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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, NOVEMBER 16, 1905.

[No. 44.]

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the office 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.

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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Black, Tan, Green, Mode, Red,
Black with white stitching,
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The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.

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TORONTO, THURSDAY, NOVEMBER 16, 1905

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(If paid strictly in Advance, \$1.00.)

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RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
FRANK WOOTTEN
Box 34, TORONTO.

Phone 4643 Main. Offices—Union Block, 26 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

November 19—Twenty-second Sunday after Trinity.

Morning—Daniel 6; Hebrews 11, 17.
Evening—Daniel 7, 9, or 12; John 6, 22, to 41.

November 26—Twenty-third Sunday after Trinity.

Morning—Eccles. 11 & 12; James 5.
Evening—Haggai 2 to 10, or Mal. 3 & 4; John, 39—10, 22

December 3—First Sunday in Advent.

Morning—Isaiah 1; 1 Peter 5.
Evening—Isaiah 2, or 4, 2; John 13, to 21.

December 10—Second Sunday in Advent

Morning—Isaiah 5; 1 John 3, to 16.
Evening—Isaiah 11, to 11, or 24; John 18, to 28.

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

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 316, 219, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 227, 234, 243, 257.
Children's Hymns: 568, 569, 570, 574.
General Hymns: 12, 21, 200, 202.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 173, 197, 321, 324.
Processional: 189, 215, 219, 239.
Offertory: 174, 184, 203, 217.
Children's Hymns: 178, 240, 333, 334.
General Hymns: 186, 210, 223, 226.

Service.

The mysterious transforming and ennobling power of the Christian religion is perhaps nowhere shown more clearly or impressively than in the change of meaning it gave to the word service. The term, which indicated in its old Latin interpretation the duty of a slave, under the light and liberty of Christianity received the hall mark of grace, and betokened the condition of sonship. The good old word stands in the Collect. Like the bed of some noble river through which the devout spirit pours incessantly a stream of good works to the glory of the Father by virtue of the grace of His exalted Son.

A Moral Victory.

Most re-assuring to all lovers of capable, courageous and just administration of the law

was the triumphant re-election of District Attorney Jerome in New York. The bold and uncompromising stand taken by this trusted official in enforcing the law at all odds against the corrupt and sinister influences of wealth, place, and power in the great commercial metropolis of the United States made him an object of dread and a centre point of attack for the forces of evil. With singular daring and prescient faith in the deep-rooted moral sense of his fellow citizens Mr. Jerome shook himself free from all partisan alliances and based his appeal on a record of tried capacity and faithful performance of duty under most arduous circumstances. His appeal was not in vain. The return of such men as District Attorney Jerome in New York, and Mayor Weaver in Philadelphia is an augury of good for the people of the United States, and will strengthen the hands of moral reformers the world over.

Mission Deputation.

At this season the Mission Deputation begins to go forth to the various parishes to present to our people in a plain, straightforward way the claims of those who are denied the great privileges they so richly enjoy. We most earnestly commend their work and labour of love, and sincerely hope the love of the noble cause they advocate which leads them to leave their own homes and firesides, and not seldom with inconvenience and discomfort to make, in some cases long and toilsome journeys, will meet the full and generous response, the meritorious cause they labour for justly claims. Our Church people are being roused from the apathy which beset them in the past, and by their acts and gifts are proving that they are Church men and women, not simply in name, but in act and deed as well.

Bad Landlords.

The prominence which has been given to the subject of race suicide has caused enquiry to be made as to the various causes of the evil. In France, where it is said to have originated, a reason has been made public, by the statement that, in that country, landlords have laid down the inhuman rule that no flats or rooms are to be let where there are babies or young children, and that the birth of a child is to operate as a cancellation of the lease. In New York and other centres somewhat similar restrictions exist, at any rate it is impossible for a young couple with two or three children to get a good house or flat. This practice cannot be too generally known and wherever it springs up such legislation should be enacted as would stamp it out. In cities such practices should be rendered impossible and the names of the landlords should be published. But we would go further. Let France and the States of New York and Illinois enact that such stipulations are contrary to public policy, morality and patriotism and, therefore, null and void, and where made should be punishable. If in addition a reduction in taxes be made in cases where the tenants have a family of a certain number of children living in the house with them, a step, a long step, will have been made in the right direction.

Looking Forward.

What a fine dispensation of Providence is that which by giving man his upright carriage enables him so readily to look up and look ahead. As with the body so with the intellect. The mind is ever ready to send out a line of skirmishers with Hope gladly leading the way. No sooner does winter get seated on her throne and command the snow wreath to cover the earth, and the ice film the water, than thoughts of the

far off spring time come as a solace to the mind, and stay to the spirit. The Church with noble generosity has placed midway in the chill and trying winter season the brightest and most gladsome day of all the year. Even now all hearts are beginning to warm with its gradual and inspiring approach, and those quiet and secret preparations are being made which to the end of time will strew the toil worn path of men with the perennial flowers of joy and gladness, and help to usher in to the hearts of the lowliest and loftiest the noble aspiration, which with each recurring Christmas kindles anew—the Divine purpose of "Peace on earth, good will to men."

Clean Journalism.

The Roman Catholics of New York have asserted themselves on a subject of great importance. Archbishop Farley expressed regret at the tendency of some local newspapers to publish false and other objectionable statements. These remarks were acted on by the diocesan Union of the Holy Name a strong lay organization at a recent meeting which resolved that: "Some of the representative newspapers of New York not infrequently pass beyond the safe limits of proper publication and show signs of carelessness, indiscriminate and inaccuracy in various lines; therefore, be it

Resolved, That this union, representing 25,000 active members and citizens, places itself on record as fully endorsing the utterances of His Grace Archbishop Farley, on the objectionable character of many of the press reports of this city as harmful to public morality."

It is to be hoped that the movement, as a member stated, was only beginning, and that there will be a general campaign against such a class of newspapers as do not benefit society and the home.

Sir George Williams.

A few days ago we referred to the death of one of the world's benefactors—Dr. Barnardo. Now we say a word of respect for the memory of the founder of one of the most beneficent institutions of modern times—The Young Men's Christian Association. The name of Sir George Williams will go down to posterity with that of the friend of the waif and stray, and of the founder of the Salvation Army, as one of the world's most helpful benefactors. He who was mainly instrumental in having planted in civilized centres cheery and attractive substitutes for home where sympathy, recreation and ready help, accompanied by Christian influence, welcome the newcomer and tend to make the life of old and young brighter, purer, more intelligent, useful and sympathetic, may well be said to have done a noble work for his fellow-men, and to have left an enviable reputation, and an honoured name.

True Generosity.

From all sides come most gratifying reports of an aroused interest in the work and progress of our Church. Church men and women everywhere are taking heart and pushing forward. The old idea of standing by and letting your neighbour take a hand is rapidly giving place to the new and true plan of using your own hand promptly and with good purpose. Those who can do so are guiding the plough and turning the furrow clean and straight. Others are diligently sowing the good seed, whilst the multitude who are not specially called to guide the plough or sow the good seed in the up-turned furrow are with true, loyal, self-sacrificing generosity putting their hands in their pockets and providing the means necessary to provide more ploughmen for the great cause, and more seed

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oves, a Pair.

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Cool Smoking Mixture. Made of Virginia and Latakia Tobaccos. Only High Class Tobacco now on quarter pound tin, 50c., half pound sent prepaid on receipt of price.

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ario Bureau of Colonization correspondence with no are in need of farm help from the British Islands arriving weekly. If those help will send postal for blank, it will be sent them

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BELLS

Church and School Bells. C. S. BELL Co., Millboro, N.

for the glorious harvest. This is, indeed, a time to thank God and take courage. All the more good is there for me and all to press right on all along the line with fervent faith and glowing zeal. Great as is our country, far greater must be her future, and the truest hope for her assured and expanding greatness lies in the unflinching loyalty of her sons and daughters to the Faith of the Church, and their splendid and self-sacrificing generosity in its maintenance and support. The rich, the poor; the high, the low; the old, the young—each and all are co-workers and worshippers in this sublime temple. The joy of service is unfettered and unrestrained, and truer, the purer, the more sustained and self-sacrificing the service the greater and more enduring will be the joy.

British Progress.

There are British born subjects of the King who all their lives long have freely enjoyed the blessings of British freedom, and who by education and position should be better fitted to say a good word of the just and enlightened spirit which guides and governs the progress of our Empire, than perpetually to be complaining of rampant jingoism and the lust of power. The reclamation of Egypt and the Soudan from a condition of serfdom, ignorance, oppression, misgovernment and vicious brutality, as regards their inhabitants, and rude and imperfect development of their resources, and the gradual extension of freedom and civilized progress within their borders are a sufficient refutation of the unjust and ungenerous sneer and distorted and prejudiced attack. Whilst the world reformers shout peace, and with torrents of words, blindly strive to stay the wheel of progress, prescient and courageous statesmen, calm and unmoved by the unceasing and advancing columns of printed matter, proceed with their great civilizing work, and devastation gives place to cultivation; irrigation multiplies and expands; agriculture develops apace; railways open up new tracts of country, and, to crown all, schools and colleges stand where the slave mart with its shackles and scourges once held sway; it should suffice to have to reduce savagery to civilization, without the extra burden being imposed, of vicious wordy attacks from benevolent yet misguided philosophers.

What Is An Educated Man?

"Dr. Gore, Bishop of Birmingham, delivering his presidential address to the members of the Birmingham and Midland Institute in the Birmingham Town Hall," says "Church Bells," "took for his subject, 'What is an Educated Man?' An educated man he defined as a man trained to co-operate in a definite purpose of human progress. The uneducated man might have a knowledge of reading, writing, and arithmetic, might read the sporting news, and even write to the papers, but he was without an ideal consciously held and deliberately striven after. The educated man knew history. He had some idea how his own country came into being, and some knowledge of the races who compose our British people, and of the influences and struggles which gave them unity, liberty, and wealth. He had some knowledge of how other races had attained foremost positions in the world, and then lost them for assignable causes. The educated man need not be a scholar. It was enough that he read a few good history books and thought about them, thereby becoming an educated man and not a crank. He knew the power of an idea in history, and knew something of modern scientific methods and achievements. He need not have time to read much if he read the right books. He should be very chary of reading worthless books if he had but little time. He (Dr. Gore) would like every great public library to be provided with a sensible man to advise would-be

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[NOVEMBER, 16, 1905.]

students of the books to read, not frightening them with names of too many. An educated man must have a standard of real merit, such as he could only acquire by reading the best books, amongst which he mentioned Shakespeare, Milton's 'Areopagitica,' 'Don Quixote,' 'Gulliver's Travels,' 'Robinson Crusoe,' and the 'Pilgrim's Progress.' He ought also to know one other language than his own, and enlarge his study in some other literature. Apart from all religious belief, no one could be called educated who was not familiar with the Bible. The educated man, although he must have his own special line of study for his profession or his out-of-business hours, should have a certain completeness in his idea of knowledge and in his idea of human progress. There should be many educated men—there were few."

THE HIGHER CRITICISM.

No. 1.

THE LIMITATION OF OUR LORD'S KNOWLEDGE AS MAN.

The limitation of our Lord's knowledge as man is mainly based on the teaching of two texts, Luke 2:52, where we are told that "Jesus advanced in wisdom and stature and in favour with God and man"; and Mark 13:32, "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." From these texts Dr. Kirkpatrick in his "Divine Library" claims that when our Lord referred to the "law of Moses," or the "book of the prophet Isaiah," he spoke as a man of limited knowledge, using the ordinary language of the time with regard to the nomenclature of the books of the Old Testament.

With regard to Luke 2:52, it must be freely admitted that our Lord's advance was what may be termed a human advance, but under the highest spiritual conditions. In Luke 2:40 we read with regard to His childhood, "that the Child grew and waxed strong, filled with wisdom, and the grace of God was upon him." He was a child, but a child taught of God in a wondrous manner; even as a child He was not childishly ignorant he was "filled with wisdom" and this peculiar childish wisdom was wondrously developed, for in His twelfth year He was found in the temple in the midst of the Doctors hearing them and asking them questions, and what amazed the Doctors was the depth of His understanding, the profundity of His answers. This scene is followed by His life in Nazareth and His subjection to His parents during which time the wisdom or knowledge of His boyhood increased, and the child and boy developed into a man, filled with the favour of God. Then came in baptism, the pouring of God, the Holy Ghost (Luke 3:22) and the indwelling or fullness of the Holy Ghost, and when this fullness came, that which had been the child Christ and the boy Christ and was now the man Christ, fully realized that He was the Son of God, for the whole scene of the temptation, both in the words of Satan, and the Answers of Jesus plainly teach that our Lord then realized His divine nature to the full.

