

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD.
The Church of England Weekly Family Newspaper.
ESTABLISHED 1871.

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TORONTO, CANADA, THURSDAY, OCTOBER 22, 1903.

[No 42.]

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Sheets containing terms and conditions of Sale and information as to Areas and Lots and Concessions comprised in each Berth will be furnished on application, either personal or by letter, to the Department of Crown Lands, Toronto, or the Crown Timber Agencies at OTTAWA, SAULT STE. MARIE, PORT ARTHUR, RAT PORTAGE and FORT FRANCES.

E. J. DAVIS, Commissioner Crown Lands, DEPARTMENT OF CROWN LANDS, TORONTO, JULY 29, 1903.

N.B.—No unauthorized publication of this advertisement will be paid for.

Canadian Churchman.

TORONTO, THURSDAY OCTOBER 22, 1903

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ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

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

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

TRAVELLING AGENT.—The Reverend G. M. FRANKLIN is authorized, as our Travelling Agent, to solicit and receive subscriptions for the CANADIAN CHURCHMAN.

Address all communications,
FRANK WOOTTEN
Box 2640, TORONTO.

Offices—Union Block, 36 Toronto Street.
NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.50 per year; if paid in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

20 Sun. aft. Trin.
Morning—Ezek. 34, 1 Tim. 1, 18, & 2.
Evening—Ezek. 37, or Dan. 1, Luke 18, 31.

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

TWENTIETH SUNDAY AFTER TRINITY.
Holy Communion: 315, 316, 322, 555.
Processional: 270, 271, 306, 393.
Offertory: 202, 210, 280, 385.
Children's Hymns: 330, 334, 338, 342.
General Hymns: 106, 271, 285, 532

TWENTY-FIRST SUNDAY AFTER TRINITY.
Holy Communion: 259, 310, 311, 556.
Processional: 447, 474, 548, 603.
Offertory: 224, 235, 273, 280.
Children's Hymns: 175, 176, 571, 574.
General Hymns: 359, 477, 630, 633.

All Hallows Eve.
The saturnalia of Hallowe'en is upon us, and staid and law-abiding shop-keeping citizens of Toronto especially, are in dread of the turbulent outbreaks of students and others. It is too bad that citizens should, year after year, have their property destroyed, their peace disturbed and the police and fire departments kept in a state of alarm. Last year two veteran policemen were degraded because they mistook, and very naturally mistook, a party of singing students who had been having supper with their professors for another band who were destroying property. The students come to the town as strangers, and sojourn for some four or five years,—and then go to the ends of the earth, not as strangers, but citizens, who would defend from injury the place of their adoption. But in the transition state they are dangerous and destructive, and still more so for the example they set to young boys and youths. It is time these classes should be taught the difference between liberty and license, and if

necessary that the liberty they abuse should be taken away. What was originally a solemn season has become a festival of the lord of misrule. But repression alone is no real remedy. The boys and the students should have a better home, school and religious training. The new Rural Dean of Toronto, who has promised to do so much in his great parish of St. James, with its unrivalled possibilities, can signalize his assumption of duty by requesting his clergy to impress upon their congregations and their various guilds the benefits, and not the least the good of the community, to be derived from a good example and a proper observance of Hallowe'en. Last, but not least, the St. Andrew's Brotherhood could make a really forward movement, follow the example of the brotherhood at Madison, and organize the students in chapters according to their needs.

The Election of Dr. Greer.

The election of Dr. David H. Greer to be the Bishop Coadjutor of the Diocese of New York has been one of the happiest events of recent years. The Convention was saved all needless balloting. Dr. Greer had a majority upon the first ballot, and at the request of Dr. Grosvenor his election was made unanimous. The utmost good feeling has prevailed, and practically all the ballots were cast for three clergymen, Dr. Greer, Dr. Grosvenor and Dr. John C. Roper, so recently one of ourselves. The fly—there must always be one fly in a pot of ointment—is not a large one. It is pointed out by the Living Church that the only event in which a diocese in the United States is permitted by the canons to elect a Bishop Coadjutor, without first asking and receiving the consent of a majority of the Bishops and the several standing committees, is when the election is by reason of old age or other permanent cause of infirmity. Fortunately Bishop Potter is not infirm, but he may claim old age, and more especially in view of the increase of the work. As the Bishop said on the reception of the Coadjutor-elect: "It is rather a pathetic association with this convention, as my dear friend, Mr. Morgan reminded me last evening, that twenty-five years ago, practically, he walked up the aisle of St. Augustine's Chapel, New York, in company with Rev. Dr. Dix, the Rev. Dr. Morgan, and Mr. Hamilton Fish, who had been appointed to convey to me the notice of my election as Assistant Bishop of the Diocese of New York. I am sure we may congratulate Mr. Morgan and the rector of Trinity Church, that they have survived to be present on this occasion." We hope that the Living Church will prove mistaken in pronouncing the election to be null and void.

Church Hymns.

The S.P.C.K. has issued a new and enlarged edition of its "Church Hymns." The first edition, issued nearly thirty years ago, was edited by the late Rev. W. Walsham How, afterwards Bishop of Wakefield, and the music by Arthur Sullivan, Esq. Although an excellent compilation, this collection never became generally popular; Hymns A. and M. became, and is still, the hymn book used by the majority of English Church people the world over. What a pity it is that there is not one hymn book for us all! The next best thing would be for all the compilers to agree to number alike, so far as possible, the hymns in their respective publications. Everyone knows "Old Hundred," and there is no reason why "Greenland's Icy Mountains," "Awake, My Soul," and other universal favourites should not be found in one hymn book by the same number as in another. The publishers of "Church Hymns" state that special care and attention have been bestowed on the text of the hymns, and they

believe that their hymn book contains the most accurate reproduction of the authors' texts to be found anywhere. This is certainly a most important point in the construction of a hymnal, for liberties have been taken with many hymns. In this edition of "Church Hymns," the revision of which has occupied a committee of the S.P.C.K. for a period of over five years, some 250 hymns have been omitted and about 320 others substituted in their place, so that this new hymnal now contains 658 hymns.

The Alénu.

The Jewish day of Atonement falls generally about the beginning of October, and is the greatest event in the list of Jewish ceremonies. On that day, in every quarter of the globe, those human beings born in Israel congregate to fulfil those ordinances which have buoyed up the Jewish people during persecution through thousands of years. The services, inculcating repentance, balloting. Dr. Greer had a majority upon the evening of the day. In all the worship there is one rite that strikes the casual observer immediately as the most pathetic and touching scene of the service. This is the "Alénu." At a given sign and cry from the cantor the whole congregation falls on its knees, and, with heads inclined and eyes closed, utters a fervent prayer, promising uprightness and piety, and avowing reverence for the "Almighty God of Israel." Then they rise and, after murmuring another psalmic prayer, resume the continuous, low muttering that characterizes the day's procedure. When at length morning has passed into midday, and midday into evening, the sounds of worship become louder and louder until, at the close of the day, the minister performs his last and most momentous duty. Taking the ram's horn he blows one wild, air-rending blast that sends a thrill of holy dread throughout the impatient congregation, and, with an answering roar, "Next Year in Jerusalem!" the great white fast terminates. At that same moment, in every corner of the world, the same words ring out from Jewish throats, illustrative of the national ideals and hopes—and dreams! Even in far-distant Palestine, the land sacred alike to the Jew, Christian, and Moslem, the tearful, wandering Israelites, facing the ancient "Wailing Wall," moan the same prayer. In Russia, where Judaism is trampled on, the poor old Jews, groaning under the heel of the anti-Semite, cry out the same trite phrase, "Next Year in Jerusalem!"

Bird Preservation.

That excellent periodical, The Outlook, has, we are glad to find, taken up the cause of the wild birds in an excellent and practical article which ought to receive attention all over the continent. Birds are unconfined by any national boundaries, and should be protected from the Equator to the Pole from wanton extermination. The writer in The Outlook classes their enemies as cats, illiterate Italians, unrestrained American boys and women. Probably these enemies have done most to destroy our wild birds, but the thoughtless, wanton, so-called sportsman is fairly entitled to recognition and to a place on the pillory. The Outlook suggests the formation of societies as in France and Germany, under Government recognition, to prevent destruction of birds, their nests or their haunts. In France several unions, composed exclusively of women, have been formed for bird protection. Besides, birds appreciate kindness, and confide in those who treat them well. The writer says that we should plant Russian mulberry bushes, flowering dogwood and woodbine, viburnum and smilax to provide hiding places for their nests and berries for their food. Of numerous winter birds that deserve encouragement I mention snow birds, gold finches, nut

[October 22, 1903.]
We carry a full line of Tools and Benches suitable for - Mechanics and - Amateurs, also a full line of
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LE OF TIMBER BERTHS.
ICE is hereby given that pursuant of Orders in Council, the Red and MBER in the following townships, namely:—
DISTRICT OF NIPISSING—the IUTON, CREELMAN, PARKIN, AINS, MCCARTHY, MERRICK, MCKEN CH (part of), STEWART, LOCKHART ow (part of), OSBORNE (part of), HELPS (part of).
DISTRICT OF ALGOMA—Berths Nos. ne Townships of KITCHENER and ock "W" near Onaping Lake.
DISTRICT OF NIPISSING—Berths INY RIVER DISTRICT—Berths 290 and G38, and the following right to cut and remove the pine, cedar, and poplar—G4, G6, G7, 26, G27, G28, G33, G35, G5, G9, and 42, G43. Berths Nos. St, S2, S3, and d for sale by Public Auction at the idings, in the City of Toronto, on the NINTH day of DECEMBER, at ONE o'clock in the afternoon. ing terms and conditions of Sale and o Areas and Lots and Concessions ch Berth will be furnished on applic- personal or by letter, to the Depart- LANDS, Toronto, or the Crown Timber OFFICE, SABLE STE. MARIE, PORT BRIDGE and FORT FRANCIS. AVIS, Commissioner Crown Lands, F. CROWN LANDS, ONTO, JULY 29, 1903. uthorized publication of this adver paid for.

hatches and chickadees; chickadees (also called titmice) feed upon the eggs laid by insects in crevices of the bark of trees."

Our Isolated Brethren.

We gladly refer to the following request which Canon Allen Edwards has sent to the Record for gifts of books for the use of the younger clergy, on the ground that they are in many cases most inadequately equipped with literature which can help them in their pulpit preparation. In endorsing the appeal, the editor says it is quite possible that laymen would more often send a really good book to their parish clergyman if they knew how greatly it would be prized. In present circumstances, a great number of clergy cannot be book-buyers. There are, indeed, societies which, by way of free gifts or by grants at much reduced prices, can be of service, but the facts are not as widely known as they might be, and there are always men who do not like to make appeals which must come under the notice of committees. We have often asked for more brotherly kindness of this character, and so we are glad to have another opportunity of returning to the subject. The intellectual starvation in the remoter country districts is great—sometimes the only stimulus is to be obtained from books and papers. The long nights are upon us, and our readers could give much pleasure to those less fortunately situated by sending papers, periodicals and books. These are always welcome. Church Bells has insisted and pressed upon their subscribers to send the copies of that periodical abroad when done with, and there is a column in it which is sometimes quite pathetic—the thanks to unknown donors, requests to note changes of address, and, what is less pleasant, requests for acknowledgments of papers sent for years and never noticed by the recipient.

LAY OPINION.

