

October 22, 1903.]

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD.

The Church of England Weekly Family Newspaper.

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TORONTO, CANADA, THURSDAY, OCTOBER 29, 1903.

[No 43.

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Canadian Churchman.

TORONTO, THURSDAY OCTOBER 29, 1903

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Processional: 447, 474, 548, 603.
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Children's Hymns: 175, 176, 571, 574.
General Hymns: 359, 477, 630, 633.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 556, 559.
Processional: 239, 362, 445, 604.
Offertory: 172, 206, 299, 308.
Children's Hymns: 173, 301, 572, 573.
General Hymns: 360, 549, 632, 638.

Neither men nor nations are as lucky as they seem to be, nor as unlucky as they think they are.

S. S. Intercession.

Sunday, October 18th, was appointed for intercession for Sunday schools and was, no doubt, generally observed. The return of this occasion brings to the front once more the subject of child-training, and we embrace the opportunity to refer to a book, on this subject, that will amply repay close study. It is a book called "Lambs in the Fold," by the late Rev. Dr. John Thompson, of Sarnia, Ontario, an eminent Presbyterian divine. With the exception of two sentences, the book is above criticism, and states, in a masterly and lucid manner, the considerations that must govern all sound instruction in Sunday schools. The two excepted sentences are these: (1), "That form of belief known as Presbyterian we hold to be the purest form of

New Testament worship both in doctrine and polity." (2), "The Shorter Catechism is the grandest epitome of Bible truth ever made," (p. 186). Such opinions coming from an erudite Presbyterian are pardonable, and they are not offensively obtruded, but it is nevertheless a great pity that they are in the book. They form no necessary part of the argument and might easily be expunged. That being done, this book would rank as one of the ablest treatises on child-training that is to be found.

Misplaced Faith.

The theatrical appearance of the imposter Dowie in New York is being fully noted and exposed by our correspondents. It seems at present as if the result would be the pricking of the bubble and the collapse of the charlatan. But the extent of the delusion and the belief in the miraculous power of Dowie is amazing. Here is one instance. A child in an English town, the daughter of an apparently intelligent, an undoubtedly prosperous tradesman, fell and broke her arm, the bone protruding. The child suffered much, but the father refused all aid but prayer, and cabled Dowie. At length the police at the instance of the neighbours took the child to an hospital, fortunately in time, and arrested the inhuman father.

Conversions and Revivals.

Dr. Thompson, in his book, "Lambs in the Fold," refers to two current theories concerning the child. A common theory is that the child is a little heathen or outcast, or alien, and has no home or place in God's Kingdom, till he is converted. The other and more correct theory is that the child of Christian parents is a "lamb in the fold"—a lamb by the very fact of birth and acknowledged as such in the sacrament of baptism. Those who hold the former theory depend on periodical revivals to propagate and extend the Church. The Church, according to that theory can only grow as she snatches brands from the burning, or sinners out of the world. But Dr. Thompson did not share this view, and he, more than once, startled smug Christians by his trenchant criticism of the modern doctrine of "the conversion of children." He declared that God's covenant was a family covenant. He pointed out that the ark, the type of Christ's Church, was referred to by God in this way: "Come thou and all thy house into the ark." For nearly 2,000 years God taught the world by the rite of circumcision that this covenant included children, and to assert, that after 2,000 years of instruction, God refused to covenant with children, is to run counter to all God's dispensations and arrangements. Dr. Thompson does not discredit revivals, but he does discredit the modern teaching and practice in regard to them. Variety, he says, is a law of nature, and it is just as much a law of grace. St. Paul and St. Timothy are striking examples of the two ways of extending Christ's Church. St. Paul was instantaneously converted. St. Timothy never knew when he was not in Christ's fold. Plainly God's Word teaches that the Church is not propagated by revivals only. The most effective results come by the quiet training of the child in dependence upon God's promise written in Prov. 22:6. "Train up a child in the way he should go, and when he is old he will not depart from it."

The Pursuit of Pleasure.

With the means of enjoyment increasing as they are in every direction, it is very opportune to read of protests and of warnings against the deceitfulness of riches, such as the following:

The Bishop of Durham was present recently at the re-opening of the Y.M.C.A. hall at Bishop Auckland. In the course of his speech, he said that without in the least taking a pessimistic view of the present, or optimistic view of the past, it seemed to him that, looking back over the records of Christian lives, and such remembrances as he had of things around him in his own early days, there was a more pervading craving at present in all ranks, and under well-nigh all conditions of culture, for the elements in life of leisure and pleasure, and a less strong instinct in favor of that infinitely sacred word duty. He added that "the idea of getting as much pleasure as possible out of life had attained a proportion that was disproportionate to a degree sometimes alarming, and calling for watching and prayer."

The Memory of the Just.

The King is reviving many customs which during her late Majesty's early widowhood were distasteful to her, and during her long old age were forgotten. Here is one instance in which the King has revived an old and praiseworthy custom. On Obit Sunday, the morning service at St. George's Chapel, Windsor Castle, was that commanded by Henry VIII., Edward VI., Queen Elizabeth, and Charles II., to be observed in praise of Royal and other benefactors upon the occasion. The Dean of Windsor preached, and Bishop Barry read a brief record of several of the Castle buildings, and a list of the Royal and other benefactors of the chapel.

Infant Baptism.

Sunday school instruction and child-training bring the question of infant baptism to the front. Should we baptize infants? There is a vast deal of literature on the subject, but seldom have we seen it as ably and convincingly treated as in Dr. Thompson's "Lambs in the Fold." He bases the answer to this question on the answer to another question, what is the child? Is it an alien, or is it a lamb in the fold? The incongruity of a Christian father dwelling in the ark of Christ's Church and his child barred out of it is pointedly emphasized. The covenant with Noah was a family covenant. "Come thou and all thy house into the ark." The rite of circumcision presented the same idea and kept it up for 2,000 years. In later times Christ clearly gave the child the same place in His regard, Mark 10:14. At the restoration of Peter to the Apostleship, Christ pictured the Church, in its normal state, as consisting of lambs and sheep. At Pentecost, Peter himself presented the same idea and bade the grown-up Jews to repent and be baptized, and at once reminded them that the promise was to them and to their children. The Philippian jailor was taught that his faith would save himself and his house. Dr. Thompson dwells forcibly on the fact that the covenant was a household covenant, and it does not matter in this view whether there were children in the jailor's home or not. The Epistle to the Colossians was addressed to "saints," and shows that the "saints" included the "children," (Col. 3:20). These and other similar arguments are stated with such freshness and vigor that the book is as noteworthy for its easy engaging style as for its correct exposition.

Algoma's Pressing Need.

We are often criticised for advocating the claims of one missionary diocese or parish instead of another. Without justifying our conduct—as we could easily do, we wish now to point out the cruel needs of the parishes and missions in the diocese of Algoma, at the Sault,

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ments, Toronto, or to the Crown Timber
OFFICE, SAULT STE. MARIE, PORT
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S. Commissioner Crown Lands
CROWN LANDS,
NTO, JULY 29, 1903.
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EIGHT BINDING

and connected with the industries which have so suddenly stopped. Sympathy and money have gone out to the work-people, but none to the church-workers whose needs are great. Let every one send what he can for this purpose to the Bishop.

The Home.

If the child is a "lamb in the fold," the fact that it is entrusted to an earthly father and placed in an earthly home makes the home, and not the Sunday school, the real battle-ground in the arduous work of training children. The Sunday school is a useful adjunct to the Church, but the home is the nursery of the Church. Dr. Thompson eloquently denounces the modern advocates of "woman's rights," who inflict hysterical speeches and crude sermonettes on a long-suffering public, while they neglect the care of the home. Those who are shrieking for "woman's rights" are usually heedless of "baby's wrongs." They have a marked fondness for conventions, and a "convention" is described as a "mutual adulation society, "where self-constituted saints meet to purr over one another." He describes, with loving appreciation, the old Scotch homes which were built up before conventions and leagues and evening meetings came into vogue. The old Scotch plan was to have public worship in the morning, Sunday school in the afternoon, and home-training in the evening. By this system the strong noble qualities of the Scotch character were developed and established. A beautiful sketch is given of the home-life of Jesus of Nazareth. We have a few glimpses of that ideal home, but only a few. But these glimpses warn us that character is built up in the quiet of a Christian home and not in the bustling display of the platform. A mother's influence in nurturing mighty saints is seen in the cases of men like St. Augustine and the Wesleys. The life of Jesus, who was a carpenter, and a carpenter's son, gives a standard of life that is none too common, and yet is the only true one. God never sent any human being into the world to live in idleness and sloth. Work is alike the characteristic of God and man. But Jesus not only set a standard for the six days of labour, but also for the seventh day of rest. His custom was to be in the synagogue every Sabbath, and to remember the Sabbath Day to keep it holy. The home can only be strongly and wisely built if it is founded on these two principles: (1) honest labour in the six days of the week, and (2), rest and worship on the remaining day.

Normal S. S. Work.

While our attention is fixed on the Sunday school and the child, let us add a few words on normal Sunday school work. The Diocese of Nova Scotia has set an example to the rest of Canada in this regard. It has recommended a text-book on the subject, and established annual examinations thereon in May. Winter is near and the time for normal classes is the winter months. The approved text-book is Dr. Hurlburt's "Revised Normal Lessons," which can be had from the Synod offices of Nova Scotia, Huron, etc., at 30c. a copy. Dr. Hurlburt is a Methodist, but his book is free from denominational bias. Being a manual of systematic instruction, it can be supplemented to any extent by a skilful teacher. It consists of 40 lessons including reviews, or 33 lessons without reviews. Each lesson is a compact digest on a given subject and is followed by a good set of questions which tests the reader's knowledge at every page. The book is divided into seven parts, arranged as follows: (1) The Bible; (2) Bible history; (3) Bible geography; (4) Bible institutions; (5) the Sunday school; (6) Sunday school teacher; (7) the pupil. The first four parts are on Bible instruction, and the last three

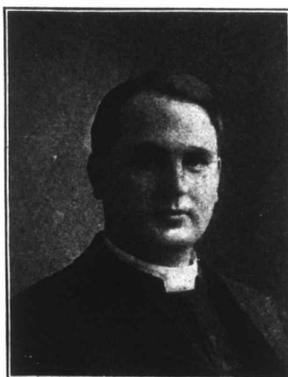
parts on the distinct work of normal training. Dr. Hurlburt advises every member of a class to procure a book, and the work will be much more interesting and profitable to the class when they have the book in their hands.

The New Bishop of Manchester.

The King has approved the appointment of the Right Rev. Edmund Arbutnot Knox, D.D., Bishop-Suffragan of Coventry, to the See of Manchester, which will become vacant on the 1st November, by the resignation of Dr. James Moorhouse. Dr. Knox, who was born at Bangalore, S. India, in 1847, is a late Scholar of Corpus Christi College, Oxford, and Fellow of Merton College. He was ordained deacon in 1870, and priest in 1872, by the Bishop of Oxford. He was curate of Holy Trinity, Oxford, 1870-74; vicar of St. John the Baptist, Oxford, 1874-79; and in 1884 was appointed rector of Kibworth-Beauchamp, Leicester; and vicar of Aston, Birmingham, in 1891. Three years later he became Archdeacon of Birmingham, and shortly afterwards was made rector of St. Philip's, Birmingham, and Suffragan to the Bishop of Worcester, with the title of Bishop of Coventry.



Rt. Rev. J. Philip DuMoulin, D.D., Lord Bishop of Niagara.



Rt. Rev. C. P. Anderson, D. D., Bishop-Coadjutor of Chicago, U. S.

The Right Rev. Dr. Knox is a brother of Miss Knox, the well-known Principal of Havergal Hall, Toronto.

Bishop Ridley College.