Now the point of importance here is the abnormal wisdom, understanding and knowledge of Christ, all along His line of life ignorance is barred out. If in the knowledge of His time such ignorance prevailed, as led great teachers into the terrible literary blunders with regard to the authorship of the Pentateuch, which the critics claim they fell into, it is impossible to fancy Christ filled with the most amazing wisdom from His childhood to His realization of his Divine nature, either mentally accepting these blunders, or covering them up through failing to correct them. Dr. Kirkpatrick says, "It is not, I believe, contrary to the Catholic doctrine of our

Lord's person to suppose that in such matters (as the authorship of the Pentateuch) His knowledge was the knowledge of His time." Personally, I think, it is contrary to Catholic doctrine, but that is not the point under consideration. The point is this: If the knowledge of our Lord's time was that of gross ignorance on the part of Jewish doctors, with regard to the authorship of the Pentateuch, the leading characteristic of our Lord's person was that of the most amazing wisdom, so that it is impossible to suppose that His knowledge on such points was nothing more than the knowledge (or ignorance) of His time.

With regard to Mark 13:32 there is an unquestioned limitation of our Lord's knowledge, "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." But what does the limitation cover?—the day and the hour. Our Lord's knowledge with regard to the coming of the Son of Man was perfect with this solitary exception. He not only knew that there will be signs of that coming, but he described them circumstantially: (1) Wars and rumours of wars; (2) religious persecution; (3) the full preaching of the Gospel; (4) the setting up of the abomination of desolation; (5) the great tribulation; (6) the appearance of false Christs. He described the darkness of the day when He would come, the angels gathering the elect, and his own appearance in the clouds with great power and glory. He knew and described all the circumstances of the second coming; He knew everything except the day and the hour, which evidently remain amongst the times or seasons which the Father hath set within his own authority (Acts. 1:7). Now surely it is folly to compare knowledge of the future, such as this, with the knowledge of the time in which Christ lived, and still more foolish to do so in order to prove that Christ's knowledge of Moses, as the author of the Pentateuch, was the deluded knowledge which the critics claim was current in His day.

Even admitting for mere sake of argument that our Lord's knowledge during His life, was, as Dr. Kirkpatrick claims, nothing more than "the knowledge of His time"; and that He was subject to misconception, or the mistakes arising from ignorance, one can scarcely transfer such a mental position to Christ after His resurrection. It is clear that between His appearance to Mary Magdalene, and His appearance to the eleven (John 20:17, with Luke 24:39) that He had ascended to His Father in Heaven and returned to earth, in order that amongst other things He might open the minds of the eleven that they might understand the Scriptures. One shrinks from the thought that there could have been any misconception of the Scriptures, or ignorance of them in connection with this resurrection teaching and yet it is in this course of resurrection teaching that Christ proceeds to show the necessity of everything being fulfilled which was written in the law of Moses concerning Himself. And lest one might think that in this resurrection state He had gained a knowledge of the Mosaic Scriptures, which He did not profess before. He is careful to say, "these are my words which I spake unto you, while I was yet with you how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets and the Psalms concerning Me." Hence if there was misconception in the mind of Christ with reference to the law of Moses before his death, such misconception appears to have remained in His resurrection teaching, for His resurrection words were identical with His life words as far as His attributing the law to Moses was concerned.

These are my words which I spake unto you when I was yet present with you. What words? "Moses wrote you this precept suffering you to write a bill of divorcement." Where did he write it? In Lev. 2:13, which is now regarded as written not by Moses, but by some unknown hand during the Babylonian captivity. "For this

that in such matters (pentateuch) His knowledge of His time." Personally to Catholic doctrine, under consideration, knowledge of our Lord's ignorance on the part of God to the authorship of the most amazing possible to suppose that points was nothing more (ignorance) of His time. 1:32 there is an unquestioned knowledge, "Of which no one, not even either the Son, but the the limitation cover?— Our Lord's knowledge of the Son of Man solitary exception. He will be signs of that them circumstantially: wars; (2) religious preaching of the Gospel; abomination of desolation; (6) the appearance He described the dark. He would come, the act, and his own appearance great power and glory. all the circumstances of knew everything except which evidently remain reasons which the Father authority (Acts. 17). To compare knowledge of with the knowledge of Christ lived, and still more to prove that Christ's as the author of the alleged knowledge which rent in His day.

For the sake of argument that during His life, was, as nothing more than "the"; and that He was subtle or the mistakes arising in scarcely transfer such Christ after His resurrection His appearance to His appearance to the Luke 24:39) that He had in Heaven and returned amongst other things He of the eleven that they Scriptures. One shrinks there could have been any captivities, or ignorance of this resurrection teaching course of resurrection proceeds to show the necessary fulfilled which was fuses concerning Himself. Think that in this resurrection a knowledge of the which He did not profess say, "these are my words you, while I was yet with must needs be fulfilled. the law of Moses, and the laws concerning Me." Hence option in the mind of Christ law of Moses before His resurrection appears to have been identical with His life attributing the law to Moses

is which I spake unto you at with you. What words? is precept suffering you to obedience." Where did he 3, which is now regarded as es, but by some unknown onian captivity. "For this

cause Moses hath given you circumcision," where is the record to be found? In the same Lev. (12:3). Hence it is clear, if the critics are right, our Lord, spite of His marvellous wisdom, His fullness of the Spirit, His resurrection life was wrong in imputing writing to Moses which he never wrote. Dr. Kirkpatrick claims that traditionalists "do not scruple to put before us the awful dilemma, 'you must choose between Christ and criticism,'" but here it may be said that Dr. Kirkpatrick would place before enquirers a still more awful dilemma, "If you desire to read Holy Scripture, as I think, and as all illuminated Biblical scholars think, you must believe that the knowledge of the Lord Jesus Christ was "the knowledge of his time," knowledge based on a blunder.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

What a power there is in a really friendly act, an act entirely divorced from any thought of self-interest near or remote. The ordinary duties of a clergyman perpetually call him to the performance of acts that are in form at least kindly and benevolent. They are graciously and appreciatively received and it is well. But these acts may be but the regular routine of daily duty. They are as much a part of the day's work as the calls of the physician or the consultations of an advocate. Our ministerial success depends upon our attention to all these things. Of course, if any one should suggest that our diligence in holy things was inspired by any such motive we would fly at them, full of righteous indignation. And yet when all is said and done we cannot shut out the professional attitude at every point. Saints and angels may be able to do such things, but so long as human nature remains we may reduce but never obliterate such tendencies. Still we must get away from self in these things as far as possible. The Master saw the difficulty working in the hearts of men and touched upon the situation in a few pregnant words: "If ye do good to them which do good to you, what thank have ye?" "And if ye lend to them of whom ye hope to receive what thank have ye?" It requires no virtue to minister under such conditions, it is entirely an affair of exchange. To reach the full joy of our ministry we must do more than is required of us in our regular duties.

In befriending another it is often a well meant but mistaken policy to conceal your kindly ministrations. Sometimes it is a positive cruelty to appear to be indifferent, even though all the while you may be acting the part of a generous friend. The knowledge of your act is often valued more highly than the thing itself. What is more painful than the apparent indifference of those whom you expect to be interested in you? The after knowledge that their indifference was only apparent hardly compensates for the bitter disappointment at the time. There is ostentation in kindly ministrations and there is undue secretiveness, each is defective. Let us fill all our duties with loving, unselfish zeal. Let us not for a moment allow ourselves to estimate the effect of this or that act upon our career. If something persists in suggesting such things let us seek to give a hand where neither the object of our help nor the public can possibly make return.

There is a significant passage in the Bishops' pastoral to which Spectator would like to draw the special attention of the Church. Their Lordships refer to the General Synod and the inspiration it is supposed to have given its members and the Church at large to go forth to the

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duties before us. They continue, "we must awake, awake for our own people, awake for our own loved Church of England, and not for pride or glory's sake, or for supremacy, but for Christ's sake, to win our portion in this promised land and win it for the Lord we serve." This strikes a note high-minded, wholesome and altogether needed to lift us on to a true basis of Church activity. We wish their Lordships had dwelt more fully upon this point, for the call has come none too soon. All sorts of motives have been held up to us to stimulate activity, motives in many cases that are bound to fail of their purpose, and eventually prejudice thoughtful people rather than persuade them. From the simple point of view of policy we must present our case for Church activity on its true ethical and spiritual basis. Other plans may produce results for a time but they will recoil upon us. Have we not been calling out to Churchmen to promote their Church, in the language of the street, as a good investment? Have we not been crying aloud for help that we may be supreme among the churches reclaiming the West? Our vanity, our pride, have all been appealed to as a means of stirring us. It is a positive relief to have our Bishops call us to a higher conception of duty. It is only after all what we have a right to expect of them. If they do not represent the Church at its best to whom may we turn? It is absolutely certain that we have not merely to ask ourselves what appeal will elicit a response, but also to see that every appeal we make is presenting a sound and correct motive of action. Our most thoughtful people are judging us by these things, and they that do not think are being influenced by our unsound ethics. We make a great mistake when we refuse to trust the efficacy of the most direct appeal to the highest and best motives.

The Bishop of London in the course of a speech on behalf of the Clergy Pension Institution startled his hearers by the suggestion of the possibility of one day having a system of compulsory insurance under which clergy, and perhaps Bishops, will have to submit to the decision of a board of their peers as to their retirement. The point of his remarks was that the efficiency of the Church of England is being impaired by the number of aged clergy who are unable to retire for lack of means. We fancy that the thought in the mind of the Bishop of London has perhaps occurred to more than one in this country. Has the Church made any adequate provision for the retirement of the men who have fought their fight and completed their work? We will dismiss the idea of a board of wise-acres passing judgment upon their fellows and summoning this one and that one to withdraw from work. But should we not have some provision whereby the man who has exhausted himself in the service of the Church can retire without feeling the pinch of want or being conscious of degradation. Having such provision is it not possible to create the sentiment that it is a perfectly honourable, nay the unselfish and proper thing to do, to retire when infirmities render us incapable of discharging our duties as the Master would have them done? Is there not after all a tinge of pride and selfishness in that attitude that stoutly affirms, "I will die in harness"? If the Master and His work come first then we shall not desire to stand in the way of their promotion. We will honourably hang up our armour and serve as occasional opportunities present themselves. Some of our dioceses have funds from which an aged or infirm clergyman may draw an annuity of three or four hundred dollars. This is excellent when added to a similar sum from other sources, but it is entirely inadequate to warrant a man of no private means withdrawing from the active ministry. The same thing applies to Bishops. A day

comes when the care of all the churches is beyond the strength of him who presides. In no position in the Church is vigour of thought and action more needed than in the Episcopate, and yet what provision is made to make such conditions possible? Now, all this is written in no spirit of pushful youth. The younger men to-day will be the old men soon enough, but we like the idea of men serving the Church with all the powers of their manhood and then entering into honourable retirement, where their experience may still be useful. But we cannot expect men to do impossibilities, to nobly relinquish a work they have grown too old to perform and miserably starve because the Church has provided no other alternative.

Hundreds of thousands of men and women smitten with the white plague devoutly pray that Doctor Berhring and his co-workers in medical science will discover an effective remedy for this terrible and subtle disease. Recovery is now possible for a large proportion of those affected, but the process is extremely slow. Rest, fresh air, and abundance of good food are the agencies by which these results are attained. But it is a question of months and years. It is pathetic to observe the tragedies associated with that disease. Almost every day may be found cases in our cities that have every chance of being cured if they could be sent away and kept under proper conditions for a time. But the persons afflicted have no means to accomplish this. A family may depend upon the sick one, and as long as he can work he must be occupied. Even among those who reach the mountains and are doing exceedingly well the number who have to return to their occupations before health has been fully regained is remarkable. Splendid specimens of manhood and womanhood are going to their death simply for lack of money. To all appearances and in the judgment of the physicians nothing stands between these young people and complete recovery, which means lives of active usefulness, except the paltry sum of two or three hundred dollars. It is within the power of some one—private benefactors or the nation—to save life at a comparatively small cost, and yet hundreds of lives are sacrificed every year. If these men and women were shut up in a mine or buried under a railway wreck the question of cost would not be named so long as there was the slightest chance of rescue. Is it not possible to save these victims when they have been stricken and no longer able to help themselves? We must value life very cheaply if we are not willing to make an effort.

SPECTATOR.

The Churchwoman.

ONTARIO.

Kingston.—St. George's Cathedral.—A tea and sale of work, which was well patronized by the members of this congregation, was held in Miss Macauley's house by her kind permission on Thursday, November 2nd, in aid of the Cathedral branch of the J.W.A. It was in every way a great success.

Brockville.—St. Paul's.—Two barrels of canned fruit were packed in the school-house on Friday, October 27th, and afterwards sent to the Shingwauk Indian homes at Sault Ste. Marie. The fruit was contributed by the members of the different branches of the W.A., in the rural deanery of Leeds.

OTTAWA.

Carleton Place.—St. James'.—The Junior Auxiliary of this church have secured comfortable quarters for their meetings this winter.

Cornwall.—Church of the Good Shepherd.—At the annual meeting of the Junior Guild of the Church of the Good Shepherd, the following officers were elected for the ensuing year:—Honorary President, Mrs. (Rev.) Poole; President, Miss Hilda Kirkey; Vice-President, Miss Mabel Jesmer; Treasurer, Miss Eva Hess; Secretary, Miss Lizzie Smith.

