

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 30.

TORONTO, CANADA, THURSDAY, OCTOBER 20, 1904.

[No. 40.]

We Want Your Order For Fall Suit



We are satisfied we can please you in every way, our prices are very reasonable. For \$18.00 we make one of the neatest suits to be had in any house in the city or country. Shall be pleased to send samples also self-measuring card.

BERKINSHAW & GAIN,
Merchant Tailors,
348 Yonge Street, Toronto.

WANTED.—Situation as governess or nursery governess, by a lady experienced in the care and tuition of children. Music, French, etc. Salary no object. Address, "A. E.," Canadian Churchman, Toronto.

WANTED.—An Organist and Choirmaster for St. George's Church, Sarnia. Apply stating salary to Albert J. Johnston, Warden.

Harvest Anthems

BY
Roland Smart, Edmund Turner,
Caleb Simper, Norman Churchill,
Ernest A. Dicks, Cuthbert Harriss,
J. H. Maunder, and other well known writers. We will gladly send you half a dozen "ON APPROVAL."

ASHDOWN'S MUSIC STORE
88 Yonge Street, TORONTO.

DRINKING.

Those who are addicted to Alcohol, and wish to break away from it, will find there is nothing in Europe or America to surpass the **FITZ TREATMENT**. This is the remedy which was supplied by the Rev. Canon H. C. Dixon, 15 Toronto Street, for years with such success, and by which scores were freed from the disease of Alcoholism.

A HOME TREATMENT.
POSITIVELY NON-INJURIOUS.
IT IS THE CHEAPEST IN AMERICA.

Write for full particulars—absolutely confidential.
Fittz Alcohol Cure Co., BOX 546,
OR REV. CANON H. C. DIXON, TORONTO.

H. HORWOOD & SONS
ARTISTS IN
STAINED
GLASS
MEMORIAL WINDOWS
HALL WINDOWS &c.
400 & 402 BANK ST.
... OTTAWA ...

St. Augustine Wine

\$1.50 per Gallon.

Direct Importer of High Grade Foreign Wines, etc. All goods guaranteed Pure and Genuine. Telephone Main 625.

J. C. MOOR, 433 Yonge St., Toronto

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

CANADA'S HIGH GRADE PIPE ORGANS

Tubular and Electric Pneumatic and Mechanical Actions
Also a specialty made of Reconstructing and Revoicing Old Organs. Electric and Water Motors supplied. Estimates furnished on application.

BRECKELS & MATTHEWS,
Church Pipe Organ Builders,
140-144 Spadina Avenue, Toronto.
A. E. BRECKELS. — A. MATTHEWS.

THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, NEW YORK.
The next Academic Year will begin on **Wednesday, Sept. 21st, 1904.**
Special Students admitted and Graduate Course for Graduates of other Theological Seminaries. — The requirements for admission and other particulars can be had from The Very Rev. W. L. ROBBINS, D.D., Dean

THE NATIONAL LIFE Assurance Co. of Canada.

Incorporated by Special Act of the Dominion Parliament.
AUTHORIZED CAPITAL, \$1,000,000
Head Office, Temple Building, Toronto.
ELIAS ROGERS, President.
R. H. MATSON, Man. Dir. F. Sparling, Secretary
Active and reliable agents wanted in every city and county in the Dominion of Canada. Apply to Head Office, Toronto.

NOW is the time to subscribe for **THE CANADIAN CHURCHMAN.**

WHITTAKER SERIES OF S.S. LESSONS

(JOINT DIOCESAN SYSTEM)
THE NEW TOPIC

The Mighty Works of Our Lord and Saviour, Jesus Christ

This topic will begin at Advent and continue until Whitsun-Day. Selections from the Gospels for all grades of pupils from the primary school to the Bible-Class. The Whittaker Series includes "The Picture Lessons," "The Lesson Book," "The Bible-Class Manual" and "The Teacher's Assistant." These four publications are edited by the Rev. Dr. Shinn. They are free from partisanship, and can be used in any parish. No system of instruction has been so generally accepted as this throughout the Church, and no substitute has as yet been found. Some of the best schools in the land use these graded lessons. When convenience, thoroughness, attractiveness and economy are considered they are found to be satisfactory.

- PICTURE LESSONS for Every Sunday. For Junior and Primary Grades. Quarterly Parts, 3 cents each. Yearly subscription, 12 cents.
- THE LESSON BOOK. For Middle and Senior Grades. Quarterly parts, 3 cents each. Yearly subscription, 12 cents.
- THE BIBLE-CLASS MANUAL. Prepared especially for Bible-Classes. Quarterly Parts, 5 cents each. Yearly subscription, 20 cents.
- THE TEACHER'S ASSISTANT. For Teachers and Bible-Class Members. Quarterly, 6 cents. Yearly, 25 cents.

Samples Free.

Thomas Whittaker, 2 and 3 Bible House, N.Y.

MEMORIALS.

LECTURNS, ALTAR CROSSES,
VASES, ALMS BASINS,
PULPITS, LITANY DESKS,
SILVER COMMUNION SETS.

The Gorham Co., Limited,
34-36-38 Antoine Street,
Montreal, - - - Canada.

Dr. Deimel

LINEN MESH
Underwear

IS THE BEST UNDERWEAR FOR FALL AND WINTER . .

Geo. Harcourt & Son,
CLERICAL TAILORS,
57 King Street West, Toronto.

Winter Shoes.

Never mind what priced Shoe you want—come here.

We are making a fine showing of new Winter Weight Shoes for both men and women. We know we can save you money on your shoes. You'll know it too, if you'll try one pair.

H. & C. BLACHFORD,
THE SHOERS,
114 Yonge Street, Toronto.

16th Edition

MAKING 85,000
How We Got Our Bible
By J. PATERSON SMITH, B.D., LL.D.
with illustrations.
CLOTH, 35 CTS.
The Men Who Crucify Christ

By the Right Rev. A. F. W. Ingram, D.D.
Lord Bishop of London.
CLOTH, 50c.

UPPER CANADA TRACT SOCIETY
102 Yonge Street, Toronto.

Sunday School Class Books,
Reward Cards, Envelopes, etc.
Prices Always the Lowest.
Church of England Mail Order House
19 Hayter Street, Toronto.

ADDITIONAL HYMNS

FOR USE
along with any other Hymn Book. Numbers start at 801. Cloth Bound.

A Splendid Selection of Hymns that are not contained in either the Ancient & Modern or Hymnal Companion.

WILL BE READY
OCTOBER 20th.

Price, - - \$1.00 net.

THE CHURCH BOOK ROOM,

23 Richmond St. W.,
TORONTO.

Will this do for the **SECRETARY?**

A fine line of Sunday School tables on hand. Made of 1/2 oak leather top and 2 drawers. Just the thing for your work. **Get one.** A post card will bring a catalog.

The Office Specialty Mix. Co.
55 Yonge St.
New Premises, 97-103 Wellington W.
TORONTO.

October 13, 1904.]

**ES
LLIS**

Manufacturers
of, Stone
and Fabrics.
88 ARTISTS
ST. LONDON, ENG
Museum.
1 and Liverpool

MASS TABLETS
FOR CHURCHES

**JAMES
ENGRAVER**
1000 ST. ARCADE,
TORONTO

WINDOWS.

tions are
adopted.

Causland,
West, TORONTO

Windows
RI GLASS.
end for References.

LONDON, Ont.

**MORIALS
AND
DOMESTIC
GLASS**
STAINED GLASS
CO. 1881
1000 ST. E. TORONTO.

ASS WORK
ar Vases, Ewers, Candir-
is, Vesper Lights, Altar
r and Gas Fixtures.
BROTHERS
A. Chadwick,
FURERS
HAMILTON, Ont



of every description
tice. Designs furnished
guaranteed.
MONS., LIMITED
West, Toronto.

Church
ass work
MORIAL
BRASSES.
LS. VASES.
ANDREWS
WA. LIMITED
OTTAWA

advertisement it
ould mention
rchman.

Western
Assurance
FIRE AND MARINE Co's
 Assets, over \$8,846,000
 Annual Income, over \$8,678,000
 HEAD OFFICE,
 Cor. Scott & Wellington Streets
 TORONTO
 HON. GEO. A. COX, President.
 J. J. KENNY, Managing Dir.
 C. C. FOSTER, Secretary.

GEO. W. COOLEY
 Importer of 567 Yonge St.
High-Class Wines &
Spirits for Medicinal use.
 Telephone 8089. **Sacramental Wine**

Business
Bringing Printing.

Good printing holds old business on your books and draws new. We are better equipped than ever to do all kinds of Commercial Printing that draws trade.

MONETARY TIMES PRINTERY,
 62 Church Street, Telephone
 TORONTO. Main 1485.

MENEELY BELL COMPANY
 22, 24 & 26 RIVER ST., 177 BROADWAY
 TROY, N. Y., NEW YORK
 Manufacture Superior
 CHURCH, CHIME, SCHOOL & OTHER
BELLS

CHURCH FURNITURE
SCHOOL DESKS
 THE **GLOBE FURNITURE CO. LIMITED.**
 WALKERVILLE, ONTARIO.

Dominion Line Steamships.
 WEEKLY SAILINGS
Montreal to Liverpool
 MODERATE RATE SERVICE
\$37.50 to Liverpool, \$40.00 to London
 "Kensington" (Twin Screw) 8,669 Tons.
 "Southwark" (Twin Screw) 8,607 Tons.
 "Vancouver" 5,300 Tons.
 This service enables those of moderate means to travel on steamers where they occupy the highest class and have all the privileges given passengers on any steamer.
 Clergymen and those engaged in educational work are taking advantage of this service to visit Europe.
 For full particulars apply to Local Agents, or at
DOMINION LINE Office
 Toronto: King St., East
 Montreal: 17 St. Sacrament St.

GRAND TRUNK RAILWAY SYSTEM
 A GOOD TIME TO GO

TO THE WORLD'S FAIR
ST. LOUIS.

The weather is delightful. Through Tourist Sleepers to St. Louis every Friday., **\$19.20** round trip from Toronto with stop over privileges at Chicago, Detroit and intermediate Canadian stations. Make application to J. D. Macdonald, district passenger agent, Toronto, for handsome illustrated booklet of the World's Fair.

TO THE WEST

Reduced One Way Rates to points in British Columbia, California, Colorado, Idaho, Montana, Oregon, Utah, Washington. On sale daily.

HAUNTS FOR BIG GAME

The open season for Deer and Moose in the "Highlands of Ontario" from Nov. 1st to 15th. And from Oct. 16 to Nov. 15 in the Temagami country. Make your arrangements early for trip.

For tickets and full information apply to—
 Agents Grand Trunk Railway System.
 J. D. MACDONALD,
 District Passenger Agent, Toronto.

A Physician's Testimony
For Labatt's Stout.

Dear Sir:—

Speaking from personal experience I can state that your Stout is excellent in building up the system—I was very much run down and was advised to use Labatt's Porter—this I have done for some time and I largely attribute to its effects my steady improvement in strength and weight. I deem it but justice to you, and it certainly is a pleasure to me, to add my testimony to its sterling qualities, and I gladly recommend your Stout as an excellent tonic and food in cases where such is required.
 JOHN LABATT, Esq., Brewer,
 LONDON, Ont.

ALEXANDRIA, DEC. 20th, 1901.

Yours truly,
 G. S. TIFFANY, M.D.

BELL Art

Canada's Standard used exclusively in many prominent institutions.

PIANOS
ORGANS
Piano Players

THE BELL AND ORGAN CO., Limited
 QUELPH, ONTARIO.

Catalogue No. 56 free.

Warerooms at 146 Yonge St., Toronto.

Office and Yard,
 FRONT ST., NEAR BATHURST.
 Telephone No. 449.

Established 1866.

Office and Yard,
 PRINCESS STREET DOCK
 Telephone No. 190.

P. Burns & Co. Wholesale and Retail Dealers in **Coal and Wood**

Head Office, 38 King St. West, Toronto. Telephone 181 & 182

If You Think

of changing your present location of business

It Will Pay You

to investigate the advantages offered in the way of cheap land, minerals, Lumber, labor, etc., in

NEW ONTARIO.

For information, maps, etc., write

HON. E. J. DAVIS,

Commissioner of Crown Lands,
 TORONTO, Ont.

FAVORABLY KNOWN SINCE 1826 BELLS
 HAVE FURNISHED 35,000
 CHURCH, SCHOOL & OTHER
MENEELY & CO., PUREST BEST
 WEST-TROY, N. Y. **BELL-METAL**
 CHIMES, ETC. CATALOGUE & PRICES FREE

TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention **The Canadian Churchman**



The Alexander Engraving Co.

(Successors to Moore & Alexander.)
 16 Adelaide Street West, Toronto.

Half tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography.

Our Cuts give Satisfaction. Samples on Application. Phone Main 2158.

The York County
LOAN & SAVINGS CO.

Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free. Head Office—Confederation Life Building, Toronto.

JOSEPH PHILLIPS, President.

J. YOUNG
 THE LEADING Undertaker and
 359 YONGE ST. Embalmer
 Telephone 679.

When Writing to Advertisers Please Mention The Canadian Churchman.

Sporting

GOODS

INDOOR EXERCISERS
 FOILS
 PUNCHING BAGS
 BOXING GLOVES
 PING PONG SETS
 AIR RIFLES
 ETC.

Rice Lewis & Son, Limited,
 Cor. King & Victoria Sts. Toronto.

Blankets Comfortable and Durable

Fine Imported All-Wool
 Sizes from 60 x 84 inches to 98 x 108 inches.
 Prices from \$4.75 pair to \$20.00 pair.
 Every price last season's.

Extra Special
 Size 72 x 90 inches at \$6.50 pair, being 15% under present value.

Canadian Made Imported Wool

Sizes from 56 x 76 inches to 70 x 90 inches.
 Prices from \$2.00 to \$5.50 pair.

Extra Special
 Size 68 x 84 inches at \$4.50 pair, fully 10% below regular price.

Note—These pairs consist of two single blankets—separately whipped.

JOHN CATTO & SON

King Street—opposite the Post-Office.
 Established 1864 TORONTO.

FURRIERS

— TO —
 H. M. Queen Alexandra
 H. R. H. Prince of Wales



SQUIRREL
Ties and Stoles

When you remember that our reputation is built on quality, and that you, the purchaser, will be the judge of that quality, you understand why we are so particular about our Furs. And you have confidence when dealing with us, because we make our Furs to give satisfaction.

A fur that makes up well, and is very popular, is Grey Squirrel. We show a large selection of Ties and Stoles in a varied assortment of styles.

Priced from \$10 to \$35.
 Write for our Catalogue.

HOLT, RENFREW & CO.
 5 KING STREET EAST,
 TORONTO.

