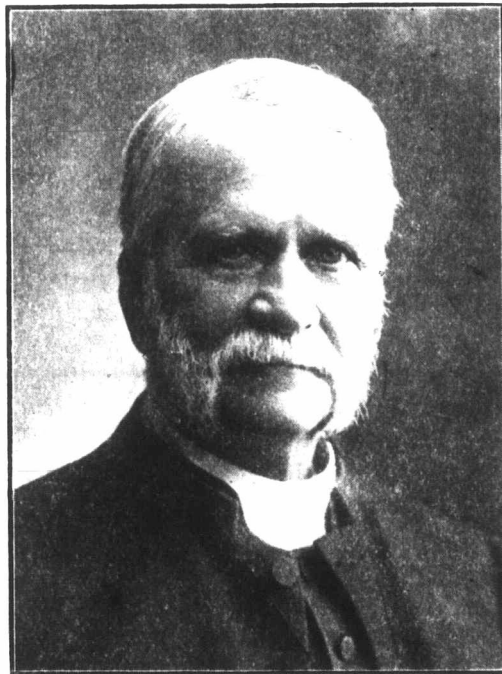


Rev. F. H. Du Vernet, B.D., Bishop-Designate of Caledonia, B.C.

Holy Trinity.—On Thursday evening last special services were held in this church to celebrate its fifty-seventh anniversary. The prayers were intoned by the Rev. Dr. Pearson, the rector; the lessons were read by the Rev. William Farncomb, B.A., a former curate of the church, now rector of Craighurst, Ont., and the sermon was preached by the Rev. C. J. James, rector of the Church of the Redeemer, Toronto. At the conclusion of the service a musical programme was rendered by Mr. A. R. Blackburn, the organist and the church orchestra. The church was beautifully decorated for the occasion.

St. Paul's.—A large number of the congregation of this church gathered in the schoolhouse on Monday evening, October 24th, for the purpose of presenting to their rector, the Rev. Canon Cody, an illuminated address and a gold watch and chain, together with a seal. Mr. R. Millichamp occupied the chair, and opened the proceedings with the following speech: "It will be remembered by most of the congregation that last year Canon Cody did not take a holiday, but remained at his post to watch the progress of the rebuilding of the church. Those in close touch with him know how intelligently and faithfully he followed every detail of the work

from day to day, and the encouragement he gave them, and also the contractors, who met with many difficulties and delays in procuring workmen and materials to enable them to fulfil their contracts. When the church was completed, it was felt that some recognition was due Canon Cody for his invaluable services, and also for the sacrifices which he had made in order to help forward the building operations, but no suitable opportunity seemed to occur until the present time. The wardens and Advisory Committee took advantage of Canon Cody's absence during the past summer to arrange for a welcome home, which would have taken place in September had not the fire occurred, and also for the presentation of an address and testimonial from the congregation as a mark of their affection and esteem. Your hearty and liberal co-operation has enabled the wardens and committee to carry out your wishes." At the close of his speech Mr. Millichamp presented Mrs. Cody, on behalf of the congregation, with a bouquet of American roses. This was followed by the reading of the address by Mr. D. D'E. Cooper, the people's warden, as follows: "Toronto, October 24th, 1904. To the Rev. Canon Cody, M.A., D.D., Rector in charge of St. Paul's Church, Toronto, Ont. Dear Sir,—We, the members of your congregation, desire now to convey to you our warm appreciation of your earnest, unselfish and successful labours in our midst. During your pastorate we have seen our church twice enlarged and beautified, our parish work consolidated and extended, our membership enormously increased,

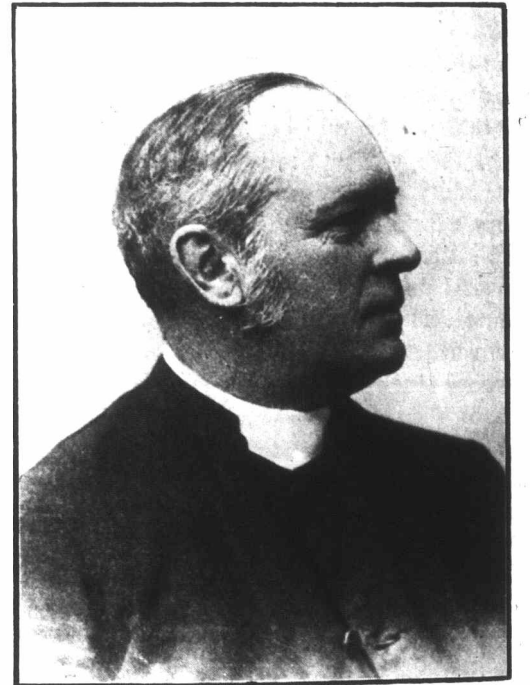


Rev. A. J. Broughall, D.D., Rector of St. Stephen's, Toronto.

and our desire and capacity for doing good stimulated and strengthened. We gratefully recognize that, under God's blessing, your untiring energy, your thoughtful teaching and your Christian example have mainly contributed to create this new era in the history of St. Paul's. It is our fervent wish that you may long live to labour for the glory of God and the advancement of His Kingdom, and that you may see your work and influence for good extend from year to year. You may rest assured of our continued loyal support and hearty co-operation. We gratefully recognize the part which Mrs. Cody has taken with you in your labours, and to her, as well as to yourself, we most cordially extend all good wishes for continued health and happiness." At its conclusion Mr. W. R. Smallpiece, the rector's warden, made the presentation of the testimonial to the rector, who, in response, made a very feeling reply. After an excellent musical programme had been rendered refreshments were served. The address was handsomely illuminated, and was illustrated with pictures of the three churches in which the congregation have worshipped since the parish was first set apart.

