

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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TORONTO, CANADA, THURSDAY, DECEMBER 8, 1904.

[No. 47.]

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[Dec. 8, 1904.]

Canadian Churchman.

TORONTO, THURSDAY DEC. 8th, 1904.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 4—Second Sunday in Advent.
Morning—Isaiah 5; 2 Peter 1.
Evening—Isa. 11, 10, 11, or 24; John 13, 21.

Dec. 11—Third Sunday in Advent.
Morning—Isaiah 25; 1 John 3, 16-47, 7.
Evening—Isaiah 26 or 28, 5 to 19; John 18, 28.

Dec. 18—Fourth Sunday in Advent.
Morning—Isaiah 30, 10, 27; Rev. 2, 18-3, 7.
Evening—Isaiah 32 or 33, 2 to 23; Rev. 3, 7.

Dec. 25—Christmas Day.
Morning—Isaiah 9, 10, 8; Luke 2, 10 to 15.
Evening—Isaiah 7, 10 to 17; Titus 3, 4 to 9.

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

THIRD SUNDAY IN ADVENT.

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

FOURTH SUNDAY IN ADVENT.

Holy Communion: 307, 315, 321, 322.
Processional: 46, 49, 50, 217.
Offertory: 52, 205, 216, 226.
Children's Hymns: 281, 335, 565, 569.
General Hymns: 48, 52, 288, 352.

The Christmas Number is

Next week's issue, and we can only repeat now, that for one dollar new subscribers will receive the numbers issued from the day we receive it until the end of 1905; so that all who subscribe now will receive the Christmas Number. We again repeat that we will be glad if subscribers who wish to send to friends at a distance a Christmas reminder will forward their orders as soon as possible. They cannot send a more interesting "Card" than ours for twenty-five cents.

The Bishop of Saint Alban's.

We cannot say how pleased we were to read the utterances of the Bishop of St. Alban's at the meeting of the Colonial and Continental Church Society. We have so often enlarged upon the need of help now, and so often apparently in vain, that we

welcome words like the following: "When I think of the young men who leave our shores for our various colonies, when I think of the way in which they are living isolated lives again and again, and miles and miles away from any place of worship, when I think of what may be done amongst them by spiritually-minded men working amongst them, and trying to raise them heavenwards, it seems to me that there is an opening for Christian liberality and Christian sympathy, which our people in England have not yet adequately grasped. . . . Those who fail to realize the absolute necessity for providing the means of grace for our own people when they go to our colonies, are failing to realize that they are losing an opportunity that may never recur; and that they are making it infinitely more difficult for succeeding generations to do the work which belongs to our generation, and which we ought to do." Would that the truth which the Bishop of St. Alban's has grasped were appreciated fully in England. Our missionary Bishops could then hope to grapple with the constantly growing needs, the necessity of caring for people going on new land and breaking up new ground in every direction. Would that each of them were given enough money to start missions, which they cannot do now for want of men and means.

Our Bishops' Needs.

The Bishop of Algoma complains that all along the Sault branch of the C.P.R., from Sudbury to Thessalon, the Church is most seriously undermined; whilst in the Temiscaming region two clergymen, at the very least, are required; but, it is added, "never since the Bishop took charge has there been such a dearth of suitable men." To fail in supplying the spiritual needs of this and other rapidly growing districts, can only mean that numbers of settlers will be irrevocably lost to the Church. The Bishop of Algoma writes, in the October "Quarterly Paper," that "it is not easy for outsiders to realize what an unspeakable relief it will be when that burden of inherited debt is removed. Until that day comes, I can hardly dare to venture forth as I would into the fields of spiritual enterprise, which invite me on every hand." And so with our other Bishops; the Bishop of Keewatin finds the same needs along the line of the Canadian Northern. We may be excused in feeling and expressing indignation at the pretended necessities of the University of Durham, or the City of Liverpool, when either could do so much to help us, and neither of them have been distinguished for realizing their duty to our struggling missions.

The Huguenots.

When these poor people were driven from France into all the neighbouring lands and even to South Africa, many were welcomed to Canterbury. At the invitation of the Watling Street Literary Society, Canterbury, Mr. Henry R. Knight gave a most interesting lecture on "The Coming of the Huguenots." In the course of the lecture, Mr. Knight spoke of England's great indebtedness to the Huguenots. They introduced the manufacture of cloth and silk, and in 1694, in the City of Canterbury, was the hum of 1,000 looms, employing upwards of 3,000 workmen. The paper for the Bank of England notes has been for upwards of 200 years, and is to-day, made by a direct descendant of the Huguenots. During the evening the hymn: "All Hail the Power of Jesu's Name," was sung, and the lecturer remarked that it was penned by Edward Perronet, a descendant of the Huguenots. He then showed the chair in which Perronet sat when he wrote the hymn, and the spot in Canterbury Cathedral cloisters where he was buried. This hymn "All Hail the Power," has been called the Te Deum of the English, and cannot be heard unmoved, when sung with the full power of a large congregation. The first two verses appeared in the "Gospel Magazine" in 1779, and in the following year the whole eight verses were published by that magazine.

The Bishopric of Birmingham

Is at last fairly in view. Bishop Gore announces that they hope, before the first week in December, to be in a position to pay over the sum required to the Ecclesiastical Commissioners, and by the middle of December the Commissioners would seal the authorization, which then would go to the Home Office. That would enable them to secure an order founding the bishopric by the middle of January. After its founding there would take place certain interchanges agreed to be desirable between the dioceses of Worcester and Lichfield. The principal alteration is that the town of Dudley should pass from the diocese of Worcester into that of Lichfield. The new Birmingham diocese, augmented as has been suggested, will have an estimated population of 933,000, in 135 parishes, with 289 clergy; leaving for the diocese of Worcester, excluding Dudley, a population of 577,000, in 375 parishes, with 520 clergy. What a dense population it must be in these dioceses.

The Roman Church in France.

It must be a matter of regret that a quarrel on political grounds should be extended until opposition to ecclesiastical policy is treated as atheism and is naturally resented. The assault on the French Minister of War has made public a miserable system of espionage in which adherents to religion in France were first petted but are now looked on as disloyal. Officers attending church are now debarred from promotion, and even when their wives and children do so such conduct has been visited with disgrace.

The Vatican.

The Church Family Newspaper has the following fairly written statement of the disagreement from the other point of view: The Ultramontane policy so long dominant at the Vatican has not been, it would seem in any degree affected by the assaults of M. Combes and his followers. For the present its power is absolutely overwhelming, and woe to the ecclesiastic, however exalted his position, who ventures to oppose it. The submission of the Bishops of Dijon and Laval, despite the support of the French Government, is complete. The pen of Père Loisy is silenced, the harmless brochures of the Abbé Albert Houtin are on the Index, and already it is whispered that further prosecutions are imminent. The Archbishops of Albi and Rouen, the Bishop of Beauvais and others are marked out as amongst the future victims of Jesuit intrigue, and their destruction is demanded from the Curia, whose procedure follows the traditional method of Roman tyranny in smiting down the most conspicuous for learning or ability in order to intimidate the rest. The mournful spectacle afforded by the subjection of a good, but narrow-minded man like Pius X. to Ultramontane influence is the strongest practical refutation of the theory that has so singular a fascination for a certain class of minds. The ideal is a saintly patriarch, endowed with infallibility when speaking, ex cathedra, ruling as the Vicar of Christ over the universal Church scattered throughout the world. The reality is a well-meaning and personally good man, without exceptional knowledge, ability, or powers for government, seated as the figure-head of a close ecclesiastical corporation, dominated by aims that are sectional and mainly Italian. Thoughtful men look on, wondering how long a despotism so inspired and which is alienating so many of the most high-minded amongst those who would fain uphold it can possibly last. Yet many institutions we deem effete—Russian autocracy, German militarism—despite the spread of modern thought, still survive.

Church Literature.

Bishop Courtney, speaking at the Church Periodical Club, New York, made a powerful address in support of the objects of the society, drawn from his experience in Nova Scotia. He said that from

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such experience he knew how valuable the work of the Club was. The books and periodicals sent out, ranging from grave theological to lighter works, were all of them welcome. The natural surroundings of a clergyman, buried in the depths of the country, twenty miles, perhaps, from the nearest town, and whose only neighbors were such men as are described in the Apocrypha as those whose "talk is of bullocks," were very trying. Equally difficult was the position of a man who had to minister to the spiritual wants of the sea-faring population along one hundred miles of coast. To such men, who had perhaps recently left the associations of college or seminary, a magazine was a welcome relief, enabling them to unbend, and to recall the past. Even the lightest literature might help in the development of a clergyman's life, and cause his re-creation among uncongenial surroundings. Many publications deal with new thought, and their distribution prevents stagnation, and gives a new setting to what is, possibly, an old and familiar subject. For a clergyman, in the solitude of the country districts it is something to get literature which stirs thought, and to feel that others are working toward the common end of helping others is a great blessing.



THE BISHOP-ELECT OF HURON.

Perhaps the most largely attended Synod for the purpose of electing a Bishop ever assembled in Canada was that which met in London on November 29th, and resulted in the election on the third ballot of Ven. Archdeacon Williams, of Stratford. There were present 325 members, 136 being clergymen, and 189 laymen. The Synod was remarkable, not only for the large attendance, but for its representative character, and for the harmonious spirit which marked its proceedings. The clergy and laity were of one mind, partisanship did not appear, and the dominant feeling was to elect the best available man, and if possible from within the diocese. It was felt that all things being equal, that those who had laboured within the diocese knew its needs, had helped to raise its funds, and shape its legislation, should have the preference over those whose lives had been spent elsewhere. This sentiment, which generally prevailed, was most strongly maintained by the laity, and out of 189 votes cast by them on the first ballot 129 or two-thirds of the whole were for local men. The diocese of Huron has been marked for some years past by the advance of sound churchmanship, the spirit of toleration, and of mutual co-operation and charity, and, as a result, peace and prosperity are found within its borders. There are but few, if any, who could be regarded as extreme, in either their views or practices. This being the case, what was desired was the election of a broad-minded man, of wide sympathies, earnest, active and capable, and all this we believe has been attained in the election, made unanimous, of Ven. Archdeacon Williams. The striking and impressive scene which was witnessed in the Synod Hall, when, on the announcement that Archdeacon Williams had been elected Bishop, the whole assembly burst out spontaneously in thanks to God by singing the Doxology, and uniting in prayer for him upon whom so responsible an office had been conferred, proved beyond a doubt that the universal feeling was that in the providence of God a wise selection had been made, and that under the new Bishop the unity of the diocese would be preserved, and its progress maintained and advanced. The Bishop-elect is forty-five years of age, a Welshman by birth, and an M.A. of Oxford University. Ordained in Wales, he came to Canada soon afterwards, and for nearly twenty years, the whole of his clerical life, he has worked in the diocese of Huron. For some years he was Professor of Classics and Mathematics in Huron College, and there the influence of his personality was not without good effect upon the life and character of the students. For the past twelve years Archdeacon Williams has been the successful and beloved rector of the important parish of St. James', Stratford, where he succeeded the late Rev.

Canon Patterson, and under his pastorate the Church has made marked material and spiritual growth. In the Synod of Huron, however, it was that Archdeacon Williams was most conspicuous and useful, and in the Executive and other Committees he showed his business capacity, and his wide and strong grasp of its affairs. Strong and tenacious in argument, the Archdeacon is blessed with an equal mind, and his pleasing, genial and kindly manner have done as much to commend him to his brethren, as those other qualities of scholarship, administrative gifts, and experience of men and affairs, which we expect to find in the ranks of the Episcopate. The Bishop-elect will enter upon his Episcopate under peculiarly happy circumstances and conditions, which augur for him and his diocese great prosperity and progress in the near future. The diocese is united and harmonious, its finances are in a flourishing condition, it has an able and interested body of clergy and laity, and with a Bishop as earnest, active, and capable, as the one now about to be consecrated, as overseer of this important part of the Lord's vineyard, we may look forward to such growth and expansion, as will make it, not only in population and territory, but in all good works, the foremost diocese of the Canadian Church. We extend to the Archdeacon, and to the diocese of Huron, our hearty congratulations on the result of the election, so unitedly reached by the Synod, and our best wishes for his personal happiness and usefulness in the exalted office to which he has been called, and we express our confidence that under his wise and kindly administration the diocese of Huron will advance in power and influence in that important section of the country which is included within its bounds.