Canadian Churchman.

ing

FOR
CRISERS
LS
CHING
S
ING
VES
G PONG
S
RIFLES

in, Limited,
Sts. Toronto.

omfortable and
Durable

Wool
0 93 x 208 inches.
\$20.00 pair.

lal
air, being 15% under

0 70 x 90 inches.
pair.

lal
air, fully 10% below

two single blankets—

& SON

Post-Office,
TORONTO.

ERS

Alexandra
of Wales



REL
Stoles

our reputation is
as the purchaser,
alive, you under-
stand about our
value when deal-
ing with our Furs to

all, and is very
We show a large
selection in a varied
style.
0 to \$35.
Catalogue.

W & CO.

T EAST,
O.

TORONTO, THURSDAY, OCT. 20, 1904.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE \$1.50.

ADVERTISING RATES PER LINE - - 20 CENTS

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

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

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

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

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

Address all communications,
FRANK WOOTTEN
Box 2640, TORONTO
Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

Oct. 23—Twenty-first Sunday after Trinity.

Morning—Daniel 3; II Thess. 3.
Evening—Daniel 4, or 5; Luke 17, to 20.

Oct. 30—Twenty-second Sunday after Trinity.

Morning—Daniel 6; II Tim. 1.
Evening—Daniel 7, 9, or 12; Luke 20, 27—21, 5.

Nov. 6—Twenty-third Sunday after Trinity.

Morning—Hosea 14; Titus 3.
Evening—Joel 2, 21, or 3, 9; Luke 23, 26 to 50.

Nov. 13—Twenty-fourth Sunday after Trinity.

Morning—Amos 3; Heb. 7.
Evening—Amos 5 or 9; John 3, 22.

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

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 259, 310, 311, 555.
Processional: 447, 474, 548, 603.
Offertory: 224, 235, 273, 280.
Children's Hymns: 175, 176, 571, 574.
General Hymns: 359, 477, 630, 633.

TWENTY-SECOND SUNDAY AFTER TRINITY.

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

The Anglican Young People's Association.

This Association, which aims at retaining the young in communion with the Church by associating them together with their pastor and one another at the critical period of their life which follows their confirmation, is attracting much attention, and branches are being formed in all parts of the country. Where it has been organized it is declared to be most useful and helpful and to meet a long-felt want; and where no society of this kind exists, or where it is desired to unify existing societies it affords a basis for organization and unification. The aim of the A.Y.P.A. is to promote worship, work, fellowship and edification. It is comprehensive in its principles, locally adaptable in its methods, pro-

notes uniformity of organization and action, and is non-partisan. By means of it the young are associated together for religious, social and intellectual improvement. The edition of 1,000 copies of the Manual has been exhausted, and a new Manual has just been published containing many new features and suggestions which will largely increase its usefulness. The suggestions as to religious and devotional meetings have been prepared by a clergyman of wide parochial experience, and the literary subjects have been chosen and arranged by one who was a successful educator in the High Schools of Ontario, as he is now a successful parish priest. The Manual will prove very helpful in the organization of new branches, and in adding interest and efficiency to those already in existence. Copies can be obtained on application to Rev. Canon Brown, Paris, Ont., or Rev. C. R. Gunne, Clinton, Ont.

The Ex-Sultan Murad.

A writer in an English journal, speaking of the death of the ex-Sultan Murad, recalls the almost forgotten tragedy of twenty years ago. When Midhat Pasha, patriotic if perhaps ambitious, secured the downfall of Abdul Aziz, he found his successor, Murad, too weak and cowardly to make even an attempt to rule. In the next brother, Abdul Hamid, clever and agreeable, Midhat believed that he saw one filled with his own patriotic zeal, his own eagerness for liberalism and a constitution. With revolted provinces and imminent war the change of rulers was easily made. A Turkish Parliament met, and for one year Abdul Hamid played his part as a constitutional ruler. With the exile and murder of Midhat his real rule began. Never again were such men as Midhat called to his councils. All liberal tendencies were discouraged, while no pains were spared to secure the allegiance of the army. Where his predecessors would have done the ex-Sultan speedily to death, Abdul Hamid had him closely confined as a madman. For twenty years none in Constantinople knew certainly whether Murad was alive or dead; and yet, idealized by the "Young Turks" and the remnant who cherished the aspirations of Midhat, he became the centre of their hopes and dreams. "The reformers of Turkey were in reality uttering the last word of despair when they set their hopes upon the restoration of an imbecile." The knowledge of these dreams and hopes but intensified the fears and the tyranny of Abdul Hamid. To-day the Sultan and his Government enjoy an autocratic power such as they have never possessed since the Ottoman came to Europe. Two ideas Turkey has imbibed from the West—the conception of a bureaucracy and the uses of the telegraph. The official of to-day is the mere executant of the orders received from Yildiz; no murder or suspicion in any part of the country but is at once transmitted thither. A certain perverted genius and the haunting fear born of the living tragedy of Murad has brought the system to perfection.

Bishops' Palaces.

The visit and the demeanour of the Archbishop of Canterbury showed how completely the old ideas which hedged in an English Bishop have gone. Another evidence of the modern working Bishop is their dislike to their expensive and lonely palaces. Many have been already given up, and we now read that Rose Castle, so long the manor of the Bishops of Carlisle, is somewhat of an encumbrance to the See. The maintenance of so large an estate is a burden to the working Bishop of these times, and there are rumours of an intention to alienate this ancient and historically interesting house.

On sentimental grounds the step is to be regretted; but if utility is considered it is well advised. When Bishop Stubbs was translated from Chester to Oxford he vainly tried to get the Ecclesiastical Commissioners' consent to the sale of Cuddesdon Palace, and then consoled himself by poetry, printed in his recently published letters:

I am Bishop of all I survey,
Dean and Chapter don't matter a fig;
In the central demesne of the See
I am master of Peacock and Pig.
O Cuddesdon, where can be the charms
The Commissioners see in thy face?
Kettel Hall had been better by far
Than this most inaccessible place.

But the sound of the church-going bell
Is the only sweet note that I hear;
I might like the tone very well
Were it not so confoundedly near.

The Revival of the Diaconate.

Mr. Jenkins, of Petrolia, can realize that by perseverance he has at last got the attention of the Church directed to this subject. Fortunately the report from the Diocese of Huron attracted the attention of Canon Benham, who, writing in the Church Times under his pen name, Peter Lombard, in enthusiastic praise, drew world-wide attention to the suggestion. The same periodical now prints a very interesting letter from Dr. Graham Aspland, of Harbour Grace, Newfoundland—a most valuable letter, which we commend to the notice of our missionary Bishops. Indeed, seeing that all our Bishops are missionary in the sense that they have all a scanty supply of clergy, it deserves their careful notice. Dr. Aspland begins: "Sir,—from the oldest S.P.G. colony I write to endorse the article of 'Peter Lombard' in your issue of July 29th. We cannot in Newfoundland complain, as a writer from Canada does, that 'the Church is losing ground in the rural districts from the want of men to carry on her ministrations.' Here it is the reverse, and I am sure the majority of our clergy will pardon me if I say that the Church is kept alive by the ministrations of laymen. The geographical conditions of the Missions in this colony render the services of laymen compulsory if Church life is to be sustained in isolated places, and of this I can assure all interested in lay work that the difficulty in getting men does not exist. Many of the Missions in this island—which is only inhabited on its coast-line—are from forty to eighty miles in length, with settlements dotted here and there every few miles. We have about sixty ordained clergymen, but the number of licensed lay readers must be at least three times that number. Take an example of their labours. A mission on the south coast of this island has forty-two settlements, all of which must be reached by a small sailing-boat. The incumbent, accompanied by a man (and in some cases alone), has to attend to all the calls of Church work and ministrations over this district. Some settlements receive a visit and service once a month; others more remote at longer periods. Who holds the fort during his absence? The lay reader. Morning and evening service, as well as afternoon Sunday School, are conducted with self-sacrificing regularity. What are his duties? 1. Reading Morning and Evening Prayer, with a homily from stated authorized books of sermons. 2. Holding Sunday School. 3. Marrying in church in the absence of the priest, or inability to reach the settlement in winter, the license to do so being granted by the Government. 4. Private baptism of children. 5. Sick visitation and burial of the dead. Who is this lay reader? The majority are the Church

day school teachers, teaching as they do five days a week, with half-an-hour's preliminary religious instruction." Dr. Aspland proceeds to show how gratuitous the work is, that the lay reader is recruited from all ranks, is genuinely appreciated, conducts five or six services to one that the clergyman could do, and that, while a lay diaconate would be useful, a ministerial diaconate would not. Men in deacons' orders spend their time in the work done by lay readers. And he concludes as follows: "In such an extensive diocese as this, the duties of the lay reader, by reason of the enforced absence of the incumbent, have become so numerous that I think even now he is doing more than will be the case if the Diaconate is restored in England. The majority might reasonably be now called lay deacons. Pardon me in closing if I sound an extra note of praise for our lay readers of all ranks, from the humblest fisherman to the school-teacher with his diploma of Associate of Arts. On the Labrador, with its mission coast of 300 miles, its twenty churches and school chapels, and numerous settlements, four lay readers held this coast for eight years for God and the Church, with a visit from a clergyman perhaps once a year. Here we baptized and buried, married and churching, preached and catechized—in fact, were ministers in all but that great and glorious office, which is only indifferently possible once a year. Here we travelled our hundreds of miles in winter on 'comyatik' (sledge) and dogs, visiting from house to house and camp to camp, on ice and snow, and a thermometer often 20 below zero. In Newfoundland scores are doing the same, and this enables the Church to do as Britons should ever do—'Hold their own.'"

Diversities in Worship.

The Outlook, which is a well-written and edited New York weekly, has a startling note on this subject, written for the edification of Congregationalists in the first place, but of very broad application and interest. "At present," it says, "the only thing a person can be sure of, in going to a Congregational Church, is that the order of service will be different from that of any other Congregational Church he ever attended." . . . "Churches, like individuals, have the defects of their qualities. One virtue of Congregationalism is its tendency to develop a spirit of independence and of initiation. But this spirit, carried to excess, may as truly be a bar to progress as excessive veneration for traditions." These remarks might have been addressed to us, because in our larger towns there is one thing certain that no two of our churches conduct their services in the same way, and often there will be entirely different services. Have we not acquired one of the weaknesses of Congregationalism?

Liturgies.

Proceeding, the Outlook points out the advantage of a liturgy, and advocates the adoption of the order of the Book of Common Prayer. "Founded on mediæval liturgies, modified by a process of gradual revision lasting for over a century, and tested since the last revision by nearly two centuries and a half of profitable use, this order is immeasurably better than any one which can be manufactured." "There is another and no inconsiderable advantage in adopting the order of the Book of Common Prayer as a basis for any orders recommended to the Congregational Churches. The use of the same symbol or similar symbols in worship is of no slight value in promoting Church unity. A common expression not only symbolizes, it promotes, a common life. As the modern custom in nearly all Protestant Churches of using indiscriminately hymns written by Calvinists and Arminians, by Roman Catholics and Unitarians,

has done much to dissipate the bitter hostility which once prevailed between these branches of the Christian Church, so the use of a common order would do much to emphasize existing unity and promote its future development. We are less likely to fight one another after we have sung together, and still less likely after we have prayed together." The Outlook in hoping that the body which it specially addresses will adopt this order now trusts that the example may be followed in due time by other non-liturgical Churches.

Hymns.

Hymnologists will be interested to learn that a volume of hymns by Dr. Horatius Bonar, with a brief history of some of the pieces and five facsimiles of original MSS., as well as a portrait of the author, is about to be published by Mr. Frowde. Among the facsimiles is the first draft of the well-known hymn, "I heard the Voice of Jesus say," with the author's subsequent emendations. Dr. Bonar's hymns are much valued on account of the devotional and Catholic spirit which characterizes them, and yet, strange to say, his congregation did not regard their minister's hymns with particular favour, and seldom, we believe, during his lifetime, made use of them in their ordinary Sunday services.—Scottish Guardian.

SOCIAL LIFE.

To thoughtful and progressive Church people the increasing and practical interest which is being taken in questions which affect the social life of the community is most gratifying. It is not only a sign of advancing civilization that time, thought, labour, art, science, skill are contributing to the betterment of the circumstances, condition and homes of the poor, and what are termed the labouring class, but an indication that the brotherhood of man is being more fully recognized, and the golden rule exemplified as taught by the kingly Nazarene. Now the question may well be asked, as the founder of Christianity was the friend and benefactor of the poor, how can His Church be true to her Founder if, in regard to these urgent social questions, which so materially affect the life and happiness of the poor, like the priest and Levite in the parable, with averted gaze she passes by on the other side, while the good Samaritan of our time is busily studying the housing of the poor, and kindred subjects, and most liberally spending his means to that end. Granted that the conditions of life in Canada render the poverty and destitution of the Old World, especially in city slums, almost impossible with us. Yet the time has come when, through the rapid growth of our cities and influx of immigrants, a proportion of whom lack the necessary adaptability, experience and initiative which command success, it is imperative that, if the Church in Canada is to maintain a position of "light and leading" to the masses, she must come down amongst them; diligently study their social needs; intelligently and sympathetically seek for the wisest and simplest solution, and with unaffected and whole-hearted earnestness bear a hand in applying the remedy to the need. There is no lack of men, brains, sympathy, means. There is lack of zealous and thoughtful study of the subject, of a consuming desire to engage actively in this noble and philanthropic work, and of that intense and moving earnestness which, by force of example, awakens interest, engenders enthusiasm, and gradually brings into effective operation the essential requisites of success. The Church which has given the "Saint Andrew's Brotherhood" to the world is no moribund or decaying institution. It is instinct with life. It is charged with energy, and is glowing with devotion, none the less real because suppressed and subdued. Were some resolute and

determined Churchman, with the requisite tact, judgment and perseverance, to apply himself to the study of the social needs of our people and to their adequate amendment, we would soon rank among the foremost in finding and applying a remedy to a wrong which can, and should, be righted, and we would materially help to remove a blot which mars the civilization of which we are, perhaps, a little too fond of boasting.

THE ARCHBISHOP'S PROGRESS.