In a recent article we pointed out how clerical influence might be attained and increased, and we now wish to draw attention to some of the hindrances not only to clerical influence, but also to that respect which the clerical office and character should inspire. A paper on lay opinion of the clergy was recently read at the meeting of Wycliffe College Alumni by a Toronto clergyman which dwelt on the opinion of the clergy held by some of the laity of an unfavourable nature, and the reasons for it. We do not think, nor do we suppose that the writer of the paper thought, that the faults referred to were common among the clergy, but they do appear frequently enough to give occasion to and to justify the criticism, that the loss of clerical influence is due in part to the action or lack of judgment of the clergy themselves. We are sure that the clergy who are public characters will not resent fair and kindly criticism, and will be glad to know how the laity regarded them, and to be reminded that as a result of their prominent position and public character they are closely observed, and are subjects of comment, not necessarily unkind, but always critical. The paper in question referred to the imprudence of early marriages on the part of not a few of the clergy. Our Church gives the clergy in this respect the same rights as other men, and the fact that she does so should make them all the more careful in its exercise. A young man, early involved in the cares of a family and the expense connected with it, is, with the small stipend he is likely to receive, sorely hampered in the proper and efficient discharge of his duties, and if, as a result, he is burdened with debt, his spirit is crushed, his reputation injured and his influence largely gone. Early marriages of the clergy and matrimonial engagements of divinity students should be discouraged by Bishops, and those engaged in preparing them for the sacred ministry. A clergyman in choosing a wife should regard her fitness for a semi-public

position as well as those which would fit her for a private station in life. Say what we will as to the unofficial character of a clergyman's wife, and the fact that the congregation have no claims on her services, yet it is proved by experience that a clergyman's influence is increased or hindered by his wife's character and conduct. It would be well if divinity students and the junior clergy would read and ponder "The Parson's State of Life," by George Herbert. They would conclude with him that "the country parson, considering that virginity is a higher state than matrimony, and that the ministry requires the best and highest things, is rather unmarried than married," and if, for reasons which he indicates, they decide to wed, then, as he says, "the choice of his wife was made rather by his ear than by his eye, his judgment, not his affection, found out his wife for him, whose humble and liberal disposition he preferred before beauty, riches or honour." In choosing a wife they would do well to remember one of Herbert's proverbs, "The wife is the key of the home." Another matter which weakens clerical influence is careless and unclerical attire. A good address, to which neatness of attire contributes, is both important and helpful. Canon 74, in which "Decency in apparel is enjoined to ministers," might well be studied with advantage, and though, perhaps, it cannot, under modern conditions, be literally complied with, its spirit may be, and as it says, "The true, ancient and flourishing churches of Christ, being ever desirous that their Prelacy and clergy might be had as well in outward reverence as otherwise regarded for the worthiness of their ministry, did think fit, by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honour and estimation due to the messengers and ministers of Almighty God, we, therefore," etc. The other point referred to in the paper in question, as reported in the daily press, was laziness on the part of ministers—laziness, either mental or physical, in study, sermon preparation or pastoral visiting and parish activities is unpardonable in a minister and steward of Christ's mysteries, and cannot fail to lessen, if not destroy, his power for good. The layman whose business demands constant thought and labour to secure success cannot respect one who, engaged in the highest calling and under the most solemn obligations, evidently fails to do what St. Paul bid Timothy to strive after, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is well sometimes to see ourselves as others see us, and we are sure that our clergy will welcome this setting forth of lay opinion, and where necessary we hope it will not pass unheeded.

CHANGING SOCIAL CONDITIONS.

No one who observes the conditions under which millions of our fellow-creatures exist, we cannot say live, in Europe, and to some extent in America, but must also feel that it is the duty of philanthropists and statesmen to do all that in them lies to improve their moral and physical state, and to raise them out of the poverty and degrading conditions that environ them. As a result of crowded tenements and unhealthy dwellings and streets, combined with ignorance and crime, a deterioration of stature and physique generally is noticeable among the poorer denizens of cities in England whilst the appearance of the immigrants from Europe arriving in New York is such as to excite horror, and fears as to the effect which such people must have upon the population and life in America generally. With things as they are none can rest content who love their race and are desirous of seeing humanity elevated, and in any degree approximating to the ideal man, Christ Jesus. The last century saw a great advance in political freedom, but the possession of votes does not necessarily improve

men, and what is needed is not so much political as social reforms, which will give men decent surroundings and a fair chance in life. No one with a heart can contemplate the condition of millions of unhappy creatures without pitying their wretched lot, and seeking by all possible means to ameliorate it. The public conscience is being enlightened and quickened as to the deplorable and hopeless condition of many in all countries, and efforts, no doubt, will be made to find and apply a remedy. A great shaking of the social system is impending, and where the conditions are most acute there the changes will be most immediate and far reaching. It affects all countries more or less, the sufferers are becoming restive, and there will be a social revolution which will modify, if it do not altogether change, the existing state of society. No remedies will suffice that are merely material or secular. True reforms can only be inspired by the spirit of Christ and by the application of the great principles of human brotherhood taught and illustrated by Him. There must be socialism, not the socialism that destroys, and is anarchistic and altruistic, that looses all ties of the family and State, that operates through murder and robbery, and considers the very possession of private property a usurpation and a wrong to the community. The socialism that is to be effective must be Christian—it must seek the improvement, not the destruction, of organized society, and must be based on the just principles of love to God and man—a doing unto all men as we would that they should do unto us. A thinker on these subjects—Bishop Thornton—speaking recently to a large meeting of workmen, indicated certain needed social reforms. He urged that the possession of land and money should be treated as a trust, and should not, when men had an undue proportion of it, be held for selfish aggrandizement, but for the public welfare. Some few recognize this, and distribute their wealth in public benefactions and charities, but many do not, and we have those who utterly disregard the responsibility which attaches to wealth, and, like Dives of old, are callous to the poverty and suffering which lie at their very doors. Secondly, he advocated the gradual taxation of wealth to the State in order to discourage its accumulation, and lastly, he hoped to see municipal life slowly and wisely extended, particularly in regard to intemperance and the housing of the people. What the people need are ideals, and the growing restlessness under existing conditions is a hopeful sign of the future. The people need guidance and help, and whatever form it may assume, a great movement is under way, which will reduce, if it do not abolish, ignorance, poverty and crime.

PAPERS ON PREACHING.

No. V.

By Presbyterian.

In the last paper we discussed preaching as an attainment, and saw that cultivation was possible, and in many cases necessary. Yet true preaching is also a gift. A young curate once asked the celebrated Samuel Wilberforce, Bishop of Oxford, a most eloquent and persuasive preacher, to give him some advice about this part of his work. The Bishop was grave for a moment, and then he replied, "Some men prepare their sermons, others prepare themselves." The young curate saw the point, and followed the suggestion. His name was Knox-Little. The same idea underlies the great and inspiring "Lectures" of Bishop Phillips Brooks on preaching, where the two elements of Truth and Personality are laid down as the essentials of preaching.* This notable volume should be in every preacher's library. The author's peculiar characteristics are clearly seen in it; and there are some things which may be

*"Lectures on Preaching." Delivered before the Divinity School of Yale College, 1877. New York: E. P. Dutton & Co.

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is not so much political will give men decent chance in life. No one uplate the condition of natures without pitying seeking by all possible. The public conscience is quickened as to the de-ndition of many in all doubt, will be made to A great shaking of the ig, and where the condi-ere the changes will be re-aching. It affects all the sufferers are becom-ill be a social revolution lo not altogether change- ciety. No remedies will naterial or secular. True nspired by the spirit of cation of the great prin- hood taught and illus- must be socialism, not the and is anarchistic and I ties of the family and ough murder and robbery, possession of private pro- l a wrong to the com- hat is to be effective must eek the improvement, not anized society, and must nciples of love to God and nen as we would that they- hinker on these subjects— king recently to a large s, indicated certain needed ged that the possession of be treated as a trust, and had an undue proportion h aggrandizement, but for me few recognize this, and in public benefactions and not, and we have those the responsibility which id, like Dives of old, are and suffering which lie at econdly, he advocated the ealth to the State in order- umulation, and lastly, he l life slowly and wisely ex- regard to intemperance e people. What the people the growing restlessness ons is a hopeful sign of the ed guidance and help, and, assume, a great movement will reduce, if it do not erty and crime.

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No. V.

Presbyter.

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desiderated from the point of view of a well-trained Churchman. But the book contains one of the noblest conceptions of the preacher's office that has ever been given to the world. The writer of these papers well remembers, after a college training in which absolutely nothing was done to help make him a preacher, his first perusal of these thrilling chapters, and the revelation it was to him of what lay before him on this side of his work. Since that time the volume has been read and re-read, and always with increasing benefit. The preacher is a prophet—one who speaks words for God—a messenger sent on an errand, for the Spirit of God is upon him. Therefore his tongue may stammer. His pronouncement may grate upon the ear. But the message is none the less the message. Amos, the herdsman of Tekoa, was a poor and illiterate man. He had none of the eloquence of Balaam, which has charmed and inspired the Church of God for over three thousand years. Yet Amos saw his visions, and in emphatic and sometimes impassioned language told them in the ears of his wayward fellows. The difference between the two men was wide. Yet far wider is the disparity between the man who sits down to write a sermon, because it is a part of his duty, which custom will not allow him to omit, and who tries to do it to the best of his ability, and the preacher who has gathered his subject into his heart from studying the needs of his people, who receives his message with regard to it upon his knees, and then proclaims it to his flock because he is conscious of its divine origin. Yes, preaching is largely a gift. It is a gift doubtless which all who are really called to the divine vocation may have if their hearts are attuned to it, and which must have its effect irrespective of the particular form into which it may be thrown. The preacher, then, will first believe in the gift of tongues. He will realize that there is a divine message to the souls of men. He will believe with all his heart and soul that God speaks now as directly and as intensely as in any age to men whom He wills to be saved, all of them, and to come to the knowledge of the truth. He will perceive that the gift of tongues is still bestowed. He will feel that the promise, "Lo! I am with you all the days," applies, perhaps, more to the commission to preach than to any other part of the priestly office, for it was given in connection with it. The Spirit's touch is ready to be bestowed. And he will strive his utmost to know God. He will come nearer to the mount every day, till he is privileged to climb it, and speak to God face to face, and the gift of prayer becomes increasingly his. Then, as he meditates over his subject, the message comes to him, and God speaks to his soul, God touches his lips. He receives the Tables, and delivers them to men. It may be that as he comes down from the mount, his face shining, he may find the people engaged in idolatry. He will not dash the Tables in pieces in deadly wrath, and seek to punish as Moses did. There will only be more earnest study of their weakness, and more incessant intercession for them and the more solemn delivery of his message, whether they will hear or whether they will forbear. Can a man preach better than he is? He can uphold a higher standard of religious truth and living than he habitually reaches, but not a higher than he has at some time seen, and it is by this that he will be judged. His preaching may have the scent of a jar from which the roses have departed. His heart may have become sere and dried, "like the wine-skin in the smoke." His words may breathe the longing for what he has lost, or at all events, what he is now losing. Or the sentiments which he once uttered in spirit and in truth may retain the flavour which constant familiarity had once given them. But when he assumes an apparent height of holiness which he once saw to be possible for him, but which he either never attained or did not keep alive, the ring of insincerity must reveal itself. So necessary is it to be ever renewing the springs of supply, to be constantly cultivating the gift. In proportion as he himself is

consciously near to God, so will he believe and joy in the reality of his message, and so certain will he be of the true planting and watering to which God is pledged to give the increase.

ENGLAND.

(From our own Correspondent.)

Church opinion is rapidly crystallizing in the direction of a National Church Council which shall in many ways take the place of the existing convocations. Care is to be taken to exclude purely doctrinal matters from discussion and decision by such a mixed body of laity, clergy and Bishops. After much consideration a confirmation test, followed by a declaration that the intending voters and councillors are genuine members of the Church of England is adopted. Should women be amongst the electors? is answered in the affirmative by many Churchmen, it being held that a woman, who is the head of a family, and who is otherwise qualified to vote, should not be disqualified by reason of her sex. It is further considered that should our Mother Church be ever confronted by disestablishment—an eventuality certainly not to be desired—a National Church Council would be a body to which the Legislature would probably be willing to entrust whatever property was left to the Church with a readiness which it certainly did not extend to a body constituted wholly and solely of Bishops and clergy. An admirable article in the new Church Quarterly in some ways corrects the pessimistic views expressed in Mr. Charles Booth's striking book on religion and religious work in London. The writer evidently knows fully what he is saying, and confirms Mr. Booth's conclusions, that the Roman Catholics, the Anglican Church and the Baptists are doing the best work amongst the masses, and for the reasons of definite teaching and unmistakable corporate life. This is one of the instances where an article in The Review corrects and supplements the conclusions of others. I give the two paragraphs below as showing the keenness of the author's judgment and the practical character of the suggestions. The first step is the touch of a sympathetic hand—sympathy, and true sympathy, not the effort to force others to a man's own groove, but the striving to understand and appreciate their own view. This will attract; but if the influence is to be truly spiritual and the effect permanent, the worker must have behind him an organized Church and a clear, definite, positive system of teaching leading up to a personal Christ, and that teaching presented in a service of a congregational character and enshrined in ritual of an impressive description, such as that of the High Churchman or the Baptist; for the Baptists (although they would disclaim the accusation) are in their way strong ritualists. This is true all along the line, and is absolutely essential to success. (P. 269.) A little earlier the writer says: "The new principle, which is being largely introduced, is to make the social work revolve round the Church, so that the Church should in the truest sense be the home of its adherents. In London the idea of corporate life is vanishing, and more and more the idea of home life is following it; the home is becoming but the room where the children feed and the elders sleep; the interests and the work of the people lie outside. For the Church to take up the idea of home life, and make herself the centre of a home that shall throb with corporate life and embrace all right interests is to do a valuable work, and on these lines alone is the social work of the Church justifiable or justified."