THE SIMPLE LIFE.

Life brings many a perplexing problem to be solved by each individual thinker and worker, and the happiness or misery of life is largely involved in the manner in which such problems are dealt with. There is a simple, and a complex way of thinking and acting. He, who at the outset of life determines to take the simple, clear, straightforward way has placed himself on the right road. And if he has the courage, self-denial, and persistence to put his resolution into action and be guided by it under all circumstances, the clue to the labyrinth will be his, so far as it is humanly possible to attain it. How well do we remember in the examination days the superfluous difficulty which seemed to surround and obscure many a question, as with nervous anxiety and feverish eagerness we considered it; and, it may be, under the strain and stress of the occasion and the time limit missed its point and pith. The occasion passed, anxiety removed, mind and memory free and unhampered, we were astonished and chagrined at the self-imposed difficulties and the ease with which the question might have been answered. The simple way is the best way.—Plain, common sense—the handmaid of a clear mind, sound judgment, and a straightforward way of looking at things—is one of the handiest and most serviceable tools for the carpentry of life. "Plain living and high thinking" are off-spring of the simple life. What physical health, strength and happiness find their source and spring in plain living. Many of our fashionable ailments, not a few of our fatal diseases, are caused by luxurious living. Rich food and costly wine, taken in excess, have impaired the usefulness and shortened the span of many a man who has rendered splendid service to the state. Who cannot recall the brilliant promise, the partial fulfilment, the lamented death of such an one? Men of great intellect, broad culture and estimable disposition in each profession and calling in which intellect and industry can attain eminence, have thus paid the sad forfeit, and left the world and all dependent on them, poorer for their loss. The intimate connection between mind and body render argument unnecessary to prove that a pure and healthy body—the sure product of plain living—is the true laboratory for preparing and refining that noblest product of the intellectual chemistry—high

thinking. Distinguishable from the votaries of luxury and excess are those comparatively plain living people, who are erratic, or irregular in their habits, and who, in the pursuit of wealth, ambition, or it may be in the severe struggle to make the proverbial "ends meet," make of life a rushing, troubled stream, which after many a break and check, perchance, issues in a melancholy fall. Whereas by "quietness and confidence" strength would surely have come. A simple, steadfast aim. A diligent and methodical pursuit would have resulted. And a pure, useful and happy achievement would have brought blessing instead of pain, and a calm, untroubled conscience in place of a restless, unsatisfied longing for a peace of which the past has been a denial, and the future offers no promise. "The wisdom of the prudent is to understand his way," wrote the wise man, and his words have as much weight to-day as they had when first recorded. The simple living, single-hearted man is in the way which reveals the true secret of life. And there is only one "narrow way" which leads up to it. How many there be now-a-days who spurn it, despise it, and condemn it. Some have the hardihood to attempt to build a new by-way of their own. A modern way forsooth! for progressive, learned and scientific people to travel by. There were such people in the days of good John Bunyan. The old Roman roads are by no means the worst roads in England. The "old paths" of the "old Bible" are still serviceable, though they were not fashioned, and thank God, they never will be to suit the taste of the unrepentant worldling. They sufficed for such old-fashioned scientists and Christians as Cuvier, Leibnitz, Linnæus, Sir Isaac Newton, Pascal, Agassiz, Owen, Faraday, and Humboldt, who cannot be ignored to-day. One of the marvels of Christianity is the fact that often, the greater and more learned the man, the simpler, intenser, and more childlike is his faith. "It is not enough for men to propound pious projects to themselves," writes quaint, old Thomas Fuller, "if they go about by indirect courses to compass them. God's own work must be done by God's own ways; otherwise, we can take no comfort in obtaining the end, if we cannot justify the means used thereunto."



FROM WEEK TO WEEK.

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

The election of a Bishop in Huron has been consummated with remarkable despatch and apparent good-will. In two respects the results seem to differ from the usual issue of diocesan elections. In the first place a diocesan man was raised to the Episcopate, and secondly, the man receiving the largest number of votes on the first ballot was the ultimate choice. This, of course, is by no means the first time such a thing has happened, but looking over the list of Bishops in the Canadian Church, comparatively few have been advanced to a bishopric from the ranks of the clergy over which they will preside. We have also observed that not infrequently the favourite on the first ballot fails to retain that position on the final one. The proverbial greenness of far-off hills does not seem to have over-powered the men of Huron, and compromise was evidently not necessary on available material at home. Spectator has not the privilege of personally knowing Bishop-elect Williams, nor has he seen or heard much of his public acts, but the fact that he is the choice of men who are in a position to know his powers and his limitations is, on the face of it, the best evidence of his fitness for his new position. He will enter upon his work at an age when the full vigour of his manhood is still upon him, and at a period of our Church history when large-minded service will be amply rewarded by progress.



The speech of Prof. James Robertson, Dairy Commissioner of Canada, recently delivered in Ottawa, was a notable utterance. When Mr. Robert-

son speaks he usually says something worth listening to. Apparently he was unfolding some of the ideas in his mind regarding the new Macdonald Agricultural College, about to be begun near Montreal, but in reality his outstanding theme was the relation of education to citizenship. For years Mr. Robertson has been an officer in the Department of Agriculture, at Ottawa, whose business it was to indicate markets where the products of the soil of this country could find profitable sales, and to give such instruction as would enable the Canadian husbandmen to present their wares in a form that would command the attention of purchasers. A smaller man might have performed these duties to the satisfaction of the public, for the public looked only for the stimulation of trade. To Mr. Robertson, however, the office which he held contained possibilities far beyond the mere question of merchandise and exchange. He saw very clearly that the great majority of men and women live out their whole lives in the midst of toil necessary to bread-winning. The culture that is symbolized by a university or the possession of wealth is away beyond the reach of the vast multitude of our citizens. In his mind he saw a vision of education that would enable men and women to rejoice in their work as well as being capable of making it profitable. If men are to be happy, they must find their happiness in the toil they are daily engaged in. As it is, too many are tilling the soil and working in the shop with more or less reluctance in hopes that the day will come when a more generous fortune may give them those forms of enjoyment for which they sigh. But to the multitude that day never comes. Why not enable them to rejoice in life as they go? Why not couple intelligence and knowledge with industry?

Mr. Robertson has for years preached the gospel of the dignity of labour, and presented to the husbandmen of our country the most healthy ideals of life, wherein hand and head and heart may cooperate in skill, intelligence, and rectitude. From the special duties of his office, which were largely of a commercial character, he has gone forward as an apostle of education for the multitude. Through the assistance of a man of exceptional wealth and generosity, he has been enabled to give concrete form to his aspirations. He has become an outstanding personality in our national education. With Sir William Macdonald behind him, the experiment of introducing manual training into our Public Schools on a national scale was accomplished. From the same source we have the experiments of nature study and school gardens and the concentration of a number of small schools into one large and well equipped institution. And now we have a forecast of an agricultural college planned on a scale hitherto unthought of in this country. It would be a surprise to us if all these schemes should at once prove as successful as anticipated at the outset. Large undertakings do not readily find large-minded and clear-sighted promoters to carry them on. A new departure in education is taken up by men of limited capacity, as though it were the one thing worth while. They ring the changes on their new-found idol, and when they cannot see the wonderful results predicted, cast it aside as a failure. The trouble is that the new element is only an incident in the broader problem of education. We are quite sure that manual training and nature study are pronounced failures in many quarters, because they are really only parts of a great whole. The one should never be regarded as a highway to qualification as a mechanic, nor the other as the equivalent of science. Each has its intellectual training, and each brings the sources of intellectual enjoyment nearer the ordinary student. When these subjects are taught, not as fads, but as an organized feature of mental renaissance their force and value will probably be appreciated.

It would appear that the officers of the Ontario Temperance Alliance have come to the conclusion that they can hope for nothing of value to the cause they have at heart from the present Government. They do not see anything better to hope for

from the Opposition, but they propose no longer to render their services to a party that smiles with beneficent graciousness upon them while their votes are available, yet brings them no nearer the goal of their ambitions. To an outsider this would seem to be a very natural conclusion for men governed by the usual laws of human frailty. We have never noticed that politicians were specially exercised over giving men what they sought if they knew that a refusal would always be followed by a tender forgiveness. In fact it is very hard to persuade the ordinary hiped that he really means what he says if he is not ready to show his disapproval in some practical way when his cherished plans are set at naught. The Ontario temperance men appear to have reached that frame of mind displayed by a pious elder of the Church. He received a stinging blow on the side of the head from a man that did not see eye to eye with him, and turning round the operation was repeated on the other side. With some warmth he exclaimed: My religion teaches me that when smitten on the one cheek, to turn the other also, but it goes no further. My common sense tells me that I ought to give you a good trouncing, so here goes." How far the manifesto, which we understand has already been issued, signifies this frame of mind, we would not care to conjecture. One thing, however, is sure, if men do not mean what they say, and act in accordance with their convictions, they can hardly hope to be reckoned as a factor in public life, particularly when such a subject as temperance is at stake.

The report of the special Committee on Indian Work to the Board of Management, shows that out of a total population of 12,800 Chinese in the West, only 36 are said to be won to Christianity by the Anglican Church, and out of a population of 4,500 Japanese, not one has accepted our faith. It is, of course impossible to tell how far the Church has influenced men who have not wholly yielded allegiance to it, but under any circumstances it would seem that we have failed to impress ourselves with any marked success upon the Orientals within our gates. It would appear that the methods adopted to reach these people might be none the worse for being looked into. We will, of course, be told that outward results are not a fair test of such work, but most men will feel that if the inner work be well and truly done, visible results must soon follow.

SPECTATOR.

CALVINISM AND THE WESTMINSTER CATECHISM.

In our issue last week we inserted the greater portion of an article from the Spectator on the Catechism and its effect on the English character. We now follow up with an extract from a lecture by the Rev. E. C. Dawson, rector of St. Peter's, Edinburgh, on the Church of Calvin. It was printed in an old number of the Scottish Guardian, and seems to us to supplement the Spectator's article and to give an idea of the effect of the teaching of the Shorter Catechism on Scottish character in days gone by, and of the changes taking place through the passing of the old belief: "So the Bible became not merely the source of every Article of the Faith, but the absolute Directory from which every rule of secular and religious life must be deduced. The Westminster Confession draws its proofs impartially from the Old and from the New. Nor was any more weight allowed to one book than to another. The Books of the Chronicles and of Deuteronomy might settle a question, as well as the later Prophets, or the New Testament itself. It was all equally the Word of God. The teaching most popularly associated with Calvin is his tremendous dogma of Predestination and Election. This is plainly set forth in all its naked horror in the Westminster Confession. So many angels and men are particularly and unchangeably designed for everlasting life, and so many for everlasting death, and their number is so certain and