Early on Sunday morning last a most disastrous fire occurred at St. Catharines by which the Bishop Ridley senior school was entirely destroyed. The fire broke out at 2.30 a.m., and spread with great rapidity. Fortunately no lives were lost, although there were several narrow escapes, the occupants of the building in several instances barely escaping in their night clothes. The wind was blowing a gale at the time, and the only part of the building saved was the gymnasium. The loss amounts to \$50,000, and there was an insurance upon it of \$23,000. This building was erected in 1864, and for a number of years was used as a sanitarium. In 1889 the school was founded, and first opened, the building having been adapted and altered for the purposes of a school. The Rev. J. O. Miller is the principal. Already steps have been taken to rebuild, and a more modern and up-to-date building will, in course of time, be erected. We greatly regret the loss which has been sustained, and beg to offer

our most hearty sympathy to all of those who have in any way suffered by this disastrous conflagration.

MEETING OF PAN-AMERICAN EPISCOPATE.

The Bishops of America, representing three ecclesiastical provinces, those of the United States, Canada, and the West Indies, meet this week in Washington, to consider matters of mutual interest, and the cultivation of friendly relations. The meeting is not for legislation, but for consultation, and as the subjects to be discussed have not been announced, nor will the sessions be public, we must await the report that may be given out before we can form an opinion as to the value of the meeting, or the objects sought to be obtained by it. The American Bishops will be largely in the majority, and in any vote, as well, as in debate, will have a preponderating influence. We are jealous of anything that will increase American influence here, or that will in any way tend to the Americanization of our church or country. The Church in Canada can only act through its Synods, and we would like to know more of what is aimed at by this conference before committing ourselves to the wisdom or necessity of its assembling. We have every confidence in our Bishops, but so far, the public have not been much enlightened, as to what the conference proposes to accomplish, or what good is anticipated from it. It may promote international amity, but hitherto American amity has only been purchased by the surrender of British interests and the sacrifice of Canadian territory. It occurs to some, that friendliness that can only be maintained by yielding to unreasonable demands costs too much, and is not worth having.

THE ALASKAN AWARD.

The result of the Alaskan Boundary Award is a deep disappointment to many, as it virtually establishes the American contention, and Canada secures only two small islands of some strategic value, but minimized by two others given to the Americans, which from a military point of view, virtually control the situation. The Yukon territory is deprived of a maritime outlet, and the United States gets possession of a piece of territory almost valueless to them, and which would have been of great importance to the country owning the hinterland. It will disfigure our map, and produce upon us an irritation similar to that excited by the wedge inserted into New Brunswick in the East by the Ashburton surrender in the forties. The thought that the United States has been successful in all boundary questions from 1783 down to the present, and that they have gained at our expense, is not likely to soothe or reconcile Canadians under this additional forfeiture of territory to which we thought we had a just claim.

It must be remembered, however, that the matter was a debatable one, that the American members of the commission were not priests but partisans, and that the decision, though unpalatable to us, nevertheless removes a dangerous question from the arena of possible international complications. None can doubt or question the ability, or the purity of the motives of Lord Alverstone, who finally concurred in the decision reached by the commissioners. He must have been convinced of the weight of their arguments, as well as influenced by the desire to remove a possible obstacle in the way of peaceful relations between Great Britain and America. There is no doubt disappointment and a certain amount of irritation in this country at the result reached, which not a few anticipated, but we must only acquiesce, as cheerfully as we can, knowing, as we do, that no stone was left unturned in the presentation

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of our case, and that the British Government did its utmost to further our views, and to uphold our interests. To impute blame or censure to the British Government, or to so eminent a man and jurist as Lord Alverstone, can do no good, or to hint that if left to ourselves better results would have been obtained, will also achieve nothing. We can only do, as all unsuccessful litigants have to do, submit with as good grace as possible to having been worsted, and hope that we have at least settled the boundaries, as between Canada and the United States.

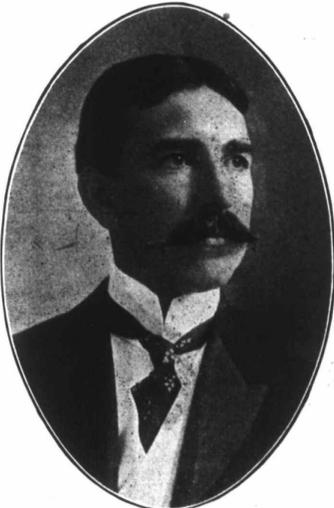
NOTES FROM NEW YORK.

Some discussion has arisen as to the legality of the methods pursued in the election of Dr. Greer as Coadjutor Bishop of New York. The canons of the Church do not permit the election of a Coadjutor except on the ground of the age or incapacity of the Bishop, but, as Bishop Potter expressly stated that his increasing years rendered episcopal assistance necessary, it is difficult to see what valid objection can be raised to the election. A majority of the Bishops and the Standing Committee have to agree to the election, and as soon as these consents have been obtained the requirements of the canon permitting the election of a coadjutor by a diocesan convention will have been complied with. It is satisfactory to note that the action of a clergyman in marrying a divorced woman has met with its just deserts through the firmness of two Bishops of the American Church. The Rev. G. F. Kettell recently married the innocent party to a divorce while in the Diocese of Maryland. Bishop Paret, of Maryland, whose action in the matter has been misunderstood, strongly expressed his disapproval of the marriage, and begged Mr. Kettell to give up the idea; but, as the canon law of the Church allowed the marriage, he was unable to refuse letters dismissory to the Bishop of New Jersey when Mr. Kettell applied for them. Mr. Kettell had been called to Palmyra, New Jersey, but the Bishop of New Jersey has refused to accept him on the indisputable ground that "the law against divorce is the law of God." The Bishop adds "that he would not take a man who had married a divorced woman into his diocese on any consideration, no matter what the pretext for such action." The Moseley Commission on Education has been busy this week in visiting the various educational centres in this city and its vicinity. They are much impressed with the organization and discipline of the public school system, but have hardly had time or opportunity to examine into the inner working of the schools or the results on the pupils, or whether, as Cardinal Gibbons has recently asserted, the divorce of religious from secular education makes them men and women of the world, but not of God. The discussion which has arisen on this subject may, it is hoped, lead to increased attention to religious training, if not in the schools themselves, certainly in Sunday Schools and similar organizations. The commissioners have been much impressed with the good work done in many of the Sunday Schools in this city, whose earnest efforts and effective organization have done much to lessen the consequences which would result from the loss of such teaching in the schools. There is, however, ample room for larger work. The contrast between the prophet Elijah and his self-appointed successor, J. A. Dowie, is aptly hit off in the daily papers by a picture of the prophet himself in the desert and of Mr. Dowie in a Pullman car, en route for New York, where he drives about in a well-appointed carriage and pair, and leads an ascetic existence in a luxurious set of apartments in one of the best of the New York hotels. Every house, apartment and lodging in New York is to be visited during the next three weeks by one of his 4,000 followers in hopes of redeeming some of the unbelieving multitude of this city, and incidentally of collecting cash re-

turns for the movement and for the pockets of Mr. Dowie.



John R. Mott, General Secy. World's Christian Student Federation



Duncan M. Stewart, Montreal General Manager, Sovereign Bank of Canada, Chairman of Mass Meeting, Massey Hall.



Hubert Carleton, General Sec'y. Brotherhood of St. Andrew in U.S.



Rev. W. Bertal Heeney, Travelling Secretary.

BROTHERHOOD OF ST. ANDREW IN CANADA.

THE ANNUAL CONVENTION.

The Brotherhood of St. Andrew in Canada began their 13th annual convention at the school-

house of Holy Trinity Church, Toronto, on Thursday, the 15th inst., with a large number of delegates from all parts of the country in attendance. During the past year the Brotherhood has experienced a remarkable growth and revival throughout the Dominion, the net strength being increased by about thirty chapters, of which several are new and the remainder old chapters revived. This happy change has been mainly in consequence of the forward movement instituted a year ago. At that time the finances of the organization were in an unsatisfactory condition, but now progress has been so satisfactory that more than \$700, before being called for, has been subscribed to continue the movement for another year.

Thursday.—The feature of the opening day's proceedings, was the holding of a "Quiet Hour" service in Holy Trinity Church, the speaker being the Rev. T. W. Powell. Each member had a four-fold responsibility, he said, being answerable to God, to the Church, to his fellowman and to the Brotherhood. To the first-named he owed something for his creation, for he was fearfully and wonderfully made. As members of the Church of God on earth, they were also under solemn responsibilities to it. Many of them were worldly, loving too much the fat things of life and good positions, often, therefore, letting social functions come between them and their duty. They were, perhaps, proud of the antiquity to which they belonged, and yet had done nothing to help to suppress the harmful in the race-courses and resorts of gambling and vice, often not contributing money to fight these evils, and in consequence losing many earnest men and women. The peril of worldliness, indeed, was the greatest evil the Church of England had to fight. They had also their duties to mankind to perform. To men they should extend sympathy, counsel, help in time of need, and in addition towards woman, as the weaker vessel they should entertain reverence. No man should say or do anything that would cause a woman to err. Society was also wrong in reprobating sins in woman that it almost entirely overlooked in men. He concluded by urging each member to more fully endeavour to realize his four-fold responsibilities, for they were to be leaders of men and should not be blind.

Friday.—The Morning Session.—The members of the Brotherhood attended Holy Communion at seven o'clock this morning. At ten o'clock in Holy Trinity schoolhouse devotional service was conducted by Rev. C. J. James, after which a business meeting was held, and the convention was organized at 10.30 a.m., when Bishop Sweatman and the Right Rev. Dr. Anderson, the Coadjutor Bishop of Chicago, were present. Bishop Sweatman gave the address of welcome, in which he said that the Brotherhood was a spontaneous movement on the part of the laity to do their share in the work of the Church. As an aggressive movement upon behalf of Christianity it had been a grand success, and never before had the influence of the young men been so thoroughly realized by the Church. It was one of the foremost forward movements of the day. The Rev. Dr. Pearson also welcomed the delegates upon behalf of the congregation of Holy Trinity, and the Revs. W. Craig, of Montreal; G. T. Stenhouse, of Chicago, and Dr. Scammell, of St. John, responded upon behalf of the visitors. The Right Rev. Dr. Anderson, of Chicago, also spoke briefly, describing his connection with Toronto, in which city he had received his university training, and had also received his confirmation. At noon the first conference began under the leadership of Rev. J. S. Broughall, M.A., curate of St. Stephen's Church, Toronto, on the subject of "The Responsibility of the Brotherhood of Man." The Rev. G. F. Davidson, M.A., of Guelph, then spoke on the individual responsibility in view of a man's baptismal vow. Dr. Harley Smith, of St. Margaret's, Toronto, followed on "Responsibility in View of the Brotherhood Vow."

Among the messages received were telegrams of greeting from chapters at Winnipeg, Denver, and

a party of Brotherhood of St. Andrew tourists on Pike's Peak, Jamaica and Lennoxville. Archbishop Machray, Primate of Canada, also sent a message of encouragement, and a letter of regret from Bishop Courtney, of Nova Scotia, was read. Mr. James Catto, in his annual address, said that at the convention at Brantford last year the members had pledged themselves to raise \$1,200 as the stipend of a travelling secretary. By this action they had obtained the valuable services of Rev. W. Bertal Heeney, of Belleville, who was now returning to his parish. Seventy-five members had already subscribed \$734 towards a similar appointment for the coming year. The result of the work of the travelling secretary was shown by the fact that the 108 chapters, of which about one-fourth had been practically dormant a year ago, had been increased to 112 active chapters, all earnestly engaged in the work. The treasurer's report showed that the receipts had been \$1,369.77, and that the Brotherhood had a cash balance of \$46.

A number of interesting addresses were delivered at Friday's sessions of the St. Andrew's Brotherhood convention in Holy Trinity schoolhouse. One of the most striking was that of the Rev. W. B. Heeney, of Belleville, who, in the course of his remarks, said that some churches were just like icebergs, beautiful at a distance, but as cold as Greenland on closer approach.

