

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH BYANGBLIST.
The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 29.]

TORONTO, CANADA, THURSDAY, OCTOBER 23, 1902.

[No. 41.]



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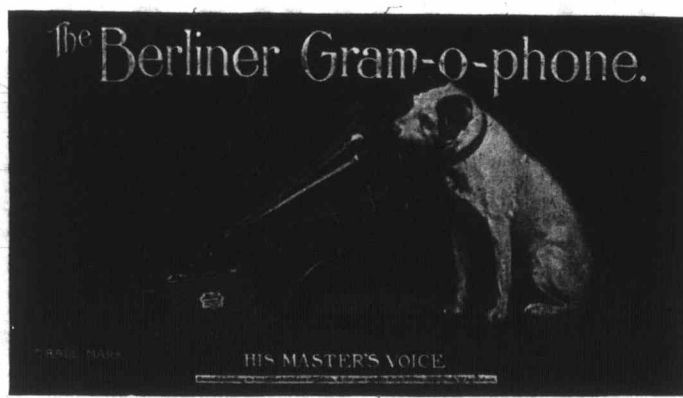
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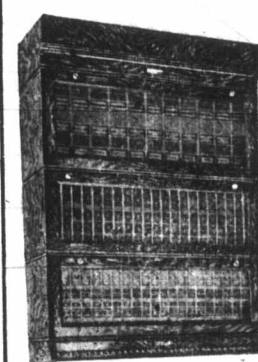
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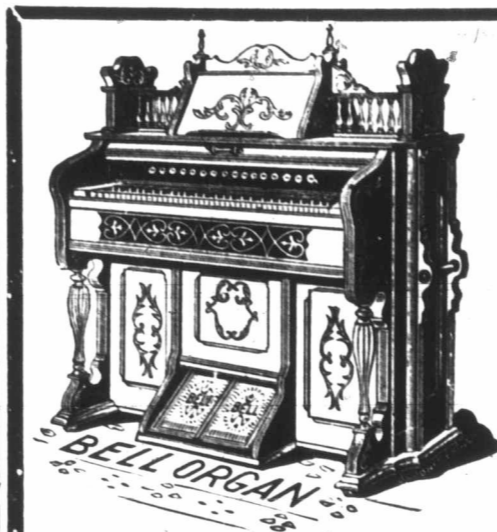
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[October 23, 1902

Canadian Churchman.

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SUNDAYS AND DAYS,
22nd SUNDAY AFTER TRINITY
Morning—Dan. VI; 1 Tim. III.
Evening—Dan. VII 9 or XII; Luke XVIII 31—XIX 11.

Appropriate Hymns for the 22nd and 23rd Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

TWENTY-SECOND SUNDAY AFTER TRINITY.

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

TWENTY-THIRD SUNDAY AFTER TRINITY.

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

Hymn Books.

We recently recorded that the owners of Hymns Ancient and Modern contemplated a revised edition, and proposed leaving out of it those hymns which were unsuitable and those seldom or never used. It is interesting in this connection to read in the Times a letter from the Rev. John Julian, author of the Dictionary of Hymnology, that a copy of the "Anglo-Genevan Psalter" of 1558 had been discovered. Mr. Julian considers that this copy is unique and ought to be in the British Museum. This book belongs to that series of the metrical version of the Psalms

known as the old version of Sternhold & Hopkins, and is associated with John Knox in exile at Geneva.

Nonconformist Ritualism.

We have of late drawn the attention of our readers, especially of those who think that changes in dress and mode of worship are confined to ourselves, to the adoption of the customs they think most popish by our friends around us. The Church Year is now commonly recognized and adopted by all religious bodies. A liturgy has ceased to be a badge of prelacy. Surpliced choirs and women in ritualistic dress are claimed as the property of the Baptists and Methodists. All these new-fangled ideas have from time to time been noticed in our exchanges, and we, finding them uncontradicted have chronicled them. Sometimes we wonder which body, Presbyterian, Methodist or Baptist, would lead in ritualism. We thought the Methodists, with their deaconess sisterhoods did so. But a fourth dark horse, the Congregationalists, have taken the lead. The London Globe announces the formation of a new order, as follows: "Taking the simple rule of St. Francis of Assisi for a model, and wearing a plain black gown and cape, a new order of friars has just burst upon the religious world from Westminster Congregational chapel. These nonconformist friars have taken unto themselves the name of the old Roman Catholic order of which Thomas a Kempis was the most-celebrated member, and are to be known as 'Brothers of the Common Life.'" The Rev. R. Westrope has resigned the ministry of the Congregational chapel in question to devote himself to this new sphere of work, whose development will certainly be watched with curiosity." What is left of nonconformist Protestantism or reason for dissent?

The Referendum.

The stoppage of the sale of spirituous liquors in the province of Ontario will soon be voted upon by the electors of the province. Most of the electors will vote in favour of their individual preference, but few will consider with any degree of care what is likely to be the result of a change. There is one point which seems to us to be generally overlooked, and that is the effect of scientific discovery. Like everything else, the technical worker takes up the subject of alcohol and of late years great changes have been made. Our older readers will remember that when former restrictive statutes were in force, great objections were justly raised because public vending was accompanied by the secret sale of deleterious chemical compounds. Recently a great advance, perhaps we should say, decline, has taken place in their production and now whiskey and other spirits can be concentrated into small solid

blocks, a medium in which prevention would be impossible. So far has the manufacture gone, that we read that tabloids containing spirituous liquors are now offered for sale by an enterprising Berlin druggist. What would be the effect of Prohibition on this industry? It seems to us that the natural, the inevitable effect would be to establish it in our province and these tabloids would come into general use. Would not the result be untold misery, and the enormous expense attending Prohibition be worse than wasted. These facts deserve serious consideration. Some people believed that the adoption of Prohibition would spread the industry of wine-making for which the shores of Lake Erie are so well fitted, and encourage the revival of the old-fashioned home brewed ale; but such dreams would never become realities if the shutting up of bar-rooms was followed by the easy acquisition of concentrated brandy.

Jewish Missions.

It has become a commonplace sneer that it takes three missionaries to the Jews to make one convert. Unfortunately, as is so marked a fact in New York, contact with the world is depriving the Jew of all the religion he possesses, and leaves him poor, indeed, in religion, though rich in purse. From a new published work, "A Century of Jewish Missions," we have an outline of the work attempted among the Jews in the past, and of what is being done at present. That work is shown to be of increasing promise, and, it is claimed, at present, of considerable success. The extent can be seen from the following summary: There are now 90 societies carrying on work among the Jews. They support 648 missionaries in 213 stations, and dispose of an income of \$673,000.

Newman.

The Primate of Ireland, though unable to be present at the recent Limerick Church Congress, contributed a paper on some overlooked aspects of the work of the Holy Ghost, meaning those in danger of being crowded out, or not given a place proportionate to their importance. It contained the following reminiscence of the early days of the Oxford Movement: "Another work of God the Holy Ghost, likely to be too much overlooked, is the bestowal of the sense of pardon. Let me cite an instance. Not far from sixty years ago, I sometimes walked out to Littlemore church, near Oxford, on Sundays. I can never forget those moments of mystery and fragrance. While the service was far in advance of anything I had yet seen or heard, it was still beautiful in its sweet simplicity. I am not sure about the Psalms, but no incense smothered the faint scent of flowers through which we passed into the

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church. All was English and homelike. One's eyes were fixed upon a gentle yet prophetic form, upon a face like Locke's, with more tenderness and elevation in the brow, more weakness in the mouth and lower part, more intensity and mysticism. One's ear was soothed by that voice, so sweet, so clear, so solemn. In all great movements there are three moments—the prelude, the epoch, the sequel. This was the prelude of the Oxford Movement—a time of scarcely understood tendencies, of formulated thoughts, of meanings which had not found their expression. But from the first there was a disposition to substitute effort and machinery for the spontaneousness of the Holy Spirit dwelling within the heart. The marsh of corruption was to be corduroyed (to use an engineering word), by heavy blocks of timber and contrivances, not passed over by souls "caught away," like Philip upon his course. And in the long run, while many attained real holiness, many lost themselves in the mists of superstition, or turned away in sickness of heart to unbelief or unholiness. With this very cold comfort about forgiveness, is connected Newman's famous saying: "God forgive us, if we do not forgive ourselves." What! May we never do so? Is not that a contradiction to our Whitsunday Collect: "Grant us by the same Spirit . . . evermore to rejoice in His holy comfort?"

Bishop Heber's Thoughts.

The following extracts from two letters written by Bishop Heber in 1821, to a relation, who had lost her husband, show how in quiet hearts the thoughts were astir which were to culminate in the Oxford Movement. Not only interesting on this account, they give a glimpse into the depths of a nature so loving and so humble, that one does not wonder at the affectionate reverence in which his own generation and the next held the name of Heber. The Bishop writes: "There is one source of consolation more, which I cannot help mentioning, though from the difficulty and perplexed nature of the disputes to which it has given rise, and the abuses which have been grounded upon it, I mention it with great diffidence even to you, and have never ventured to recommend it generally. Few persons, I believe, have lost a beloved object, more particularly by sudden death, without feeling an earnest desire to recommend them in their prayers to God's mercy, and a sort of instinctive impression that such devotions might still be serviceable to them in that intermediate state which we are taught by Scripture precedes the final judgment. . . . It is, I confess, not so clearly revealed or countenanced in Scripture, as to make the practice of praying for the dead obligatory on any Christian. . . . My own opinion is on the whole favourable to the practice, which, indeed, is so natural and so comfortable, that this alone is a presumption that it is neither displeasing to the Almighty nor unavailing with Him. The Jews, so far back as their opinions and practices can be

traced, since the time of our Saviour, have uniformly recommended their deceased friends to mercy; and from a passage in the Second Book of the Maccabees, it appears that (from whatever source they derived it), they had the same custom before his time. But, if this were the case, the practice can hardly be unlawful, or either Christ or His Apostles would, one should think, have in some of their writings or discourses condemned it. On the same side it may be observed, that the Greek Church and all the Eastern Churches, though they do not believe in purgatory, pray for the dead; and that we know the practice to have been universal, or nearly so, among the Christians little more than 150 years after our Saviour.

. . . I have accordingly been myself in the habit for some years of recommending on some occasions, as after receiving the Sacrament, etc., my lost friends by name to God's goodness and compassion through His Son, as what can do them no harm, and may, and I hope will, be of service to them. Only this caution I always endeavour to observe—that I beg His forgiveness at the same time, if unknowingly I am too presumptuous, and His grace lest I, who am thus solicitous for others, should neglect the appointed means of my own salvation.

. . . That the intermediate state between death and judgment is not one of insensibility, or (as the Socinians fancy), a perfect suspension and interruption of existence, is plain, I think, from many passages of Scripture. . . . As to the condition of the dead, it has always been believed by the Christian world that the souls of men are in situations of happiness or misery—the one not so perfect, the other not so intense as will be at the day of judgment. . . . The early Christians most of them believed, that by the prayer of surviving friends, the condition of such persons might be made better, and a milder sentence obtained for their errors and infirmities from their Almighty Judge, when the doom of all creatures shall be finally settled. This is, as you well know, a disputed point, but it is one which the wisest and most learned divines have always spoken of with doubt, without venturing to blame those who, with becoming humility, recommend the souls of those they have loved to mercy. . . . A more difficult question remains—whether the dead know anything of what is passing among men? On this point I can arrive at no satisfactory conclusion, any further than that there are some passages in Scripture which seem very like it. As where St. Paul encourages us, in Heb. xii, 1, "to run with patience our race, from the consideration that we are encompassed with so great a cloud of witnesses, which witnesses, you will see in the former chapter, are the good and great men of former times."

