

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD.

The Church of England Weekly Family Newspaper.

ESTABLISHED 1871.

Vol. 29 ]

TORONTO, CANADA, THURSDAY, DECEMBER 3, 1903.

[No 48.

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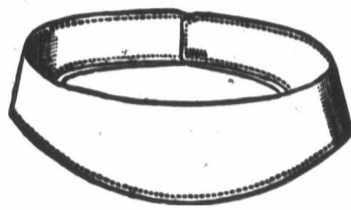
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E. J. DAVIS, Commissioner Crown Lands, DEPARTMENT OF CROWN LANDS, TORONTO, JULY 20, 1903.

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# Canadian Churchman.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

2 Sun. in Advent

Morning—Isaiah 5. 2 Peter 3.

Evening—Isaiah 11, 10, 11, or 24. John 15.

Appropriate Hymns for Second and Third Sundays in Advent, 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:

### SECOND SUNDAY IN ADVENT.

Holy Communion: 196, 316, 320, 553.  
Processional: 45, 305, 391, 392.  
Offertory: 51, 214, 216, 226.  
Children's Hymns: 217, 362, 568, 569.  
General Hymns: 47, 52, 54, 288.

### THIRD SUNDAY IN ADVENT.

Holy Communion: 51, 178, 313, 318.  
Processional: 47, 48, 355, 362.  
Offertory: 186, 272, 293, 352.  
Children's Hymns: 180, 188, 336, 566.  
General Hymns: 191, 193, 353, 587.

### "Stir Up" Sunday.

There are in the Prayer Book, as in the Bible, many "hidden beauties" which may be found by patient and reverent research. One of these is the special teaching for the last Sunday of the Church year. It is well known that the Collect, Epistle and Gospel for the twenty-fifth Sunday after Trinity come at the end of every Christian year, and the proper lessons for this closing Sunday are also carefully appointed, viz., Ecclesiastes 11 and 12, Haggai 2:1-10, and Malachi 3 and 4. Let us look at this chain of teaching. 1. "Collect"—We pray God to stir up our wills, that we may bring forth good works plentifully. As we close up the year we challenge ourselves with the enquiry, What are we going to do with all our past instruction? Will we rouse ourselves, by Divine help, to do our full duty in the coming year? 2. "Epistle"—Jeremiah 23:5-9. When these words were written, Jehoiakim was king of Judah. He was a dismal failure. His reign came in the short interval between the death of good King Josiah and the Captivity, i.e., in the dying days of the kingdom. This chapter, therefore, suits the last days of the year. The prophet sees sin

and failure abounding, but cheers himself with the prospect of a righteous King. His name is Jehovah Tsidkenu, "the Lord our righteousness," and failure, and sees no hope for the future till the Church, like Jeremiah, is surrounded by sin Christ's reign is established. 3. "Gospel"—The miraculous feeding of the 5,000. If God can feed such a multitude with a few loaves and fishes, what is it that He cannot do? "Gather up the fragments," said Christ; and the Church says the same, and bids us make use of every talent, however small or fragmentary, in the service of Christ. 4. First Morning Lesson—Ecc. 11 and 12. It is part of Solomon's lament over a mis-spent life. This book of Ecclesiastes shows us that neither wisdom, nor pleasure, nor honour, nor riches can satisfy the human heart. There is only one pathway to happiness. It is described in Eccl. 12:13, 14. 5. First Evening Lesson—Haggai 2:1-10. The second temple was far less magnificent than the first, yet God promised it "greater glory." The "desire of all nations" would come to it, and in it He would give "peace." We are here reminded that Christ is the desire of every human heart, and that He will give peace in His temple. 6. Alternate Evening Lesson—Mal. 3 and 4. This is the promise of the forerunner who was to come in the power of Elijah, and prepare the way of the Lord. This is the Church's duty—to be a living messenger, preparing the way of the Lord. What a beautiful chain of teaching is presented on this closing Sunday? We pray God to stir up our wills. We cheer ourselves with the vision of a perfect righteousness. We learn that every fragment of teaching is precious, and use our talents, however small, in full expectation of blessing. We avoid the worldly allurements by which even the wise Solomon was led astray, and we keep clearly in mind our main duty, i.e., to "fear God and keep His commandments." Lastly, we remind ourselves that the Church's mission is to prepare the way for her coming Lord.

### CHRISTMAS NUMBER OF THE CANADIAN CHURCHMAN.

The Christmas number of the Canadian Churchman, which will be issued on the 10th of December, will this year surpass that of last year. In addition to being beautifully illustrated all through, the frontispiece, very rich in four colours, shows the Holy Family, the "Holy Child" asleep, and a lamb resting its head upon the Blessed Virgin's knee. St. Joseph stands behind watching the Holy Face. This Christmas number would make a very excellent and suitable Christmas present. It will be sent, post paid, to any address in Canada, Great Britain and the United States for twenty-five cents. Those wishing extra copies will please send their orders promptly, as the supply will be limited.

### The Advent Collects.

Among the "hidden beauties" of the Prayer Book let us note the teaching of the Advent Collects. In the first Collect we read of two comings of Christ: (1) "in great humility"; (2) "in glorious majesty." The Church on earth is placed between these two comings, and looks back to the first (the Incarnation), and forward to the second (the Second Advent). This simple statement should give the Incarnation and the Second Advent a prominence in our teaching which is sometimes refused to them. As the Church moves on towards the Second Advent she naturally asks, How is the world to be prepared for it? The second Collect points to the Scriptures. The third Collect points to the forerunner who heralded the first coming. The Church is likewise to be God's living messenger, preparing the way for Christ's second coming. The Bible and the Church stand side by side in these two

Collects. The Church must not be separated from the Gospel, or it becomes a dead mechanism. The Gospel must not be separated from the Church, or it becomes a disembodied spirit. The fourth Collect teaches us to pray for other comings. "Behold, He cometh with clouds." He comes in the dark days of life—in the disturbances among men and nations. The wind, the earthquake and the fire warn us to listen for the "still small voice" of God. The Advent Collects point us back to the Incarnation and forward to the Second Advent. They teach us to regard God's Word and His Church as His appointed means for preparing the way for Christ. They train us to ask and to expect many comings of Our Lord in this present life.

### The Athanasian Creed.

No one can read the discussions from time to time on the question of retaining this creed without seeing the violence which would be done to the faith of some if it were summarily rejected, and, on the other hand, the consideration that is due to others who do not approve of its use. When we find that men like Kingsley, McNeile, Liddon, MacColl, Bishop Christopher Wordsworth, Dr. Pusey, etc., resisted in the strongest terms the rejection of the creed, and when we further remember that our own Articles say it ought to be "received and believed," it would seem that rejection would be a fatal mistake. Dr. Armitage Robinson, Dean of Westminster, calls it a war song of the past, and regards it as being capable (like "the Psalms") of a rational interpretation in the light of past events. Canon Welch's proposal to substitute "may" for the word "shall" in the rubric directing its use involves the least possible alteration of existing formularies, and aims to reconcile contending views. The same suggestion was made by Bishop Lightfoot, and does not violently overturn the faith. The revision of the liturgy, to any extent, is always bound to be a delicate matter. What is wanted is not so much "revision" as intelligent explanation in a calm and liberal spirit, as Dean Vaughan did in his admirable treatise, "The Revision of the Liturgy."

### Christian Unity.

Every day there are abundant proofs that deep down in many hearts there exists an inextinguishable craving for unity. Books on the subject pour from the press, e.g., Bishop Boyd-Carpenter's in England, and Rev. Dr. Symond's in Canada. Great scholars, like the distinguished Presbyterian, Dr. Shields, of Princeton, after twenty-five years' study of the question, have walked into the Church's fold. Week by week, for many years, Lord Nelson, in Church Bells, has written his buoyant, hopeful letters, noting any signs of friendship in the Nonconformist field, and throwing out suggestions that make for peace. The learned Bishop Hall, of Vermont, in his Bishop Paddock lectures for 1903, pleads for elasticity and a larger use of non-liturgical devotions in our services. The Bristol Church Congress emphasized an important truth, that cannot be gainsaid, that the Church of England is the true centre of unity. The same view is vigorously asserted by a well-known Canadian divine, Rev. Dyson Hague, of London, Canada, in his little book, "The Church of England the Centre of Unity." He pleads there for unflinching courtesy to outsiders. Lord Nelson urges us to reconcile our internal differences as a great step in the direction of real unity. Thus the great cause advances, step by step, to its ultimate goal.

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OF TIMBER BERTHS

is hereby given that pursuant Orders in Council, the Red and in the following townships: ICT OF NIPISSING—the ON, CREEFLAN, PARKIN, AV- CANTHY, MERRICK, MULLOCK part of), STEWART, LOCKHART part of), OSBORNE (part of), S (part of), T OF ALGOMA—Berths Nos. ownships of KITCHENER and "W" near Onaping Lake. RIVER DISTRICT—Berths and G38, and the following it to cut and remove the pine, lar, and poplar—G4, G6, G7, 127, G28, G33, G35, G36, G37, 143. Berths Nos. 51, 52, 53, and sale by Public Auction at the in the City of Toronto, on NINTH day of DECEMBER, NE o'clock in the afternoon. rms and conditions of Sale and as and Lots and Concessions rth will be furnished on appli- al or by letter, to the Depart- A, SAULT STE. MARIE, PORT GE and PORT FRANCS. Commissioner Crown Lands WYN LANDS, 1, JULY 20, 1903. rized publication of this adver for

even if the "Feast of Tabernacles" were altogether unknown. Yet the Rev. Canon Allen gravely announced the other day that when he introduced this service into his own parish in northern England the local papers uncompromisingly denounced it as a Popish scheme. Not till 1871, we are told, was a harvest festival held in a Nonconformist Conventicle. The amount of narrow-mindedness that has masqueraded in the name of religion is incredible. How any sane man could smell Popery in a service of thanksgiving it passes the wit of an ordinary man to conceive.

#### Class Distinctions.

The late Dr. Ker Gray, of London, Eng., arranged a late service to suit theatrical people and guests at Sunday evening dinners. He afterwards undertook to defend it in a book. But his defence was declared by *The Church Times* to be a miserable specimen of special pleading and a disgusting pandering to a depraved taste. It is often proposed to "adapt" our Prayer Book to "various classes." How such a course can be justified in the face of what St. James says (see James 2) it is hard to conceive. Whatever form is good enough for one sinner will probably suit another. In God's temple everything must utter His glory (Ps. 29). There is something wrong if the Church services accentuate social distinctions (wealth, culture, social position, etc.), or anything less than the glory of God. The sinfulness of sin and the abounding grace of God, who is no respecter of persons, are the dominant notes of our present services, and, if these are deadened or toned down, the loss to each individual soul and to the whole Church is unspeakably sad.

#### S.P.C.K. Annual Report.

Bishop Moule, of Durham, recommends two things for those who want to keep up with Bible society work: (1) Read the annual report; (2) Visit the Bible house. In like manner those who want to know the vast operations of the venerable society for promoting Christian knowledge ought to know something of its annual report for 1902-3, recently issued. It tells us 50,176 emigrated to Canada and 51,904 to South Africa; and, of course, S.P.C.K. tried to do its duty to them all. Twenty years ago the "long voyage chaplains" numbered six; this year they numbered 115. The publishing department shows a big increase of £8,737 over last year, and the profits were more than doubled, rising from £2,700 to £6,442. It is only at these annual reviews that the vast and continued progress of this beneficent society is discovered. Its charity is so widespread and so difficult to be traced in detail that the annual report is the best opportunity for noting its undoubted progress. Few knew till Rev. Mr. Gomery toured through Canada how much S.P.C.K. money was spent in every diocese, and almost in every parish. No honest call from any deserving and struggling parish, which needs help in church building, seems ever to be refused.

#### The Genuine Evangelical.

We constantly find evidences of the sober justice of the great Evangelical leaders in England. The last diocesan conference in Liverpool affords a good illustration. Rev. Mr. Manning (a curate) told an improbable story—that he knew a girl driven almost crazy by being told by a certain clergyman to make her confession before confirmation. Rev. Mr. Wakeford denied this story on the spot. The Bishop (Dr. Chavasse) rose instantly and insisted on Mr. Manning withdrawing the allegation. This reminds us of the summary treatment meted out by another English Bishop to a clergyman who had slandered a clerical brother. The slandered minister first enquired if the charge as reported was actually made, and the author of the charge admitted it. The matter was then put into the Bishop's hands.