definite that it cannot be either increased or diminished." Strangely, as it would seem, that statement, which sounds so appalling, and so hard to reconcile with any idea of the goodness or justice of God, has proved a source of strong attraction. Since we have no time to discuss it, it may be sufficient to point out that such a theory does meet with a certain response in every heart. Every man knows that there are limits to his power over himself. The materialist and the metaphysical philosopher have approached the same conclusion as the Calvinist, that there is no such thing as Free Will. Every motion of the will, they say, follows inevitably out of the motion which preceded it. However that may be, we are all painfully conscious of incompetence in dealing with ourselves. We cannot always go even so far as St. Paul and say, "To will is present with me." To wish to be good is, as we sadly acknowledge, by no means the same thing as to will it. And, wish as we may, we are constantly wanting to do things which we know we ought not to do. So we need a lift from something, or someone outside of and above ourselves, that we may rise out of ourselves and live as we ought. Moreover, we are quickly made conscious, when the holiness of God is revealed to our spiritual sense how infinite is the distance between what men call goodness and that holiness without which no man shall see the Lord! Thus all natural righteousness appears to the spiritual man as filthy rags, and he clings more and more to the grace of God. The Calvinist in expressing this truth sacrifices every other. The Westminster Confession declares that the good works of the natural man are actually sinful. Thus may logic prove an ignis fatuus and lead men strange dances. It would almost seem as though those who attempt to found doctrine upon Free Will and Election were bound to exaggerate. The late Professor Henry Drummond is an example of a thoroughly fair-minded man who was led by inevitable sequence into statements mutually contradictory. In "Natural Law in the Spiritual World" he suffered himself to be drawn into the Calvinistic current, and an inexorable logic brings him to the conclusion that the natural man can no more make an effort to be saved than the inert mineral can strive to be assimilated with the living root which embraces it. But in his beautiful evangelistic addresses, at many of which I was present, a charmed auditor, he soon found it necessary to assume that free choice was theirs to whom he appealed. He ended by going very much further than some of his less consistent, or shall we say more consistent, friends approved, and, from this Calvinistic starting point, continued in the likeness of the Arminian. There are now but few of the old Calvinistic stock remaining. Here and there one may be met. I can recall strange conversations with certain of them, but none of recent date. A retired colonel, now dead, exclaimed with sorrow and reproach in his voice, "And do you actually mean to say that you believe that Christ died for every man?" And when I replied that I thought the Scripture said as much; "Yes," said he, "but—" But he, too, belongs to a previous generation; and the men of to-day are either less given to religious argument, or perhaps, as we hope, they may recognize that those "buts" which so staggered the Calvinist can only be really solved in those rarer and higher moments when, in praise rather than prayer, the soul flows out to God and ceasing to reason is gifted with light. One of the worst results of Calvinism was the cloud which fell, wherever it prevailed, on the minds and spirits of men. At its best it was a dour religion. Its exaggeration was a deep despair. It cast the shadow of hell over many a sensitive spirit, and plunged the timid into a gloom so profound that life was robbed of its joys. Others were driven into recklessness, as those who being hopelessly lost, whatever they might do, might at least have

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their fling in this life. These symptoms, too, are almost things of the past. But we can remember when they were common enough. A source of strength of the Calvinistic system is its crushing and inexorable logic. Once grant its premises, and you are led to its fearful inevitable conclusions as helplessly as though you were borne by a strong current towards the falls. A source of weakness is the fact that it consists so largely in negations. Protestantism as a whole has been not unfairly accused of being a negative system. But Calvinism carried this to the furthest extreme. The elect might too often be known not by the radiant look of the heir of salvation, but by the hard-set, even sour, expression of the man whose religion was repression and censure. So long as it was opposed and the memory of persecutions was strong, its negations were its strength. But now the whole of Protestantism, and Calvinism in particular, is perishing for want of a constructive system. The shade of Calvinism lay heavy upon the social as well as the spiritual life. Dean Ramsay's story of the woman who, being taken to a choral service in an Episcopal church, declared that she liked it well enough, but, "Oh, my lady, it was an awful way to spend the Sabbath!" is rather pathetic than amusing. It is an example of a crass fact which at least spoilt many a child's life. . . . It is in the creation of a sterling character that Calvinism appears at its best. If it hardened men's manners, it at least taught them to think. It encouraged men to think questions out. It declined to accept any sham simply because it was backed by authority. It thus became one of the most formidable enemies of Rome. The spirit of Calvinism seeking truth and thinking out its problems, fighting for freedom and vigorously upholding the right of the individual, has played no small part in the moulding of some of the best of those British characteristics which have carried her so far in the march of the nations. The crown of Calvinism is that it has always stood fast for what it believed to be Righteousness. It may have been mistaken. It may itself have done some grievous wrongs. We may reproach it for hurrying out of the land many a beautiful custom and for spoiling our holy places. But it is something in a wicked world to find anyone who will say NO, and always NO to what he conceives to be false. And even if he hits you hard, under the impression that you are among the caitiffs when you are quite sure that you are in the right, you cannot withhold from him respect for his sincerity. So much, then, we may learn from Calvinism. And while we watch the Scottish people casting it off like a worn-out garment, we may only hope that, before they quite get rid of the old, they may make up their mind what they mean to adopt instead."



REVIEWS.

Babylonian and Assyrian Laws, Contracts and Letters. By C. H. W. Johns, M.A., Lecturer in Queen's College, Cambridge, and King's College, London. 8vo. pp. xviii. 424. New York: Charles Scribner's Sons.

This volume of The Library of Ancient Inscriptions makes a bold attempt to utilize the information which we have received from the Chaldean Inscriptions, and to form from it a picture of the conditions of life on the Eastern plains upward of four thousand years ago. The base of the work is a revised translation of the Code of Hammurabi, by the Editor, with a few earlier and later Babylonian laws. The date which the Editor fixes upon for the Hammurabi Code is about 2250 B.C.; the margin of our Bible places the building of the Tower of Babel at 2247 B.C. Professor Johns presents us with a series of richly illustrated chapters upon the social and family life in the East, his field of illustration being found in the large store of ancient in-

scriptions. There is scarcely a problem in the present day which may not have light thrown upon it from the human experience shown in these old Laws and Letters. Our human nature was evidently much the same as it is now, and society has never been without some tangled knots to unravel. In these far-off days they employed something harder than moral suasion for the training of the young, and society had at the same time a genuine interest in the well-being of all its members. The Letters are a model of carefulness, and we can read through the lines some beautiful glimpses of family affection and parental feeling; there are also other sides, as when a boy complains that his father promised him a sheep and five minas of silver, but had forgotten his promise, pp. 332. A full and carefully constructed Index adds to the value and usefulness of the volume, which is a handsome addition to the library. The printing is beautifully clear and accurate, and the whole of the work is satisfactory.

The Wisdom of the Desert. By James O. Hannay, pp. 259. \$1. New York: Thomas Whittaker.

A very judicious and helpful selection from the thoughts entertained by the Eastern anchorites is presented to us in a neat and convenient form. The Introduction gives a calm and sympathetic account of the ancient heremical and cenobite systems, and removes the common prejudice that the very idea elicits. The selections are carefully made, and the translations are excellent. The sentiments expressed are remarkable for their common sense and, often, a sly humour, and in the end of the volume there is a handy index of authorship of the passages quoted. We have had the curiosity to verify a few, and are more than satisfied with the result. There is not a word of pietistic extravagance in any part of the small volume, but only such experiences as any one can read with pleasure.

The Human Nature of the Saints.—By Rev. George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. 12mo., cloth, pp. 244; \$1. New York: Thomas Whittaker.

The work of Dean Hodges needs no commendation, as it speaks for itself, and this volume is up to the mark in vivacity, erudition and keenness of humour. The Dean touches nothing without ornamenting it; and these addresses we have read with great pleasure. While the others are more or less expository or topical, starting from a text, the paper which stands in the centre is a historical study upon the article, "The Communion of Saints." This, the latest in the creed, is the least satisfactory as to its history, purpose, and meaning. It is sometimes taken as an independent article, and sometimes as an expansion or an explanation of what precedes it. Then a question arises as to how it is to be interpreted, whether strictly in the meaning of the fifth century or in a wider meaning of the twentieth. Dean Hodges' exposition is very simple and satisfactory where the ground to go upon is so uncertain.

For People Who Laugh.—By Adair Welcker. Adair Welcker: 214 Pine Street, San Francisco, Cal.

The author of these slight sketches will, we fear, have to produce much stronger evidence than appears between the covers of this volume before he can get his readers to accept the estimate "that it is a book possessing humour, rare and unique; that, like the humour of Moliere, Shakespeare, and Cervantes, may be enjoyed for a lifetime." There is, it is true, a certain proportion of humour in some of the tales; but others, though we read them in the kindest of moods, failed to provoke a smile.

The Trust Company Idea and its Development. By Ernest Heaton, B.A. Oxon. The Hunter, Rose Co., Limited, Toronto, 1904.

Mr. Heaton deserves the thanks of the community for his clear, concise and admirable summary of requisite information on the above sub-

ject in this neat little volume of forty-five pages, which cannot be too widely circulated. The subject is treated historically and practically, with unusual comprehensiveness and condensation. At a glance one is enabled to trace the rise, growth and present status of that modern creation, the "Trust Company," in Canada, England, the more important British Dependencies, the United States, and in some leading foreign nations as well. The usefulness of the book is materially increased by the appendix, in which the name and address of the trust companies in Canada, Australia, Great Britain and the United States are indicated. The great advantage of the trust company over the ordinary executor or trustee is its permanence and stability, and its well-founded assurance to the widow and the orphan that their means of support will not some sad day be lost to them by ill-judged speculation or investment, or the unscrupulous absconding of some trusted but untrustworthy individual.



A SMILE.

A smile! Nothing on earth can smile but man! Gems may flash reflected light; but what is a diamond-flash compared with an eye-flash and mirth-flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the colour which love wears, and cheerfulness, and joy—these three. It is the light in the window of the face, by which the heart signifies to father, husband, or friend, that it is at home and waiting. A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both, more bewitching than either. But all smiles are not alike. The cheerfulness of vanity is not like the cheerfulness of love; the smile of gratified pride is not like the radiance of goodness and truth. The rains of summer fall alike upon all trees and shrubs; but when the storm passes, and every leaf hangs-a-drip, each gentle puff of wind brings down the petty shower, and every drop brings with it something of the nature of the leaf or blossom on which it hung; the roadside leaf yields dust, the walnut-leaf bitterness, the rose, the sweetbriar, lend their aroma to the twinkling drops, and send them down in perfumed drops. And so it is with smiles, which every heart perfumes according to its nature—selfishness is acrid; pride, bitter; goodwill, sweet and fragrant.—Henry Ward Beecher.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Sydney.—It has been decided to call a Church Conference for the Archdeanery of Cape Breton. A meeting was lately held in this town to consider this matter. The Ven. Archdeacon Smith, D.D., was elected chairman and Rev. C. W. Vernon, secretary. The chairman in his opening remarks explained the object of the meeting, and it was moved by Rev. H. Feaver, and seconded by F. A. G. Ouseley, that a conference be held the first week in January. After some discussion, it was decided that the conference should consist of all the licensed clergy in the archdeaconry, and four elected representatives from each parish. The Ven. Archdeacon Smith, Revs. C. W. Vernon, B. A. Bowman and Messrs. Stewart and Thompson, were elected a committee to arrange a programme of subjects for discussion, and Revs. T. F. Draper, C. D. Schofield, H. Feaver, Messrs. W. E. Earle and F. A. G. Ouseley were constituted a committee to arrange

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all other matters. The Ven. Archdeacon Smith was appointed president of the conference, and Rev. C. W. Vernon, secretary. It was decided that the first meeting should be in Sydney.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Rev. F. H. Du Vernet, B.D., late rector of St. John's Church, Toronto Junction, was consecrated Bishop of Caledonia, B.C. in this Cathedral on St. Andrew's Day, in succession to Bishop Ridley, who resigned the See some time ago. Mattins were said at 10 a.m. by the rector, the Ven. Archdeacon Norton, assisted by the vicar, the Rev. Dr. Symonds, and the Rev. H. T. Boyle. The consecration service followed one hour later, when a large congregation, including many of the Bishop-designate's friends and relatives, and a large number of his old parishioners, were present. The consecrating prelate was His Grace Archbishop Bond, Archbishop of Montreal, and Primate of All Canada, who was assisted in the act of consecration by the Lord Bishops of Ontario and Toronto, and the Bishop-Coadjutor of Montreal, the Right Rev. Dr. Carmichael. The Lord Bishop of Toronto acted as celebrant in the Office of Holy Communion, this service being choral, the Epistoler being Bishop Carmichael, and the Gospeller, the Lord Bishop of Ontario. The hymn: "From Greenland's Icy Mountains," was sung before the sermon, the preacher being the Rev. G. O. Troop, M.A., rector of St. Martin's, Montreal. This was not a formal effort, but rather a personal address, for the preacher had known and loved the Bishop-designate in his college days, and ever since has held him in his heart in loving remembrance. There was, therefore, all through the address, the personal accent, and this gave to the effort, which was quite simple and wholly extemporaneous, a sense of closeness and intimacy which was much more effectual than a more ornate and formal discourse. The preacher employed a double text: "All power is given to me in heaven and in earth; go, ye, therefore; and lo, I am with you even unto the end of the world" (or the completion of the age); and "My grace is sufficient for you, for my strength is made perfect in weakness." At the close of the sermon, the Bishop-designate, clad in his rochet, was presented at the foot of the chancel to the Primate by Bishops Carmichael and Sweetman. The record of his appointment was read by Dr. Davidson, the Litany was said by the Very Rev. Dean Evans, the oath of canonical obedience was administered, and then followed the usual questions which were put to the Bishop-designate by the Primate, as set forth in the Office for the Consecration of Bishops in the Book of Common Prayer. The Bishop-designate then retired with the two presenting Bishops, and during his absence the organist played a voluntary on the organ. Upon his return the Bishop-designate was habited in the full episcopal robes, and he knelt in front of the Primate, who was seated in his episcopal throne in the midst of the chancel, and remained thus whilst the "Veni, Creator Spiritus" was sung. At its conclusion, the act of consecration followed, all three Bishops assisting the Primate therein. The Office of the Holy Communion was then proceeded with and concluded, the recessional hymn being: "Disposer Supreme," the processional hymn having been: "The Church's One Foundation." It must be remembered that though the consecration service took place in Canada, Bishop Du Vernet is not under the jurisdiction of the Church of England in Canada. Caledonia is a missionary diocese still sustained by the Missionary Societies of the Church of England in England, and still under the direct authority of the Archbishop of Canterbury, who nominated Bishop Du Vernet to succeed Bishop Ridley. Of course, this immense diocese, like others in the West, will sooner or later come under the jurisdiction of the Church in Canada.