The Church Pastoral Aid Society, in its latest report, tells of a large amount of work done for 700 poor and populous parishes by the expenditure of £60,120. Through the Society 744 curates, and 262 lay-workers were provided for the assistance of incumbents who could not otherwise have secured such help.

AMERICAN CHURCH NEWS.

The death of Bishop Clark, the presiding Bishop, at the ripe age of 91 years, closed a career of great usefulness both in Church work and in the secular press. He had been brought up as a strict Presbyterian, but, like not a few of our other bishops, he soon became dissatisfied with their teaching and system, especially with their custom of extemporizing in their public devotions. He was ordained by Bishop Griswold in 1836, and soon by his pen and oratory he became a power in New England. Bishop Tuttle, of Missouri, takes his place as presiding Bishop, and Bishop McVickar, the coadjutor, succeeds in the See.

The institutions of learning are again opening their doors for work, and the prospects have improved since last year. Dr. Robbins, who was Dean of the Cathedral of All Saints, Albany, N.Y., was, in the chapel of the Good Shepherd, on the feast of St. Michael and All Angels, duly installed as Dean of the General Theological Seminary, New York, in the presence of the trustees, faculty, fellows and bishops. The presentation was made by Dr. Morgan Dix, chairman of the Standing Committee, and Bishop Potter, assisted by Bishops Burgess and Mackay-Smith, celebrated the Eucharist. The new Dean's inaugural address was principally upon the relations that should exist between the seminary and the world. Time alone can show whether Dean Robbins is to come up to the ideals that were pictured of the incumbent of the office.

The Church has lost the work of an excellent scholar and liberal patron of learning by the death of Dr. H. R. Percival, until recently rector of the Church of the Evangelists, Philadelphia. He died in his summer residence, at Devon, a suburb of Philadelphia, aged 49. He graduated from the University of Pennsylvania in 1872, and then from the General Theological Seminary, New York. His fame as a writer is well known among scholars on either side of the Atlantic, and some of his contributions are of an enduring character, such as "The Seven Ecumenical Councils," published in 1900.

The order of the day is all for unifying, and this is taking an interesting shape at Sherrard, Ill., where the Congregationalists and the United Brethren have each a mission, but the one has a meeting-house and no parsonage, while the other has parsonage and no meeting-house. Very sensibly they propose to federate under a new minister, but each body will retain its own corporate existence. It is a curious problem as to how the scheme will work, but it seems to be a reducing of the idea of separation to an absurdity.

The joint commission on provinces, appointed by the General Convention of 1901, to draw up and present to the next General Convention a canon on the subject of provinces, has published its report with a scheme for the formation of the provinces. It suggests seven provinces with a primate and provincial synod of two houses to each, and brings the notion into the line of practical politics; when the scheme comes into action, it will probably follow the example of Canada.

The fiscal year has closed and the Board of Managers of the Domestic and Foreign Missionary Society are pleased with the principle of the apportionment plan, but not quite satisfied with the result. This year \$380,260 has come in from 4,210 parishes, as against \$329,687 from 3,622 parishes last year. The prospect is thus far very encouraging, but there is ample room for energetic earnestness.

The election of Dr. Greer as Bishop Coadjutor of New York, which we mentioned last week, will probably be followed at an early date by the division of the diocese. This is a step, which, as Dr. Huntingdon, the rector of Grace Church, showed, is a practical necessity, which the development of the Church demands.

The Church of the Transfiguration, popularly

known as the Little Church round the Corner, and noted as the church usually selected by the acting fraternity for celebrating their marriages, celebrated its 55th anniversary on Sunday, Oct. 19th. The church has recently been decorated, and a rood screen is being made.

One of the most useful institutions in the city is the Jacob Riis Settlement, situated in the midst of the slums of New York. A great work is being carried on by it, and a good influence exerted among the tenement dwellers of the district. An appeal is now issued for aid in the purchase of the houses, at present only rented, so as to make the work permanent.

Sunday, October 18th, and Monday, October 19th, were set apart as days of Intercession for Sunday schools, and the cause of religious education.

The opinion of several bishops has been obtained on the question of a primacy in the American Church, and is collected in a recent edition of the New York Herald. Seven bishops are in sympathy with the idea, and five are against it. Among the latter is Bishop Potter, of New York, who thinks that a geographical division into large provinces would tend to accentuate the sectional spirit and create local centres. Objection might, also, he thinks, be made by the House of Bishops as the power now held in common by all, would be delegated to one.

That arch impostor, J. A. Dowie, intends to invade New York "as Elijah, the Restorer, accompanied by a legion of 3,000 messengers of the Zion restoration host." The date fixed for the mission is October 18th to November 1st, and his usual doctrines proclaimed. "The prophet" has commanded all his followers living away from Zion City to turn their property into cash, for investment by him in lands and securities. The New York trip is doubtless designed to raise further funds.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care CANADIAN CHURCHMAN.

TORONTO.

The October meeting of the Woman's Auxiliary was held in St. George's schoolhouse by kind invitation of that branch on the 9th inst. There was a very large attendance, including the president and many members of the General Board. Mrs. Wyatt, president of St. George's Branch, welcomed those present on behalf of her branch. The diocesan president announced that the brass tablet erected to the memory of our late dear president, Mrs. Williamson, had been unveiled by the Lord Bishop of Toronto, at the communion service held in St. Luke's, on October 7th, that this service had been held in connection with the meetings of the General Board of the W. A., in order that as many members as possible might be present. The corresponding secretary reported two new life members, one being Mrs. Worts, of St. Stephen's, and the other Mrs. Montgomery, who was presented at the meeting with a life member's card and badge by the junior branches on the occasion of her marriage as a mark of their great appreciation of her earnest and faithful work. The corresponding secretary also stated that Mrs. W. G. Simpson, the secretary-treasurer of the Leaflet, requested that all branches should send in their fees for the Leaflet promptly in November, thereby assisting her very much in her work; that Miss Leslie, who is on furlough from China, hoped to visit Toronto about the middle of December. The treasurer reported receipts for the month to be \$308.15. The

Dorcas secretary stated that there were four new children at the Blackfoot Home who were not provided for. The Dorcas secretary suggested that the branches should send ten per cent. of the returned freight money to the Dorcas department, which fund would be devoted to some special object. The Extra-Cent-a-Day receipts for the month amounted to \$88.70, and were voted towards a church at Miami, Manitoba, Diocese of Rupert's Land. The P. M. C. receipts for the month amounted to \$304.07. The secretary-treasurer of the Juniors reported receipt of \$5, and that fifty cards and badges had been distributed. The secretary of the Literature Department stated that several valuable new books had been added to the library, including a "Life of John Wesley" and "The Atlas of the Universities' Mission." Interesting reports of the meeting of the General Board were given by Mrs. Davidson, Mrs. Webster, Mrs. Banks and Mrs. Willoughby Cummings; that branches of the W. A. had been formed in the Dioceses of Qu'Appelle, New Westminster and Athabasca; that it had been decided to undertake two pledges in Japan, that of a medical missionary and an evangelistic worker. Miss Alice Scott, a new worker for the Blackfoot hospital, was introduced to the meeting. Mrs. Young, the wife of the Bishop of Athabasca, read a resolution passed at the Synod of Athabasca, congratulating the Toronto W. A. on the appointment of Miss Tilley as their president. Addresses were given by the Bishop of Keewatin and Rev. Archdeacon Simms, of Calgary, who gave an interesting account of the progress of mission work among the Indians of the West. A cordial invitation was sent to the general Executive to hold the next triennial meeting of the W. A. in Toronto, and with a hearty vote of thanks to the officers and members of St. George's Branch for their kind hospitality, a most interesting meeting was brought to a close.

Toronto Junction.—St. John's.—St. John's Woman's Auxiliary to Foreign Missions has elected the following officers: President, Mrs. DuVernet; first vice-president, Miss Champion; second vice-president, Mrs. Keele; secretary, Mrs. Warren; treasurer, Mrs. Spurr; Dorcas, Mrs. Dean and Mrs. Boucher; hon. vice-presidents, Mrs. Mascar and Mrs. Nicholls.

REVIEWS.

"Principles and Aims of Anglican Young People's Association."

We have received a copy of a little pamphlet setting forth the origin, principles, and aims of the A. Y. P. A. It took its origin from a resolution on the subject passed by the Synod of the diocese of Huron; its aims are concisely set forth as being worship, work, fellowship, and edification. One very good feature in its aims is intellectual improvement. It seems to us to be very admirably planned, and, if its aims were loyally carried out, it would be of very great benefit, indeed, to all concerned. Too often these young people's unions degenerate into mere gatherings for a poor kind of mutual amusement, often not at all of an uplifting sort. This association is intended to proceed upon lines of a most commendable character. We think it exactly the thing that the clergy and thoughtful lay people have long been in search of. We most strongly advise every clergyman and earnest layman to send to Rev. Canon Brown, of Paris, Ont., or Rev. Edwin Lee, Courtright, for copies of the pamphlet designated as above. We are quite sure that every one who does so will desire to have such an association established in his own parish. We may just add that the badge of the association is exceedingly well chosen and appropriate.

Magazines.—The Cosmopolitan.—In the October number of this magazine, Sir T. Lip-

ton contributes an article, "On the Future of International Yacht Racing." "The Story of the World's Greatest Corporation," is told by J. H. Bridge, with an article of R. Pyke on "The Handsome Man." A number of illustrations are given of well-known men of different countries and of various professions. The first of a series of articles on "Henry Hudson," by T. A. Janvier appears in this number. He is the man after whom the Hudson river is named. The tenth instalment on "Making Choice of a Profession" appears herein, the subject being "Civil Engineering." The seventh of a series of articles on "Household," by Isabel R. Wallach, will be found herein, the subject being "The Staff of Employees." In addition there are several short stories and one poem, the whole making a very readable number.

Scribner's Magazine.—The October number of this magazine contains a remarkable narrative written many years ago, by Mrs. Quincey Adams, and now republished by her grandson, giving an account of a perilous journey by coach from St. Petersburg to Paris in the year 1815. W. S. Harwood gives a description of the great work which is being done by the State universities. W. A. Wyckoff, the well-known writer on labour questions, contributes a paper on "Some Phases of Trade Unionism." Dr. Woodbury, the commissioner for street cleaning in New York, writes of "The Wastes of a Great City." B. Brooks gives a vivid description of the grand scenery in Arizona and New Mexico in his article entitled "The South-West from a Locomotive." There are several short stories in addition to the above, and the coloured cover—representing the gathering in of the harvest—is by Mrs. Plaisted Abbott.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

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

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

Montreal.—Christ Church Cathedral.—The Vicar of this Cathedral has arranged for a series of services intended more particularly for the students of Montreal. These services will be held on the second Sunday evening of each month from October until April. A neat card, containing the dates of the services and subjects of the sermons, has been printed and sent to every student. The entire service has also been printed, so that members of other churches desiring to attend will have no difficulty in following the service. The music selected is all of the brightest possible character. The Cathedral is free to the public on all Sunday evenings, and strangers are cordially welcomed.

ONTARIO.