He appointed a commission of five—three lawyers and two ministers. They found the charge baseless. The Bishop then demanded a public apology. A left-handed apology was made to this effect, that even if this charge could not be proved, others, and worse ones, could be proved. The Bishop forthwith notified the "bitter tongue" if he would not publicly and unconditionally withdraw all his slanders he would have nothing more to do with him. The Bishop's firmness had the desired effect. The apology was made as publicly as the slander, and was complete and unreserved.

#### "Come Home."

Certainly Dr. Langtry would find many an illustration in the history of the American Church for the main contention in his book, "Come Home." Many distinguished outsiders find their way into the Church's fold. The other day Rev. Dr. Fawcett was elected Bishop of Quincy, Illinois. Six years ago he was a distinguished Methodist, and his coming into the Church has been followed by a stream of outsiders. Dr. Fawcett was only six years a Churchman and his neighbour, Dr. McLaren, of Chicago, only three years a Churchman when they were raised to the Episcopal bench.

#### Social Movement on the Continent.

A recent writer in the *Spectator* brings the thought of "brotherhood" when he draws attention to what he calls the "Social Movement on the Continent." Noting first, the conditions in Spain, where, according to Senor Silvela, the people have clearly demanded that henceforth all "the resources and intelligence of the State be devoted to material reforms"; abandoning all care for the army and fleet, for foreign policy, or for any system of public education. With new movements of every sort on foot, with strikers in open revolt, Spain would seem to be on the edge of social and political revolution. In no other country has the national pride been so sorely wounded, but none the less do the signs point in the same direction. In Russia, all revolutionary movements arise from economic distress in some form, and are mainly directed against the rich land-owners and the great employers of labour. If ever peasants and artisans join forces, what then? In Austria, Italy and Belgium the same unrest prevails—grievances differ, save that all complain of excessive hours of work. In Germany, men loyal to the monarchy and constitution are pleading for an "equitable regulation of the conditions of wages and labour upon a basis of free contract." Many causes of agitation are suggested: Protection by making even necessities dear rouses a bitter sense of wrong among the ill-paid; outside of Russia, with the increased education and comfort in all classes above the lowest, and the spread of Socialist literature and ideas, comes the conviction to the worker that he does not receive a fair share of what he produces. With scarcely nominal freedom of combination in any State, and having to reckon with military force in all, it is evident that if a remedy, or even palliative measures, are to be applied successfully it must be from above. That some demands are unreasonable; that probably many employers are paying to the utmost of their ability, the writer admits. He urges, however, that food taxes removed; freedom to combine by legislative action as in England; lessened time by "intensive" working during shorter hours would at least lessen the terrible strain. One almost doubts the working in many cases of that last clause—like the question of wages, it presents baffling difficulties. When, in conclusion, the fear is expressed that only through strife and bloodshed can even thus much be won, there comes the old thought, could each in his degree apply the "Do unto others as ye would they should do unto you," what might not be wrought?

The Church Congress will meet in Liverpool, next year.

#### FREEDOM OF WORSHIP.

For the past sixty years there has been a controversy in the Church of England, nor is it yet finally concluded, as to freedom of worship. It has been largely for greater liberty in the use of ceremonial, the aggressive party contending that the Prayer Book provided for much more ceremonial worship than was common in the Church in the middle of the last century. At that time a surplice in the pulpit, or a surpliced choir, was sufficient to excite opposition, if not a riot, and only slowly, by litigation in the civil and ecclesiastical courts, by an educational campaign, and by the fitness of things has the use of much been established as legal which was long controverted. The advocates of ritual have gained their cause, and, with the exception of incense and sacramental reservation, all that they contended for has been allowed, and is more or less in use throughout the whole Church. As to the two things still in question, it seems probable that with limitations both incense and reservation of the sacrament for the sick may be permitted. This long controversy has not been without its gains and losses. It has compelled study of the Prayer Book and of all that illustrates its history and meaning, and it is now a much better understood book than it ever was before. Our Church services have been enriched by a more beautiful and significant rendering of the offices of religion, and in many, devotion has been quickened and worship made more attractive and edifying to them. A spirit of breadth and tolerance has grown up, and we recognize that allowance must be made for differences of temperament and education, and that what is helpful to one may not be quite so much so to another. This, however, has only been accomplished after many years of controversy, in which there was much bitterness and alienation among friends and brethren, and the Church was distracted and weakened by the violent struggles of contending parties. Freedom of worship, so far as the use of ceremonial is concerned, so long as it can be proved to be provided for by the Prayer Book, has now been secured, the general tone of our Church services has been levelled up, and the slovenly methods of the first half of the last century not only have ceased to exist, but are condemned by all as highly irreverent and unedifying. Uniformity cannot be secured by Acts of Parliament, and it is recognized that uniformity is neither possible nor desirable. Too much variety, however, in conducting public worship has some disadvantages, and not a few changing from one parish to another find it hard to adapt themselves to a service conducted very differently from what they have been accustomed to. Freedom in the use of ceremonial has been largely attained, and what is needed now is greater freedom of worship in the direction of a simpler form of service. No change is desired, or would be wise, in the office of the Holy Communion, which can easily be followed, and made as simple or elaborate as the celebrant desires, but Matias and Evensong are somewhat complicated services, presupposing a certain degree of familiarity with them on the part of the worshipper; and a third or alternative service of a simpler character, more easily followed, and which strangers to the Church could share in, and not feel that it was to a certain extent unedifying because of their unfamiliarity with it, is greatly needed in a missionary Church like ours, not only in mission stations, but where our service repels many who might otherwise attend, and gradually be led to love the Church's teaching and ways. Ceremonial attracts some, and when understood is helpful, but it repels those ignorant of it, and the Church should seek by all means to save souls, so long as no principle is violated or truth withheld. Our existing offices are, we believe, ideal, but they are not Divine, and if their unvarying use is an impediment to growth, then we should allow greater freedom in the direction of simplicity in worship, as we have allowed it in the direction of greater

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ornament and ceremony. All over this continent we see non-liturgical churches crowded and liturgical ones often occupied by scanty congregations, and, as we are not only to strive after ideals, but by all means to save souls, so we need greater freedom of worship, that the Church may reach out to men of all classes and conditions, and meet the views and feelings of those who demand greater simplicity and directness as well as of those who have contended so long and with such success for all that the Prayer Book can by analysis be made to sanction or permit.

POPE PIUS X.

Personality, in modern times at least, is greater than office. An exalted station only serves to reveal weakness of character if it exist, but personal gifts and characteristics shed a lustre on the most elevated position, and prove that the man may be greater than the office. The late Pope Leo, by his personal character and attributes increased the power and influence of the Papacy, and the present occupant of the Papal throne, though differing in many respects from his predecessor, promises also by his own character and methods to arouse fresh sympathy and interest in religion in Italy, and to appeal to men generally as a man of evangelical temper, and of deep and broad sympathies with all classes and conditions of human society. A fresh and important insight into the new Pope's view and character is given in an account of an audience which M. Henri des Houx had of his Holiness a short time since. Referring to the French Catholics, and the persecution they are now undergoing at the hands of the French Government, he said in a truly Evangelical spirit: "Let them not forget that they are enrolled in the Church militant. They are subjected to tribulations, but is not that the lot that Christ preferred during His life on earth? He might have been born and have lived as a King, but He preferred the condition of an artisan. He was even offered the crown and sceptre of gold and all terrestrial grandeur. He preferred a crown of thorns, a reed for a sceptre, and, if He consented to be exalted above other men, it was on the cross of infamy. It was by His sufferings, His humiliation, His scourgings, and by His ignominious punishment that He redeemed and saved the world. He did not promise to His Church terrestrial joys and triumphs. He foretold for it struggles and trials. It was at the cost of martyrdom that He reserved victory for it, and that victory was not to be human. The French Catholics, in the midst of their bitter fate, must look to Christ. Their sufferings will never be equal to His. It is by approaching Him that they will learn patience. It is in Him that they will find the union and the strength to bear persecution, even should it become more intense than at present. Christ is their model, and the Gospel points out their duty. Our Saviour travelled through towns, villages and countries preaching to the crowds good words of kindness and charity. In like manner the French Catholics must not be ashamed to go into the public places, even though they should meet with their enemies, not to claim from Caesar the things which are Caesar's, not to promote human interests, nor to give way to party passions, but to assert their faith, demand their freedom, and give evidence of their fraternal union and their virtue."—The Pope also compared Catholic and Protestant States as to their attitude towards religion, and gave to the latter, such as England, Germany and the United States, great praise for the freedom granted Roman Catholics in those countries as contrasted with their position in countries avowedly Roman Catholic. He said: ". . . There have been good Emperors, and good Kings, Charlemagne and St. Louis. There have been bad Emperors and bad Kings. There have been monarchs like Napoleon, who, after having rendered the Church immense services, persecuted it terribly. Are there not also Republics where Catholics enjoy the plenitude of their liberties and rights? Car-

dinal Gibbons told me with what consideration he had been received by President Roosevelt, although a Protestant. May not French Catholics envy the lot granted by Protestant England to Catholics and to their works, and also the situation acquired by German Catholics under the reign of a Lutheran Emperor?" M. des Houx here suggested that the generosity of William II. to the Roman Catholics and his attentions to the Holy See were inspired by purely political and ambitious interest. To this the Pope remarked: "He is, at all events, intelligent enough to understand the interests of his dynasty and of his people. He is not led astray by sectarian fanaticism in paths that are opposed to the national welfare. I must, therefore, admit with sorrow that Catholics in countries where they are in a majority, where the Catholic Church is officially recognized, as in France, Spain, and Austria, do not always enjoy as complete liberty and tranquility as in countries where they are in a minority and subjected to the common law. But, once more, they belong to the Church militant. They are, therefore, suffering for the triumph of Christ. Let them not lose sight of their Divine model, and their trials will be changed into joy." The simple habits of the Pope and his democratic sympathies and methods are revealed by the following statements concerning his Holiness, and will interest many outside the Roman communion: "It appears to M. des Houx that Pius X., subordinating politics and diplomacy to a popular apostleship, will devote more care to gathering the people round the pulpit than to negotiations with Governments. Every Sunday he calls together in the gardens of the Vatican some thousands of men, women and children. He comes into their midst alone, without a cortege, and like a preacher expounds to them with tender eloquence the Gospel of the day. This purely apostolic method will, perhaps, have greater influence upon the doctrines of the Church and upon society than have had the combinations of an astute diplomacy."

THE MELODY OF SERVICE.

Ever since the old days when Isaiah in his vision beheld Zion as a place of "joy and gladness, thanksgiving and the voice of melody," has music played a most important part in the worship of Almighty God. The prominent part taken by the musical service in that gorgeous temple worship, with which through the historical pages of Holy Writ we are all more or less familiar, is sufficiently well known. That the Christian Church has from the earliest days until now continually beautified her services by hymns and psalmody is, of course, merely so much history, too well known to be disputed. The musical treasures of Missal, Breviary and Antiphony are still at our disposal. At the time of the Reformation, when, owing to stress of party views and the din of ritual and doctrinal controversy, much of the stately order of the Church's worship was destroyed, then did also the musical part of our services suffer great loss. And for many years the ancient churches in England resounded no more to the beautiful old hymns and chants, hallowed by the lips of priest and people, by saint and by those who were trying to walk in "the Way." There are many living now who can look back to the dreary dulness of the average country, and even city, service and remember the truly awful lack of musical beauty in the house of God. But with the ever-increasing spread of the principles of the Oxford revival and the consequent awakening of the Church, the voice of melody was once again heard in our parish churches, until to-day there is hardly a church, rich or poor, with an ornate or merely a bare ritual that has not beautified its service by the use of hymns and chants, anthems and responses, with the result that services are brighter and the attendance is greater and more devout. And so we who are true sons of our Mother Church have much to be thankful for, because she has become more

glorious and more in accord with the beautiful vision of the ancient prophet. Yet there is a danger, and to some it seems a very grave danger, that we are going too far in our desire to make our services bright and attractive. Does it not seem that to be attractive is the beginning and the end of some of our services, and that thereby its true inwardness is obscured, if not entirely lost. Our service teaches so much that is beautiful about God and His wonderful love for us—indeed, its bare words fill our ears and hearts with the musical cadence of sublime thought and of the voice of melody. How sad it is when that service is made almost meaningless by trivial, oftentimes almost frivolous, music, which, instead of lifting up our hearts to the gates of heaven, bring reminiscences of the concert hall or the opera. Possibly many of us have read that Dr. Gore, the present Bishop of Worcester, is reported to have said that a great obstacle in the way of the Church's progress has been, and is, the copying in small churches of the Anglican cathedral service, so suitable to vast cathedrals, where the ordinary voice of the clergyman cannot be heard all over the building, and where it would be naturally impossible for choir and congregations, divided from each other by stone screens and great spaces, to keep together in the chanting of the Psalms and Canticles. So in the same way much harm is done even here in Canada, where the cathedral service is not yet much affected, and where the services as a rule are performed with New World commonsense, by the rendering of canticles and anthems in totally unchurchly settings, whose composers have utterly failed to grasp the majestic dignity of the inspired words which they have set to so entirely uninspired and trivial music. At the present season, when choirs are beginning to reorganize and choirmasters and organists are looking ahead to the heavy winter's work, it is not out of place to remind both choir and congregation that the true aim of our Church service is to bring men and women to the acknowledgment on bended knee of their sinfulness and of the surpassing lovingkindness of our God, who deigns in this service to bend Himself down to us and lead us by the hand to His Kingdom. Let choirs and people join together in offering up thanksgiving and the voice of melody, by singing reverently and devoutly the old chants and hymns which have been the comfort of so many a tired and worn soul. Then would music become subservient to the service instead of vice versa, and the easiest hymn, the simplest chant, sung to the greater glory of God, would uplift men's hearts to the worship of angels and arch-angels and the glorious company of heaven, and our choirs, instead of being a stumbling-block to some and a weariness to many, would be a real help in bringing souls in closer harmony with the great soul of Christ.—A. W. B.