Brotherhood of St. Andrew.

IMPORTANT POINTS TO BE REMEMBERED BY EVERY BROTHERHOOD MAN.

1. Always arrange for, and attend Corporate Communion once a month.
2. Wear the Brotherhood button on week days as well as on Sundays.
3. Subscribe for, and read "St. Andrew's Cross," the official organ.
4. Write as often as you please to Head Office—that is what Head Office is for,—we want to hear from the members from all parts of Canada.
5. Be content to do little things well, you may never have the chance to do great things.
6. Make full use of your vacation, or in travelling by spreading the Brotherhood idea,—perhaps it is just what the other man wants to hear about.
7. Make every effort to be present at Brotherhood conventions.
8. Always advise Head Office of the removal of any Churchman, or Brotherhood man to any other place. A post-card to this effect may do a great amount of good.
9. Remember that as you pray, and work, the Brotherhood will become a great power for good.
10. Never get discouraged. All obstacles are put in our way that we may become the stronger through overcoming them.

A probationary chapter of five members has been formed at Walkerville, Ont., with Mr. C. H. Hollowell as Director.

Real good work has been done by Mr. W. J. Garside, of All Saints' Chapter, London, who is now on a business trip in the far West. Mr. Garside wrote to Head Office before starting, and received the names of a number of Brotherhood men, and reports meeting men in Winnipeg, Calgary, Edmonton, Red Deer, Innisfail, Okotoks, Macleod, Lethbridge and Fernie, B.C. A lot of valuable information is contained in Mr. Garside's letter which will be made full use of.

Men's meetings were held last Sunday afternoon in Church of the Epiphany, addressed by Dr. W. Harley Smith, and at St. Matthew's Church, the speakers being Rev. L. E. Skey, rector of St. Anne's, and Fred. W. Thomas, General Secretary of the Brotherhood.

A very useful card has been issued by St. George's Junior Chapter, Ottawa. These are handed to each teacher of a boys' class in that Sunday School, and names of absent boys are written in, the cards are then collected by the Chapter Secretary, and the members call at once on the boy who has been absent.

At the last Corporate Communion of St. Peter's Chapter, Brockville, sixteen men were present out of a total of twenty-five communicants, showing the earnest work the members are doing.

The first monthly meeting of the season, of the Western District of the Toronto Local Assembly of the Brotherhood of St. Andrew, was held on Tuesday evening, November 7th, in the school-room of the Church of the Epiphany, the President, Mr. W. G. Davis, Trinity College, in the chair. The large attendance, including many visitors, was heartily welcomed by the rector, the Rev. Bernard Bryan. The election of officers for the ensuing year resulted as follows:—President, Mr. W. G. Davis; Vice-President, Mr. Johnson, Epiphany; Secretary-Treasurer, Mr. S. Foster, St. Matthias; Press Correspondent, Mr. F. F. Hitchman, St. Anne's. The Executive Committee will be composed of one member from each chapter. The formation of a new chapter at Trinity College of seventeen members, was reported. Permission having been granted by the officer commanding, and the hearty co-operation of the Chaplain, Rev. A. Williams, the rector of St. John's, assured, the Brotherhood will commence work at Stanley Barracks immediately. Interesting reports of the recent conventions

held in Chicago and Ottawa, were given by Messrs. Davis and Hitchman respectively. The energetic and popular General Secretary, Mr. F. W. Thomas, gave one of his brief, pointed addresses, congratulating the District upon their aggressiveness, and emphasizing the positive need of the individual member doing the little things well. Reports of chapters present were given, attention of the members drawn to the Corporate Communion of the Local Assembly at St. James', at 7 a.m. upon St. Andrew's Day, November 30th, and the meeting was closed, as usual, with hymn and prayer. Light refreshments were then partaken of, the same having been kindly provided by the ladies of the church, to whom a hearty vote of thanks was tendered. A distinctive feature of the Western District, is the Men's Mass Meeting, held upon the Sunday afternoon, in the church where the monthly meeting has been held during the previous week.

Ottawa.—St. Luke's.—The local assembly of the Brotherhood held a most successful quarterly meeting recently in the school-house. Every chapter was well represented, and there were also a large number of Churchmen present who were not Brotherhood men. The president of the local council, Mr. A. G. Gilbert, presided. Rev. W. A. Read, rector of St. Luke's, welcomed the brethren and spoke of the satisfaction with which he observed the good work being done by means of the organization.

The Secretary, Mr. T. Alder Bliss, read letters from Mr. T. L. Houghteling, Chicago, founder of the Brotherhood; Mr. Hubert Carleton, Boston, General Secretary of the American Brotherhood; Mr. Jas. A. Catto, Toronto, President, and Mr. H. B. Webber, Montreal, Vice-President of the Canadian Brotherhood; Mr. R. G. Robinson, St. Louis, a visitor to the recent convention, and others, all speaking in high terms of the success of the late convention, and expressing great confidence and satisfaction in the progress and prospects of the work.

Rev. Canon Smith, St. James', Hull, spoke of his impressions of the convention, emphasizing the value of steadfastness to duty and of the danger of reaction if there was not sustained earnestness and enthusiasm.

Mr. J. R. Jackson, St. George's Chapter, read a brief paper on the Brotherhood in the Bible Class, which was followed by discussion.

Rev. J. M. Snowden led a conference on "The Junior Chapter," in which he gave a number of valuable hints, and much useful information on the carrying on of this very important part of the work. Others taking part in the conference were Revs. A. W. Mackay, Canon Low, E. H. Capp, Mr. Brewer, Holy Trinity, Billings' Bridge, and others.

From reports made during the evening it appeared that greatly increased activity had been one of the local results of the convention, and as one outcome several new chapters, both senior and junior, might be looked for in the very near future.

St. George's.—The Brotherhood will celebrate the feast of their patron saint on the 30th inst., by religious services in this church. There will be a Corporate Communion at 7 o'clock a.m., and evensong at 8 p.m. At the latter service Rev. Rural Dean E. A. Anderson, late of Vankleek Hill, will preach.

Sunday School Corner.

Dear Friends;—

Because of the great importance of the matter,
Because he believes that Church of England men and women are interested in it.

Because he believes that the Church of England has peculiar advantages of doctrine and method for dealing with the religious education afforded by the Sunday School.

Because he further believes that in our growing cities, thriving towns, vigorous villages, and enormous country there is much latent wisdom and valuable experience in the keeping of our teachers and workers.

The editor is going to try an experiment, the success of which lies in the hands of his readers.

He is going to open a cosy corner in a paper where space is valuable.

Not a place for the advocacy or use of any particular scheme of teaching or any special lesson system.

Not for any particular "school of thought."

Not a place for begging money.

Nor for useless criticism.

Nor for essay writing nor sermons nor endless discussion.

But for short, pithy, post-card points, terse, brief, and conclusive.

Short letters, clear views, information, experience, encouragement, kindly warning.

Clergymen, superintendents, faithful teachers, thoughtful scholars give us something, and within the limits of our space and purpose, we shall pass on your words to others.

"Try again," if your first effort is not quite the thing.
What about library methods? The singing? The time and tests for grading scholars? Enlisting attention? How to develop spirituality? How to get the school to sing? Furniture? Finances? Library? Entertainments? The best church attendance? Confirmations? Normal teaching, etc.

None of these matters are finally solved. Better methods are needed.

If your communication is terse, and your method has been tested, send it along by all means, no matter how simple or strange it may appear to be.

Let us start "on time," hoping for the Divine blessing.

PROGRAMME ST. SILAS SUNDAY SCHOOL, BAYNSFIELD, ONT.

Term Text, St. Mat. 7:7.—Ask—Seek—Knock.

Church Season	1905 Date		
Advent 1	Dec. 3	5	T. M.
2	10	Announcement Sunday of place of work to Easter & Collect'ns	12 T. M. Address by.....
3	17		19 T. M. Christmas Entertainments
4	24	S. D. Special Hymns	25 Christmas
Epiph. 1	Jan. 7	9	T. M. New Year Church Service
2	14	16	T. M. Address by.....
3	21	23	T. M.
4	28	S. D. Library Sunday Address Collections	30 T. M. Address by.....
5	Feb. 4	6	T. M.
Septa. Sexa. Quina.	11	18	20 T. M.
Lent 1	Mch. 4	6	T. M. Mission Colls.
2	11	13	T. M. Address by.....
3	18	20	T. M.
4	25	27	T. M.
5	Apl. 1	3	T. M. Paper by.....
6	8	S. D. Examination Sunday	Miss. Offer's Church Service
Easter	15	Special Hymns.	

Time Table—Teachers' Meetings, See T.M. above.

7.50—Assembling. 8.00—Opening exercises. 8.10—Study. 8.40—Business.

Abbreviations.

T. M.—Teachers' Meeting.
S. D.—Special Day.
School every Sunday atM.
Rector.
Superintendent
Secretary
Bible Class—All welcomeP.M.
Primary class
Teacher

Parents, guardians, church and school officers and teachers and scholars are especially invited to attend, visit, pray for and help the school to success.

Every one is cordially welcome to the church services marked on this programme. And, visit us any time.

Teachers' meetings for discussing the school affairs. Best methods of working and teaching and for preparation of lesson, all parishioners are cordially welcome on evenings at 8 p.m. See programme for dates.

WANTED a few more teachers; see Superintendent.

WANTED contributions for library.

WANTED someone in the home to help the children to prepare lessons at home.

MISSIONS, contributions for special Lent collection for

XMAS—Look out for further announcement.

Examination Sunday, for Promotion to Higher Grades, April 8th, 1906.

Time Table.

- 2.45—Library exchange.
- 3.00—Opening exercises.
- 3.40—Review and announcements.
- 3.50—Closing exercises.

SUNDAY SCHOOL WORK AND RELIGIOUS TRAINING FOR THE YOUNG.

Sir,—As there seems little hope of getting the English Bible systematically taught in the schools of Ontario for some time to come, it behooves Churchmen of all shades of opinion to unite in encouraging Bible reading and study on the part of the individual. It is rather sad to find how little knowledge of the text of the English Bible is imparted to the average Ontario candidate for admission to a theological college before he comes to college. There are brilliant exceptions but they are few. If we want strong growing Christians we must encourage them to feed on the "sincere milk of the Word." If we want imitators of Jesus Christ we must have the example of Jesus Christ kept before our young people, to some extent at least by their own conscious effort. I generally find that I have to teach my students the order of the books of the Bible, and not infrequently to urge them to a closer acquaintance with the Church Catechism. It will not do to reply that we have a poor class of students. It would not be true. The evil lies deeper. It will not do to blame the Sunday School. It is perhaps doing the best it can, according to the ideals that have been before it. The Sunday School we are told is, or should be, the nursery of the Church, and not a substitute for it. Now, sir, the Church of England has in her Lessons and Church-year the finest system of religious education that has ever been devised if it is carried out. Would it be impossible to get the children of our schools to form the habit of reading the second lessons daily in their own homes as part of the Sunday School work. Or to induce the heads of families to read these at prayers morning and evening. Results might not be apparent for some time, but they would appear. Individual teachers can get particular classes to do home preparation. It is a special department in some schools. Ought it not to be kept constantly in sight in all? Consciously or otherwise the English Bible has supplied a standard for many generations in the civilized world. At the present day the unblushing assertions of "Higher criticism" have discredited the Bible with the people who are ignorant of its contents. We do not find Christians who feed on the sincere milk of the Word disturbed by so-called results of destructive criticism. To them the words that Christ speaks are spirit and life. The Bible is the only book in which the words of Christ are authentically preserved. It is a crying shame that these words should be excluded from our general education. But whether they are or not the duty of Churchmen is to feed the lambs with this Word of Christ, and get them to learn to feed themselves on this same Word, that we may have young people growing up a strength and help to the community, and trained in the knowledge of the Living Word of God.

C. CAMERON WALLER.

OUR SPECIAL OFFER.

We make the announcement that to any new subscriber, whose subscription we receive before the end of the year, we will send the Churchman from the date of the issue next after receipt of subscription until the end of the year 1906, including the beautifully illustrated Christmas number. We will also, on request and receipt of twenty-five cents and the proper address—send to any friend of any of our subscribers, new or old, in Canada, Great Britain or the United States, an extra copy of our Christmas number. This number will be worth fifty cents. It will be a chaste and most acceptable memento to absent friends of the joyous Christmas season. We fully expect in this year's number again to merit the high praise accorded us by a celebrated English writer than in Canada, who said of our last year's issue:—"How very pleased I am with it. It is really excellent, and not surpassed by

any similar periodical. Indeed, the illustrations are superior to those of any illustrated paper published on this side of the Atlantic." We call upon our thousands of friends now—as the year is closing—to renew their efforts to get us new subscribers. A word here or there, a little extra effort, will often produce unexpected results. Make the effort, dear reader, and you will have no cause to regret an act—which may bring a blessing to another home, and help on the common cause we all have so deeply at heart. Do not wait, please. Do it now!