Friday Afternoon.—At 2.30 p.m., a business session was held, at which were read, discussed and adopted without amendment the Council Report and the report of the Junior Department Committee. The Council report showed that the Forward Movement, inaugurated in Brantford a year ago, had been a great success. While there were nominally 108 chapters a year ago, many of them actually dormant, now there are 112 active chapters, and the work had enlarged 25 to 30 per cent. The junior report showed 12 active chapters, an increase of two over last year, and a membership of 100. The Rev. W. M. Loucks and Mr. A. G. Gilbert, of Ottawa, invited the delegation to hold the next annual convention at Ottawa. Written invitations were read from Hamilton, and an invitation from Montreal was mentioned by the president as having been received.

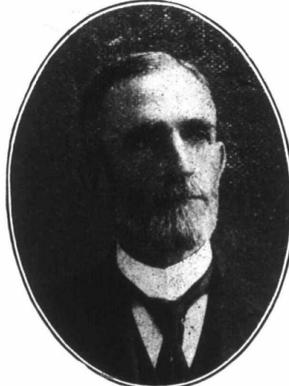
Responsibility of the Brotherhood Chapter.

At four o'clock the second conference took place under the leadership of Mr. H. R. Young, St. Mary's, Dovercourt. The subject discussed was "Responsibility of the Brotherhood Chapter." Mr. F. W. Thomas, president of the Toronto Local Assembly, treated this subject "For its members." The speaker said there was such a responsibility, first because the members formed a brotherhood, and secondly because they were composed of men in all the various states of life. They were not merely members of a society; they were brothers. The chapter should be interested in every member growing into a better brotherhood man. If a brother should show signs of getting lukewarm or cool, he should be encouraged to do better, not frowned upon nor cast aside. The fact of the society embracing men of so many and of such varied avocations was a source of strength, as they thus had apostles among all classes of men. He urged upon the brothers the necessity of prayer as well as work. The Rev. W. Bertal Heeney, M.A., of Belleville, travelling secretary of the Brotherhood, then discussed the theme, "For its Opportunities, Undertakings and Influences." He spoke fluently and with force, and the Brotherhood are sorry that he has to give up his position as travelling secretary and return to parish work. The speaker held that it was as fatal for a chapter to lose an opportunity as it was for an individual to do so, and he urged upon the brothers the necessity of the chapters letting no opportunities go by. He enjoined the members to study their field to find these opportunities. Especially he warned them against being cold among each other or with outsiders. He said there were some churches "just like icebergs, beautiful at a distance, but on

closer approach cold as Greenland." He told the members that there was a wide field for work among the boarding-houses, the colleges, the hotels, the confirmation classes. He told them to prosecute their undertakings with vigour. They should make the most of the influence over their fellow-men for good.



James A. Catto, President Brotherhood of St Andrew in Canada



R. H. Coleman, Chairman of Executive Committee.



R. B. Street, Treasurer.



Wm. Walklate, General Secty. Brotherhood of St. Andrew in Canada.

At 8 p.m. a largely attended public meeting was held in St. James' schoolhouse, the Bishop of Toronto in the chair. "The Responsibility of the Church for its Divine Mission" was the theme dwelt upon by the two eloquent speakers of the evening, the Rev. J. A. Chappell, United States Mission, Japan; and Right Rev. C. P. Anderson, D.D., Bishop Coadjutor, of Chicago.

The Rev. J. A. Chappell, who is a graduate of Trinity University, and who has spent some years in mission work in Japan, was the first speaker. He spoke on the subject of "The Responsibility of the Church," and addressed his remarks particularly to the subject of Japan. In that country, he said, tremendous material progress had been made within the past thirty-five years. The country was in the van of civilized nations so far as material progress was concerned. When, thirty-five years ago, the British and United States navies compelled the Japanese to open their ports to western trade and western learning, Anglo-Saxon civilization had been forced upon the people, but Anglo-Saxon civilization was not synonymous with Christianity. Under the system of feudalism which had previously prevailed individuals had no rights. The workingman was not allowed to travel, and his occupation in life was decided by his birth. There had never been a moral philosopher in Japan who had championed the lower classes. As the result of the establishment of an individual social order there came greater freedom to the Japanese, with the result that there had been a collapse of moral restraint. The old religions, which the Japanese have forsaken, are no longer able to govern them in their relation with each other or in their relation with other countries. Copies of the translated works of Herbert Spencer had been distributed in the schools, but the experiment of training the young in this line of thought had been found to be lamentably wanting. The speaker then described the efforts of the Government of Japan in finding a national idol, and told of the Imperial educational edict which prescribed that every pupil at school should worship a portrait of the Emperor, and take it for granted that their ruler was of Divine descent and the possessor of Divine authority. It was due to this belief in the Divine descent of the Emperor that the transition stage was passed so successfully. In concluding the speaker said that Japan was at the moment particularly inviting for a crusade upon behalf of Christianity, and that the Japanese were realizing more than ever before their need of Christianity.

Bishop Anderson, in the course of a powerful oration, said that responsibility was a commonplace word, but the shouldering of one's responsibilities was not a commonplace thing. The Divine responsibility of the Church was to bring every man close and keep him close to God. This was difficult, because the strenuous life of to-day tended to draw men from God. Men to-day were subjected to special temptations to loose their hold on God as a necessary influence on their lives. This was an age of unprecedented material prosperity. The age had given birth to a new type of civilization. The captains of industry and lords of wealth were more powerful than the war lords of old. We were perplexed with the magnitude of our inventions and our mastery over the forces of nature. Men stood off and admired their own creations, and so they were tempted not to see God in everything. Art, literature, religion had not kept pace with these material developments. The old masters were the old masters still. Shakespeare still stood unrivaled. We had left the old world behind us, but not along the lines of religion or art. He believed, however, that there was a spiritual awakening in sight, and he believed the Brotherhood were in the vanguard. Another great temptation was that they were in a most critical age, one which interrogated everything. They had to prove their Bible over again. The man who believed in anything old or who refused to believe anything new was frowned upon. A third temptation was that this was an age of scientific knowledge. In this age the din of business shut out the still, small voice. The responsibility of the Church was not building churches so much as in bringing men to God. His closing words were: "Light is light that radiates; blood is blood that circulates; life is life that generates; is ours so?"

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150 men assembled in Holy Trinity Church at 7 a.m. for the Corporate Communion. The Bishop of Toronto was the celebrant, assisted by the Rev. Canon Sweeny, Rev. Dr. Pearson, Rev. J. H. Talbot, Rev. W. T. Brain and Rev. Canon Welch. In the morning the convention held two business sessions, at which reports on the work were received, and conferences were held, the principal subjects of discussion being "The Junior Department," "The Responsibility of the Brotherhood," and "The Forward Movement," among the speakers being R. H. Coleman, Rev. W. B. Heeney, B.A.; Hubert Carleton, General Secretary of the Brotherhood in the United States; Fayette G. Dayton, of Boston; W. A. Haberstro, of Buffalo, and George S. Garrett, of Toronto. The most important action of the day was the decision to prosecute the work in the Northwest. Rev. W. B. Heeney, the Travelling Secretary, urged the need for spiritual ministry to the thousands of immigrants in the West and Northwest. The convention contributed \$1,100 as a guarantee fund for the support of a travelling secretary, who will engage in the work. On the suggestion of Rev. W. B. Heeney it was decided to leave the matter of a convention for 1904 in the discretion of the Dominion Council, the intention being to hold district meetings instead. The elections for the Dominion Council resulted as follows: James A. Catto, St. Luke's, Toronto; R. H. Coleman, St. Anne's, Toronto; A. B. Wiswell, St. Luke's, Halifax; Dr. Harley Smith, St. Margaret's, Toronto; F. W. Thomas, St. Matthew's, Toronto; N. F. Davidson, St. Luke's, Toronto; H. A. Genet, Grace, Brampton; J. D. Christie, Trinity, Simcoe; H. C. Tilley, St. Mark's, St. John; H. T. Webber, St. George's, Montreal; Chas. W. Hemming, St. Mark's, Hamilton; Hubert Carleton, St. Simon's, Toronto; D. M. Stewart, St. Martin's, Montreal; A. G. Gilbert, St. George's, Ottawa; C. E. Baynes-Reed, St. Peter's, Brockville; F. W. Thompson, St. Matthew's, Winnipeg; Fred Bowman, Christ Church, Sydney; W. G. Davis, St. Mark's, Hamilton.

Junior Department Council—W. Kreitzer, London; Rev. H. B. Donaldson, Halifax; Charles Hastings, New Glasgow; H. H. Duncan, Huntsville; Mr. McGee, Hamilton; G. C. Wells, Montreal; H. J. Smith, St. John; Rev. J. S. Broughall, H. R. Young, Rupert Davids, E. Turner, George S. Garrett and J. Fidler, Toronto.

The Responsibility of the Brotherhood in Canada—The Forward Movement.

The Afternoon Session.—The Forward Movement was examined from every point of view, each speaker dealing with a different aspect of the subject. The Rev. W. B. Heeney considered the matter along definitely spiritual lines, saying that "the Spirit of God is just as necessary to the Forward Movement as electricity is to the trolley cars," and also along definitely practical lines, namely, as a power to introduce a greater degree of efficiency into the chapters of the Brotherhood. Mr. Hubert Carleton viewed the movement from a business standpoint, saying it "was a direct business-like proposition," and meant that the Brotherhood needed money in order to advance as it should. Bishop DuMoulin treated the movement as part of the great advance along the whole line of Church endeavour, two other notable evidences of which were the Sunday School and missionary revivals now in progress. But all agreed in defining it as a great combined effort to bring men into closer touch with God. The Rev. W. Bertal Heeney said the mission of the Brotherhood was to recall to the minds of the laity the almost forgotten principle, that it is every man's duty to lead, by his influence, others nearer to Christ. This led him to speak of the Forward Movement. The Brotherhood had now to appoint a new secretary, whose field of operations would be all Canada. How would they cover this field? They should lay out a plan. They should divide Canada into four convention districts, the east, middle-east, middle-west and west, each with its convention centre, and the

headquarters of all at Toronto. The secretary should visit regularly the chapters of all districts, and hold conventions in each centre. He was opposed to the annual all-Canadian conventions on various grounds. They were not ripe yet for international conventions either. If there was to be an all-Canadian convention in 1904, Ottawa was the place to hold it. Or if for the middle-east only, Ottawa was still the place. What the Church wanted, however, was not conventions so much as earnest workers at home. As to other phases of Brotherhood work the speaker advocated working among the colleges. They should try to have an official Canadian organ, or endeavour at least to secure a couple of pages of the New Era. They should not be a pocket edition of the American Brotherhood. When the dog barked in the United States the tail should not wag in Canada.

Bishop DuMoulin, of Niagara, spoke eloquently on the same subject. After stating that the Forward Movement was part of the general advance in the Anglo-Canadian Church, the Bishop declared his faith and pride and hope in the great power of young men as an influence for good. They were like the electric omnipotener of the present day, and if the Brotherhood could only chain them to its chariot, success was assured.

Mr. Hubert Carleton, M.A., General Secretary of the Brotherhood in the United States, said he had been inclined to resent Rev. W. B. Heeney's national ideas with regard to the Brotherhood. There should be no national lines drawn. The Brotherhood should not be limited by space. There should be no parochialism or isolation.