Trinity College. The annual sermon in connection with Convocation was preached in the

chapel on Tuesday evening, October 25th, by the Rev. Canon Farthing, rector of St. Paul's Cathedral, Woodstock. The sermon was an earnest appeal to the students and friends of Trinity for a continued and positive adherence to the teaching of Divine truth in the university's new relation to the higher education of the country as a member of the great federated Provincial University. In the afternoon of the following day the Rev. Canon Cayley, M.A., and the Rev. A. J. Broughall, M.A., were made recipients of the honorary degree of D.D. at a special convocation. Prof. Wm. Clark, acting vice-chancellor, who occupied the chair, rejoiced that two such clergymen, universally known and respected, were to receive the highest degree Trinity could bestow. He had himself worked for years in St. George's Church, and for a time in St. Stephen's under these reverend gentlemen, and testified to their stimulating guidance and inspiration. Prof. Smith, public orator, delivered the presentation in Latin, and the degrees were conferred. Dr. Cayley modestly declared the honour far beyond his aspirations and deserts. He spoke of his great love and admiration for his alma mater, Trinity College, and of the great change for the better in the curriculum of the University of Toronto since the federation movement. There are now nineteen lecturers in divinity, and six religious subjects are to be found on the general course. The unflinching tact of Provost Macklem and his friendly co-operation with the leaders of the movement were commented on by the speaker, who wished that



Rev. Canon Cayley, D.D., Rector of St. George's, Toronto.

the late Bishop Strachan, the founder of Trinity College, could have looked forward to a time when the product of his labour would be the means of restoring a religious character to the studies of the great university of the Province. Canon Cayley, ordained deacon on St. Peter's Day, 1860, by Bishop Strachan, proceeded at once to England, and became curate of Cowfold, Diocese of Chichester, under Archdeacon Otter. On Trinity Sunday, 1861, Mr. Cayley was ordained priest by Bishop Gilbert, of Chichester. In 1863 he had sole charge of Firlie cum Beddingham, near Lewes, and in the autumn of that year returned to Canada, and was appointed Rector of Whitby. Here he remained till 1874, when he became assistant minister of St. George's Church, Toronto, under Archdeacon Fuller. When the Archdeacon became Bishop of Niagara, Bishop Bethune offered the preferment to Mr. Cayley, who was inducted as Rector on Ascension Day, 1875. On the death of Dr. Beaven the Synod elected Mr. Cayley precentor of the diocese, and on the foundation of St. Alban's Cathedral the Bishop of Toronto presented him to a residentiary stall in the cathedral. Another office which Canon Cayley has filled for many years is the chairmanship of the Sunday School Committee of the diocese, to which he was appointed in succession to Arch-



deacon Whitaker, first Provost of Trinity University. Dr. Broughall spoke of his fifty-two years' connection with Trinity University: first, as a student, and afterwards as a member of the corporation. He expressed himself as highly sensible of the honour conferred upon him. The Rev. A. J. Broughall matriculated at Trinity College as head of the year, and taking the first scholarship. During his college course of three years he took the annual classical prize, the third being the Chancellor's Prize, given to the man who obtained the highest place in the first class. At the same time, while still an undergraduate, he won the "Kent Testimonial Prize" for a divinity essay, the subject being the "Personality and Divinity of the Holy Ghost." Having graduated with honours (first class in classics and honorary fourth in mathematics), in October, 1855, he was appointed classical lecturer, part of his duty being to take some of the theological lectures in the Arts course. Owing to stress of work in St. Stephen's parish, Toronto, to which he was appointed in 1861, he resigned the lectureship, but on several occasions subsequently he was called on by the Corporation of Trinity to render assistance in the classical and theological work of the college, and also to act as examiner. For nearly thirty years Mr. Broughall has been a member of the Corporation on nomination of the late Bishop Bethune. Mr. Broughall has been rector of St. Stephen's Church for upwards of forty-three years. The Bishop of Toronto, shortly after his consecration, appointed him domestic chaplain, and for the past twenty-one years he has been the Bishop's examining chaplain. The Rev. Provost Macklem was called upon to explain the history of the so-called Bishop's chair, made from the oaken threshold of Bishop Strachan's house, presented to the college by Mr. J. Ross Robertson last month. This chair occupied a place of prominence on the platform. Dr. John Hoskin and Bishop G. Thorneloe, of Algoma, also spoke. Bishop W. D. Reeve, of Mackenzie River, pronounced the Benediction. Beyond those already mentioned, the following occupied the platform: Dr. Osborne, Mr. James Henderson, Mr. Barlow Cumberland, Rev. Dr. Jones, Rev. H. Duckworth, Prof. Vandersmissen, Rev. C. B. Kenrick and Mr. H. C. Simpson. The annual general business meeting of Trinity College Convocation was held in the evening, with Mr. D. T. Symons in the chair. A resolution of regret was passed on the death of Dr. Edward Martin, and also an appreciation of the blameless career of the late Bishop Baldwin. A resolution of congratulation to Rev. C. L. Worrell, newly-appointed Bishop of Nova Scotia, was passed. The treasurer's statement showed a balance of \$711. The following Executive Committee was elected: Major Fotheringham, M.D., F. E. Hodgins, K.C., Frank Ford, B.C.L., Rev. C. B. Kenrick, Sydney H. Jones, Rev. F. C. C. Heathcote. Prof. A. H. Young was re-elected clerk of the Convocation, and D. T. Symons, B.C.L., re-elected chairman.

St. Luke's.—An entertainment under the auspices of the parochial branch of the Y.P.A. was held in the schoolhouse on Thursday evening last. The programme was gotten up by Miss E. Manning, the secretary of the branch. It consisted of both vocal and instrumental music as well as recitations, and proved most enjoyable in every way. A number of the members of the congregation were present. Mr. Marks, the organist, acted as accompanist during the evening.

St. Augustine's.—The Bishop of the diocese held a confirmation in this church last Sunday afternoon, when eleven candidates were presented to His Lordship for the Apostolic Rite, by the rector, the Rev. F. H. Hartley, M.A.

Chester.—St. Barnabas.—In the death of Ralph

Whittaker Proctor, this parish has lost a valued member. His death occurred at the family residence on Thursday, the 27th ult., at the age of 60 years, after a severe illness borne with fortitude and resignation. Mr. Proctor was born at Wigan, in Lancashire, and was the third son of the late Richard Proctor. He received a splendid education at Cambridge and came to Canada in the fall of 1886, and has for some years been a trusted public servant at the City Registry Office, where he held a responsible position. For many years he has been the church organist, and formerly vestry clerk and warden. Possessed of an even temper, kindly and courteous in disposition, ever actuated by a feeling of charity and broad-mindedness, the deceased gentleman is mourned by the congregation and missed by the community, where his later life is best known. The deceased is survived by his widow and four children, and by two brothers, the Rev. Wm. George Proctor, B.A., of St. Cuthbert's vicarage, Darwen, Lancashire, and the Rev. Richard Proctor, B.A., of the vicarage of Longhirst, Northumberland.

Peterborough.—All Saints'.—The Junior Girls' Guild has presented to the church a very handsome Prayer Book, bound in morocco. It was very much needed, and was used for the first time last Sunday, when the rector took the opportunity to express his appreciation of the gift. During the summer holidays the children of the Sunday school collected a sufficient sum of money for the purchase of a lectern for the new church.