Peter Lombard.

Most of our readers have seen "The Church Times," and while there may be two opinions as to the Church Times, there is one as to the contributions of Peter Lombard,

which are the delight of all readers. He has recently visited St. David's Cathedral and regretted that in passing the coast of Wales the King had not gone ashore and taken possession of his stall, as three of his predecessors had done. This writer is Canon Benham, who in the October number of his parish magazine, says that it is twenty years since he was instituted and inducted to the rectory of St. Edmund the King and Martyr, that the churchwardens are the same as on the day of his institution, and that he has served under three Primates and four Bishops of London: "I have taken deep interest in the controversies which have arisen during these years in the Church, but not an active part. The form of service which was in use in the times of my predecessor, Mr. Pascoe Hill, I adopted almost exactly, and this still goes on. I am not what is called a party man, and dislike with all my heart all attempts to make things of trivial import matters of strife. I can celebrate the Holy Communion with or without candles, and can preach in a surplice or black gown. For sixty years, including the whole forty-five years of my clerical life, I have been accustomed to the kind of service which we have at St. Edmund's, and so it comes natural to me. And the subject which seems to come most natural to me in the pulpit is Scriptural exposition. I think it is somewhat of a weak spot in the Church system of late years that there has not been enough importance given to the study of the Bible. I am never tired of saying to you: "Read your Bibles," and never so happy as when I am giving diligence to make it clear for my people. Half the discussion and strife which we have seen and heard in newspapers and on platforms have come from a want of Biblical research. If men would read the Bible, not for the purpose of picking holes in it, nor to find confirmation of their pet theories, but just in simple humility, to learn what God is saying of them, and what His will is, we should have not so much "criticism," but a great deal more true knowledge. I have read more books upon these subjects than upon anything else, and shall continue to do so as long as I can read at all. And all my reading has deepened my faith—I earnestly and humbly thank God for His goodness—that in the Bible I find the very Word of God."

THE NEW DEAN OF WESTMINSTER.

The Rev. Joseph Armitage Robinson, D.D., one of the Canons of Westminster Abbey, has been appointed to succeed the Very Rev. Dr. Bradley, as Dean of Westminster. The new dean is a graduate of Cambridge University (Christ's College), and was ordained deacon in 1881 and priest in 1882 by the then Bishop of Ely. In 1883-1884 he was Domestic Chaplain to Dr. Lightfoot, the Bishop of Durham, at Auckland Castle. In the latter year, Dr. Robinson was appointed Dean of his old college at Cambridge, retaining that position in 1890. From 1884 to 1899 he held a Fellow-

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ship in the same college. For two years, 1885—86, he was curate of St. Mary the Great, the University Church, at Cambridge, and from 1888 to 1892 vicar of All Saints' church in the same town. In 1893, Dr. Robinson was appointed Norrisian Professor of Divinity in the University of Cambridge, which position he held for six years. In 1894 he was appointed a prebendary in Wells' Cathedral, and in 1898 he was select preacher at Oxford. In the year 1888 he was appointed examining chaplain to the Bishop of Bath and Wells. In the year 1899 he was appointed by the Crown to a canonry in Westminster Abbey and also rector of St. Margaret's, Westminster. This latter position he only held for a year, being succeeded at St. Margaret's by Canon Henson. During the present year Canon Robinson was appointed a Chaplain-in-Ordinary to the King. The Rev. Professor Beeching, M.A., of Balliol College, Oxford, has been appointed to the vacant canonry in Westminster Abbey. He was ordained deacon and priest by the Bishop of Liverpool in 1882 and 1883, and for three years was a curate of St. Matthew and St. James at Mossley, Hill, Liverpool. In 1885 he was appointed rector of Yattendon, Newbury, Berkshire, and he held that living for five years. Two years ago he was appointed chaplain of Lincoln's Inn and professor of Pastoral Theology in King's College, London. Both Canon Robinson and Professor Beeching are men of wide learning and scholars of repute, and each one has published several books. The two new appointments at Westminster, the first made by the new Premier, Mr. A. J. Balfour, have been well and favourably received in England.

SIR JOHN BOURINOT.

One of Canada's most distinguished sons has passed away in the person of the late Sir John Bourinot. Born at Sydney, Cape Breton, he was one of those illustrious Nova Scotians who in all departments of life have reflected such honour on their native land. First seeing the light in the year in which Queen Victoria was crowned, he was contemporaneous with that great period of expansion, and lived to see her successor crowned and occupying the throne of his ancestors. Sir John Bourinot was the son of the Senator Bourinot, French Consul at Sydney, a native of the island of Jersey, long prominent in political affairs in Nova Scotia, an early supporter of the federation of the provinces, and an original member of the Senate of Canada. On his mother's side he was of loyalist descent, and was a grandson of Judge Marshall, a well known writer and speaker on moral and religious questions. Trained in the church in the old parish of St. George's, Sydney, and educated at Trinity College, of which he was one of the earliest students and most distinguished graduates, he was always a loyal member of the Anglican Church. Of patriotic and churchly stock, he was an ardent lover of his country,

was a strong advocate of the union of the provinces of British America, and a supporter of Imperial unity. Sir John began his career as a journalist in Toronto, and afterwards at Halifax, and early became familiar with Parliamentary procedure and provincial politics, as official reporter to the House of Assembly of Nova Scotia, in which he had as an associate another able man, now also entered into rest, Sir John Thompson. In 1868, a year after Confederation, his connection began with the Parliament of Canada by his becoming short-hand reporter to the Senate. By successive steps he succeeded in 1880 to the office of chief clerk of the House of Commons, with which he has been connected ever since; no one living has had so long a connection with the Parliament of this country in various capacities as its late chief clerk, and no man was a more eminent an authority, as to its procedure, than he was. In this position he has been for Canada what the late Sir Thos. Erskine May (who for years held the corresponding office in the Imperial Commons), was to Great Britain. He was the author of "Parliamentary Practice and Procedure," which gained for him a world-wide reputation, as one among the always restricted circle of constitutional writers of the first class, and it and following works of a like nature were favourably commented on by the highest authorities. Sir John's literary efforts were numerous, and chiefly of an historical character, pertaining to Canada's past, and his contributions and efforts in this field were most valuable, being highly instructive and interesting. Sir John Bourinot was a patriot, had great faith in the institutions under which we live, and boundless confidence in the vast possibilities of this country, and the hopeful character of its future. He filled a unique place in our political life, and to him statesmen looked for guidance in the difficult constitutional problems which arise and perplex those who rule. Sir John's ability was fully recognized at home and abroad. He was a member of the Royal Society of Canada. Universities, including his own, Trinity College, and the Church University of his own province, King's College, conferred upon him their highest distinctions, whilst he was a member and held the honours of many literary societies both in Canada and elsewhere. He was honoured by his Sovereign, and his great public services recognized by being made a Knight Companion of the Order of St. Michael and St. George. He will be greatly missed in the House of Commons, where he was so familiar a figure, and so useful a servant; also in social and literary circles, but above all, by his partner in life and family, to whom we tender our deep sympathy in their great and irreparable loss. In Sir John Bourinot's death another link with the past has been severed, and an associate of the founders of Federation has passed away. We can only hope that successors may be found equally able and loyal to continue the construction of a great British Confederation of which they did so

much to lay so wisely and well the foundations.

THE APPORTIONMENT PLAN FOR MISSIONS.

The General Synod of the Church in Canada has adopted the general principle of the apportionment plan for missions, as it exists in the sister Church of the United States. The plan is simply this: The dioceses needing aid state the amount they require annually for the work of the Church within their borders; the needs of the foreign field are considered, and the amount of money required is estimated, and then the requirements for the carrying on of the Church's work at home and abroad being ascertained, the necessary amount is apportioned on some equitable basis among the several dioceses. As an aggregation of parishes constitute a diocese, so an aggregation of dioceses make up a national Church, and as the diocese looks to the parishes to furnish the means for the Church's operations within its limits, so the Church at large looks to the several dioceses for support, and as the factor for the accomplishment of its designs. It is recognized in the Canadian Church, as perhaps never before, that missions are our supreme duty, and the development of our country, and the ingress of population press it urgently upon our attention. The interest of our people must be excited and their liberality increased. We believe they will make an adequate response, when the facts of the case, and the pressing nature of the claims of our missionary dioceses are laid before them. The principle of apportionment has been adopted only, the details or method of it have not yet been decided upon. Upon the skill and judgment with which this shall be done the success of the plan largely depends. To gauge the ability of each diocese, and not to arouse any feeling of injustice on the part of any, will require careful thought and wise judgment, and we do not doubt the dioceses will realize the difficulties of arriving at a just decision and loyally acquiesce in the decisions of the general board. Care also will have to be exercised by the dioceses in raising their apportionment, that the method adopted will be one that will find general acceptance by all concerned. Our own opinion is that in each diocese special effort should be made to interest and reach the wealthy members of the Church, that much larger gifts should be made than has hitherto been the case amongst us, whilst at the same time all, rich and poor, should be given an opportunity to contribute according to their means. Church collections, as a rule, do not result in large offerings, and we believe that direct personal appeals by earnest agents will be most successful, and should be generally adopted. We give an explanation of the plan proposed, as it exists in the American Church, and by one evidently familiar with its operation there, which will help us to understand what is proposed, and how

practically it is likely to work out. Its partial success, at least, leads us to hope for similar good results here: "As the close of the financial year of the Board of Missions approaches, the whole matter of the principle and the success of the missionary apportionment comes up for discussion again. And the discussion is now based, not only on general conviction, but to some extent on experience. The plan of the apportionment adopted about a year ago was to distribute among the dioceses (including under this term the domestic missionary districts), the sum which the Board of Missions desired to have for the work of the year, some \$525,000, besides \$225,000 expected from other sources, and to ask each to make a special effort to contribute the amount assigned. This amount was determined by computing a percentage, varying from 3 $\frac{3}{4}$ to 5 per cent., on the total sums reported as expended in each diocese for "all parish purposes." The average percentage is a little less than 4 $\frac{1}{2}$, while the average amount expected from each communicant varies from \$0.21 to \$1.23. In many of the dioceses, the principle of apportionment was extended to the several parishes, each being notified of the precise amount which it was expected or desired to give in order to make up the diocesan quota; while in others, special appeals with different plans were relied upon for the accomplishment of the desired object. I need not repeat what I wrote soon after the apportionment had been published, that, in spite of the statement that it was "not a tax, nor an assessment, nor a measure of ability, nor a limit for contributions," it has been largely looked upon as a tax, or at least an assessment, and as based on a calculation imperfectly understood and not readily to be justified. And recent utterances by those who ought to know well the abilities and responsibilities of the several jurisdictions have laid emphasis on the claims that sufficient regard has not been had for the varying circumstances of dioceses, varying in a much wider range than that which can be expressed numerically by ratios between 375 and 500-thousandths; and that offerings for parish purposes may include the payment of heavy interest on debts, or the purchase of articles of luxurious adornment, or anything between these. The inequality becomes more evident when it is applied to parishes in the same diocese. But it may fairly be replied that all these objections are objections not to the general principle of apportionment, but to details in its working; and that the details may be modified in the light of experience. At any rate, there has been this year a decided increase on every side in the amount contributed for general missions. In the first ten months of the current fiscal year, the total receipts from parishes and individuals, not including specials or offerings from the Sunday schools and the Woman's Auxiliary, were \$71,000 more than in the corresponding ten months last year, and \$9,000 more than in the whole of the last year. Later figures show that at the close of

the year the increase over last year's offerings can be but little, if any, less than \$100,000. This will not reach the entire sum desired, which I suppose nobody thought possible; but it can, at least, be urged that a beginning, and that not unsuccessful, has been made in a new system of education and of practice. It must be remembered that the amounts mentioned do not include offerings for diocesan missions, the work done by each diocese within its own borders, or 'specials'—that is to say, gifts sent to the general board for specified objects and besides the appropriations made for them. The actual receipts by the board in eleven months amount to \$916,500, of which \$480,500 is offerings applicable to appropriations, and \$436,000 received from specials and legacies."