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. John's.—St. John the Baptist.—On Sunday, October 29th, at the evening service, the Rev. Canon Cartwright preached his farewell sermon to a large congregation, to which he has ministered for a period of over six years, which is being terminated solely on account of his health, which is not at the present time robust. On the afternoon of that day in the Synod Hall, at the close of a lecture delivered by the Rev. H. V. Whitehouse on The Life of St. Paul, the Rev. Canon Cartwright came in to say a few words of farewell to the members, a very large number of whom were present. On entering the room, the Canon received a hearty welcome, and was made the recipient of a handsome present and address from the class, through its officers,—Messrs. Goodland, Dicks and Le Messurier, as a memento of the regard and esteem in which the reverend gentleman is held by them. The address was beautifully printed and embellished, and the gift consisted of a handsome marble clock of unique and chaste design, having on the front of its base a suitably inscribed silver plate. The Canon responded in feeling and suitable terms. The Canon then pronounced the Benediction, and the proceedings closed.

On Tuesday, October 31st in the afternoon, the members of the select vestry met Canon Cartwright in the vestry and presented him with an address and a well-filled purse of gold. The address was read by Mr. W. G. Gosling, and the presentation was made by Mr. E. H. Davey, the people's warden. The Canon was quite unprepared for the ceremony, and it was with difficulty that he could thank the donors for their good wishes and generosity. The same evening the reverend gentleman met the officers and lads of the Church Lads' Brigade. For several years past he has been their chaplain, and he has always taken a deep interest in the organization. The members of the Brigade presented the Canon with an address and a silver-headed walking stick, the presentation of both being made by Lieut.-Col. Rendell. Canon Cartwright, in acknowledging the gift, made a suitable reply. On Thursday, November 2nd, the Canon sailed for England on the "Laurentian," taking with him the good wishes of all classes of the people, for he was greatly beloved and respected by all.

Harbor Grace.—St. Paul's.—On All Saints' Day, the Bishop of the Diocese held a general ordination service in this church. It is a quarter of a century since a similar ceremony took place in the second city, and in consequence, the church was filled to its utmost capacity, people from far and near being present. The Bishop was assisted by a number of clergy from St. John's as well as those from Conception and Trinity Bays. The sermon was delivered by the Rev. W. C. White, of Heart's Content. Messrs. Richardson and Pitcher first knelt, and by the laying on of hands were admitted into the Diaconate. Rev. R. Mercer, Rev. Stickings, and Rev. H. Uphill, were then advanced to the Priesthood, the clergy assisting in the Imposition. Rev. Richardson was the Epistoller, and the Bishop Gospeler; the newly ordained clergy then received the Holy Communion. After the service the Rev. Canon Noel entertained the Bishop and party at luncheon at his residence.

The ideal Christian is one who is strong enough to live in the world and yet not be of it.

NOVA SCOTIA.

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

St. Eleanor's.—The Rev. F. M. Webster has assumed temporary charge of this parish, and has already produced a very good impression amongst the parishioners who hope that he will be persuaded to stay with them permanently.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Hope Hill.—A harvest thanksgiving service was held in this parish lately, which was conducted by the Rev. Allen W. Smithers. The public hall in which the service was held, was tastefully decorated with grains, fruits, vegetables, etc. The sermon preached was an admirable one, and the music, which was creditably rendered, was suitable for the festive occasion.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Quebec.—St. Matthew's.—November 1st, All Saints' Day, has for many years been observed as its dedication festival and as usual there were special and imposing services. The church was beautifully decorated for the occasion, and the chancel and altar, with their wealth of floral ornament presented an exceedingly handsome appearance. Elegant wreaths of maple leaves decked the memorial tablets in the church to South African victims, while the various other memorials to members of the congregation departed had also received due attention at the hands of friends. At the service at 10.30 a.m., the choir, under the direction of Mr. Harvey, rendered the music very effectively. The service was conducted by the Rev. Dr. Scott, rector of the church, assisted by the Rev. W. Barton, curate, the sermon being preached by the Bishop. At this service, the elaborate and imposing new carved oak rood screen, recently erected in memory of Miss Price, a former member of the congregation, was solemnly dedicated, as was also a handsome memorial window to another former member, Mrs. Barton, wife of the present curate of the church. In the evening at 8 o'clock another large congregation was present, and the service was a bright and hearty one, an earnest and eloquent sermon being preached by the Very Rev. the Dean of Quebec, a former rector of the church.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—Two large and handsome stained-glass windows are to be placed in this cathedral church shortly. One dedicated to the memory of the late Mr. and Mrs. John Kerry, is being placed in the sacred edifice by their son, Mr. W. S. Kerry, 88 St. Mark Street, and the remaining members of the family, while the other is a memorial to the late Mr. Samuel Molson, and is being installed by his son, Dr. Elsdale Molson, of Chelmsford, England. Having heard that Dr. Molson was about to have one erected, it occurred to the members of the Kerry family that such a memento would be a suitable form in which to express a fitting tribute to the memory of their late parents, and when Dr. Molson was in the city last spring the matter was mentioned to him with the result that the two orders were immediately forwarded to the Whitefriars' Glass Works, London, the proprietors of which are James Powell & Sons. Three of the memorial windows in the Cathedral at present were manufactured by the same firm. The figures in the Molson window are Samuel and St. Elizabeth. Those in the Kerry window are St. Alban and St. George, the selection having been made because they are the patron saints of the dioceses in England from which the late Mr. and Mrs. Kerry emigrated to this city. The costly mementos arrived on the S.S. "Virginian," and were taken in charge of immediately by J. C. Spence & Sons, who are to place them in the church on the 4th inst. The positions to be occupied by these windows will be the fourth and fifth respectively from the transept in the central

portion of that side of the Cathedral which faces on Union Avenue.

St. Adam's Mission.—The work in connection with the extension and enlargement of this mission church is being pushed forward with energy. When the additions are completed the building will be able to accommodate a much larger congregation, besides affording vestry and meeting room in the rear of the present structure.

Waterloo. St. Luke's.—An interesting ceremony took place on Wednesday morning—All Saints' Day—in this church. The Rev. Rural Dean Jenkins officiated, and Professor J. H. Robinson, of Montreal, presided at the organ. The occasion was the unveiling of the Chancel memorial window, the gift of Mr. W. H. Robinson, of Granby, in memory of his grandparents. The dimensions of the beautiful gothic window are 18 feet by 9 feet, and by its installation the edifice, already rich in memorials, and almost complete in its appointments, has its artistic properties greatly enhanced. The chief design of the window is in five panels illustrating respectively the Nativity, the Baptism, the Crucifixion, the Resurrection, and Ascension of our Lord. Beneath these are the words of the Litany: "By Thy holy Nativity, by Thy Baptism, by Thy precious Death, by Thy glorious Resurrection, and Ascension, Good Lord deliver us." At the base of the middle panel is the following inscription: "Erected to the glory of God and in loving memory of Seleucia Knowlton Robinson, born May 21st, 1800, died December 8th, 1876. The other panels are dedicated to the memory of William Dampier, Emily Wynne Aubrey Dampier and Jonathan Robinson. The tracery work above is filled in with chaste and symbolical designs in harmony with the general plan. The expression of the figures, the working out of details, the careful blending of colours, with the pleasing effect of the background, compose a rich and appropriate memorial, truly a work of art and strictly ecclesiastical. The work reflects credit on the artists, Messrs. J. C. Spencer & Sons, of Montreal. The act of unveiling was performed by Mrs. J. Robinson, the mother of the donor, during the singing of the hymn,

"The saints of God! their conflict past,
And life's long battle won at last,"

followed by the prayer of dedication and the Communion Service.

ONTARIO.

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

Delta.—The Bishop of the diocese consecrated a new church in this parish on October 31st.

North Augusta.—St. Peter's.—The Right Rev. Dr. Mills held a Confirmation service in this church on Tuesday evening, October 31st, when a large number of candidates were presented to him for the apostolic rite.

Belleville.—St. Thomas.—A pleasant incident took place at the rectory on Wednesday evening, November 1st, when Mr. C. A. R. Wilkinson, the retiring organist, was presented, on behalf of the choir, with a handsome purse, containing a \$10 gold piece, and a gold cross engraved with the initials of the recipient. The presentation speech was made by Mr. J. P. C. Phillips, church-warden, at the request of the ladies and gentlemen of the choir who were present. Mr. Wilkinson, though taken greatly by surprise, expressed his gratitude for the presentation and kindly feeling shown by them. He sailed for England from Quebec, one week later. Mr. W. H. Spooner, of Brockville, has been appointed as his successor, and has already commenced his new duties.

OTTAWA.

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

Ottawa.—The city is suffering just now from the depredations of a gang of burglars, and unfortunately the sacred edifice is not exempt from their lawless attention. Tuesday night of last week St. Matthew's was entered, the poor-box rifled, all locked drawers and cupboards burst open, and considerable wanton damage done. A quantity of groceries baled ready for the North West were stored in the parish-room, the packages were

broken open and scattered round, and flour and sugar thrown over the vestments and carpets.

A day or two later the Lauder Memorial Hall, adjoining the Cathedral, was entered, and a quantity of material which the Woman's Guild was making up for the hospitals was stolen. The police have the matter in hand, and hope to round up the miscreants whose wanton and sacrilegious conduct has aroused much indignation in the city.

St. Barnabas.—The new rector, Rev. L. A. Lanpher, arrived in the city last week, and was inducted by the Lord Bishop on Sunday morning, the 12th inst., in the presence of a large and interested congregation. Mr. Lanpher is a portly built man of medium stature, and possesses a kindly and pleasing appearance. He is clean shaven, and there is a humorous twinkle about his eyes which shows him to be a warm-hearted, genial man, whose pastoral visits will be looked forward to with much pleasure by his parishioners. Mrs. Lanpher is expected to join her husband this week. The new rector was born in Norwich, Conn., in 1851. He received his education at the high school in that city and at Trinity College, Hartford. He took holy orders at Middleton in 1883, being ordained by the late Bishop Williams, then Primate of the Church in the United States. For several years he was rector of different parishes in New Jersey, going in 1900 to New York, where he has been until recently, connected with the Church of St. Mary the Virgin. Mr. Lanpher was married a few years ago to Miss Davies, daughter of Judge Davies, of the New York Court of Appeal. He is a brother of Mr. Julien T. Lanpher, a prominent lawyer of New York, who is the managing solicitor of the underground railway.

Holy Trinity.—The Rev. Canon Smith, of St. James, Hull, will preach the special missionary sermon in this church on Sunday, the 19th, the Rev. F. W. Squires, rector of the latter church, officiating at Hull.

Clayton.—St. George's.—The Bishop of the diocese held a Confirmation service in this church on All Saints' Day, when he administered the sacred rite to nine candidates. The Rev. C. V. F. Bliss, of Almonte, and the Rev. G. Scantlebury, rector of the parish, took part in the service, the latter presenting the candidates to the Bishop for Confirmation.

Cornwall.—Trinity.—Owing to the greatly regretted illness of the Rev. Rural Dean Houston, and as he is not likely to be in a position to resume active duties for some months to come, the wardens of Trinity Church have engaged the Rev. E. W. B. Richards, B.A., of Douglas, to act as curate until Easter. Mr. Richards was in Cornwall last winter, as one of a missionary deputation, and made a very favourable impression on those who heard him by his graphic presentation of mission work in a new country.

Aultsville.—St. Paul's.—The Bishop of the diocese preached in this church on Sunday morning, November 5th, and in the afternoon he consecrated St. Luke's cemetery.

Carp.—The rectory has been bought by Mr. T. A. Brown, for \$1,225.

Carleton Place.—St. James'.—The annual missionary services were preached in this church on Sunday, November 5th.

Arnprior.—Emmanuel.—The Bishop of the diocese held a Confirmation service on a recent Sunday in this church, at which fourteen candidates received from his hands the apostolic rite. There was a large congregation present.

TORONTO.

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

Received from "L. N. E." \$4 for the Widows' and Orphans' Fund.

Toronto.—St. Mary Magdalene.—This church celebrated the anniversary of its dedication festival on Sunday last. The Rev. Professor Jenks, of Trinity College, preached in the morning, and the Rev. Canon Welch in the evening.