THE HIGHER CRITICISM AND INSPIRATION.

By the Rev. Dyson Hague, M.A., Rector Memorial Church, London.

In order to get a clear grasp of the subject it will be necessary, first of all, to glance at its historical aspects.

The so-called Higher Critical movement is by no means a movement of recent growth, nor can Eichhorn, who published his work on the Old Testament Canon in 1779, and his introduction to the Old Testament in 1803, be rightly called its originator.

In its origin it was Franco-Dutch, and speculative, not sceptical. The views which are now accepted as axiomatic by the Continental and British schools of Higher Criticism, though they were hinted at in the commentary of Andreas Masius, a Belgian scholar, who published a Commentary on Joshua in 1574, and of a writer called Pererius in 1655, may be said to have originated with Spinoza, the rationalistic Dutch philosopher, who, in his "Tractatus Theologico-politicus" of 1670, boldly impugned the traditional date and

Mosaic authorship of the Pentateuch, and ascribed the origin of the Pentateuch to Ezra. Eight years later, in 1678, a French priest called Richard Simon, of Dieppe, pointed out supposed varieties of style as indications of various authors in his "L'Histoire Critique," "an epoch-making work." Another Dutchman, named Clericus, in 1685 advocated still more radical views, suggesting an Exilian and priestly authorship for the Pentateuch, and in 1753 propounded for the first time the Jehovistic and Elohistive divisive hypothesis. This date may be taken as the close of the first historical stage of the movement.

The next stage is largely German, and admittedly rationalistic. In his Canon of the Old Testament and his introduction Eichhorn put into more definite shape the divisive theories, the formative influence of which has been incalculably great. In 1806 De Wette published in compact form his contributions to the introduction of the Old Testament, instilling the same critical principles as Eichhorn. A generation later Vatke and Leopold George, Hegelians both, unreservedly declared the post-Mosaic and post-prophetic origin of the first four books of the Bible. Then came Bleek, in 1860, with his hypothesis of the Grundschift, or original document and the redactor theory; and Graf, who was a pupil of Reuss, the redactor of the Ezra hypothesis of Spinoza. Then came Professor A. Kuenen, of Leyden, in Holland, whose elaborate treatise on the Hexateuch, was published in 1885, the most advanced exponent of the Rationalistic school. And last, but not least, Wellhausen, who in 1878 published the first volume of his "History of Israel," and gave a finality, as it were, to the views of the extremer school.

The third stage of the movement is the British, or at least English-speaking, of which the best-known names are Robertson-Smith, the Scotchman, who recast the Kuenen-Wellhausen theories in an English form in his works on the Pentateuch, the Prophets of Israel, and the Old Testament in the Jewish Church, first published in 1881; and Dr. S. R. Driver, the Regius Professor of Hebrew at Oxford, who in his "Introduction to the Old Testament," published ten years later, has elaborated with remarkable skill and great detail of analysis the theories and views of the Continental school.

Our object is now to ascertain the relation of the views of the writers of the Higher Critical movement to the question of the authority and inspiration of the Holy Scripture. To do this it will be in order to briefly note:

(1) The views of the Continental critics.

(2) The views of the English-writing critics.

(1) With regard to the views of the Continental critics. While we would not go to the length of one of the ablest of the modern conservative scholars and say that the partition hypothesis in all their forms have been elaborated from the beginning in the interests of unbelief, it can be fairly asserted that the men who may be designated as the real leaders of the Higher Critical movement are men who

1. Deny the possibility of miracle and the validity of any miraculous narrative.

2. The possibility of prophecy, and the validity of any prophetic statement; and

3. The reality of revelation in the sense in which it has ever been held by the Catholic Church. They are avowed anti-supernaturalists. Their theories have been admittedly excogitated on anti-supernaturalistic principles. As to inspiration, they have no belief in it in the Catholic or Evangelical sense. Eichhorn discarded the miraculous. The supernatural element was an Oriental exaggeration. De Wette's views as to inspiration were completely infidel. Vatke and Leopold George were Hegelian Rationalists, and regarded the first four books of the Old Testament as entirely mythical. Kuenen, says Professor Sanday, wrote in the interests of almost avowed Naturalism, and much the same may be said of Wellhausen (Bampton Lectures, 1893, p.

117; Kuenen wrote from an avowedly naturalistic standpoint, says Driver, p. 205), and, according to Wellhausen, the religion of Israel was a naturalistic evolution from heathendom, an emanation from an imperfectly monotheistic kind of a semi-pagan idolatry. In one word, the formative forces of the Higher Critical movement were rationalistic forces. The men who were its chief authors and expositors were men who had discarded belief in God and Jesus Christ, Whom He had sent. The Bible, in their view, was a mere human product; it was a stage in the literary evolution of a religious people. If it was not the resultant of a fortuitous concourse of Oriental myths and legendary accretions, and its Jahveh, or Jahweh, the excogitation of a Sinaitic clan; it was at least not given by inspiration of God, or the word of the living God. Holy men of God spoke as they were moved by the Holy Ghost, said St. Peter. God, at sundry times and in divers manners, spake in time past by the prophets, said St. Paul. Not so, said Kuenen; The prophets were not moved to speak by God; their utterances were all their own. (Sanday, p. 117.) This is so notorious that it is not worth while to spend more time here.

(2) When we come to the views of the English-writing Higher Critics on the subject of inspiration we find we have a more difficult subject. Briefly speaking, they are a school of compromise. On the one hand, they accept the premises of the Continental school with regard to the authenticity, authorship, antiquity and origins of the Old Testament books. On the other hand, they assert that they differ from them with regard to their conclusions as to inspiration. So Driver says, so Sanday says, and so say they all. But if the Scriptures are inspired, it is obvious that one must ask, In what sense and how far they are inspired in the view of the British school of the Higher Critics.

For this is the situation.

According to the faith of the universal Church, the Pentateuch, which is the basic substratum of the Word of God, is one consistent, coherent, authentic and genuine composition, inspired by God, and, according to the testimony of the Jews, the statements of the books themselves, the reiterated corroborations of the rest of the Old Testament and the explicit statement of the Lord Jesus, was written by Moses at a period some fourteen centuries before the advent of Christ, and 700 or 800 years before Jeremiah.

According to the Higher Critics: (1) The Pentateuch consist of four completely divers documents, which were the primary sources of the composition which they call the Hexateuch; the Yahvist or Jahvist, the Elohist, the Deuteronomist, and the priestly code, now generally known as J. E. D. P., and for convenience designated by these symbols.

(2) These different works were composed at various periods of times, J. and E. being referred to about 725 B.C.; D., to about 625 B.C., and P., to about 525 or 425 B.C.

(3) It is further avouched that they represent different traditions of the national life of the Hebrew, and are at variance in most important particulars. And further, that

(4) These four suppositive documents were probably constructed somewhat after this fashion: For some reason, and at some time, and in some way, some one, no one knows who, or why, or when, or where, wrote J. And then some one else, no one knows who, or why, or when, or where, wrote another document, which is now called E. And then at a later time, no one knows who, or why, or when, or where, an anonymous personage whom we may call Redactor, took in hand the reconstruction of these documents, introduced new material, harmonized the real and apparent discrepancies, and divided the inconsistent accounts of one event into two separate transactions. Then some time after this, about one hundred years or more, no one knows who, or why, or when, or where, some anonymous per-

sonage wrote another document, which they style D. And after a while another anonymous litterateur, no one knows who, or why, or when, or where, whom we will call Redactor II., took this in hand, compared it with J. E., revised J. E. with considerable freedom, and in addition introduced quite a body of new material. Then some one else, no one knows who, or why, or when, or where, probably, however, about 525, or, perhaps, 425, wrote P.; and then another anonymous Hebrew, whom we may call Redactor III., undertook to incorporate this with the triplicated composite J. E. D., with their redactional additions and insertions.

Of course, we have taken here the very moderate view of the conservative Higher Critics, a position which all of them consider now as "established by proofs, valid and cumulative." The more advanced Continental Higher Critics distinguish the writers of the primary sources, according to the supposed elements as J. and J., E. and E., P., P., and P., and D. and D., nine different originals in all. The different Redactors, technically described by the symbol R are Rj., who combined J and E; Rd., who added D to J E, and Rh, who completed the Hexateuch by combining P with J E D. (Green, p. 88, H. C. of the Pentateuch.)

(5) These four suppositive documents are further internally inconsistent and undoubtedly incomplete. How far they are incomplete they do not agree. How much is missing, and when, where, how and by whom it was removed, whether it was some thief who stole, or copyist who tampered, or editor who falsified, they do not declare. But they are unanimous in the conclusion that they contain three species of material, which are thus divisible: (a) The probable true. (b) The positively false. (c) The certainly doubtful, and what is more serious:

(6) In this redactory process no limit apparently can be assigned to the work of the redactors. With an utter irresponsibility of freedom it is declared that they inserted misleading statements with the purpose of reconciling incompatible traditions; that they amalgamated what should have been distinguished, and sundered that which should have been amalgamated. In one word, it is an axiomatic principle of the divisive hypothesis that the redactors "have not only misapprehended but misrepresented the originals" (Ibid., p. 170), that they confused varying accounts, and erroneously ascribed them to different occasions. They not only gave false and coloured impressions; they destroyed valuable elements of the suppositive documents, and tampered with the dismantled remnant.

So much for the Pentateuch.

As to the rest of the Old Testament, it may be briefly said that they have dealt with it with an equally confusing hand. The time-honoured traditions of the Catholic Church are set at naught, and its thesis of the relation of inspiration and genuineness and authenticity derided. As to the Psalms, the harp that was once believed to be the harp of David is no longer handled by the sweet Psalmist of Israel, but generally by some anonymous post-exilist; and Psalms that are ascribed to David by the omniscient Lord Himself are daringly attributed to some anonymous Maccabean. Ecclesiastes, written nobody knows when, where and by whom, possesses just a possible grade of inspiration, though Sanday denies this (p. 211). "Of course," says Driver (p. 470), "it is not really the work of Solomon." The song of songs is an idyll of human love, and nothing more. There is no inspiration in it; it contributes nothing to the sum of revelation (Sanday, p. 211). Esther, too, adds nothing to the sum of revelation, and is not historical (p. 213). As to Daniel, it was a purely pseudonymous work, written probably in the second century B.C. And so on, and so on.

As to the New Testament, the English writing school have hitherto confined themselves mainly

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to the Old Testament, but if Professor Sanday, who passes as a most conservative and moderate representative of the critical school, can be taken as a sample, the historical books are "yet in the first instance strictly histories, put together by ordinary historical methods, or, in so far as the methods on which they are composed are not ordinary, due rather to the peculiar circumstances of the case, and not to influences which need be specially described as supernatural (p. 399).