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

Kingston.—St. James'.—The Harvest Thanksgiving services in St. James' Church yesterday, were bright and attractive and brought out large congregations. The morning service was favoured with the presence of two distinguished church dignitaries, Bishop Courtney, of Nova Scotia—who delivered a brilliant sermon—and Bishop Mills. Rev. Mr. Masters also assisted. The pulpit, reading desk, chancel, etc., were beautifully decorated with specimens of fruits of the harvest, and bright-hued flowers, making a delightful effect. Mrs. Williamson, the painstaking and efficient organist and choir leader,

"On the Future of the Story of the Old Testament," is told by J. H. R. Pyke on "The Power of Illustrations of different countries." The first of a series of articles on "The Staff of the Prophet," by T. A. Janvier. He is the man after his name. The tenth issue of a "Profession" being "Civil Engineering." A series of articles on R. Wallach, will be being "The Staff of the Prophet." There are several short stories making a very

The October number of the remarkable narrative by Mrs. Quincey Adams, her grandson, giving an account of his journey by coach from the year 1815. W. S. W. is the author of the great work on the State universities. A well known writer on labour and paper on "Some Phases of the City of New York," and "A Great City." B. W. is the author of the grand description of New Mexico in his article "The Locomotive." There are several short stories in addition to the covered cover—representing the harvest—is by Mrs.

Church News
CORRESPONDENTS

REAL.

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Church Cathedral.—The has arranged for a series of services more particularly for the young people. These services will be held on Sunday evening of each month until April. A neat card of invitation has been printed and sent to all members of other churches. There is no difficulty in following the music selected in all possible character. The public on all Sunday services are cordially welcomed.

FARIO.

D.D., Bishop, Kingston.

s.—The Harvest Thanksgiving service was favoured by two distinguished churchmen, the Rev. J. H. R. Pyke, of Nova Scotia, and Bishop Courtney, who assisted. The chancel, etc., were beautified with specimens of fruits of the field, and flowers, making a most beautiful scene. The organist and choir leader,

had taken considerable trouble in preparing special and appropriate music for the services. Bishop Courtney delivered one of the most forceful sermons ever heard in St. James' Church. He based his remarks upon Galatians 6:2, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." The speaker asked why it was that thorn bushes did not bring forth figs, nor bramble bushes grapes. Some would answer by saying that it was because things were not so constituted. God ordained that there should be fruit, wheat and beasts of the field after their kind. The reason why these things are so is because of the presence of the ever-during and ever-living God. Wheat is wheat because God was in the field; grapes are grapes, because God was in the vine, etc. We should hear the voice of the Lord, heed, and walk in His way. Farmers go through the various processes of agriculture because God teaches them to do so. Look at the bountiful harvest which has been gathered in, and get out of that abominable materialism which says that things happen because they are so constituted. It is the presence of the ever-living God in our midst that makes true the words of the text. As in the material, so it is in the spiritual and moral life; if tares are sown, tares cannot be reaped. He who sows to the flesh, who lives to gratify the pleasures of the senses, will reap corruption. The speaker dwelt for some time upon the evil of satisfying the senses, and cautioned his hearers against being "puffed up in mind," or proud. He had visited a big London hospital, and heard the many patients who came to the attending surgeons for treatment, and learned that the great majority of applicants owed their illness to sowing to the flesh. "He that soweth to the Spirit will reap the everlasting life." What a horrible thing it would be if it was not so that he that soweth to the flesh would not reap corruption? Where would man's sense of sin be if it were not so? Rev. J. O. Crisp and Canon Macmorine had charge of the evening service. The first named delivered a sermon full of thought, taking as his text Matthew 6:34, "Take therefore no thought for the morrow."

St. George's Cathedral.—The splendid old evening service of the Church of England which has stood the test of centuries was most impressively rendered in all its parts, on Sunday, at the Cathedral. The triumphant, yet worshipful anthem, "Praise the Lord Ye Heavens Adore Him," sung at the harvest evensong, was repeated, the solos being sung by Charles Harvey, and Sergt. Bailey. The preacher was the Lord Bishop of Nova Scotia, and the text, Ps. 11:3. "If the foundations be destroyed, what can the righteous do?" In every age has that question necessarily been asked by the thoughtful, for in every age has it seemed to the watchers that the foundations were being swept away. In the times of Moses, the Judges, the Kings, moral disorder was everywhere, Christ's coming broke the gloom of the darkest day that ever dawned on human sight. Heresies followed then the onslaught of the Goths, and of Mahomet, the battle-axe of the Lord. To-day truth's enemies proclaim with blatant voice, "There is no miracle, no inspiration, no true, unselfish emotion, no reward for right, or punishment for wrong, no life beyond." The foundations seem cast down, and what can the righteous do? Let them fall back on the general conscience of mankind, which may take years in the forming, but sooner or later, in things of moment, comes to an unhesitating conclusion. And that general conscience decrees that right and wrong being realities, right will receive a suitable reward, and wrong adequate punishment, in so far as men act according to the light given them. Standards change with the changing

ages. Ours is necessarily higher to-day, than in ages past, but we must live up to it to receive reward, or be punished if we fall short. If the chastisement which scourges as we struggle brings us nearer to God, in whom alone is rest, shall we complain because we have no crown of joy upon our brow? The glory and the joy of the universe is ours, because our Father made it. Sin blots out from our sight God's glory as revealed by creation, and His glory shown forth in all that is best in the character of our fellow-men.

Tamworth.—Harvest Thanksgiving services were held on the National Thanksgiving Day, and the sermon was preached by Canon Cook, of Kingston. The offertory was in behalf of the Kingston General Hospital.

Shannonville.—An interesting service was held in the church here on Wednesday evening, the 14th inst. The Rev. A. L. Geen, who has been appointed to the parish was formally introduced to the congregation by the Ven. Archdeacon Worrell. Rev. R. S. Forneri, of Merrickville, was also present and read the service. The Archdeacon explained the duties and responsibilities of clergy and people, and urged upon all earnest work for the Church.

Wellington.—A very bright and hearty service of thanksgiving was held in this church on the evening of the 15th. The church was tastefully decorated and filled with an attentive congregation. The choir was excellent and was aided by Miss M. Storke, who drove out from Belleville, for that purpose. Her solo was much appreciated. The service was said by Rev. R. S. Forneri, and the lesson read by Rev. A. L. Geen. The sermon was preached by Ven. Archdeacon Worrell, who spoke of the many causes for thankfulness in Canada, the duty of remembering God as the giver of all good things, and the way of giving thanks in the worship of the Church.

Belleville.—St. John's.—Service was held on Thanksgiving Day with a celebration by the rector, Rev. Rural Dean Bogert. The Rev. R. S. Forneri was present.

St. Thomas'—Holy Communion was celebrated by Rev. C. J. Hutton, with Archdeacon Worrell as gospeller, and Rev. J. C. Dixon, of Bancroft, epistoller. The collection was for the General Hospital. The Archdeacon preached.

The annual convention of the Bay of Quinte Clerical Union came to a conclusion with the evening service in this church, which was largely attended and very interesting. The preacher was the Rev. F. G. Plummer, L.Th., rector of St. Augustine's Church, Toronto. His subject was "Worship." Chiefly he laid stress on the fact that it ought to be more than a set form of words, but the offering of the whole of our life to God. Our coming together in public worship is for the purpose of expressing an outward offering of all our beings to Him. In spite of the saying that the world is too materialistic, the instinct towards worship is strong, and it is necessary that there should be the right faith. We are sometimes told that it doesn't matter how we worship, but he did not think any parent would bring up a child that way. It was absolutely necessary that we should have the right faith. First, there should be belief in all the articles of the Christian faith. Second, we should be very careful to exact a performance of public worship. He believed there was a strong instinct towards public worship, and it was the duty of the clergy to see that the manner of worship is worthy of its object. We should come to worship with two feelings—to offer ourselves and what we are to God, and to gain new strength and inspiration for our future

life. Beware of falling into a mere habit and routine. There is a command that God's name is not to be taken in vain. We may not be conscious of doing this, but we come very near it when we kneel before Him to confess, to give praise and thanks, unless we try to think of what we are doing. The Church of England has a form of worship which has come down to us through the ages of Christianity, consecrated by the use of centuries. It may be the source of the greatest blessing if we only benefit by what we can get out of it.

Mrs. Beamish entertained the visiting clergy at the rectory, at the conclusion of the service. The clergymen thoroughly enjoyed their pleasant reception and the kindness of their hostess.

Camden East.—St. Luke's.—Canada's National Thanksgiving Day to Almighty God for the abundant harvest was duly observed in this parish by proper services held in this church, Camden East, at 11 a.m. and 7.30 p.m. At 11 a.m. Holy Communion was celebrated in the dignified parish church, suitable hymns sung, also "The Benedictus," and "Agnus Dei," to settings by Rev. F. G. Plummer. A very good representative congregation was present—a large proportion communicated, and a splendid offering made of \$126.50, with three coupons for \$14 more. The Rev. G. Ross Beamish preached a splendid sermon most appropriate to the occasion, the musical portions of the service reflected credit on both the organist and choir. At 7.30 p.m., very bright and hearty evensong was rendered, the choir being out in full force, the hymns and chants went with a great swing, proper Psalms and Lessons were read, and another very instructive, interesting and powerful sermon was well delivered by the Rev. G. R. Beamish, which was thoroughly appreciated by the large congregation present, augmented by the choirs from Yarker and Newburgh, the offerings came to \$27.15, making the grand total for the day of \$153.65, most creditable to the parishioners of Camden East and their friends. It is confidently anticipated now that by January 1st, 1904, the present debt on the church will be reduced to \$600. The warmest thanks of the rector, Mr. Radcliffe, and the wardens, Messrs. Charles Riley and George Hinch, are hereby tendered to the congregation for their liberality, the organist, Miss Lulu Hinch and the choir for the excellent rendering of the musical part of the services. To the ladies who so tastefully decorated the handsome church, which lit up with electric light and powerful swing lamps, looked its very best, and finally to the Rev. G. Ross Beamish, M.A., rector of St. Thomas' Church, Belleville, for the convincing and powerful sermons he preached, and for his kindly and most valuable assistance at the anniversary services. Certainly, Thanksgiving Day, 1903, was a Red Letter Day in the annals of the parish of Camden East, rejoicing alike the heart of both rector and people. *Laus Deo.*

TORONTO.

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

St. Luke's.—A beautiful memorial window has recently been installed and dedicated in this church, to the memory of the late Georgina Burrell FitzGerald, who died December 27th, 1899. The subject is the Resurrection of Our Lord, and it is shown in three panels representing the Saviour, the angels at the tomb, and the Roman soldiers. The window was designed by Mr. Robert McCausland, of this city, and is very artistically executed in stained glass. The prevailing color scheme is chosen in dark purples and lilacs, and in the quiet key which the theme requires, makes a very pleasing effect. It bears the inscription: "Until the day break and the shadows flee away."

St. James'.—The Rev. Canon Welch, D.D., rector of this church, has been elected Rector-Dean of Toronto, in the place of the Rev. Dr. Langtry, resigned.

St. Thomas'.—A very interesting and instructive lecture was given in Broadway Hall, Spadina Ave., on Tuesday evening, the 13th inst., under the auspices of the Ladies' Guild of this parish by Mr. Marshall-Taylor, an India. Mr. Marshall-Taylor is a cousin of the Rev. Father Davenport, the rector of the parish. The lecture was plentifully embellished throughout by a number of very excellent views, which materially helped to sustain the interest therein. Amongst the views shown were several of Gibraltar, Tangiers, Malacca, Valencia, Marseilles, Malta, Naples, Port Said, the Suez Canal, Mount Sinai, Bombay, Cawnpore and Calcutta. In the course of his lecture, Mr. Marshall-Taylor gave a very interesting description of the mode of the burial of the dead, practised by the three principal religious sects in India, viz., the Hindus, Mohammedans and Parsees, during which he incidentally explained the rite of suttee, which is now no longer allowed to be practised in that Empire, and he also spoke at length of the Indian fakir or religious mendicant and showed pictures of some of these and of the terrible self-inflicted tortures which they practise in their wish to propitiate their gods. The lecturer also gave several pictures of Darjeeling in the north-east of India, not far from which place he resided for a period of fourteen years, one of which showed Darjeeling after a snowstorm, as also several pictures showing what an immense amount of damage had been done by an earthquake which took place at Darjeeling and in that neighbourhood some years ago, and by which a number of people lost their lives. Mr. Marshall-Taylor also spoke of the monks in Tibet, and of their curious religious customs, notably the devil dancing, the Tibetans being Buddhists. The lecturer concluded by relating a tiger story. He held his audience closely throughout the entire course of his address, and at its close a hearty vote of thanks was unanimously passed. A large number of people were present on this occasion, and all went away greatly delighted with their evening's entertainment.