Peterborough.—St. John's.—On Sunday, November 5th, the dedication festival of this church

was observed. It is 70 years since the church was first built. The first missionary from the Church in England was the Rev. Samuel Armour, who arrived in 1827, and conducted services in an old log school house for nine years. In 1831 St. John's Church was first projected and tenders were invited. Four years later the church was opened for worship. In 1846 the communion plate which is still in use was presented to the Church. In 1853 buttresses and pillars were added, and the old wooden clock in the tower was removed. Some twenty years later a new bell was placed in the tower, and three years later Ashburnham was set aside as a new parish, and St. Luke's school-house was built. In 1882 the old church was completely renovated, the services for some time being held in the chapel, and the present edifice was the outcome. At that time the chancel was added, new seats were installed, the gallery was removed, the gothic windows were put in, the grounds were laid out, a new organ was procured, and the church was re-opened on All Saints' Day. During the years 1891 to 1894, by four special offerings the building debt of the church was reduced from \$11,500 to \$5,000. In 1900 the addition and basement were added to the school, opened free of debt, by Mr. R. M. Dennistoun, chairman of the building committee, and in 1902 the parish of All Saints' was separated from St. John's. Since the year 1827 there have been seven rectors of Peterborough. The first was Rev. Samuel Armour, in 1827; 1883, Rev. R. H. d'Oliver, M.A.; 1837, Rev. C. J. Wade; 1842, Rev. R. J. C. Taylor, M.A.; 1852, Rev. Mark Burnham, B.A.; 1858, Rev. John Walton Romeyn Beck, M.A.; 1880, Rev. J. C. Davidson, M.A. At the services on Sunday, November 5th, special references were made to the dedication festival. There were 230 communicants at the mid-day celebration. The Rev. E. V. Stevenson, a former curate of the parish was present, and took part in the services. Sermons were preached, both morning and evening, by the Rev. T. W. Powell, the rector of Eglinton, Ontario, and special music was rendered by the choir, who performed its part very creditably. The dedication festival services were repeated last Sunday, and on that day the lady members of the choir appeared in vestments for the first time.

On the following evening the members of the parochial branch of the A.Y.P. Association held an enjoyable meeting in the school-house, Mr. J. Pate presided. The special feature of the evening was an able address on the subject of Missions, by Mr. N. A. Howard-Morse. He told the story of mission work in the larger cities of the United States in a very interesting manner.

Ashburnham.—St. Luke's.—At the morning service on Sunday, November 5th, the rector dedicated a mural tablet to the glory of God, and in loving memory to Miss Adeline Calcutt, a former most valued and revered member of the Church. The tablet has the following inscription: "In loving memory of Adeline Balfour Calcutt, who died May 27th, 1905. Light is sown for the righteous, and gladness for the upright in heart." This tablet is erected by a few intimate friends."

Markham.—The Rev. S. A. Lawrence, rector of this parish, has resigned owing to ill-health. He will take up a new post of work ere long in the Diocese of Calgary.

NIAGARA.

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

Hamilton.—St. George's.—The annual social in connection with this church's anniversary was held in the school-house on Monday evening, November 6th, and was very largely attended. The Rev. F. E. Howitt, the rector, presided, and the feature of the evening was an address on Ben Hur, by the Rev. Canon Dixon, of Toronto, which was greatly enjoyed.

Burlington.—St. Luke's.—Large congregations were present in this church on Sunday, November 5th, when the rector, the Rev. J. Hurst Ross, preached his farewell sermons, before leaving for Chippewa to take up his new duties there. Mr. and Mrs. Ross will be greatly missed by the parishioners here amongst whom they had many friends.

Niagara.—St. Mark's.—The Rev. J. C. Garrett, the rector of this church, completed seventeen

years since the church missionary from the Rev. Samuel Armour, conducted services in an nine years. In 1831 projected and tenders later the church was 1846 the communion was presented to the es and pillars were n clock in the tower ty years later a new wer, and three years aside as a new parish, e was built. In 1882 letely renovated, the ng held in the chapel, the outcome. At that d, new seats were in- removed, the gothic grounds were laid out, l, and the church was ay. During the years ial offerings the build- s reduced from \$11,500 ddition and basement ool, opened free of stoun, chairman of the in 1902 the parish of from St. John's. Since been seven rectors of was Rev. Samuel Ar- R. H. d'Oliver, M.A.; 2, Rev. R. J. C. Taylor, rham, B.A.; 1858, Rev. eck, M.A.; 1880, Rev. the services on Sunday, ferences were made to ere were 230 communi- bration. The Rev. E. rate of the parish was the services. Sermons ing and evening, by the ector of Eglinton, On- was rendered by the s part very creditably. services were repeated day the lady members vestments for the first

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s.—The Rev. J. C. Garrett, urch, completed seventeen

years' ministry in this parish on Sunday, October 29th. There were large congregations present at both services. Mr. Garrett is doing a very good work here, and he has the full confidence of his people. The financial standing of the church was never better than it is at the present time.

Hillsburgh.—The Rev. C. E. D'Arcy, of Wooler and Warkworth, has been appointed by the Bishop of the diocese to the charge of this Mission. He will enter upon his duties there on Sunday, the 19th inst.

St. Catharines.—St. Barnabas.—The Rev. Maurice W. Britton, rector of this parish, has returned after a year's absence in New York and in England, and has resumed his duties.

Tapleystown.—The last quarterly meeting of the members of the Rural Deanery of Wentworth took place here on Monday, October 23rd. The Holy Eucharist was celebrated in the church, the rector, the Rev. E. Lawlor, B.A., officiating, at the close of which the business meeting took place at the parsonage. The Rev. C. E. Belt, M.A., of Ancaster, was elected for another term of three years, subject to the Bishop's approval, which has since been obtained. The Rev. J. Fennell was elected secretary-treasurer. A discussion on missionary work followed, which was enhanced by the presence of the Rev. Arthur Lea, a missionary from Japan. The clergy were most hospitably entertained by Mr. and Mrs. Lawlor. In the evening a most interesting and instructive lecture was given in the church by the Rev. A. Lea, and illustrated by some magnificent limelight views.

HURON.

David Williams, D.D., Bishop, London.

London.—The Rev. Dr. Williams, Bishop of Huron, will visit the following places for Confirmation on the dates given: Petrolia, November 10th; Camlachie and Forest, November 20th; Thedford and Warwick, November 21st; Point Edward and St. George's, Sarnia, November 22nd; Sarnia Indians and Corunna, November 23rd; St. John's, Sarnia, November 24th; The services in Forest, Warwick, St. George's, Sarnia, and Corunna will be held in the evening; afternoon service in the other places. The Bishop will make a visitation of the County of Waterloo in January next, commencing at Preston and Hespeler on Sunday, January 14th.

Windsor.—Church of the Ascension.—A meeting was held in the church on Monday evening, November 6th, for the purpose of organizing a branch of the Anglican Young People's Association. The meeting was most successful in every way. The attendance was large, over eighty being present, and great interest and enthusiasm were manifested. The rector presided, and the following list of officers was elected for the ensuing year: Patron, the Rev. W. H. Snelgrove, B.A.; president, W. R. Stevenson; first vice-president, Miss McCollum; second vice-president, Mrs. Parsons; secretary, E. T. Howe; treasurer, W. Beall; organist, Miss Marion Hind. Various committees were also appointed to assist in the work. Meetings will be held every alternate Monday.

Brantford.—St. Jude's.—The choir of this church is in charge of Mr. F. Adams, and the organist is Miss Ethel Wright.

Caledonia.—St. Paul's.—At a meeting of the members of this congregation, which was held on the evening of Wednesday, November 1st, it was decided to put new seats in the church and make other alterations and improvements in the sacred edifice at once.

Sandwich South.—St. Stephen's.—The Bishop of Huron visited this parish on the 5th inst. for the purpose of the consecration of the Church of the Redeemer, erected four years ago, and also to confirm a class of forty-one candidates presented by the incumbent, the Rev. W. H. Hartley. This was the first visit of the Bishop to this parish, and he expressed himself as much pleased with the way he found things. The people here are delighted with their new Bishop.

The services, afternoon and evening, were very interesting and impressive, and the churches were filled on both occasions. This parish has made good progress during the five years' incumbency of the Rev. W. H. Hartley, who now leaves us to go to Blyth parish. Since five years ago a new brick church, beautifully furnished, has been built and all paid for, and a new rectory also built, and there is money ready now to wipe out the remaining portion of debt upon it; also a splendid new reed organ, Karn Company's best church reed organ, has been installed and paid for, and the parishioners have voluntarily raised their assessment from \$450 to \$700, or \$600 and a house. The people here are very sorry to part with their pastor, but were comforted by the Bishop, who, recognizing the work done here in the past few years, characterized this as a living parish, and promised to appoint a good man to succeed the Rev. W. H. Hartley.

Kincardine.—The Rural Deanery Chapter of the county of Bruce was called to meet in the Church of the Messiah, Kincardine, on Monday, November 6th. The first session was held at 2.30 p.m., and after opening with hymns and prayer the newly-appointed Rural Dean, the Rev. Charles Miles, B.A., gave a short address of welcome, laying before the Chapter matters of importance. He mentioned the loss the Chapter had sustained in the removal of the Rev. S. H. Robinson, the former Rural Dean, the Rev. H. C. Bray, Secretary, and also the Rev. A. Price. Since last meeting four new names had been added to the Chapter, Revs. F. Ryan, of Barrie; T. G. A. Wright, of Walkerton; C. W. Sanders, of Lucknow, and Williams, of Southampton. After the usual routine of business was disposed of, and when the Rev. Arthur Shore, of Cargill, had been appointed secretary, the following address was read, welcoming Mr. Miles as Rural Dean: "The Rev. Charles Miles, B.A.—Dear Mr. Miles.—On this the first meeting of the Chapter of Bruce Rural Deanery since your appointment as our Rural Dean we deem it our duty to assure you of the delight and satisfaction with which we heard of your appointment when the office became vacant, and to offer you some expression of our good-will and of our desire to cordially co-operate with you in all the work of the Deanery. We recognize that this Deanery presents a very difficult field of labour, but we have observed your zeal and untiring labours in the parish and in the Synod and its various committees, and we feel sure that you will grapple earnestly with the problems before you, and will show the same tireless activity and zeal in the work of the Deanery as in other departments of Church work. We assure you of our high regard for yourself and our devotion to the interests of the Church, and we bespeak a bright future for the Church in the County of Bruce." Signed in behalf of the members present, and with the request that the secretary send it to absent members to be signed by them. A paper was read by the Rev. F. Ryan on the M.S.C.C. apportionments, and after helpful discussion the Chapter adjourned. In the evening a bright and inspiring service was held, when the Rev. T. G. A. Wright gave a very interesting and instructive address on "Some of the Overlooked Beauties of the Book of Common Prayer."

Tuesday, November 7th.—The day's proceedings were begun with the celebration of the Holy Communion at 9 a.m., the rector and the Rural Dean officiating. The Chapter was called at ten o'clock. A very helpful and instructive address was given by the Rev. T. G. A. Wright on "Clerical Reading," which was listened to with much interest, and from which practical benefit was derived. Two other papers were on the programme, one on "Sunday School Work," the other on the "Possibilities of the A.Y.P.S. in Bruce," but owing to the very stormy weather, bad roads and the great distances some of the members would be obliged to drive they were not present. Those, however, who were privileged went home with a keen sense of the kind hospitality received at the rectory and other homes in the parish, and with the feeling "that it was good to have been there."

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop, Winnipeg.

Winnipeg.—St. John's College.—The annual service which is held to commemorate the departed friends and benefactors of this college took place in St. Peter's Church in this city on

Wednesday, November 1st (All Saints' Day). Special psalms and the "Te Deum" were sung as a Thanksgiving, and Barnby's beautiful setting to the hymn, "For all the saints who from their labours rest" concluded the service. The sermon was preached by the rector of the church, the Rev. S. Fea, himself an ex-student of the college. He founded his discourse on the text, St. John 4:38. A very large number of the students and their friends were present at the service. In the evening a conversazione was held in the college, and a concert was given at the close, of which His Grace the Archbishop of Rupert's Land distributed the prizes. Before doing so, however, he made a short speech, in the course of which he said that the friends of the college had been hearing that there was work in progress to secure funds for the erection of a new college in the north end. They would all be gratified to learn that already \$40,000 had been secured in pledges. Only one-third of the diocese had been covered, and it was to be hoped that by another year they would have the pleasure of seeing the plans and specifications for the new college prepared and possibly construction under way. Speaking of the distribution of prizes, the Archbishop remarked that the results of the midsummer examinations had been very gratifying. The students had made an excellent showing, and particularly was this true of the junior classes. It was to be regretted that in the past years many of the college boys had only gone as far as matriculation and then gone into business. He trusted that this would not be so in the future, for the bright boys were the ones they wanted to see go through the university. During the presentation His Grace said that this was the first occasion of the fourth year philosophy prize being awarded to one of the lady students. He also made complimentary and encouraging remarks to the fortunate ones as they came forward to receive the prizes. After the presentation Archbishop Matheson conferred the degree of D.D. upon the Very Rev. Dean Coombes, of Rupert's Land. His Grace said that such ceremonies were usually more private, but that as the conduct of Dean Coombes had been exemplary, it had been decided that he should receive his prize along with the rest of the boys. He was glad to think of the Dean's twenty-two years' work among them. He had been granted leave of absence recently, and his friends were much gratified to see that he had returned greatly improved in health. His Grace then conferred the degree and invested the doctor with the insignia of the degree. The students were much pleased by the honour conferred upon the popular Dean, and gave vent to their spirits in a rousing cheer and the college yell.