Evening Session.—The public meeting at St. James' schoolhouse in the evening was surprisingly well attended, considering the inclement weather, the schoolroom being filled with a thoroughly earnest crowd of men. The addresses were strong, energetic and full of power, the point upon which all the speakers dwelt with great emphasis being the responsibility of the individual for the spiritual welfare of his neighbour. Rev. Prof. Cody presided, and delivered a fervent talk on the Christian's responsibility. There were three points in our religion—God, man and his brother. The Christian stood at the right angle between the Father and the brother. Man owed a filial relation to God and a fraternal relation toward his brothers, for all were saved that they might serve. There were three kinds of charity, the first, the relief of temporary distress, which often led to pauperization; the second, the helping of one to help himself, which tended to make men selfish and self-seeking; and the third, the highest and noblest, was the helping of men to serve others.

Mr. John R. Mott was deeply impressed with the keynote of the convention, for the greatest responsibility resting on man was the leading of others, one by one, to Christ's Church. There was no middle course. "Am I not right when I say that the methods of to-day are comparatively fruitless?" he queried. "It is the mass of people that need the Gospel that do not come in to our churches and the great necessity is for the men in the pews to back up the men in the pulpit." On them was the responsibility to take Christ to the many persons that could not be induced to come to church. There were many reasons that kept men from this work; one was the consciousness of an inconsistent life; an inverse hypocrisy, by which was meant that many men made themselves out worse than they really were. That was unpardonable, for in the process of helping others men would find the relief they needed; others were kept back by the idea that they set a good example, and they need do no more, which was not sufficient. False courtesy kept others away. They were too polite to talk to a man about his eternal interests because it might offend him. Another reason was ignorance of how to approach one's brother.

The Bishop of Niagara delivered the closing address with a great compliment to the brilliant young men that had preceded him, and dwelt for

a short time on the fact that the Lord while on earth perpetually taught the doctrine of individual responsibility.

Sunday.—At the Men's Mass Meeting in Massey Hall on Sunday afternoon, Mr. D. M. Stewart, of Montreal, as chairman, outlined the primary aims of the society as being prayer and service, it being incumbent on each member to devote a period daily to prayer and to make personal effort to attain the ends for which supplication is made.

Bishop DuMoulin, the first speaker, coming to the theme of the afternoon, "Man's Responsibility to Man, or am I My Brother's Keeper?" declared that the Bible emphatically answers the query in the affirmative. The story of Benjamin's betrayal by his brothers conveyed its own significance of the duty devolving on brothers in respect of kinship; the principle was intended to be carried further and to apply to the whole brotherhood of mankind. There is no law on the statute books of a nation that says any person, when aware of another's peril, must give him warning, but there is a higher law, written within our very being, that makes us act. Christ came to be His brother's keeper. God's plan for the salvation of the world was constructed on the principles the Brotherhood of St. Andrew embodies, the principle of fellowship, and to the royal priesthood of the laity every person passing through the ceremony of confirmation is ordained. It is the noblest of all professions, since it strives after things imperishable, while the others are merely temporal in scope.

Mr. John R. Mott, Secretary of the World's Student Federation, in beginning, spoke of the bonds of union belonging to the Mother Country and her colonies, that had of late years been drawn more closely together. There was a special purpose of Providence in the circumstance, but the brotherhood of man was a broader and grander idea. Sin was insidious in its approaches, and its shackles soon became firmly fixed. Moreover, it was impossible to hide its existence for long, since the human face is an un-failing index of the inner thoughts, and persistence in vice fixed the stamp of the libertine. Body and mind alike were weakened, and indulgence in any form of vice must inevitably develop into a state of enslavement. Moreover, sin propagated sin, and a bad example proved demoralizing. The most awful feature of vice, however, lay in the inexorable law of heredity, which decreed that upon the offspring would descend the blight of the parent's wrongdoing in the form of a weakened will and congenital tendency towards profligacy. It behooved every man to be his brother's keeper, and a solemn responsibility rested on the society to carry out the spirit of its twofold vow.

Bishop Anderson said this was a time for men to come forward and assert their individuality. They were living in days of too much unionism, too much capitalism, and too much Socialism, in days when men were too accustomed, before taking any action, to put their ears to the ground to hear what other people were saying about them, and what was the proper thing to do. Only one man in a hundred now had the courage to come out and do the things that God and his own conscience required him to perform. They needed at the present time more men and women who stood solidly on religious grounds, and refused to wink at sins, even though they might be in the fashion. (Applause.) Men there were who would not attempt to purify politics unless they took refuge behind some municipal reform organization, and these people were nothing more or less than mean cowards. (Applause.) The family was the unit in the State, the foundation of all responsibilities to them and when sin entered a home the family was destroyed. He exhorted them to guard their homes and their own ideal of the Canadian marriage relation—(applause)—and to do all in their power to keep off that tyrant, domestic infidelity, that fain would reach them from foreign shores. He alluded to the difficulties between capital and labour that often arose, and advocated arbitration as a means of settling industrial questions,

as it generally insured fair treatment to all. He declared that too few patriots existed. Patriotism was not partyism; nor partyism patriotism, for no party held a monopoly on goodness. The unflinching partisan could never be a true patriot. The Church was above the nations, and knew no political party, no aristocracy, except that of virtue. It had transformed all Europe, and it should dominate commerce, education and society.

In the evening the members of the Brotherhood of St. Andrew assembled in a body in St. James' Church. The service, which was the final one, was very impressive. The sermon was preached by the Rev. Laurence E. Skey, rector of St. Anne's Church, Toronto, and referred to the main aims and work of the Brotherhood, how the members should all be true witnesses for Christ, and without they thoroughly realized what love is, the preacher said, they could never be successful. The farewell meeting, held immediately afterward, was one of the most impressive features of the convention, in fact of any convention yet held. The Rev. T. S. C. Macklem, D.C.L., Provost of Trinity College, Toronto, conducted it, and through his quiet words of sympathy and encouragement he made it apparent to all present how earnest had been the whole tenor of the convention and that great results might be looked for in the future of the organization. He recalled the three main points he left with us at the last convention, held in Toronto in 1900, "Responsibility," "Limitations" and "Vision," and pointed out how that they had all been more or less realized. Responsibility, which had been the whole theme of this convention, and that the limitations of our work as an organization have been more clearly defined, and vision has been granted to see the possibilities of our work, resulting in the Forward Movement. Six of the delegates spoke afterwards as to their impressions of the conference: Dr. J. H. Scammell, of Trinity Chapter, St. John, N.B.; the Rev. F. C. Piper, rector of St. John's Church, Thorold; A. G. Gilbert, St. George's, Ottawa; H. H. Duncan, All Saints', Huntsville, Ont.; F. W. Thomas, St. Matthew's, Toronto, and the Rev. Wm. B. Heeney, the Travelling Secretary of the Brotherhood.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

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

Westmount.—Church of the Advent.—The Rev. Augustus Alfred Bryant, the new curate of this church, is a native of London, England, and was educated at the Choir College of the Church of St. Mary Magdalene, Paddington, London, of which Dr. Temple West was the vicar. He left London, where he had been engaged in teaching at St. James' School in 1883, to take a similar position in Newfoundland, but at the end of two years gave up the work to enter Queen's College, St. John's, Newfoundland, from which he graduated in 1887. He was ordained priest at the beginning of 1890 by the present Bishop, Dr. Jones. He has also served in the Dioceses of Nova Scotia and Vermont. Before coming to Montreal he was rector of White River Junction, Vermont, U.S.A.

Buckingham.—St. Stephen's.—This new church was solemnly consecrated to the service of God on Sunday, the 11th October, by His Grace, the Archbishop of Montreal. Shortly after eleven o'clock in the morning the Archbishop stepped within the portal of the building when the instrument setting forth the desires of the parishioners was read by Warden W. A. Rice, the venerable Archbishop replying in tones very deep and

strong for one of his great age. This formality having been complied with, his lordship, preceded by the vestrymen, wardens, Rev. Messrs. R. Y. Overing, incumbent; J. B. Meyer, of Poltimore, and the Ven. Archdeacon Naylor, of Shawville, went up to the sanctuary, where his Grace put his hand and seal to the deed of consecration, which was then passed to the Archdeacon for registration in the Diocese of Montreal. The Archbishop preached at both morning and evening services. The choral part of the services, Mrs. R. T. Manley leading in the choir and Miss Belle Smith at the organ, was very well rendered indeed; and here just let us remark that the acoustic properties of the new church are simply perfect, every word uttered in the sanctuary being heard quite distinctly at the opposite end. The evening service was so well attended that the seating capacity was rather inadequate. It is estimated that between four and five hundred, possibly more, were in attendance. In the afternoon there were several christenings, and in the evening the Archbishop confirmed about a dozen candidates.

ONTARIO.

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

The day of intercession for Sunday Schools was very generally observed throughout the diocese, and it is hoped may result in much fruit. The Sunday School problem has by no means been solved. In towns and cities it is to some extent possible to have well-organized and well-equipped schools, but in country parishes of large area, with a scattered population and several congregations, and only one small clergyman to cover it all, the difficulties are mountain high. But, as by prayer more is accomplished than men dream of, may not our faith justify us in hoping that the intercessory prayers of the 18th will result in pointing out the way of removing the difficulties.

Kingston.—St. George's.—A well-arranged service was held in the cathedral on the afternoon of the 18th inst. St. George's, St. Paul's, St. James' and St. Mark's Sunday Schools gathered, and, together with the teachers and many of the parents and others, well filled this grand and stately building. Mr. Harvey and the choir provided bright and suitable music. The service was sung by the Dean, and the lesson was read by Ven. Archdeacon Carey. Brief addresses were made by the Rev. H. Horsey, B.D., of Montreal Diocese, and Ven. Dr. Worrell, Archdeacon of Ontario. Mr. Horsey told in simple terms the story of the lives of Joseph, Samuel, Timothy and our Lord, illustrating from them that the "boy is father to the man." The Archdeacon drew from the story of Gordon the lesson of the prayerful life, pointing out that in such a splendid character as Gordon's the chief power came from his religion, for the bravest men are the most truly religious.

St. James'.—The Rev. C. A. Masters has now been at work as curate of this parish for some time, and is proving a most worthy successor to Mr. Savary. The Rev. Canon McMorine has been given a D.D. by Queen's, and his friends congratulate him heartily. He is the third in the diocese, besides the Bishop, to have been honoured by his alma mater with a Doctor's degree, the other two being Dean Smith, of Bishop's College, and Archdeacon Worrell, of Trinity.

St. Paul's.—On Sunday, the 18th inst., the annual harvest Thanksgiving services were held in this church. The interior had been handsomely decorated with the fruits of the harvest, and a choice programme of special music was delivered at both the morning and evening services. In the morning the Rev. Herbert Horsey, B.D., was the officiating clergyman, preaching an able and appropriate sermon. In the evening Dean Smith

preached, taking as his text, "All things come to Thee, O Lord." The Lord is the source of all being and of life. We really own nothing, but are merely stewards, holding goods which belong to another. All things, not only material, but gifts of mind and body and power of intellect, are given, and that these powers can be improved does not lessen the fact of their origin. For everything we are indebted to the one great, loving Being, the Creator of us all. Regarding what we offer Him, how does that compare with what we spend upon ourselves? Self-sacrifice is the true test of Christianity, and there is no reality without sacrifice. The Ven. Archdeacon Carey had asked for a Thanksgiving offertory of \$250. The amount contributed was \$210.

The Bishop has gone to Washington to attend the conference of Bishops which met there last week. He will return to Kingston this week, and on Sunday, the 1st, will celebrate the third anniversary of his consecration to the See of Ontario.

Bath.—The Rev. C. J. Hutton has now almost completed the canvass of the diocese, and the few remaining parishes will be shortly visited. The success of Mr. Hutton has been often spoken of. He has more than fulfilled the most sanguine expectations of those who knew his powers. He has now accepted the rectory of Bath, and will take charge on the 1st of November.

Odessa and Ernestown.—The Rev. Rural Dean Dobb, having resigned the rectory of Bath, has been appointed missionary of Odessa and Ernestown. He will reside in Napanee, from which his mission parish can readily be worked.

OTTAWA.