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

INDIA FAMINE AND ORPHAN WORK.

Very gratefully do I acknowledge the following contributions: Friend, 20c.; Friend, St. Peter's church, Tyrconnell, for orphan work, \$5; Friend, Macpherson avenue, \$1; E. M., \$1; tithe money from farmer in Northwest, orphan support, \$1; Toronto friend, orphan work, \$1; Friend, \$6. All contributions are most welcome, especially do I still plead on behalf of the little famine orphans to be supported. The mission homes of India do their utmost, and friends must do theirs if these little ones are to be kept in the homes. The New York "Christian Herald" has 5,500 of these children on their rolls, and send most interesting and encouraging accounts of the work done among them. The story of "Sonu Jabaji" may be had by applying to "India Orphan Work, Christian Herald, Bible House, New York. Some kind Toronto friend unknown to me has had the privilege of caring for this child. How great must be his delight to read the little story published. It tells us that "through the help of a stranger ten thousand miles away the missionary has been able to save her from the horror of starvation and from the misery of being a child wife." We cannot be thankful enough for this rescue work. The children are taught useful trades, as well as the truths of Christianity, and to quote again from the above mentioned little story, "prove grateful and do all, are remarkably intelligent, and are showing an appreciation of the opportunity to acquire an education, which is far beyond expectation." But the work must not die. Pray God it may not. Will not some more kind friends spare \$15 to keep one of the little ones for a year? Will not others who cannot give as much, give a dollar to keep one for three months? Think of it, what a blessed dollar. And pray, will you not? pray for the children, pray for the missionaries, and for all who are helping the work. At the great harvest day, will it not be a harvest thanksgiving if we can bring a group of these little children in our arms, as our sheaves, to lay at the dear Master's feet. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

The monthly meeting of the Diocesan W.A. Board was held in the schoolhouse of St. Simon's

church on Thursday the 9th inst. Interesting letters were read from Bishop Awdrey, of Japan, Archdeacon Holmes, of Lesser Slave Lake, N.W.T., the Rev. — Shannon, of Rupert's Land, and others. Mrs. Banks, the secretary, reported that seven bales of clothing had been sent to needy Missions. The treasurer's statement gave the receipts as \$200.03, the "extra cent a day" amounted to \$77.57. The corresponding secretary reported the reorganization of St. Mark's branch at Port Hope. Short addresses were delivered by Miss Armitage, of London, Eng., the Rev. E. J. Harper, and Mrs. Harper of Fort William, Mrs. Grant Powell of the Ottawa diocese, and Mrs. McLellan of the Huron diocese, who are staying in the city. The Rev. E. Cayley gave a reading on "The Message to the Church in Smyrna."

REVIEWS.

The Twentieth Century for Christ. A sermon by the Rev. T. Lloyd Williams, B.A., Organizing Secretary of the S.P.G. for Wales. London: Wells, Gardner, Darton & Co. Price, 3d.

This is a sermon which should be widely read by our clergy, and by them, in substance at least, communicated to their flocks. The widespread indifference of Church people to Missionary work is largely due to their ignorance of the subject. The missionary spirit which was manifested at the recent meeting of the General Synod is a hopeful sign that the Canadian Church is awakening to some realization of her responsibilities. Mr. Williams in this sermon vividly sketches the shortcomings of the Church in the past, the splendid results of recent work and the hopes which should inspire us for future work.

Life Secrets, by Henry Foster, M.D., founder of the Clifton Springs Sanitarium, and for half a century its head. The alternative name of the book is Spiritual Insights of a Christian Physician.

This is a most admirable book, full of the very deepest and most practical spiritual teaching. We can say no higher thing of it than that it can be placed side by side with the incomparable "Imitation" of Thomas A. Kempis. We strongly recommend it to every one who desires to grow in the grace of the Spirit of God. We commend it especially to the clergy as giving deep spiritual counsel, useful not only to themselves, but as helping them in their ministrations, especially to the sick and sorrowing. We hope the book will become widely known and as extensively used. Published by the Fleming H. Revell Co., 25 Richmond street west, Toronto. Price, \$1 net.

Bible Studies in the Life of Christ. By Rev. H. T. Sell, D.D. Chicago, New York, Toronto, Fleming H. Revell Co. Paper, 25c; Cloth, 50c.

It is a slight but very good synopsis of the principal events in our Lord's life and teaching. Like all books for Protestant teaching it almost ignores the Sacraments of the Gospel. This is what the author says of baptism, "The outward sign of the acceptance of the discipleship of Jesus is the ceremony of baptism and confession of faith in the name of the Father, Son and Holy Ghost," p. 156. Of the Sacrament of Christ's body and blood the author says, "We observe this supper of our Lord not as the Jewish Passover, but in memory of Him, and the work He did for us. He here established for His disciples and for us an institution which symbolizes the new covenant which he has sealed with His blood." The death of Jesus Christ here symbolized, etc. The book will be found exceedingly useful for teaching the main events of our Lord's Life; it is very good upon the events and teachings of the Holy Week. On the whole we cordially recommend the book as likely to be very useful to teachers in presenting to scholars a connected instruction in the Gospel histories.

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Magazines—Everybody's Magazine of this month contains, amongst other articles, chapters 1 to 3 of a story by J. M. Forman, entitled, "Journey's End," "Old Time Barge Pirates of the Mississippi," "The Unregenerated and the Round Table of Dodge City." Part II. of the Unemployed *Review*, and the third of the series of papers on "The Woman that Toils," by B. Van Vorst also appears. In addition there are several pieces of poetry, and four portraits of well-known people. The frontispiece is an excellent likeness of the mother of President Roosevelt, An article on David B. Hill, and a few short stories are also included in this number. The cover—emblematic of Thanksgiving Day—was designed by Charles Edward Hooper.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Aylesford.—The Rural Deanery of Avon held a meeting in this parish in September, those present being the Rev. S. Weston Jones, rector of Windsor and Rural Dean; the Rev. E. D. P. Parry, rector of Rawdon; the Rev. R. F. Dixon, B.A., rector of Wolfville, and editor of Church Work; the Rev. John W. Rhodes, M.A., vicar of Wapsley, Eng., and locum tenens of Cornwallis, and the rector, the Rev. James Simonds, M.A. The services were Evensong with address on King's College, by the Rev. S. Weston Jones; Holy Communion, the Rural Dean celebrating, assisted by the rector; and Mattins with address, sermon by the Rev. R. F. Dixon. At the Chapter meeting the "Ordering of Priests" was read, and the usual business transacted. The Rev. R. F. Dixon offered the following resolution, which was carried unanimously: "That this meeting of the Rural Deanery of Avon has learned with much satisfaction of the movement inaugurated by the Alumni of King's College for the maintenance of the University on its ancient foundation, and pledges itself to forward it by all means in its power." The parish church of St. Mary, where the services were held, has recently been greatly improved by having the whole interior painted, the ceiling blue, the chancel walls terra cotta, the nave walls buff, and the seats yellow with dark trimmings. With the new carpet, this old church (erected in 1790) now presents a handsome appearance. Being in a good state of preservation (for so old a wooden structure) St. Mary's church bids fair to continue in use for its sacred purposes long into the 20th century. In addition to pledging \$500 to the 20th century fund of the diocese, the people of this parish have recently contributed \$30 towards the support and maintenance of King's College.

Lunenburg.—St. John's.—Harvest thanksgiving services were held in this church on Friday Oct. 10th and on the following Sunday. The church was beautifully decorated with grain, fruit and flowers, and the large edifice presented a very handsome appearance. The preacher on Friday evening was the Rev. J. W. Armitage, rector of St. Paul's, Halifax, who preached an admirable sermon, which was listened to with wrapt attention by the large congregation. The musical portion of the service was well rendered, the anthem, "O give thanks unto the Lord," by Dr. Ham, of St. James' cathedral, Toronto, was exceptionally good. The choir of St. John's are to be congratulated on the able way in which they performed their part of the service. The preacher on the following Sunday morning was the Rev. J. Lynch, of Toronto. The rector preaching at the evening service. During the past year and a half this old church has received many gifts which add greatly to its beauty. The last being a set of

very handsome offertory bags, presented by Mrs. C. E. Kaulbach, wife of Col. Kaulbach, M.P. The chime of ten bells, given by Col. Kaulbach, will be in the tower next month. They are supposed to be the finest in the Maritime Provinces.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Camden East.—St. Luke's.—On Sunday, Oct. 12th, the Venerable Archdeacon Worrell, D.C.L., inducted the Rev. C. Elwin S. Radcliffe, B.C.L., as rector of the parishes of St. Luke's, Camden East, St. Anthony, Yarker and St. John's, Newburgh. The three services during the day were very impressive and solemn; the congregations good, and the music bright and hearty. The archdeacon delivered three excellent sermons full of wise admonition, advice and counsel, which were listened to most attentively. On the Sunday prior to the induction services the Rev. F. D. Woodcock, rector of Trinity church, Brockville, most kindly drove to the three churches with the new rector, introducing him to the parishioners and to the manner of conducting Divine service. Mr. Radcliffe will now begin work after being officially and properly introduced to the Church families in these parishes. The Winchester Press has the following item anent the new rector of Camden East: "The Rev. C. E. S. Radcliffe, who for the past eleven months has been incumbent of St. Matthias' church here, left on the noon train on October 2nd to assume charge of the parish of Camden East in the diocese of Ontario. Since coming among us Mr. Radcliffe has been an untiring and devoted pastor, who won the affection of his parishioners and esteem of the whole community. It is therefore with deep regret his parishioners view his removal, which is in the nature of a promotion."

MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal.