St. Peter's.—The organization meeting of the Anglican Young People's Association was held on Monday evening, October 30th, and a very large and enthusiastic number of members were present. All young people who had any experience with the A.Y.P.A. last year have been waiting patiently for this meeting, which has been held much later this year on account of the enlarging of the church, but the benefit of this delay is very apparent when the greatly improved meeting room is considered. The first business of the meeting was the election of the officers for the ensuing term, which resulted as follows: Honorary president, Rev. S. Fea, M.A.; president, P. H. Brown; vice-president, Miss A. Baul; secretary, Miss A. Cowley; treasurer, Mrs. Beattie; organist, Mrs. Wellman; Programme Committee, Mr. S. Oxtan, chairman; Social Committee, Miss Moorehouse; Visiting Committee, Mr. G. Smith. The meeting closed at 9.30 with the singing of the National Anthem and pronouncing of the Benediction by the rector.

Ninette.—St. Michael and All Angels'.—The new church was opened for public worship by the Archbishop of Rupert's Land on Sunday, November 5th, at 7 p.m. The church was filled to overflowing. The Rev. R. H. L. Girling, incumbent, read Evening Prayer, the Archbishop reading special Lessons, and preaching. The hymns, canticles and responses were heartily sung by the choir, assisted by friends from the neighbouring parish of Tisdale. His Grace took for his text, Ps. 122:1, "I was glad when they said unto me, We will go into the house of the Lord." After congratulating the congregation on the possession of the prettiest country church in the diocese, and the designer and contractor upon their efficient and tasteful work, the Archbishop proceeded to expound his text. Among other remarks in a most striking and eloquent sermon he urged the people to assist the clergyman by inviting others to accompany them to

church. He pointed out the influence a layman has in this matter, and how his invitation is often more effective than the clergyman's. He also reminded them of the object of church-going, and deprecated the tendency to emphasize too much the association of preaching and the preacher with the service. Whilst not undervaluing preaching, he wished them to remember that the worship of Almighty God was the prime object of the Church's services. He expressed his thanks to the members of other Christian bodies for their courtesy and friendly spirit, here and all over his diocese, in attending the opening and other special services of our churches. He prayed that Almighty God would pour an abundant blessing on the services held in the new church. The offertory in aid of the Building Fund amounted to \$60.10. The congregation hope very soon to have the church free of debt. The church was designed by the station agent at Ninette, Mr. W. Waterfield. The contract was let to Mr. C. Overend, also a resident of Ninette. The cost was \$1,250. The building is an adaptation or modification of the cruciform style, consisting of nave, choir and sanctuary. The arms of the cross form the vestry and organ chamber, and the roof of this portion is slightly raised, making a pleasing break in the line of the roof. On this portion is a neat turret, surmounted by an iron cross. Assistance has been generously given by friends in the East and in England towards the undertaking. The S.P.C.K. and S.P.G. each gave a grant. The congregation is small and not wealthy, but they have shown their appreciation of the kindly interest taken by wealthier friends by most untiring and strenuous work as well as liberal contributions. The ladies, by their own individual efforts, purchased the organ. The stove was presented by a member of the congregation, and two gentlemen painted the interior woodwork during the little leisure time they have in the evenings. The ladies also did their share in final preparations for the opening. Our prayer is that our Heavenly Father will pour a large blessing upon the present and future work of this little parish, and also on those not connected with it whose timely aid has resulted in the erection of this beautiful church to the glory of God.

NEW WESTMINSTER.

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

Vancouver.—All Saints'.—All Saints' Day was indeed a red letter day in the history of the Church in this place, for on that day was dedicated this new church, of which the Rev. E. W. Summerscales, M.A., is vicar. This is the tenth church to be erected in Vancouver and vicinity, where twenty years ago there was only one, the Mother Church of St. James', of which the Rev. H. G. Fiennes-Clinton, B.A., is the faithful and beloved rector. The Church of All Saints' is situated in Cedar Cove, a rapidly growing district in the east end of Vancouver. The new parish was formed some thirteen months ago out of St. James' parish, and the Rev. A. Silva White, M.A., rector of St. Paul's, Nanaimo, was the first vicar. He, however, resigned after a few weeks to go to Nanaimo, and the Rev. E. W. Summerscales, formerly incumbent of Wawanesa, in the Diocese of Rupert's Land, was appointed vicar in December last. The church is a substantial and neat building of lumber, comprising a tower, nave, chancel, and vestry, and having beneath it a commodious and well-lighted basement hall, class rooms admirably adapted for Sunday School and other parochial institutions. The total cost of the church and lots is well on to \$4,500, and there remains a debt of \$3,000. The Holy Eucharist was celebrated at 8 a.m., the vicar being celebrant, after which Matins was said. At 8 p.m. there was Festal Evensong, followed by the Dedication office and sermon. The vicar sang the choir office, the Rev. C. C. Owen, B.A., rector of Christ Church, read the first lesson (2 Chron. 6), and the Rev. Horelock Beacham, rector of Holy Trinity, read the second lesson (Rev. 7:9). In the absence of His Lordship Bishop Dart, the Dedication Office was intoned by the Ven. Archdeacon Pentreath, D.D., Commissary, who took the opportunity to congratulate the vicar and congregation upon their beautiful church. The special preacher was the Rural Dean of Vancouver, the Rev. H. G. Fiennes-Clinton, B.A., who took for his text Gen. 28:17, "This is none other but the house of God, and this is the gate of Heaven."

When Christians are idle the devil is busy.

KOOTENAY.

John Dart, D.D., D.C.L., Bishop in Charge.

The important town of Armstrong, hitherto forming part of the Mission of Enderby, has guaranteed sufficient local support to justify the Archdeacon in asking the Executive Committee that a mission grant be made to Armstrong, so that they may have their own resident clergyman. This section of the diocese, in fact all the western side of the diocese, is enjoying great prosperity, and is rapidly developing into a magnificent fruit-growing country. The eastern side, however, which is principally a mining region, is still under a cloud of business depression. The Rev. J. L. Porter, late of Lacombe, Alberta, has accepted the parish of Greenwood, in succession to the Rev. L. Amor, who has returned to Windsor, Nova Scotia.

Correspondence.

AN APPEAL FOR SNOWSHOES.

Sir,—I appealed through your columns last year for small subscriptions to purchase snowshoes for the Missionaries that live in the different parts of the diocese, where the snow is so deep they cannot put a horse on the road. I was enabled to send a number of pairs away, and by the use of them the sick and dying were visited where otherwise it would have been impossible to reach them. I ask again for the help and sympathy of those who wish to aid on the work, that the same may be done this year. Only very small amounts are wanted. Last year I was requested by many W.A. workers to give them some facts about the diocese, and especially the Missions, but had nothing available; but now I have compiled many interesting items, which will be of use to those who are giving papers on the diocese, and will gladly send them to all asking for them.

H. C. DIXON,
Organizing Secretary.

15 Toronto Street.

GENERAL SYNOD DELEGATES.

Sir,—I wish, through your columns, to request delegates to the session of the General Synod, held in Quebec in September, who have not already done so, to send me a statement of their travelling expenses. Underwritten please find a statement, made up from official returns, and arranged according to dioceses, of the number of licensed clergymen of the Church of England in Canada. It may be of interest to your readers.

HERBERT S. McDONALD,
Treasurer of the General Synod.

Brockville, 7th November, 1905.
Nova Scotia, 120; Quebec, 74; Toronto, 183; Fredericton, 75; Montreal, 118; Huron, 157; Ontario, 72; Algoma, 38; Niagara, 67; Ottawa, 71; Rupert's Land, 93; Moosonee, 10; Saskatchewan, 25; Athabasca, 6; Qu'Appelle, 40; Calgary, 32; Mackenzie River, 5; Selkirk, 6; Keewatin, 14; Columbia, 26; Caledonia, 10; New Westminster, 28; Kootenay, 16. Total, 1,286.

THE BISHOPS' PASTORAL.

Sir,—Will you kindly allow me space in your valuable paper to give a most emphatic contradiction to the very unfair report of some remarks of mine upon that paragraph in the Bishops' Pastoral dealing with the "Authorized Rendering of Divine Service?" This report was telegraphed from St. John to the Montreal "Herald," and has since been quoted in other papers.

The Pastoral was read in its entirety, and at the end of the paragraph in question I simply paused to make my own position clear in the minds of my own congregation. I judged this to be necessary, because the wording of this particular paragraph was such as to make it almost sure to be misunderstood, seeming to imply the condemnation of anthems, except as provided for in the Rubric and all set services. I am quite willing to admit that there are many cases where anything but plain chants would be undesirable, and to be discouraged, but, under the wording of that paragraph, the musical setting of the canticles under all circumstances is

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clearly condemned. This brings the Pastoral into conflict with the long-established custom of almost every parish church in Canada and the Motherland. I cannot think that the Bishops would endorse that.

Then, too, it was surely an unfortunate thing that the clergy should be asked to read, in the presence of their organist and choir master and of the congregation the statement that such disorders in the Church as had been referred to were in large measure attributable to their undue pressure. No one doubts that there is a danger in that direction, but that scarcely warrants the open condemnation implied in the Pastoral, and I am inclined to think that very few clergymen would read that section without in some way trying to modify its seeming harshness. As a matter of fact, it would be found, I think, that in the great majority of cases it was omitted altogether.

There are other points in the paragraph that called for some comment, but I need not refer to them now. It is only very unwillingly that I have written at all upon the question, but, as I have been so widely misrepresented, it was necessary that something should be said. There was not one word in everything I said that could be fairly construed as wanting in respect to the Bishops, and, so far as my own Diocesan is concerned I expressly stated that I was ready at all times, in this and in other respects, to bow to his wishes.

J. A. RICHARDSON.

St. John, N.B.

OTTAWA WOMAN'S AUXILIARY.

Sir,—A strong letter has appeared in the "Churchman" against the Ottawa W.A. for "fraternizing with the Baptist Association," and is worthy of some discussion. The action of the W.A. is called an "offence"—"a great offence," "contrary to the traditions of the Church," etc. One would think, in reading such a letter, it was quite the proper thing to avoid other Christians and have nothing to do with them. But is this the desire of the best men in the Church? Let us look at a few examples, and then we can draw our own conclusions: 1. Bishop Browne, of Bristol, attended the Congregational Union in 1899, and spoke strongly on the duty of co-operation within proper limits. He recently extended his courtesies to the Methodists. 2. Bishop Gore, in March, 1901, addressed an assembly of Methodist ministers and in countless cases has embraced opportunities of fraternizing with Nonconformists. 3. Three Scotch Bishops, two priests and two laymen of the Scottish Church joined in signing the first manifesto on unity issued by the Unity Conference; and these three Bishops are among the most eminent Bishops of our Communion, Dowden, of Edinburgh; Wilkinson, of St. Andrew's, and Chinnery-Haldane, of Argyll, and their utterances in favour of "fraternizing" are decidedly strong. 4. The "League of Catholic Unity" in the United States has had such names as Bishops Huntington and Satterlee on its membership roll, and "the Canadian Society of Christian Unity" has had on its roll Churchmen no less eminent and no less decided. 5. The late Bishop Ryle, of Liverpool, in 1890, invited the president of the Wesleyan Conference and several of his ministers; and this was only one of many such attentions which he showed to the other ministers. In the same year Bishop Bickersteth, of Exeter, invited one hundred Nonconformist ministers to spend the day with him. The late Bishop Peroune of Worcester, held a

ETHAN

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similar gathering at Hartlebury, etc. Archbishop Temple and Bishop Ingram, of London, sent messages of greeting to the Methodist Ecumenical Council in 1901, and they prayed that God's blessing might rest on their deliberations.

T. G. A. WRIGHT.

REVISION OF THE PRAYER BOOK.

Sir,—There can be no doubt that the revision of the Prayer Book, at the proper time, and conducted on right principles, is perfectly justifiable, and conducive to the welfare of the Church.

Of the sundry alterations proposed, we have rejected all such, as were either of dangerous consequence, as secretly striking out some established doctrines, or laudable practice of the Church of England, or indeed of the whole Catholic Church of Christ, or else of no consequence at all, but utterly frivolous and vain.

the same as the word "Gospel," and are not the minatory clauses of the Creed, and the corresponding words of our Lord, and St. Paul, above quoted, qualified by those words of His, spoken of the unbelieving Jews, "If I had not come and spoken unto them they had not had sin?"

E. SOWARD.

SYNOD FINANCES.

Sir,—I thought during the last Diocesan Synod that perhaps some of its members might welcome a plain statement as to the Synod Funds. The facts regarding them are now satisfactory enough, but it is impossible to detect them in the cloud of windy declamation which is generally the accompaniment at Synod time.

Table with 2 columns: Description and Amount. (1) P. 105.—Clergy Trust Fund. Mortgage Account. Humber property \$13,000.00

Table with 2 columns: Description and Amount. Farmer and Deblaguiere debt... 6,958.57

Table with 2 columns: Description and Amount. (2) P. 106.—Rectory Land Fund. Mortgage Account, mortgage not taken over or charged back by the Investment Committee.