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

Ottawa. The Bishop confirmed an unusually large class (twenty-six in number) at Clayton last week, and on the following day consecrated the old cemetery at Almonte, which, after years of neglect, sad beyond description, has recently been cleaned and underbrushed, and roads and walks laid throughout. The missionary meetings arranged for the Rev. Dr. Tucker by the chairman of the Board of Rural Deans have all been held, and, so far as I have been able to ascertain, were very successful. The meeting at Carleton Place has been reported at about four hundred, which, possibly, is one of the largest meetings the energetic General Secretary addressed in this diocese. If the M.S.C.C. falls short of accomplishing the work before it the fault will certainly not be on the side of the General Secretary, whose clear, earnest and truly eloquent appeals are making a marked impression in every deanery. The conference held by the Bishop in the several deaneries during the past fortnight were fairly well attended. The new commission about to be issued by the Bishop to his Rural Deans has received the endorsement of the clergy, and will greatly add to the usefulness of these officers. By its terms the Rural Dean is required to visit each parish in his deanery once a year; and, while it was not necessary to have the approbation of the clergy, yet the Bishop was wise in seeking their approval, for the matters to be enquired into by the Rural Dean at each visit largely cover the whole administration of the parish. Henceforth the Rural Dean will be something like a bank inspector, and no doubt some new epithet will be added to those already in vogue as descriptive of his office. Long-suffering mortals are these Rural Deans. Everyone seems to have a whack at them. They appear, however, to get through a large amount of very useful work. At some of the conferences the position of the Woman's Auxiliary was discussed when considering the aims of the M.S.C.C.; and, while the zeal and earnestness of the women was highly commended, yet the feeling was general that if the Missionary Society is to be a success it must receive the

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Tuesday morning the Bishop's letter was read, confirming the election of Rev. E. H. Mussen, rector of All Saints' Church, Collingwood, as rural dean, vice Rev. G. M. Kingston, removed from Penetanguishene to Toronto, and a welcome was extended to the new members of the deanery, Messrs. White and Dymond. A discussion took place on "Lay Representation" at deanery meetings, but any resolution was deferred till next meeting. The deanery apportionment for the Missionary Society of the Canadian Church was then considered, and the following resolution adopted: "That the clergy of this deanery recognize the propriety of the allotments of the M.S.C.C. and resolve to try to realize the full amount or more." Papers were read by Rural Dean Mussen on "Pastoral Notes," by Rev. E. G. Dymond on "Objects of Rural Deanery Meetings, and How Best to Attain Them," and by Rev. W. H. White on "Federation of Trinity College." These were all discussed by various members. The invitation of the rector of Collingwood to meet there in April next was accepted. The winter meeting will be a joint one with East Simcoe, and be held in Orillia at end of January or early in February.

NIAGARA.

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

Caledonia.—Sunday, the 27th September, was Harvest Thanksgiving Sunday in this parish, and, though the day opened with very unfavourable weather, and it continued very windy and chilly all day, still it did not diminish the interest of the congregation in their special services. The day began with an early celebration of the Holy Communion, at which a nice number were present, followed by a bright, interesting service at eleven. The church had been very prettily and neatly decorated with fruits, grain, flowers and vegetables, whilst the white frontal, altar cloth and dossal in their appropriate places in the chancel, and some scrolls and small banners on the walls and grapes and white flowers on the altar made the sacred edifice appear not only beautiful, but as if the very words of the Psalmist were being really fulfilled, "All Thy works praise Thee, O Lord, and Thy saints give thanks unto Thee." Owing to disappointment in getting a special preacher for the occasion, the rector had to preach himself, dwelling on the danger of "forgetting the Lord in the midst of blessings" in the morning, and in the evening on "living by rule," dwelling chiefly on the duty of almsgiving. The music by the choir was very appropriate and beautifully rendered. Large congregations filled the church at both services, and an excellent thankoffering was presented to God.

Jarvis.—At the harvest thanksgiving service, held on the festival of St. Michael and All Angels, Rev. Arthur Francis took part in evening prayer, and Rev. F. A. P. Chadwick appropriately preached. The congregation was large, the result in offerings being \$26, sufficient to pay the interest on the church debt.

Nanticoke.—The autumn deanery meeting was held here on Wednesday, October 7th, beginning with Holy Communion at 8 a.m. in Christ Church. After routine business Rev. F. A. P. Chadwick critically explained Heb. 6:1-8. Rural Dean Scudamore followed with a paper on "Unity," and Rev. Arthur Francis gave an account of Church life and work as he had recently witnessed them in England. The Rev. J. K. Godden, of Caledonia, read a thesis on the "Perpetual Diaconate," which led to profitable discussion. This clergyman and the incumbent of Jarvis reported a large circulation of the Canadian Churchman amongst their parishioners, due to the present canvass. The Rev. Arthur Francis, having expressed a desire to be relieved of the duties of secretary-treasurer, which duties he has faithfully and ably performed for several years, the Rev.

F. W. Hovey, of Hagersville, was elected to the office. The term of office of Rural Dean Scudamore having expired, and he, moreover, being about to remove to Harriston, the chapter nominated as his successor Rev. P. L. Spencer, of Jarvis, which nomination has since been approved and confirmed by the Bishop. This is the third time this clergyman has been chosen to fill the office of Rural Dean during his period of service in the diocese, he having occupied a similar position in Wellington country, and also in the united counties of Lincoln and Welland. Before the close of the meeting the members of the chapter conveyed their thanks to the late secretary and rural dean for their unvarying courtesy and their careful attention to the business of the deanery. In the evening the annual parish thanksgiving service for harvest was held, the preacher being the Rev. F. A. P. Chadwick. The weather proved unfavourable, but about ninety persons were present, and the offerings amounted to \$18. The next meeting of the chapter will be held in Hagersville on January 6th and 7th. At the recent meeting seven members were present.

Port Maitland.—The vestry have resolved to re-seat Christ Church, adopting the latest and best style of ecclesiastical bench. This improvement will make the church much more comfortable, and also doubtless more attractive to the numerous summer visitors from the United States.

Hagersville.—All Saints'.—The harvest thanksgiving service was held in this church on the evening of October 13th. The Rev. F. W. Hovey was assisted by Rural Dean Spencer, and a forcible sermon was preached by the Rev. Canon Forneret, of Hamilton, on "True Worship." The offerings were devoted to the A. and D.C. fund.

Dunnville.—At the request of the vestry of the parish of Windsor the Bishop of Huron has offered that cure to Rev. F. A. P. Chadwick. The Bishop of Niagara as well as the people of Dunnville regret the approaching removal of this energetic clergyman from the diocese. Dunnville is a busy and growing town. The parish possesses a handsome brick church and a frame Sunday School building, and the people are rapidly bringing to completion a large and well-arranged residence.

Hamilton.—On Tuesday, October 13th, the Religious Education Committee of the diocese held a meeting in Christ Church Sunday School building for the purpose of choosing two members of Synod to represent the diocese at the proposed conference between the Anglican Inter-diocesan Committee and representatives of other Christian bodies in Ontario. The Rev. Dr. Miller, of Ridley College, St. Catharines, and Lieut.-Col. H. McLaren, of Hamilton, were chosen. Immediately after this meeting there was held the regular autumn meeting of the Standing Committee of the diocese, the Bishop in the chair. Permission was granted to the vestry at Dunnville to mortgage the new parsonage to the extent of \$2,000, this sum being covered by parochial subscriptions, which will be paid within three years. The Rev. W. J. Pigott made application for an annual grant from the A. and D.C. fund. The parish of Nanticoke and Cheapside, having recently become self-supporting, made request to be relieved of the necessity of raising its full apportionment for two years in accordance with a recommendation of Synod, made in the year 1877. This recommendation, however, provides that the stipend guaranteed the clergyman shall be at least \$800. The application was referred to the Missions Committee. The rural Dean of Haldimand was requested to visit York, and endeavour to move the parish to relinquish the grant of \$50, now received on account of St. Mark's Church, Seneca. A letter from a Churchwoman of Ridgeway was read, the communication containing an offer to buy a lot of land in

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that village and present it to the diocese if the latter will undertake to erect thereon a church and maintain regular services. The matter was referred to the deanery of Lincoln and Welland. The secretary-treasurer was authorized to pay the travelling expenses of the clergy when attending meetings of sub-committees as well as when coming to those of the Standing Committee. A letter from the Rev. P. M. Smith, of Fort Erie, was read respecting his retirement from the active ministry. The Bishop and Archdeacon Clark undertook to visit the parish for the purpose of making, if possible, some financial arrangement with the vestry to facilitate the rector's retirement. A readjustment of the stations of Milton, Omagh and Palermo in association with neighbouring congregations was referred to the Missions Committee. The Finance and Investment Committee was authorized to sell, if necessary by public auction, the Lottridge and Sexton properties. Copies of a draft canon on the "Discipline of the Clergy" were distributed, and the members were requested to study it during the interval between this and the next meeting. The matter of the formation of a Young People's Association for the diocese, referred to the committee by the Synod at its last session, was disposed of by the passing of a resolution to the effect that the organization of Young People's Associations within the diocese should be left to the discretion of individual clergymen without their waiting for direct synodical action. The committee thus acted on lines similar to those of the action of the Quebec diocese. A strong committee was appointed to act as Corresponding Committee in relation to the Board of Management of the M.S.C.C. in accordance with the request of the Bishops at their recent meeting in Toronto. The resolution passed by the Synod in June respecting gambling and betting in public places was ordered to be sent to the Minister of Justice. At the meeting of the Corresponding Committee of the M.S.C.C., held subsequently on the same afternoon, the Rev. Canon Bland was elected permanent chairman, and Rural Dean Spencer secretary. Many valuable suggestions were made by the Bishop and others respecting the kinds of work that the committee might undertake in the interests of general missions. It was resolved that meetings of the Corresponding Committee should be regularly held on the mornings of the days on which those of the Standing Committee take place. The Bishop purposes issuing a pastoral explanation of the aims of the committee, and urging all concerned to complete at once the diocesan apportionment of \$5,200 for Foreign and Canadian Missions.

Rothsay.—The Rev. Rural Dean Leake, M.A., left this mission on October 17th for Stoney Creek. The three congregations of this mission at Rothsay, Moorefield and Drayton concocted somewhat of a surprise for him. On Tuesday evening they assembled at the home of Mr. David Corbett in Rothsay, having asked the clergyman and his wife to be present. The residence was nicely illuminated within and without. During the evening Mr. and Mrs. Leake were

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to the diocese if the t thereon a church and The matter was re- Lincoln and Welland. is authorized to pay he clergy when attend- itees as well as when anding Committee. A Smith, of Fort Erie, retirement from the shop and Archdeacon he parish for the pur- sible, some financial istry to facilitate the readjustment of the and Palermo in asso- g congregations was ommittee. The Finance was authorized to sell, tion, the Lottridge and s of a draft canon on ergy" were distributed, uested to study it during and the next meeting. on of a Young People's se, referred to the com- s last session, was dis- of a resolution to the ion of Young People's iocese should be left to ual clergymen without synodical action. The lines similar to those of ec diocese. A strong to act as Corresponding the Board of Manage- n accordance with the their recent meeting in n passed by the Synod ing and betting in public sent to the Minister of g of the Corresponding C. held subsequently on Rev. Canon Bland was man, and Rural Dean ny valuable suggestions p and others respecting the committee might un- of general missions. It gs of the Corresponding ularly held on the morn- ch those of the Standing The Bishop purposes ation of the aims of the ill concerned to complete portionment of \$5,200 for Missions.