Orillia.—St. James'.—The 24th annual meeting of the parochial branch of the C.E.T.S. was held in the school-house on Tuesday evening, the 18th October. In the absence of the president, the Rev. Canon Greene, the Rev. R. A. Armstrong, B.A., presided, and after formally opening the meeting read the annual report. The adoption of this report was moved by Mr. G. H. Hale, and seconded by Mr. H. R. Channen, and carried unanimously. Mr. T. Parkinson moved that the thanksgiving of this meeting be returned to Almighty God for the privilege of working for Him on temperance lines during the past year, and for the measure of success achieved under His good hand during the years that this society has been in existence. Mr. D. H. Church, seconded by Mr. Stroud, nominated the following office-bearers, who were elected: Canon Greene, president; the Rev. R. Armstrong, vice-president; A. B. S. Webber, secretary-treasurer; librarian, G. H. Hale; executive committee, Messrs. D. H. Church, T. Parkinson, H. R. Channen, Mrs. R. H. Jupp, Miss Stewart, and Miss Alice Trill. Hymns were sung at intervals, Miss Greene presiding at the organ. Recitations were given by Miss Pearl Myers and Miss Annie Briton.

Grafton. The rural-decanal chapter of Northumberland met in this parish on Monday and Tuesday, the Vigil and Festival of St. Luke the Evangelist. On Monday evening the clergy vested at the rectory and proceeded to St. George's church, where Divine service was held. The occasion coincided with the harvest thanksgiving service of the parish, and the church was beautifully decorated with the fruits of the earth and flowers. Evensong was said by the rector, the Rev. C. H. Brooks, and an impressive sermon preached by the Rev. Canon Dixon, on "Thanksgiving." The preacher pointed out how large was the proportion of those who never thanked God for His mercies, against those who in their heart offered the sacrifice of praise. His text was: "Were there not ten cleansed, but where are the nine?" (St. Luke xvii. 17.) The Holy Communion was celebrated on St. Luke's Day at 7.30 a.m. by the Rev. G. Warren, of Lakefield, and the chapter assembled for business in the rectory at a quarter to ten. There were present: The Rev. Rural Dean Davidson, rector of Peterborough, and the following clergy:

Revs. G. Warren, E. A. Langfeldt, W. Creswick, A. J. Reid, A. J. Fidler, C. H. Brooks, W. R. Tandy, E. W. Pickford, W. Major, F. F. Summerhayes, and C. Lord; together with the following visitors: Canon Dixon, E. Daniel and W. A. Gustin. The Rev. A. J. Reid conducted a helpful and devotional service based on Isaiah xxxviii. 14: "O Lord, I am oppressed; undertake for me." This was followed by a scholarly paper on the "Atonement," by the Rev. W. R. Tandy, incumbent of Havelock. The paper evinced great care and laborious research in its preparation, and was a masterly presentation of the various theories of Christendom on the great subject. The writer pleaded strongly for the traditional view, supporting his argument by a multiplicity of quotations from the Old and New Testaments. The Rev. G. Warren followed with a thoughtful address, and contributions to the discussion were furnished by the Revs. Creswick, Brooks, Daniel, Reid, Major, and Summerhayes. The subject of lay readers in charge of vacant missions was brought up by the Rev. E. A. Langfeldt, and a memorial was drawn up to be presented to the Bishop through Canon Dixon praying for a better regulation of their duties and functions. During the afternoon, the Rev. W. Major submitted a resolution dealing with the subject of political corruption. This was passed by a standing vote, and the secretary was directed to send copies to the leading newspapers. It read as follows: "The Rural-decanal Chapter of Northumberland desires to place on record its conviction: 1. That the immorality prevailing in the political arena is most deplorable and degrading. 2. That an improper conception of the sacred trust committed to them in the ballot exists in the minds of many electors. 3. That to bribe and to be bribed is sinful and disloyal. 4. That an effort should be made by the clergy to stem the torrent of impurity by inculcating true principles of patriotism, and by urging the electorate to live on the higher plane of Christian citizenship." It was decided that for the next meeting, in January, the Rural Dean should arrange with the Rural Dean of Durham for a joint meeting of the two chapters. With a hearty vote of thanks to the rector and ladies of Grafton for their hospitality, and to Canon Dixon for his sermon, the meeting, one of the most enjoyable and profitable in the history of the deanery, was brought to a close.

Price's Corner. St. Luke's.—On Monday and Tuesday, October 17th and 18th, the quarterly meeting of the rural deanery of East Simcoe was held in this church. The meeting opened with Divine service in the church on Monday evening at eight o'clock. As Monday was one of the special days set apart for intercession on behalf of Sunday schools, the special prayers appointed for that purpose were used, and, as far as possible, the entire service was conducted with special reference to Sunday school work. The sermon, which was preached by the Rev. Rural Dean Thompson, of Shanty Bay, dealt with: "The Christian training and instruction of children." Its importance to the children themselves, to the Church, and to the State; the responsibility of parents to advise, think, and judge for their children; to set them a Christian example in all things, and to see that they were carefully taught and instructed in the Word of God, the Church Catechism and the Prayer Book, were clearly and forcibly set forth and dwelt upon. It was an able effort, and was listened to with close attention by the large congregation present. On Tuesday morning the Holy Communion was celebrated at 10 o'clock by the Rev. Rural Dean Thompson, assisted by the Rev. W. McLean, of Washago. The business session of the chapter was then opened in due form. The minutes of the last meeting were read and adopted. By request of the Rural Dean, various suggestions were offered as to the papers to be given by members of the deanery at the joint meeting of the rural deaneries of East and West Simcoe to be held in Penetanguishene during the coming winter. Informal but rather interesting discussions on Foreign and Diocesan Missions occupied the rest of the time until 12

October 25th, by or of St. Paul's sermon was an and friends of positive adherence in the university's education of the at federated Pro-moon of the fol-ey, M.A., and the made recipients at a special con-necting vice-chan-rejoiced that two-known and re-highest degree himself worked 1, and for a time erend gentlemen, ng guidance and orator, delivered he degrees were ly declared the ons and deserts. d admiration for and of the great urriculum of the federation move-ten lecturers in sjects are to be he unflinching tact riefly co-opera-ovement were who wished that



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o'clock, when the chapter adjourned for lunch. On reassembling at 1.30 p.m., interesting and valuable papers were read by the Rev. R. A. Armstrong, of Orillia, on "Ruskin as a Religious Teacher," and by the Rev. Rural Dean Thompson on "Public Worship." During the meeting of the chapter, the congregation extended hospitality to the visitors, and made them most welcome. It was felt by all that this meeting was successful throughout, and a distinct blessing and help to all who attended.