The New York Church Club gave a dinner in honour of the Archbishop of Canterbury at the Hotel Astor on Tuesday, the 27th of September. Many Bishops and prominent Churchmen of the Church in the United States were present. At the close of the dinner the president of the club presented the greeting of his associates to the Primate, who on responding was received with the utmost heartiness by the four hundred and twenty assembled guests, among whom were Mayor McClellan, President Butler, of Columbia University, and the well-known litterateur, Mr. Hamilton Mabie. His Grace, amongst other things, said it would be the part of the Church in the United States to bring into the national life that touch with the past that was an absolutely essential part of the heritage of our Church. But a scrupulous adherence, where possible, to ancient ways, a reverent care for the past, was not, he said, incompatible with the most fervent and buoyant belief in the days to come. In England, he thought, devotion to the past had not always been uplifting or healthful. But he would not have it understood that he was contrasting the Church of England with the Church in America, as though the one had a care for the past, the other for the future. "Both of us, I trust and believe, are doing our utmost to care for both. Your new buoyancy and hopefulness and progress under conditions a little different from ours react in every turn to help us to be more hopeful and expectant. It is absolutely true to say that in not a few ways, theological, ecclesiastical, practical, you are giving us year by year helpful stimulus, and very often an inspiring lead." The New York convention was opened on Wednesday morning, September 28th, in the Synod Hall, Cathedral Heights. The Holy Communion was celebrated in the crypt of the Cathedral of St. John the Divine by the Archbishop of Canterbury, who was assisted by Bishops Potter, Greer, Worthington, Beckwith, Brewster, Johnston, and Courtney. Bishop Potter delivered the opening address. After the service the delegates adjourned from the crypt to the convention hall. In a few well-chosen words the presiding Bishop presented to the convention the Archbishop, who was received with courtesy and respect. Dr. Davidson said he appreciated the significance of his presence in the hall, and deemed it a privilege. He thought much might be learned in America of the way to conduct Church assemblies. In England they were trying to adapt rules of past times to present necessities; rules made when the whole nation was one of Churchmen, which it had now ceased to be. Nothing could help English Churchmen more in that task than to know how work was being done here. He thought it an occasion of much significance that he should have celebrated the Holy Communion at the first meeting of the convention at the new cathedral, which they were building in the sure and certain hope of great opportunities. At the close of his address the Archbishop blessed the new Synod Hall. On Friday, September 30th, the Archbishop attended the nineteenth annual convention of the St. Andrew's Brotherhood at Philadelphia, and addressed the assembly in the Academy of Music. Referring to our Lord's summary of the Christian law included in the Communion Office of the American Church, the Archbishop asked, "Is it true to say that some

[October 20, 1904.]

CANADIAN CHURCHMAN.

629

who are keenest about Christian work are tempted to rest too much on the devotion of the heart and soul and to forget the value of the full devotion of the mind? That high enthusiasm which makes the pulse beat quicker because we realize that we are all one in Christ Jesus—may not this sometimes be all? May we not be sometimes tempted to forget the value of the output to the very uttermost of its strength of the power of the mind? We must be thoughtful as well as devoted. We must guard against the suggestion that good-will and bustling activity alone are sufficient, and that somehow or other the mental part of our Christian work will care for itself. Depend upon it, every bit of output of our full intelligence will tell far more than we may know upon those with whom we come in daily contact, and make that influence which our Brotherhood rightly makes its central point a far more potent force than it would be if the mind were not to do the work as well as the heart and soul." Then, quoting Walt Whitman's lines, "I saw a city invulnerable to attack. Nothing was greater there than the quality of robust love," the Archbishop concluded: "Put that thought in the terms of Christian service. Let mere sentiment about Christian work and devotion be replaced by robust love, vitalized by the Christian motive. Let there be not only heartiness and warmth, but a robustness of love in our relations with our fellows. Thus they will understand that the life to which we call them is one of vigorous manliness." Then, after a hymn, the Archbishop, courteously explaining that the presiding Bishop had accorded him the privilege, dismissed the meeting with his blessing. After the meeting His Grace was entertained by the Philadelphia Brotherhood Committee at an informal dinner, attended by the visiting Bishops and the members of the National Council. The New York Churchman has an excellent account of what occurred on the various occasions referred to, and presents its readers with a full report of the Archbishop's sermon at Trinity Church during his visit to New York City. The Church Press of the United States is to be congratulated on the sobriety, courtesy and friendliness with which it is recording the events of the memorable visit of the English Primate to our sister Church in their country.



VACATION BIBLE STUDY AT OXFORD.

The readers of The Canadian Churchman may, perhaps, like to hear of an experiment which has been tried during the past two summers—the gathering together of those interested in the study and teaching of the Bible for a three weeks' vacation term: last summer at Cambridge, this summer at Oxford. It was felt by the promoters of the scheme that a most serious lack in the higher education of women was the absence of any course of systematic Biblical instruction on the same level as that attained on other subjects, and the success which attended the attempt to supply this want last year at Cambridge encouraged them to continue the experiment at Oxford. This summer about 180 women were in residence for differing periods of from one to three weeks, either at the College Halls—Lady Margaret, Somerville and St. Hugh's—or in lodgings. These colleges received the students with generous hospitality, and the authorities did all in their power to further the success of the meeting. As last year the teaching profession was strongly represented: head and assistant mistresses from High Schools formed a large proportion of those who listened to the lectures, and many who have an indirect educational influence, e.g., workers in settlements and members of religious communities were also present; the remainder were women attracted by the intrinsic interest of the subject. The audience was drawn from all parts of Greater Britain. Some of those who take a prominent part in women's education in Canada were present.

America was represented by the Dean and other officials of one or two of its large women's colleges, while some German ladies travelling on behalf of their Government to observe English educational methods also attended the lectures. Thus the gathering was a representative one, and the list of lecturers was equally representative, including as it did men belonging to many schools of thought, seeing their subjects from many standpoints. The following is a list of lectures: First Week—July 25th to 30th.—Courses of Four Lectures—Old Testament Theology. Dr. Buchanan Gray, Mansfield College, Oxford. The Fourth Gospel. The Dean of St. Patrick's. Single Lectures—The New Uncanonical Sayings of our Lord, Dr. Græntell; The Languages of the Old Testament, Prof. Margoliouth; The Testaments of the Twelve Patriarchs, Dr. Charles; The Study of the Bible, Miss Wordsworth; Science and Religious Doctrine, Sir Oliver Lodge. Second Week—August 1st to 6th—Courses of Four Lectures—Old Testament History. Rev. C. J. Ball, Queen's College, Oxford. New Testament History. Professor Ramsay, Aberdeen. Philosophy of Religion. Mr. C. C. T. Webb, Magdalen College, Oxford. Single Lectures—Philo and the Alexandrian School, Rev. Dr. Bigg; The Influence of Hellenic Religion at the time of the Rise of Christianity, Professor Percy Gardner. Third Week—Aug. 8th to 13th—Courses of Four Lectures—New Testament Theology. Dr. Adeney, Lancashire College, Ezeziel. Dr. Bennett, New College, London. Single Lectures—The Documentary History of the New Testament, Dr. Kenyon, British Museum; The Mystic Element in New Testament Doctrine, Rev. W. R. Inge; Disputed Readings, Mr. F. C. Conybeare.

Thus it will be seen that the subjects were handled from many diverse points of view, and, as was the case last year, a spirit of freedom and reverence distinguished the whole. The intelligent interest and enthusiasm of the audience was very great—a spirit much appreciated by the lecturers—while the students very keenly felt the kindness and generosity of the service done them. A great additional kindness was the answering of questions and explanations of points of difficulty to which those who gave courses devoted an extra hour, and for which those who gave one lecture allowed an opportunity at the end of each address. All felt very strongly their debt of gratitude to the men who, experts in their subjects, were willing to use part of their vacation in helping to forward the hope of doing something to raise the level of Biblical study for women to the level of women's secular education. Before the term came to an end particulars were given at a meeting of students of the courses of lectures on the same lines and with the same objects which have been arranged at the Women's Department of King's College, London, for the coming academic year. (Application for particulars should be made to Miss Faithfull, 13 Kensington Square, W.) The success of the second Vacation Term for Biblical study has been fully assured, and organizers and students alike look forward with hope to such meetings as a yearly occurrence. The secretary is Miss Creighton, Hampton Court Palace, to whom any enquiries may be addressed.



WEEK TO WEEK.

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

Lord Minto, Governor-General of Canada, is leaving this country with the shouts of an approving people ringing in his ears. The Parliament of Canada, at its last session, presented him with an unusually cordial and appreciative address, and his leave-taking from the Pacific to the Atlantic has been marked by a good deal of enthusiasm on the part of our citizens. His record has not been a showy one, neither has he been called upon to face

any grave crisis such as is calculated to test the strength of the man or call forth his genius as an administrator. Whatever pertained to his office, he seems to have done well, and that after all is no mean tribute to earn from those whom he served. He was evidently a very whole-hearted Imperialist and some of his public utterances on the subject are gems of eloquence devoid of undue superlatives. His position forbade the full expression of his sentiments, but those that reached the public ear had a manly and sensible ring. Once he ventured to open his heart on the subject of Imperialism with a little more than usual freedom, and a question in Parliament called forth the reply that his influence on events at that time was salutary throw their mantles of approval over his utterances. This naturally did not tend to encourage him in the pursuit of the subject. It is well known that he took a deep interest in the assistance which Canada rendered the Empire at a critical moment in South Africa, and it is more than probable that his influence on events at that time was salutary and effective. His career was not illuminated by the flashes of genius that make Lord Dufferin's tenure of office so memorable, nor do we think he has impressed himself upon the public administration of this country as did Lord Lansdowne. Neither has he entered into the general life of the people as did Lord Aberdeen. But a man's record may depend in some cases more upon the opportunity than upon his will and talents. Lord Minto is evidently a strong believer in Canada and will continue to befriend it wherever he may go. He has done his work well, he has upheld the traditions of constitutional government in this country, he has impressed upon us his view that government should come from within and not from without, and the people of Canada heartily join in expressing their kindly appreciation.

The Provincial Synod of Canada has held its last regular session. It has closed its books and packed up its goods and chattels and transferred them to the General Synod, and practically retired from business. This, of course, does not absolutely describe the situation, but that in our opinion is what has come to pass. As a corporate organization it still exists. Should an emergency arise, it may be called together to give effect to its will, but such occasions are bound to be few and far between. As we looked upon the closing scenes of that body which has played an important part in the ecclesiastical life of Eastern Canada for upwards of forty years, and observed the men who had taken a hand in its deliberations throughout almost the entire period of its existence, we felt that it was to them, at all events, no more. The objects for which it may be reassembled are greatly limited, and even these are not liable to arise, save at long intervals. Its future activity will depend largely upon the power of the General Synod to efficiently administer the affairs of the Church. No one will venture to hope that its usefulness may be revived from any defect in the larger organization. The application of the missionary jurisdiction of Algoma to be made into a self-governing diocese, which was favourably received, will eventually eliminate the responsibility of electing a Bishop when that See becomes vacant. The questions of faith and doctrine, of prayer-book revision, temperance, Sunday schools, theological training, and almost every element of Church activity that once belonged to the ecclesiastical province now passes on to the General Synod. In this unity of thought and action wisely directed strength will inevitably issue.

The question of temperance was once more brought to the attention of the public by a vigorous debate in the Provincial Synod at its recent session. It was another revelation of the ragged, unarticulated condition of Anglican thought upon this subject. No one could follow the discussion without feeling that it was not a Synod or an Assembly wrestling with a far-reaching problem upon which the united intelligence of its representative men had been poured out in council, but a series of individual opinions, let loose at the moment. In

one thing all seem to agree and that is the necessity of doing something to stay the ravages of intemperance among our people, and limit the influence of the saloon. When Churchmen assemble together they cry aloud in tones of pathetic eloquence against a visible evil, and place upon themselves the responsibility of pointing the way towards its removal or limitation and then separate to take up the cry again when next they meet. What action has the Church of England in Canada, in any Diocese or any Synod, great or small, taken to formulate its own mind upon the subject of temperance? These isolated wails that go up every three years are but the mockery of serious effort, the trifling with what demands conscience and energy, to produce results worthy either of the object or the agent. The efforts of the Provincial Synod recently put forth are, in our opinion, absolutely worthless unless indeed they call attention to their own impotence.

The General Synod will meet a year hence, and a committee, duly appointed for the purpose, will, according to precedent, present a report on the subject of temperance. It will probably give a summary of past action or inaction, it will express hopes for the future, it will note some far away scheme that it has heard of and commend it to the "serious consideration" of the Church, and it will be reappointed to report three years hence in a similar strain. What effort has been or is likely to be taken to formulate Anglican opinion in the meantime? Has that committee ever met to transact the business laid upon it? Has it formulated a plan of campaign that it believes will meet the situation? Has it submitted its scheme to the various Diocesan Synods to receive their approval or their criticisms? Has it laid it before the public by means of the press, that the wisdom and the experience outside the committee may be available for amendment or modification? Spectator puts these questions straight to the committee, and if we mistake not, Churchmen of Canada will demand an answer. We have trifled long enough with this subject. Mr. S. H. Blake recently expressed the public view when he said we have had enough of the kind of plasters usually applied, and the people are getting tired of them, or words to that effect. We demand that a serious effort be made between this and the meeting of the General Synod, first of all to arouse public interest and public expression upon temperance, and secondly, to co-ordinate the views of the Church, and present them in some form that will represent the best opinion and judgment of our people. This thing of a few men working in some remote corner out of touch with the living, throbbing life of the people, devising a report that represents their own views is but a weak, flat and unprofitable undertaking. It is not the special views of a committee that the Church wants, but the organized, articulated judgment of the public upon which action must depend for its success. Spectator has hinted at some methods that might be adopted to secure this result. We would like to know if other and better means have been adopted?

SPECTATOR.

THE CATECHISM.

(From the "Spectator.")

"Different indeed," says Robert Louis Stevenson, "is the attitude in which Scotch and English youth begin to look about them, come to themselves in life, and gather up those first apprehensions which are the material for future thought, and, to a great extent, the rule of future conduct." The respective nations have been differently brought up. "The whole of the two divergent systems," he continues, "is summed up, not merely speciously, in the two first questions of the rival Catechisms, the English tritely enquiring: 'What is your name?' the Scotch striking at the roots of life with: 'What is the chief end of man?' Is the English Catechism so much more superficial than the Scotch? We think not. Scotland no doubt owes a great

deal to her Catechism, but not perhaps more than, in spite of Stevenson's clever disparagement, England owes to hers. The set of questions and answers which seem to the Scotch man of letters so trite and unmetaphysical have counted for a great deal in the formation of English character. The men who drew them up also struck at the roots of life, but they drove their blows home through every man's conscience and every man's common sense rather than through his imagination and his intellect.