The Second Epistle of Peter is pseudonymous, its name a counterfeit, and, therefore, a forgery, just as large parts of Isaiah, and Zechariah, and Jonah, and Proverbs were suppositions and quasi-fraudulent documents. Yet, say the Higher Critics, they were inspired; they do not deny the doctrine of biblical inspiration. Inspiration, however, as a principle of supernaturalism must rest on reasonable grounds. As no Christian in making claims for inspiration can abdicate his reason and judgment, it is only fair to ask in what sense they hold the term inspiration, and what they mean by it. According to the almost universal Christian interpretation of inspiration, the Bible is the Word of God; as Article XX. calls it, it is God's Word written. The Bible as a whole is inspired. "All that is written is God-inspired." It does not merely contain the Word of God; it is the Word of God. It contains a revelation. "All is not revealed, but all is inspired." Whatever view or theory of inspiration men may hold, plenary, verbal, dynamical, mechanical, superintendent or governmental, it must refer either to the inspiration of the men who wrote or to inspiration of what is written. In one word, it must imply throughout, the work of God the Holy Ghost, and is bound up with the concomitant ideas of authority, veracity, reliability and truth divine. A new idea, therefore, has arisen. In his work on Inspiration (the Bampton Lectures for 1893), Professor Sanday as the exponent of the Higher Criticism has introduced a theory of inspiration which he calls the inductive, a theory that is at once confusing to the thought and perplexing to the judgment. Things once regarded as settled seem fundamentally overturned, and things once distinct seem by it to be strangely confused. Words have acquired new meanings, and new senses are given to time-honoured categories of thought. Our English ideas of truth and honour and honesty, of falsehood and misrepresentation appear to require complete readjustment. Men used to think that forgery was a crime, and falsification a sin. Pusey in his great work on Daniel said that "to write a book under the name of another and to give it out to be his is in any case a forgery, dishonest in itself, and destructive of all trustworthiness." But it now appears as if all sorts of pseudonymous material, and not a little of it believed to be true by the Lord Jesus Christ Himself, is to be found in the Bible, and that no antecedent objection can be taken to it. Men used to think that inaccuracy would effect reliability, and that proven inconsistencies would imperil credibility. But now it appears that there may not only be mistakes and errors on the part of copyists, but forgeries, intentional omissions and misinterpretations on the part of authors, and yet dictu mirabile, faith is not to be destroyed, but to be placed on a firmer foundation! (p. 122.) Sanday admits that there is an element in the Pentateuch derived from Moses himself. An element! But he adds: "However much we may believe that there is a genuine Mosaic foundation in the Pentateuch, it is difficult to lay the finger upon it, and to say with confidence, here Moses himself is speaking" (p. 172). Yet surely if you deny the Mosaic authorship and the unity of the Pentateuch you must undermine its credibility. The Bible says throughout, and Jesus says clearly that Moses wrote it.

If he did not, who did? If there were three or four, or six or nine unauthorized original writers; why not fourteen, or sixteen, or nineteen? And

then the question must follow, Who were these originals, and who originated them? If there were manifest evidences of alterations, manipulations, inconsistencies and omissions by an indeterminate number of unknown and unknowable and undateable redactors, then the question arises, Who were these redactors, and how far had they authority to redact, and who gave them this authority? If the redactor was the writer, was he an inspired writer, and, if so, what was the degree of his inspiration; was it partial, plenary, inductive, or indeterminate? This is a question of questions; What is the guarantee of the inspiration of the redactor, and who is its guarantor? Moses we know, and Samuel we know, and Daniel we know, but ye anonymous and pseudonymous, who are ye? The Pentateuch, with Mosaic authorship, as scriptural, divinely accredited, is upheld by Catholic tradition and scholarship, and appeals to reason. But a mutilated scrap-book of anonymous compilations, with its pre and post-exilic redactors and redactions, with its pyramids of conclusions and theories on reed points of precarious conjecture and rationalistic hypotheses, is confusion worse confounded. But they believe in inspiration? Driver says he does. So does Robertson Smith. So does Sanday . . . True. But the question is, of course, their meaning of the term inspiration. According to Sanday (p. 398) it seems to mean the presence of what he calls "a divine element" in certain parts of the Bible. What that really is he does not declare. His language always vapours off into the vague and indefinite whenever he speaks of it. In what books it is he does not say. "It is present in different books and parts of books in different degrees" (p. 400). "In some the Divine element is at the maximum; in others at the minimum" (p. 398). He is not always sure. He is sure it is not in Esther, in Ecclesiastes, in Daniel. If it is in the historical books, it is there as conveying a religious lesson rather than histories; rather as interpreting than as narrating (p. 400); though if they were, even as far as textual construction was concerned, natural processes carried out naturally, it is difficult to see where the Divine or supernatural element comes in. In fact, it seems to be a tenuous, equivocal and indeterminate something, the amount of which is as indefinite as its quality. The only thing with regard to which there is certainty is that the inductive theory, as they euphemistically describe their view, is superior to the traditional, and that the quantity of the human element and of the Divine is equally indeterminate. Whatever this Divine element is, it appears to be quite consistent with defective argument, inconsistent narrative, if not with what the average layman would call forgery or falsification. In fact, one is reminded, after reading Driver and Sanday, of the famous sayings in Newman's "Apologia" with regard to Pusey: "He was haunted by no intellectual perplexities"; and with regard to Froude: "He did not seem to be afraid of inferences." For the logic of the German is daring, but it is consistent. His destructive hypotheses involve rationalistic conclusions, and he accepts them. If to uphold them he must resign, like Wellhausen, his chair in the theological faculty of Greifswold, he will as a consistent man resign it, and go forth unhaunted by intellectual perplexities. But the Presbyterian and the Anglican is neither a Pantheist, a Deist, a Hegelian, or an anti-Supernaturalist. He was brought up to believe in the Bible, and while he has accepted the views that are to the ordinary mind destructive of all faith in inspiration, his position and tradition alike compel him to retain faith in the Book. And so he constructs the Sanday-Driverian theory of inspiration. But it is a theory that does not appear to us to be a logical inference from their views; it seems inconsistent with the hypothesis that they accept, and is apparently due to the subjective condition of the critic's mind, the influence of their early training and the pressure of their ecclesiastical environment.

Before concluding this paper it may be said that this is not the day for the conservative Churchman to lose his faith in the Bible as the Word of God, and in the unity and antiquity and Mosaic authorship of the Pentateuch. The great forces of time are displacing the theorizers, and invalidating their fictions of heterogeneity and post-Mosaic authorship; and the discoveries of geology, archaeology and philology are standing side by side in support of its continuity and unity. Above all, that Voice that is final to the Christian; that Voice that never, even in the light of His risen glory, when all the limitations of the Kenosis were abandoned, suggested that any statement in the Old Testament was inaccurate, or that any portion thereof needed revision or correction, not only most solemnly declared that these works which we received as such were, indeed, the product of Moses, but authorized with His Divine imprimatur the whole of the ancient Scriptures (St. Luke 24:27-44). Never, perhaps, in the history of the Christian Church have the Holy Scriptures been so relentlessly assailed. But never since the days of Origen and Jerome has the learning of the Church of Christ been so rallied in their defence. As Hector, when prostrated by Ajax, was in a moment surrounded by a cloud of warriors, who covered him with their shields, so the Bible has been defended and substantiated because of the attacks of the Higher Critics, and as the direct result of their attacks, as it has never been defended or substantiated before. And as to the clergy of the Church of England, our earnest prayer is that they will stand fast to the solemn vow of their ordination day, "I do unfeignedly believe all the Canonical Scriptures of the Old and New Testaments"; and will hold to their life's end as a "Quod ubique, quod semper, quod ab omnibus credendum est" of the Ecclesia Catholica, that this holy volume proceedeth from God the Father, is authorized by God the Son, and is inspired in every portion by God the Holy Ghost.

#### BROTHERHOOD OF ST. ANDREW.

##### Notes.

The second of a series of social meetings for the men of Grace Church, Toronto, was held in the schoolroom on Tuesday evening, November 17th inst. Over fifty members of the congregation were present, and a very pleasant time was spent. These reunions are under the auspices of the Brotherhood of St. Andrew with a view of bringing the men into closer touch with each other, and healthy amusements, including games, songs and recitations, etc., are provided.

A large meeting of St. James' Chapter, Toronto, was held in the schoolroom on Monday, November 16th, over twenty being present, although the weather was very inclement. Mr. John T. Symons, director of St. Luke's Chapter, was the chief speaker, giving an interesting description of his recent visit to Denver, where he went to attend the American Convention of the Brotherhood held there.

A very interesting address was given on the Brotherhood at the evening service in St. Matthew's Church, Toronto, on Sunday, November 15th. The earnest words appealed to many of those present, one of whom, an old Brotherhood member, offering himself again for regular, earnest work, which he felt he had neglected for several years past.

On Tuesday evening, November 24th, a meeting was held in St. Peter's schoolhouse, Toronto, for the purpose of bringing the Brotherhood idea before the men of the parish, and so adding to the chapter's membership. A few men were present, as well as the members of the chapter, who were addressed by the rector in charge in most earnest and encouraging words. He stated that he valued and esteemed the work of the Brotherhood more and more; it had been a great help to him in his parish, and he hoped to see a few

earnest men join the chapter. The president and secretary of the Local Council both bringing before those present the aims and objects of the Brotherhood, and urging those present to connect themselves with the chapter and encourage those who are already carrying on the work. It is hoped that the result of the meeting will be the addition to the chapter of several earnest Church workers who were present, and who listened with interest to the remarks of the speakers. A similar meeting was held in St. Mark's, Parkdale, the full membership of the chapter being present. Mr. R. H. Coleman, chairman of the Executive Committee, very earnestly explained the purpose of the Brotherhood, saying the Brotherhood was the crystallization of the rules of prayer and service, i.e., fixing the two rules more thoroughly into our minds, and thus into our lives, and so helping us to become sincere followers of Christ and attending more regularly the services of the Church. He added these significant remarks: "Enter more into the life of everyone you visit, and become his friend." Mr. N. F. Davidson was the next speaker, and emphasized the fact that Brotherhood calls for service. Keep to true Brotherhood work, the dealing with human creatures through Almighty God. Don't be dismayed by small numbers, but work steadily onwards. Sanctified work always tells. He mentioned the instance of a boy in a northern town being so impressed by the earnestness and success which characterized the Toronto Convention that he went back to his own clams in his distant home and intends to try and influence them in their lives. The general secretary spoke a few words, after which the rector closed the meeting with the Benediction. The secretary of the Junior Department, Mr. George Garrett, attended a meeting in the Church of the Messiah to organize a Junior chapter there on the same evening. It is encouraging, the interest being shown in the Junior work. Mr. W. H. Pappert reports visiting Sutton, P.Q., and Windsor Mills, and speaks of the interest shown in the Brotherhood there. He also attended the chapter meeting at Granby, P.Q., where he gave a report of the recent convention, which was much appreciated by those present.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—St. John the Baptist.—On Sunday, the 15th November, the Bishop of the diocese held a general ordination in this cathedral church when Messrs. Tulk and Rustel were ordained deacons, and the Revs. J. Bell, A. B. S. Stirling and E. Severn were advanced to the priesthood. The Rev. S. M. Stewart, rector of Ungava, preached the sermon from 2 Chronicles 31:21. The bishop was attended by two of his chaplains, the Revs. Canon Cartwright and T. E. Wilson. The Rev. L. Tulk read the gospel. Other clergy present at the service were the Revs. G. H. Bolt, and Drs. Harvey and Pilot.

### NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S. Sydney.—A most interesting and impressive service took place on Sunday, the 22nd ult., at the opening and dedication of the new church. The corner-stone was laid a year ago, November 2nd, by the Ven. Archdeacon Smith, and yesterday he took charge of the services in the absence of Bishop Courtney. On December 24th, 1876, he opened the old church, now given up to Sunday school purposes. The Rev. W. J. Ancient, of Halifax, preached the dedicatory sermons, both

addresses being powerful and thoughtful discourses. Rev. A. P. Shatford is the rector, and is to be congratulated on the success attending his efforts in connection with the new building. In this he has been aided by the hearty support of the building committee, whose labours have been well rewarded. The new church, of great architectural beauty, stands on the corner of Pleasant and King Streets, upon a mound about six feet above the level of the street, which when nicely terraced, will give the facade a fine effect. The design is treated as a full adaptation of English Thirteenth Century Gothic. The basement wall is of faced sandstone, and the upper walls of wood and shingles, treated with creosoted stains. The main entrance in the centre of the end gable facade has large double pointed arched doors with geometrical traceried fanlight with mouldings above and pointed lancet windows in each side. The circular tower, which stands out prominently in the design, is ornamented by a tapering twelve-sided spire, with small pointed gables forming a light corona effect at the junction of the tower and spire. The opposite corner of the front entrance facade to the circular tower is treated as a circular turret. In gable above the entrance doorway are placed three very large leaded windows. The interior plan of the building shows an arrangement with nave and very narrow aisles, transepts, chancel and large open organ chamber. The nave is lighted from high lancet windows in the side aisles. The transepts are lighted by large and high mullioned windows with decorated and traceried heads. The lighting is altogether from one side by two very large mullioned, traceried windows. The ceiling throughout is of the 12th century grained Gothic, vaulting finished in fine grain wood sheathing, springing from richly carved foliated capitals in clustered Gothic columns. The length of the building is 101 feet, the width across the transept is 60 feet, across the nave 44 feet, the height of the tower and spire above the street level is 110 feet; the seating capacity, including the choir and gallery is 665. The contract price for the building was \$12,900. The mason work is being done by W. J. Beaton, the plastering by Neil McIsaac, and the painting and varnishing by Henry Clarke. The building is lighted by electricity, the fittings for which were installed by DeWitt & Company. Several gifts have been received, including a carved altar reredos given by A. P. Shatford, M.A.; window in memory of Mr. Robert Brittain, given by his widow and children; window in memory of Rev. Chas. G. Abbott, M.A., former rector, given by his widow; litany desk, given by the Rev. C. W. Vernon, M.A., B.D.; brass and oak pulpit, given by Mr. C. W. McDonnell, of Montreal; silver Communion, alms dish, given by Mr. Samuel Coleridge; a set of green hangings and also a set of white Communion linen by Miss B. Barrington.

Truro.—The Rev. Joseph Forsythe, for many years rector of this parish, died at Kingston, Ontario, on the 11th ult. The deceased was one of the oldest Anglican clergymen in Canada. After leaving Truro, where he had been rector of St. John's Church since 1858, he lived for many years in Liverpool, N.S., where his wife died, but for the last 15 years he had been a resident at the rectory of his son, in Ontario. Mr. Forsythe succeeded the Rev. Thomas Cole Leaver, as rector of St. John's. For about a year he had been curate under Mr. Leaver, but after the latter's death he was elected rector on September 6th, 1858, which position he held up to the day of his death,—45 years. Under Mr. Forsythe there have been as curates: Rev. Hugh Williams, Rev. A. D. Jamieson, Rev. J. A. Kaulbach. The Rev. Gideon Metzler, a brother of Mrs. Bent, of Truro, who married a daughter of Mr. Forsythe, was a divinity student here under Rector Forsythe, and assisted him some in his parish

work, though with no special ecclesiastical appointment. Rev. J. A. Kaulbach, now Archdeacon of Nova Scotia, arrived here in August, 1870, and Mr. Forsythe retired from active work in the parish of St. John's in October, 1871, though still retaining the rectorship. Since 1871, Ven. Archdeacon Kaulbach as vicar, has had virtually full ecclesiastical control of the parish, though Mr. Forsythe from his early appointment in 1858, had never resigned the rectorship. It will now be in order for the parishioners of St. John's to meet and elect a rector.

Halifax.—The Right Rev. Frederick Courtney, D.D., Lord Bishop of the diocese, has resigned the Bishopric and has accepted the living of St. James', New York, which is one of the most influential livings in the whole of the American Church.

Halifax.—St. Paul's.—The recent death of Mrs. Stewart Tremaine was a great shock to many, as it was not known in this city that she was so seriously ill. The church loses one of its most attached members. She was seldom absent from her place in church, and took a deep interest in the social side of Church work.

A model of the Temple has been presented to the Sunday school by the members of the Bible Class formerly conducted by the Rev. L. J. Donaldson, M.A., for the use of the school. The donors trust that it will be a great help and assistance in leading those who use it to Him Who taught in the original of this model. The same class presented a model of an Eastern tomb last spring.

The St. Paul's Men's Club is the latest organization in this parish for the development of Church work amongst men. No side of Christian effort needs more earnest thought and strenuous work. The meeting of those interested in the formation of a men's club was well attended. The proposal was received enthusiastically, and the meeting at once drew up a constitution. It is intended to furnish a parlour, reading room, games room, and gymnasium in the new parish hall, with the object of providing a social meeting place for the men of the parish to unite them together in Christian work.

At a recent meeting of the parishioners held in the Parish Hall, it was decided to set aside the chapel of ease, St. Matthias, as an independent parish, the boundaries to be Robie street on the east, Cunard street and Chebucto road on the north, Oxford street on the west, and Quinpool road on the south. On the death of Bishop Binney, St. Matthias was continued as a mission chapel, but as it was in the parish of St. Paul's the congregation had no official standing. In 1895 the congregation requested St. Paul's to hold the property in trust for them. The clergy in charge were licensed as curates of St. Paul's. The growth of the congregation has been especially marked under the last two incumbents, Rev. P. R. Soanes and the Rev. R. A. Hiltz. The last returns to Synod showed 475 parishioners, 147 communicants, and 232 Sunday school scholars.

### MONTREAL.

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

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

The Sabrevois Mission.—Montreal.—The General Mission Board of the Church having adopted a resolution, that its operations do not embrace the work done by this mission, it is now open to its friends to subscribe to its funds, without any apprehension of the one object interfering with the other. The committee of the mission are well assured that their work is according to the will of God; it has had many tokens of



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divine approval; especially in difficult times; and its fruits bear witness to it. They will continue their work in reliance, under God, of the generous aid of those who have hitherto supported it. The work is distinctly a work of the Church of England in Canada, its first missionary having been ordained by Bishop Mountain, of Quebec; and since the work was transferred to Montreal, every Bishop of the diocese in succession has presided over it. The Bishops of Huron, Niagara and Ontario were all identified with its work, whilst serving the Church in Montreal. The present able and efficient secretary of the Mission Board was trained in the schools of the Church. That it has rendered service to the Church will be evidenced by the summary of the results of the work: 1. Three sons and four grandsons of the first convert are now in the ministry of our Church, while a granddaughter is our Bible woman. 2. Fifteen converts are now in the active ministry of our Church. 3. Nearly three thousand young people have been educated at our schools, and, within few exceptions, have continued sound in the faith of the Church of England. 4. The number of pupils in the school at the present time is sixty boys and girls. It would now be difficult to locate a village, or hamlet, in the Province of Quebec, where a French Protestant is not to be found. The record of the mission in the past speaks for itself; its present condition is that of possessing large and commodious church and school buildings; a most efficient principal; a zealous and hard-working pastor; an intelligent Bible woman and colporteur; in fact, all the machinery necessary for keeping up the interests of the past and extending them into the future. The mission, therefore, has a distinct claim on the members of the Church of England in Canada for several reasons: First. Because it brings before our French Canadian fellow-countrymen (and surely it is our duty to do it) the pure truths of a Reformed and Apostolic Church; second. Because by its educational appliances, it prevents the falling away of many who might be perverted, through educational influences of another character; and, thirdly. Because it is the only agency which can bring the manifestations of the Church of England to isolated English-speaking families, who, by their surroundings, are in danger of losing the faith of their fathers. The committee may reasonably request a candid and prayerful consideration of the foregoing; and have confident expectation that as members of the Church of England in Canada will continue their support as in the past. W. B. Montreal, Archbishop of Montreal; H. Jekill, B.A., secretary, Montreal, November, 1903.

Christ Church Cathedral.—A meeting for the organization of a circle of the King's Daughters in connection with Christ Church Cathedral, was held in the Chapter House, on Friday evening, the 20th November, the Rev. Dr. Symonds presiding. The officers chosen were: Leader, Miss Howard; secretary, Mrs. H. T. S. Boyle; treasurer, Miss McDiarmid; executive committee, Mrs. Clarence Lyman, the Misses Ekers, Adams and leaders. Twenty-two members are already enrolled. A meeting of the Circle was held on Thursday.

Sabrevois.—The death took place here recently of Mrs. Charles Roy. The late Mrs. Roy leaves behind a descent of the fifth generation, a great grandchild of her eldest son, Charles. Among her many grandchildren there are four clergymen of the Church of England: Rev. F. E. Roy, of the diocese of Toronto; Rev. W. P. R. Lewis, of the diocese of Montreal; Rev. H. L. Roy, of the diocese of Westminster; the Rev. Ernest Roy, of the diocese of Quebec. Of her own sons and daughters, a family of twelve, all living at the present day, three sons are clergymen of the Church of England: Rev. E. Roy, of the diocese

of Nova Scotia; Rev. Jean Roy, of the diocese of Montreal; Rev. J. J. Roy, of the diocese of Rupert's Land; and two daughters have married clergymen: Mrs. Lewis, wife of the Rev. B. P. Lewis of the diocese of Montreal, and Mrs. Taylor, wife of the Rev. James Taylor, of the diocese of Saskatchewan. The late Mrs. Roy was born a Roman Catholic, and became a member of the Church of England over fifty years ago, through the means of a New Testament which was given to her husband when he was a child. This New Testament, a valued heirloom, is now in the possession of the Rev. J. J. Roy, rector of St. George's church, Winnipeg.

Cataraqui. — The congregations of Christ Church, Cataraqui, and St. Luke's Church, Williamsville, met in the latter edifice on the 19th November, to bid farewell to Canon A. W. Cook, their pastor for many years, who is about to leave them to take up another charge, having been appointed chaplain to the Kingston Penitentiary. There was a very large attendance, the church being filled to overflowing. The meeting was presided over by Mr. Cotter, who explained the object of the meeting, and called upon W. McFederidge to read an address. Mr. John Simpson, Cataraqui, then stepped forward and, on behalf of the two congregations, presented Canon Cooke with a well-filled purse of gold.

ONTARIO.

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

Bancroft.—The Rev. J. E. Lindsay, who was ordained to the diaconate on Trinity Sunday last and has been engaged as missionary at Bancroft ever since, was married on the 4th inst., to a daughter of Mr. W. H. Moutray, B.A., of Stella, Amherst Island. Mrs. Lindsay and all her sisters are known as earnest Church workers, and Bancroft may be congratulated on having one come to them as their clergyman's wife, who will be a leader in all good things. But good old John Toronto—perhaps, however, it would not be well to qualify congratulations by quoting what the sturdy old Bishop used to say about the young clergy marrying!

Amherst Island.—More congratulations!—A quiet little wedding took place at St. Alban's, Amherst Island, lately, when another of Mr. Moutray's daughters became the wife of a clergyman—his second daughter, Miss Annie Moutray marrying Rev. Robert Skelding Wilkinson, incumbent of the parish. The ceremony was performed by Rev. J. E. Lindsay, brother-in-law of the bride, assisted by Rev. Charles Masters, curate of St. James' Church, Kingston. The new bell of St. Alban's, which had just been hung, gave tongue for the first time this morning, and rang the wedding peal. Charles Wilkinson, organist of St. Thomas, Belleville, presided at the organ, and Rev. C. J. James, Toronto, was best man.

Ameliasburg.—The harvest services were held in this parish on Sunday, November 8th. The Rev. A. Cresswick, of Brighton, was the special preacher. The congregations were large and the offerings liberal.

Brockville.—St. Paul's.—This church lost recently one of its oldest members in the death of Mrs. Thos. Eyre. She left to her parish the sum of \$2,500. This is an example that might well be followed. Many richer people, who could give a much larger sum, without injury to their heirs, never think of the claims of their Church, and make their wills without leaving a cent to God's work. The Bishop will visit this parish on the 10th December.

Madoc.—The Rev. Geo. Code, B.A., who has been most successful in his work at Queensboro', has reached out and taken Madoc in charge as well. Mr. Code is a big man, and can cover a lot of ground and fill a big place without rattling round in it. But he is a worker, and in his enlarged sphere he will have scope for his energy and talents—and size. By this move the Mission Board is saved \$450 per annum.

Brockville.—St. Peter's.—A special collection was taken up on the 1st ult., to assist in establishing Sunday schools in the mission of Westport. This is a practical sort of work in behalf of Sunday schools. A central fund might be organized for this branch of missionary enterprise. It would be extremely profitable to the Church.

Maitland.—St. James'.—This little congregation have recently shown considerable activity, one of the signs being the purchase of a new Karn organ. It will be found a good investment. The brighter the services are made the better for the church.

Wolfe Island.—Trinity.—This church has been newly painted and cemented, and the woodwork newly painted. A fine oak seat for the Prayer Desk, the work of the Carnosky Co., of Kingston, has been presented to the church. New fences are about to be constructed around the cemetery, a work which was greatly needed.