#### NIAGARA.

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

Glanford.—St. Paul's.—On Friday evening, October 21st, a missionary meeting was held in this church. A terrible storm raged just at the time the congregation should be assembling and during the time of the meeting, and materially affected the attendance. Considering the circumstances the attendance was good. The Rev. J. Cooper Robinson, returned missionary from Japan, addressed the meeting. He gave a very interesting account of the Japanese—their civilization, their institutions, their attainments in science and arts, their social customs, their religion. He told of their eagerness to hear the Gospel, and of the progress it is making among them. He referred to the present terrible war, and expressed the opinion that Japan in that war is fighting not only for its very existence as a nation, but also for civil and religious liberty against a nation that treats subject nations with severity and oppression, and has not yet learned that the only way to reconcile conquered enemies and turn them into loyal subjects and faithful friends is to treat them with justice, impartiality and kindness. If the Japanese conquer in this present strife it means that God has called them to the position of protectors of the yellow race. The success of the Japanese would give a great forward movement to the cause of Christ, not only in Japan, but also in China and Corea. Judging from the present favourable appearances the day is not far distant when Christianity will triumph in Japan. But we do not wish to see it made the State religion by Act of Parliament. All we want, he says, is a fair field. If Christianity is the power that we believe it is, it can work its way and overthrow idolatry without the aid of legal enactments; in fact, it would be a hindrance to the progress of the Gospel were a law to be passed at the present time making Christianity the national religion of Japan. There might, indeed, be an increase in the number of nominal Christians, but the advantage gained would be more than counterbalanced by the loss of spirituality that would inevitably follow the lowering of the standard of membership. Mr. Robinson sketched the history of the Church's work in Japan with special reference to the work done by the Canadian branch of the Church. His account of the work in his own parish was very interesting. He expressed his thankfulness for the great help given by the W.A., but thought it a pity that for four years they have been unable to supply a vacancy in the ranks of the women-missionaries of Japan. The writer of this communication would respectfully suggest that in the "Members' Prayer," after the words, "Put into our hearts the things that we should do and say to promote Thy glory, and further the object we have in hand," a petition to this effect be added: "More especially we beseech Thee to raise up a faithful woman from among us to devote herself to missionary work in Japan." If this were done the writer believes that a volunteer would soon be found; and we have Mr. Robinson's assurance that a serious injury is done to our missionary work in Japan by reason of the vacancy. The address was beautifully illustrated by numerous lantern views, which added greatly to the interest of the meeting, and for upwards of an hour the attention of the congregation was

closely held by the lecturer, and on the following Sunday the general opinion expressed was that Mr. Robinson would be gladly welcomed in Glanford again.

Barton. Holy Trinity.—The sixth convention of Sunlay Schools of the Rural Deanery of Wentworth was held in this church on Tuesday, the 18th day of October. There were thirty-five representatives present. The Rev. C. E. Belt, M.A., Rural Dean, occupied the chair. There were present two distinguished visitors from Toronto, the Rev. J. Fielding Sweeny, D.D., Canon of St. Alban's Cathedral and rector of St. Philip's Church, and the Rev. L. Norman Tucker, D.D., General Secretary of the M.S.C.C. The opening hymn was No. 215; Mr. R. C. Bowen acted as organist for the occasion. The Rural Dean in the opening prayers offered up special intercessions for the Lord Bishop of the diocese and the Lord Bishop of Huron, both of whom were ill at the time, the latter at the point of death. He also used a special prayer for the newly-elected Bishop of Nova Scotia, who that very day was consecrated to his holy office. After an appropriate address of welcome by the incumbent and a brief introductory speech by the Rural Dean, the Rev. H. J. Leake, M.A., spoke on the subject of "Sunday School Statistics." He insisted on the importance of beginning well in Sunday School work. He dwelt on the fact that by opening Sunday Schools in new places we lay the foundation of a church, and he gave an instance in which a Presbyterian woman built up a congregation by establishing a Sunday School. He also gave an illustration from his own experience showing the benefit that is derived from a Sunday School properly conducted. There must be a live superintendent, and the teachers must be zealous and punctual. It will not do to work by fits and starts. We must persevere; men must not weary in well-doing. He that has put his hand to the plough must not look back. When men have been persuaded to take a class in the school, bid them go out and gather a class for themselves, and bring them into the school. The paper being open for discussion, the Rev. Joseph Fennell and the Rural Dean made some excellent remarks upon it. The next speaker, the Rev. Canon Sweeny, took for his subject, "Phases of the Sunday School Question." He showed the relation of the child to the missionary work, and drew attention to the great efforts that are being put forth and the remarkable work that is being done in connection with Sunday Schools in the United States. He illustrated his subject by the present preparations which are being made to bring power from Niagara to Toronto. For many centuries that power was there, ready to be called forth, and, as it were, asking to be utilized. But no one responded to the call. What a waste of power that this was not done before! Just so with Sunday Schools. They are a great power for good if rightly used. But we have failed to recognize their power, and, therefore, have wasted our opportunities. He spoke also of the value of the unit. Each child is but a unit in the great family of God; but as a unit it has an influence. Every child has an influence. A drop of water, a grain of sand—how insignificant it seems—and yet the mighty ocean is made up of drops of water and the land surface of the earth consists of grains of sand. So a single child, together with others, constitute a power. The child is within the missionary society. It is the business of the Church to train up every child to know its duty in the Church, its responsibility to the Church. We should teach the children that they as a united body should give \$10,000 or \$15,000 for the missionary work of the Church. They will be asked to give \$10,000 at the next Lenten season. He deplored the failure of the Sunday School in the past. One of the chief causes of that failure has been the inefficiency of the teachers. He advised the