Rural Dean Leake, M.A., October 17th for Stony regations of this mission and Drayton concocted for him. On Tuesday d at the home of Mr. thsay, having asked the to be present. The resi- nated within and without. r. and Mrs. Leake were

presented with two beautiful chairs and a hand- escritoire by the Rothsay congregation and an artistic silver tea set by the Moorefield and Drayton congregations. Together with these there was a very nicely worded address, signed by Messrs. David Corbett and William Mitchell, the Rothsay churchwardens. The parson was quite overwhelmed as a result, but managed to get out a few words of thanks. This Mission is just now vacant after ten years and three months of a happy and prosperous incumbency. It offers a most inviting field to a hard working ambitious young clergyman.

Elora.—St. John's.—The annual harvest Thank- giving service was held in this church on Sun- day, the 18th inst. The Rev. Prof. Plumptre, Dean of Wycliffe College, preached morning and evening two very able sermons, which were greatly appreciated by the large congregations present on the occasion. The church, though not so elaborately decorated as in previous years, was very tastefully so, and greatly admired. A large number remained to the Holy Communion after morning service. A special offertory was asked towards freeing the church from debt. The re- sponse was very liberal, the amount being about \$28, leaving only \$60 to completely wipe the debt out. Service was also held in Holy Trinity, Alma, in the afternoon, the decorations being very elaborate, showing much labour and taste on the part of the willing workers belonging to that congregation. The offertory amounted to about fifty dollars.

HURON.

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

Dutton.—The Rev. T. B. Howard, of Milver- ton, has been appointed to this parish. His first parish was Milverton and Elma, and there his labours and life were very much appreciated. He received part of his early training under Mr. Moody, and his collegiate training at Western University and Huron College. He is an en- thusiastic supporter of missions, and managed a splendid conference at Elma every year.

Mitchell.—The new incumbent of this parish is the Rev. C. C. Purton, formerly of Glencoe. Mr. and Mrs. Purton are both connected with dis- tinguished Churchmen across the ocean. His father, the Rev. W. O. Purton, was a distinguished leader of the Evangelical party—chaplain to the Earl of Shaftesbury, editor of the Record from 1869 to 1876, and then editor of the Churchman (which he founded) till his death in 1892. An- other son, the Rev. W. A. Purton, is the present principal and chaplain of the South Eastern Col- lege at Ramsgate, Kent, a large and important Church school. Mrs. Purton is a grand-daughter of the Rev. Dr. Lodge, of Kilkenny, Ireland, cousin to the late Archbishop Gregg, of Armagh. The Rev. C. C. Purton has inherited his father's evangelical views, and is keenly interested in the current problems of the Church, e.g., Prayer Book revision, Christian reunion, Church reform, etc. He was first curate of Windsor, then rector of Glencoe, and comes to Mitchell with the hearty goodwill and respect of all those among whom he laboured in the past.

Ingersoll.—The autumn meeting of Oxford Rural Deanery was held here on October 20, 1903. Holy Communion was celebrated at 11.30 a.m. by the rector, the Rev. J. Thompson, assisted by the Rev. Rural Dean Wright. In the after- noon the chapter met, and passed a resolution of warm affection and high regard for the rural dean on the occasion of his superannuation and his retirement to Otterville, and their pleasure in knowing he will continue as rural dean and in was moved by Rev. T. G. A. Wright, and sec- onded by Rev. R. H. Shaw, and warmly supported pastoral work in the deanery. This resolution by Rev. J. Thompson and Rev. Canon Brown,

and unanimously passed. Rev. G. B. Sage after- wards referred in similarly appreciative terms to the work of Mrs. Wright. A programme fol- lowed, consisting of three addresses: (1) "Confir- mation and Aiter," by Rev. Canon Brown; (2) "The Teaching of the Forty Days," by Rev. T. G. A. Wright; (3) "Sunday School Examina- tions," by Rev. G. B. Sage; (4) Discussion on Normal Sunday School work, introduced by Rev. W. Johnson. At 7.30 p.m. evening prayer was conducted by Revs. J. Thompson, R. H. Shaw, G. B. Sage and Rural Dean Wright, and the ser- mon preached by the Rev. Dyson Hague.

South Sarnia.—The Sarnia tunnel and G.T.R. works have together led to the building up of a new town at the south end of Sarnia. The great American lumber interests, which have settled in the north end, have saved it from stag- nation, but Sarnia is bound to develop greatly in the south end on account of the great financial interests involved. It is important that the in- terests of the Church there at such a juncture are in the hands of so wise and capable a worker as Rev. V. M. Durnford, rector of South Sarnia. The Methodists and Presbyterians have already built huge tabernacles, and the Church of Eng- land is as yet a very small plant. But Mr. Durn- ford is proceeding effectively, if slowly and care- fully. He has secured a fine corner site for a new church, and has built a fine house for himself beside the church property, which can be bought for a rectory when the church is strong enough to do so. The present building will in time be converted into a schoolroom, and a new church before long, it is hoped, will rise on the site already set apart for it. He has in addition some five or six other stations under his care, and will require an assistant.

Euphrasia.—St. James'.—A very interesting ser- vice was held in this church during the afternoon of a recent Sunday, it being the occasion of the first ringing of the new bell for Divine service. The Rev. E. Appleyard, assisted by the Rev. T. H. Brown, of Meaford, conducted the service, at the close of which they rang the bell for a short time, and then gave the rope into the hands of the sexton, who continued to ring the bell for about five minutes. The Rev. T. H. Brown then preached an appropriate sermon. The above bell, which was presented to the congregation by the A.Y.P.A., was bought from the Meneely company for the sum of \$110. Mr. Ira Taylor, an active member of the A.Y.P.A., built the belfry on the church, which has greatly added to the appear- ance of the building. Upwards of four hundred people were present at the above service.

Bognor.—A bell has been placed in the belfry of this new church, and is much appreciated by the congregation. This bell was secured by means of the untiring efforts of two ladies of the congregation, Mrs. Robt. Frizzell and Mrs. Ed. Long, who undertook the collecting of subscrip- tions for this purpose. The bell was obtained from the Meneely company, and cost \$75. A very large congregation was present on the Sunday when it was first rung. The Rev. E. Appleyard, assisted by the Rev. H. Softly, conducted the ser- vice, during which they and the two churchwar- dens, Messrs. John Armstrong and Thos. Frizzell, rang the bell.

Beaverdale.—Church of the Advent.—The Ladies' Aid of this parish have beautified the interior of their church by carpeting the chancel platform, laying down cocoanut matting in the aisles and refoisting the windows. The Ladies' Aid was organized in this parish about six months ago, and have been very actively engaged in Church work since that time. The officers are: President, Mrs. Dunn Wilson; secretary, Miss Wilson; treasurer, Mrs. Brett. The Sunday School in this parish is doing splendid work under the superintendence of Mr. Thos. Brett. There are four large classes, and the children are being

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taught to be reverent and orderly while in school in addition to the regular lessons.

Shelburne.—St. Paul's.—The annual Thank- giving entertainment in connection with this church was held Thursday evening, October 15th, and was a great success. Miss Walker and Mrs. Norton opened a very interesting and classical programme with a piano duet. Proceeds, \$112. Harvest services will (D.V.) be conducted in this church on Sunday, November 1st, by the Rev. G. A. Rix, of Orangeville.

St. Mary's.—The artistic beauty of the English church, brightened by the natural beauty of the flowers, plants and reredos that adorned it on Sunday morning, October 11th, formed a fitting background for the inspiring Harvest Home services that were conducted in it by the Rev. Canon Richardson, rector of St. John's Church, London Township. The morning ser- mon was based on Gen. 8:22, Deuteronomy 6:10, texts which dealt with the promise that seed time and harvest should not fail, and the duty of Israel, national and individual, to observe times of thanksgiving. The Canon possesses a

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powerful voice, whose clear enunciation makes everything he says easily heard. His sermon was plain, helpful, inspiring, a very practical exposition of Scriptural truth, whose several points were backed up by quotations from the Bible; something that is often lacking in many sermons. In the afternoon Canon Richardson addressed the Sunday School scholars and their friends. In the evening the service was chiefly musical. Two anthems were finely sung by the choir, whilst the chanting of the Psalms was excellent, reflecting great credit on all concerned. Canon Richardson delivered a powerful Gospel address from the words, "The harvest is past, the summer is ended, and we are not saved," thus bringing a successful day's services to a conclusion. The morning and evening offertories amounted to the sum of \$104. The Rev. W. J. Taylor took the duty in the London Township parish.

Clandeboye.—St. James'.—The harvest Thanksgiving services were held in this church on Sunday the 4th inst. The congregations were large, about 300 being present at each service. The church had been tastefully decorated by the members of the congregation with grain, fruit and flowers. The services were bright, and the choir never appeared to better advantage. The special preacher for the occasion was the Rev. A. H. Rhodes, of Hyde Park. (The incumbent, Rev. Geo. McQuillin took Mr. Rhodes' work.) The offertory, amounting to about \$50, was applied to the general church fund.

Blyth.—Trinity.—This church passed another milestone in its history on Sunday, 11th October, when reopening services were held. The rector, the wardens and the congregation, the latter a mere handful of people, deserve the highest commendation for the heartiness and the unanimity and the liberality which they have manifested in improving and beautifying their church. The spire of the building having become dangerous it was removed, the brickwork of the tower re-pointed, and small and graceful pinnacles added. Then within the building the pews have been remodelled and grained, the chancel newly carpeted, a new organ of the Estey type put in, an electric lighting system installed, with very handsome electroliers, and the whole interior of the building beautifully frescoed. To convey an idea of the manner in which the latter work has been done it is sufficient to say that the artist was Mr. Matthew, of St. Thomas, the well-known church decorator. The result has been so to transform the building as to make it practically a new church, and one of the neatest in the diocese. Before the bell had ceased ringing on Sunday morning last the church was completely filled with a devout and thankful congregation, consisting of the members of the church, who came up with joyful hearts to participate in the reopening of their beloved church, around which clustered so many hallowed associations, and a fair sprinkling of members of other Christian bodies, gathered to show their sympathy and to rejoice in the prosperity of their brethren. The services were hearty. The new organ, under Miss Hamilton's skilful management, was a worthy coadjutor to the excellent choir in leading the people in the service of praise, and the Rev. R. J. Perkins preached an excellent and appropriate sermon from Phil. 2:12, 13, "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His good pleasure." The voluntary gifts at the morning service amounted to upwards of \$218. In the evening the church was more than filled, the same devout heartiness noted in the morning characterizing the evening services, and his Lordship, Bishop Baldwin, who had preached in the morning and the afternoon in the renovated church at Belgrave, preached one of his characteristically powerful sermons. His text was St. John 14:27, "Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid." The offerings at this service

were more than \$58, making a total of free-will offerings for the day in this little church, amounting to upwards of \$286, a most praiseworthy accomplishment for a comparatively small and not at all wealthy congregation. The committee, consisting of Messrs, T. W. Scott, John Magill, Wm. Emigh and J. W. Bell; the wardens, J. W. Bell and Frank Metcalfe, and the rector, Rev. J. Edmonds, have great reason to be gratefully proud of the success which has crowned their efforts, and deeply thankful to the God of all grace for having put it into the hearts of the people to offer so willingly for the beautifying of His house. On Tuesday evening, 13th inst., a Thanksgiving service was held. Rev. H. A. Thomas, of Lucan, and the Rev. C. R. Gunne, of Clinton, delivered addresses. The offertory was \$10.50. This, added to the Sunday offertory, makes the munificent sum of \$287.48.

Hyde Park.—The rector of Clandeboye, Rev. G. McQuillin, preached the harvest sermons at Hyde Park, Byron and Ilderton on October 4th, when the churches were decorated and large congregations were present. Mr. McQuillin is a good preacher, and his discourses were attentively listened to.

Staffa.—The annual harvest festival was held here on September 27th, when the Rev. G. M. Kilty conducted two services and delivered very appropriate discourses. The church was elaborately decorated with fruits, vegetables and flowers. Large congregations were present both morning and evening, and the offertories reached \$26. Under the direction of Miss Allen, the efficient organist, the choir excelled themselves.