Newboro.—The Elgin congregation have started out pluckily to raise funds for building a church. The first day's canvass resulted in subscriptions amounting to \$1,000. The death of Mr. Alex. Acheson deprives the parish and the Church of a loyal and devoted member. For several years, as representative of Portland, he was a familiar figure at the meetings of Synod. Always to the fore in everything connected with the Church, he leaves a vacancy which it will be hard to fill.

OTTAWA.

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

Ottawa.—The Diocese of Ottawa Sunday School Association held its first annual meeting on Monday, November 23rd, afternoon and evening, in Lauder Hall. The attendance of Sunday school teachers and also of the clergy was very satisfactory, a large number being present from

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the outlying districts in the diocese as well as from the city. The chair was occupied by the Bishop of Ottawa, who gave an earnest address of welcome to the assembled clergy and lay workers. The report of the sub-committee on the equipment was presented by Mr. F. H. Gisborne, who referred to the exhibit arranged by the New York church commissioners, in which a large number of maps, charts, pictures, etc., were gathered. The Rev. J. M. Snowdon read a short paper on "The Ideal Teacher." The ideal teacher should be patient, regular, punctual, and should go before the class with the lesson prepared. He should also be loyal to his church and have more influence over his pupils on account of his example than through his conversation. The Revs. Canon Pollard, Empey, T. L. Aborn and G. Bousfield, and the Bishop of Ottawa took part in the discussion which followed the paper. The Rev. G. P. Woolcombe recommended a systematic reading of the Bible as the best way to interest the children in Bible study. Dr. Fletcher spoke upon the work of the Sunday school teacher. The doctor has been for more than twenty years a Sunday school teacher. Careful preparation on the part of the teacher, he said, was a necessity to every successful Sunday school class. He advocated the use of pictures as illustrations of lessons, saying that modern educational science has proven that in order to teach effectively as many senses as possible must be appealed to. The teacher ought always to teach the meanings of words, and every Sunday school teacher should be very much in earnest about his work. The Rev. A. W. Mackay then taught a model lesson to a class of boys. He adopted thoroughly modern methods. His lesson showed that in order to teach successfully, the teacher must be familiar with all the facts of the lesson and also be in perfect sympathy with the class. The language used should be simple and edifying. When the evening session opened at 8 o'clock the attendance was much larger than it had been in the afternoon. The session opened with the teaching of a model lesson by Canon Kittson. The principal feature that he illustrated was the value of questioning to find out what the class really knows. He used great judgment in asking his questions. The Rev. Walter M. Loucks then read a practical paper on the instruction of children in practical charity. Children should be taught that giving is necessary, and teachers should lay stress on offerings, and an account of the givings of each class should be kept track of. As an example of the power of small offerings, Rev. Mr. Loucks mentioned the fact that the sum of \$100,000 had been raised during Lent by the children of the United States. Stress was laid upon the necessity of teaching children that part of their duty is to help those not so fortunate as themselves, in order that a true spirit of charity might be fostered. The discussion on the paper was led by the Rev. T. L. Aborn. After the regular meeting, a business session was held. Rev. Canon Pollard, seconded by Mr. North, moved that a system of qualifying examinations for Sunday school teachers be established. The Rev. E. B. Richards and Mr. F. H. Gisborne opposed the motion. After considerable discussion, the Rev. E. B. Richards agreed to withdraw his motion until next year. A number of questions that had been handed in were answered, and the meeting was adjourned. Among those present were the Bishop of Ottawa, Revs. Canon Pollard, J. M. Snowdon, G. Bousfield, A. W. Mackay, T. L. Aborn, G. P. Woolcombe, Canon Kittson, T. Garrett, W. P. Garrett, R. H. Steacy, W. M. Loucks, S. D. Haig, J. F. Gorman, Mr. Poole, Rural Dean Houston, of Cornwall; Mr. Seale, Professor Gilbert, Mr. F. H. Gisborne, Dr. Wicksteed, and many others.

Ottawa.—St. Luke's.—The congregation have

decided to re-build, and a beautiful stone church with a seating capacity of 500 will be erected on the corner of Somerset and Arthur streets. Meanwhile the old building will be repaired at a cost of \$1,500, and used as a temporary church. When the new church is completed the renovated building will be used as a Sunday school hall. A gang of men will be set to work repairing the old building to-day. Such was the decision unanimously arrived at lately at a meeting of the men of the congregation held at the home of Mr. W. H. Booth. Thirty-eight parishioners were present, each ready to do his share, and before the close of the meeting the sum of \$695 was pledged to be applied towards the rebuilding of the old church. The rector, the Rev. W. A. Read, has been greatly encouraged by the great interest taken in the work. The Rev. W. A. Read presided at the meeting, and Mr. W. B. Firth acted as secretary. Band, Burritt and Meredith, architects, submitted plans to refit the old church, and for the building of a new church on the corner. After a great deal of discussion the plans were adopted. The architect was instructed to go ahead with the preparation of a profile of the new church, and to submit the plans at the next vestry meeting. The following building committee was appointed: The Rev. W. A. Read, Messrs. J. E. McClenaghan, E. Glover, R. Barnett, A. E. Beatty, W. H. Booth and Stewart McClenaghan. A subscription list was opened and the sum of \$695 was pledged in the room towards the expenses of refitting the old church. The following is the list: Stewart McClenaghan, \$100; J. E. McClenaghan, \$50; R. Barnett, \$50; E. Glover, \$50; Rev. W. A. Read, \$50; John Foss, \$50; A. E. Beatty, \$50; W. Farmer, \$50; W. B. Firth, \$50; J. B. Cheetham, \$50; J. S. Heinrichs, \$50; H. Cheetham, \$25; John Mitchell, \$20; R. A. Nesbitt, \$20; J. Alexander, \$10; A. Steeds, \$10; and John King, \$10. It is expected that the full sum of \$1,500 will be subscribed very shortly. Meanwhile the lists for the building of the new church are still open and quite an amount has already been subscribed. Part of the walls of the old church will be used in the work of refitting. The \$1,500 covers the expense only of refitting the ground floor. This work will be rushed so that the church may have a comfortable place of worship as soon as possible. The interior of the building will have to be entirely refitted. When finished it will be a bright and comfortable place of worship, and will make a good Sunday school. The site of the new church is one of the finest in the city. The size of the church is to be 45 feet by 75 feet. The nave will be built first with a seating capacity of 300, but afterwards the choir and vestry will be moved back into the wing of the church, and this will increase the seating capacity to about 500. The church will be built of stone. Building operations will not likely be commenced before spring.

Arnprior.—The fourteenth annual conference of the rural deanery of Renfrew was held at this place on the 14th and 15th of October. The members of the Woman's Auxiliary also took this opportunity of meeting together to discuss some important matters connected with their particular department of Church work. The reports read at their meeting on Wednesday afternoon showed the Auxiliary to be a live organization throughout the deanery. Mrs. Stiles, of Arnprior, was re-elected secretary of the deanery. At 4.20 the Lord Bishop of Ottawa, and Dr. Tucker, arrived from Pembroke, and addressed the auxiliary. Dr. Tucker's address was full of interesting and valuable information, regarding the Great West. The burden of his appeal to the auxiliary was for the unity and co-operation of the men, women and children in the various organizations of the Church in the great missionary work now before us. He ex-

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pressed great satisfaction over the union that had lately been effected between the auxiliary and the M.S.C.C. In the evening a missionary meeting was held in the town hall. The Lord Bishop presided, and Dr. Tucker delivered a very stirring address, showing how vital it was from a national standpoint that we should extend the influence of the Church throughout the great West, into which settlers were pouring in by the thousands. The country depended for its greatness upon its people. The character of its citizens, not one of whom should be without the Church's influence and means of grace if they were to be truly instrumental in making this country really great. The day for small things had passed. Now was the time for great things. The Church was now facing a great problem, and once her sons and daughters realized its importance they would heartily respond to the call now being made upon them.

Thursday.—The morning opened with a choral celebration of the Holy Communion at 7.30, in Emmanuel Church, the Lord Bishop being celebrant, assisted by the rector, the Rev. Rural Dean Stiles. There was a large number of communicants. At 10, the Bishop, clergy, and lay delegates met in conference in Emmanuel Church. Present.—The Lord Bishop of Ottawa, the Rev. Rural Dean Stiles, rector of Arnprior; the Rev. Quartermaine, mission priest, Renfrew; the Rev. Richards, mission priest, Douglas; the Rev. Seale, mission priest, Killaloe; the Rev. Hunter, rector of Eganville. The members of the conference gladly welcomed the Rev. Dr. Tucker, general secretary of the M.S.C.C., as well as those of the laity who were good enough to attend. The Bishop, in a few kindly words, welcomed all, and expressed his pleasure at being able to meet his clergy and people to deliberate for the welfare of the Church of Christ. His Lordship formally announced that the Rev. R. D. Bliss, after many years of service, had been transferred to the deanery of Lanark, and that the clergy had nominated the Rev. T. J. Stiles, as R.D., whom he had much pleasure in appointing to that position. The Bishop directed the attention of the several priests present to the use of the press as one of the great means of educating the masses. But His Lordship strongly condemned the use of the press for waging a controversial warfare, and the generating of bitter feeling among people who differ in their religious views. The Bishop next informed the clergy that he had received a circular from the Lord's Day Alliance requesting his sympathy and support in aiding the Alliance to carry to a successful issue their object, namely, the sanctity of the Day for the worship of Almighty God. He urged all his clergy to remember that it was the duty of every professing Christian to maintain inviolate the sanctity of the Christian Sunday, and hence requested that they should support the good work of the Alliance. The Rev. Dr. Tucker offered a few pointed remarks on the due ob-

servance of Sunday. The Christian faith possessed no inner meaning minus the calm and meditative rest of Sunday. The Rev. Seale, M.P. (Killaloe), emphasized all that had been said by reminding the conference that many young men, when away from the environment of home thought nothing of spending Sunday in hunting and fishing, and in every way except in God's service. During the afternoon session the Rev. W. M. H. Quartermaine, M.P., (Renfrew), read a very interesting paper on the M.S.C.C., and its Forward Movement; while Dr. Tucker, in his usual eloquent and forcible style, reminded both priests and people of their great duty in assisting in the evangelization of the world. Mr. Hedley Bridge then followed with a most practical and valuable paper of a very Catholic tone on "God's House the Place in which to seek and Receive His Blessing on the Union of Man and Woman in Holy Matrimony." He deprecated the abominable custom of celebrating the marriage ceremony in private houses, while he also deplored that the Catholic custom of a nuptial celebration of the Holy Eucharist, which was certainly the intention of the Book of Common Prayer, remained unobserved by Church people. The Rev. E. B. Richards, M.P., (Douglas), contributed a thoughtful paper on "Sunday School Work," and as to whether they failed in their aims because of too extensive a field. The Rev. Seale urged that more time and attention be given to catechising and imparting the definite truths and principles of the Church, which the ordinary Sunday school teacher was not capable of imparting. The Rev. W. M. Quartermaine outlined a plan that he had found very useful and instructive in his Sunday school, in which he adopted the plan of supplying note books, and so the children took home notes for future use. This plan sustained the interest and produced good results. The Rev. Seale's paper on, "The Rise and Progress of the Papal Powers," was postponed, as the Lord Bishop was obliged to leave at an early hour to attend a missionary meeting at Carleton Place. This was the first Conference convened since the appointment of the Rev. Rural Dean Stiles, and while very helpful in a way, it is much to be regretted that they are not more popular with the laity than they are. The laity need educating in many subjects of vital importance to the Church—a clergyman expends time and energy to prepare a paper—and what? He reads it to about one dozen, and often less. Why not then transact the business of the conference during the day, and any matters that be of special interest to the priests present; and have a general meeting at night in some hall, so that laymen may have an opportunity of attending, and expressing their views, or at least of listening? It is hoped that the Rural Dean will give his attention to this important matter, and carry it into effect at future conferences.

A meeting of the Mission Board of the diocese was held on Wednesday, November 26th. The Ven. Archdeacon Bogert presided. It was decided to give a grant of \$100 to the parish of St. Luke's to assist the work of rebuilding. A grant of \$200 was made to St. Matthias' Church, Hintonburg. The mission of Petawawa was granted an additional \$50. After considerable discussion it was decided to divide the mission of Killaloe on the C. A. R. Those present were: The Bishop of Ottawa, Archdeacon Bogert, Canons Hannington, Kittson, Pollard and Muckleston. Revs. J. M. Snowdon, A. W. Mackay, G. J. Stiles, A. Elliott, Rural Deans Houston, Bliss and Saddington. The laymen present were Mr. F. H. Gisborne, Judge Senkler, Chas. McNab, W. H. Rowley, Lt.-Col. Matheson, and Dr. A. A. Weagant. On the following day a meeting of the executive committee of the Synod was held in Lauder Hall, the Lord Bishop presiding.