A very handsome copy of the Revised Version has been presented to the Cathedral by the Rev. Professor Abbott-Smith, of the Diocesan College, and with the consent of the Primate and the unanimous assent of the congregation, was used for the first time on Advent Sunday. The vicar, Dr. Symonds, preaching on the subject in the evening, said that the decay of opposition to the Revised Version of recent years was very marked, and suggested the lesson of the value of patience and suspension of judgment regarding new truths, or new views of old truths, until their real bearing was manifest. In the present day there were grave dangers to the Church from a third prejudice, condemning things which in the long run were seen to be both true and helpful.

With the object not of raising money, but of arousing interest in missionary work, a Missionary Loan Exhibition is being arranged for in this city. The Rev. W. W. Craig has been appointed honorary secretary. The exhibition, which will be under the auspices of the Woman's Auxiliary, the local president of which is Mrs. Holden, and the Gleaners' Union, is to be held in the Windsor Hall. It will be opened on February 23rd, and continue until March 1st. Exhibitions of the kind, which have been wonderfully successful, have been held in Halifax, London, Ottawa and Toronto.

St. Martin's.—On Sunday night, November 20th, just at the close of the old Christian year, and the Advent of the new, Mr. Charles Denny Hanson, rector's warden of this church, and a delegate to the Diocesan Synod, was suddenly called home. He had been "as his custom was," in church at both services, apparently in his usual vigorous health, and the shock of his sudden death was very great. A clot of blood passing from the heart to the lungs brought on terrible pain which terminated fatally in half an hour. He was buried from the church he had ever loved and served so well, on Wednesday afternoon, November 23rd, amid a large concourse of sorrowing men and women. Bishop Carmichael and other clergymen assisted the rector, the Rev. G. Osborne Troop, at the service, the Bishop reading the Lesson, and pronouncing the Benediction. A full surpliced choir of men and women sang with feeling the chosen hymns: "Just as I Am," "Forever with the Lord," and "Peace, Perfect Peace." On the following Sunday morning the rector paid a deserved tribute to his memory. During the nearly eighteen years of his ministry at St. Martin's, Mr. Troop had found in Mr. Hanson a loyal and affectionate friend, and the congregation a cheerful and devoted servant. His life was of the manly, Christian type, utterly devoid of cant, but sincerely upright and true. In the business community he was respected as a man of sterling integrity. Universal sympathy is felt for his bereaved family in their great sorrow, which is brightened by "the sure and certain hope of the resurrection of the dead and the life of the world to come" through Jesus Christ our Lord.

"Hush! be very murmur dumb,
It is only 'Till He come!"

ONTARIO.

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

Camden East.—The Rev. A. Elliott, B.A., rector of Carleton Place, paid the parish of Camden East a visit on Thanksgiving Day. His former parishioners were most pleased to see him, again, and gave him a hearty welcome. Mr. Elliott preached to two large congregations, morning and evening. The offerings for the day reached \$218.70, to be applied on the debt on St. Luke's church. As a tentative measure, the annual missionary meetings were held earlier this year. The results were most gratifying. Camden East gave \$40.65; Yarker, \$97.62, and Newburgh, \$41.21, making a total of \$194.48 for diocesan missions. The deputation was a strong one—Rev. A. Elliott, B.A., Carleton Place, and E. T. B. Pense, M.P.P., Kingston.

Carleton Place.—A very pleasing incident took place on Saturday evening, the 26th ult., when several ladies assembled at the rectory and presented Mrs. Elliott, the rector's wife, with a beautiful Persian lamb coat, together with a sealskin cap, and a pair of mitts. Very many members of the congregation had contributed to the price of the gift, which was considerable, and Mrs. Elliott, from whom the coming of the gift was concealed as long as possible, was deeply affected on the occasion. The Rev. A. Elliott made a grateful acknowledgment to the friends who arranged the present, but Mrs. Elliott could only add a very few words, as she felt so overpowered. We congratulate the worthy lady who received this mark of affection and appreciation from her many friends, which, we feel, was well deserved, and trust she may long be spared to fill the important position which she holds, and to discharge its many duties with the ability and success which she has already displayed. To the Rev. A. Elliott and Mrs. Elliott we offer our best wishes and congratulations on this joyful occasion, and trust they may long continue to enjoy the esteem and affection of the congregation in the rising town of Carleton Place.

OTTAWA.

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

Ottawa.—The half-yearly meetings of the Synod Committees were held last week. The Mission Board report showed that income and expenditure were about equal, and in order to avert the danger of the expenditure exceeding the income during the next six months, the Bishop was requested to issue a pastoral calling for twenty-five per cent. increase in the contributions this winter to the Mission Fund, and the Rural Deans were invited to review the financial conditions of the missions in their several deaneries with the object of obtaining larger local support to clerical incomes in order that grants, in whole or in part, might be released. The question of the appointment of a paid agent of the Board to canvass for funds was discussed and finally it was agreed that such an agent be employed, not alone for the Mission Fund, but for several designated funds. It is not likely that any action in this direction will be taken without the endorsement of the Synod, as the missionary meetings are shortly to be held, followed by the parochial card collections, and there does not appear to be any necessity for immediate action, all the funds having steadily, if slowly, increased since the formation of the diocese. Last year the contributions of the diocese averaged \$17.50 per family, whereas seven years ago the average was less than \$13 a family. In the face of such steady advance in the way of giving, it is very questionable if the new policy suggested at the meeting of the Board is a wise one, and without full and free discussion by the Synod the carrying into effect of the recommendation of the committee would be injurious. The call for a twenty-five per cent. increase for the M.S.C.C. last year, and the further call for a similar increase for our own diocesan missions this year, will be about all that the parishes can reasonably be expected to respond to at one time. If a full discussion of our needs shows the desirability of more machinery, and a paid canvasser is thought to be the special want of the diocese; no doubt, he will, in due time, be appointed, but in the face of already increased demands, let this new proposal stand over for further and full consideration. In the meantime the Bishop's appeal for the Mission Fund will meet with the necessary response and the M.S.C.C. apportionments are being paid in. The reports of all the committees were satisfactory, the Mission Fund being the only exception, and that due to church extension and all the missions being manned. The diocese is in a healthy and flourishing condition financially, and otherwise. The sympathy of the Executive Committee was, by a standing resolution, conveyed to the Bishop, Mrs. Hamilton and their family, on the recent death of their son and brother, Mr. Hubert Hamilton.

forty-five pages, circulated. The and practically, and condensa- ed to trace the of that modern in Canada, Eng- h Dependencies, leading foreign of the book is endix, in which ist companies in and the United advantage of the ry executor or stability, and its widow and the rt will not some -judged specula- scrupulous ab- trustworthiness in-

smile but man! but what is a n eye-flash and smile; this is a claim. It is the flour which love by—these three. of the face, by her, husband, or waiting. A face that cannot blos- Laughter is day, le is the twilight both, more bes- smiles are not y is not like the of gratified pride dness and truth. : upon all trees passes, and every ff of wind brings very drop brings : of the leaf or ie roadside leaf erness, the rose, to the twinkling perfumed drops. every heart per- selfishness is eet and fragrant.

Irish News

D.D., Bishop,

to call a Church of Cape Breton. town to consider con Smith, D.D., W. Vernon, sec- ning remarks ex- and it was mov- ed by F. A. G. the first week in v, it was decid- of all the licens- our elected repre- Ven. Archdea- B. A. Bowman son, were elect- amme of subjects -aper, C. D. Scho- arle and F. A. G. mittee to arrange

TORONTO.

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

Uhthoff. The people of this mission station and of the one at Foxmead were greatly pleased with the Rev. Canon Dixon's visit here on Wednesday, November the 23rd. A very pleasant social time was spent in the hall, where a bountiful supper of good things, provided by the ladies, was served from six to eight o'clock. On assembling in the church, Canon Dixon delivered his popular lecture on "Christie's Old Organ." Full of the pure and simple Gospel, and vividly illustrating the love of Christ in seeking and saving the lost, this helpful lecture was warmly appreciated by all who were present and the church was crowded to its utmost capacity. We thank Canon Dixon, and through him the Mission Board, for this helpful visit from such a true and devoted friend of missions.

Bowmanville.—St. John's.—A beautiful memorial window for the late Thomas Fitzgerald, has recently been placed in this church. Mr. Fitzgerald was for many years a member of the congregation, and his executors have paid a fitting mark of respect to his memory by placing in the church this beautiful window. The work was done by McCausland, of Toronto.

HURON.

London.—After being in special session until almost midnight, on November 20th, the Synod of Huron elected the Ven. Archdeacon David Williams, M.A., rector of St. James' Church, Stratford, to be Bishop of the diocese of Huron, in succession to the late Maurice S. Baldwin, for twenty-nine years the beloved head of the diocese. Archdeacon Williams' election to this high and holy office was consummated on the third ballot, though it was assured on the announcement of the result of the second ballot on which he was elected by the clergy, and fell but three short of election by the lay delegates. At twenty-five minutes past eleven, the presiding officer, Very Rev. Dean Davis, of this city, arose to make announcement of the result of the final ballot. Before doing so, he requested that there be no applause, which would be out of place on such a solemn occasion in which they could not but recognize the finger of God. Dean Davis gave the result of the ballot as follows: Clerical Ballot—Total votes cast, 131; necessary to elect, 66—Archdeacon Williams, Stratford, 97; Canon Farthing, Woodstock, 28; Rev. Dr. Tucker, Toronto, 1; Canon Cody, Toronto, 2; Principal Rexford, Montreal, 1; Blank, 2; total, 131. Lay Ballots—Total votes cast, 168; necessary to elect, 85—Archdeacon Williams, 121; Canon Farthing, 42; Canon Cody, 3; Rev. W. J. Armitage, Halifax, 1; Rev. Dyson Hague, London, 1; total, 168. "I now, as chairman of the meeting declare that Venerable Archdeacon Williams has been elected Bishop of the diocese of Huron," said Dean Davis, on completing the reading of these figures. Thereupon a remarkable scene ensued. The crowded assemblage arose and burst into the noble words of the Doxology, singing with intense fervor and devotion. Then the Dean led in prayer for the blessing of heaven upon the head of the diocese, following which all united in the Lord's Prayer. The members of Synod remained standing while the Rev. Canon Farthing, of Woodstock, offered a motion that the election be made unanimous. "Every member of the Synod of Huron," he said, "would desire, I am sure, that it be recorded, if it could be legally done, as an unanimous expression of confidence in the new Bishop. I am quite sure that the Synod has been guided by the Spirit of God in this election. Our prayers have been answered, and we have been God guided. As an evidence of this, we have the wonderful spirit of brotherly love that has been manifested all through this election. And I am quite sure that the new Bishop enters upon his duties with the hearty, the warm, and the prayerful co-operation of every single clergyman of the diocese." While it might not be strictly legal to make