If we want to know the true value of the English Church Catechism, we must ask, not how much material for thought is provided by its theological definitions, but what type of manhood its teaching was intended to produce, and how far did its authors succeed in their intention. In our opinion, the Catechism has had a great deal to do with the production of the commonest type of religious Englishman—i.e., the man who would find it difficult to explain the exact tenets of his own Church, but who tries earnestly to square his conduct with the rules laid down in the New Testament, who wishes his son to be a good citizen and a good Christian and does not much mind whether or no he is a bad theologian, who values moral energy above every other quality, and who believes intensely, if not with any dogmatic definiteness, that in religion is to be found the ultimate source of that energy. The question: "What is your name?" is not a mere haphazard method of beginning a conversation, as Stevenson seems to imagine. It is a well-considered device for introducing a child into that atmosphere in which the Church of England desires he should grow up and "come to himself"—and that atmosphere is one of cheerful predestination. When Dick, Tom, or Harry tells his name, he is assured that by virtue of that Christian name he is a member of Christ, a child of God, and an inheritor of the kingdom of heaven. He is instantly given a religious position of hope and dignity; and then he is told what is expected of him therein. In whatever state of wrath he was born, he is now, and has been since before he can recollect, in a state of grace. His natural depravity is but cursorily alluded to as a thing of the past; everything points to a morally successful career. Three persons have already shown themselves ready to be sworn in church, that he, renouncing the temptations of the world and the flesh, will lead a life of purposeful goodness; and he is instructed to make with courage the bold reply: "And by God's help so I will." Whether this atmosphere is produced by a sound logic, whether it is possible to argue, as the Catechism does argue, that the oath of a sponsor can be binding upon a baby, is a matter beside our present point. The atmosphere is produced, and it is full of moral oxygen. There is a tendency in the human heart to think too meanly, as well as to think too highly, of its moral powers, and this form of moral depression produces moral debility. If a child is brought up in an atmosphere of hysterical self-depreciation, he is not likely to grow morally strong, whether that atmosphere be religious or not. For a lowering religious diet is by no means the only thing which makes for a weak self-distrust. No believer in his own natural depravity was ever more brought down by his mental food than are the creations of Maeterlinck and Ibsen, as they stand in abject servility before the destiny which leads them always into temptation.

Once assured of "this state of salvation," for which he is instructed to thank God, the Church puts before the child the Creed, the Lord's Prayer, and the Ten Commandments; teaches him therefrom to believe in, and call upon, the Creator, Who redeems, and sanctifies, and strengthens; and tells him at some length his duty to God and man. The answer which explains his duty to God is a list of suggestions containing no recommendation to definite acts. The boy is told vaguely to have faith in God, to fear and love and worship Him, to pray to Him and "serve Him truly all the days of [his] life." "What is thy duty towards thy neighbour?" is the question which receives the longest answer in the Catechism, is at once the most detailed and

the most comprehensive; and it is from this that we gather most surely what the early Reformers conceived to be the true ideal of an Englishman and a Christian. First of all, he is to be a good member of a community, "to do to all men, as I would they should do unto me;" to be full of natural affection—a point on which St. Paul also laid great stress when he depicted the ideal of the early Church—injurious to none, hurting nobody by word or deed; law-abiding, and loyal to the Constitution, not only what old-fashioned people called "law-honest," but eschewing unfair advantage, and keeping his hands from picking as well as stealing; temperate in all things, learning and labouring truly to get his own living; showing respect to his betters, and keeping in check all envious imaginations, bearing no grudges, not tied down to any particular groove, but ready to do his duty in any state of life to which it shall please God to call him. This sketch of an ideal Englishman still represents the Englishman's ideal, and he has already approached in many ways remarkably near to his pattern. No man in Europe is so little given to covet or desire other men's goods. None shows so little tendency to revenge. He seldom "bears malice or hatred in [his] heart." He sees nothing romantic whatever in one of the lowest of the passions. If he gives into the desire for it, he is properly ashamed. It does not occur to him to connect revenge with power. He has no idea of inheriting or bequeathing it. He looks upon all forms of the vendetta as something not only wrong, but utterly absurd. It would be idle to say that there are not a very great many dishonest Englishmen, but we may at least boast that they despise sharp practice and admire plain dealing more than any other people. Certainly there are no men so adaptable, so capable of doing their duty in strange situations.

The general impression made by the whole document is one of intense moral hopefulness. The writer, whatever his logical convictions, holds up no grim pictures of the guilt of error or of the depravity of human nature. He seems to have held fast through all his dogmatic teaching that faith in the destiny of man which inspired the Psalmist when he wrote: "In the volume of the book it is written of me, that I should fulfil Thy will, O my God; I am content to do it; yea, Thy law is within my heart." The inculcation of Godly self-reliance is the key-note of the Catechism, and it is the Englishman's greatest quality.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

Windsor.—The annual meeting of the Church School for Girls was held at Edgehill on October 5th, commencing at 11 a.m. There were present Rev. H. D. De Blois, Chairman; Dr. H. M. Hind, Secretary; Rev. Prof. Vroom, Rev. S. Weston Jones; Dr. M. A. B. Smith, Messrs. F. F. Murphy, R. Paulin, F. W. Dimock, J. Anslow. The 14th annual report of the Board of Trustees shows that the standing and condition of the school is satisfactory and progressive in all particulars. The number of boarders is steadily increasing. The staff now includes lady principal, Miss Lefroy, with eleven resident mistresses, a house-keeper and a lady matron, fully trained and certified as a Hospital and District Nurse. When the school opened in 1890, there were 27 boarders; now at the opening this year there are 87. The summary of cash payments on real estate, buildings, school furniture, and pianos, from the organization of the company in 1890 to 1904, shows a grand total of \$79,157.04; and the total cash payments of shareholders including donations, amount to about \$26,000. The trustees were re-elected. The election for the Board of Directors resulted as follows: Dr. H. Y. Hind, C. E. W. Dodwell, Rev. H. A. Harley, R. Paulin,

Rev. Geo. R. Martel, F. F. Murphy, Geo. H. Elliott.

QUEBEC.

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

Quebec. The following are the Bishop's public engagements for the remainder of this month:—Saturday, October 22nd—Travel to Portneuf. Sunday, October 23rd—Hold services at Portneuf and Halesboro', and return to Quebec. Saturday, October 29th—Travel to Sydenham Place via Richmond. Sunday, October 30th—Celebrate the Holy Communion and preach Sydenham Place, and hold Confirmation Kingsey Falls and Danville. Monday, October 31st—Return to Quebec. According to promise the Bishop has appointed the following to be members of the special committee on teaching and interesting the young people, namely,—the seven Rural Deans, the Rev. Canon Shreve, D.D., the Rev. H. Moore, M.A., and the Rev. Professor Allnatt, D.D., the last named to be Convener. The Bishop hopes this committee will be able to report and make a practical recommendation at the meeting of the S. Francis District Association at the beginning of December next.

Holy Trinity Cathedral.—The Bishop has appointed the Rev. Dr. R. Shreve, rector of Sherbrooke, to be a Canon of this Cathedral.

Sherbrooke.—The Rev. Ernest A. Willoughby King, M.A., Missionary of Windsor Mills, has been appointed Rural Dean of the Rural Deanery of Sherbrooke in the Diocese of Quebec.

Lennoxville.—Bishop's College.—The Bishop of the diocese held his quadrennial visitation in this College on Tuesday, Wednesday, and Thursday, September 13th, 14th, and 15th last. There was a larger number of clergy present than at any previous visitation held by His Lordship, there being 55 present out of a total number of 73. In addition to these there were four or five other clergy extra-diocesan, including the Rev. Canon Welch, rector of St. James', Toronto. The weather throughout the whole three days of the meeting was most propitious. On Tuesday evening, the 13th, Evensong was held in the chapel at 8 o'clock, and the sermon was preached by the Rev. Canon Shreve, D.D., rector of Sherbrooke. The sermon was a most helpful and inspiring one, and was founded on the text, "Workers together with Him," 2 Cor. 6:1. The sermon, literally bristled with illustrative quotation and reference, and, delivered as it was, with power and earnestness, it plainly made a profound impression. On the following morning there was a celebration of the Holy Communion at 7.30 the Bishop acting as celebrant, at which all communicated. After breakfast came mattins and then the first morning session which was held in the Council Chamber. In the unavoidable absence of the Rev. Principal Whitney, the Rev. Professor Parrock, at the Bishop's invitation most kindly led the first subject by reading a very able paper on the "University in relation to Religion and Education." Dr. Parrock referred in glowing terms, inter alia, to Mr. Routh's work during the past summer, in bringing the College into closer touch with the teachers and pupils of schools throughout the Eastern Townships. The paper was followed by a brief discussion, in which the particular position of Bishop's College was referred to and its numerous advantages open to the youth of the Eastern Townships were fully set forth. At the request of several of the clergy there was a second subject considered at this morning conference, namely, "The Bible, its origin and worth." This subject was grandly introduced by the Rev. Professor Allnatt, the Head of the Bishop's College Divinity Faculty,

who read an intensely interesting paper on the Old Testament in the Twentieth Century. He spoke of the whole of Scripture as being inspired because everywhere the Holy Spirit exercised a controlling supervision, and he dwelt upon the importance of always looking for the underlying significance, remembering the maxim, "In vetera novum latet; in novo vetus patet." It is, however, not possible in these few words to express the deep learning and noble thought apparent throughout. The Litany was said at 12.45 p.m., and after an early dinner, the proceedings at the afternoon session were led by the Rev. Canon Welch, who, in showing "How best to provide religious teaching for the young," gave a good practical description of the method of S. Sulpice, as it is now, with various modifications practised in many parishes in England and elsewhere. This led to an interesting and animated discussion on the difficulties to be overcome and the benefits to be derived. After some further explanation by Canon Welch, a resolution was passed asking the Bishop to appoint a committee to consider the whole question of the religious teaching of the young, and how to carry it out in our missions and parishes, and this the Bishop promised to do, urging upon all present the importance of visiting, even if they did not teach to our day schools. At the close of this session the clergy of the Sherbrooke Deanery proceeded to elect a Rural Dean in the place of the late Rev. Canon Scarth, R.D., deceased. This election resulted in the presenting of the name of the Rev. Ernest Augustus Willoughby King, M.A., of Windsor Mills, to the Bishop, who most heartily concurred. Evensong then followed at 5.15, and supper at 7. At 8 o'clock all assembled in the chapel, where the Bishop, after using the Bidding Prayer as is the custom before the University Sermons at Oxford and Cambridge, delivered his charge. The subject chosen being "The Reunion of Christendom." This was a very forceful and admirable address in every way. On Thursday morning, the Rev. Canon Welch celebrated at 7.30, and during the day gave a series of addresses of a most solemn and helpful character. This day was specially set apart as a "Quiet Day." The meeting was most helpful throughout.

MONTREAL.

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

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

The Provincial Synod.

Montreal.—The triennial session of this Synod was opened on Tuesday, October 11th, by a service in Christ Church Cathedral, at 10 a.m., the Bishops and clergy taking part therein previously voting in the Synod Hall and going from thence in procession to the Cathedral. A large number of bishops and clergy were present. Bishop Carmichael preached the sermon, and it is safe to say that no more eloquent, scholarly effort was ever heard within the walls of the Cathedral. It was an appeal—a pathetic, eloquent, powerful appeal—for the truth of Scripture, for the loyalty of the Church of Christ to the revelation of God to man. His Lordship took as his text the words, (comprised in two verses):—"Thy word is very pure; thy law is the truth." His Lordship first referred to the inception of the Provincial Synod in 1861—a Synod which was composed of five dioceses, five bishops, sixty clergy and sixty laity. Of the bishops not one remained; of the clergy, six still lived; of the laity, as far as could be discovered, five. All the rest were gone to their reward. The workman had laid down his tools, but the work remained. The work done by their fathers was intended to last and it would remain. For the foundation of that work was the Word of God. The Provincial

Synod made a solemn declaration that the Word of God was the rule of faith for the Church, the standard by which that Church would abide—that word which contained all that was necessary for salvation. And when the General Synod was erected, that body, which represented the whole Church in Canada, re-affirmed the declaration of the provincial body; it proclaimed the Word of God as the rule of faith for the Church in all its teachings. The Bishop proceeded to point out, what his hearers knew, that the Bible had been assailed in these days; that the modern theory of criticism had displaced what was practically the whole Christian theory, and had threatened such revolution in Christian thought as must give them pause. The integrity of the books of the Old Testament had been called into question; for the venerated names, which had been received by the Jewish and the Christian world from a period fifteen hundred years before Christ, till the twentieth century, we now had ancient documents; we had a series of tags or letter marks; and the most extraordinary, the most marvellous creation of what His Lordship called "brand-new ancient history and literature." Moses was gone and the Pentateuch; Leviticus was a piece of literary idealism, and the books which their fathers had believed to contain the Word of God, as inspired by the Holy Ghost, were said to be traditional in the character and meaning. The speaker, in a vein of cutting mockery, set forth what the new theory of the higher criticism compelled him to believe. He was compelled to believe, for instance, that up to the time of the Jewish captivity in Babylonia, that people—the cleverest, the most intellectual people in the world—had a very loose, and ill-defined ecclesiastical polity; but that while in captivity, a certain ecclesiastical junta, prepared a system which, upon the restoration, this Jewish people suddenly, and without question, received. It might be said that such a thing was contrary to the genius of the Jewish people, who, if anything, were extraordinarily inquisitive, and would, one would think, ask questions. It did not matter. For nine hundred years they had nothing, ecclesiastically speaking; they had no system which had any elaboration or definiteness in it; and all of a sudden a certain junta springs a brand new system, which is at once accepted. That was a tremendous demand upon the imagination. Again, to understand this "brand-new ancient history and literature," which the modern critics would offer, we had to believe that a miraculous ingenuity had been displayed by a certain group in introducing names here and there into ancient documents; altering words and phrases and dates and meanings; manipulating here and there for the purpose of bolstering up this new theory as to the history and the polity of the Jews. The Jews were clever, but could you conceive of such phenomenal cleverness as this—the complete morification of the ancient testimonies and writings—the giving a new complexion to a giant literature—and all this without a word of enquiry or protest from the Jewish people? Was this not a tremendous demand to make upon the imagination? Further, for the new theory, you would need to believe that Moses had nothing to do with the Pentateuch, and that as for Leviticus, the person who wrote that started out with certain traditions on one side of his brain; on the other, he had certain principles; he blended the tradition and the principles, and the result was a piece of idealism. That is to say, to understand the new theory you must believe that certain names were used which never existed; that speeches were put into the mouths of men who never made such speeches; that words of profoundly solemn import, attributed to God, were never authorized by God at all; that speeches about the creation of man were inventions; in fact, that you had simply literary idealism. The speaker referred to the care, to the analysis which the Jews gave to their literature, to fine shades of meaning, to the exact

from this that
early Reformers
an Englishman
s to be a good
all men, as I
e full of natural
also laid great
of the early
nobody by word
e Constitution,
le called "law-
tage, and keep-
ell as stealing;
labouring truly
pect to his bet-
o any particular
in any state of
call him. This
represents the
ady approached
is pattern. No
covet or desire
little tendency
ice or hatred in
nantic whatever
is. If he gives
ly ashamed. It
revenge with
ng or bequeath-
of the vendetta
utterly absurd.
are not a very
but we may at
p practice and
y other people.
ptable, so cap-
e situations.
* * * * *

ch News
ndents.