It met to consider the reports of the various committees which had been in session on the previous two days. The Rev. F. W. Ritchie suggested some improvements in the printing of the statistical returns. The Rev. A. W. Mackay also thought that there should be a better system so that mistakes in financial returns will be avoided. Canon Kittson held that some change was needed. The congregation at Crysler applied for permission to sell the church property at Casselman, first binding themselves to refund the amount received should it at any future time be required at Casselman. Owing to want of full information, the matter was held over. The committee on insurance recommended that the proposed scheme of a blanket policy on diocesan properties and life insurance of the clergy as collateral, be held in abeyance. The General Trusts Fund Committee reported through the chairman, Canon Pollard. The Rev. A. Coleman was placed on the superannuation fund temporarily, from January 1st, 1904. The assessment of the clerical stipends for the Widows' and Orphans' Fund for the coming year was fixed at 1/2 of 1 per cent. The divinity students' fund added the name of Mr. M. H. Hudspeth to the list of exhibitors, and notices of two applications for grants for new students to be made at the May meetings were handed in. The clergy trust fund had some \$250 added to its capital. As a whole the half-yearly statement of the funds showed a satisfactory state of affairs. After a discussion over some matters of interpretation of the canon of the Widows' and Orphans' fund as to interest for arrears, the general trusts fund committee's report was adopted. Mr. W. L. Marler presented the report of the audit and accounts committee, showing that the books were in a satisfactory condition. A number of members spoke on the advisability of making better provision for checking payments made on mortgages held by the Synod. All the Synod funds are guarded by three signatures, and it was felt that the payments on mortgages should be placed in a similar position. Those present were the Lord Bishop, Canons Kittson, Phillips, Low, Pollard, Hannington, Muckleston, Rural Deans Houston, Saddington, Archdeacon Bogert, Revs. Ritchie, Mackay, Whalley, Bousfield, Messrs. Bishop, Marler, Hayter, Judge Senkler, Armstrong, Rowley, Justice Burbidge, F. H. Gisborne, Dr. Weagant.

TORONTO.

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

St. Philip's.—A promising branch of the A.Y.P. Association has been formed in this parish, with the rector as patron. Literary, and debating and other committees have been appointed, and already great interest has been evoked.

"Easter Scenes" illustrating Bible passages, under the management of Mr. Ben. O'Leel, provided a most instructive and interesting evening on the 19th ult., the occasion being the annual gathering of the G. F. M. of the parish.

The following course of sermons will be preached during the Advent Season, by the rector, at the evening service. The rector will take for his subject "Everyman." 1. November 29th, Advent Sunday, "Everyman and Life." 2. December 6th, second in Advent, "Everyman and Death." 3. December 13th, third in Advent, "Everyman and Hades." 4. December 20th, fourth in Advent, "Everyman and Judgment." 5. December 27th, Sunday after Christmas, "Everyman and Eternity."

St. Matthias.—A series of lectures, on Church and Bible History, illustrated with stereopticon views, will be given by the Rev. Canon Macnab

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in the schoolhouse of this church, Bellwoods avenue, on the following dates, at eight o'clock p.m. November 16th, "Foundation of the Church in England." December 7th, "Early Days of Ecclesia Anglicana." January 4th, "The Church of the Middle Ages." February 15th, "Reformation, Revolution and Restoration Times." March 1st, "History of the Bible and Early Translations." The first lecture of the series on Monday evening, 16th inst., was very well attended, notwithstanding the storm of rain and sleet which made the walking uncomfortable as well as dangerous. The Canon kept his audience thoroughly interested from start to finish, as he graphically portrayed the early foundations of the Church in Britain, and compared the advanced culture and civilization of the Roman conquerors with the primitive conditions and rude barbarism of our British ancestors. At the close of the lecture, which brought us to the advent of Augustine and his Italian mission into the Kingdom of Kent, the lecturer exhibited some very interesting curios consisting of ancient lamps—mosaics—a cinereal urn from the Imperial Columbaria in Rome, a heathen British idol, and other relics gathered in his travels abroad.

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St. Luke's.—The Rev. A. Silva-White, vicar of St. Barnabas, New Westminster, B.C., has been appointed curate of this church. Mr. White will enter upon his new duties during the first week of January next.

Wycliffe College.—Before leaving the college to take up his new work at St. George's, Montreal, the Rev. H. P. Plumptre was waited upon by a number of the students who presented him with a pocket communion service as a token of their regard and esteem for him. The service was engraved with the words: "From a few student friends." Last Thursday evening the Council met and decided to appoint the Rev. T. R. O'Meara, Dean of the College, in Mr. Plumptre's place. Mr. O'Meara was for many years curate of Trinity Church, King St. East, Toronto. He will lecture in Liturgies and Pastoral Theology.

Cookstown.—St. John's.—The annual harvest Thanksgiving services were held this year on Sunday, November 8th. The large congregations, both morning and evening, joined heartily in the services, and are to be congratulated in giving the large thank-offering of over \$100, the largest ever given in this church. The Rev. Dr. Marmaduke Hare, of St. George's, Toronto, preached very interesting and eloquent sermons at both services. On the following evening, a church concert was given in the Temperance Hall at which Dr. Hare gave an interesting address on "Life in East London," describing the work of the Church among the condensed masses in that district.

Presentation.—On the evening of November 20th, quite a number of the congregation went to the home of Mr. S. H. Fawcett, and presented Mrs. Fawcett with a beautiful silver tea service and tray valued at \$60, as a slight token of their great appreciation of her valuable services and faithfulness as organist of the church for the past three years. In a few well chosen words, Mr. Fawcett feelingly replied on behalf of Mrs. Fawcett, thanking those present for the handsome gift and affirming the pleasure it has been to render assistance to the work of the church. After supper, the company enjoyed the social evening in a pleasant way.

Whitby.—All Saints'.—On All Saints' Day, very bright, hearty services were held. The congregations were good. The Rev. R. Scabourn, of Bowmanville, preached impressive sermons both morning and evening, Mr. Wright, the rector, taking the service. The choir did their part well. The Holy Communion was celebrated. On the following Tuesday a very successful anniversary festival was held in the town hall. For several days previously, the ladies had been busy making preparations for the entertainment. A sumptuous repast was spread in the council chamber. There was a large attendance, and the pleased and satisfied countenances of those who had partaken, showed their satisfaction. All Saints' Festival has long been regarded as one of the annual treats, to which the people of Whitby look forward with pleasure. That of this year has served to enhance its reputation, being one of the most successful in the annals of the church. After the feast a rare musical programme, interspersed with readings, was provided in the town hall. As this is not intended as a critique of the performance, no mention will be made of individual performers. I must not, however, pass over in silence, the services rendered by the ladies of the Ontario Ladies' College and friends from Oshawa, who so efficiently aided the local talent in making the entertainment a brilliant success. It was pleasing to see how successfully the choir boys, trained by our young organist, Miss Lawler, maintained their part. We hope it will encourage them to similar efforts in the future. An address by the former rector, Mr. Jas. Broughall, was a pleasing feature of the evening. We are glad to learn that

financially it was a great success, \$107.50 having been secured for the funds of the church. It is satisfactory to find that a marked improvement is to be observed in parochial affairs during the last year. At the vestry meeting in response to a munificent offer made by a member of the congregation, a special effort was made by which an indebtedness hanging over the church was wiped out. To the energy of the ladies, a large part of the credit is due, as they annually contribute large sums towards the expenses of the church. The rector has good reason for congratulation at the improvement which is manifested, the result giving practical proof that the faithful service and untiring zeal, which he has displayed in the discharge of his duties are highly appreciated and are producing their natural results in the harmony and prosperity to be observed in the church. Another sign of life is the reorganization of the Junior Woman's Auxiliary. There is now a membership of 51 (fifty-one), and they only reorganized in June last. A great deal of work has been accomplished, and too much praise cannot be given to their energetic superintendent, Mrs. C. W. Smith.

#### NIAGARA.

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

Oakville.—St. Jude's.—The Rev. T. G. Wallace, M.A., was inducted into this living on Sunday, November 15th, by the Bishop of the diocese. The service was very impressive. Mr. Wallace succeeds the Rev. Canon Worrell, who has retired from active work after a ministry of half a century. Thirty-five years of this period was spent in Oakville.

#### HURON.

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

Blyth.—Trinity.—The A.Y.P.A. are doing good work in this parish. They have recently purchased an Estey organ of the most approved type in Toronto, and it is giving great satisfaction. They hold weekly meetings, at each of which a written paper on some Scripture topic is read. The topic cards are printed containing a six months' programme. They have also arranged a series of social evenings for the winter with short popular lectures, the first of which was held on November 27th, when the Rev. M. M. Godfrey, was the lecturer.

Belgrave.—Trinity.—Mr. Kershaw, of London will give his oxy-hydrogen exhibition of pictures in the Foresters' Hall, on Christmas Eve, in the interest of the Sunday school. He will give a similar programme on the evening previous, in Blyth, in the interest of the Sunday school in that parish.

London.—Not long ago, Dean Davis entertained the London clergy and their wives, and some of the neighbouring clergy and their wives—some 47 in all. As president of the Clerical Association, he has extended a hearty invitation to all the clergy of the deanery to the meeting of this association on December 1st, at Cronyn Hall, and hopes to make the meetings more entertaining and profitable in future.

Western University Club.—The new club was finally organized on November 20th. It is open to everybody. The annual membership fee is \$1. The fee for life membership is \$25. Congregations will have an opportunity of presenting their ministers, or schools will have an opportunity of presenting their teachers with a life-membership ticket. The head of the new club is Principal

Radcliffe, of the London Collegiate Institute, and Dr. James, Principal Waller, and Dr. Moorhouse, (of the faculties of arts, divinity and medicine), as well as the leading educational men of London, and a few outsiders are on the staff of officers.

Warton.—Not long ago the beloved wife of the Rev. Wm. Henderson was laid to rest in the family plot at Thamesford. His daughter has been very ill at Warton ever since his return home. We extend our hearty sympathy to him and his family in the midst of their many trials, and pray that God's sustaining grace may be granted to them abundantly according to their need.

Lucknow.—Mrs. Owen, (wife of the Rev. C. H. P. Owen), has been lying for weeks in Dr. MacKenzie's Orthopedic Hospital, Toronto. The people of Lucknow and St. Helen's testified their affectionate esteem by sending her a cheque for \$78. This is only one of many kindnesses which she has received at their hands.

#### THE GENERAL SECRETARY.

Sir,—Those who have seen the work of Dr. Tucker, and who know his ability and earnestness and industry, are glad to see that the General Mission Board have given him a salary somewhat in proportion to his merits. A secretary who did merely routine work and discharged the duties of his office in a perfunctory manner would not have been worth anything. But Dr. Tucker is not built that way. A man of indomitable energy, filled with the true missionary spirit, he does his duty, and finds more and more to be done, the more he does. Without him, the work of raising \$75,000 would have been simply hopeless. As an organizer he has few equals. As a worker, he is tireless. He has practically given up his home for the mission society, and a living income is barely compensation for the sacrifices he has made. It is a good principle in business, and the affairs of the Church should be managed in a business way, that when you have a good man for any work it pays to keep him at any reasonable cost.

#### PRESBYTER.

#### AN URGENT APPEAL.

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

"If the old methods are to be continued," said a Chinese scholar to a missionary in the province of Hupeh, lately, "we are without hope; we must as a nation invariably perish."

A meeting was held on Tuesday, October 13th, at Newcastle-on-Tyne in connection with the commission appointed by Bishop Jacob to meet the spiritual needs of the diocese. It is stated that £100,000 will be required to carry out the projects of extension, and Dr. Lloyd announced that he had received an anonymous promise of £15,000, the Duke of Northumberland had promised £5,000, there was another anonymous promise of £1,000, Lord Armstrong had promised £1,250, and he (Dr. Lloyd), would give a similar sum.

Children's Department

ADVENT.

Lord Jesus Christ, our Saviour King, We long Thy face to see; Come quickly in the clouds of heaven, While we do wait for Thee.

And give to us Thy gracious help, That we may cast away The works of darkness and put on The armour of the day.

To walk as children of the light, And Thee to serve always; To hail Thy second coming Lord, With shouts of joy and praise.

Though Thou wilt come with thunder loud, And with Thy lightning bright, Yet all our safety is in Thee, Thou art our chief delight.