The Rev. A. G. E. Westmacott, rector of Brighton, Ont., preached a very practical sermon in St. Alban's Cathedral on Sunday morning last, on the subject of Sunday schools, and the Right Rev. Dr. Anderson, Bishop-coadjutor of Chicago, preached in the Church of the Messiah in the morning, and in St. Stephen's church in the evening on the same day.

St. Luke's.—On last Sunday, it being St. Luke's Day, the congregation celebrated the Feast of the patronal Saint, and also held its annual harvest Thanksgiving services. The Rev. R. Scaborn, rector of Bowmanville, preached in the morning, and the Rev. C. A. Seager, rector of St. Cyprian's, Toronto, in the evening. At the evening service Miss Jellett sang as a solo, Allitsen's "As the Hart Panteth after the Water-brooks." Mr. Gerald Marks, born at Armagh, Ireland, has been appointed organist of this church, in succession to Mr. T. A. Reed, Mus. Bac., who has gone to St. Augustine's. His father is the organist of St. Patrick's Cathedral, Armagh, a position which he has filled for the past thirty years. Mr. Marks' uncle is the organist of St. Simnebar's Cathedral, Cork. Mr. Marks filled the position for some time as assistant organist at St. Patrick's Cathedral, Armagh. He will enter upon his duties as organist of this church next Sunday.

Lloydtown.—Very successful harvest homes were held in Lloydtown and Nobleton on Oct.

1st and 2nd. A new bell has been put into the church at Lloydtown, which rang out merrily for the occasion. A very pleasing feature of the occasion was the junior branch of the W.M.A., consisting of about thirty children, marching into church singing, "Onward, Christian Soldiers." The children were very proud of their new Sunday school banner. Much praise is due to Miss Howard for the pains and trouble she takes in teaching the children of the junior branch. A very able sermon was preached by the Rev. A. C. Watt, of Bond Head. Much praise is due to Mrs. Marchant for the able manner in which she trained the choir and the effective rendering of the anthem, "O Lord, How Manifold are Thy Works." The church was beautifully decorated for the occasion by a small army of willing workers. In the evening tea was served. At night, the Rev. H. C. Dixon, of Toronto, gave his illustrated lecture on "Ben Hur," which was very highly appreciated. On Friday, October 2nd, the Rev. Marmaduke Hare, of Toronto, preached the Thanksgiving sermon in Nobleton church to a very attentive congregation. The church has been recently painted and generally renovated by the Ladies' Aid. It was beautifully decorated for the occasion. Tea was served by the ladies, and the Rev. H. C. Dixon, of Toronto, gave the fascinating lecture, "Ben Hur," again. Most enjoyable evenings were spent in both places. Kettleby church has also been recently painted and the cost borne by the Ladies' Aid. The people of Nobleton and Kettleby may congratulate themselves on having two of the prettiest churches in the diocese.

Westwood.—St. Michael's.—A very successful harvest Thanksgiving service was held in this church on Sunday evening, October 4th. The church was crowded to the doors with an attentive and reverent congregation, who seemed to thoroughly enjoy the bright, hearty service. The decorations were profuse and tastefully arranged. The Rev. W. R. Tandy, of Havelock, preached an instructive sermon on the lessons of the harvest.

Norwood.—Christ Church.—The harvest Thanksgiving services held in this church on the 9th inst. were well attended. The decorations were greatly admired, and the church presented a very beautiful appearance on this festive occasion. The rector took the 8 a.m. celebration. At the evening service, the Rev. E. A. Langfield, rector of St. Luke's, Ashburnham, preached an eloquent sermon in keeping with the festival. The Rev. J. McKee McLennan had issued a pastoral letter to his congregation asking for a free-will offering instead of the usual dinner, and the response to his appeal was beyond the expectations of all, the offertory being \$84. Some who were prevented from being present have signified their intention of contributing, and it is confidently expected the amount will reach \$100. The congregation is to be congratulated, and the rector and churchwardens feel deeply gratified at the success of their annual harvest Thanksgiving services.

NIAGARA.

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

Oakville.—The Rev. T. G. Wallace, M.A., rector of Georgetown, has been offered and has accepted this living. He will enter upon his new duties very shortly.

Colbeck.—St. Clement's.—Harvest Thanksgiving services were held in this church on October 4th at 11 a.m. and 7 p.m., when unusually large congregations were present. The Rev. Wm. Hinde, rector of Shelburne, officiated and preached two interesting and instructive sermons.

In the morning there were forty-five communicants at the celebration of the Holy Communion. The interior of the church presented an exceedingly pretty appearance with its tasteful decorations of grain, fruit and flowers. The beautiful white altar-frontal and super-frontal, used for the first time on this occasion, were recently presented by the members of the choir. At both services the choir rendered appropriate anthems very creditably. The fowl supper, given on the following Tuesday evening in the Church Hall, was most successful.

HURON.

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

London.—Convention of Anglican Young People's Association.—A convention in connection with the above association has been arranged for by the Synod Committee of the diocese of Huron and will be held (D.V.), on Wednesday and Thursday, October 28th and 29th, 1903, in the City of London, Canada. The place of meeting will be the Bishop Cronyn Hall. The Lord Bishop of Huron has kindly consented to preside. Representatives of Anglican Young People's Associations, members of kindred associations, and all friends of the A.Y.P.A. are invited to be present. Programme.—8 p.m., Wednesday, October 28th—1. Hymn and prayer. 2. "Duty of the Church to Young People," by Rev. G. J. Abey, rector of Preston. 3. "Young People and Their Duty to the Church," by Rev. H. C. Dixon, organizing secretary of the diocese of Toronto. 4. "Benefits of Organization," by Rev. C. R. Gunne, M.A., rector of Clinton. 5. Collection for convention expenses. 6. Hymn, prayer and Benediction. Thursday, October 29th.—8 a.m. Holy Communion, St. Paul's Cathedral. 10 a.m.—(1) Hymn and prayer. (2) Organization of convention. (3) "The Need for a Comprehensive and Unifying Society," by Rev. Canon Brown, B.A., rector of Paris. (4) "Worship," by Rev. Principal Waller, M.A., Huron College. (5) "Work," by W. F. Cockshutt, Esq., Brantford. (6) "Fellowship," by Rev. R. J. M. Perkins, B.A., rector of Exeter. (7) "Edification," by Mrs. Gahan, Talbot street, London. 2.30 p.m.—Afternoon Session—I. Completion of organization. 2. Question Drawer. 3. Unfinished business. 4. Hymn and Benediction. One-half hour will be given for each address or paper and for discussion thereon, Alfred Brown, chairman; Edwin Lee, secretary; C. R. Gunne, treasurer. Hospitality.—All those who are desirous of hospitality will please notify, as soon as possible, Rev. G. B. Sage, of London West. Railway Rates.—Persons attending the convention are required to purchase single tickets with standard certificate, which will entitle them to return at one-third the usual fare.

All Saints'.—The harvest festival, held on Oct. 11th, was a source of great pleasure and benefit to the All Saints' congregation. The crowded church, tastefully decorated, had an inspiring and stirring effect on clergy and congregation, judging by the heartiness and devotion evident in the services, and the preacher's earnest and beautiful discourses, as well as the number gathered at the Holy Table after Morning Prayer. The Rev. R. J. Seton-Adamson, B.A., rector of Delaware, Ont., by his lucid and easy-flowing words, greatly increased our sense of obligation to the Giver of All, by showing us in what wonderfully varied ways we were dependent upon, and indebted to, our God, and Saviour, and Sanctifier. Many will gratefully remember his earnest words, and seek to prove their gratitude to their Maker by deeds as well as words. The Band of Willing Workers, and the choir and choir-master, Mr. E. Gardiner, contributed a great deal towards the successful character of the festival.

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forty-five communi- of the Holy Com- he church presented ance with its tasteful and flowers. The and super-frontal, this occasion, were members of the choir. rendered appropriate he fowl supper, given vening in the Church

Thamesford.—On Friday, October 9th, Rev. Principal Waller, of Huron College, London, conducted harvest Thanksgiving service in this church, after which the congregation packed a box of preserved fruits and vegetables for the Deaconess Home, Toronto.

Dutton.—The new rector of this parish is the Rev. T. B. Howard, of Milverton. Milverton and Elma form a very compact, thriving parish, and there he ministered most acceptably for years. He now goes to his second appointment, where he succeeds the Rev. S. P. Irwin, who has been removed to Waterloo.

Ridgetown.—Church of the Advent.—Harvest Thanksgiving services were held in this church the last Sunday in September; the whole congregation engaged heartily in the services. The church was tastefully decorated for the occasion. The services were conducted by the Rev. Rural Dean Hicks, of Simcoe, who delivered excellent and appropriate sermons. The thank-offering amounted to \$115.

Highgate.—Church of the Redeemer.—Special Thanksgiving services were held in this church on October 4th, conducted by the Rev. A. B. Farney, of Aylmer. The church could not accommodate the number who sought admittance, and the service was among the most enjoyable held in the history of the parish. The thank-offering amounted to \$32.50.

Belgrave.—Trinity. — The reopening services were held on Sunday, October 11th. The weather was perfect, and the congregations were very large, in fact, in the afternoon, it was impossible to accommodate all the people. The sermons were grand expositions of Scriptural truth. The Bishop is a great preacher. No wonder the people crowd to hear him. The text in the morning was, "The stone which the builders rejected is become the head of the corner;" and in the afternoon the subject was, "God's Jewels"—"They shall be mine, saith the Lord, in that day when I make up My jewels." The Church at Belgrave was closed for three months this summer. In that time it was made practically a new church, and the contractors, Messrs. Ament, of Brussels, did their work well. It is now a beautiful church, and it won much praise from the Bishop. The chancel and vestries on either side add very much to its appearance. On Monday evening, 12th inst., the ladies of the congregation gave a social tea in the Foresters' Hall, which was liberally patronized, after which a Thanksgiving service was held in the church. The Rev. H. A. Thomas, of Lucan; Rev. J. M. Webb, of Brussels; Rev. Wm. Lowe, of Wingham, and the rector, Rev. J. Edmonds, all took part, and gave happy addresses. Thus ended a most enjoyable church reopening. The offertories amounted to \$80, exclusive of the social tea. The rector, wardens and the congregation are to be congratulated on the success of their efforts. They have worked harmoniously. May God's blessing still attend them. It must be remembered that the choir, under the direction of Miss Laura McCrea and her brother, did well. The chants and hymns were inspiring and beautiful. The Bishop was the guest of Mr. and Mrs. John Scandrett, during his stay in Belgrave.

Galt.—Trinity.—Following very successful harvest services, held on Sunday, the 27th ult., when the Rev. Canon Brown, M.A., officiated, with great acceptance, and large offerings were presented, the Sunday school anniversary services were held on Sunday, 11th inst., and were among the very best and most impressive held in many years. That which added to the impressiveness of the occasion was the tribute of respect paid to the memory of the late Mr. James Woods,

who for so many years was the efficient superintendent of the school, and whose presence was greatly missed on this the first anniversary since his death. A beautiful memorial window of richly stained glass has been placed in the church by the members of his family, which, seen for the first time on Sunday, 11th inst., was most appropriately in keeping with the occasion, and will ever be a fitting tribute to his memory. It fills the whole space of one of the large windows near the family pew in the east side of the church, and is an exquisite and artistic piece of workmanship. It presents a scene of the resurrection, an angel in the foreground, sitting on the "stone rolled away from the sepulchre," pointing to the empty tomb, and saying to the three devout women near by, "He is risen; he is not here." All the figures are life size, the features being remarkably clear and distinct, and the expression on each face exquisitely beautiful. In the background is seen the vaulted roof of the rock-hewn sepulchre, and through an opening the paschal moon in casting its silvery rays over the little hill of Calvary, which looms up in the distance. The colouring is very rich, and the whole surroundings are in perfect harmony with the subject. It was designed and executed by the Robert McCausland Company, of Toronto, and certainly reflects great credit upon their skill and workmanship. Favoured with lovely weather, the congregations were very large, and all the services most inspiring. The sermons by Rev. W. Craig, rector of Petrolea, were exceedingly appropriate and were much appreciated. In the afternoon the scholars and teachers marched in a body from the school-room to the church, where a special service, conducted by the rector, was held, during which he gave a very practical and telling address. At the morning service the rector, in a few well chosen words, drew the attention of the congregation to other valuable gifts which, during the past years, had been presented to the church, viz., the stone school-house and commodious rectory, erected by the late Mr. Shade, together with a handsome endowment for the parish. The school-room was subsequently enlarged by the Rev. Michael Boomer, D.D., the first rector. The valuable cemetery was also a gift, presented in 1845-46 by Walter Dickson, Esq. Other gifts followed, viz., the handsome brass reading desk, communion table, solid silver communion vessels, etc., altar cloths, linen, frontals, service books, alms basin, collection plates, brass and stone tablets, etc., together with the beautiful brass pulpit and gas standards, and the massive stone tower. It is safe to say that this church is one of the neatest and best furnished churches in Ontario, and one of which the congregation in particular and the town in general may well feel proud. It stands in our midst an exponent of the dignity of real spiritual worship, and of what the House of God should be.