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

Montreal.—Christ Church Cathedral.—At a meeting of the Executive Committee of the Diocesan Choral Union, held on the 15th inst., it was definitely decided that the Union's first festival should take place in this Cathedral on the evening of Thursday, November 6th. It was also decided that there should be three rehearsals for the event, the first to be held on Thursday, Oct. 30, the second on Tuesday, Nov. 4th and the third on the day on which the festival takes place. The first two rehearsals will take place at 8 in the evening and the third at 2.30 in the afternoon. They will all be held in the Cathedral. Mr. J. B. Norton, F.A.G.O., will conduct, and Mr. C. S. Fosbery, A.R.C.O., will play the organ accompaniments. Among the choirs which have already signified their intentions of participating in the festival are those of Christ Church Cathedral, St. George's Church, the Church of St. James the Apostle, Grace Church, All Saints Church, Church of the Advent, St. Thomas' Church, St. Luke's church, St. Stephen's church, St. Martin's church, St. Paul's church, Lachine; St. Stephen's church, Lachine; and the Anglican churches at St. Lambert and Granby. The chorus, which will number upwards of 300 voices, will occupy the choir, chancel and transepts of the cathedral. At yesterday's meeting it was decided that the Lessons at the festival should be read by Bishop Carmichael and Dean Evans, and that the sermon should be preached by Archbishop Bond. Mr. W. J. Learmont, people's warden at the cathedral, was made a member of the sub-committee having the arrangements for the festival in hand.

The London branch of the Queen Victoria Clergy Fund has received a donation of £500.

TORONTO.

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

Toronto.—The programme of meetings of the Toronto Church of England Sunday School Association has been issued for the season of 1902-3. The meetings will be held on the 3rd Monday in each month, commencing November 17th, when a paper will be read in St. Luke's schoolhouse by the Rev. William Carey Ward, M.A. on "The Book of Common Prayer, Its Sources and Early History." The annual service will take place in St. Alban's Cathedral on Monday, April 27th, 1903.

Flesherton.—The Harvest Home Festival Service, in connection with the Anglican Mission at Ceylon (Flesherton Station) held on Tuesday evening, October 14th inst., was of a beautiful and impressive nature. The service was conducted by the Incumbent, Rev. C. L. Mills, and an impressive sermon was preached by the Rev. J. R. Newell, rector of Markdale, from Psalm lxxv., 12. The preacher according to his usual style and power dwelt largely on the dependence of man and his gratitude to God, and of our thankfulness for peace, liberty and abundant harvest. The offertory was good and singing excellent. The hall, where the service is held, was beautifully decorated for the occasion with grain, fruit and flowers, artistically arranged, emblematic of the Harvest Thanksgiving service and reflected great credit on the ladies and friends of this Mission.

HURON.

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

Highgate.—Harvest thanksgiving services were held in this parish on September 28th, being conducted by the Rev. Principal Waller, M.A., of Huron College, who preached very excellent sermons to large congregations. Mr. Latornell, of Ridgetown, and Mr. C. Johnston, of Highgate, sang appropriate solos during the respective services. The offerings amounted to \$37.

Ridgetown.—Church of the Advent.—Harvest thanksgiving services were held in this church on Sunday the 12th, at which the Rev. Rural Dean McCosh of Chatham preached two very able and instructive sermons from the text, Psalm xvi., 6, and II. Kings vi., 17, respectively. The church was beautifully decorated with fruits, flowers and grains. The choir, under the leadership of Mr. Latornell, rendered excellent music. The thank-offering amounted to \$180, and it is expected this amount will be largely augmented by a number who will return their thankoffering later on, many being unable to attend service on account of the inclement weather.

NIAGARA.

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

Smithville.—On the 7th and 8th of this month the usual quarterly meeting of the Lincoln and Welland rural deanery was held at this place. The proceedings opened with a service in St. Luke's church on the evening of the 7th, at which there was a good attendance of the laity, but unfortunately those members of the rural deanery who were to have given addresses that evening did not put in an appearance. The vacancy was kindly filled, however, by the Rev. R. Gardiner, of Port Dalhousie, who gave a short but suitable and very much enjoyed address on the text: "What is man that Thou art mindful of him, and the Son of man that Thou visitest him?" An 8 o'clock communion service was held the next morning, and the business part of the programme was transacted after that. An address of thanks and appreciation for past services as deanery secretary was drawn up and forwarded to the Rev.

R. H. Archer, now of Arthur parish, and formerly of Stamford, expressing also good wishes for his success and happiness in his new charge. The Rev. R. Gardiner, of Port Dalhousie, was elected deanery secretary to succeed Mr. Archer. A short time was spent in looking over the statistics of the different parishes in the rural deanery, but owing to the scanty attendance at the meeting this part of the business was set aside. Missionary deputations were then appointed. It was resolved that two clergymen be appointed to visit each parish, and that this visitation be made on week days instead of Sundays, as heretofore. The deputations were as follows: Revs. Ker (con.), and Gardiner—Queenston, Niagara Falls, Niagara Falls South, Niagara-on-the-Lake, Monday, Nov. 10th. Revs. Garrett (con.), and Perry—Port Dalhousie, Jordan, Beamsville, and Grimsby, Monday, November 17th. Revs. Higginson (con.), and Spencer—Virgil, Grantham, Homer and St. Georges, St. Catharines, Monday, November 10th. Revs. Bevan (con.), and Almon—Welland, Fort Hill, Wellandport, and Smithville, Monday, November 17th. Revs. Molony (con.), and Gordon—Port Colborne, Marshville, Fort Erie, Bertie, Monday, November 17th. Revs. Lee (con.), and Weaver—Thorold, Port Robinson, Stamford, Merriton, Monday, November 17th. Revs. Dean Houston (con.), and Piper—St. Barnabas, and St. Thomas, St. Catharines; Chippewa and St. Stephen's. At the end of the meeting all present went up to Mrs. Morgan's, where the ladies of the parish provided a most excellent lunch, after which the members of the rural-deanery chapter returned home to their parishes. The meeting had not been a great success numerically, but a good deal of business was transacted in a quicker manner than usual. The next place of meeting, three months hence, will be St. Thomas' church, St. Catharines. On the evening of the 16th October, Thanksgiving Day, a harvest thanksgiving service was held in St. Luke's church, Smithville. The church was very tastefully decorated with flowers which were procured from the Font Hill Nurseries, through the kindness of Mr. Morris, and fruits and grain and vegetables of different kinds helped to give the little church a very pretty appearance, and call to the minds of the worshippers some at least of the mercies which they had to thank God for. A very pretty new carpet, too, recently bought and laid by the ladies of the parish, gave the chancel a finished appearance. The incumbent preached the sermon from the text: "Praise the Lord, O my soul, and forget not all His benefits." Psalm, ciii., 2. The service was fully choral, and was thoroughly enjoyed by the large number there present.

ALGOMA.

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

Novar.—The annual harvest festival service was held in this place on Oct. 1st. The Town Hall, which had been kindly lent for the occasion, was beautifully decorated by a number of the young people of the congregation, with prettily-tinted autumn leaves, and sheaves of wheat, etc. Fruit and vegetables were artistically arranged about the platform, the whole having a very pleasing effect. The Rev. Rural Dean Burt, rector of St. Thomas', Bracebridge, preached an eloquent sermon to a large congregation from the words: "Wisdom is justified of her children," and at the close commended the Churchpeople upon the way they had borne the loss of their church by fire, in May last, and spoke well of the encouraging efforts which are being put forth to build a more substantial and comely edifice in the near future.

The Rev. J. Pardoe acknowledges, with many thanks, the following sums towards a fund which is being raised for the rebuilding of the parish

church: From the Rev. H. C. Aylwin, Tangier, N.S., \$1; from Mrs. Allen, Toronto, \$1; from Mr. Alex. McLean, Rocklyn, Ont., \$1; from Mrs. T. Connors, Markstay, Ont., \$5.

SELKIRK.

William Carpenter Bompas, D.D., Bishop, Upper Yukon River.

Our readers may be interested in the following particulars of missionary life in the Yukon Territory. The Rev. George L. Lamont Gordon is the Colonial and Continental Church Society's missionary for the white residents of the Forty-Mile Town, the incumbent of St. James' church, there, and as missionary for the mining camps situated on the creeks tributary to the "Forty-Mile river," has the oversight of six in Canadian territory and eleven in Alaska. The residents in the town are about 150 whites and 50 Indians, and on the creeks about 505 whites. What that means among a mining and nomadic population our readers can judge. The number of members of the church is very small, the majority of the people being Roman Catholics or Lutherans. It is situated 52 miles below Dawson, on the Yukon river, and 50 miles from Eagle City, or Fort Egbert, the first United States military post, and 15 miles from the International boundary on the Yukon, and 23 miles from the Alaskan boundary on the "Forty-Mile" river. It is the extreme north-west town of the British Empire, where the Union Jack is hoisted. A post with barracks of the North-West Mounted Police; has post office, custom house, Government telegraph office, and steamboat landing; is an important trading station, and has a gold sub-commissioner and recorder of claims, and was founded in 1865, as a Hudson Bay Co.'s "Fort McQueston," opposite to "Fort Cudahy," and prior to the founding of Dawson in 1896 had quite a large population and trade, when the great rush to the Klondyke almost depopulated it; but during the last twelve months many have returned and are still returning; the area of auriferous land being much larger, though, perhaps, as far as is now known, not as rich as the Klondyke. Mails arrive twice a month from Dawson and the outside; from Nome, St. Michael's and Lower River points, and once a month over the "All-American" route, via Valdez. It is connected with Eagle City and with Dawson and British Columbia by telegraph, and by next fall will be connected with St. Michael's and Nome. The average congregation at St. James' church is 35; number of communicants, eight; confirmations, two; baptisms, nine; marriages, one, and burials, two, for the year 1901-1902. Selkirk Diocesan School.—This institution, in connection with St. James' church, was founded by the Bishop, in August, 1901, for white and Indian children, having separate departments for each. The roll-call at present is only 22, but that is every child of school age in the district. Visitor, the Lord Bishop, who visits the school every summer and distributes the prizes, etc.; head master, the Rev. G. L. Lamont-Gordon, R.C.P., Eng.; lady president, Mrs. G. L. Lamont-Gordon, a graduate of Piedmont College, Cumming, Ga., U.S. There is also St. John's church, which is an Indian mission, under the C.M.S. It is situated on an island opposite Forty-Mile. The mission is named the "Buxton" mission, after Sir T. F. Buxton, Bart. Services daily and on Sundays in the vernacular. The missionary in charge is the Rev. John Hawksley, who, with his wife and family, reside on the island. The number of Indians is about 50. This number varies from time to time. During the summer they go fishing, and in winter hunting. In summer they live in tents and in winter have comfortable log cabins. The mission house is a roomy two-story house, having the church adjoining.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

THE PASTORAL OF THE HOUSE OF BISHOPS.

Sir,—I read with much interest the report of the General Synod at Montreal, and was much impressed with the pastoral of the House of Bishops. It occurred to me that some use might be made of that very excellent letter which could be turned to good account. My suggestion, then, would take this form: That our Fathers in God order a sufficient supply of their pastoral letters and send a copy of same to each clergyman, instructing him to read the pastoral to his people at a favorable opportunity. We clergy take it too much for granted that our people know all about these things. I venture to say that the mass of our country people, yes, and city people, too, not only are ignorant of these things, but indifferent to them. The General Synod and the Board of Missions, with its organized secretary, is a forward movement and a step in the right direction, but it remains for us to realize our noble heritage and tell it out to our people. We can pick up in the homes of our people every other sort of paper—wise or otherwise—but a distinctive Church paper is an unknown quantity. The mass of our people need stirring up, heart, soul and pocket-book, in the cause of missions.