the vote unanimous, he yet hoped that they would be allowed to overlook any legal technicality in the matter and make it unanimous, so that the new Bishop might feel that he had behind him the hearty support of all members of his diocese. "Is it your wish that we convey to the new Bishop the unanimous support of the diocese?" asked the chairman, and a deep voiced "Aye" broke from the gathering. The Bishop-elect then took the platform, and Dean Davis made the solemn announcement to him of his selection as the new head of the diocese. The Dean then read the formal certificate of the election. "I would be either less or more than human," said the Bishop-elect, making reply in a voice that was broken with emotion, "if I did not feel moved on this occasion. I cannot conceive of any greater mark of affection and trust that you could have given me. I only hope that your trust will not be misplaced. I have now the responsibility of the head of this diocese upon my shoulders," he went on. "I shall make mistakes. But to err is human. The divine part is to forgive. I can assure you of this, that I shall give all my powers to the work. My life has been spent in the diocese of Huron. I have but seldom occupied any pulpit outside of it. I shall do my best to do unto others as I would they should do unto me. I can say this of my past record, that I have never been identified with any one party. I have been a moderate Churchman, and I hope sincerely to carry into effect above all things my loyalty to the Church of England. I shall ask, above all things, that I be supported by the prayers and the service of the clergy of the diocese, prayers and service that in the past have been given here as in other dioceses. I rely upon that more than on anything else. I have said that I will strive to do unto others as I would they should do unto me, but there is one rule that will traverse my conduct towards all, and that rule is my loyalty to the Lord Jesus Christ. I want to thank the Synod from the bottom of my heart for the compliment you have paid me. I trust, with your prayers and co-operation to help me, to fulfil the wishes that have so admirably been expressed. The following is a sketch of the life of the Bishop-elect. The Bishop-elect of the diocese of Huron was born in Wales in the year 1859, and is therefore forty-five years of age. He was educated at Lampeter Grammar School and St. David's College, Lampeter, Wales, and graduated from Oxford University with the degree of Master of Arts. He took honours in classics in the Moderations examinations, and honours in theology on his finals. He was ordained a deacon in Advent of 1885, by the late Colquhoun-Campbell, Bishop of Bangor, and served as curate of Ffestenog, Wales. He was ordained a priest in 1886, and a year later came to this country to accept the position of professor of classics and mathematics at Huron College, in this city, which office he held until 1892, teaching also theology and having a wide influence for good in his connection with the University. During his term here he was for a year assistant preacher at the Chapter House and for three years he was special preacher at St. Paul's Cathedral, under the late Dean Innes. In the year 1892 the late Bishop Baldwin appointed him to be rector of St. James' church, in Stratford, the largest church in that city, in succession to the late Canon Patterson. He has been in Stratford ever since, where he has done splendid service, St. James' church being to-day one of the foremost in the diocese in every respect, a fact that is due more than anything else to the untiring zeal of the incumbent. In Stratford, he is beloved by all his parishioners and respected by all classes in the city for his broad-mindedness and wide charity. In Synod circles he has always been a power, his influence widening and deepening with each successive year. Nearly always of late years he has headed the polls in Synod elections, showing that his fellow-workers in the Church have not been slow to recognize his merits. It is confidently expected that the Bishop-elect will make a most capable administrator of the affairs of the diocese, his keen mind having a fine grasp of business matters. As a pulpit orator he is widely known, his sermons being profoundly spiritual, eminently churchly and deeply evangelical. He is regarded as in every way a

moderate Churchman, and as such is acceptable to all classes in the diocese. Bishop-elect Williams was married in 1888, his wife being Alberta E., a daughter of the late Hannibal Burwell, of this city. He is the father of a family of six children.

The Diocesan Synod formally closed its special session for the election of the new Bishop shortly after twelve o'clock, on November 30th, a brief meeting being held at noon for the purpose of confirming the minutes of Tuesday's proceedings. These minutes were read by the honorary clerical secretary, Rev. Richard Hicks, of Simcoe, and were formally approved and signed by the chairman, Very Rev. Dean Davis. Following the transaction of this business, the Dean made a brief address, in which he thanked all for the manner in which the business of the Synod had been conducted. He hoped that the blessing of the Almighty would rest upon the man of their choice, and assured the Bishop-elect that he would have the undivided support of every clergyman in the diocese. Dean Davis then pronounced the Benediction and the Synod adjourned. At half-past ten public worship was held in St. Paul's Cathedral, the Dean officiating. Holy Communion was administered, many of the members of the Synod taking part. Bishop-elect Williams does not take official charge of the diocese until after his consecration, the date of which has not yet been fixed. The Synod has requested that the consecration should take place in this city, instead of at Montreal, which is the usual practice. It may be that if this request is granted it may prevent His Grace Archbishop Bond, Primate of All Canada, from conducting the consecration, as the Archbishop is a very old man. In that event, it is possible that Bishop Carmichael, Coadjutor Bishop of Montreal, would perform this ceremony, and this might mean that the consecration would take place in the very near future, inasmuch as His Lordship has already arranged to be in the city on Sunday, December 11th, for the purpose of holding confirmation at the Cronyn Memorial church, and ordaining Mr. Arthur Carlisle, B.A., as deacon. In well informed circles, however, it is thought that the consecration will be somewhat later. Another Bishop of the Church in Canada was, on November 30th, consecrated to his high and holy office, in the person of the Rev. F. H. Du Vernet, Bishop-elect of Caledonia, who was consecrated at Christ Church Cathedral, Montreal. At Tuesday's session of the Synod the following message of congratulation was ordered to be sent to Bishop Du Vernet, on motion of Rev. Dyson Hague, of this city, seconded by Mr. Matthew Wilson, K.C., of Chatham: "To His Grace, the Primate of All Canada, Montreal.—The diocese of Huron, now in Synod assembled, extends to the Rev. Frederick H. Du Vernet, B.D., its very hearty congratulations on the solemn occasion of his consecration as Bishop of Caledonia; and expresses its earnest prayer that the richest blessing of God our Heavenly Father may rest upon him throughout his episcopate. (Signed), Evans Davis, Chairman; Richard Hicks, honorary clerical secretary; T. Paull, honorary lay secretary.

ALGOMA.

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

Huntsville.—All Saints'.—This parish was most fortunate in having the presence and help of its Bishop on the first Sunday in the new Christian Year. There was first an early celebration at eight. At the eleven o'clock service, after Morning Prayer, His Lordship celebrated the Holy Communion and preached a most heart-searching sermon on the necessity of arousing from indifference and sin to spiritual activity in the Christian life. At the evening service, after Evensong, His Lordship confirmed thirteen candidates, and preached a very impressive sermon on the text: "This is the victory that overcometh the world, even one faith." The words spoken throughout the day by the Bishop cannot but fail to be instrumental for good. It is trusted that this happy beginning will be a help and a blessing to the parish throughout the whole year.

RUPERT'S LAND.

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

The Rev. F. W. Walker, of Deloraine, will resign his incumbency at Christmas, to take the curacy of St. Matthew's, Brandon, Man., under the Rev. A. U. De Pencier, the present rector. The Rev. W. G. MacMorine, B.A., of Somerset, has been tendered the cure, to be vacated by Mr. Walker, and will in all probability accept.

Mr. Nash, a theological student, recently from Ireland, has been placed in charge of the mission field of Snowflake. The Bishop-administrator of the diocese will open the new Snowflake church shortly.

The harvest thanksgiving service at Christ Church, Cartwright (Rev. J. S. Brayfield in charge) was highly successful. A large congregation greeted the special preacher, the Rev. J. W. Matheson, M.A., of Boissevain, who delivered a very eloquent and practical sermon. The decorations were most beautiful and appropriate to the season, flowers, fruits, vegetables and grain being in profusion. The altar was vested in white, and the service full choral. Stainer's anthem: "Ye Shall Dwell in the Land," was well rendered by the choir. The service was continued on the following Sunday, the preacher being the Rev. J. S. Brayfield. The Home Mission Fund offerings were most liberal and gratifying.

The Diocesan Synod has again been called for January 12th, 1905, for the purpose of selecting another name to be sent up to the House of Bishops, along with the first nomination, made nearly a year ago.

The Rev. D. Curry, of Austin, has resigned, and the services are being held at present by a student of the College.

The Rev. D. A. B. Stoddart and family, of Clearwater, are quarantined for diphtheria.

Mrs. Hewitt, wife of Rural Dean Hewitt, M.A., B.D., of Souris, is very ill at the rectory at present.

Success still attends the Rev. W. Jno. Garton, on his canvass for funds for the new St. John's College. The fund is fast mounting up in the thousands.

An able address on "Church Union" was delivered before the members of the St. John's College Church Society recently, and appears in a Saturday edition of the Winnipeg Free Press.

Napinka.—St. George's.—Sunday November 20th, was a red-letter day in the calendar of this church, it being the first time a Bishop has ever visited it officially. The Right Rev. S. P. Matheson, the Bishop-administrator of the diocese, opened the handsome new church of St. George the Martyr, which has been built at a cost of some \$2,100, of which amount only about \$400 remains to be raised. It is hoped to be able to clear it of debt, and the Bishop has promised to come down about St. George's Day to consecrate it. At 11 a.m. Matins was read by the incumbent, the Rev. Richard Cox. The church was well filled, fully two hundred being present. His Lordship was celebrant and preacher at the Holy Communion, and the incumbent acted as server, and thirty received the Holy Eucharist. The sermon was a most eloquent and forceful address on "Christian Optimism," the text being Romans xii. 12. At three o'clock, Sunday school was held, after which the Bishop baptized two children of Mr. M. DeWitt. Evensong was at seven, and by half-past six every seat was occupied, and Mr. W. Durden, of Winnipeg, through whom the organ was purchased, showed it off to full advantage. The incumbent again read the service and His Lordship preached a most sympathetic and eloquent sermon from Ps. cxxii. 1: "I was glad when they said unto me, Let us go into the house of the Lord." No one who heard the Bishop will ever forget his forceful appeal to the men and children to attend the services of God's house, not because of some great preacher, but because it is the house of the Lord. The choir was reinforced by some of the leading singers of the Presbyterian and Metho-

dist churches, who kindly volunteered their services, and was under the leadership of Mr. A. E. Knight, precentor of St. George's. The anthems at both services were splendidly rendered, as, in fact, was the whole of the services. In the morning, "Give Ear, O Lord," was the anthem, the soloist being Miss Chard, and in the evening Miss Kaiser took the solo in "Seek Ye the Lord." The Bishop expressed himself as highly pleased with the services, never expecting to hear such music in a little place and such a new parish, as Napinka. The organ is a Doherty double-manual one, and is a very handsome, sweet instrument, and was procured from the Mason & Risch Co., of Winnipeg, through their agent, Mr. Durden. The altar is a very handsome wooden one, and was made and presented by one of the vestrymen, Mr. Frank Marritt, who is also building the pulpit, which is a gift from two aunts of the incumbent, who reside in England. Unfortunately, it was not ready for use for the opening, the varnishing not being finished. The staining and oiling of the whole building was done by another of the vestry, Mr. Mel Taylor, as a gift. The church is a large and handsome building on a high site at the northwest corner of the village, and can be seen for miles around. The nave measures 24 by 40, and the chancel 18 by 18. The interior is all finished off in fir, ceiling panelling oiled and varnished. The exterior is to be brick veneered in the spring, when the vestry will be added. The Ladies' Guild have worked very hard, having raised some \$600 for the building, and are now working for the furnishing. The wardens are both workers; the vicar's warden overlooked the building operations, and did all the stone work, beside promising \$155. On Monday, the 21st, the Ladies' Guild held their second annual bazaar, with a concert following, when over \$100 was added to the treasury.

COLUMBIA.

William Willcox Perrin, D.D., Victoria, B.C.