RUPERT'S LAND.

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

Emerson is no longer a vacant parish. The Rev. W. A. McClean, a graduate of Toronto University, and the Cambridge Divinity School, Boston, has entered on his work as incumbent. He was inducted into the charge on Sunday, September 20th, by the general diocesan missionary, Rev. C. N. F. Jeffrey, M.A., B.D. Mr. McClean is a native of Brockville, Ont., and enters upon his work under the most happy of auspices. Emerson is an extensive field at present. It lies on the boundary line between Manitoba and North Dakota, and has a fine situation on the Red river. In the very early days, before the C.P.R. was built, it was looked upon as becoming the southern gateway to the province,

and at one time assumed considerable size. During those promising days, the Church became very strong, and a large church, with a fine pipe organ (several manuals), was erected. But on the introduction of the C.P.R. the route of entry was changed; people left, and the place was more or less at a standstill, as far as growth was concerned. The Church, however, has thrived at this point. Rev. W. John Garton, now rector of Morden, and rural dean of Dufferin, was for many years incumbent. He left a few years ago for Nova Scotia, but returned to this diocese, and was instituted to the parish of Morden. The vacancy was filled by Rev. D. A. B. Stoddart, M.A. B.D., a graduate of St. John's College. He did most faithful work, but resigned the charge this year with the intention of going abroad for a year. During the vacation of St. John's College, the pulpit has been filled by the Rev. Prof. Cross, of that college. Connected with Emerson are many outlying points worked in the summer time by the incumbent and a lay curate. So well has the work progressed, that next spring it will be found necessary to divide the field, creating a new parish out of the places of Dominion City, Woodmare and Arnaud. A clergyman will be placed at Dominion City, as the centre of the new parish—that is to say if a clergyman can be found—for the supply is scant, indeed.

The Rev. F. W. Goodeve, of Horning's Mills, Ont., has accepted the offer of St. James' parish, Neepawa, recently vacated by the resignation of Rev. A. W. Woods. Mr. Goodeve is a Wycliffe graduate, and should be a valuable acquisition to the clergy of the diocese.

The Rev. J. W. Woolfe, of Glenboro, is likely to be asked to accept the incumbency of Stonewall. Mr. Woolfe is a most energetic parish priest, leaving nothing undone that might advance the interests of the Church.

The Rev. McAdam Harding, rector of St. Matthew's, Brandon, and rural dean of Brandon, has accepted the appointment of Archdeacon of Qu'Appelle diocese, with headquarters at Indian Head. The diocese is so large, and the work has been growing so rapidly while settlers are pouring in, that it was deemed necessary to appoint a suitable man to promote and organize the work in the newer parts. The nature of the Archdeacon-elect, will be a purely missionary character, therefore. The choice of Mr. Harding is certainly most happy and wise. He is a deeply spiritually-minded man, and full of zeal and energy, for the advancement of the interests of the Church. He is a fair preacher, but a parish priest, par excellence. His organizing ability is

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seen in St. Matthew's parish, Brandon, with its many outlying points served by the curate of Brandon, a district that is a model in every way. One of Mr. Harding's aims was to establish a clergy house at Brandon, working the surrounding district from that centre. The services at St. Matthew's are of a purely Catholic type, as interpreted by the Prayerbook. No service is eliminated. The Church calendar is observed. One peculiarity is, indeed, quaint—the reading of the prayers with up-raised hands. Outside of Winnipeg, St. Matthew's, Brandon, is the largest church in the diocese, and the building up of it is due to the efforts of the retiring rector. Mr. Harding will remain in charge till Christmas, when he will go to England for a brief rest before taking up his new duties as Archdeacon of Qu'Appelle. It seems but stereotyped to say that he will be missed, but the Church in the diocese will regret his departure exceedingly. The Synod will miss his voice; the clergy will look in vain for his kindly smile and friendly hand grasp; Brandon will lose one of its finest citizens, and St. Matthew's will sorrow for the loss of a most beloved pastor.

The Rev. D. A. B. Stoddart, M.A., formerly incumbent of Emerson, has invented a revolving book case. He has the invention patented in Canada, the United States, and Great Britain, and will be leaving shortly for the Old Country to promote his interests in regard thereof. It is claimed that the invention will be a great boon and the article will have a ready and wide sale. Mr. Stoddart expects to make a fortune out of it.

The Rev. Samuel Fea preached his farewell sermon, as curate of St. George's church, Winnipeg, on Sunday, September 27th. Mr. Fea, as before announced in these columns, becomes rector of St. Peter's church, Winnipeg.

On Monday evening, September 28th, in the school-room of St. Peter's church, Winnipeg, Rev. Rural Dean Burman was tendered a farewell by his congregation. The gathering was a large one, and the rector's warden, Mr. Charles Todd, occupied the chair. A short musical programme followed, after which Mr. George Smart, the people's warden, on behalf of the parishioners presented Mr. and Mrs. Burman with a beautifully engraved silver tea service, as a slight token of the high esteem of both rector and wife. It came with a surprise to Mr. Burman, who, in his reply, was fairly overcome with emotion. Mr. Burman has been rector of the parish for many years, and is associated with missionary enterprises throughout the province. He was the originator of St. Paul's Industrial School, at Middlechurch, which was a school for Indian boys and girls, entirely supported by the Church for many years, but now wholly under the control and support of the Dominion Government. He also laboured among the Indians on the Sioux reserve, near Griswold, Man. While rector of St. Peter's, he took duty in the College as lecturer in botany and English Bible. He resigns his rectorate and becomes bursar and steward of the College, and will continue his lectures, besides taking supply work throughout the diocese.

St. Mildred's Guild, of All Saints', Winnipeg, held a comic auction in the school-room last Thursday. A goodly sum was realized, and a great deal of amusement afforded.

Three very prominent lady missionaries are in Winnipeg at present. They are Mrs. Lofthouse, wife of Bishop Lofthouse, of Keewatin diocese; Mrs. Matheson, M.D., wife of Rev. Mr. Matheson, of the Battleford Indian School, and Mrs. H. Spendlove, wife of the Rev. H. Spendlove, missionary to the Indians at Hay River, within 150 miles of the Arctic circle. These ladies addressed the monthly meeting of the diocesan Woman's Auxiliary, held in Holy Trinity school-house on Tuesday afternoon, Sept. 29th. Mrs. Lofthouse, whose experience along the Churchill river, and Hudson's Bay covered fourteen years, spoke of the isolation of the

workers in that northern country, and of their great need of help and encouragement. She bore testimony that the work accomplished here was wonderful, indeed, and greatly redounded to the credit of the few, but faithful, missionaries at work. Mrs. Matheson, who is a graduate in medicine, has been labouring on the Onion Lake Indian Reserve, in the northern part of the District of Saskatchewan. She has been there for eleven years, teaching, doctoring and nursing the Indians. She is one of the most faithful of missionaries of the West. Great interest centred in Mrs. Spendlove, when she told of the progress of missions in the Arctic regions. She went to the McKenzie River district twenty-two years ago, and was married at Fort Simpson, and but a few times has been back to civilization. Her remarks were most encouraging to the ladies, who send out bales of clothing, etc., to these wards of the Government, the joy with which these bales are received being unspeakable. The ladies of the auxiliary, who heard these interesting addresses from these three devout women, were more than pleased, and were further encouraged to do what they can for the spread of the Gospel tidings among those who know Him not.

The Rev. and Mrs. S. Fea were presented with addresses and a handsome oak arm chair, upholstered in leather, by the Young People's Society, in connection with St. George's church, Winnipeg, on Tuesday evening, September 29th, previous to their departure to the parish of St. Peter's.

The rectory, at Souris, is undergoing repairs, and being brightened in appearance by a fresh coat of paint.

Stonewall.—The Rev. C. and Mrs. Wood were presented by the parishioners recently, on the occasion of their leaving Fort Francis, with addresses from the congregation and the members of the local branch of the W.A., respectively. Mr. Wood was also presented with an easy chair, and Mrs. Wood with a purse of money. Mr. Wood has been connected with this parish for the past six years, where both he and his wife have done excellent service in the cause of the Church. The people of the parish hold them in the highest estimation, and view their departure from amongst them with keen regret. The Rev. C. Wood has been appointed incumbent of Fort Frances, and he has already entered upon his work there.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

CANADIAN CHURCHMAN IS WANTED.

Sir,—I wonder if there is anyone, who, when they have read through your valuable paper, would like to pass it on to another? If you know of any such I wonder if you would give them my name? I would like very much to receive it regularly. Thanking you in anticipation.

REV. RICHARD COX.

Medora, Man.

AUDI ALTERAM PARTEM.

Sir,—In your issue of September 17th was a letter signed "S. D. Hague," which ought to be answered. It may have been already answered by one better able to reply, but in case it has not, I should be glad if you would allow this to appear. The letter referred to is headed, "It is

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a Shame," and I venture to ask where is the shame? and on whose shoulders is the blame to lie that a person was a communicant at a church and was never taken any notice of by the parish priest? The Prayer-Book has expressly provided the way by which every communicant is to become known to the priest, in the following words: "So many as intend to be partakers of the Holy Communion shall signify their names to the curate, at least some time the day before." It would appear from the letter referred to that this person had neglected her plain and obvious duty. She had not taken the trouble to inform the priest of her intention, and by so doing introduce herself to him, and therefore the blame can hardly rest upon the priest for not taking any notice of her. How much longer, Mr. Hague asks, is this sort of thing going on? Until people take a little trouble themselves to make themselves known to the priests of the Church they attend, and then it will come to an end, for there are none more anxious to know all their people, both communicant and non-communicant, than the priests of city parishes, and yet, owing to the carelessness of those who are the first to complain of neglect, they are unable to accomplish their desire in this respect.

H. G. FIENNES-CLINTON.

Vancouver, September 28th.

"WHEN CAN THE LITANY BE READ?"

Sir,—In the Anglican Communion, the first change from the Roman Litany, in the direction of its present form, was made in 1544. In the Prayerbook of Edward VI. (1549) directions were appended to the Communion Office that "Upon Wednesdays and Fridays the English Litany shall be said or sung in all places." In the revision of 1552, it was placed where it now stands, with the Rubric, "To be used on Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary." Grindall, in 1571, forbade any interval between Morning Prayer, Litany, and Communion service; but the 15th Canon of 1664 recognizes the Litany as a separate office. The practice of the present day tends in that direction, and in many churches the Litany is recited on Sunday afternoon, followed by a brief address.—(Extract from S.P.C.K. Encyclopaedia, Dictionary, 1901.) In Westminster Abbey it is the custom to use the Litany at the 7 o'clock evening service, when it is preceded and followed by a hymn, the lesson, anthem, sermon, collection after the sermon for the current expenses of the service, closing hymn and Benediction. In the Coronation Office, too, the Litany, without Matins, preceded the Communion Office. In Canada, however, the land of potentialities, the idea of C.A.N. is much in evidence, hence, we can here style ourselves, "The United Church of England and Ireland," and with the versatility of the latter and the great common sense of the former, we can surely console "The Widow of a Clergyman," as above.

L. S. T.

THE LITANY AS A SEPARATE SERVICE.