formation of classes for the training of teachers, and urged that they should be taught to take an interest, and to teach the children to take an interest, in missions. If the delegates desired to be really practical, they should go back to their parishes and begin at once to carry into effect any good suggestions they had heard at the convention. "We know not," said he, "who may be trained by us to do great things for the cause of missions." Bishop Patteson was led to take up the work of his life by hearing the great Bishop Selwyn preach a missionary sermon, and the story of Patteson's noble life is world-wide, and will never be forgotten. We must bear in mind, however, that if we call the Sunday School a school, we should make it a school. Its object is not to relieve the parents of their duty to their children in the matter of religious education, nor is it to take the place of the Church. It is to be a real school. In the United States a movement has been commenced to have one uniform system of teaching on true educational lines. It took its rise in New York, where a uniform class of Sunday School Leaflets was published. They also gathered a great exhibit of Sunday School and other religious literature, which can be carried from place to place as occasion may require. The movement gathered force. It spread even to Australia. There are now thirty diocesan conventions working for it; and a travelling secretary is maintained who devotes his energies to the advancement of the movement and brings the literature from place to place as required. He urged the delegates to begin at once to practise the lessons they learned at the convention. Dr. Tucker, the next speaker, spoke of the importance of practical working, and gave many very valuable suggestions. He explained what is the position of the child in the missionary society. Every member of the Church in Canada is a member of the Canadian Church Missionary Society by virtue of his baptism. The Canadian Church Missionary Society is not a society within the Church merely; rather it is the Church herself. Every member of the Church—man or woman, young or old, rich or poor—is a member of the C.C.M.S. Every child is a missionary. Every Sunday School is an auxiliary of the Board of Missions. From the Atlantic to the Pacific every Sunday School is an auxiliary of the Missionary Society. For this reason at the Lenten season the Board of Missions, by the Bishops of the Church, addresses a letter to every Sunday School and to every individual child of the Church. To every child baptized into the Church that letter is written, and should be read. For this reason also mite boxes are sent to every Sunday School of which the Board has any knowledge. The Lenten letter is designed to teach the children their power, their duties, and their responsibilities, and to encourage them to give as the result of self-denial. We should aim to teach them to deny themselves in order that they may be able to give to the cause of God. . . . The experience of last year was referred to, when by a burst of enthusiasm we raised \$73,000 for missionary objects, and a very hopeful view was taken of the future. Then he touched on a very serious want—the want of men to give themselves to the missionary cause. "We want money," he said, "but more especially we want men." He doubted much if this fact was sufficiently taught by the clergy. "Which of you," he asked, "has heard a clergyman say to the members of his congregation, 'We want you to give yourselves to this work of missions.' " It is most important that men should receive a direct personal call as Christ called Peter and James and John, saying unto them, "Follow Me." In conclusion he said: "Teach people saintliness. Train them to sanctify themselves to Christ. God will bless such efforts to bring children to the Saviour." At the close of the convention members were most hospitably entertained by the Woman's Auxiliary of Holy Trinity Church, two of the ladies, Mrs. Lawry

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and Mrs. Millen, having kindly given the use of their houses for that purpose.

## HURON.

**Brantford.**—Grace Church.—The schoolroom was well filled on the night of October 24th, when the A.Y.P.A. gave an entertainment to help swell the funds of the Ladies' Hospital Auxiliary. The attraction was a lecture, "Alice in Wonderland," the wonderland part of it being graphically illustrated by lantern views. The Rev. T. F. Rounthwaite made his talk extremely interesting and profitable, taking his audience through all the mystifying and curious scenes in the so-called wonderland. The songs throughout the story were sung by Mr. H. A. Genet, Master Jack Genet, and Master Danny Campbell, and Mr. Ted Roberts. Miss Mae Smith and Miss Ruby Wye acted as accompanists. This was the first time the new lantern, recently purchased by the society, was used, and last night it proved that there will be many enjoyable evenings during its use. The screen pictures were unusually clear and distinct.

**Saintsbury.**—Wednesday and Thursday afternoons, 12th and 13th October, were most auspicious for the Women's Branch Missionary Auxiliary, and the Davis Memorial Branch Missionary Auxiliary of St. Patrick's Church, Saintsbury, Biddulph, being the occasion on which two bales were packed and sent away, one to Manitoulin Island and the other to the Indian Home at Sault Ste. Marie. The members of the Women's Auxiliary met at the residence of Mrs. Thos. Dickens on Wednesday afternoon, and after devotional exercises and an address by the Rev. Geo. W. Racey the bale for Manitoulin Island was packed. This consisted of several quilts, clothing, and other useful articles too numerous to mention, amounting to \$42. Mrs. Callard, of St. Paul's Cathedral Branch, London, was present, having come for the express purpose of visiting these two branches. On the bale being packed and refreshments served, Mrs. Callard gave a most instructive address on her recent visit to the Indian Home at Sault Ste. Marie. This very interesting meeting was concluded by singing a hymn, the Auxiliary prayer and Benediction. On Thursday afternoon the members of the Davis Memorial Branch Junior Auxiliary, which was organized a year ago by Mrs. Callard, met at the residence of Mrs. Wm. Davis, and, after devotional exercises and an address by Mr. Racey, the bale for the Indian Home, Sault Ste. Marie, was packed. This also consisted of quilts, clothing, groceries, and other useful articles, amounting to \$38. Mrs. Callard very kindly assisted in packing this bale, and after refreshments were served gave another very interesting address, in which she complimented the members on their increasing numbers and the success which had attended their year's work. This meeting, like the former, was closed by a hymn, Auxiliary prayer and Benediction.

**Kirkton.**—A branch of the Women's Auxiliary Missionary Association in connection with St. Paul's Church was organized by Mrs. Callard, of St. Paul's Cathedral Branch, London, on Friday afternoon, 14th October, when the following officers were elected: President, Mrs. Geo. W. Racey; vice-president, Mrs. R. Robinson; secretary, Mrs. R. Blackwell; treasurer, Miss J. Robinson.

A most impressive memorial service on the occasion of the death of the Bishop of Huron was held in the church on Sunday evening, 23rd October. The sacred edifice was heavily draped, and a very large congregation was present. Suitable hymns and chants were sung, and dur-

ing the offertory a very affecting duet was rendered by Masters James Beaver and Maurice Racey. The rector preached from the text, "He being dead, yet speaketh" (Heb. 11:4), in which he forcibly showed that the saintly life and faithful preaching of the late revered Bishop would be remembered, and cherished by the many who had seen and heard him; and that his writings, "A Life in a Look" and "A Break in the Ocean Cable" would still be the means, as in the past, of doing much good, and, although dead, he yet would be speaking to those who would read and ponder over them.

## ALGOMA.

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

**Port Arthur.**—The Rev. J. W. Thursby has resigned, and has accepted the Church of the Ascension in Los Angeles. For the present we have a student for Holy Orders in Mr. Battershill, who gives us the usual Sunday services admirably; the organist, Mr. Goodier, is steadfast and punctual, and the Rev. E. J. Harper is most kind in coming over from Fort William to take the morning service on the second Sunday in the month and to administer the Sacrament, and also any surplus duty that arises. He gave up an evening to comfort the mourning family of Mr. Thomas Fisher, a staunch Churchman, who has recently lost his eldest son, a promising young man of twenty, by drowning. The two boys were out camping at Whitefish, and while in a canoe the wind blew his hat off, and in trying to recover it the usual unfortunate result occurred. The boys clung to the upturned boat as long as they could, but Tom, the elder, was seized with cramp, and, though his brother held him up for some time, he slipped and sank. His last words were, "Make for the shore, Jack." Mr. and Mrs. Langworthy are also mourning the death of their only son, a child of three years old, from diphtheritic croup. Mr. Langworthy was in Chicago, and could not reach home in time, as little Kenneth had to be buried in twenty-four hours, and the house, of course, quarantined. Their many friends in Toronto and elsewhere will be grieved to hear the news.