Victoria.—St. Saviour's.—The Rev. C. E. Cooper was inducted into this living recently. The service commenced with Hymn No. 215: "The Church's One Foundation," and was conducted by the Bishop. There were present also the Archdeacon, Revs. Canon Paddon, C. E. Sharp, J. H. S. Sweet, J. Ard, W. B. Allen. After Evensong, the Bishop spoke of the work of the Rev. W. D. Barber, and the sorrow of the congregation at his enforced resignation owing to his serious illness, and asked for prayers for the new rector. Mr. Cooper then took the oaths and made the declarations of allegiance to the Church of England and the Bishop and Synod of the diocese and to the King, and was solemnly instituted in accordance with the old form of the Church to the spiritual charge of the parish. After this, he was inducted into the temporalities, and received the keys of the church from the churchwardens. The service was brought to a conclusion with a hymn and the Blessing.

TO THE CLERGY OF THE DIOCESE OF
TORONTO.

Rev. and Dear Sirs,—Having received sample copies of the Record S.S. Publications, with a request to "try" them, I have examined them with considerable interest. I find them exceedingly attractive, and were it not that the Sacramental teaching is rather the expression of private views and opinions instead of the mind of the Church, I should be greatly tempted to adopt them. The publishers "bespeak careful consideration" for their Church Home Department, and certainly it is a department worthy of commendation and adoption, if only Church doctrine were taught instead of opinions, which do not agree with the teaching of the Prayer Book. I like not to lean over much to my own understanding, and therefore would appeal to the minds of my brethren. As one who has been for more than a quarter of a century largely responsible for the S.S. teaching put forth in the diocese year by year, under the sanction of the Bishop and Synod, I trust that I am not taking a liberty in con-

ferring with them. Let me call your attention to pp. 21 and 27 of the Church Home Department Quarterly for the current quarter, August 28th to November 20th, and ask you to compare its teaching with the Church Catechism, the Baptismal Service, and the statements of Church doctrine, as put forth by our Bishop on 23rd April, 1897. Look, for instance at the following quotations: "A Sacrament is a sign. In baptism the appointed sign is water. Water is a sign of cleansing. Baptism is not the cleansing, but the Sacrament—that is, the sign and pledge, of the cleansing. It is Christ's own token that He is able and willing to cleanse us. 'Inward' does not mean within the water or within the rite of baptism. It means within the heart and soul of the true recipient." "We can only break with sin by believing in and following our Lord Jesus Christ, Rom. vi. 11-13; viii. 1-4. This is the new birth unto righteousness. 'We are hereby (that is, by this new birth) made the children of grace.'" "The Sacrament is like a seal set to a document. The promises are in the Gospel, and the Sacrament is God's seal and pledge that He will fulfil His promises. Persons who repent and believe receive the blessings God promises in the Gospel, and afterwards in baptism a seal of the promise is given them. Infants receive first the seal of baptism, and then afterwards, when they repent and believe, they receive the blessings of which baptism is the sign and seal. In adult baptism the persons to be baptized make confession of their faith and repentance. In infant baptism the sureties confess and promise faith and repentance in the infant's name. The adult receives first the blessing and afterwards the seal; the infant first the seal and afterwards the blessing." The late Dean Vaughan, formerly Master of the Temple, commenting on such views as these, expressed himself as follows: "If you should ever be taught to put forced constructions upon the words of your Church's Services' or Articles, refuse, steadily refuse, to do so. Refuse to trifle with yourselves and with your convictions by saying that, when the Church says that a child is regenerate, she means that perhaps, by a separate act of which she knows nothing, he may be or may hereafter be regenerate; or that, when taught in her Catechism to declare yourself to be a child of God, a member of Christ, and an inheritor of the Kingdom of Heaven, you only express your faith in a possibility that at some remote day you may become so." The Church plainly teaches every child to believe and say that in his baptism he was made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." The Church Home Quarterly absolutely denies such teaching. I quote Dean Vaughan as one whose evangelical reputation is beyond question. He pleads in most unmistakable language for honesty in the interpretation of our Church formularies as against private, unauthorized opinions or non-natural interpretations. Finally, I ask you whether the above statements of baptismal teaching can possibly be reconciled with the plain, straightforward statements of our Bishop as to the Church's teaching on Baptismal Regeneration, which are as follows: 1. Our Lord declared that except a man be born again of water and of the Spirit, he cannot enter the Kingdom of Heaven. Accordingly, the Church of England teaches her children that in Holy Baptism they experienced a death unto sin and a new birth unto righteousness and were therein made the children of God. 2. Immediately after the act of baptism, the congregation are called upon to give thanks unto Almighty God, "Seeing, now, that this child is regenerate." 3. Christian baptism is "with the Holy Ghost," as well as with water, plainly assuring us that that Sacrament was instituted by Christ to be the means of imparting to man that forfeited gift of God's Spirit by which alone he can be born again and spiritually live, which he won back for man by his conquest over death and sin and received from God for man by virtue of his triumphant ascension, and bestowed upon His Church on the Day of Pentecost. 4. Nowhere is baptismal grace or the gift of regeneration made to depend upon the faith of those who bring the child to be baptized. It is inherent in the Sacrament by Christ's appointment. 5. Receive the Sacrament

h is acceptable to elect Wiliams was g Alberta E., a rwell, of this city. of six children. closed its special ew Bishop shortly ver 30th, a brief e purpose of con- roceedings. These rary clerical sec- Simcoe, and were by the chairman, ving the transac- made a brief ad- or the manner in d had been con- g of the Almighty ir choice, and as- ould have the un- an in the diocese. Benediction and st ten public wor- thedral, the Dean was administered, mod taking part. ke official charge ecratation, the date . The Synod has should take place eal, which is the if this request is

Archbishop Bond, nducting the con- very old man. In bishop Carmichael, ould perform this that the consecra- near future, inas- ly arranged to be 11th, for the pur- the Cronyn Me- Arthur Carlisle, d circles, however, will be somewhat Church in Canada ed to his high and Rev. F. H. Du t, who was conse- il, Montreal. At he following mes- red to be sent to Rev. Dyson Hague, Matthew Wilson. ce, the Primate of se of Huron, now he Rev. Frederick ty congratulations : consecration as esses its earnest God our Heavenly ight his episco- chairman; Richard y; T. Paull, hon-

Sault Ste. Marie.

parish was most and help of its the new Christian ebration at eight. Morning Prayer, y Communion and sermon on the erence and sin to life. At the even- Lordship confirmed a very impressive victory that over- th." The words he Bishop cannot ood. It is trusted a help and a bless- whole year.

sense is not to be confounded with conversion. Baptismal grace may be lost by neglect or forfeited by wilful sin; but, one who has been made partaker of the Divine Life, is still of the family of God, though an outcast, and may be restored and renewed on repentance and faith. The prodigal, through all his wanderings and degradation, was still a son. These statements of the Church's teaching are well nigh and carefully worded; but if this is the true meaning of our Catechism and Baptismal Services, then, as it seems to me, it is flatly contradicted by the Record S. S. Lesson Helps and Leaflets, edited by Dr. Sheraton, Hon. S. H. Blake, Dr. S. Gould, Dr. C. A. Risk, Miss Steacy, and Mr. McIntyre. But I would ask my brother clergy to compare the two and judge between them.

J. D. CAYLEY.

TEMPERANCE.

Sir,—Permit me to thank your able correspondent "Spectator," for his words regarding the action and resolution of the Provincial Synod upon the subject of Temperance. The first part of the resolution is plain. It "deplores the evils of intemperance," etc., and urges the value of the "C.E.T.S." But what does the following mean: "This Synod further pledges itself to use all possible means to procure the closing of saloons, throughout the Dominion, and to restrict the number of other liquor licenses that are issued thereon?" What is meant here by "saloons?" What is meant by "thereon?" Is it a misprint for "therein," and is the Dominion meant? Is prohibition aimed at? What steps are to be taken to carry out any forward policy? How does "the Synod pledge itself to use all possible means to close the saloons?" By a majority of 76 to 4 it passed the above resolutions. What work will it do? Let us not forget that the Synod discountenanced the Gothenburg system, or any analogous system, yet both the Synods of Toronto and of Huron have expressed themselves in favour of Government control of the liquor traffic! I have for years been in correspondence with different dioceses to the end that the whole Church in Canada should act as a unit. This is the desire of the Temperance Committee of the Synod of Huron. The Synods of Huron and Toronto are in unison, cannot others be brought to act together? Not until the Church acts in her corporate capacity, shall we, as Church people, effect anything which is really practical, widespread, and lasting. The most valuable co-operation, to this end, of your able correspondent, "Spectator," will certainly be helpful.

W. J. TAYLOR.

Chairman, Temperance Committee, Synod of Huron.

PRAYER BOOK REFORM.

Sir,—The interesting remarks in recent issues of the Churchman on the subject of Prayer Book reform, seem to invite some opinions and discussion. One of the most valuable features of the Prayer Book is its underlying educational system. A regular Church goer is reminded through the Church year of all the cardinal facts in regard to Christ and the leading doctrines of the Creed. He is also brought into more or less perfect contact with two systems of Bible reading. The Epistles and Gospels for Sundays and holidays present the main teaching of the New Testament, and as is well known the arrangement of the New Testament lessons practically provides for the complete reading of the New Testament twice a year. But in our modern life and with the demand for short services, we have departed from the system of having Morning Prayer, and Ante-Communion service regularly every Sunday, and in many places there is at present provision for only one service a day, and the conditions of the vast majority of our churches and congregations make daily services the privilege of a few. It would appear to me that any step in the direction of Prayer Book reform should on the one hand remember that the Church of England stands for an educational system in religion, which

is of great value, and on the other, that many of her children never realize or understand what that system is because they are brought into very imperfect contact with it. It should at least be possible to provide a systematic course of New Testament lessons which might be used as an alternative where there was only one service a Sunday, and that always at the same time. Under the existing system of lessons which no doubt works fairly well for city churches, the country congregations may be called on to listen to a chapter from the middle of an Epistle which cannot be intelligently understood apart from the rest of the letter, or which diverts the thought from the main idea of the rest of the service. To a certain extent the same difficulty applies where the shortened form of daily service is used and only one lesson is read, unless it happens to be the New Testament lesson on all occasions. Even the conservative mother Church of England has ventured to revise the lectionary in modern times. If the conditions of Canada call for it, may we not venture to do so too?

C. CAMERON WALLER.



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FORGET SORROW.

We should remember that the blessings which have gone are not all that God has for us. This summer's flowers will all fade by-and-by, when winter's cold breath smites them—we shall not be able to find one of them in the fields or gardens during the long, cold, dreary months to come—yet we shall know all the while that God has other flowers preparing, just as fragrant and as lovely as those which have perished. Spring

will come again, and under its warm breath the earth will be covered once more with floral beauty as rich as that which faded in the autumn. So the joys that have gone from our home and our heart are not the only joys; God has others in store, just as rich as those we have lost, and in due time He will give us these to fill our emptied hands. One of the most serious dangers of inconsolable sorrow is that it may lead us to neglect our duty to the living in our mourning for the dead. This we should never do. God does not desire us to give up our work because our heart is broken. We may not even pause long with our sorrows; we may not sit down beside the graves of our dead and linger there cherishing our grief. "Let the dead bury their own dead," said the Master, to one who wished to bury his father, and then follow Him; "but go thou and publish abroad the Kingdom of God." Not even the tender offices of love might detain him who was called to the higher service. The lesson is for all, and for all time. Duty ever presses, and we have scarcely laid our dead away out of our sight before its earnest calls that will not be denied are sounding in our ears, bidding us hasten to new tasks.—Dr. Miller.

—The Grand Prize (Highest Award) which Webster's International Dictionary and its abridgments have received from the Superior Jury at the World's Fair is only another indication of the superior excellence of this famous series of dictionaries.

A BAD CUSTOM.

The very common custom of non-communicants leaving the church after the prayer for the Church Militant is one for which there is no authority in the Rubrics or Canons of the Church, sanctified common sense, or the practice of other religious bodies. We of the Church seem to be the only Christian body in the world who follows it. In the primitive Church the only persons who did not remain to the celebration of the Holy Mysteries were the unbaptized and those under sentence of excommunication.