Sir.—In your "Notes from New York," in your issue of the 8th of October, you say: "In that Church," referring to the Protestant Episcopal Church of the United States, "the Litany may be used at either Morning or Evening Prayer, or at any time of the day as a distinct service," implying that this freedom does not exist in the Canadian Church. I think this is a mistake, for the 12th Canon of the Provincial Synod adopts the modification introduced by the Convocations of Canterbury and York, and sanctioned by the Act of Parliament, which grant the very liberty to which you refer, together with several others, that many have found extremely useful for years in their parish work. The whole Canon may be found on pages 296 and 297 of the Clerical Guide and Churchman's Directory of 1876, by C. V. Forster Bliss, which no doubt many of your clerical readers will possess. The importance of this subject must be my excuse for thus troubling you.

J. McLEAN BALLARD.

BOARD OF MANAGEMENT OF THE MISSIONARY SOCIETY—UNWISE LEGISLATION.

Sir,—In common with many other Churchmen, I am of the opinion that the Board of Management of the Missionary Society of the Church acted hastily and unwisely at the meeting recently held in Toronto, when by resolution it advanced the salary of the Rev. L. N. Tucker, general secretary, from \$2,500 to \$3,000. In the judgment of the great majority of the clergy and laity, the former amount was a fairly liberal provision for the general secretary, and not insufficient for the services expected of him. Now that the Board has given him an additional \$500, making his salary \$3,000, with a large allowance, if I am correctly informed, for travelling expenses, I am inclined to think a widespread feeling of dissatisfaction will be the result. It should be remembered that the Missionary Society, as at present organized, is yet in its infancy, and while we may entertain the brightest hopes regarding the future development of the missionary work of the Church, the Board should not have added to the cost of management when, apparently, there was no good and sufficient reason for so doing. The office expenses in Toronto, to say nothing of other expenses, I find, according to the annual financial report, have averaged about \$75 per month, and, it is said, we may look for a large increase in this item of expenditure in the near future. It was only in September of 1902 that the society was organized, as at present, and it will not be known for some little time yet whether the Church will succeed in raising the \$75,000, the amount required by the Board, and yet in the face of this uncertainty, the general secretary's salary has been raised to \$3,000. Surely it would have been safer and better to have waited a little while longer, that the Board might know the full amount that could actually be depended upon to carry on the work. The general secretary has, we very gladly admit, won the esteem and confidence of all, by his great energy and efficiency. He seems to be the right man in the right place, and growth and development are looked for in the great missionary fields of the Church; but we are also bound to admit that a salary of \$2,500, and a liberal provision for travelling expenses, was not inadequate at the present stage of the work. There are not five clergymen of the Church of England in the Dominion of Canada who at the present moment are receiving an income from the Church of more than \$3,000 per annum. In conclusion, I cannot but think that the action of the Board of Management in increasing the cost of management, as indicated above, was ill-advised and

unbusiness-like, and will not tend to deepen the interest and confidence of Churchmen.

CHURCHMAN.

AN URGENT APPEAL.

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

Family Reading.

CANADA'S NEW COLONISTS—A WELCOME.

By Jean Cameron-Smith.

Colonists, England westward is sending,
Now to our country they come to abide;
Welcome we give them with glad voices blending,
Brothers from Britain's shores now by our side.
Lord, may they not forget Thy worship meet,
This we remind them and lovingly greet.

Far from their old ties and social restraints,
Lord, guide their fancies, from sin let them flee;
O'ercome should they murmur, heal their complaints,
Teach them their burdens to cast upon Thee.
Lord, to the brothers we lovingly greet
Point we Thy Word with its promises sweet.

Bid them forget not any tradition
Of reverent worship and love of Thy name;
Thy fear and honour, worthy ambition,
Renew Thou within them and fan off the flame.
Lord, may the brothers we lovingly greet
Lean on Thy strength firm and fear no defeat.

Britain in days bygone messengers sent
Far through the forests our fathers to reach;
For Christ's sake prepared to suffer they went
His Church to upbuild, His gospel to preach.
Lord, to the brothers we lovingly greet
We would send messengers—welcome complete.

Canada, loyal in peace and in war,
Gives of her best to the lov'd Motherland;
See, now, Thy servants, from near and afar,
Offer themselves—a consecrated band.
Lord to the brothers we lovingly greet
Send we our sons to lead them to Thy feet.

We, bound by close ties to the Great Northwest,
Pray for its settlers and Thy Church's need;
Gladly we give Thee our worthiest, best—
Strengthen their souls, Lord, to serve Thee indeed!
For them and the brothers whom now we greet,
Lord, hear our pray'rs in Thy name, we entreat!

A CHURCH PLAY.

Everyone should see "Everyman," the wonderful fifteenth century morality production. It is a presentation of the old morality play just as it was done in London by the Elizabethan Stage Society, and by them presented exactly as were the plays in the days of the early drama, there being no curtain, no footlights, and in fact no effects whatever, excepting a very little bit of quaint scenery. According to the best authorities "Everyman" was written first in Dutch by Peter Dorland, of Diest, a priest, who lived in the latter half of the fifteenth century. The earliest date to which the English version can be

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assigned is the reign of Edward IV. (1461-1483). It is certain that it was printed in the year 1500 at London in Fleetstreet at the Eygne of the George by Richard Pynsen to Kyngs noble grace." Its modern presentation was first made at Charterhouse, London, carrying out a suggestion of Professor Ward, of Cambridge. It was afterwards done in the Quadrangle, University College, Oxford. This performance was out of doors, the people standing on the stone flags throughout the entire play. It has been done before the Cambridge Extension Students, those of the Cheltenham Ladies' College, Westminster Abbey School, Winchester School, Rugby, Eton and many other educational institutions. Mr. Charles Frohman saw the play during its London presentation, and arranged with the Elizabethan Society and Mr. Ben Greet for its production in this country. Mr. Greet is here giving the presentation his personal direction. "Everyman" is given in this country in accordance with Mr. Frohman's plan to bring to this country all forms of dramatic productions that have created interest in Europe. For two months it played to great crowds in New York. "Everyman" will be presented in this city at the Massey Hall for the week of October 19th.

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ask where is the ders is the blame to municant at a church tice of by the parish has expressly pro- very communicant s iest, in the following l to be partakers of signify their names time the day before." etter referred to that er plain and obvious he trouble to inform and by so doing in- l therefore the blame priest for not taking much longer, Mr. thing going on? Un- de themselves to make riests of the Church ill come to an end, anxious to know all icant and non-com- of city parishes, and ess of those who are glect, they are unable in this respect.
ENNES-CLINTON.
th.

FANY BE READ?"
Communion, the first itany, in the direction made in 1544. In the (1549) directions were on Office that "Upon the English Litany ll places." In the red where it now stands, sed on Sundays, Wed- at other times when by the Ordinary." any interval between and Communion ser- of 1604 recognizes the direction, and in many cited on Sunday after- rief address.—(Extract dia, Dictionary, 1901.) s the custom to use the ening service, when it by a hymn, the lesson. 1 after the sermon for the service, closing the Coronation Office. Matins, preceded the Canada, however, the idea of C.A.N. is much n here style ourselves. England and Ireland," of the latter and the the former, we can w of a Clergyman," as L. S. T.

Children's Department

THE TWO PRINCES.

There were two princes long ago,
Named Prince I Wish and Prince
I Will,
Whose great-grandchildren you must
know
Are reigning still.

They ran and played, they drank and
ate;
They read in books, both old and
new;
Indeed, they lived just as their great-
Grandchildren do.

But Prince I Wish would never try
To learn a lesson as he should;
He just would wait and loadly sigh,
"I wish I could."

And Prince I Will would never pause
At any task he might fulfil;
And so he won his way, because
He said, "I will."
—Young Crusader.

FREEZING OUT.

Thomas Brady and William Lawson
were bright, energetic young men who
had received their business training in
the same house. They had entered as
package wrappers, gone up, step by
step, until they were thirty, and by that
time had saved enough to go into busi-
ness themselves in a modest way.

A booming town in the West was
selected as the scene of their opera-
tions, and it so happened that they
rented stores on the same street, and
exactly opposite each other. Goods
were purchased and clerks engaged,
and then they resorted to the various
means known to experienced salesmen
to attract trade. Elaborate displays
were made in their show windows, and
dodgers and posters and newspaper
advertising were freely resorted to.

They were shrewd and discriminate
buyers, as well as good salesmen; but
here their similarity ended. Brady
instructed his clerks to "watch for the
Air trade." And Lawson told his to
treat all customers alike. Within a
week Brady's clerks knew intuitively
that they must not let nice scruples
interfere with business, and Lawson's
were equally well aware that anything
but a straightforward course would
cause their prompt dismissal.

The town of Bustle was in the second
stage of its evolution, and ladies in
sealskin sacks and rancheros in spurs
and revolvers, mingled freely on the
sidewalk with blanketed Indians and
rough, unshaven men from the mines.
Dress was the last thing that an old
stager would take as an indication of
a person's position.

But new arrivals were apt to learn
this by slow degrees, and Brady's
policy often got him into corners from
which only ready tact and quick wit
could extricate him.

One day a rough-looking, heavily
bearded old man came in, accompanied
by a plainly dressed woman, whose
face was hidden by a sunbonnet. A
clerk was standing behind the nearest
counter paring his nails. Brady was
at his desk writing.

The couple waited patiently for some

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minutes, then the old man rapped
sharply on the counter. But at that
moment a carriage stopped at the en-
trance, and a richly dressed woman
swept in, followed by an attendant.
Brady looked up significantly, and the
clerk hurried forward with an obse-
quious bow.

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- In Kashmir, Turkey and other Oriental Rugs we show over 200 varieties, at a large variety of prices.
- We are always getting in, as the market makes opportunity, new Rugs in Antique Kelans, Sumacs, Shirwans, Afghans and Kazics.
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The old man and his wife waited
another ten minutes, then the richly-
dressed woman turned petulantly from
the counter, saying that the country
stores were a nuisance, anyway, and
that she would send to the city and
have her ribbon matched. The clerk
shrugged his shoulders and sauntered
lazily toward the old couple.
"Anything I can do for you, daddy?"
he asked.
"No, I reckon not," the old man an-

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RS.

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, Limited TO, Can.

on matched. The clerk shouldered and sauntered the old couple. can do for you, daddy?"

on not," the old man an-

We offer good Industrial BONDS yielding A Straight 5%, 5 1/2%, 5 3/4% and 6% Send for circular and particulars. Hanson Bros. Canada Life Building - MONTREAL

swered shortly. "We just come in here for the fun of it. Still, I s'pose ye might let the old lady have a paper o' pins. I never like to go into a store without buying suthin'."

The pins were wrapped up, and as the couple left the store, Brady laughed sarcastically:

"It'll be a good thing to freeze out that kind of people," he said. "They just take up room and bother other customers, and their trade isn't worth shucks."

More customers came in, and the clerks were kept busy for some time; then there was a temporary lull, and they went to the entrance in search of fresh air. Presently they were joined by Brady.

A waggon stood in front of the opposite store, and the clerks were regarding it listlessly.

"Rather an ancient-looking vehicle," one of them said.

"But a magnificent pair of horses," another remarked. "Hello! there comes the old man and the woman in the sunbonnet. Reckon they have been after some pins."

"Got trusted for them, likely," said



Under the Nestlé Tree

PROTECTION for an infant in the choice of its food is of the greatest importance. Nestlé's Food is nourishing, strengthening, makes bone and sinew and keeps the baby in perfect health.

A sample of Nestlé's Food, sufficient for eight full meals, will be sent free by addressing LEEMING, MILES & CO., Sole Agents, Montreal.

"The truth, the whole truth and nothing but the truth" in time telling means the time as told by the ELGIN WATCH

Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Timemakers and Timekeepers," an illustrated history of the watch, sent free upon request to ELGIN NATIONAL WATCH CO., ELGIN, ILLINOIS.

the first clerk. "No," as the old man unfastened his horses and turned the waggon wheels so that his wife could climb in, "if there isn't Smithers com-

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 odorous vegetables.

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

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

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

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

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

ing out with his arms full of bundles! And—great Scott! Thompson following with his arms full, and Lawson coming behind with his arms full, and his face as smiling as though he'd sold out half his store! Well, well, well!"