## RUPERT'S LAND.

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

**Winnipeg.**—On October 21st, a special meeting of the Executive Committee of the diocese of Rupert's Land was held at 4 o'clock in the Synod office. There were present Bishop Matheson, in the chair; Rural Dean Gill, Archdeacon Fortin, Sheriff Inkster, Thomas Gilroy, J. G. Dagg, Archdeacon Phair, W. P. Sweatman, W. R. Mulock, Dr. Jones, Rural Dean Cowley, Rural Dean Macmorine, Portage la Prairie; Lieut.-Col. Anstruther, Canon Coombes, Thomas Robinson, Rev. W. A. Burman, and Rev. C. N. F. Jeffery, secretary. A lengthy discussion took place with reference to the coming meeting of the Provincial Synod on the 10th of November next, and the expediency, in view of that meeting being held, of postponing the proposed meeting of the Diocesan Synod on the 23rd of November, it was finally decided, on motion of the secretary, seconded by Mr. Sweatman, that the resolution fixing the 23rd of November as the day for holding the next meeting of the Diocesan Synod be rescinded, and that the day for an adjourned meeting be left to be decided later by Bishop Matheson and this committee. Bishop Matheson announced that the Rev. W. A. Fyles, rector of Huntingdon, Quebec, had been appointed incumbent of Binscarth, and was expected to arrive and begin his work at Binscarth about the end of this month. A request from the incumbent of Posen, with reference to the

grant to his mission, was referred to the secretary who is shortly to visit the mission and hold a meeting of the people. Rev. A. T. Norquay, of Russell, who for several years has been engaged in Indian mission work as one of the missionaries of the C.M.S., having completed his term of service with that society, has been appointed incumbent of a mission in this diocese. A request from him for an outfit grant to defray expenses of horse and rig in working his large mission, was favourably entertained and the grant was voted. Requests from Dauphin and from Poplar Park for the consent of the committee to sales of lands were granted. The secretary was instructed to collect and have bound two sets of the reports of the Provincial and Diocesan Synods, and to keep the same in the Synod office, so as to be available for reference. A hearty vote of thanks was tendered to Rev. A. E. Cowley for the gift of certain volumes containing accounts of the early history of this diocese. The whole question of the separation of the Metropolitan See from the diocese of Rupert's Land was fully discussed; it was deemed advisable to refer the whole question of the construction of certain clauses in the constitution of the Provincial Synod, in so far as these clauses affect the election of Bishop or the diocese of Rupert's Land, to the solicitors of the diocese for an opinion thereupon. The question of the relations of the diocese with the S.P.C.K. were discussed; and an announcement was made on the subject by Bishop Matheson, after which the meeting adjourned.

## CALGARY.

**Wm. Cyprian Pinkham, D.D., Calgary, N.W.T.**

**Calgary.**—The annual harvest festival was well observed on Sunday, October 16th, the Pro-Cathedral being tastefully decorated with some splendid samples of Alberta wheat and other grains, set off by fruit and vegetables and flowering plants. The congregations were as usual overflowing, and the offerings towards the parochial assessment of the C.C.M.S. amounted to over \$100. The morning sermon was preached by the rector, Dean Paget; the evening by the Rev. B. G. Wey, rector of Banff. The new church, which is rising rapidly in front of the old one will be a fine, lofty and spacious edifice,

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capable of seating from 800 to 1,000 people. It is hoped that the new Pro-Cathedral will be opened for service early in the spring of next year, so that this will probably be the last harvest festival celebrated in the old Church.

### NEW WESTMINSTER.

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

**Vancouver.**—The Bishop has summoned the Synod of the diocese to meet in Christ Church, on Wednesday, October 26th. The Synod will be preceded by a celebration of the Holy Communion at 8 a.m., after which adjournment will be made to Christ's Church school-room, where the special Synod service will be said and the Bishop's address given. The following notices of motion have been forwarded to the secretaries of Synod: 1. Amendment to the canon on marriage. To omit the last paragraph and insert: "Provided, also, that no clergyman shall celebrate any marriage in a private dwelling within the prescribed area without the cognizance and sanction of the Bishop." 2. That a duplicate copy of all baptisms, confirmations, marriages and burials for the six months preceding, be forwarded half-yearly by the clergy to the diocesan registrar, and by him be recorded in a book provided for that purpose.

**New Westminster.**—Holy Trinity Cathedral.—Harvest festival services were held in this church on Sunday, October 16th, which was crowded with thankful and reverent congregations throughout the day. At Evensong one of the members placed on the offertory plate title deeds of two lots adjoining the church as a special thank-offering.

**St. Barnabas.**—The annual harvest festival was held in this church on the 20th Sunday after Trinity. The church was beautifully decorated and all the services crowded and inspiring. The Ven. the Archdeacon of Columbia preached in the morning, and the Rev. H. Wilson in the evening. A special appeal was made for a deficit in the church funds that had accumulated during the summer months, and the response was both liberal and encouraging. On the following Monday a harvest tea and entertainment was given in the parish room, the place being crowded to the doors. Many clergy were present, including the Bishop of the diocese, Ven. Archdeacon Pentreath, the rector of the Cathedral, and the Rev. A. Silva-White, at one time rector of this parish. Earnest speeches were delivered by the clergy present and a most successful evening closed with the singing of the Doxology.

### KOOTENAY.

On Sunday, October 2nd, Archdeacon Beer preached the first sermon in the beautiful little church just completed by the Rev. H. Solly at Arrowhead. The energetic rector managed to

have the building erected in six weeks. Mr. Solly has not been more than three years in the diocese, yet this is the second church and vicarage he has built. The Rev. W. A. Robins, M.A., will resign the Parish of Greenwood at the end of this month, and will be immediately succeeded by the Rev. Mr. Amor. Mr. Robins goes to England. The Rev. A. Mount having resigned and returned to England, the Archdeacon is giving occasional services in the Mission until a clergyman is placed in charge. The Rev. G. Cook, whose Mission was to have been Kaslo and Poplar Creek, has been placed in charge of Kaslo and Trout Lake, owing to Poplar Creek having become almost defunct. It is hoped that the beautiful new church at Fernie, built to replace that burned last spring, will be opened for service some time in December. It is the intention of the Bishop of the diocese to be present and officiate on the occasion. The Diocese of Kootenay is happily among those dioceses that have paid their apportionment to M.S.C.C. The S.P.G. having withdrawn its grant to Kootenay Diocese, a corresponding change has become necessary in some of the mission grants to the clergy.