A person may not be prepared to receive, he may have already received at an early celebration, or even Sunday before. But that under these circumstances he should rush out of church in the middle of the service is a practice, when viewed on its own merits, and apart from old established association, absurd almost to grotesqueness. Its prevalence among thousands of

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devout and faithful Churchmen is a remarkable illustration of the tenacity of hereditary habit.

A man must be somewhere during the conclusion of the service and the delivery of the elements. Where better could he be than kneeling in Church with his brethren, and devoutly assisting in the devotions of his Christian brethren? Of course, "it's a free country," and a man can go out of church during any part of the service. But why this sudden stampede after the sermon by pious and devout people, like a lot of children "let out" of school before the others, and eager to get away from the restraints and employments of the school-room?

Nothing has tended more to the degradation of the Holy Eucharist into its present insignificant position as an act of worship, and to destroy in the minds of our people a sense of its surpassing importance as the one divinely ordained public and formal expression of God's love and man's dependence than this evil custom which dies so hard and slowly.

This applies with at least equal force to young children. "Except," our blessed Saviour says, "ye become as little children, ye cannot enter into the Kingdom of God." But we drive them out of church as if their presence would pollute the sacred ordinance.

THAT SOBERED ME.

A gentleman, high in commercial circles in a Western city, was relating some of his experiences to a group of friends.

"I think," said he, "the most singular thing that ever happened to me was in Hawaii.

"My father was a missionary in those islands, and I was born there. I came away at an early age, however, and most of my life has been spent in this country, but when I was a young man, and a rather tough young man, too, I may say, I went back there once on a visit.

"The first thing I did was to drink more than I should have done. While I was in this condition an old man, a native, persuaded me to go home with him. He took me into his house, bathed my head, gave me some strong coffee, and talked soothingly and kindly to me.

"'Old man,' I said, 'what are you doing all this to me for?'

"'Well,' he answered me, 'I'll tell you. The best friend I ever had was a white man and an American. I was a poor drunkard. He made a man of me, and, I hope, a Christian. All I am or ever hope to be I owe to him. Whenever I see an American in your condition I feel like doing all I can for him, on account of what that man did for me.'

"This is a little better English than he used, but it is the substance of it.

"'What was the name of the man?' I asked him.

"'Mr. Blank, a missionary.'

"'God of mercy!' I said. 'He was my father!'

"'Gentlemen, that sobered me—and, I hope,

made a man of me. It is certain that whatever I am to-day I owe to that poor old Sandwich Islander."—Youth's Companion.

FAMILY PRAYERS.

The Bishop is troubled by the thought that the ancient and beautiful custom of daily united family worship has come to be an almost unknown practice among Christian people. The Scriptures seem to inculcate this duty, the Prayer Book makes most satisfactory provisions for its performance, the Christian intelligence fully recognizes its value, and yet it is not done. Of course, it is very easy to find manifold excuses for our failure and sufficient explanation for this change in the habits of our Church people even within the life-time of the writer. Certainly our life is much more strenuous than was that of our fathers, or, at least, it is attended by more bustle and of hurry than was theirs. The late hours of modern society are not conducive to early rising, and the father must hurry away to his business after a breakfast eaten at railroad speed, and the children are just as much hurried to reach the school-house in time, while the mother and the young ladies of the household are tempted by the need of rest and sleep to stay in bed. But can we not find some hour in the twenty-four when all can be gathered for a few minutes of family worship, for at least a moment's recognition of the fact that God is our Father, that in Him we have our being and our happiness, that without Him we can do nothing? Perhaps it will be possible to find this hour just before the evening meal, when the father has come home from work and the boys from play, when the ladies have made their evening toilets and the children are not yet overcome by sleep. Suppose we all try this plan? Let us gather around the piano and sing a hymn, and then join in a short form of prayer. The Bishop is sure that once begun in earnest the blessed custom will not be given up, and he is sure that its blessings to the family will be well nigh immeasurable. The boy, when he leaves the home nest to seek his fortune, will not forget this sweet service, and will, in his lonely separation, be careful to join his prayers with those of the loved ones at home. The girl who goes to make a new home elsewhere will carry with her this remembrance, and will set up another altar for the worship of our Father. Oh, do let us be more careful to enjoy this privilege if it is already ours! Let us begin the practice to-night, if we have never known it before!—Bishop Dudley.

DILUTED PIETY.

A famous character says: If I had a thousand sons, the first human principle that I would teach them would be to beware of their "potatoes." The language of the Book of Revelation is: "Because thou art neither hot nor cold, but lukewarm, I will spew thee out of my mouth."

It is a miserable condition to be neither one thing nor another. Compromises, mixes, colourless things are disregarded and counted out. We cannot serve God and mammon and use good and bad to suit our convenience.

If we are to be positive characters we must adhere to our positions, make our choice and not take a little of both, help ourselves out of opposites.

We are to love the good, the true and the beautiful with all our hearts, and not mingle the bad and the false and ugly with them. We are to love God with all our hearts and give no place to the devil. We can't divide our lives. Moreover, our piety, our love to God must be positive, pure and strong and uncompromising—whole-souled. We must not dilute it with

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negatives. We may dilute our love by a mixture of mere sentiment, of mere emotion, of abstract theology, of logic, of ambition, of selfishness in any form or shape. The world is all full of diluted and mixed piety and cheap religion, of salvation without tears—editions de luxe. And only the possessor is deceived by them. It is good neither in heaven nor on earth. It is like shoddy or cheap clothing. Its gloss or respectability wears out with the first appearance. Luxurious piety fails in the trial. Diluted piety is like paper wings or paper sails; it neither lifts us, advances us, nor sustains us. It is like salt without savor. The blessing of our Lord is to honest hearts that "hunger and thirst for righteousness," that "thirst for the living God."

Strong piety and true religion are not grown in hot-houses nor cherished by sweet, pious talk; nor even irresistible reasoning of theologians or eloquent divines, nor by robust common talk.

The divine manhood and gracious words of our Lord Jesus Christ, the vine, the shepherd, the sun of righteousness, is the source, spring, foundation of true and lasting piety. Excepting the branch abide in the vine it is cast out and withered. The love of God is perfected in the honest and unselfish keeping of His commandments.

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Children's Department.

ADVENT.

The Son of God who once on earth Did dwell in lovely form, Shall yet appear in clouds of heaven With majesty and storm.

His high archangel will proclaim That time shall be no more,

And mankind with the angels stand His judgment seat before.

The great, wide earth shall melt in flame

When comes our mighty King, But unto all who do Him love He will salvation bring.

Our enemies will be subdued Beneath His righteous sway; Rejoice! for sin and death shall die On His great advent day.

O Lord, prepare us by Thy grace So that when time is done We may with all Thy people joy, And sing, the Lord is come.


—Rev. L. Sinclair.

THAT WILBUR GIRL.

Well, anyway, even if she does come into our class, that isn't any reason why we have to invite her to lunch at the picnic, and in all the games, too. Miss Abbott can't expect that."

Five heads nodded in vigorous approval, and, feeling encouraged, Marion settled herself more securely on the veranda rail, and went on.

"Miss Abbott thinks she can bring anyone at all into our class, and it's all right. We girls must make friends with her right away, and act tickled to death to meet her, no matter who she is, or where she comes from, and



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I just won't do it this time. The class is large enough, and we all live around here, and all graduated for high school this year, and are chums, and I think it's horrid of Miss Abbott to bring that Wilbur girl in, when she's only just moved to Geneva."

"There she goes now," whispered little Mabel Granger, parting the morning-glory vines, so she could see across the street. "She wears a sunbonnet in the morning. Isn't it funny?"

All unconscious of the eyes behind



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the morning-glory vines, Bessie Wilbur came along the pretty maple shaded street, her pink sunbonnet making a bright spot in all the greenness around her, like some new kind of blossom. It was a very dainty, cool sunbonnet, made of pink duck, with rows of white embroidery crossing it from side to side. And there were long, wide strings to it, that Bessie never tied, but left hanging. Altogether, Bessie thought it was a gem of a sunbonnet, and above reproach. "She's going on thirteen," said Marion. "Isn't she thin and little?"

"Her hair looks just like molasses candy in those pig-tails," Irma Kent whispered laughingly. "I wonder if she'll wear that sunbonnet to the picnic?"

But Bessie walked on, unhurt by the laughter or unkind remarks. In fact she had something far more important to think of, and when the little white and green cottage at the corner of the street came in view, she waved her hand to a face at the side window, and ran the rest of the way. Even before she had time to cross the tiny patch of dandelion-starred grass, Rob, her lame brother, appeared in the doorway, his thin face looking smaller and whiter than ever in its anxious eagerness.

"Can I go, Bess?" he called.

"Yes, you can," laughed Bess, sitting down on the stoop, and taking off her sunbonnet. "Miss Abbott says it won't make a bit of difference. Her brother, Arthur, will eat lunch with the girls, so you won't be the only boy, and she's so glad you can go. I've got the ticket right here for you, and we'll have the jolliest time ever was."

Rob took the slip of red paste-board, and read it aloud, joyously:

"Annual Picnic,

"St. Jude's Sunday School,

"Lily Lake."

"Where's Lily Lake, Bess?"

"South end of Nowhere, way behind the rainbow," sang Bess, merrily. "We're going on a real train, miles and miles away, and there are whole piles of water-lilies, and

ice-cream, and lemonade, and swings, and boats, and everything."

Bob smiled back at her, when suddenly his face clouded.

"I wonder if they'll mind my being lame?" he said, doubtfully. "No one wants to have a fellow in games who has to wear crutches."

"You dear," cried Bess, in quick defence. "If any of them dared to be cross or mean to you, I'd leave their old picnic, and ice cream, and lilies and things, and come right straight home."

But the bright, cordial greeting to both from Miss Abbott, on Saturday morning, chased all their fears of being unwelcome. In all the hurry and scurry of getting two hundred children from the little stone church to the station, she never lost sight of lame Rob, or forgot to nod smilingly to Bessie.

The latter cherished those smiles. They, for no other faces smiled back at her, for no other faces she needed.

A NEW DEPARTURE.

A New, Effectual and Convenient Cure for Catarrh.

Of catarrh remedies, there is no end, but of catarrh cures, there has always been a great scarcity. There are many remedies to relieve, but very few that really cure.

The old practice of snuffing salt water through the nose would often relieve, and the washes, douches, powders and inhalers in common use are very little, if any, better than the old-fashioned salt water douche.

The use of inhalers and the application of salves, washes and powders to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kidney disease. Catarrh is just as much a blood disease as kidney trouble or rheumatism, and it cannot be cured by local treatment any more than they can be.

To cure catarrh, whether of the head, throat or stomach, an internal anti-septic treatment is necessary to drive the catarrhal poison out of the blood and system, and the new catarrh cure is designed on this plan and the remarkable success of Stuart's Catarrh Tablets is because being used internally, it drives out catarrhal infection through action upon stomach, liver and bowels.

Wm. Zimmerman, of St. Joseph, relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work I let it run along until my hearing began to fail me, and then I realized that I must get rid of catarrh or lose my position, as I was clerk and my hearing was absolutely necessary.

Some of my friends recommended an inhaler, another a catarrh salve, but they were no good in my case, nor was anything else until I heard of Stuart's Catarrh Tablets and bought a package at my drug store. They benefited me from the start, and in less than four months I was completely cured of catarrh although I had suffered nearly all my life from it.

They are pleasant to take and so much more convenient to use than other catarrh remedies, that I feel I cannot say enough in favor of Stuart's Catarrh Tablets."

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at her among the girls of the class. Marion Moore had spied her first, a small, thin figure in an outgrown faded blue lawn, with the pink sunbonnet covering the molasses coloured hair, and walking slowly to keep pace with the little boy who limped on crutches at her side. When the two joined the class, the girls exchanged looks, and Marion moved a step towards the end of the pew, so as not to sit beside Rob. But he was too happy to notice it. All the way to the picnic grounds he sat still and enchanted, his face close to the window as the train sped on through deep, ferny ravines, and past broad meadows where soft-eyed cows stood knee-deep in the tall, feathery-tipped grass, and snowy daisies. In less than an hour there was a sparkle of silver among the trees, and Lily Lake lay spread before them, a pretty,

sunlit lake, with shady groves along its zig-zag shores, and dots of islands here and there.