of the Church
ill on October
ere present
r. H. M. Hind,
v. S. Weston
F. F. Murphy,
ow. The 14th
rustees shows
the school is
ill particulars.
ily increasing.
ipal, Miss Les-
sses, a house-
trained and
Nurse. When
ere 27 board-
there are 87.
on real estate,
nos, from the
1890 to 1904,
and the total
cluding dona-
The trustees
of the Board of
H. Y. Hind,
ley, R. Paulin,

significance of a single word, or even half a word, to show the impossibility of believing that the great books of the Old Testament had the origin which the modern theory would assign to them. Chiefly, he quoted the foremost authors of the Jews to prove that from a date fifteen hundred years before Christ to the present time the Jews had never doubted the authenticity of their sacred books, nor gave support to a single one of the theories of the new critics as to manipulations, interpolations and the like, of the original manuscripts. Referring to the claim of the modern theory, that it made truth clearer, His Lordship said that the truth was no longer left to be clear about. Written truth was facts made permanent. But there were no facts. You put your finger upon supposed facts and you were told that the facts did not exist. They were not there. They had been dissipated in thin air. What was there remaining? Could one suppose that in regard to those alleged manipulations and interpolations and human arrangements, that there could be inspiration? If the new theory could call that inspiration it was an inspiration which stood absolutely alone, and which he could not recognize. To suppose that the Holy Ghost would preside over work which must presume deliberate alterations for the purpose of bolstering up a particular system, was something which was positively abhorrent to his own mind, however others might think about it. Turning to the Church of Christ, His Lordship offered a glowing apostrophe, which deeply moved those present. He glanced at her past, to her sufferings and triumphs; and he asked, would the Church, disrupted as she was, be able to bear a still further strain? He believed she would have the strength to do so. At the same time, there were tokens that the world was decaying; that the word might, at any moment, be given for the strife to cease, and that the head of the Church might come to claim His own. For himself he would rather starve with the fathers of the Church who took their stand upon the integrity of God's Word, than sit down at the full tables of those who refused to accept the ancient standard of faith. The Church was the bride of Christ, and the heavenly bridegroom had thrown his gage of love, which was his word. He prayed to God that the Church might be able to hand back that gage, unsullied and undefiled, in spite of taunts of lack of learning or critical insight. The effort was one of the best and weightiest ever made by the silver-tongued preacher, and the fine scorn he poured upon the makers of "brand-new ancient history" was much appreciated by all who were present.

The afternoon session of the Provincial Synod, was opened with prayer by Archbishop Bond, who was accompanied by the Bishops of Toronto, Fredericton, Quebec, Ontario, Algoma, and the Coadjutor Bishop of Montreal. The Archbishop then addressed the assembled clergy and laity. He stated that the present session of the Synod possessed a double character. It is the continuation or adjournment of the regular triennial session which, according to the constitution must meet on September 14th, but it is also summoned by virtue of a requisition from two bishops of the ecclesiastical province addressed to Archbishop Bond as Metropolitan, requiring the meeting for the transaction of general business and for the discussion, and if necessary, the confirmation of certain changes in the constitution of the Provincial Synod, which were suggested at its last meeting. "The death of the late Primate, Archbishop Machray," Dr. Bond observed, "is felt by the whole Church in Canada. The loss is most severe. His long experience, his high character, his intense devotion to the interests of the Church, his clear judgment and his firm trust in Divine guidance, obtained and secured a confidence that constituted him a safe and successful ruler. We have great cause to mourn the loss. The first question that demands the prayerful consideration and careful decision of this session of the Synod is this, 'Shall the

alteration in the constitution, passed at the nineteenth session, held in 1901, the last meeting of this Synod, be confirmed?' The first step towards effecting that change was taken at that session, when it was enacted that 'the Synod shall meet at the discretion of the Metropolitan, or on the requisition of any two bishops, or of the Bishop and half of the delegates of each order, in any diocese,' thus doing away with the regular triennial session, and making the meeting of this body dependent on the discretion of the Metropolitan, or on special requisition of any two bishops, or of the Bishop and half the delegates of each order in any diocese. But before the proposed change can become operative, it must be confirmed, and its confirmation will be asked at the present session." "It will also," he continued, "be well to remember that the present constitution of this Synod has been in existence, and has been acted upon, and has been found sufficient, since its adoption at the first session, held in the year 1861, and its re-enactment, as it now stands, at the fifteenth session in 1902. But the important forward movement of the Church in Canada, through the formation of the General Synod, and the assignment to that Synod of distinct powers and duties, overlapping, possibly, in some respects, functions hitherto exercised by the Provincial Synod, has to be well considered; also the generally prevailing desire for the more perfect consolidation of the Church and her work in Canada. Nor will the necessary expense and time involved in the fixed and regular triennial session of this Provincial Synod be forgotten. Nevertheless, there are many considerations which will present themselves to your minds in favour of a fixed time for, and a fixed session of, this important deliberate body; also there are objections to making its meeting dependent upon the will of the Metropolitan alone, or of any two bishops, or of one bishop and a diocesan delegation." The Archbishop went on to deal with the proposed change in the status of the diocese of Algoma. "There is another subject," he remarked, "of grave importance to be considered at this session, the change in the status of the Diocese of Algoma. This question also has been before the mind of the Church, and of the Diocese of Algoma, in particular, for some years. It was referred to in the report of the Lord Bishop of that diocese to the Metropolitan, and it was embodied in the Synod report for the sessions 1881 and 1901. In both these reports the very able and faithful Bishop of Algoma, whose accurate knowledge of the wants of the diocese constitutes him the best judge of the wisdom of the step now proposed to be taken, was not in favour of changing the missionary character of the diocese. Now, however, His Lordship has arrived at a different conclusion; he thinks that the time has come in the growth and progress of the diocese, which makes it at least opportune to consider this question, 'May the diocese be constitutionally placed upon the same basis as the older dioceses of this Province?' Beyond question both houses will be ready to do not only what is best, in the interests of the Church at large, and this missionary diocese in particular, but will also be guided, to some extent at least, by the judgment of one who has proved himself so able an administrator, and who is so thoroughly conversant with every part of his large missionary jurisdiction. I commend this subject to the very careful consideration of the Synod, and I feel sure that if any change is made, it will be with the clear understanding that, although in terms, the missionary character of the diocese may be removed, yet that for some years to come the diocese will require assistance, and be entitled to receive the same treatment in regard to the missionary funds of the Church, and the Missionary Society of the Church of England in Canada, as those dioceses in the North-West, which have been, and are receiving aid from that society. It should be understood that the diocese of Algoma will not

suffer by any change which may be made in its status." Dr. L. H. Davidson was elected chairman, and the roll of delegates was called. The election of prolocutor was then proceeded with. The Ven. Archdeacon Worrell, of Kingston, Bishop-elect of Nova Scotia, was unanimously elected. He was escorted to the Upper House and on his return to the lower, nominated the Rev. Dr. Langtry, his deputy. The other officers elected were:—Clerical Secretary, Rev. Prof. Abbott-Smith; Lay Secretary, Dr. L. H. Davidson; Treasurer, Mr. A. P. Tippet; Auditors, Messrs. H. J. Mudge and Richard White. On the motion of the Ven. Archdeacon Carey, the House placed on record its deep appreciation of the long and faithful services of Mr. Charles Garth as treasurer, and assured him of its deep sympathy with him in his continued ill-health. A memorial was submitted from the Diocese of Algoma, praying for permission to erect a Diocesan Synod, and with the consent of the Upper House, it was referred to a joint committee of both Houses. The Diocese of Fredericton memorialized the Synod for such modification of the canon on the authorized version as might make the revision of the Holy Scriptures authorized by the General Convention of the American Church, permissible in the Province of Canada. The memorial was received. The rest of the afternoon was spent in debating the advisability of making a change in the clause governing the time of the Synod. Mr. Matthew Wilson moved that the canon providing that "the Synod shall meet at the discretion of the Metropolitan, or on the requisition of any two bishops, or of the bishop and half of the delegates of each order in any diocese," be confirmed. He was supported by Mr. Justice Hannington. Canon Balfour opposed the motion, and was supported by Chancellor Worrell, who moved that the following be added: "And this Synod desires, at the same time, to affirm its desire to maintain a system of Provincial Synod, and to express the hope that the General Synod will, as soon as they think circumstances warrant it, take steps for the erection of a Provincial Synod for such civil provinces as may be prepared therefor." This was seconded by Canon Welch. The discussion was still proceeding when the adjournment took place.

Wednesday.—The morning's session of the Provincial Synod began with the celebration of the sacrament of Holy Communion at 9 o'clock in Christ Church Cathedral, after which the members, both laity and clergy, repaired to the Synod Hall for the execution of business. After a

GRAVY BOATS

BRITISH DESIGNS.

Our \$5.00 Gravy Boats are the most graceful on the market. They have delicately beaded edges and dainty little feet.

They are of undoubted quality, and sell at
\$5.00 each.

WANLESS & CO.
Established 1840.
168 Yonge St., Toronto.

lengthy discussion, the motion of Mr. Matthew Wilson, K.C., Chatham, Ont., that the constitution of the Synod be changed to read that the Synod shall meet at the discretion of the Metropolitan, "or on the requisition of any two Bishops, or of the Bishop and half the delegates of each order in any diocese," was passed. This motion was passed at the last meeting of the Synod, but required to be confirmed before becoming a canon. The discussion at times waxed warm. Mr. Lansing Lewis, of Montreal, began the discussion by moving an amendment to Chancellor Worrell's amendment of yesterday, namely, that the first part of that amendment be struck out and the second part be allowed to stand. "And this Synod desires, at the same time to affirm its desire to maintain a system of Provincial Synod, etc." Mr. Lewis, in stating his views on the situation took exception to an argument which had been addressed by Canon Balfour, of Quebec, that the primitive church had possessed an organization similar to the Provincial Synod. This was not an argument which would appeal to the laity. He believed that the clergy should show themselves willing to progress. In his estimation all legislation should be relegated to the General Synod. It would prove an economy of time, money and machinery.

The amendment was seconded by the Rev. Dr. Mackie. Canon Crawford was the next speaker. He pointed out that as there were a number of important items of business to be brought before the Provincial Synod in the near future, which could only be dealt with by the Provincial Synod, such as the division of the dioceses of Nova Scotia, Toronto and Huron, the sessions of the Synod would be called in due order when business required it. This would not, perhaps, be every three years. It might be oftener. He was in favour of the motion, not because of the argument re expense, which had been raised. He simply desired to point out that the Provincial Synod was not going to cease its functions. He thought, however, that the powers of convoking the session should not be restricted. The Rev. Dr. Langtry, of Toronto, was the next speaker, and objected to the introduction of the above amendment at the time. It was out of order. The Rev. J. P. Lewis, of Toronto, was the next speaker. He stated that he was not in favour of the proposed change, because it would practically result in the disturbance of the arrangement as to functions existing among the various Synod bodies. The Diocesan Synod could best attend to the business which came within its purview. The most incisive declaration on the subject was made by Canon Farthing, of Woodstock, Ont. He thought that Mr. Lewis was labouring under misapprehension. He traced the origin of the movement which was expressed in the present motion, and pointed out that the only rational thing for the Synod to do was to confirm its previous action. The Provincial Synod would remain intact. It would remain in its entirety just as useful a piece of machinery as ever. It would only be called into play when required, however. He favoured the motion establishing the canon. He sat down amid considerable applause. Archdeacon Norton, of Montreal, and Mr. Jarvis, of St. John, also spoke. The latter confirmed the stand taken by Canon Farthing. Mr. Pense, of Kingston, also spoke to the same effect, pointing out the usefulness of convoking an assembly of business men on insufficient reasons. Dr. L. H. Davidson took exception to the stand of Mr. Pense. He regarded the motion as a bad one. He stated that usage in all business matters was against it. He stated that the General Synod system was yet on trial. He thought the question of expense should not be considered. He brought a number of conversations with American gentlemen to witness the advisability of keeping the present provincial system in full swing. Judge Macdonald, of Brockville, did not agree with Dr. Davidson. The matter of expense should be

raised. He thought enough had been said on the subject. The Rev. Mr. Lewis then moved that the motion be put and the complaint was made that this would kill the discussion. "Ah," remarked Mr. S. H. Blake, "you would only be killing something which is dead already." A general laugh followed. The mover of the motion, Mr. Matthew Wilson, then spoke at some length, and on the motions being put were lost and the original motion was passed, thus confirming the canon providing that the Provincial Synod will not have a regular meeting every three years, but shall be evoked in accordance with the provisions mentioned above. The Synod then adjourned for lunch. At Wednesday afternoon's session of the Provincial Synod, Chancellor Walkem presented the report of the committee on the memorial from the Diocese of Algoma, praying for permission to erect a Diocesan Synod. As the Diocese of Algoma proposed action which was equivalent to the constitution of a new diocese, within the meaning of Canon IX., the committee was of opinion that the matter should be dealt with by the Upper House, under the provisions of the canon, and recommended that a request be sent to the Upper House to take such action as may be necessary to give force to the prayer of the memorial, and that such legislation as may be necessary to deal with the existing canons relating to the diocese and other missionary dioceses be enacted in due course. Subsequently, a message was received from the Upper House announcing the adoption of the report, and this message was concurred in by the Lower House. Mr. Matthew Wilson moved the confirmation of the canon passed by the Provincial Synod, in 1901, to make the canons of the Provincial Synod conform to the requirements of the General Synod. The motion was seconded by Mr. Justice Hannington, and was adopted. The amendment of the canons dealing with divinity, degrees will not be amended at the present session, but the colleges will be notified of the proposed change so that they may prepare their stand in the matter. On the motion of Rev. C. L. Ingles, it was agreed to request the General Synod to continue the work of preparing a scheme of lessons and instruction for the use of Sunday schools throughout the Church in the Dominion, and the general oversight of all Sunday school work.

(Continued on page 636.)

OTTAWA.

Charles Hamilton, D.D. Bishop, Hamilton.