Table with 2 columns: Description and Amount. (3) P. 109.—Synod General Account. Mortgage Account, mortgages not taken over or charged back by Investment Committee.

If these three items are added to the totals to which I have referred on page 97, the result will be the grand total of these three main funds of the Church. It is a reproach to us that there has never been presented to the Synod any correct, simple balance sheet, so that, at a glance, the members can ascertain the total of the funds and how much represents active, and how much inactive securities, and I would suggest that this is one direction in which the activities of the Audit Committee might be well exercised.

DEBENTURES

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Committee have bought, and that the difference between its total, namely, \$191,620.90, and the capital of the three main funds, may be taken to be invested on mortgage, or on similar securities.

FRANK E. HODGINS.

EPISCOPAL TITLES.

Sir,—This subject has been so well discussed in your columns that I would hardly venture to ask you to devote more space to it, but that I feel that the effort to maintain the dignity of the Church is a sufficient excuse for my troubling you with another letter, chiefly because of Mr. G. Henderson's remark that "Bishop



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Strachan had a right to be addressed 'My Lord,' as having a seat in parliament." Now, Bishop Strachan was not a member of Parliament as the term is generally used; he was a member of the Executive Council, "an advisory body chosen by the governor of the province," (Bourinot), according to the system of government in force at that time, and as such was styled "Honourable," but the other manner of address was accorded to him solely because he was a Bishop. There are no Bishops "entitled by patent from the Crown to the right of being styled 'My Lord.'" That style is accorded not only to the twenty-six Bishops to whom Mr. Henderson quite erroneously alludes, but to all others as well, by ancient custom and modern courtesy.

Mr. Henderson has misunderstood my reference to the term "Reverend." I did not take exception to it, and have no fault to find with it.

E. M. CHADWICK.

COMPILATION COMMITTEE.

Sir,—The Compilation Committee learn that in one or two instances officers of the W. A. have handed their voting circulars to the rector instead of submitting it to the local branch of the W. A. This would defeat the whole object of the canvass, which is to ascertain not only the mind of the clergy of the Church, but also of those earnest women connected with one of the greatest organizations of the Church.

JAS. EDMUND JONES,
Convener Compilation Com.

REVISION OF THE PRAYER BOOK.

Sir,—Will you permit me to correct two mistakes your compositor made in my letter upon this subject. The Rev. Dr. Salmon did not say, "I find relief in its (the Athanasian Creed) new use;" but, "I find relief in its non use." The Primate of the Irish Church did not say, "In its new recital the Church of Ireland has found the one true solution of a great difficulty;" but, "in its non recital," etc.

W. J. Taylor.

THE DIACONATE.

Sir,—I am glad "Toronto" raises the question he does regarding the Diaconate in your issue of 5th inst. Provincial legislation affecting the Diaconate cannot be affected by the want of action on the question by the General Synod. The Provincial Synod had the power to legislate as it did, and there is nothing whatever in the ordinal to show that a man taking orders as a deacon, should be detached from a secular calling. The preface to the ordinal requires that the candidates shall have all necessary qualifications, both as to capacity and character, and we all agree on that. The Provincial legislation, therefore stands, and the real question is, why has it not had better results? Before beginning to consider this question, I will say that the recent vote in the General Synod was taken as the Synod was rapidly vanishing. It met on 6th September. The Diaconate question was reached on 13th September, and less than half the full membership of the Lower House actually voted. It was evident also that a number of those that voted had not been prepared for the question, not having been members of the House in 1902. It is also evident that it is not an easy matter to elucidate the diaconate position thoroughly. A history of the agitation relating to it might help to show why this is so, and what has to be done to place it before the Anglican Communion in its proper light. I do not know whether the thinkers in the Church of England during the eighteenth century, when the forces that led to the Methodist separation were being massed, gave any consideration as to how far the restoration of the Diaconate as it was in the Primitive Church might have been of service in preventing the schism. The first utterance I have on the subject is at the period when the Oxford Movement was active during the thirties in last century. At that time, the famous Dr. Arnold, of Rugby, in a letter to A. P. Stanley, afterwards Dean Stanley, expressed most powerfully, and in a way that showed he had long thought over it, as to the evil effects in our Church system, of the

want of a real Diaconate. In the early fifties, a representative gathering of prominent clergymen was held in the north of England, to consider Church progress, and one of the remedies recommended to further that materially, was the restoration of the Primitive Diaconate. About the same time, a movement took place amongst our brethren in the United States in regard to the Diaconate. The "Church Standard," of Philadelphia, in its issue 31st January, 1903, reviving our General Synod proceedings of September, 1902, says: "Our Canadian brethren are now moved, probably by the same necessity, to seek an increase of ministerial service in the same way in which the American Church proceeded just fifty years ago. For years preceding the General Convention of 1853, that whole subject was ably and earnestly agitated by the late John Henry Hopkins in the columns of the "Church Journal." The arguments appeared to be overwhelming. A canon was passed, permitting candidates, for deacons' orders only, to be ordained on passing a simple examination in the Bible and the Book of Common Prayer. It was confidently expected that many candidates would present themselves; but, although this provision has remained for fifty years among our canons of ordination, the American Church is no nearer to a restoration of what is called the Permanent Diaconate, than it was in 1853. Laymen who are competent to serve the Church are not willing to abandon positions of influence as laymen in order to accept a distinctly inferior position in the ranks of the clergy. They see that while such a change of position would entirely disqualify them for some of their most useful functions as members of the lay order, there is nothing that a deacon can do with the single exception of assisting in the administration of the Holy Communion, and the occasional administration of Baptism which may not be lawfully done under license of the Bishop by a lay reader. The only effect, therefore, which the adoption of the Canon had at the time, or has had since, has been to open an easy way into the Diaconate to men who confessedly had not the qualifications required for priest's orders, and, as a matter of fact, a vast majority of the men who have been admitted deacons under that Canon have afterwards been admitted to priest's orders, with any necessary number of dispensations from the examinations required by other candidates for the priesthood." I shall refer to this editorial utterance at a future stage in this correspondence. Our own Provincial Synod at its session in 1862, about the time of its formation, dealt with the subject, and a report was submitted at that session, signed by Edward H. Dewar, M.A., as chairman, accompanied by a Canon, which does not appear to have been adopted. In the agitation of the question which ensued, very comprehensive essays, urging restoration, were published, one by the Rev. J. H. Nicholls, D.D., Principal of Bishop's College, Lennoxville, and the other by the Rev. J. Carry, then incumbent of Woodbridge. I shall probably, before this correspondence closes, give some quotations from these essays. The Provincial Synod of Canada legislated on the subject in 1880, and continued the same in 1892. The Canon is simple, but boldly recognizes the fact, that a man may be ordained a deacon without necessarily being detached from a secular calling. Meantime, in the early eighties, the Convocations of York and Canterbury dismissed the subject for a long period, and some legislation was enacted which was practically ineffective, and although seventy years have elapsed since the days of Arnold, this order still remains a name, and is not a channel of spiritual ministrations. We are thus brought face to face with the fact, that despite the utterances and actions of Church thinkers and workers, and the legislation of the governing bodies in the Church, an insurmountable obstacle has been encountered. What is it? Simply that, however the legislation may be expressed, ordination is looked upon as changing the status of the man ordained. He becomes an ecclesiastical personage. He need only have the name of deacon for one year, and perhaps for a shorter period. The ordinal itself encourages him to aspire to the higher ministrations of the Church. Canon law previous to the Reformation, the law in England, and ecclesiastical practice, have drawn a line between external conditions before and after ordination, and so in the United States, legislation so far as set forth, resulted mainly in the pressure to get into the priesthood of men without the proper furnishing and education. In the Province of Canada, the legislation has been pronounced a failure for the same cause, and reports from other sections of the Church lay great stress on not lowering the

intellectual standard of the ministry by the admission of men into the priesthood without the proper education. Let us now look at the body of the ordinal for deacons as it stands, leaving out the rubrics. Any one reading it in the literal and grammatical way prescribed in the preface to the articles, would at once see that the compilers of it intended a deacon or deacons to be permanent working authorized assistants to the Presbyter of the Parish wherever required by demands of service, such as they could render, and that a man might be a deacon, without being a preacher, because that work requires special license from the Bishop, and he may not preach without that. Instead, therefore, of having the deacon as an authorized spiritual minister in the parish, subject to the clergyman, the so-called deacons enter at once into performing all the duties of the parish priest, with the exception of the communion service, and the omission of the absolution in the regular morning and evening service. Such a minister is not entitled to be called a deacon. Why the office has drifted into the position it has in the Anglican Communion, requires thorough investigation. The insufficiency of legislation hitherto has been that it has not fully set forth the sphere of the permanent deacon, and how he was to work, and that ordination to this office did not imply that he was necessarily to go on into the higher ministries of the Church. We must endeavour to understand the subject thoroughly, and grasp fully the spirit of the Diaconate ministrations, as it requires to be suited to our times and necessities. I gave the above records of agitation and attempted dealing with the subject, to show that this movement is no mere fad or visionary idea. A question that has been actively before the Church for seventy years, discussed in its various legislative bodies, and has the advocacy of the foremost thinkers and workers in the Church, is evidently one that will not down, but will press itself on the Church until settled on proper lines. Amongst the leaders of thought on the Restoration of the Diaconate, "Peter Lombard," a notable correspondent of the "Church Times," is entitled to a prominent place. His utterances in the paper, May 6th, and July 20th, 1904, respectively, show how thoroughly, with the seer's vision, he realizes the want in our authorized Church administration, and appreciates the necessity for the work of a real Diaconate. Those who wish to reform the Diaconate have to prove to the Church that the system which obtained during the middle ages, has never been re-formed, and that it is now a source of weakness to our Reformed Communion, and they also have to educate the Church as to how the restored Diaconate would show itself in steady, systematic working, and where the benefits would arise. I propose to write two more letters, dealing with the subjects above stated, in their order; but as it will take some time to get them up thoroughly, I would be very glad meantime if any friend would contribute any ideas or information he may have to the general discussion.

CHARLES JENKINS.

DON'T WORRY.

Don't worry!

Ah, but how to avoid it is the question! In the first place, try to realize that it is injurious to the health, is unpleasant for friends, and is wrong, positively wrong!

A helpful thing to do when inclined to worry is to put yourself into a cheerful frame of mind. This may require an effort, but it can be done, perhaps by a bright story, or a cheerful song, or a laugh.

Find someone to whom you can talk on interesting topics quite the reverse to the one which causes you trouble, and pursue it until you are in a better frame of mind. This is only a preliminary.

But the most important step—first, last, and all the time—is to ask the dear Lord's help, to bring things out just as He would have them, and that you may trust everything to His omniscient care; for it is His business not yours.

Especially helpful in times of worry and depression is a quiet reception of the Holy Communion. For in that holy hour, more than ever, will He hear and help.

"Why shouldst thou strive and fret and fear and doubt,

As if His way, being dark, must bode thee ill? If thine own way be clearly pointed out,

Leave Him to clear up His, and be thou still."

Children's Department.

BEING MASTER.

Every boy likes to master things. Strength is a joy to a lad's heart. It ought to be. That is the way boys are made. The boy who does not want to be strong and gain mastery is a pretty poor specimen. The Bible recommends us to acquit ourselves like men and be strong. But some boys, who would like to be fearless and powerful, are timid. They are like the great Henry of Navarre, who, though he longed to be a conqueror, was exceedingly timid by nature. In his first battle he ran away. How did he gain strength? Simply by saying to himself, over and over, "I will and can conquer this shameful fear." So, when the next battle came and he began to tremble from head to foot, he shouted out masterfully, "Down, traitorous body!" and plunging his spurs into his horse, pressed forward into the very middle of the fight. The biggest victory he ever won was this early victory over his own cowardice. He fought for the mastery, gained it, and kept it. Peter the Great, we are told, was another timid boy. He was so scared when he crossed a high bridge over a stream, that he had to pull down the carriage curtains so that he could not see the water. But Peter was bound to be master. "I can and will overcome my weakness," was his resolve; and so the lad that feared to cross the stream ended by crossing the sea and working in an English shipyard, so that he gave Russia her first fleet; he is forever associated with the very element he was afraid of as a boy.

Being master of one's self is an accomplishment, not a gift. A boy can be master if he fixes those two phrases in his mind, "I can" and "I will." The mind is the place for them. The body must obey the mind, if the mind is once made up. In the matter of a bad habit when the mind once says to the body, "You shall not," the habit is mastered. "I can't help it," is a coward's plea. No lad who wants to be strong will ever allow himself to utter it. Mastery over others follows mastery of self. Until Henry of Navarre and Peter the Great could make themselves do what they shrunk naturally from doing, they could not hope to rule others; but they became great leaders and masters of men by practising on themselves. The boy who rules himself gets knowledge of the science of ruling. He learns to get a grip on the minds of his comrades. After awhile he has knowledge enough to influence a wider circle, and so on. To master self is the first step to power.—From Observer.