JAMES M. COFFIN.

A NEW ERA.

Sir,—A new era seems really to have begun in the life of the Church in the Canadian North-West. Let us note a few reasons for saying so: 1. The wide-awake secretary of the S.P.G., Bishop Montgomery, now admits that the 10 per cent. reduction in English grants to Canada was a mistake, and it is now stopped. Further, a grant of £8,000 (or \$40,000), is voted to be expended after consultation with Archbishop Machray. 2. The C.M.S. organizer (Rev. R. H. Haslam), is already in the field, and all accounts bespeak him the right man for the work. The S.P.G. should also have a secretary or organizer at work in Canada. 3. The General Synod has taken the one decisive step which should have been taken years ago, viz., to appoint a missionary secretary or organizer, and the choice of Rev. L. N. Tucker for this work seems a singularly wise one. 4. The consecration of Bishop Lothhouse for Keewatin, and Hon. S. H. Blake's generous gift of \$1,000, will give a great impetus to work in that diocese. 5. The S.P.G. are calling one of their Canadian missionaries (Rev. B. Appleyard, of Port Essington, B.C.), home to England as a deputation speaker. His experience in the Klondyke and the far West fits him admirably for this important work, and he will be able to bring Canada's needs home to many in England.

T. G. A. WRIGHT.

CHRISTIAN UNITY

Sir,—I have read with much concern two letters, which appeared in the Montreal Star of the 13th inst., one from "A Bewildered Anglican," and another by the Rev. G. Osborne Troop, of Montreal, on the subject of Christian Unity. Different opinions will be expressed in regard to both those letters, and while it must be the sincere prayer of every true Churchman that the

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"unhappy divisions," which for so long have distracted Christendom, and hindered the progress and prosperity of our Lord's kingdom, may ere long be terminated, and Christ's prayer fulfilled—yet unity can never be successfully accomplished at the sacrifice of truth and principle. "The wisdom that cometh from above must be first pure, then peaceable." Our Church has long striven and prayed for unity—indeed, the first step towards a corporate union of all who love the Lord was taken by the Church of England. Everyone is familiar with the "Quadrilateral," or fourfold basis of union proposed some years ago by the Lambeth Conference; and it is presumed that all intelligent Christians are prepared to unite on the first three points of that basis of union. The crux of divergent opinion turns upon the "historic episcopate," but, if those religious bodies that are non-Episcopal are sincerely desirous of healing the breaches in Zion, surely there ought nothing to stand in the way of accepting an undeniable historic fact, viz., that from the earliest ages Christianity was carried on and perpetuated by means of an episcopate. This is virtually admitted by non-episcopal writers—such as the late eminent Dr. Schaff, as well as by the sceptical historian, Mr. Gibbon, the author of "The Rise and Downfall of the Roman Empire." The Lambeth Conference did not make the burning question of "apostolical succession" a sine qua non of unity; but in the mildest possible form stipulated, as a condition of union, what cannot be reasonably denied, viz.: "The Historic Episcopate." As matters now stand, there is a sinful expenditure and waste of both men and means, owing to diverse organizations, under the name of Christian, where in instances innumerable the work would be better done, and a more charitable spirit displayed; while the available useless or unnecessary machinery could be utilized in sending the Gospel to the now unevangelized parts of the earth. We hope and pray that "a right judgment will be given unto us in all things," that light will be given to all who profess and call themselves Christians to consider their ways, and to hasten the happy day when "Judah shall no longer vex Ephraim, nor Ephraim envy Judah," and when the breaches in Zion will be healed by "the spirit of power, and of love, and of a sound mind!"
H. DOUGLAS STEELE.

THE GENERAL SYNOD.

Sir,—One strange anomaly of the General Synod was that a small number of lay votes actually turned the scale, adversely to the combined votes of the House of Bishops and of the clergy, on the vital question of the re-marriage of the innocent party divorced. The permission given to read the Revised Version in the services of the Church bore speedy fruit, for on the following Sunday instead "of basket and store," the R. V. gave "basket and kneading trough," and instead of "plenteous in goods," the R. V. gave "plenteous for good," (Special lessons for harvest home). As to the Canadian Prayer-Book it is highly desirable that the explanatory note on the Creed should be introduced, i.e., on the article: "He descended into hell," viz., "He went into the place where the spirits of the dead are." (See American Prayer-Book).
L. S. T.

THE CROSS IN THE CHURCH OF ENGLAND.

Sir,—Would you pardon my using a portion of your valuable space, but I write not in the spirit of controversy nor criticism, but in the hope of setting a much misunderstood subject before the younger readers of your paper. The emblem of our faith, "the Cross," is not taught as to its full and true position in the Church, as it should be. I know it is understood in many instances but not in the majority of parishes. The emblem,

the maple leaf, is understood to represent Canada; the thistle, Scotland; the rose, England, the eagles, the U.S.A.; the anchor, hope; the heart, love; the circle, eternity; but the emblem of the price of our Redemption is called Roman, and is regarded with suspicion. This should not be. The Romanists are not ashamed of it, St. Paul was not ashamed of it, our Lord was not ashamed of it, but a number of Protestants are ashamed of it, why? I suppose, because the Roman Church uses it. Parents do not object to its use in baptizing their children, but do object to giving that emblem a decent recognition in their religious worship. Now I wish to point out that we have every reason to speak well of that emblem, and if any need be ashamed it is the Roman Church. What is an emblem for? Is it not supposed to represent some truth? If the teaching is contrary more or less to the emblem, then that emblem is void and cannot represent the teaching set forth. Now upon these grounds I contend that the Roman Church has no right to this emblem for these reasons: First, the teaching of the Cross, according to Christ and the apostles, was: "There is no other intercessor between God and man, but Christ Jesus." Romanism and the emblem of the Cross clash in that respect. Secondly, according to God's Word there is only one who hears prayers and then only through Jesus Christ are they acceptable. The Roman belief of supplicating Mary and the Saints as mediums again clashes with the teaching of the Cross. Third.—Our Lord says, "after we have done all we are bidden, we are still unprofitable servants." Here, again, the works of supererogation are, as stated in the 39 articles, savouring of impiety. The emblem and the Roman Church again clash. Fourth.—St. Luke wrote his account of our Lord's life, and in the first few verses tells us he meant it to be read by another. St. Paul by his own command directed the reading of his letters by the people. But all are not allowed that privilege in the history of the Roman era. "That the Word of God may have free course" is not or has not been the teaching of the Roman Church. The teaching of the Cross was opposite to this, and so a clash again. Fifth.—Only one knew the hearts of all men, only one was infallible, so the Cross teaches, but the Roman Church differs somewhat in this. I have set forth a few instances to lead the reader to see the subject from my humble standpoint, and would state in conclusion that every Roman church, which bears a cross upon it, has need to alter their emblem or teach what the emblem represents, and no more. They have need to be ashamed of it in that sense, for every cross upon their sacred edifices testifies that only the truths of the Cross are supposed to be taught inside the building, and if it be otherwise, that cross can only be a standing rebuke against such teaching. I am not by these remarks intending to set forth the emblem being used in the Anglican Church as necessary (though if any use it, I think our teaching will be more easily reconciled to the emblem than the Roman), but I do desire that our Canadian Church would place this emblem and its meaning in the rightful position. We have been misunderstood too long. We have seen it reviled too many times. We have been made to feel that that sacred emblem was, in some people's eyes, an intrusion, and have been pained that we should be thought unsound in doctrine when we would not tread the emblem of our Lord's sufferings beneath our feet. People who sing, "Jesus Keep Me Near the Cross," and then would not touch one with a ten-foot pole, is an inconsistency I cannot comprehend the meaning of. I do not ask any congregation to place the emblem in their church or on it, for the sake of mere opinion, but I do contend that that emblem is worthy decent respect, and if any have need to be ashamed of it, I think they who pervert its

teaching need be. I would say more upon the subject, but space will not permit. Sufficient has been said to convince any candid individual that the Church has need to be ashamed of herself when she makes apology for that emblem within her walls.
E. J.

WIDOWS' AND ORPHANS' FUND.

Sir,—The appeal just issued on behalf of the Widows' and Orphans' Fund of the diocese of Toronto, being sent to all the clergy and churchwardens of the diocese, is in the nature of a public document, and therefore calls for public comment. We were told at the last session of the Synod by one of the members of the Widows' and Orphans' Fund Committee that the committee did not write, or were not responsible for the circulars sent out in its behalf. This circular, however, though signed by the secretary-treasurer of the Synod is marked "By order," and it is difficult, therefore, to see who is responsible for it if not the committee. The circular, after referring to the efforts made at the last meeting of Synod to have the widows paid their quarterly allowances when due, instead of being compelled to wait for several months, and telling us that some members of the Widows' and Orphans' Fund Committee have by their personal cheques, aided by a forestallment from St. Simon's, Toronto, enabled the committee to make in full the first two quarterly payments, adds: "It is hardly fair that three or four persons should bear the responsibility of 84,000 Churchpeople, but such is the unreasonableness of some clergymen." There never was sweeter unreasonableness, and the unreasonable clergymen have reason to congratulate themselves upon their unreasonableness when it has resulted in the widows receiving their cheques in time, instead of waiting many months in disappointment, and has called forth the kind generosity of a few individuals, to whom we all must feel deeply grateful. Nevertheless, it is not in any complimentary tone that these clergymen are called unreasonable; while it is quite incorrect to say that three or four persons are bearing the responsibility of 84,000 Churchpeople. These Churchmen are not responsible for contributions to the fund until the time of the October collection; and the main difficulty lies in the fact that the collection is made in the middle of June while there is no sinking fund to provide for the advance payments. It was an attempt to solve this difficulty, not necessarily by borrowing from the bank, that was made at the last meeting of the Synod, but was opposed by the Widows' and Orphans' Fund Committee, and voted down by the Synod. If the committee has now acceded to this wish, even though it is by the kindness of some of its own members, it would be more graceful to do it without calling names. The circular closes with: "We want now, not the speech, but the power of these men. Some complain of the number of the circulars and the expense; let all such defaulters remember that "they" are the cause of the circulars and expense. Now there are two clergymen, especially, who were conspicuous for this unreasonableness at the last meeting of Synod—myself, who moved the resolution which proved so obnoxious to the Widows' and Orphans' Fund Committee, and the rector of St. Simon's, Toronto, who seconded it. We, therefore, are chief amongst those who are thus publicly charged with expending our efforts on "speech," while in the matter of contributions we are "defaulters." And there are two clerical members of the Widows' and Orphans' Fund Committee, who were conspicuous in opposing us, the rector of All Saints, who is chairman of the committee, and the rector of Holy Trinity; yet if we compare the contributions of the parishes represented by these four clergymen, say for the last two years, we find that the allotments made for the Widows' and Orphans' Fund

were paid by all of them in full—though my own was not wholly paid on time—so that we are no more "defaulters" to this fund than are those who charge us with being so; while St. Simon's is the church the circular has already credited with making the advance payment for this year. But, sir, there are two other funds for which the Synod asks the parishes to make fixed payments, the Superannuation Fund and the Mission Fund, quite as important each of them as the Widows' and Orphans' Fund. And if we examine the contributions, say for the past two years, of these parishes, it is found that the two which are charged with being in default have together paid but \$1.19 less than was required of them, while the two parishes of the two members of the Widows' and Orphans' Fund Committee are together defaulters to the tune of \$956.94. It surely ill becomes those who, being members of the Widows' and Orphans' Fund Committee, take care to have their Widows' and Orphans' Fund allotments paid to the neglect of the other funds; to charge those as defaulters who are equally careful to keep up all the funds, even if they should be to some extent defaulters, which in this case they are not, to the Widows' and Orphans' Fund. And surely men have reason to complain at the expense the Synod is put to in issuing circulars when such is the character of the circulars issued. And this is not the first time that committee has so offended.