[We received the following letter from the Rev. F. H. Du Vernet, B.D., the Bishop-designate of the diocese of Caledonia, B.C.]:

Sir,—Allow me, through the columns of your paper to thank, with all my heart, the many friends in different parts of Canada who have written congratulating me on my appointment. The call came to me as a missionary call in its highest form, and therefore, imperative. In the pathway of obedience, I hope to find the needful strength from on High. May I ask my friends to remember me in prayer on the day of my consecration, which will be St. Andrew's Day, November 30th, in Christ Church Cathedral, Montreal, the season for special Intercession for Missions throughout the Anglican Church. As the appointment is made by Archbishop Bond, as Primate of All Canada, to whom I shall take the oath of canonical obedience, at the same time subscribing to the Canons of the General Synod this will be an important step in the way of bringing the hitherto isolated Diocese of Caledonia into the life of the Canadian Church. The Church Missionary Society of England, in nominating to the Primate of All Canada one who has been a member of the Executive of the Board of Management of the M.S.C.C. since its foundation, evidently had in mind this very aim of uniting Caledonia with the Canadian Church. I sympathize somewhat with those who feel that the name of the diocese is confusing, but readers of Father Moice's book, recently published, entitled: "The History of the Northern Interior of British Columbia, Formerly New Caledonia," will understand the origin of the name. More than twenty years ago it was my happy privilege to work among the fishermen of the north shore of Cape Berton, sailing in their whale boats, amidst fog and storm, and realizing the presence of the same Master who was with the fishermen of Galilee in the days of old. I earnestly trust that on the other side of the continent, along the rugged coast of British Columbia, broken by deep inlets, as well as up the swiftly flowing rivers, which take their rise amidst the Rocky Mountains, I may be sustained by the same Divine Presence and enabled to do something helpful for others in the name of the World's Redeemer.

F. H. DU VERNET.  
Toronto Junction.

### CONCERNING THE ELECTION OF A BISHOP.

Sir,—I have been credibly informed that a certain dignitary of this Ecclesiastical Province, unsoberly, wrote to the Commissary and to the Committee on Nominations in the diocese of Nova Scotia, recommending a certain name, in connec-

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tion with the late election of a Bishop in that diocese. It is not for a humble layman to criticize unduly the actions of dignitaries. I know what I think, and I could, if called upon at the proper time and place, put my thoughts into words sufficiently forcible to properly describe such action. On this occasion, however, I must content myself with raising a single protesting voice against such interference by anyone. I am peculiarly impelled at this juncture to call attention to the matter, on account of the diocese of Huron being about to elect a successor to the late lamented Bishop Baldwin, and I cry out most emphatically to outsiders: "Hands off!" We do not wish for circular letters, public or private; we do not ask for those high in position to use their influence on behalf of their selection; but what we do ask, and what we most sorely need, in this our hour of trial, is the earnest, heartfelt, instant prayer of all those who name the name of Christ; that the Holy Spirit of God may so guide the hearts and minds of those constituting the Synod of Huron, that a Bishop may be elected, filled with all requisite Christian graces. It is not weak, failing, erring, sinful man's influence we need or desire; but rather the unerring, the infallible, the all powerful influence of the Holy Spirit. May it be granted this diocese!

Clinton, Oct. 25th, 1904. JOHN RANSFORD.

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This is not the first time we've emphasized the fact that there is Sable and Sable. A good quality Sable is a good fur to own, a poor piece is a poor investment.

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And a nice Western Sable Scarf, 60 inches long, trimmed with 6 tails, full fluffy fur. Special at..... \$7.50

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CHILDLIKE FAITH.

Within a town of Holland once  
A widow dwelt, 'tis said,  
So poor, alas! her children asked  
One night in vain for bread.  
But this poor woman loved the Lord,  
And knew that He was good;  
So, with her little ones around,  
She prayed to Him for food.

When prayer was done, her oldest  
child—

A boy of eight years old—  
Said softly, "In the Holy Book,  
Dear mother, we are told  
How God, with food by ravens  
brought,

Supplied the prophet's need,"  
"Yes," she answered, "but that; my  
son,

Was long ago, indeed."

"But, mother, God may do again  
What He has done before;  
And so, to let the birds fly in,  
I will unclose the door."

Then little Dirk, in simple faith,  
Threw open the door full wide,  
So that the radiance of their lamp  
Fell on the path outside.

Ere long the burgomaster passed,  
And, noticing the light,  
Paused to enquire why the door  
Was open so at night.

"My little Dirk has done it, sir,"  
The widow, smiling, said—  
"That ravens might fly in to bring  
My hungry children bread."

"Indeed!" the burgomaster cried,  
"Then here's a raven, lad;  
Come to my home, and you shall see  
Where bread may soon be had."

Along the street to his own house  
He quickly led the boy,  
And sent him back with food that  
filled

His humble home with joy.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

The supper ended, little Dirk  
Went to the open door,  
Looked up, and said, "Many thanks,  
good Lord";  
Then shut it fast once more.  
For, though no bird had entered in,  
He knew that God on high  
Had hearkened to his mother's  
prayer,  
And sent this full supply.

"DARLING LITTLE MOTHER."

I was looking through an old package of letters the other day and I came to one from mother.

It was fortunate that I found it. She had written so many letters, and they had been destroyed, and now that her hand was stilled and no more letters came addressed to "my darling boy," I longed for a few to keep and reread, as I remembered her loving messages when I was absent from her.

"My darling boy," the letter began, and then the first line—"I was so glad to hear from you," and the word "so" underlined.

The letter was not written very long and I spotted its pages with tear drops.

It closed with, "From your little mother."

That is what I called her—"little mother."

I am glad that when I wrote her I always began my letter with "My little mother." I did not think so much about it then, but when I read how she signed this dear, sweet letter, I understood what these words meant to her.

I think she loved to have me write "Darling little mother"; I think she got lonesome for the childhood days when her boy was little and climbed up into her lap, stroked her cheek and said, "My darling little mamma." When she read my letters and remembered the old days, she knew that I had not forgotten either, and that I felt the same. She knew that it was only the strife and work that came with manhood's years that had taken some boyhood's warm, expressive wordings away.

"Darling little mother." I am glad I always wrote this way and so often called her this sweet name.

I remember once in playfulness I sat for a moment on her lap. She pulled my head, and I heard her say in a whisper, "My little boy," and when I looked up there were tears in her eyes. They were happy tears of memory.

To my mother we are only boys—her boys. She never forgets, and she longs to hear the old, sweet words we used to say to her.

You are a man. Perhaps there are little fellows in the home who run to welcome you in the evening, but you are to mother—her boy. Don't forget she likes to have you call her "Darling little mother." You will be

glad you did after she is gone.—The Southern Churchman.

CHINESE ETIQUETTE.

When a Chinaman takes his little boy to school to introduce him to his

New Vigor

For the

Nerves.