LITTLE LIVES AROUND US.

Who would think that the pretty gray moth we see fluttering in the sunshine of the summer day could be any relation to the ugly, horny worm on the twig beside it? Could any two creatures be more different?

Gourlay, Winter & Leeming

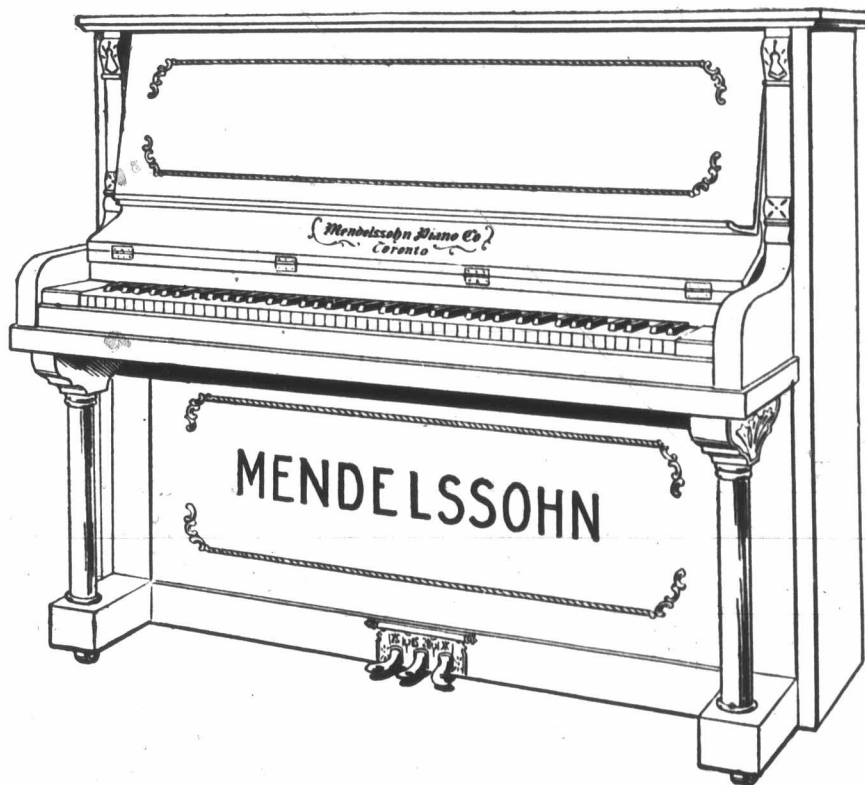
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The regular price is \$275, but by making a special contract with the manufacturers we are able to offer a limited number to early Christmas buyers for \$200. (See Option A.)

We also offer two other options (see Options B and C) by which anyone, even in moderate circumstances, may avail themselves of this unprecedented opportunity and secure a thoroughly good new piano at the price of a second-hand instrument.

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We include a handsome stool and drape with each piano, and will ship on approval anywhere. If any piano is not entirely satisfactory it may be returned, and we will pay the return freight.

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The pianos are made in walnut cases, are double veneered on both sides throughout, have full length music desk, 7 octaves, three pedals with muffler or practice attachment, three unisons in treble, overstrung bass section, and double-repeating action, etc. The dimensions are as follows:

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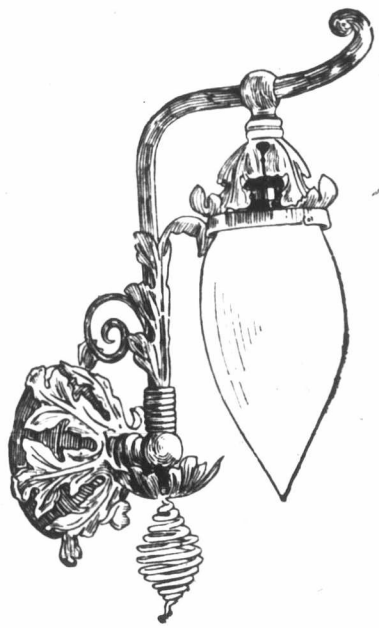
Branches at HAMILTON and WINNIPEG

I suppose you all know that butterflies and moths were once caterpillars, but perhaps I can tell you some thing interesting about the way they are "transformed." It is such a beautiful thought, this changing of a crawling worm into a flying, most delicate creature, and it has been used as a symbol of the resurrection of the dead for many hundred years.

Most of you know this, and some of you may know also that the Greeks, people who were not believers in the Christian religion, called the butterfly by a name signifying the soul.

This gray-spotted moth was once a caterpillar, a soft, smooth, green worm, disagreeable to look at. But one day in the summer this caterpillar stopped eating leaves and enjoy-

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ing himself in the sunshine, and went to work to prepare for his transformation. I often wonder if caterpillars know what is going to happen to them, or if they think anything about it. Naturalists say it is instinct which teaches them what to do, but of course that means that the wise and loving Creator makes the little caterpillar understand and prepare for the great change that is coming over him.

The first thing this caterpillar did was to find some quiet, sheltered place, under a bush, or in a crack in a log or the under side of a fence-rail. There he stretched himself out, and then spun a little web of silky fuzz all over himself, so as to cover him and fasten him to the fence, that the wind might not blow him away. Then he went to sleep or died; that is, the caterpillar part of him died, but inside of that caterpillar part was a little moth, all folded up closely in a narrow space.

When the caterpillar part died and became only a dry brown shell, this moth became alive; and when it was strong enough to bear the light and air, the chrysalis, or case it was packed in, cracked all down the back, and the moth came out.

At first it did not try to fly, but sat perfectly still, waiting for strength to come; and soon, very soon, in a few hours, the little wings grew larger and stronger, and then the perfect moth flew away to join other moths and live its little life.

You can hardly believe how quickly insects grow. From the time they are hatched till they are full-grown is sometimes only one day; and one kind, called the "Day Fly," lives only two hours after its transformation, that is, after it comes out of its chrysalis case. Is not that, indeed, a "little life"? Yet it is perfect, a perfect life of only two hours. Should we not try to live our lives well, and as God wishes, even if we should live only a few years? Think how much more we are in His sight than these little insects, which are yet so beautifully made and tenderly cared for by our Heavenly Father.

You must try and see for yourselves, dear children, how wonderful is every little wing and leg and eye, and how beautiful are the colours that often ornament them. Even worms are sometimes handsome. The green

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caterpillar which makes the hawk-moth has all over his back little shiny spots that look exactly as if garnets or some other jewel-stones had been set in it. I have never been able to learn if these spots are of any use to the caterpillar, so perhaps they are just ornamental, like curly hair and long eyelashes on boys and girls.

The wings of moths are covered with fine down, sometimes of many different shades of brown, and underneath the down they are made something like the wings of grasshoppers, only the moths do not make any

RULERS-OF THE WORLD.

Meat Eating Nations Are the Leaders in Every Branch of Human Achievements.

The ruling nations of the world are meat eaters and history records that they always have been.

Vegetarians and food cranks may explain this in any way they choose, but the facts remain that the Americans, English, French, Russians and Germans are meat-eating nations, and they are also the most energetic and most progressive.

The principal food of the heroic Boer soldier, known as Biltong, is a sort of dried beef, affording a great deal of nourishment in a highly concentrated form.

The weak races of people are the rice-eating Chinese, Hindoos, and Siamese, regarded since the dawn of history as non-progressive, superstitious and inferior physically and mentally to the meat-eating nations who dominate them.

The structure of the teeth plainly indicates that human beings should subsist upon a variety of food, meat, fruit and grains, and it is unhygienic to confine one's diet to any one of those classes to the exclusion of another.

Meat is the most concentrated and most easily digested of foods, but our manner of living is often so unnatural that the digestive organs refuse to properly digest meat, eggs and similar nutritious and wholesome food, but it is not because such food is unwholesome, but the real reason is that the stomach lacks, from disease or weakness, some necessary digestive element; hence arising indigestion and, later on, chronic dyspepsia.

Nervous people should eat plenty of meat, convalescents should make meat the principal food, hard-working people have to do so, and brain-workers and office men should eat, not so much meat, but at least once a day, and to insure its perfect digestion one or two of Stuart's Dyspepsia Tablets should be taken after each meal, because they supply the pepsines, diastase and fruit acids, lacking in every case of stomach trouble.

Nervous dyspepsia, catarrh of stomach, gastritis, sour stomach, gas and acidity are only different names for indigestion, the failure to digest wholesome food, and the use of Stuart's Dyspepsia Tablets cures them all because by affording perfect digestion, the stomach has a chance to rest and recover its natural tone and vigour.

Stuart's Dyspepsia Tablets is the real household medicine; it is as safe and pleasant for the stomach ache of the baby as it is for the imperfect digestion of its grand sire.

They are not a cathartic, but a digestive, and no pill habit can ever follow their use; the only habit Stuart's Tablets induce is the habit of good digestion and consequently good health.

noise while pumping air into their wings. If you have a microscope, you have no doubt seen the down from a moth's wing made large under

the glass till it looked like feathers. Now, if you remember that there are tiny moths, not one-twentieth part as large as this, and also that there are insects a hundred times smaller than they, you cannot help wanting to read and study about them; and everything you learn about our Heavenly Father's works will make you want to be better children, and more worthy of His love and care. E. M.

HER MESSAGE.

When Esther Martin obtained a position as stenographer with Payne & Payne, patent attorneys she counted herself an unusually fortunate girl. The work, while demanding accuracy, was not difficult; the whole tone of the office being high, and there was exceptional consideration shown in giving her occasional hours when there chanced to be a little less work on hand.

For two or three years everything went well; then Esther began to grow restless under it. The years seemed to stretch before her, each an interminable procession of days when she would go to the office at nine and return at five—for what? A living, nothing more. She would grow old and homely and "cranky," like so many women she saw day after day, and at the end of all the years what would there be to show for it? And think of the girls who didn't know what it was to have to lift a finger for themselves! Life was a horribly unfair arrangement, that was all there was about it, she thought, bitterly.

Her mood was still heavy upon her Sunday afternoon, when, obeying a sudden impulse, she went to vespers at St. Stephen's. It was a foolish thing to do, she admitted to herself. St. Stephen's possessed the wealthiest congregation in town. She would sit there, as she had many a time before, half scornful, half envious, among an alien people. But the music was good and she liked to see the elegant gowns, but as for the sermon, she never gave that a thought.

She slipped quietly into one of the strangers' seats. The music absorbed her completely but when the speaker stepped forward, she turned and began to study a gown a little way down the aisle.

Fifteen, twenty minutes passed, and she had heard no word; then suddenly she found herself listening tensely. This was what she heard.

"One of the saddest things in a pastor's life is the constant procession of people begging for work that besieges his door. Old and young, men and women, weak and strong, the procession never ceases. Often he cannot tell why they have failed; many of them seem to have every requisite for success. Sometimes sudden money loss has left them stranded; sometimes the wage-earner has been taken and the family left helpless. The one pitiful cry is work—work. We do what we can; no one knows the days that pastors

spend trying to find situations for these unfortunate ones. And when we cannot find them—

"O you men and women, who have work to do, thank God for it. Never mind if it is not congenial, if it is even very far from what you would choose. If it is honest work, then all your days should be songs of gratitude. Work is self-respect; work is health; work is power. Thank God for work. There is no other blessing like it."

The closing anthem floated softly through the church. Then there was a rustle of silk-lined gowns and the low murmur of voices. It was a curious sermon, people said. But one girl slipped out quietly. She had had her message.

You can unlock a man's whole life if you watch what words he uses most. We have each a small set of words which though we are scarcely

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You cannot compare Dr. Chase's Nerve Food with any medicine you ever used, for it cures by the building-up process, whereas most nerve treatments merely soothe and deaden the nerves. Test this treatment by noting your increase in weight.

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

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

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

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

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

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

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

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

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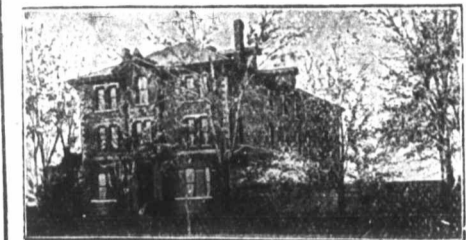
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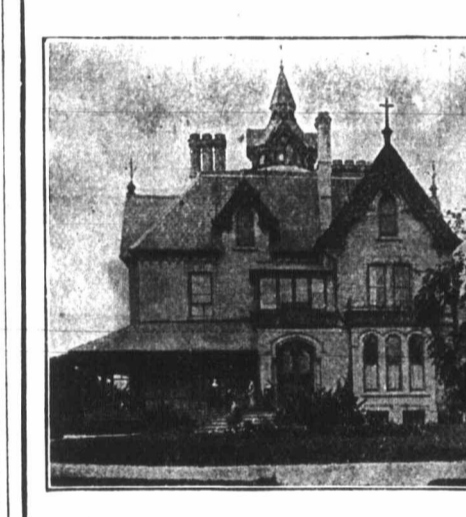
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