Granton and Prospect Hill.—The harvest Thanksgiving services of this parish were held September 27th, when the Rev. W. J. Doherty, B.A., preached an admirable sermon in each church. The Granton church was beautifully decorated, and the choir sang special music. Mr. Caxon contributed a solo, which was very well rendered. The offertories amounted to \$25, which will be devoted to parish expenses.

Hensall.—On October 4th the Rev. C. R. Gunne, M.A., rector of Clinton, conducted the harvest services here, in exchange with the Rev. W. J. Doherty, B.A. The church was artistically arranged with things beautiful and useful from mother earth. The organist at the morning service was Miss Johnston, and in the evening Miss Petty. The anthem, "Make a Joyful Noise," was sung at the evening service, when the pretty church was crowded. The offerings reached \$57. The sermons were particularly appreciated, for Mr. Gunne is well known as one of our rising men in this diocese.

Essex.—St. Paul's.—The Harvest Home services of this church were held on Sunday, October 11th, and were very largely attended, especially in the evening, when the sacred edifice was crowded to the doors, and many had to be turned away. The decorations by the Young People's Association were unusually beautiful, and very much improved the appearance of the plain interior. Rev. H. H. Tancock, of the Chapel of the Ascension, Windsor, officiated, and his eloquent addresses, replete with instructive lessons on the harvest season, were greatly appreciated. The musical portion of the services was heartily rendered by a strong choir, and there was a liberal offertory at both services. On the following Monday evening the twenty-first anniversary of the church was marked by a concert in the town hall, which was well patronized by the townspeople, a handsome surplus being realized. Miss Cawthorpe, of Thamesford, a graduate of the Toronto Conservatory of Music, delighted the audience with four exquisitely played piano solos; and there were songs by Rev. Mr. Tancock, who has a magnificent bass voice, Miss Bertha Rose

and Mr. Frank Green. Mayor Brien delivered the opening address, and the incumbent, Rev. G. B. Ward, who acted as chairman, traced the early history of the church in the town of Essex, and its progress through varying fortunes to the present time. The ministers of the various denominations made congratulatory speeches, and the National Anthem terminated a highly successful entertainment. We are glad to say that under the care of the present incumbent the prospects of this parish have greatly improved. A very comfortable brick parsonage, with large grounds, situated close to the church, has been purchased, and both the Woman's Auxiliary and the Y.P.A. are doing excellent work. A chapter of St. Andrew's Brotherhood (No. 146) has recently been revived, and the Church people are thoroughly alive and enthusiastic.

ALGOMA.

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

Webbwood.—On leaving the mission of Webbwood the Rev. Edward Lawlor, M.A., was presented with an address and a purse. On leaving Nairn Mr. Lawlor was presented with a purse. Mr. William Henry George Batterstill succeeds Mr. Lawlor. Mr. Batterstill is a man of wide experience and a fluent speaker.

RUPERT'S LAND.

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

Rapid City Mission.—On Sunday, October 11th, harvest festival services were held at Rapid City and the two out-stations, St. George's and St. Saviour's. Each little church had been beautifully decorated by careful and loving hands, and the services were most inspiring. The Rev. Sydney G. Chambers, B.D., rector of Christ Church, Winnipeg, was the special preacher. The annual appeal for the Diocesan Mission Fund was also made, and the response was most gratifying. One more congregation is to be appealed to, and it is felt that the assessment will be more than met. The Rev. M. A. F. Custance, B.A., incumbent of Rapid City, accompanied the visitor on his rounds, assisting in the services, and officiating at the organ at Rapid City in the evening. The churches were thronged with worshippers, and the whole day's work was most helpful. Mr. Custance should be most happy in having such a compact and unified mission. Good work is being done, and the standard of the Church is being held aloft in this country district.

RIGHT AND WRONG USE OF THE TONGUE.

The sins of the tongue all point to the necessity and profit of self-mastery. So evident and so important did this appear to James, that it occurs again and again in his epistle. "In many things we all stumble," he writes. "If any stumble not in words, the same is a perfect man. If this confession of failure and magnifying of the office of the tongue seem exaggerated, let any one sit down quietly and think of the sins and cruelties of human speech. The careless words which no repentance can call back again, the rash promises which it has cost us so much to fulfil, the expression of the lower nature which has shamed the higher, the confessions of evil and yieldings to falsehood, the hot and angry words which sober thought condemn—these are some of the perils of the tongue. On the other hand, the most of the uses of the world, which turn so easily to evil, the tongue may be the instrument of great and lasting good.

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LIZARD

Mayor Brien delivered and the incumbent, Rev. d as chairman, traced the arch in the town of Essex, gh varying fortunes to the ministers of the various congratulatory speeches. hem terminated a highly t. We are glad to say that resent incumbent the pro- ave greatly improved. A k parsonage, with large e to the church, has been e Woman's Auxiliary and excellent work. A chapter otherhood (No. 146) has and the Church people are enthusiastic.

GOMA.

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RT'S LAND.

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WITH A VIEW to a selection of Christmas Gifts later, you will find an inspection of our stock now fruitful of many valuable suggestions.

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Children's Department.

THE FUN THAT WON'T GO ROUND.

There's a sort of fun, my children,
So close akin to shame,
So poor and mean and meagre
It merits not the name.
The sweetness and the sunshine,
So wholesome and so sound,
Is lacking when the measure
Of the fun will not go round!

The fun that stabs and lingers
With a deadly, prickling smart,
Or leaves a though of sorrow
In a comrade's honest heart;
The fun that is not funny
Till a target has been found
For jibes and jeers and mocking
Is the fun that won't go round!

There is fun enough, my children,
Pure and clean and sound and
sweet,
That will spread around the circle
In a ripple full, complete;
But the fun that seeks its laughter
In some other being's pain
Brings to the lips a stigma
And to the soul a stain!

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No other baby food is as nourishing, wholesome or so universally used. It is a perfect substitute for mothers' milk.

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A MANLY BOY.

It was a crowded railway station and a raw December day. Every few minutes the street cars emptied their loads at the door, and gusts of cold wind came in with the crowd. All hurried as they entered. All were laden with bag, basket, box or bundle. Every five minutes a stream of people flowed through the door.

The gate was kept open but a moment, and closed again when enough persons had passed through to fill the two cars upon each train. Those so unfortunate as to be farthest from the door must wait until next time. Among those unfortunate ones was an old Swedish woman, in the heavy shoes and short frock of her native Northland. She had heavy bundles, and, though she had a place near the door, so many pushed against her she could not get out. Her burden was too heavy for her to hold as she stood, and when the rush came she seized one package from the floor by her side, she dropped the other, and, in trying to get it, some one crowded

HOW TO BE CURED

Without Pain.

Don't wait until you are a helpless invalid, for a seemingly simple case of hemorrhoids, or piles, may, if neglected, rapidly lead to worse. The unnatural formations become tumorous and permanent, and the inflammation grows until abscesses form; the disease burrows into the tissues, forming tubular growths which discharge pus; cancerous conditions and general gangrenous degeneration appear.

What is needed at the start, or at any stage, is something to soothe this inflammation, reduce the swelling and distension, and at the same time restore the diseased parts to normal condition. These three things are accomplished perfectly by the Pyramid Pile Cure. It checks all progress of the disease, and rapidly returns the affected parts to health, besides relieving at once the pain and fearful irritation.

"I began using Pyramid Pile Cure, and in order to make sure of a cure bought five packages; for the past six weeks I have not been troubled in the least, and I had been bothered for thirty-five years and had spent more than fifty dollars for different remedies; this is the first permanent help I have had, and no one could feel more grateful than I do." L. M. Williams. Conneaut, Ohio.

Pyramid Pile Cure is sold by druggists generally for fifty cents a package, and we urge all sufferers to write Pyramid Drug Co., Marshall, Mich., for their valuable little book describing the cause and cure of piles.

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and pushed her aside. The bundle was in the way; an impatient foot kicked it beyond her reach, and before she could recover it again the door was shut. The kind old face looked pitifully troubled.

Suddenly as she bowed her old, gray head to life the abused bundle from the floor, a bright, boyish face came between her and her treasure, and a pair of strong young hands lifted it to her arms. Surprise and delight struggled in the old wrinkled countenance, and a loud laugh came from two boys whose faces were pressed against the window outside the gate. "See there, Harry; see Fred; that's what he dashed back for!"

"No; you don't say so. I thought he went for peanuts."

"No, not for peanuts nor popcorn, but to pick up an old woman's bundle. Isn't he a goose?"

"Yes; what business has she to be right in the way with her budgets? I gave it a good kick."

"Here comes the train. Shall we wait for him, Harry?" And they pounded the window and motioned for Fred to come out.

But he shook his head and nodded toward the little old woman at his side. He had her bundles, and her face had lost its anxious look, and was placid as the round face of a holiday Dutch doll.

"Come along, Fred; come along. You'll be left again."

"Never mind, boys; off with you. I'm going to see her through."

And they went. And Harry repeated to Dick, as they seated themselves in the train, "Isn't he a goose?"

"No," was the indignant answer; "he's a man, and I know another fellow whose's a goose, and that's I; and Fred makes me ashamed of myself."

"Pooh! you didn't mean anything; you only gave it a push."

"I know it, but I feel as mean as if Fred caught me picking her pocket."

The train whirled away. The next one came.

The gate was open. There was another rush. In the crowd was an old Swedish woman; by her side was Fred Monroe. He carried the heavy burden. He put his lithe young figure between her and the press. With the same air he would have shown to his mother, he "saw her through." And when the gate shut, I turned to my book with grateful warmth at my heart that, amid much that is rude, chivalry still lives as the crowning charm of a manly boy.

LACK OF BRAINS AND HEART.

Have you ever seen a little boy

How Some of Our Readers Can Make Money.

Having read of the success of some of our readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than 50.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.

stamp on the rug over which he had stumbled in his haste to get to the window before the band passed, or kick the door for no reason whatever except that it happened to be in his way when he was in a bad humour? Such a performance is childish and absurd enough to be almost ludicrous, but exhibitions of the same trait that we sometimes see in older boys do not strike us as at all amusing. The impulse to take revenge for our vexations on whatever happens to be nearest is not confined, we regret to

IS YOUR STOMACH ON A STRIKE?

There is Nothing to Prevent You Employing a Substitute to Do its Work.

There is such a thing as forbearance ceasing to be a virtue even in the case of one's stomach. There is no question but that some stomachs will stand a great deal more wear and tear and abuse than others, but they all have their limit, and when that limit is reached, the stomach must be reckoned with as sure as fate. The best way, and really the only effective way to treat your stomach when it rebels is to employ a substitute to do its work. This will give the weakened and worn-out organ an opportunity to rest and regain its strength and health.

Stuart's Dyspepsia Tablets relieve the stomach of its work by taking up the work and doing it, just as one set or shift of workmen relieves another. They actually digest the food in just the same manner and just the same time as the digestive fluids of a sound stomach do. In fact, when dissolved in the stomach, they are digestive fluids, for they contain exactly the same constituents and elements as the gastric juice and other digestive fluids of the stomach. No matter what the condition of the stomach is, their work is just the same. They work in their own natural way without regard to surrounding conditions.

The stomach being thus relieved by Stuart's Dyspepsia Tablets, is restored and renewed by Nature, and the rest of the human body does not suffer in the least by reason of its failure to perform its work.

A Wisconsin man says: "I suffered the pangs of dyspepsia for ten years. I tried every known remedy with indifferent results until I was told of the remarkable cures of Stuart's Dyspepsia Tablets. I bought a box, began taking them and forgot I had a stomach. Three boxes cured me completely. I have had no trouble whatever for a year, and have an appetite like a harvest man, and can eat anything that is set before me without fear of bad results."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50c. a box. The druggist never fails to have them in stock, because the demand for them is so great and so pronounced that he cannot afford to be without them. People who could not get them of one druggist would go to another, and would get in the habit of buying their other drugs there as well as their Stuart's Dyspepsia Tablets.

say, to little folks. It certainly is silly to kick the paint off a door because things have gone wrong, but it is worse to snap at your mother or scold your sister because they happen to be near when you feel out of sorts.