O send Thy Holy Spirit forth, To heathen nations all; May sinners leave their wicked ways, And on Thy mercy call.

For unto such as Thee forget, In earth's delusive dream; Thou shalt come forth as lion fierce, From Jordan's swelling stream.

But Thine own people shall rejoice, In Thee their dwelling place; When heaven and earth have fled away, Before Thy glorious face.

A new creation then will rise, Where sin can find us never; According to Thy promise, we, Shall righteous be forever.

To God, the Father, One with Thee, And to the Holy Ghost, Be glory in the Church redeemed, And heaven's angelic host.

—Rev. L. Sinclair.

St. Mary's Parsonage, Aspden, Muskoka, Ont.

"SUNSHINY CHRISTIANITY."

Obedience to Christian duty is the secret of Christian happiness. Whatever conflicts with Christian duty can only be a source of remorse and distress. The worldly pleasure, so tempting in itself, snatched in defiance or disregard of our duty to Christ, will inevitably prove one of the most painful and regrettable experiences of life. On the other hand, the simplest, apparently slightest enjoyment, if accepted with the sanction and approval of conscience, will disclose undreamed-of possibilities of delight. The pure, unclouded pleasure of enjoyment sanctioned by duty often amounts to a kind of rapture which we cannot explain otherwise than by the sunshine of God's approval falling upon it.

How true it is, then, that the line of beauty—which is, morally, the line of happiness—does follow us only when we are following the line of duty. Duty goes first and happiness follows after it. To do right, at all times and in all ways, is the sovereign secret of enjoyment. And the happiness which



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Or you can expend \$1,000, or even more, with the same absolute certainty of securing the full equivalent of the price paid.

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we realize in this way is holy and enduring, such happiness as incorporates itself into character, and adds to it the attractive, winning quality of sunshiny Christianity.

IN TIME OF TROUBLE.

In all times of trouble and adversity let us have respect to the end. The arrows of God can never miss their aim. With Him there are no fows drawn at a venture. His shafts speed infallibly. Taken from the quiver of infinite love and winged with purposes of unerring mercy, they make no heart-wound which they do not more kindly heal, and kill nothing in us which were not better dead.

Advertisement for Shredded Wheat Biscuit. Includes image of a family and text: 'I scribe Shredded Wheat three times daily, like father does.' DOCTORS COUNSEL THE DAILY USE OF SHREDDED WHEAT BISCUIT because it is the all-nourishing food, made in the most hygienic and scientific food laboratory in the world. Sold by all grocers. Send for 'The Vital Question' (Cook book, illustrated in colors) FREE. Address THE NATURAL FOOD COMPANY, Toronto, Ont.

To all them that grieve when they are smitten, and who in time of chastening say, "Show me wherefore Thou contendest with me," every affliction is sanctified and every corruption blessed. Each root of bitterness bears its separate fruit. In the day of adversity they learn wisdom. On the bed of sickness their graces shine. The idols of life, taken from them, become as stars, which invite to heaven; and the deep waters which go over their souls do but bear them onward to the haven where they would be—even to the company of those who "came out of great tribulation," and who, being made perfect through suffering, have entered upon the inheritance of the sons of God.—Rev. Daniel Moore.

—In the recent vote for the Coadjutor-Bishop of New York, Dr. Grier, whose election was a foregone conclusion, received 126 votes; Dr. Grosvenor, one of the most able men in the diocese, 44 votes; Dr. Roper, who recently went to the General Theological Seminary, from Toronto, 29 votes, and Dr. Rainsford, four.

HOW THE BALL ROLLED. "Oh, grandpa, here are your glasses." A breathless schoolboy came running into the arbour where the old gentleman was seated. "Where did you find them, my boy?" "Over on Ned Walter's porch. You know you sat there talking with his father last night." "Yes; I remember taking them out to look at a photograph he showed me. But I thought you started out early to have a game of ball before school?" "I did, but Ned told me about the glasses—" "And you gave up your game to come this way and bring them to me?" "I knew you'd want them, grandpa. I didn't mind." The affectionate assurance beamed

in the frank eyes which met the faded ones turned on him in loving recognition of the little act of unselfishness. "You've been setting a ball rolling this morning, I think, Harold." "I don't know what you mean, sir. I told you I left the ball game." "Not that kind of ball. But you are now due at school. I'll tell you later what I mean." "I have a little more time. Please go on." "When I was a boy," began his grandfather, "my mother used sometimes to say to me, 'Can't you set a ball rolling to-day?'"

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"She didn't say it very often," went on the old gentleman, "for that would have made it seem hackneyed. When she did say it, it seemed to come fresh and stirred me up to try and see how I could work it, and I always found fun in it sooner or later. This was the kind of ball she meant—she had talked it over with me long ago, and didn't need to say anything more—to make a special point of doing a kind, helpful thing to some one, and set it rolling by asking the one receiving it to pass it along in the shape of kindness to some one else, the some one else to ask still another to have it passed on."

"That's jolly," said Harold, with a laugh. "It's like having other folks do your good things for you. Did you use to try it?"

"Yes, I did."

"And did your ball ever go very far?"

"Oh, I cannot say as to that. You can't keep track of it very far, you know. It is like a good many other things that we do for the love of what's right—we have to leave the results with the Lord, in full faith that He will bless our efforts."

"I'm going to try it," said Harold; "I shall begin this very morning."

"Then come at night and tell me about it."

Harold sought his grandfather with a face which showed that he had a story to tell.

"I went to school after I left you, sir," he began. "I had my dinner basket with a good lunch and a bag of peanuts in it. Just as I passed the corner of the woods I heard some



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and you will find the world very much brighter to-morrow. A good complexion—the bloom of perfect health—bright eyes, clear brain—these are within the reach of all who take care of their digestive organs. Take a teaspoonful of

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in a glass of water every morning and you will find that blotches and eruptions will give place to clear clean skin. Throw away the powder puff and rouge-pot—they are counterfeits of nature. Abbey's will cure constipation, the enemy of a clear complexion.

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

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

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

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

"I have had no trace of catarrh in my system since. I am entirely free from the odious disease and feel like a new man. I write this letter unsolicited for the benefit of fellow-sufferers, and you may give it as widespread publicity as you wish."

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Tablets are for  
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shouting, and Jack Pierce came run-  
ning along after his dog. Rover had  
started a chipmunk. I knew he  
couldn't catch it, but it's always sport-  
ing to see him paw and howl when the  
chattering little rascal gets up a tree  
out of his way, so I waited to see. I  
put my basket behind a stump and  
went a few steps into the woods. Just  
as I came out I saw a boy stealing  
along towards my basket. I hid be-  
hind a tree and watched. I saw him  
open the basket and take out the nuts.  
Then I gave a whoop and jumped on  
him.

"You rascal!" I said. "So you  
want my nuts, do you?" I was just  
going to give him a shake when it  
flashed on me to think of your ball.  
My ball, I mean—the ball I was to set  
rolling. I thought this was a good  
chance, so I said:

"Billy, I don't believe you want to  
be a thief. I know you are not that  
kind of a boy. You just didn't think."

"He looked a great deal more as-  
tonished than he would if I'd thrashed  
him. He put back the nuts, saying:

"I'm sorry. I will think next time.  
You're real good to me."

"Well, I said, 'if you think so, you  
ought to do something good yourself  
to-day. Now, is that a promise, Billy?'  
'I will,' he said. Then I gave  
him the nuts—he didn't want to take  
them, but I made him. Then, it is a  
little strange, grandpa, but I did see a  
little of the passing on. When I came  
home I went round by a way I don't  
often go, and soon I was passing  
Billy's house, and on the porch was  
his little lame sister—they're dread-  
fully poor—and, grandpa, I saw pen-  
nut shells on the steps. So you see  
Billy had kept his promise by giving  
them to her."

Grandpa smiled one of his beautiful  
smiles.

"I don't believe that was all that  
followed the starting of your ball," he  
said.

"It was all I know anything about,"  
said Harold.

"You forget, perhaps, that you had  
already set a ball rolling this morning  
in bringing me my glasses."

"Oh, grandpa, dear, that wasn't  
what you call doing a kindness. That  
was, why—I don't call it just a duty,  
but just a little thing I did because I  
liked to."

Grandpa patted Harold's head as he  
went on.

"But you see, I took it as an obli-  
gation laid on me to roll your ball  
on. So I had to keep it in mind."

"You, grandpa?" Harold looked  
highly amused as he listened with a  
look of great interest.

"I must go back a little," said his  
grandfather. "As I went into town  
on the trolley two or three weeks  
ago, I saw a forlorn-looking boy, evi-  
dently also on the way to the city, but  
not taking it as easy as I was taking  
it, he depending on his legs to get him  
there. An hour later he came to my  
office, asking me to take him as an  
office boy and errand runner. He  
begged so hard, telling such a pitiful  
story, that I agreed to try him."

"As the days went on I found him  
active, willing and bright about com-  
prehending his duties, but notwith-  
standing all this I began before long  
to realize that he had a fault so seri-  
ous as to overbalance all his merits.

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right on time is the man  
who carries the

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He was tricky and deceitful. I had  
reason to know that he was dishonest  
in trifles, and would do things behind  
my back that he would not do before  
my face.

"I knew the little rascal was very  
anxious to stay, so I felt sorry to  
think of turning him out. He gave  
me a great shock of astonishment by  
coming to me this morning with a  
confession of his misdoings, made of  
his own accord."

"Yes, he did. He told me of small  
trickery—things I knew he had done.

"Ho!" said Harold, in great sur-  
prise; but he didn't know I knew.  
Then he said between catches of his  
breath:

"I don't want to be a thief. I ain't  
—that kind of a boy. I—just—didn't  
think—"

"Grandpa!" Harold exclaimed in as-  
tonishment. "What is the name of  
your boy?"

"Not—Billy?"

"Yes, the same Billy—whose way  
your ball rolled this morning. I talked  
with him, and he told me about some  
one who said he knew he didn't mean  
to be a thief. 'And I don't,' he re-  
peated. 'And I promised him I'd do  
something good, so I—had to tell  
you!'"

"Grandpa, what did you say to him?  
Did you turn him away?"

"You seem to forget," again with  
the loving smile, "that you had al-  
ready sent a ball rolling my way. It  
was my bounden duty to send that  
ball rolling further. Poor Billy had  
given his honest shove in coming to  
me with his confession. So I forgave  
him, and promised that he should re-  
main on condition of his mending his  
ways. And with such a wise mentor  
as you, I have little doubt he will. It  
will, probably," grandfather spoke  
more soberly, "be a turning point in  
the boy's life. If so, your ball will  
keep on rolling, who can tell with  
what beneficent results? For if Billy  
should turn out a good boy and a  
good man, instead of a bad one—  
think of the difference it will make to  
all within his reach."

"Oh, it is so wide, so wide," said  
Harold with a face of deep thought.

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"Yes, we never can tell how wide  
our influence may be, or how far the  
effect of a kind action may reach."

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cleansing purpose.

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

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

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

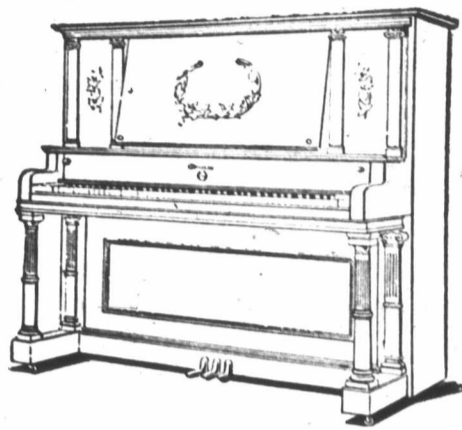
It absorbs the injurious gases which  
collect in the stomach and bowels;  
it disinfects the mouth and throat  
from the poison of catarrh.

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

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

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the benefits of charcoal, says: "I  
advise Stuart's Absorbent Lozenges  
to all patients suffering from gas in  
stomach and bowels, and to clear the  
complexion and purify the breath,  
mouth and throat; I also believe the  
liver is greatly benefited by the daily  
use of them; they cost but twenty-  
five cents a box at drug stores, and  
although in some sense a patent pre-  
paration, yet I believe I get more and  
better charcoal in Stuart's Absorbent  
Lozenges than in any of the ordinary  
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**MICHAELMAS TERM begins on Wednesday, September 16th, 1903.**  
 For Calendar apply to **DR. HIND**

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

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

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

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

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

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

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

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

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

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

**JAMES A. SMART,**  
 Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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