NEW POWER AND STRENGTH FOR EVERY ORGAN OF THE BODY IN THE USE OF

Dr. Chase's Nerve Food

Good digestion, ruddy complexion, splendid circulation, clear brain, steady nerves, sound, restful sleep, better health and greater strength of mind and body is what you may expect from the use of Dr. Chase's Nerve Food.

Not in any mysterious way, but from the hard fact that Dr. Chase's Nerve Food is composed of the elements of nature which go to form new, red corpuscles in the blood, or, in other words, make the blood rich in the nutritive principle which creates nerve force—the power which runs the machinery of the body.

With the vitality of the body thus brought to high water mark weakness and disease give place to health and happiness.

Impaired digestion, irregular action of the feminine organism, weakness of heart, lungs or other bodily organs, pains and aches and all the annoying consequences of weak nerves and blood disappear because the cause of their existence is removed.

By noting your increase in weight you can prove that new, firm flesh and tissue are being added by this great restorative.

Mrs. H. A. Loynes, Nurse, Philipsburg, Que., writes: "I was all run down and could not do my own work. Everything I ate made me sick. In nursing others I had seen the good results of Dr. Chase's Nerve Food and resolved to try it. As a result of this treatment I have gained ten pounds, do my own work alone and feel like an entirely different person. I have received so much benefit from this medicine that I am glad to recommend it to others. I have a copy of Dr. Chase's Receipt Book, and would not part with it for \$50 if I could not get another."

Test the extraordinary upbuilding power of Dr. Chase's Nerve Food, 50 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto. The portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

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full particulars.  
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MANAGER.  
EVILLE, Ont.

Bishop in that diocesan layman to criticize. I know what I mean at the proper time into words sufficient to be such action. Content myself with against such interly impelled at this matter, on account out to elect a successor Baldwin, and I outsiders: "Hands ular letters, public those high in position half of their selection that we most sorely the earnest, heart-who name the name of God may so those constituting top may be elected, a graces. It is not an's influence we unerring, the influence of the Holy diocese!

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is not the first time emphasized the fact here is Sable and A good quality s a good fur to own, r piece is a poor ment.  
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While chain bracelets of plain gold are still "correct," the most favored at present are jewel-set.  
Of these we have received from England over a score of different styles and patterns—varying in weight and price.  
One dainty double-link chain, turquoise-set, contains no less than 22 perfect stones and sells for \$25.00  
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teacher it is done this way, according to one missionary writer:

He is escorted to the reception-room, and both he and the teacher shake their own hands and bow profoundly. Then the teacher asks, "What is your honourable name?"

"My mean, insignificant name is Wong."

Tea and a pipe are sent for, and the teacher says, "Please use tea."

The Chinaman sips and puffs for some minutes before he says to the teacher:

"What is your honourable name?"

"My mean, insignificant name is Pott."

"What is your honourable kingdom?"

"The small, petty district from which I come is the United States of America." This comes hard, but etiquette requires the teacher to say it.

"How many little stems have you sprouted?" This means, "How old are you?"

"I have vainly spent thirty years."

"Is the honourable and great man of the household living?" He is asking after the teacher's father.

"The old man is well."

"How many precious little ones have you?"

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Yes, talk over the question of the best food to give your baby with every one who can help you. Especially talk it over with your doctor. You may have been fortunate during the past Summer, but you know of very many mothers who have had serious trouble with their children because the right food could not be found for them. You remember the experiments they made, the constant change from milk to one food or another, and the struggle and danger which it all meant.

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Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms, and are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure.

Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy "just as good."

A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it, as it contains valuable information on the subject of piles.

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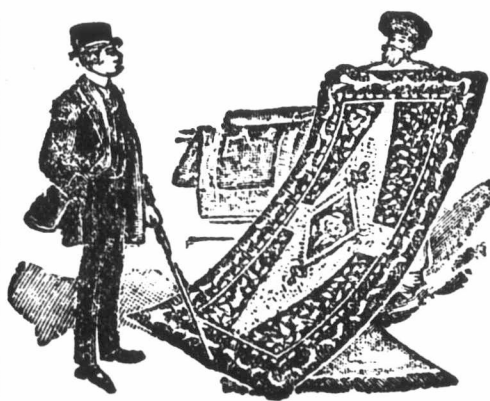
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"I have two little dogs." (These are the teacher's own children.)  
"How many children have you in your illustrious institution?"  
"I have a hundred little brothers." Then the Chinaman comes to business.  
"Venerable master," he says, "I have brought my little dog here, and worshipfully entrust him to your charge."

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Do you know that the greatest Exposition ever held closes in four weeks, and that if you miss it you will always regret doing so. All the world is interested, and nations are represented with palaces, statuary and exhibits, etc. Through Pullman sleepers leave for the World's Fair daily. Remember that in addition to reduced rates, you have privilege of stop over at Chicago, Detroit, or at intermediate Canadian stations. For tickets, handsome illustrated booklet, and full information call at Grand Trunk offices, or address J. D. McDonald, District Passenger Agent, Toronto.

**THE ROOT OF THE MATTER.**

**He Cured Himself of Serious Stomach Trouble by Getting Down to First Principles.**

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

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

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

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

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health, and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets were going to cure completely, and they did not disappoint me. I can eat and sleep and

enjoy my coffee and cigar, and no one would suppose I had ever known the horrors of dyspepsia.

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

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

Although Stuart's Dyspepsia Tablets have been in the market only a few years, yet probably every druggist in the United States, Canada and Great Britain now sells them, and considers them the most popular and successful of any preparation for stomach trouble.

A foaming glass of

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in the morning drives away the indigestion, biliousness and constipation of yesterday—brings health, strength and energy for the days to come.

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

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

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

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

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

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

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

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

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Deputy Minister of the Interior.

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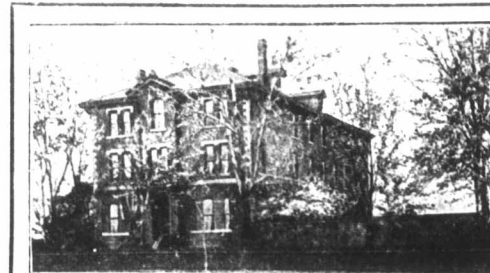
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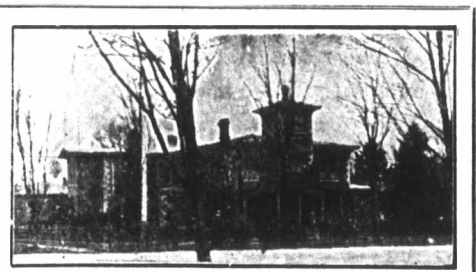


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