The boy who kicks a footstool out of his way because he is cross shows his lack of brains. When he kicks his dog he shows a lack of heart. It is painfully silly to try to take revenge on inanimate things for what goes wrong, but to hurt a loving heart simply because something has hurt you is both cruel and contemptible.

HEART BEAUTY.

"It is a pity that Margaret is so well, is so horrid homely."

"Margaret homely! You would never say that if you knew her letter."

Mrs. Carter looked up in surprise. "Certainly, no one would call those irregular features anything but ugly. Poor girl, she must feel it when she is with her sisters, for their beauty is such a contrast."

"You never think of her features when you are about her. She is so ready to do you a favour, and is so kind and gentle in her ways. She has always a kind word for everybody."

I heard a slight rustle behind me, and glanced around just in time to see Margaret disappear down the steps; she must have been reading in her favourite nook among the honeysuckles at the end of the piazza. That night she came into my room, as

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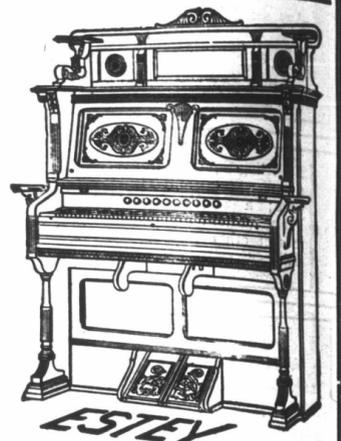
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Each instrument we offer is the finest piano-case organ made by each of the several makers, and as these makers are everywhere recognized as leaders, both in Canada and the United States, the combination is one that cannot be rivalled.

ESTEY (See illustration) **\$105**

Very handsome solid walnut case with rich carvings and mouldings, full length music desk, bevelled mirror top, lamp stands, etc. The design is very artistic and the finish perfect. Six octaves, 11 stops, 2 couplers, vox humana, knee swell and grand organ.

Dimensions.
Height 5 feet 10 inches.
Depth 1 foot 11 inches.
Length 4 feet 6 1/2 inches.
Weight (boxed) 450 pounds.

Specifications.
Bass. Melodia
Dolce Vox Celeste
Viola Flute D'Amour
Bass Coupler Forte
1 Forte

DOMINION. (their most beautiful organ) **\$98**

In either fancy walnut or mahogany double veneered throughout; with patent automatic pedal cover, double fall board and full swing music desk; handsomely carved panels, elegant top with 2 bevelled mirrors, lamp-stands, etc.



Six octaves, 11 stops, 2 couplers, vox humana, knee swell and grand organ.

Dimensions.
Height 5 feet 11 inches.
Depth 1 foot 10 inches.
Length 4 feet 7 inches.
Weight (boxed) 490 pounds

Specifications.
Treble. Diapason
Melodia Bassoon
Vox Celeste Bassoon
Flute D'Amour Viola
Forte Dulcet
Treble Coupler Bass Coupler

SHERLOCK & MANNING. (See illustration) **\$93**

New design, particularly attractive, in either handsome Circassian or fancy American walnut, double veneered inside and out. A very handsome organ excellently finished and perfect in voicing and action. Six octaves, 13 stops, 2 couplers, 2 knee swells, vox humana.

Dimensions.
Height 5 feet 10 inches.
Depth 1 foot 11 inches.
Length 5 feet 1 inch.
Weight (boxed) 500 pounds.

Specifications.
Treble. Diapason
Melodia Dulcet
Dulciana Viola
Celeste Vox Angelica
Coupler Coupler
Forte Diapason Forte

TERMS OF SALE.

1. Every instrument is fully guaranteed.
2. We will pay return freight if not satisfactory.
3. A handsome stool and music book accompanies each instrument.
4. Every instrument safely packed without extra charge.

TERMS OF PAYMENT.

1. \$10 cash and \$4 per month until paid without interest.
2. \$15 cash and \$12 every three months until paid without interest.
3. One-third cash, one-third in twelve months, and one-third in twenty-four months, without interest.
4. A discount of 10 per cent. allowed from these prices for cash settlement.

GOURLAY, WINTER & LEEMING, 188 YONGE ST., TORONTO

usual, for a little chat before retiring, but she was unusually quiet as she sat on the stool at my feet and gazed at the fire in the grate, for the night was cool.

"I don't know what you will think of me," she said at last, and there was a tremor in her voice, "but I could not help overhearing what you said about me this afternoon, and I want to thank you for it. You see, I am so 'horrid homely,' as Mrs. Carter said, and I have always felt it, especially when people will compare me with Edith and Laura, and speak of their beauty. Don't think that I am envious. I am proud of them that they are so pretty, but I cannot help being sensitive about my ugliness. I used to get angry and fret because my hair wouldn't curl, and because my mouth was so large and my nose such an ugly shape, until I guess I was getting as ugly inside 'as I was out.'" she smiled sadly. "One day an old woman came to the house selling laces, and when she went out of the gate she fell. I ran down and helped her up, and straightened the things in her basket for her. She laid her hand on my shoulder and said:

"God bless you, young leedy; youse not got the beauty that's skin deep. No, youse not got sk'n beauty; youse got the heart beauty; that's inside. Youse got a kind word for an old woman. God bless you, child."

"Well, that 'heart beauty' was a new idea to me, and I thought over it a great deal; and I made up my mind that I would try to have that, if I could not have the 'skin beauty,' and if I was kind to everybody they wouldn't think of my ugly face. What you said this afternoon—well, it made me feel that I was gaining a little, at least. It was the first time I ever heard any one say that I was anything but horrid ugly." She laughed,

but there were tears in the gray eyes that looked into mine.

"Heart beauty. I shall try to have it if I can," she said half aloud; then gazed fixedly again at the fire.

The Human Dread of Heart Failure.

Symptoms of Which Cause Constant Alarm Soon Disappear With the Use of

Dr. Chase's Nerve Food.

The heart is looked upon as the very source and fountain of life, and the slightest defect in the workings of this organ is sufficient to keep one in constant dread of sudden and unexpected death.

Shortness of breath on slight exertion, irregular beating, palpitation and weak action of the heart are among the symptoms which cause uneasiness, and these indications of disease soon disappear when Dr. Chase's Nerve Food is used.

With a liberal supply of rich, red, life-sustaining blood the heart plods on with ceaseless energy, forcing the blood through the body and patiently renewing its own waste, but just as soon as the blood gets thin, weak or watery, the symptoms of heart weakness appear and hold the victim in constant terror.

Because of its extraordinary blood-building qualities, Dr. Chase's Nerve Food thoroughly removes these symptoms, and not only ensures regular and healthful heart action, but at the same time restores strength and vigour to the whole system.

Mr. J. B. Lee, 129 Sydenham St., London, Ont., states: "Last spring I had a severe illness which laid me up for several months and left me in a very weak and run-down condition. I also suffered from palpitation of the heart. Since using Dr. Chase's Nerve Food I have not had a single attack of heart trouble. I was soon able to return to work, feeling strong and healthy, and also gained considerable in weight. I think that this is sufficient evidence of the virtue of Dr. Chase's Nerve Food as a builder up of the system."

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

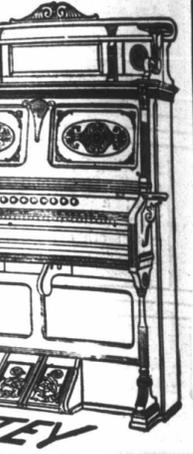
Savings Accounts

Subscribed Capital - \$2,500,000 00
Paid-up Capital - - - 1,250,000 00
Reserve Fund - - - 625,000 00
Total Assets - - - - 6,579,324 00

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(See illustration). \$93

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 - PELOUBET & PELTON ORGAN, 5 octaves, 5 sets reeds and sub-bass octave couplers, knee swell, 10 stops low back case. Our special price \$33 00
 - MASON & HAMLIN ORGAN, low back, 5 octaves, 4 sets reeds, 5 stops, knee swell. Our special \$35 00
 - DOMINION ORGAN (Villa Gem), low back, 5 octaves, 2 sets reeds, 5 stops and knee swell. Our special \$37 00
 - DOHERTY ORGAN, high back, 5 octaves, 6 stops, 3 sets reeds, Grand organ and knee swell. Our special \$39 00
 - BELL ORGAN, high back, 5 octaves, 4 sets reeds, 7 stops, grand organ and knee swell. Our price \$40 00
 - BELL ORGAN, high back, 5 octaves, 4 sets reeds, 8 stops, knee swell. Our special price \$42 50
 - BELL ORGAN, high back, 5 octaves, 4 sets reeds, 11 stops, treble and bass couplers, grand organ and knee swell. Special price \$45 00
 - KARN ORGAN, high back, 5 octaves, 3 sets of reeds, 7 stops, knee swell. Our special \$45 00
 - INTERNATIONAL ORGAN, high back, 5 octaves, 4 sets reeds, 9 stops, treble and bass couplers, grand organ and knee swell. Special price \$46 50
 - DOMINION ORGAN, high back, 5 octaves, 4 sets reeds, 10 stops, octave coupler, grand organ and knee swell. Special price \$47 50
 - BELL ORGAN, high back, 5 octaves, 11 stops, 4 sets reeds, treble and bass couplers, grand organ and knee swell. Special price \$48 50
 - MASON & HAMLIN ORGAN, high back, 5 octaves, 4 sets reeds, 10 stops, octave couplers, treble and bass, grand organ and knee swell. Our special price.... \$50 00
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 - THOMAS ORGAN, high back, mouse-proof pedals, 4 sets reeds, 10 stops, 5 octaves, treble and bass couplers, grand organ and knee swell. Our special price \$55 00
 - DOHERTY ORGAN, high back, 5 octaves, 5 sets reeds, 12 stops, treble and bass couplers, grand organ and knee swell. Our special price \$57 50
 - THOMAS ORGAN, 5 octaves, 11 stops, 4 sets reeds. Walnut case richly carved and ornamented, figured panels, handsome shaped bevelled mirror, swinging fall board. Mouse-proof pedals and nickelled frames. Hinged music desk and music cabinet. In use only one month. Manufacturer's price \$105. Our price... \$67 00
 - THOMAS ORGAN, 6 octaves, 11 stops, 4 sets reeds, walnut case, handsome figured walnut panels in back. Bevelled mirror, swinging fall-board. Mouse-proof pedals and nickelled frames. Used less than 3 months. Manufacturer's price \$110. Our price \$69 00
 - THOMAS ORGAN, 6 octaves, 11 stops, 4 sets reeds, walnut case richly carved and ornamented, figured panels, handsome shaped bevelled mirror, swinging fall-board. Mouse-proof pedals and nickelled frames. Hinged music desk and music cabinet. In use less than 3 months. Manufacturer's price \$125. Our price... \$79 00
 - THOMAS ORGAN, walnut finish. Handsome piano case, 6 octaves, 4 sets reeds. Automatic swinging fall-board and music rest. Nickelled pedal frames. Manufacturer's price \$135. Our special \$82 50
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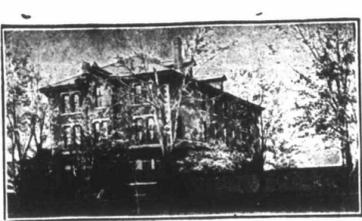
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Preparation for the Universities.
MICHAELMAS TERM begins on Wednesday, September 16th, 1903.
For Calendar apply to DR. HIND.

THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.
ENTRY.
Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.
A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—
(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.
A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 10 acres substantially fenced.
Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

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

INFORMATION.
Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.
JAMES A. SMART,
Deputy Minister of the Interior.
N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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