Sept. 18th, 1902.

T. W. PATERSON.

THE FUTURE STATE.

Sir,—It is gratifying to find, as by the sermon preached in St. George's church, Montreal, by Bishop Carmichael, and published in your issue of the 4th ult., that His Lordship unhesitatingly assents to the doctrine of an intermediate state of the departed between death and final judgment. But His Lordship's words seem to teach that the severance of body and soul, or the passage from an earthly state, is the final judgment. His Lordship says: "It is clear that our Lord meant (in the parable of Dives and Lazarus), to each that

Dives remained to the end of that state the same Dives that entered it," i.e., that he is just the same Dives as he was say 2,000 years ago; or again, "there is not a hint," says the Bishop, "that it was a state of purgatorial cleansing;" or again, "no hint that Dives was in a state where imperfect souls who die unfit for heaven may yet have perfected in them that which, plainly lacking on earth, made them unfit for blessedness." From such a dogma we must deduce: That the grace of God, which alone can prevent and follow up the perfecting of an imperfect soul on earth, is arbitrarily withdrawn from that soul, as it passes the portals of death and lays aside the tabernacle of the flesh. But, in the parable, the grace of God was not wholly withdrawn from Dives, for only the strivings of the Holy Spirit could have power to lead the man Dives, in a state of distress and pain and sorrow, to forget, for a sufficient space, his own misery, and to exercise the unselfish pleading which he made on behalf of the welfare of the brothers whom he had left on earth. The fact quoted by His Lordship that "Dives in no sense murmured against his state," we would ascribe, at least in the earthly life, to that "patience" which men may exercise by the help of the Holy Spirit. The devil and his angels are described in Holy Writ as hating men with a hatred born of and fed by jealousy and wounded pride, while Dives exhibits a trait of love for his earthly brethren quite inconsistent with an entire dominion over his soul by Satan and only conceivable on the assumption that the grace of God was not yet utterly withdrawn from him. The advocates of the finality of the intermediate state are over anxious, lest poor souls therein should have a chance of escape from the awful and final doom of con-

signment to companionship with the devil and his angels in the place prepared for them. Again, there is in the sermon quoted and an exposition of the term "the great gulf fixed." His Lordship applies the fixitiveness of the great gulf, or barrier, as having reference to the condition of Dives' soul. The fixture of a separating barrier between the evil and the good in Hades is doubtless "permanent, enduring, lasting," as permanent and enduring as anything having limitations can be, but so also is the barrier between evil and good anywhere and everywhere in God's universe. The gulf is permanent and enduring, on earth or elsewhere, just so long as the causes for the maintenance of that gulf are permanent, etc.—If the preacher means that the gulf will never be passed, that God has declared He never will break down the barrier, then any conception of an intermediate state is deceptive, and the Hades of our Lord in the parable is just condemnation to Gehenna or place of everlasting banishment, which we are taught to believe, is reserved for that great day when the Son of Man shall come with power to make the final and inevitable award. Under the Bishop's exposition, prayers for the departed are worse than useless, a mere mockery. Men do not pray for their children only to be good, but on the experimental knowledge of their own lives, they also pray for the conversion of those who have "erred and strayed," that they may be led out of temptation, and be delivered from the evil. I can hardly believe, as does the Bishop, that any man, with any true conviction of the graciousness of the all loving Father, believes "that punishment hereafter (or here), is a voluntary act of God." That "punishment is an act inflicted by man upon himself" is sound theology, and is applicable, no more and no less, to the state beyond the grave as to the state on earth—or, indeed, as to any other conceivable state or condition of the free-willed creature. This truth, that all pain and loss is self-inflicted or at least is man-inflicted, does not in any way debar the creature of God's love with whom the Holy Spirit strives from a possible restoration to grace. The tone of such an exposition of the future state as that recorded in your columns of September 4th, appears to breathe a great fear, lest those who have passed from our sight, the subjects through life of all sorts of conditions, temperaments, and environments, very imperfect creatures, should have a remotest opportunity of benefiting by the love and grace of God, in that solemn period of time, which is veiled in the obscurity of the great unknown, and lies between the earthly grave and the great day of resurrection life.

CHAS. E. WHITCOMBE.

THE GENERAL SYNOD.

Sir,—In your report of the proceedings of the General Synod, you refer to my "motion for the petition to the Governor-General for an annual Thanksgiving Sunday," kindly moved for us pro forma, after I had left for home, by Dr. Worrell, but not seconded. The title, as you give it, hardly does justice to the scope and intent of this resolution, which really looked to the abolition of an annual Thanksgiving Day, proclaimed by civil authority. When this purely American and Puritan institution was first introduced into British America, I remember our Church did not take very kindly to it, and many clergymen declined to comply with the mandate to hold public services on the day appointed. Unless you think it would be a waste of your space, I would like to call the attention of the whole public to the resolution through your columns, and annex it for publication.

A. W. SAVARY.

Annapolis Royal.

Resolved: 1st. That the Christian Church has for many centuries recognized the 25th day of December, set apart to commemorate the birth

of our blessed Saviour, and commonly called Christmas, as a day of rejoicing and an appropriate season in which to quicken and strengthen our gratitude to God for His infinite mercies. 2nd. That the original appointment of a Thanksgiving Day in the United States arose out of the non-observance of Christmas, in accordance with the religious opinions that then prevailed in that country, but which on that point no longer prevail in the United States or Canada. 3rd. That the day appointed annually by the civil authority as Thanksgiving Day is only partially kept as a day of holy rejoicing and the exercise of devout gratitude to God for the blessings of the harvest and other mercies, but it is, by the great majority of the people, used as a day of physical recreation or rest, amusement or pleasure, such as excursions, games, sports, and festivities, into which no thought of religious obligation or of the duty of thanksgiving enters. 4th. That the birthday of our Most Gracious Sovereign occurs in the same month as that of which a day is by custom set apart as Thanksgiving Day, and the Sovereign's birthday is used by the public in the manner described in the preceding paragraph. 5th. That it is, nevertheless, really desirable that on some day the duty of gratitude to God for the blessings of the harvest and other mercies should be emphasized, and all the people called on to unite simultaneously in praise and thanksgiving therefor; which can more appropriately be done on some Sunday, when the minds of the people are in a more serious frame, and all are in the habit of uniting for public worship. Therefore resolved: 6th. That this Synod do loyally and respectfully represent these opinions to His Excellency, the Governor-General, and suggest to the Government the propriety of inviting all the people to unite in a special service of thanksgiving on some Sunday to be called Thanksgiving Sunday, instead of on the weekday heretofore appointed for Thanksgiving Day.

AN ANSWER TO A QUESTION IN THE CANADIAN CHURCHMAN.

Sir,—When the present Bishop of London was placed in that very important position, among other things His Lordship referred to the larger use he intended to make of the Church officials round him, especially his archdeacon and rural deans. I don't know, I am sure, how the good Bishop has brought this about, but it seems to me unwise ever to originate new positions of trust unless the old ones are absolutely useless or past redemption; this seemed to me Dr. Ingram's position, and it is a wise one. Here in the United States our Church started minus the cathedral idea, and therefore without at first deans, archdeacons, and rural deans; instead of the latter there were bodies of clergy gathered as at present within certain bounds, and under, for the time, a president of convocation. This president gave way to one who filled the same position, but, as in your Church, called a "rural dean," or, more commonly, I believe in the United States, "dean;" but the cathedral dean and the archdeacon in earlier days did not exist; to-day they do under the new American cathedral system both exist, but more often the "archdeacon," or, as he is sometimes called, "general missionary," although he is and will be for some time on trial. The American Church, especially among the laity, when you come to change in the working of their Church, are very conservative, they don't like any change, and so it is only within the last ten years, more or less, this ancient officer, the archdeacon, near the bishop, his eye and hand directly answerable to him, in fact, his first lieutenant, for all missionary work is beginning to be a reality in American Church life. Some of the older dioceses some years ago were content with calling their rural deans archdeacons, which, in my humble opinion, is a mistake, but still this will do

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no special harm if the priest who spends his entire time in assisting his bishop is called, and his work is an "archdeacon at large." In the far and great West, missionary archdeacons are quite usual, and our missionary bishops are seeing that such men, as co-workers with themselves, can be, if carefully and well selected, of the utmost value, saving the bishop himself in many ways in matters that a priest can do as well or even better than the bishop himself, because after all the archdeacon can and should spend more time in the several missions than the bishop possibly could or should. Why not then, my dear Editor, use your Canadian archdeacons and rural deans more? Why not put them in such a position that they either have no regular parishes or mission stations, except very small ones. Do we really use the machinery of our Church as much as we should? If you cannot or will not multiply co-adjutor bishops, the missionary archdeacon is worth trying.

ANGLO-CANADIAN AMERICAN.

British and Foreign.

The Rev. F. W. Cobb, M.A., senior curate of St. John's, Boscombe, has been appointed rector of Holy Trinity Church, Chesterfield, Derbyshire.

The Bishop of the Falkland Islands (the Right Rev. E. F. Every) was presented with a handsome pastoral staff, exclusively the gift of Harrovians, on the eve of his departure for South Africa.

The Misses March, of Yorkshire, have generously given £1,400 for a Mission steam launch to be built at the Hartlepoons, to convey the Missions to Seamen Chaplain for the Tees to the shipping and lighthouses on the river and its banks.

The return of Christ's Hospital boys to their new school at Horsham this term was marked by the opening of the school chapel, the last of the buildings to be completed. The chapel contains a beautiful Communion-table, a reredos, and a sanctuary window, the gifts of "Old Blues," and other gifts are to follow.

With the sanction of the King, the organ, the lectern, and communion plate from Queen Victoria's private chapel at Osborne will be transferred to the Chapel of St. Nicholas within Carisbrooke Castle when that building has been restored. The chapel of St. Nicholas will shortly be restored as a memorial to King Charles I.

Mrs. A. Turner, widow of Mr. Charles Turner, of Dingle Head, Liverpool, and Ferriby House, Yorks, M.P., bequeathed to the Society for the Propagation of the Gospel in Foreign Parts, £2,000; to the Society for Promoting Christian Knowledge, £2,000; to the South American Mission, £2,000; and to the Bishop of London's Fund, £2,000.