Pembroke Deanery.—The Bishop held a Confirmation in the Church of the Good Shepherd, Haley's Station, October 2nd, when six persons received the Apostolic rite of the laying on of hands. There was a large concourse of people present, who listened attentively to the loving words of instruction and counsel delivered by the Bishop. The same evening the Bishop held a Confirmation at Westmeath, when eight persons were confirmed. The following day the Bishop presided at the Fall Conference, held in Trinity Church, Pembroke. The clergy present beside the Bishop being the Rev. Rural Dean Poole, the Rev. Geo. Bonsfield, the Rev. Robert Orr, the Rev. Robert Turley, the Rev. W. F. Kerney, also the Rev. Mr. Roy in the interest of Trinity University, and the Rev. Jas. Warren, and some layworkers. The Ven. Archdeacon Daykin, of Mattawa, was unable to attend. The Rev. Robert Turley was appointed Secretary to the Conference. The Rev. F. W. Kerney read a paper on the "Priesthood," defining the office from the earliest days. The Rev. Mr. Roy being called upon by the Bishop ably advocated the claims of Trinity University. The question of the working of the Clergy Stipend By-Law in the Deanery was touched upon, and a great deal was said in its favour. All the clergy and laity had the

**CANADA
PERMANENT
MORTGAGE CORPORATION**

TORONTO STREET, TORONTO.
RECEIVES DEPOSITS and PAYS
INTEREST at

3 1/2 %

Per Annum, compounded twice each year.
Absolute safety is assured by

Paid-up Capital	\$ 6,000,000 00
Reserve Fund	\$ 1,750,000 00
Invested Funds	\$23,300,000 00

opportunity of speaking, and the meeting was one of profit and pleasure.

TORONTO.

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

Wycliffe College.—Considerable interest attended the annual meeting of the Gleaners' Union, held in this College. The chief item was the announcement of the annual motto, which is: Hungry and thirsty, their souls fainted in them, I am the bread of life, give ye them to eat. Dr. N. W. Hoyles, K.C., President of the Canadian Church Missionary Society, occupied the chair, and the other speakers were: Rev. Dr. Mackay, Rev. T. R. O'Meara, Miss Archer, a returned missionary, Miss Shaw, who is about to go to Japan, and Miss Etches, of the Church Missionary Society, England. Rev. Dr. Mackay pleaded for a little more enthusiasm in missionary work. Miss Thomas, General Secretary, reviewed the work of the Secretaries' Conference, and reported satisfactory progress, as well as an advanced missionary interest among the Gleaners.

Church of the Redeemer.—The organ, which has been reconstructed on the tubular pneumatic principle and greatly enlarged, was used for the first time since the alteration took place on Sunday, October 9th, when Mr. A. Ingham, the new organist of the church, presided at the instrument for the first time. The Bishop of the diocese preached in the morning, and the rector, the Rev. C. James, in the evening. The church was crowded on both occasions. On the following evening Mr. Ingham gave the first of a series of recitals which he intends to give during the winter, when, despite the heavy rainfall, the church was crowded. The organ, as reconstructed, is a very fine instrument, and reflects great credit on the builders, Messrs. Casavant Bros., of St. Hyacinthe, P.Q. All who heard it, both at the services on Sunday as well as on the following evening, were greatly pleased with it in every way. Mr. Ingham intends to give fortnightly recitals on the organ, the first of which took place on last Saturday afternoon.

Church of the Epiphany.—The Bishop has appointed the Rev. R. A. Sims, B.A., to be rector of this parish.

St. Anne's.—A new organ has been installed in this church, and was used for the first time on Sunday, October 9th. In response to an appeal made by the rector, the Rev. L. H. Skey, on behalf of the organ fund, the congregation gave a cash offering of \$1,025, which, with pledges already given, will very nearly cover the full cost of the new instrument.

Grace Church.—Mr. F. H. Coombs, who has been organist and choirmaster of this church for some time past, has resigned the position, and

er 20, 1904.]
e made in its
lected chair-
s called. The
ceeded with.
of Kingston,
unanimously
Upper House
ominated the
other officers
Rev. Prof.
L. H. David-
et; Auditors,
d White. On
on Carey, the
ppreciation of
Mr. Charles
im of its deep
d ill-health. A
e Diocese of
to erect a
onsent of the
a joint com-
se of Frederic-
such modifica-
zed version as
oly Scriptures
ention of the
he Province of
ved. The rest
bating the ad-
in the clause
Mr. Matthew
riding that "the
of the Metro-
y two bishops,
legates of each
ned. He was
gton. Canon
was supported
ed that the fol-
l desires, at the
maintain a sys-
press the hope
soon as they
take steps for
d for such civil
herefor." This
The discussion
ournment took
session of the
celebration of
on at 9 o'clock
which the mem-
ed to the Synod
ness. After a

Y
S

ats are
market.
beaded
le feet.

bted
at
l.
CO.
ronto.

on Friday evening last was presented by the members of the choir with a handsome set of ebony brushes, initialled in silver, which were enclosed in a Russia leather case. Mr. L. Rawlinson made the presentation on behalf of the choir. Mr. Coombs has, we understand, accepted a position on the teaching staff of St. Alban's Cathedral school.

Balmy Beach.—For many years Mr., now Canon, Dixon, carried on services during the summer months for the cottagers and dwellers in tents. This winter we see that his tent is to be made tight enough and warm enough for winter services and Sunday school. The district is rapidly changing, permanent houses are rapidly taking the place of the woods. It is time that the parish should be set apart, and Canon Dixon enabled to go to work at a more permanent structure than a tent, with an assured status.

Peterborough.—St. Luke's.—A most gratifying and interesting meeting was held on October 14th, at this church. The Sunday school room was filled with a large congregation of ladies who listened to an earnest address given by the Diocesan President of the Woman's Auxiliary, Miss Tilley, from Toronto. The Rev. E. A. Langfeldt was in the chair. The object of the meeting was to form a Girls' Auxiliary. After the address and upon invitation from the rector, twenty-four young ladies joined the Auxiliary, a most gratifying result. The officers of the new organization are as follows: President, Mrs. Walter Boswell; 1st Vice-President, Miss Mamie Rogers; 2nd Vice-President, Miss Emma Gaskins; Recording Secretary, Miss Isabel Hay; Corresponding Secretary, Miss Alice Dawson; Treasurer, Miss Lizzie Stewart; Dorcas Secretary, Miss Mary McWha. The constitution of the W. A. was read to the new members by Miss Tilley. On Saturday, October 15th, Miss Tilley addressed the Mission Band. The members of this organization (juniors), undertook the talent fund during the holidays. Their earnings amounted to about \$20. Mrs. Sawyer is the Superintendent of the Juniors.

All Saints'.—The congregation of this church now know how it feels to be free of debt. On Monday of last week, the last five hundred dollars was paid off in full, and there is now not a cent against the church. This is a very satisfactory condition of things and one upon which the rector and congregation are to be heartily congratulated. The movement which had in view the wiping out of the debt began about four years ago, the amount of liability being then something over \$2,000. Steadily this has decreased and this week it entirely disappeared. The fact marks an important period in the history of this progressive church. Conditions are such that a larger place of worship is now necessary, and the spring of 1905 will be the beginning of a new edifice. It will be situated on the lot immediately south of the present church, and the latter is to be used as a Sunday school. It is understood that plans have been considered, but not definitely decided upon, and a subscription which has been placed in circulation, already shows that a large amount is available. Active steps are to be taken very shortly toward the completion of all details, in view of this important event in the history of the congregation.

HURÓN.

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

Brantford.—St. John's.—This branch held their meeting for the election of officers for the ensuing year in the school room on Wednesday evening, October 5th. Hon. President, the Rev.

J. F. Rounthwaite; President, Mr. Trenwith; Vice-President, Miss Suddaby; 2nd Vice-President, Miss Dalton; Secretary, Mr. R. H. Ballantyne; Treasurer, Miss Ryan; Executive Committee, Mr. Lane, Mr. Adams, Mr. Ryan, Miss Linster, Miss Pleator, Miss Boyd. The prospects are very bright.

Grace Church.—The Rev. J. Bushell was presented on Tuesday evening, the 11th inst., by the members of the congregation, on the occasion of his leaving the parish, with an address and a purse of gold, as a token of their esteem. The presentation took place in the school-house, and a large number of the parishioners were present. The rector, the Rev. Dr. Mackenzie occupied the chair, and stated the object of the meeting in an address, during the course of which he spoke in high praise of the work done by the Rev. Mr. Bushell. The latter had been more of a son than an assistant, and had made it his duty to take a great deal of the heavy work. Mr. Bushell had saved him at every turn, and he admired him for his manly qualities. Likewise he thought that all citizens admired him for the way in which he had invariably acted, manly, straightforward and outspoken. The address was read by Mr. A. K. Bunnell, and the substantially filled purse was presented by Mr. Fred. Frank. The address read as follows:—"To the Rev. John Bushell:—Rev. and Dear Sir,—Your many friends in Grace Church feel that they cannot permit your final departure to take place without placing on record their appreciation of your earnest work and devoted and untiring zeal in their midst for the past four years. In all respects you have proved yourself a worthy disciple of the Master whom you have faithfully served, and an able assistant to the rector of the parish. You have been especially helpful to the youth, not only of your own church, but of the city at large. The poor and the sorrowing have known and have loved you, and you have been found always ready and willing at all times to make personal sacrifices for the benefit of your parishioners. Of a frank, manly, unselfish nature, kind of heart, and yet bold and outspoken in the truth, you have endeared yourself to young and old. You have been instrumental in the formation of a Young People's Association which is proving a valuable adjunct of the Church, and the Sunday school has greatly benefited by your valuable assistance. Notwithstanding your duties to your church, you have not hesitated to accept positions of public trust, and as a public school trustee, you have identified yourself with civic responsibility. Although regretting exceedingly your removal, we heartily unite in all good wishes for the future of both yourself and Mrs. Bushell. May you both enjoy many days of health, happiness and usefulness in your new home." The address was signed on behalf of the committee by Fred. W. Frank, A. J. Wilkes, K.C., J. S. Hamilton, A. K. Bunnell, and by the wardens of the church, Geo. Ballachey and R. Butt. The Rev. J. Bushell made an appropriate reply on behalf of himself and Mrs. Bushell. A number of others who were present made short addresses.

St. James'.—The Rev. E. W. Hughes, of Tilsonburg, is acting curate of this church until the Rector, Rev. Dr. Mackenzie, appoints a successor to the Rev. J. Bushell, now of London. He is a retired clergyman, and a speaker of exceptional ability.

Dutton.—Church of the Nativity.—The annual Harvest Thanksgiving services were held in this church on Sunday, October 2nd, when the church was very tastefully decorated with fruits, flowers, etc. The musical portions of the service were very well rendered by the choir. Liberal offerings were made at all the services. The Rev. F. Duff-Gordon, M.A., of Glencoe, was the preacher.

THE SUN AND HASTINGS SAVINGS AND LOAN CO.

Investment-Safe-Profitable

WE OFFER FOR SALE

Debentures

In sums of \$100 or more,

Drawing 5% Interest.

If you want to avail yourself of this exceptionally good investment, write to us for full particulars.

Head Office, Confederation Life Bldg., Toronto.
W. PEMBERTON PAGE, - MANAGER.
Branch Office: - - - BELLEVILLE, Ont.

A new furnace has been placed in the church, and almost enough money has been raised to pay for it in full. This parish was recently visited by Miss Archer, of the C.M.S., who has been for the past five years in Japan, who gave a very interesting description of the Japanese, and of her work amongst them.

Tyrconnell.—St. Peter's.—The Bishop of the diocese preached in this church and also in St. Stephen's, at the Harvest Thanksgiving services. Both churches were crowded to the doors. At St. Peter's, a sum of over \$200 was collected, which will go towards defraying the debt on the rectory.

Wilmot.—The annual Harvest Thanksgiving service was held at Christ Church, Haysville, on Thursday evening, October 6th. The rector, the Rev. C. H. P. Owen, read the prayers, and the Very Rev. Rural Dean Taylor, of St. Mary's, preached the sermon, taking for his text, Isaiah 64, part of 6th verse, "We all do fade as doth a leaf." The church was simply and prettily decorated, the service bright and hearty. The offertory, which amounted to \$14.32, will be sent to "Omoksene."

"THE HOUSE OF QUALITY."

MINK.



Every mail that comes to us these days has all the way from 6 to 20 orders for small furs— We have gained the confidence of the shopping public all over Canada, and our claim that you can buy furs as satisfactorily by mail as though selecting in person in our showrooms is being proven every day—and you have this string on your money always—that if you do send us an order and the goods do not open out as we have represented them you are at liberty to return them and get your money back.

We are dependable furriers—we emphasize style and quality and the most for your money in anything you buy—and orders by mail are carefully and promptly filled.

This week we are offering special values in **Mink Scarfs and Muffs.**—We sell Natural Canadian Mink Scarfs all the way from **\$12.00 to \$250.00.**

A very fine Natural Mink Tie Scarf—four-inch-hand style—and Imperial Muff to match it—**the Set for \$50.00.**

Write for Catalogue.

Fairweather's

84-86 Yonge St.
84-86 Yonge Street, Toronto.

Waterloo.—St. Saviour's.—The harvest home services began on Friday, the 30th September, and were continued on the following Sunday. The church was prettily decorated, and the choir, led by Mr. Brain, sang sweetly at all the services, the Psalms being as usual chanted at each evensong. The Rev. T. Davidson, M.A., vicar of Guelph, gave an excellent sermon at evensong on Friday, dwelling specially on two main ideas, the faithfulness and the bounty of God, and pressing home the question how far we are each living to imitate God's faithfulness and bounty in our lives. On Sunday the services were Holy Communion at 8 a.m., matins, when the Rev. Canon Smith preached, and evensong when the Incumbent, the Rev. S. P. Irwin, B.A., was the preacher. Though, owing to some oversight, insufficient notice was given through the press, so that the attendance was almost confined to church folk, the numbers present were unusually large, and the services very hearty. It may be added that the debt on the church is being steadily reduced, and the vanishing point is in sight. On Monday evening, Mr. Alfred Vale, of Wycliffe College, gave the "Boys' Mission Band," of which he was for some years the zealous director, an address describing the field in which he had been working during the past vacation. He described very graphically, illustrating his statements by photographs, etc., the nature of the work in Haliburton, and the disadvantages under which the settlers there laboured. The Mission Band, two of whose directors are now studying for Holy Orders, has reorganized for the season, with excellent prospects. It supports an Indian boy in the Blackfoot Mission School.