Brady did not say anything, but the sarcastic expression had left his face. He watched the old man climb in and pick up the reins.

"Hello, there, Will!" he called suddenly, as the waggon whirled down the street, half hidden by a cloud of dust; "who is that old codger?"

William Lawson made a few notes in a book he carried before answering.

"Why, that's Primus Bigelow, the great landowner, who lives up the river," he called back, cherrily. "He owns half the ranches in the country, and more mines than you can count. He's a fine man, and makes himself as common as common folks. He told me that his daughters were coming back from the East, where they had been educated, and the silks and jewellery and things he has just bought are for them. He seemed very much pleased with the goods, and said that I should have all his trade after this. He has been having things sent from the city, but tells me that he would rather buy goods in the home market if he can find goods to suit. Come over and let me show you the list I have sold him—nearly a thousand dollars' worth. Best day's work I've done since I've been here."

Brady only shook his head and muttered a dolorous "Land o' Goshen!" under his breath as he turned abruptly and went back into the store. But his clerks noticed that he never said any more about "freezing out."

THE PURSUIT OF HAPPINESS.

All who run after the gilded chariot of joy get covered with dust, and are left limping along the road quite bereft of that degree of comfort with which they started on the mad race.

Yet sometimes, when the quest for one's own happiness is quite out of mind, when one is absorbed in making some one else happy, down like a bird from the highest heavens comes joy, and settles as if at home, in the heart that has forgotten itself.

Happiness is never touched by the hand that reaches out for it too eagerly. It flies into some hand open to give, not stretched out to receive.

The angels always appear unexpectedly, as did the angel who sat by the tomb when Mary visited it at dawn. Going out to mourn, she was met by unimaginable joy.

How often does the long-anticipated feast turn out to be a famine, gaiety having fled from the house overborne by much ponderous preparation.

He who seeks happiness for its own sake shall lose it, and he who loses happiness for another's sake shall find it, even in the hour when he thinks it is gone from him forever, and is content to have it so.

GRAN'MA'S HOUSE.

Last time we went it didn't seem Like Gran'ma's any more, 'Cause when we came up to the house She wasn't in the door.

She always waited for us there With arms all stretched out wide; She'd kiss me first and then the rest, While I stood by her side.

And Gran'pa, close behind, would always Tell us, "Welcome home!" But last time Gran'pa looked so sad, Just standing there alone.

I guess God wanted her up there, So we'd be good, because If she was there we'd go—He knew How sweet my Gran'ma was.

SORROW'S USE.

But the sorrow that is meant to bring us nearer to God may be in vain. The same circumstances may produce opposite effects. I dare say there are people who will read these words who have been made hard and sullen and bitter and paralyzed for good work because they have some heavy burden to carry, or some wound or ache that life can never heal. Ah, brother, we are often like ship-wrecked crews, of whom some are driven by the danger to their knees, and some are driven to the spirit casks. Take care that you do not waste your sorrows; that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill health, or similar afflictions that come in your daily life mar you instead of mending you. See that they send you nearer to God, and not that they drive you further from Him. See that they make you more anxious to have the durable riches and righteousness which no man can take from you than to grasp at what may yet remain of fleeting earthly joys. So let us try to school ourselves into the habitual and operative conviction that life is a discipline. Let us beware of getting no good from what is charged to the brim with good. May it never have to be said of any of us that we wasted the mercies which were judgments too, and found no good in the things that our tortured hearts felt to be also evils, lest God should have to wail over any of us: "In vain have I smitten your children; for they have received no correction."—Alexander Maclaren.

In answering any advertisement it is desirable you should mention The Canadian Churchman.

HOW POLLY WASHED THE DISHES.

"Oh, dear! I just hate to wash dishes," grumbled Polly, with a side-long glance at mother; but mother, if she heard, paid no attention.

"I don't see why dishes have to be washed anyway. Why can't Susan do it?" Polly jerked the towel from the hook and threw it into the pan of steaming water. You wouldn't have known it was Polly, such a black, ugly frown was on the usually happy, smiling face.

"When I was a little girl, I had to wash the dishes every day," said grandma.

"Oh, grandma! how dreadful; didn't you just hate it?"

"I can't love it, Polly; but then I turned it into play," and grandma smiled a far-away dreamy smile that Polly knew meant a story.

"No, I didn't love it, and sometimes I cried."

"Oh, grandma, did you really?"

"Yes, and one day my little play-fellow came over and wanted me to go to his house and see the little kittens out in the barn; but there were all those dishes, and I knew it would take a long time, so I just sat down on the floor and cried."

"Didn't the little boy feel sorry for you with all those dishes to wash?" Polly wiped a cup and saucer and put them carefully on the tray as she spoke. Grandma smiled a little as she looked at the tray, which was rapidly being filled with the clean dishes.

"Yes, he felt sorry for me and presently he jumped up."

"Come, Polly, don't cry any more. I've got such a nice idea. We'll play all those dishes are fish, and we'll go fishing."

I thought that would be nice, so I got up off the floor and wiped my eyes, and we began to fish. Why, it didn't take any time to wash those dishes, and it was fun, too. And when they were all nicely washed, we put them away and played we were delivering fish. "Why, I declare, if you haven't washed the dishes!"

Polly laughed. "Yes, I forgot to grumble, grandma, that's why it didn't take so long. Now I'm going to deliver my fish, then I'm going to take baby out in the yard."

THE LITTLE LOAF.

In the time of the famine a rich man asked the poorest children of the city to come to his house, and said to them: "There stands a crate full of bread. Each of you may take a loaf from it, and you may come daily until God sends better times."

The children at once gathered around the basket, striving and quarrelling over the bread, because each desired to obtain the finest. They said not a word of thanks.

Only Franziska, a clean but poorly-clad little girl, remained standing away off; then she took the smallest of the

Infants Thrive

on cow's milk that is not subject to any change of composition. Borden's Eagle Brand Condensed Milk is always the same in all climates and at all seasons. As a general household milk it is superior and is always available.

loaves left in the basket, kissed her hand thankfully to the man, and went quietly home.

On the next day the children were

WHAT SULPHUR DOES.

For the Human Body in Health and Disease

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

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

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

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

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

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

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

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

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

ill-mannered as before, and Franziska this time had a loaf which was scarcely half as large as the others; but when she reached home, and her mother broke the bread, there fell out quite a number of new silver pieces. The mother was frightened, and said: "Take back the money at once, for it certainly got into the bread by accident."

Franziska did as she was bid, but the kind man said to her: "No, no; it was not an accident. I had the silver baked in the smallest loaf in order to reward thee, thou good child. Ever thine as peace-loving and satisfied."

He who would rather have a smaller loaf than quarrel about a greater, will always bring a blessing to the home, even though no silver is baked in the bread.

AN ADVANTAGE OF ADVERSITY.

The children of a certain family, during its prosperity, were left in the nursery in charge of servants. When adversity came, the servants were discharged and the parents lived with the little ones. One evening, when the father had returned home after a day of anxiety and business worry, his little girl clambered on his knee, and, twining her arms round his neck, said:

"Father, don't get rich again. You did not come into the nursery when you were rich, but now we can come round you, and get on your knee, and kiss you. Don't get rich again, father."



Brim-full of Health and Energy.

Life is worth living when one can awake after a good night's sleep—ready for anything the day may bring. Eye clear; tongue clean; liver active; stomach right; hand steady and every nerve vibrating with that splendid sense of the power of perfect health. Too few enjoy this enviable morning awakening, but

Abbey's Effervescent Salt

can always be depended upon to restore the system to its natural condition and keep you in good sound health. A gentle laxative it helps nature to rid the system of poisonous impurities, stimulates the liver and tones up the digestive organs.

At all Druggists 25c. and 60c.



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 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 has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 10 acres substantially fenced.

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

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IN NORTH-WEST STEAD ATIONS.

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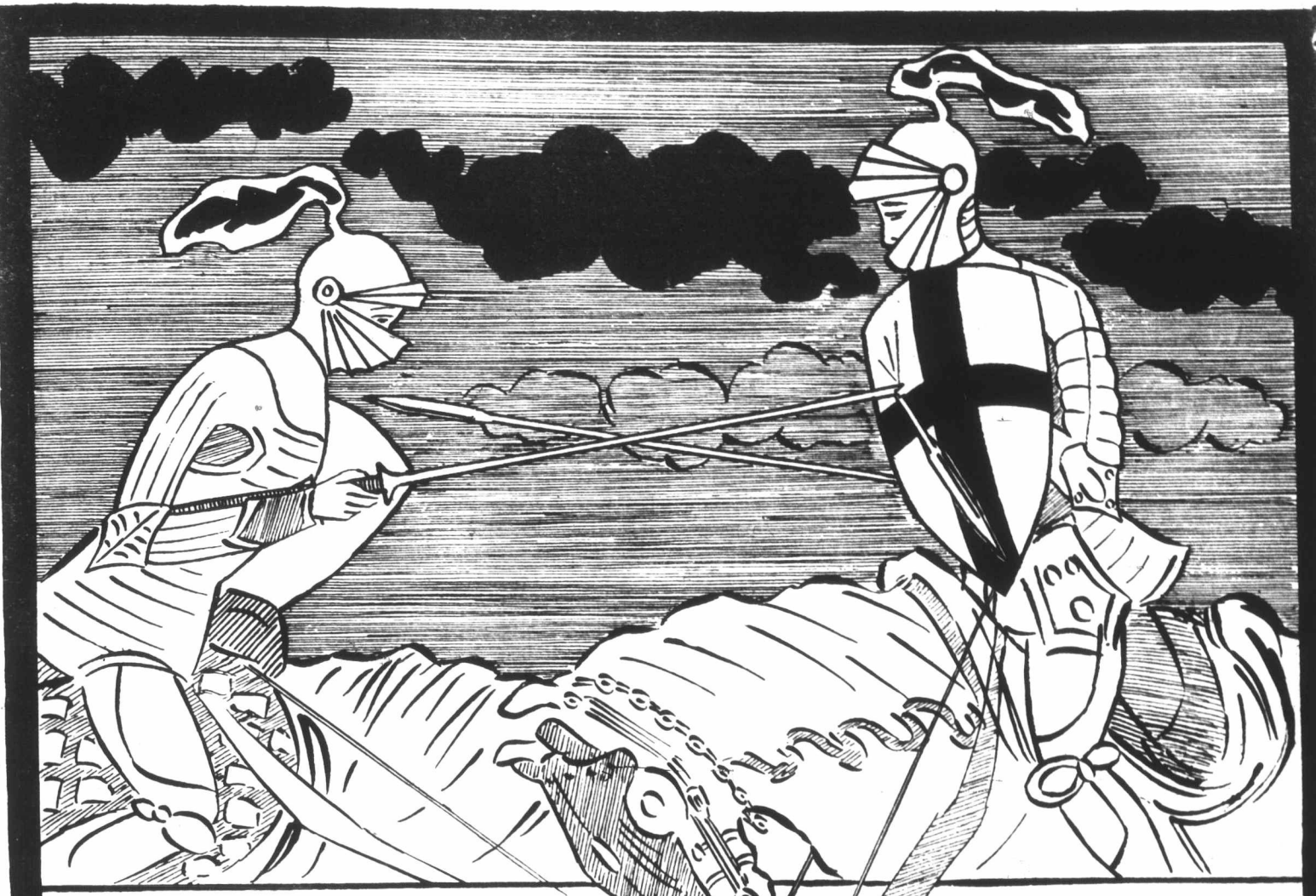
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JAMES A. SMART,
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The Manufacturers Life Insurance Company,
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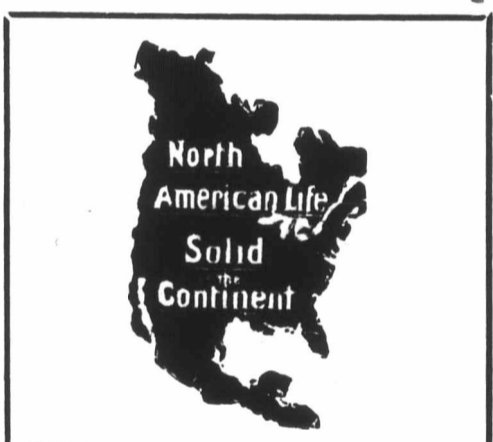
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