Mr. S. Forde Ridley, M.P., the member for South-west Bethnal Green, is presenting all the Sunday school scholars in his constituency with a Bible in commemoration of the Coronation of King Edward VII. and Queen Alexandria. Mr. Ridley is son-in-law to Sir Paget Bowman, Bart., the Secretary and Registrar of the Sons of the Clergy Corporation.

The fund raised under the name of the Worcester Diocesan Million Shillings Fund, to be used as a loan fund to assist in acquiring sites and building new churches in the diocese, has been practically closed. A sum of £14,399 8s. 4d. has been handed over to eighteen appointed trustees, with the Bishop of the diocese, the Archdeacons of Coventry, Worcester and Birmingham, and the Dean of Worcester as ex officio members.

An open air pulpit which has been erected outside St. James', Piccadilly, was formally opened and dedicated by the Rev. Canon McCormick, the rector, on a recent Sunday evening.

The Rev. G. E. Newsom, vice-principal of King's College, London, has been appointed Reader of the Temple. He took high honours at Oxford.

Some beautifully carved oak choir stalls have been placed in the Church of St. Agnes, Kensington Park, as a memorial to Queen Victoria. The work has been executed by one of the gentlemen of the choir who has been a member for twenty years.

The Rev. Charles Taylor Olmstead, vicar of St. Agnes' Chapel, New York, was consecrated Bishop-Coadjutor of the diocese of Central New York, in Grace Church, Utica, N.Y., on October 2. Bishop Huntingdon, of Syracuse, acted as officiating prelate and the sermon was preached by the Bishop of New York. A large number of clergy from all parts attended the ceremony.

In two ancient Essex villages, Newport and Wicken Bonhunt, the Curfew bell is still rung. At Newport it has been rung for centuries at four a.m. and eight p.m., but in consequence of complaints made by the villagers of being awakened from their sleep the morning Curfew has now ceased. Members of the same family have rung the Curfew at Newport for the past three generations.

New schools and a school house are being presented to the parish of Far Forest, Beverley, by the Rev. W. Lea, curate in charge of St. James, Kidderminster, as a memorial to his father and mother. The late Rev. J. F. Lea was vicar of the parish for over forty years. The cost of the gift, including the site, will be between four and five thousand pounds.

A remarkable statement with regard to the scarcity of clergy was made lately by the Bishop of Liverpool at Southport. Such said Dr. Chavasse, was the dearth of candidates for the ministry that at the present time, in the diocese of Liverpool alone, there were at least twenty clergymen who were crying out for curates, but could not get any applicants, and consequently the sick, the dying, and the poor in those parishes were left without proper ministrations.

The Rt. Rev. Fras. Hy. Thicknesse, Bishop of Leicester, has tendered his resignation of his office. In accepting it, the Bishop of Peterborough records his appreciation of the work Dr. Thicknesse has accomplished for the Church and Diocese. The Bishop of Leicester will retain his title, and, together with his Canonry and the Rectory of Oxendon, will continue to hold office as Archdeacon of Northampton. His connection with the Diocese extends over thirty-four years, and he has been Suffragan-Bishop since 1888.

The Rev. John Patteson, M.A., Honorary Canon of Norwich, and formerly rector of Thorpe, died suddenly recently. He had been entertaining at Heigham Grove House, Norwich, the members of the Bible-class of pupil-teachers, and, before the company separated, he addressed them from the garden steps. He said that the King's illness showed how all were in God's hands. Before he had finished the sentence he suddenly sank back on the steps, holding in his hand a Testament which he was about to present to one of the scholars. Assistance was quickly at hand, but death took place almost immediately. Canon Patteson, who was 88 years of age, was ordained in 1837. The deceased gentleman was the uncle of the esteemed post-master of Toronto.

The new tower of the Parish Church, Leamington, will be dedicated and opened by the Bishop of Worcester on the 30th. The work of restoring the church, building the new tower, etc., has been in progress for about five years, and about £13,000 has been expended upon the work.

The autumnal dismissals of missionaries of the Church Missionary Society took place at Exeter Hall on October 1 and 2. The Society bade farewell to 181 missionaries, of whom 58 were new workers and 123 returning after furlough. Among those returning are three missionary Bishops—Bishop Tucker, of Uganda, Bishop Tugwell, of Western Equatorial Africa, and Bishop Stuart (returning to Persia).

Archdeacon Sinclair recently pointed out that no memorial has ever been erected by Churchmen to Mrs. Fushell, who bequeathed more than £100,000 to the Bishop of London's Fund. A London member of Parliament is heading a movement for providing a suitable recognition, and the preliminary sketch has been prepared of a tablet to perpetuate the memory of Mrs. Fushell, which it is proposed to erect in St. Paul's Cathedral.

The little Church of St. James, Lochaweside, built by the late Colonel Thorpe on his estate at Portsonachan, has just been enriched by a charming stained-glass window by Mr. C. E. Kemp, erected to the memory of the youngest son of the founder. An effigy figure of St. George, with an appropriate inscription, is the subject of the window, which was dedicated by the Bishop of Argyll at a special service on September 8th, at 6 p.m. The Bishop, who wore cope and mitre, and carried his pastoral staff, and was attended by Canon Rhodes Bristow, who has been in charge of the church during September, delivered an appropriate address from the Psalm of the Burial Office, "Lord, Thou hast been our refuge." On the following morning his lordship celebrated the Holy Communion, according to the Liturgy of the Scottish Church, using for the first time a copy of the new Diocesan Missal, which he presented for use at the church.

Fairweather

"Merit is the Basis of Success"



And if ever a pretty speech was a truth this one is when applied to our fine furs department—"not how cheap but how good" is the text through which we have "preached" our goods into the high place they hold in your confidence to-day—and we maintain it, and business is making rapid strides because "merit is the basis of success"—out of town customers are proving it just as satisfactory to shop by mail through our catalogue and advertised specials as though selecting in person.

SPECIALS THIS WEEK:

Columbia Sable Scarfs - \$4.00 up.
Western Sable Scarfs - \$5.00 up.
Alaska Sable Scarfs - \$7.50 up.

Capelines in Alaska Sable and Persian Lamb, Western Sable and Persian Lamb, Electric Seal and Western Sable, Bokharan and Western Sable \$10 to \$25.

We prepay charges to any point in Ontario.

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Dresser Pieces

Our present assortment of Sterling Silver Novelties surpasses in beauty and moderate price any that we have heretofore shown.



For special mention we select the Powder Puff Box shown here.

The top, which is of Sterling Silver, bears in strong relief an artistic design in French Grey finish, whilst the base is of Fine Cut Glass, beautifully executed in Chrysanthemum pattern

Our price for it is \$15. We have other styles ranging in price from \$3.00 upward.

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 Are NOW filling
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Finest in Canada.
 "MADE IN CANADA"
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 THE LEADING Undertaker and
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Children's Department.

THANKSGIVING.

Flushed as the silence that follows
 praise
 Is the mystic peace of the autumn
 haze,
 That, soft, and mellow, and touched
 with gold,
 Wraps hill and vale in its lustrous fold,
 Here and there by the sunshine kissed
 To violet, amber and amethyst;
 Or blown by the breath of the breeze
 away
 From the meadows shorn and the
 woodlands gray.

We've heard the last of the wild bird's
 call,
 We've watched the loose leaves flutter
 and fall;
 There are empty nests on the naked
 bough,
 There's a dream of snow on the
 mountain's brow;
 The summer's work is over and done,
 And the brown fields sleep in the
 waning sun;
 Fruit of the harvest is gathered in,
 And grain is heaped both in barn and
 bin.

And up from homes that are richly
 blest,
 Dowered with abundance and crowned
 with rest,
 And up from hearts that in highest
 mood,
 The lowliest bow in their gratitude,
 Anthems arise to the Giver of all,
 Whose love beholds if a sparrow fall,
 Whose matchless grace on the earth
 hath smiled,
 Like a parent's look on a cradled child.

From near and far as the household
 bands
 Cluster and clasp in the best of lands,
 That eye in the wash of the silver sea,
 Hears the lofty music of liberty,
 That still where its mighty rivers flow
 Sees peace, and learning, and progress
 grow—
 From near and far to the God above
 Are lifted the strains of a nation's
 love.

And even from those who must sit
 apart
 In the glimmering twilight of the
 heart,
 Whose hopes have faded, whose dear
 ones lie
 With pale hands crossed 'neath the
 autumn sky,
 Because there is healing after strife,
 And a conquering faith in the better
 life—
 From the sad and the worn, as the
 last leaves fall,
 There ascends a psalm to the Lord of
 all.

—Margaret E. Sangster.

MRS. LANE'S THANKSGIVING

Whom shall you invite for
 Thanksgiving this year, mother?"
 There was a moment's silence.
 The speaker, pretty nineteen-year-
 old Marie Lane, glanced up from
 the sandwiches she was spreading
 for her own and her brother's mid-
 day lunch, to find her mother's gaze
 nent upon her dishwashing.

Poor time
 has its
 ending



Good time
 has its
 beginning

in an
ELGIN WATCH

Every Elgin watch has the word "Elgin" engraved on the works, and is guaranteed against original defect of every character. A booklet about watches will be mailed to you for the asking.
 ELGIN NATIONAL WATCH COMPANY, Elgin, Illinois.

"I shall not invite guests. Neither shall I prepare the usual dinner. I feel too little of a thankful spirit to make such a pretence."

Marie opened her brown eyes very wide. There was a tone in her mother's voice she had learned to almost fear. She finished her task; neatly brushed up the crumbs, then asked:

"And the services at the school-house, mother? Mrs. Webster asked me about those yesterday. She said she supposed you would take charge of them as usual."

Mrs. Lane set down the pail she was wiping, and turned to her daughter. The two faces were much alike, save that years and care had left their impress upon that of the mother.

"You may tell Mrs. Webster that some other person must conduct the services, if she thinks it worth while to have them. Things have not been so prosperous with us this year—or any of the years since we came here for that matter—that I feel like giving special thanks. It would be a mockery."

Marie's dark face flushed. In silence she donned her cap and jacket, and, with a gentle good-by, went out to where her young brother Ralph stood, holding the bridles of two ponies. He helped his sister mount, sprang upon the back of the other pony, and they started off at a trot for the school-house, three miles distant. Marie was the teacher, and Ralph one of her pupils.

Mrs. Lane went on with her work. She felt the eyes of her mother, who was sitting near, fixed upon her in grieved wonder, and half resented the look she steadfastly refused to meet. Mrs. Carter was a woman of seventy, slender, stooping and white-haired.

"What is it, dear?" she asked, seeing that her daughter would not speak.

Mrs. Lane stood at the sink, drying her hands. She spoke promptly, but her voice was hard.

"It is nothing, and that is just the trouble. I get so tired of it all."

"But Elsie, daughter, God is good to you. You have your loved ones all together. You are prospering in a slow but sure way. Your sons are growing up into good men, and Marie is a girl of whom we are all proud."

Grandma's voice trembled. It was not easy to go on when the face

before her grew harder and more defiant with each gentle word.

The Lanes had, until that time, lived in a city, and Mrs. Lane had never ceased to mourn for the social and Church privileges she had formerly enjoyed. She also longed for better educational advantages for her children. The first few years had been hard ones, but now better times were coming.