Berlin.—St. John the Evangelist's.—A beautiful window, in three lights, was on Friday, the 7th inst., dedicated in memory of the late Dr. D. S. Bowlby, and of his daughter, Mrs. Gardiner Boyd. The service was conducted by the rector, the Rev. J. W. J. Andrew, assisted by the Rev. S. P. Irwin, B.A., of Waterloo. It began with a hymn, a preface read by the rector, stating the object of the service, followed by the versicles, "Our help is in the name of the Lord," etc, the Lord's Prayer and appropriate collects. After this the window was unveiled by Mr. John Fennell, who had for so many years been a co-worker with the deceased in building up the church here, and especially in erecting the new church building, the words used being "Members of the congregation of St. John the Evangelist here assembled; We do now unveil this window that by loving tribute has been erected to the memory of the late David Sovereign Bowlby, M.D., and his daughter, Emma Allan Boyd." The rector replied, "In the name of the Father, and of the Son, and of the Holy Ghost, we do accept this window for the service of God's House, praying that the lesson symbolized thereby may inspire in us the desire to truly know Him who said, 'I am the resurrection and the life; he that believeth on Me though he were dead yet shall he live, and whosoever liveth and believeth on Me shall never die.'" After this the Te Deum was sung, the Apostles' Creed was recited, and the rector made a brief reference to the Christian lives of those in whose memory the window was erected, the service closing with a hymn and Benediction. Considering the inconvenient hour, 4 p.m., there was a large congregation, which shows the regard in which those commemorated were held by their fellow-parishioners. The window, or rather group of windows, is by McCausland, of Toronto, and very finely executed. The scene is the Resurrection, our Lord being depicted in the centre light as issuing from His rock-hewn tomb, while in the light to the left are seen two angels, and in that to the right the terrified soldiers. Below is the text—I am the Resurrection and the Life; he that believeth on Me though he were dead yet shall he live; and whosoever liveth and

believeth on Me shall never die. At the foot of the left-hand light is the inscription, "To the glory of God and in loving memory of Emma Allen Boyd, born 1862, died 1897, 'Blessed are the pure in heart for they shall see God.'" Under the centre light is, "Also David Sovereign Bowlby, M.D., born 1826, died in Rome, 1903; Warden of St. John's Church, and for fifty years closely connected with the church, educational, and civic interests of Berlin." The window is a great adornment to the church, and commemorates two worthy members.

RUPERT'S LAND.

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

Winnipeg.—Holy Trinity.—On Sunday, October 9th, the annual Harvest Thanksgiving services were held in this church, and the choir were vested in cassocks and surplices for the first time. At a meeting of the congregation held last Easter, it was decided to vest the choir. Mr. F. H. Mathewson, now manager of the Bank of Commerce in Montreal, but for many years a most devoted member of Holy Trinity, and one of its representatives in Synod, very generously offered to defray the cost of the vestments for forty persons, the strength of the choir at that time. Since then, however, ten more have joined and the cost of the vestments for these has been kindly given by Capt. Carruthers, Chairman of the Musical Committee. The large choir is very enthusiastic about their work, which is done with efficiency and to the entire satisfaction of the congregation. Mr. Minchin has every reason to be gratified with the success which he has achieved as organist and choirmaster of Holy Trinity.

The Mission of Cartwright, under the charge of J. S. Brayfield, lay-curate, was astir with interest on Sunday, October 2nd, the occasion being the visit of His Lordship, Bishop Matheson, and the Rev. Canon Richardson, of St. John's, N.B. Large congregations thronged the pretty stone church of the village at all the services. Mattins at 11 o'clock were semi-choral, and the choir rendered a most beautiful anthem. The sermon was an eloquent one, by Rev. Canon Richardson, who has many friends in the parish, he having laboured here, when a student. At three in the afternoon, the church was crowded to the doors, to witness the rite of laying on of hands, administered to a large class of candidates. The Bishop delivered two of the finest addresses ever heard in the parish. The altar was covered in white, and a profusion of beautiful flowers, gave an added touch to the sacredness of the place. The Sacrament of Holy Baptism was administered previous to the confirmation, and the ordinance was most helpful to the candidates who were taking these Christian vows for life. In the evening, the service was full choral. The choir was at its best, and the music was delightful. The Rev. Canon Richardson again preached. During the offertory, the missionary in charge, Mr. Brayfield, sang in his usual happy voice, with splendid effect, Johnson's beautiful solo, "Face to Face." The offertories during the day were liberal, and His Lordship expressed himself as highly pleased with the state of affairs, and the progress being made by the church in this district. After the close of the day, a reception was held at the parsonage, when many availed themselves of the opportunity to have a word with their Bishop. The visit of His Lordship has given an impetus to the work at Cartwright, that will be felt by all.

Mrs. Rowe, of Manitou, spent a week visiting Mrs. MacMorine, of Somerset.

Rev. Rural Dean Garton is meeting with

splendid success in his canvass for funds for the new St. John's College.

Bishop Matheson administered confirmation at Altamont, on October 6th. This point is under the charge of Rev. J. B. Hamilton, of Miami.

The new church at Manitou is about completed, and will be opened on November 13th. It is a stone and brick structure, costing \$7,500. When finished it will be one of the finest church buildings outside of Winnipeg. Furnace, pews, carpets, lighting, organ and chancel appointments will be new. The basement is for Sunday school and parish purposes, and has a 10-foot ceiling clear. The tower, with spire and cross, is over 70 feet high. The seating capacity at present is for 150; but as only the body of the church is built, proper chancel and vestry rooms can be attached as accommodation is needed. The building has been left so, that these additions can be readily made. For the time being, temporary chancel, vestry room and organ chamber have been made in the nave of the church.

The Diocesan Synod is called to meet in Holy Trinity school-house, Winnipeg, on November 23rd. This date was decided at the informal meeting of the House of Bishops held in Winnipeg recently.

Rev. Mr. Girling, of Belmont, will shortly resign the Belmont mission and go to the adjoining one, Baldur. Previous to this year, when the field was divided, Mr. Girling had the charge of what is now two missions.

QU'APPELLE.

John Grisdale, D.D., Indian Head, N.W.T.

Josephburg.—St. Alban's.—This new church in the huge ranching district of Josephburg, was opened for Divine worship on September 30th, Archdeacon Harding and the Rev. J. Williams, incumbent, officiating. The former preached a very appropriate sermon on "Worship." The church will (D.V.) be duly consecrated when the Bishop can attend for the purpose, as there is practically no debt. The church was built mainly by means of a generous benefaction of \$300 given by an anonymous donor in England, supplemented by grants from church societies and local subscriptions of the ranchers, as well as by several donations from the towns of Medicine Hat and Irvine. The church will seat about 40 people, and has a small chancel for the altar. On the exterior are two neat Latin crosses, and an oak cross is being given for the altar. On the opening day a beautiful cross of oats, foliage and flowers adorned the altar, and a lovely display of garden flowers were arranged on the re-table. During the service four children were baptized, and on the following Sunday, Holy Communion was administered. Gifts have been made of an altar, small organ, altar cloth, fine linen, etc., pedals, Holy Communion vessels (by the Qu'Appelle Association in England), a stove and hangings, etc. A neatly printed and grained notice is placed in the church, setting forth by what means the church was built, the conditions enjoined by the donor as to the church being dedicated to St. Alban the Martyr, and as to the clergyman officiating being requested to pray at the Holy Eucharist for the unknown donor. Such conditions attached to the church building are somewhat unique and very interesting. They link the scattered and hard-working dwellers on the prairies with those who work and pray and give in old England, and teach in a very practical manner the doctrine of "The Communion of Saints." The church will serve a real want, as the only place of worship is a school five miles or so away, and here Methodist service is held on Sunday evenings. A new flock from eight or ten houses within a convenient distance will now be invited to a real house of prayer, and be made welcome within the Church's gates.

ASTINGS
IN Co.
Profitable
SALE
S
more,
erest.
exceptionally
particulars.
dg., Toronto.
MANAGER.
ILLE, Ont.

the church, and
used to pay for
ntly visited by
has been for
to gave a very
panese, and of

Bishop of the
and also in St.
giving services.
At the doors. At
was collected,
he debt on the

Thanksgiving
Haysville, on
The rector, the
ayers, and the
of St. Mary's,
his text, Isaiah
fade as doth a
and prettily
hearty. The
32, will be sent

comes to us
the way from
small furs—
e confidence
ublic all over
claim that
as satisfac-
hough select-
showrooms
ery day—and
ing on your
at if you do
nd the goods
as we have
you are at
hem and get

e emphasize
our money in
ail are care-

ial values in
— We sell
he way from

arf—four in-
match it—

o St.
ronto.

THE BISHOP OF HURON'S ILLNESS.

It is with the greatest regret that we announce the sad news of the Bishop of Huron's very serious illness. On Friday afternoon last the Bishop was seized with a paralytic stroke when at his residence "Fishpaw-stowe," and has been unconscious ever since. At the time of our going to press there is no material change in His Lordship's condition, and his physician, Dr. Moorhouse, holds out no hope of his recovery. The Bishop has not rallied in the slightest degree.

Montreal.

(Continued from page 633).

Canon Ingles then introduced the following notice: "That in the opinion of this Synod, the best system for the control of the liquor traffic is Government ownership with the right of local option, especially in the neighbourhood of large cities and towns." In speaking to the motion the reverend gentleman stated that from his experience in working among the people, he had found that something more would have to be done than had so far been. If the principle of local option in places in the neighbourhood of large cities and towns were adopted, it would

OPERATIONS NOT ALWAYS NECESSARY.

Doctors Frequently Mistaken.

"I suffered untold agony with piles for over three years. Two doctors told me nothing but an operation would cure me. I tried different remedies, but nothing did me any good until I used Pyramid Pile Cure. I bought six fifty cent boxes at the drug store, and now I can do my work and go out, where before I spent most of my time lying down. I thank God for giving the discoverer the knowledge to make such a cure. I recommend it to all my friends, and if I ever have piles again will certainly use this remarkable remedy. You can use this in any way you wish to make known the wonderful merit of Pyramid Pile Cure." Mrs. Wm. Muckv, 81 Marshall Street, Elizabeth, N.J.

The experience of this lady is that of thousands of others who have been assured that nothing short of an operation would rid them of this distressing complaint. On the face of it, it appears as if too many surgeons operate in order that they may keep their hand in, and lose no portion of their skill; then, again, too many surgeons are anxious to experiment (like the scientific man in Mark Twain's pathetic story of the dog and her little puppy), and do not have proper regard for a patient's physical welfare or condition.

We advise every sufferer to think twice before submitting to an operation for piles, and suggest that those interested write to the Pyramid Drug Co., Marshall, Mich., for their little book on the causes and cure of piles, which is sent free for the asking.



JEWELERS BY APPOINTMENT TO
HIS EXCELLENCY THE GOVERNOR-GENERAL

A Gold Handle

• A gold umbrella handle, with a set of gold rib-tips ready for mounting—these for a "giftie to ye faire ladye."

Gentlemen's and Ladies' gold mounted umbrellas—some of the latter with jeweled handles—range all the way to \$50 each.

• At our "Exhibition before Sale" these may be seen at your pleasure—Saturday, Monday and Tuesday.

Ryrie Bros.

DIAMOND HALL
118 to 124 Yonge Street,
TORONTO.

leave those who wished to obtain liquor to get it in the cities, but it would not place it in front of the people as they went to and from work. If the Government took the ownership of the traffic entirely in its own hands it would be possible to place in bars and places of sale not only intoxicating liquors, but also non-intoxicating, the salesmen, in addition to a stated salary, to receive a commission on the increased sale of the non-intoxicants, but no increase of pay on the increased sale of intoxicating liquors. Government ownership would do away with the temptation to evade the law by selling contrary to it. Canon Welch seconded the motion. The Rev. W. J. Armitage pointed out the danger of the proposition. The liquor traffic would fall into the hands of ward heelers. Conditions might become worse than ever. He thought that local option was much to be desired. Rev. Mr. King moved an amendment that in the opinion of the Synod it would be in the interests of true temperance if the liquor traffic were placed under the control of Provincial Government ownership, with the right of local option, especially in the neighbourhood of large cities and towns. This was seconded by Rev. G. R. Beamish, and Rev. Mr. Ingles then withdrew his motion in favour

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No need of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balsam, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of simple oils. Send for a book, mailed free, giving particulars and prices of oils. Address, the Home Office, Dr. D. M. B.Y.E. Co., Drawer 505, Indianapolis, Ind.

of the amendment. Rev. J. P. Lewis thought that the Synod ought not to do more than affirm the fact that the saloon ought to be done away with, and the sale of liquor be under the Government; that no profit be made out of it, and that the persons selling it be paid only a fixed salary. He moved as an amendment: "That in the opinion of this Synod it would be in the interests of true temperance if the liquor traffic were placed under Government control, and that the saloon should be forever abolished." Rev. G. O. Troop thought that there ought to go forth from the Synod a unanimous endorsement of Rev. Mr. Lewis's amendment. Mr. F. E. Hodgins objected to the Synod making any declaration on the subject in a concrete form, pinning its faith to any particular form of dealing with the question. Rev. J. P. Lewis considered that it was a noble thing in a good cause to have the courage of one's convictions, and was of opinion that Mr. Jarvis's sub-amendment was not strong enough. Hon. S. H. Blake also considered that the sub-amendment was not sufficiently specific. He had no objection to it so far as it went, but they had had that kind of plaster so frequently applied that they were almost tired of it. It did not amount to anything; it did not carry them any distance; and he should like, if possible, to get some more practical utterance on the subject. The prolocutor suggested, as it was the hour for adjournment, that the movers and seconders of the motion and amendments should meet and endeavour to come to an agreement on a joint resolution, and this was at once agreed to. The Synod then adjourned.

Thursday—The Synod at the morning's session was largely occupied with a discussion on the temperance question. Mr. W. M. Jarvis moved a resolution to the effect that the Synod deplored the evils resulting from the abuse of intoxicants, and urged on the clergy and laity the importance of the study of means of temperance reform. In speaking of intoxicants he wished it to be understood that he included the bad whiskey sold at drug stores. He thought they were all agreed as to the necessity of lessening the evil;

ASSESSMENT SYSTEM

Nearly Eight Millions of Dollars

The Accumulated Funds in the treasury of the

Independent Order of Foresters

On the 1st of August, 1904,	stands at.....	\$7,815,556.02
On the 1st of September they stand at.....		\$7,900,086.49

Showing an increase for the month of September of.... \$84,530.47

This is a most satisfactory result for the month.

At the end of October the Supreme Executive anticipates that the accumulated funds will be very nearly the round \$8,000,000.00.

Members of the I. O. F. may in confidence recommend the Order to their friends, since it is gathering a financial strength such as no other Society has.

INTERESTING FACTS.
For Nearly Every Man, Woman or Child.

A short time ago we published an article recommending to our readers the new discovery for the cure of Dyspepsia, called Stuart's Dyspepsia Tablets, and the claims then made regarding the wonderful curative properties of the remedy have been abundantly sustained by the facts. People who were cautious about trying new remedies advertised in the newspapers and were finally induced to give Stuart's Dyspepsia Tablets a trial were surprised and delighted at the results. In many cases a single package, costing but 50 cents at any drug store, made a complete cure, and in every instance the most beneficial results were reported. From a hundred or more received we have space to publish only a few of the latest, but assure our readers we receive so many commendatory letters that we shall publish each week a fresh list of genuine, unsolicited testimonials and never publish the same one twice.

From James Yemmesler, La Crosse, Wis.: Stuart's Dyspepsia Tablets are doing me more good than anything I ever tried, and I was so pleased at results that I gave away several boxes to my friends, who have also had the same benefits.