It was already noon, and after the first joyous ramble of exploration through the grove, the children were glad to gather around the bulging lunch boxes, and heavy baskets.

"Are we all here?" asked Miss Ab-

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 and 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 Charcoal 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 Charcoal 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 Charcoal Lozenges than in any of the ordinary charcoal tablets."

bott, cheerily, standing up to look at her flock. "Bessie, you sit next to me with Rob."

It was a delightful lunch, but there were two unhappy hearts which the daintiest lunch in the world could not have comforted. One was Marion's. She sat down at the end of the row from Miss Abbott, and the fruit and delicious sandwiches at her place were hardly touched. Every now and then she caught Bessie's friendly glance and frowned, and somehow Bessie found her pleasure being spoiled for her. After lunch, Miss Abbott suggested a row on the lake after lilies.

"We can take two boats," she said. "Arthur will row on with Hazel, Mabel, and Irma, and I will take another with Bessie, Rob and Marion."

"Please, Miss Abbott, may I go in Arthur's boat?" said Marion, quickly, when they reached the landing.

"Why?" asked her teacher, in surprise.

"Just because," said Marion, looking from Rob's crutches to the pink sunbonnet on Bessie's head. There was an uncomfortable silence, and Bessie felt two big tears roll down her cheeks, until blue-eyed Mabel Dermot sprang from the seat she had taken in the other boat, and good-naturedly took Marion's place.

"Bess, she wouldn't come on account of me, would she?" Rob said, softly, as the boat moved over the water to where the lilies lay like silver mermaid goblets, among their many leaves. "I told you they wouldn't like my crutches."

Bessie took off her sunbonnet, and looked worried, but a cry from the other boat made them glance that way. Marion had tried to get a certain lily just beyond her reach, and leaning over too far in spite of Arthur's warning, she lost her balance, and even while they looked, she wavered helplessly, and fell forward into the water.

Arthur had his hands full trying to keep the rocking boat from upsetting them all into the lake, and Miss Abbott's face whitened as she saw Marion's head vanish beneath the water.

"Oh, dear," gasped Bessie, "Can't we catch her?" when suddenly the pale, scared face rose at the end of the boat, and Marion's arms were stretched out to her.

Before she could think twice, she had taken her sunbonnet by one end of the broad ties, and had thrown the other end towards Marion.

"That won't hold!" cried Bob, quickly. "Take my crutch."

The sunbonnet had served to hold her head above water for a moment, and the next, Miss Abbott and Hazel held out the despised crutch to her as a firm support, and drew her to the boat where they could lift her in, a very wet, white-faced, frightened little girl, who could only cry and sob, and wish she were at home.

The next day, after the picnic, Rob and Bessie were out in the tiny garden in front of the white cottage. The wild cucumber vines had climbed so high around the little portico over the doorway they were fairly toppling over themselves, and Bessie was busy with tacks and strings,

tying them in place. So busy were they, that even the click of the gate latch did not reach them, and when Bessie jumped down from the old chair she had been standing on, she almost fell over Marion Moore.

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This result is not brought about in a harsh and irritating way, but is naturally and thoroughly accomplished.

The flow of bile from the liver aids digestion and ensures continued regular action of the bowels; the free action of the kidneys removes the uric acid, which would otherwise cause rheumatism or stone in the bladder.

Digestion, assimilation and the removal of waste matter are carried out without pain or discomfort, and there is no foothold for contagious or other disease.

There is no other preparation possessing this unique and combined action, and none which can possibly reach such complicated diseases as Dr. Chase's Kidney-Liver Pills.

Mr. C. F. Immel, shoemaker, Western Hill, St. Catharines, Ont., states: "I have used Dr. Chase's Kidney-Liver Pills regularly for some time and consider that they are unsurpassed for torpid liver, defective circulation, indigestion, headache, and constipation, as these were my troubles. I used many remedies, but got no relief until I tried Dr. Chase's Kidney-Liver Pills, and a few boxes of this preparation have entirely cured me. I am not in the habit of endorsing any medicine, but in this case I cannot speak too highly in praise of Dr. Chase's Pills for what they have done for me."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto. The portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

"I wanted to come and see you," Marion said, her face blushing as pink as the old-fashioned roses under the side window. "I want to thank you for helping me yesterday, and Rob, too. It was just splendid of you." She stopped short. It was hard after all, "making-up," as Mabel

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The Canadian Churchman

called it, but she swallowed back a
lump in her throat, and went on
bravely:

"Mamma and Miss Abbott thought
I had better come over and tell you
that, but I want to say more. You
know none of us girls, Hazel, and
Mabel, and the rest, wanted you to
join our class, and we tried to be
mean, and—and, oh, horrid, so you'd
understand and leave."

"Why?" exclaimed Bessie in anx-
ious surprise, but Rob nodded his
head solemnly.

"Cause we're poor?" he said, and
Marion nodded back at him.

"And Bessie wore a sunbonnet,"
she added. "And yesterday we were
all cross because Rob came—"

"Why?" asked Bessie, again.

"Cause I'm lame, and wear
crutches?" said Rob, and Marion as-
sented, soberly.

"I just love those crutches, and
that sunbonnet, now," she said, "and
we're all sorry, and want you to come
over to our house this afternoon, and
have a good time, you and Rob, too."

"I'll have to wear my sunbonnet,"
laughed Bessie, shyly; but Marion did
not laugh. Somehow with the new
feeling of shame that had come to
her, there was also a great respect
for crutches and sunbonnets.

—IZOLA L. FORRESTER.

JOHNNY'S LESSON.

There was a great commotion in
the back yard. Mother hurried to the
window to see Johnny chasing the
cat with stones.

"Why Johnny, what are you doing?
What is the matter with the kitty?"
she called.

"She's all dirty, mother. Somebody
shut her up in the coal hole."

"Is that all?" mother wanted to
know.

"Why, yes," said Johnny. "She's
dirty and black and horrid! We don't
want her around."

Presently Johnny came in crying,
and ran to her for help. He had
fallen into a puddle, and was dripping
with mud. "O, mother! mother!" he
cried, sure of help from her.

"Jane," she said quietly to the
nurse, who was sewing near by, "do
you know where there are any good-
sized gravel stones?"

Johnny stopped his loud notes to
stare.

"Stones, ma'am?" asked Jane.

"Yes," said the mother, "to throw
at Johnny. He's been in a puddle,
and is dirty, and black and horrid!"

Johnny felt as if this was more than
he could bear. "Please, mother, I'll
never do it again," he cried in humble
tones. "Poor kitty! I see now just
how bad I made her feel."

Johnny was then washed and com-
forted, but he did not soon forget
the little lesson of kindness to those
in misfortune.—Sunbeam.

A WORD BY THE WAY.

Two ladies, both well dressed and
evidently belonging to the higher
walks of life, were going along a city
street, one of them stopped and spoke
a word to a dull, tired-looking woman,
who had a fretful-looking baby on
one arm and a basket on the other,
in which she had a few bananas and
apples and cheap candy for sale.

"Why, Helen," said the other lady,
"what made you stop and speak to
that woman? What did you say to
her?"

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arrive and
leave by
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"O, nothing much. It was just a
word or two by the way; that was
all. She looked so tired and dis-
couraged, and I stopped to give her
a few pennies and say a word or two
to her."

A few minutes later the two ladies
were in one of the great stores of the
city, where they made some pur-
chases, and while they waited for
their change the lady who had spoken
to the apple-woman entered into con-
versation with a sales-girl and gave
her half a bunch of violets.

When the two ladies were on the
street one of them said:

"Why, Helen, how could you be so
familiar with the shop-girl? What
were you saying to her?"

"Oh, not much of anything. It was
just a word or two by the way. I
thought she looked tired and a little
ill, and she said that she did have a
severe headache. Did you notice how
she brightened up when I gave her
the violets?"

A word by the way! A kindly deed by
the way! How many burdens would
be lightened, how many heavy hearts
would be gladdened, how much wear-
iness would be forgotten, how smiles
would take the place of frowns, how
much more beautiful and how in-
finitely better the world would be if
every man and woman, every boy and
girl, lost no opportunity of speaking
a kindly word or doing a good deed
by the way! Try it for a single day,
and see if it is not one of the happiest
days of your life. It must be so,
because it will have the mark of
God's approval upon it. He takes
heed of every good thing said or
done in His Name. It is all recorded
in the book of His remembrance.—
Forward.

—Tribulation is the price we pay for
the crown and the robe and the palm.

—The flower of contentment does not
require any particular soil, and bloss-
oms the twelve months through.

—If we were to keep a record of all
the good things the Lord gives us we
should be as busy as the recording
angel.

—Heaven assures us that "the merci-
ful man doeth good to his own soul."
He who is forgiving and affectionate
with his fellow-man is not only a bless-
ing to his fellow, but becomes a bless-
ing to himself as well.



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Here's a suggestion—a cloak of
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squirrel and trimmed with black
lynx, is a garment adapted to many
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Our regular easy payment price of this style of piano is four hundred dollars. (The manufacturers' list price for agents' use is higher.) From this price we make a discount for cash of twenty per cent., making a net price of **THREE HUNDRED AND TWENTY DOLLARS.** We now offer you the opportunity to secure one of these pianos at this favorable price (\$320.)

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We will then deliver the piano at whatever time you appoint, so that the piano may be included among the Christmas Gifts, and while you are paying the balance in easy payments of **SEVEN DOLLARS PER MONTH** the recipient has the pleasure of its possession and use, without its costing any more than if you paid spot cash, except a small amount of interest on unpaid balances.

—Think it over—how easy it is by this plan to secure this well-known Piano at an outlay so arranged as to be hardly noticeable; or, —better still, come in, examine the piano, and talk it over with us.

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BORROWING TROUBLE.

A woman with two small children entered a suburban street car. Such an anxious face she had, with a tense, worried look in her dark eyes! Those sitting near looked at her pityingly. Only a hard, wearing life, they thought, could have given her that expression.

She had not ridden more than a hundred yards when the troubled look deepened on her face. She gazed up at the high bell-rope, as if meditating a desperate reach after it. Her anxiety communicated itself to the children, whose tiny faces became almost ludicrous little copies of hers.

"Do you wish to stop the car?" asked a man next to her, turning as if to signal the conductor.

"Oh, no, sir, not yet," she said, "not till I get to Blank Road; but I'm

wondering how I'll get the conductor to look round."

"I'll see that he does," the man replied, kindly.

"The idea of her beginning to worry already!" whispered a woman behind her. "Blank Road is two miles from here."

It was a pleasant country road that the car followed with green fields and wooded tracts sending whiffs of fragrance through the open windows, but it is very doubtful if the anxious-faced woman felt any pleasure in the ride. She sat stiffly upright till Blank Road was reached, and when she alighted with her small charges, a smile could hardly be restrained on several faces.

Yet, after all, how many of those left in the car could truthfully say they did not share in some degree this same unfortunate habit of borrowing trouble? Do all of us take the pleasures of the life journey as they come to us, or do we too often lose some of the wayside beauty because we are fearful of trouble that may lie ahead.—The Golden Rule.

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THE CANADIAN NORTH-WEST

HOMESTEAD

REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

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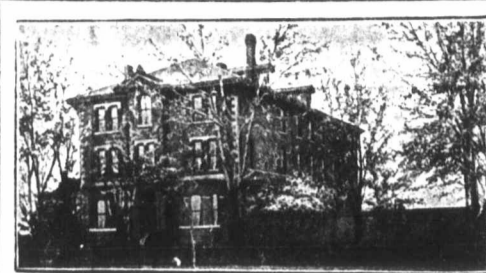
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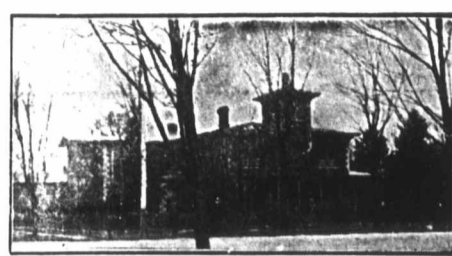


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