The large farm was paid for and in good working condition. They had comfortable buildings. John, a son, three years older than Marie, and his sister, had each had two years' attendance at the nearest high school.

Yet at times Elsie Lane felt that

The Value of Charcoal.

Few People Know How Useful
It is in Preserving Health
and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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

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

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

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

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

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

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Good time
has its
beginning
CH
the works, and is
A booklet about
Illinois.



THINKING COMES HARD

to some people; especially in these cold days when coal is hard to get. We can do the thinking for you if you will tell us what you are wanting, as we have EVERYTHING necessary for turning out ANYTHING in fur goods. Our work is the best to be had. Our prices the most reasonable.

WM. E. ORR & CO., Designers and Manufacturers of Fine Fur Garments. . . .
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"Good Cheer" Stoves and Ranges.
Evenly heated,
perfectly ventilated,
(aerated)
Steel Plate Ovens
bake and roast
admirably
and save fuel.
Fully guaranteed.

"Good Cheer" RANGE THE JAS. STEWART MFG. CO. WOODSTOCK, ONT. LIMITED.
WITH LARGE STEEL OVEN.

SOLD BY LEADING DEALERS EVERYWHERE.

harder and more gentle word. . . .
Mrs. Lane had mourn for the social privileges she had . . .
The first few . . .
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condition. They . . .
buildings. John, a . . .
older than Marie, . . .
had each had two . . .
at the nearest high . . .
Elsie Lane felt that . . .

of Charcoal.

Know How Useful Preserving Health

knows that charcoal is most efficient disinfectant . . .
few realize its . . .
into the human system . . .
purpose. . . .
the more you . . .
it is not a drug at all, . . .
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charcoal in one form or . . .
the best charcoal and . . .
money is in Stuart's Ab- . . .
they are composed of the . . .
willow charcoal, and other . . .
in tablet form, or rather . . .
large, pleasant tasting . . .
charcoal being mixed with . . .

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but on the contrary, . . .

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Lozenges to all patients . . .
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tablets."

these things were as naught compared to the spirit of loneliness and rebellion that took possession of her. She had done much to improve the condition of the sparsely settled community and had come to be regarded as a leader.

"It all sounds well in words," she said, impatiently. "Still, I'm not thankful enough for the privilege of burying myself and children in this desolate land to make a feast to celebrate it. There is one thing I would give thanks for, and that would be anything that would break into this monotony."

She went out of the room, closing the door noisily behind her. Grandma wiped her eyes. Poor Elsie! would she never see the happiness of a quiet home life until her children were gone away, leaving a void that nothing could fill?

Upstairs Mrs. Lane was giving her sons' pleasant room its weekly thorough sweeping and dusting. She knew she had hurt both her mother and daughter, and proceeded to add to her own wretchedness by continuing to brood over her own grievances.

"Thanksgiving services at the schoolhouse, indeed! Read the President's proclamation, a chapter from the Bible, and some poems! If I could only go to church—my own dear church!"

Elsie Lane greatly missed the beautiful service of the church in which she had been trained. The occasional "preaching" at the schoolhouse by some travelling evangelist, failed to satisfy her spiritual longings for worship.

Nothing went well that day. Mrs. Lane was not too abstracted to notice her mother's swollen eyelids. She was sorry for her own hasty words, but instead of expressing her

sorrow in words, she hurried through the tasks of the morning in order to make her mother's favorite pudding for dinner.

When the family took their places at the table the face of the mother was still clouded. She was silent, save when some direct question elicited a caustic reply. Both husband and son felt the depressing influence. John hastened away as soon as the meal was done, but Mr. Lane lingered a moment.

"Anything wrong, Elsie?"

"No."

"I—well it seems to me you are not looking well."

The Vital Difference

between Laxatives and Purgatives cannot be too clearly understood. The former are GENTLE, the latter VIOLENT. A LAXATIVE assists the organs; a PURGATIVE takes the work out of nature's hands.

And every time that nature fails to perform its proper functions it is less disposed to perform them.

Purgatives, therefore, are at best a necessary evil, like an emetic to relieve the Stomach of undigested food.

IRON-OX TABLETS

are an ideal Laxative, strengthening instead of debilitating.

50 Tablets, 25 Cents

She turned away impatiently. Mr. Lane made his way out to the barn.

The day was a cold and windy one, the sun only breaking occasionally through the grey clouds. Mrs. Lane paused at the window and looked out across the bare, brown fields. One house was in sight, a modest little cottage that had been built that summer.

"Great preparations for Thanksgiving are going on there," and Elsie Lane's lip curled scornfully. "Esther Webster is delighted with her new house, and well she may be after living in that sod house so long. But she is a child at heart, no depth to her nature."

"I believe there is a bad storm coming," grandma said, entering the kitchen from her room. "I wish Mark and John had not gone back to the field."

Mrs. Lane made no reply. Grandma sat down and took her knitting. A few minutes later she laid it in her lap. Tears dimmed her eyes—the slow, sad tears of old age.

Twenty minutes later so severe a gust of wind struck the house that both women started. Mrs. Lane stepped to the window, and a cry of alarm broke from her lips.

A cyclone was coming. The funnel-shaped mass of dense, black clouds was rapidly approaching, dipping lower and lower. Its appalling roar could be heard.

Mrs. Lane turned to her mother. Each saw her own despair reflected in the eyes of the other.

"You must go down cellar, mother." Mrs. Lane's voice was calm.

"You will come with me, Elsie?"

"My husband, my children!" Her calmness has vanished and her voice was a shriek.

Mrs. Carter drew her daughter down the cellar stairs. They had only reached the last step when the fury of the storm was upon them. They crouched to the floor, clinging together, and each murmuring broken prayers for the safety of the others.

The cellar grew strangely dark. The air seemed charged with an icy breath. Above them the building creaked and swayed. The noise was deafening. It was but a moment. In that moment Elsie Lane suffered an unspeakable agony of fear. It was not for herself. She had sought shelter only through an instinctive sense of self preservation.

All her loved ones were exposed to the fury of that awful tempest. She had sent them from her, perhaps for the last time, grieved and wounded. She had said she had nothing to be thankful for.

"Come." Mrs. Carter struggled to her feet and held out her hand. "We must go and look for them."

Hand in hand they climbed the stairs. The wind had nearly died away, and rain was falling. Mrs. Lane threw open the kitchen door.

The outbuildings were all standing, although the straw stack was overturned and scattered about the yard. Several windows were broken, and young trees were uprooted. Loose boards, stones, and bits of fencing were everywhere. Off to

Few People Realize

The Danger in That Common Disease, Catarrh.

Because catarrhal diseases are so common, and because catarrh is not rapidly fatal, people too often overlook and neglect it until some incurable ailment develops as a result of the neglect.

The inflamed condition of the membrane of the nose and throat makes a fertile soil for the germs of Pneumonia and Consumption, in fact catarrhal pneumonia and catarrhal consumption are the most common forms of these dreaded diseases which annually cause more than one quarter of the deaths in this country.

Remedies for Catarrh are almost as numerous as catarrh sufferers, but very few have any actual merit as a cure, the only good derived being simply a temporary relief.

There is, however, a very effective remedy recently discovered which is rapidly becoming famous for its great value in relieving and permanently curing all forms of catarrhal diseases, whether located in the head, throat, lungs or stomach.

This new catarrh cure is principally composed of a gum derived from the Eucalyptus tree, and this gum possesses extraordinary healing and antiseptic properties. It is taken internally in the form of a lozenge or tablet, pleasant to the taste and so harmless that little children take them with safety and benefit.

Eucalyptus oil and the bark are sometimes used but are not so convenient nor so palatable as the gum.

Undoubtedly the best quality is found in Stuart's Catarrh Tablets, which may be found in any drug store, and any catarrh sufferer who has tried douches, inhalers and liquid medicines will be surprised at the rapid improvement after a few days' use of Stuart's Catarrh Tablets, which are composed of the gum of the Eucalyptus tree, combined with other antiseptics which destroy the germs of catarrh in the blood and expel the catarrhal poison from the system.

Dr. Ramsdell in speaking of Catarrh and its cure says: "After many experiments I have given up the idea of curing catarrh by the use of inhalers, washes, salves or liquid medicines. I have always had the best results from Stuart's Catarrh Tablets; the red gum and other valuable antiseptics contained in these tablets make them, in my opinion, far superior to any of the numerous catarrh remedies so extensively advertised. The fact that Stuart's Catarrh Tablets are sold in drug stores, under protection of a trade mark, should not prejudice conscientious physicians against them, because their undoubted merit and harmless character make them a remedy which every catarrh sufferer may use with perfect safety and the prospect of a permanent cure."

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the right, the new home of the Websters was wrecked.

Mrs. Lane waited for but a single glance round her. Then she started down the lane, and her mother closely followed her. They had gone but a little way when a shout reached their ears. The next moment Mrs. Lane sank to the earth, sudden joy having swept away her strength. Coming along the lane on a run were her husband and John.

The joy of reunion was soon swallowed up in fear for the fate of Marie and Ralph. The schoolhouse was not strongly built. Had it withstood the fury of that mad rush of wind?

"I will take Bess and ride over," John cried, hurrying on to the barn.

The mother could not wait for his return. "I must go, too," she kept repeating. So, notwithstanding the rain, which was still falling, they all walked in the direction of the schoolhouse.

Only once did Elsie Lane speak during that dreary walk.

"Mother, mother, I said I would be happy to have the monotony of my life broken. Yes, I said 'anything,' and this is what came."

"Hush, dear," and the wrinkled trembling hand drew that of her daughter closer within her arm. "Trust in God, Elsie. The children were in His hands, and His love is unailing."

A little way further and John could be seen returning. Bess was galloping. Soon they heard John's voice:

"Everybody safe! Not a hair of a single head hurt!"

It was a strange story he had to tell. A few rods from the schoolhouse the storm swept by in awful force, but the frail little building in which were sheltered so many precious lives was untouched.

"Marie said it was as if God had put out His hand and covered them," John said in a voice he could not keep steady.

Just then they were joined by the Websters. When she was assured of the safety of her three little daughters, Esther Webster broke into fervent thanksgiving.

"You must all come home with us," Mrs. Lane said. "I am so sorry about your house."

"I am thankful it is only the house," was the cheery reply. "It can be rebuilt, and there is the old sod house. God is good."

Mrs. Lane had a Thanksgiving dinner that year. At her table sat the Websters, and those among her neighbours who were poor and needy. She also presided over the public services at the schoolhouse—services

of special thanksgiving to God for loved ones spared.

"I am thankful that the dear Lord does not always take us at our word," Mrs. Lane said softly to her mother. "He knows we are tired and faulty. I give thanks that 'His mercy endureth forever.'"—Hope Daring. — "The Young Churchman."

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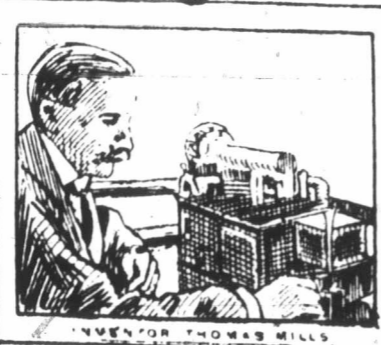
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