From Jacob Anthony, Portmurray, New Jersey: I have taken Stuart's Dyspepsia Tablets with the best results. I had Dyspepsia for six years, and had taken a great deal of medicine, but the Tablets seem to take right a hold, and I feel good. I am a farmer and lime burner, and I heartily recommend to everyone who has any trouble with his stomach to use these Tablets.

From Mrs. M. K. West, Preston, Minn.: I have received surprisingly good effects from using Stuart's Dyspepsia Tablets. I gave one-half of my last box to a friend, who also suffered from indigestion, and she had the same good results.

From Mrs. Agnes K. Ralston, Cadillac, Mich.: I have been taking Stuart's Dyspepsia Tablets, and I am very much better, and feel very grateful for the great benefit I have received in so short a time.

Stuart's Dyspepsia Tablets are a certain cure for all forms of Indigestion. They are not claimed to be a cure-all, but are prepared for stomach troubles only, and physicians and druggists everywhere recommend them to all persons suffering from Nervous Dyspepsia, sour or acid stomach, heartburn, bloating or wind on stomach and similar disorders.

but the question was as to the means to be adopted. It seemed to him that it should be for the Legislature, or other proper authorities, to deal with. It was not for the Synod to deal with the suppression of the saloon. They had to declare their unanimous opinion that the evil was great, and

BELLS

Steel Alley Church and School Bells. Send for Catalogue. The C. S. BELL Co., Hillsboro, O.

FACTS.

n, Woman or

they should use all means in their power to mitigate it. It was unfortunate that the word saloon had been brought in, as it was capable of more than one meaning. Definite action, for instance, might be desirable in Toronto and not in any other part of the country, and might lead to greater evils than those existing at present. The resolution was lost, only seven voting for it. Hon. S. H. Blake, K.C., moved: "That this Synod deplores the evils resulting from the abuse of intoxicants, and most earnestly urges upon the clergy and laity the importance of studying and promoting all means of temperance reform, and emphasizing the value of the Church of England Temperance Society as one means towards this end. This Synod further pledges itself to use all possible means to procure the closing of the saloons throughout the Dominion, and to restrict the number of other liquor licenses that are issued thereon." Rev. J. P. Lewis seconded, and the resolution was carried by 76 to 4. At the afternoon session of the Provincial Synod a heated discussion took place on the question of Higher Criticism, which arose out of the presentation of the following resolution by Dr. Langtry, of Toronto: "That the Upper House consenting, this Synod offers its hearty thanks to Bishop Carmichael for his lucid and powerful sermon, preached at the opening of the Synod, and directs that the same be published with the minutes of this session." Proposed in amendment that the words "permitting its publication" be eliminated. Mr. Justice Hannington thought that such teachings had gone far enough when the Flood and other events recorded in the Old Testament were held up as myths to the students by college professors. The doubts cast on the Word of God were sapping the foundation of Christianity. But it was gratifying to know that such eminent authorities as Hugh Miller had refuted the nonsense of Higher Criticism and shown its conclusions to be false. He said it was a shame to think that some Higher Critics had gone so far as to intimate that the Scriptures were largely mythical. Those who found fault with Bishop Carmichael's sermon should give their reasons openly or accept the resolution without changing the phraseology. Canon Welch eventually withdrew his amendment and the resolution was carried. At the evening session the Sunday Schools chiefly occupied the attention of the Synod. It was agreed that the committee be instructed to observe the methods of the New York Diocesan Sunday School.

the session of themfw ymfwy mfwy Friday—An announcement of considerable interest was made this morning at the session of the Provincial Synod of the Church of England. It was to the effect that the committee having in hand the question of Missions had received a cable from the committee of the British Board of Missions announcing that the Rev. F. H. DuVernet, M.A., B.D., rector of St. John's Church, Toronto Junction, had been appointed Bishop of Caledonia, a diocese located in the

secular Province of British Columbia. The announcement was made to the Lower House just subsequent to its passing a motion tendering its prolocutor, Venerable Archdeacon Worrell, its congratulations on his election to the Bishopric of Nova Scotia. A number of matters of routine business were transacted. Rev. R. S. Forneri, of Merrickville, read the report of the Committee on Memorials to Deceased Members. The report was a lengthy one, as the list

**To Enliven
The Liver**

AID DIGESTION AND REGULATE THE ACTION OF THE BOWELS YOU MUST USE

**Dr. Chase's
Kidney-Liver Pills**

THE GREAT SPECIFIC FOR LIVER AND KIDNEY DISEASES.

It is the liver that is largely responsible for indigestion and constipation—derangements that are a constant source of trouble.

The bile, which, when left in the blood, is a poison to the system, causing biliousness, headache and muddy complexion, becomes of priceless value when passed into the intestines to aid digestion and ensure regular action of the bowels.

The healthy liver separates bile from the blood and sends it into the intestines.

If you find your liver sluggish and torpid in action Dr. Chase's Kidney-Liver Pills will bring relief and cure more promptly than any treatment you could find.

By enlivening the action of the liver they remove the cause of biliousness, headache, indigestion, constipation and other accompanying symptoms.

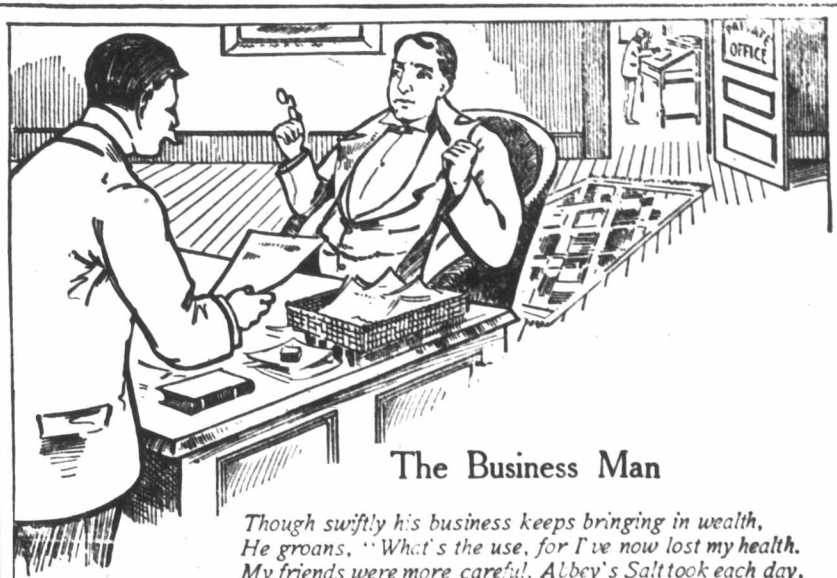
This specific action of Dr. Chase's Kidney-Liver Pills on the liver is what makes them of so great worth as a family medicine and insures them a lasting place in the home.

Mr. Rogers Clancy, farmer, Chepstowe, Bruce County, Ont., writes: "I have used Dr. Chase's Kidney-Liver Pills, and would say that there is no medicine that equals them as a cure for stomach troubles, biliousness, torpid liver and headache. I was troubled a great deal with these ailments before using Dr. Chase's Kidney-Liver Pills, and they have proven wonderfully successful in my case."

One pill a dose at bedtime and Dr. Chase's Kidney-Liver Pills will ensure healthful, regular action of kidneys, liver and bowels; 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto. The portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

WOMEN'S \$4.50 SUITS

and up to \$12, also skirts and waists. Send for new fall styles and cloth samples. The Southcott Suit Company, London, Canada.



The Business Man

Though swiftly his business keeps bringing in wealth,
He groans, "What's the use, for I've now lost my health.
My friends were more careful. Abbey's Salt took each day,
And they are still young, while I'm old and gray."

When success depends on health, one can't afford to take risks with his digestive organs. A man can't think of business and biliousness together.

Many a serious error in judgement has been made because the brain has been befogged by an upset stomach or a torpid liver.

ABBEY'S SALT, taken in the morning keeps the blood cool, sends the business man to his office with active brain—and the mental and physical power to grasp every problem.

**Abbey's Effervescent Salt
Brings A Wealth of Health**

in the past three years has been very heavy. The Lower House passed a motion memorializing the House of Bishops for the appointment of a Primate without further delay, especially in view of the fact that in all probability much time will elapse before the Metropolitan of Rupert's Land will be appointed. A motion was passed, providing with the concurrence of the Upper House, to send a telegram of greeting to the House of Deputies of the American Episcopal Church, now meeting in Boston. Speeches from Bishop-elect Worrell, of Nova Scotia, and Bishop-designate DuVernet, of Caledonia, followed. In accordance with a memorial received from the Lower House of the Provincial Synod this morning, the House of Bishops, after due deliberation, passed a motion confirming their action in Kingston last July, whereby Archbishop Bond, Metropolitan of the Province of Canada, and Archbishop-Elect of All Canada, is made Archbishop of All Canada. The Rev. R. S. Forneri read the report of the Committee on Me-

morials to Deceased Members. The record had been very reverently made, and the House was touched by the recital. Archdeacon Ker, to give emphasis to the feeling, asked that the prolocutor say the Collect for All Saints and the Lord's Prayer, the more especially as the Synod might not meet for many years to come—that body which had had the services of some of the ablest men in the Church, of whom many had gone into the nearer presence of God. The suggestion was acted upon. The House passed a resolution of sympathy with Chancellor Bethune, who was unable, through illness, to be present at the Synod. Shortly before the noon adjournment the Right Rev. G. Thorneloe, Bishop of Algoma, made his farewell address. Algoma has been erected into an independent missionary diocese, and the new Primate, in replying to Bishop Thorneloe, bid him God-speed to his distant charge, and spoke words of cheer and encouragement, expressing the hope that all success would attend his efforts in

**The Dye
of Quality**

Maypole Soap

Made in England but sold everywhere.

The new, clean, quick, brilliant, fadeless home dye, "Maypole Soap," is the dye of highest quality.

It gives satisfactory results in home dyeing every single time.

Its high quality prevents that "streaky" effect that powder dyes

seldom fail to yield. Progressive druggists and grocers sell it—all colors. 10c. a cake for all colors and 15c. for black. Book all about it—free by addressing Canadian Depot: 8 Place Royale, Montreal.

West, Preston, and surprisingly Stuart's Dyspepsia cure one-half of end, who also stion, and she esults. K. Ralston, ve been taking lets, and I am and feel very benefit I have time. Tablets are a orms of Indi claimed to be prepared for y, and physi- everywhere persons suffer- dyspepsia, sour tburn, bloating and similar dis-

s to the means ned to him that Legislature, or s, to deal with. od to deal with saloon. They ir unanimous was great, and

LS
Bella. Send for Co., Hillsboro, Co.

THE
HOME SAVINGS
AND LOAN COMPANY
LIMITED

In business as a Savings Bank and
Loan Company since 1854.

HEAD OFFICE:

78 Church St., Toronto

BRANCH "A"

522 Queen St. W.

Cor. Hackney

Assets \$3,000,000.

3 1/2% Interest allowed on De-
posits from Twenty Cents
upwards.

Withdrawable by Cheques.

Office Hours:

9 a.m. to 4 p.m.

Saturdays 9 a.m. to 1 p.m.

OPEN EVERY SATURDAY NIGHT
7 to 9 O'Clock.

JAMES MASON, Managing Director

FEDERAL LIFE

Issues Best Investment
Insurance Policies.

A Strong and Reliable
Canadian Company.

HEAD OFFICE:

HAMILTON, - - CANADA.

DAVID DEXTER,

President and Managing Director.

HEADACHE!

Neuralgia and Nervousness cured quickly by

AJAX HARMLESS HEADACHE AND
NEURALGIA CURE.

No heart depression. Greatest cure ever discovered.
Take no other, 10c and 25c. All dealers or direct from
AUSTIN & Co. Simcoe, Ont. Money back if not satisfied!

Notice of Removal
THE OXFORD PRESS

THE OLD-ESTABLISHED CHURCH
PRINTING HOUSE.

REMOVED FROM NO. 33 TO

NO. 42

Adelaide Street W.

(Directly opposite the old stand)

TORONTO, CAN.

An Evening Smoke

For an evening smoke at home
there is nothing to equal

"Clubb's Dollar Mixture"

This Celebrated Tobacco is a carefully
selected blending of Virginia Cut Plug, Turk-
ish-Virginity and Pure Louisiana Perique.
It smokes cool and will positively not burn
the tongue.—1 lb. tin \$1.00, 1/2 lb. tin 50c, 1/4
lb. package, 25c.—Sample Package, 10c.

A. CLUBB & SONS, 49 King St. W., TORONTO

the diocese under the altered condi-
tions. The question of allowing the
American Revised Version of the
Bible to be used in the churches of
Canada formed the leading topic of
discussion at the Anglican Synod on
Friday afternoon. A message from
the Upper House of Bishops solicit-
ing the concurrence of the Lower
House in the granting of this privi-
lege was in effect. It was moved in
amendment by Mr. Matthew Wilson
and seconded by Mr. Justice Han-
nington: "That the Lower House do
not concur in the message of the
Upper House authorizing the intro-
duction of the American Revised
Version of the Bible because the
same was not authorized by the Gen-
eral Synod, and that a committee of
the Lower House be appointed by
the prolocutor to confer with the
Upper House on the subject." Mr.
Justice Hannington energetically pro-
tested against the adoption of a ver-
sion which originated from a foreign
country. He thought the correction,
if they were necessary, should have
been made by English authorities
and not by American. In his opinion
the text proposed had a tendency to
unsettle the minds of the people, and
for this reason he was in favour of
preserving the time-honoured Au-
thorized Version. Mr. Justice Han-
nington was called to order by Canon
Farthing, of Huron, who claimed that
a discussion over the comparative
merits of the two versions was not
permissible. The judge mentioned
that it was within the power of the
Synod to curtail the texts before
adopting them, but this was ruled out
by the prolocutor, who supported the
objection of Canon Farthing. The
Rev. A. G. Dicker, of St. John, was
in favour of adopting the Revised
Version. He thought it was a poor
policy on the part of Justice Han-
nington to reject a helpful thing
because it originated in a foreign
country. The two leading spirits in
the preparation of the Revised Ver-
sion were Bishop Hall, of Vermont,
and Canon Body, two eminent and
unprejudiced Americans, who had the
welfare of the Church at heart.
Moreover, the fact that such a high
authority as Bishop Kingdon had ap-
proved the American text should in-
duce the Synod to adopt it. Canon
Bland, although recognizing that the
General Synod had permitted the
Revised Version to be used with the
consent of the ordinary, explained
that in many cases its adoption
would prove a serious impediment in
the service. Principal Rexford
thought that the Synod should adopt
the text which was likely to meet
the favour of the people in the
future. Secretary Smith pointed out
that in the United States the Re-
vised Version was permitted while
the authorized text was the rule. In
the English Province of Canterbury
the Revised Version could be used

STAMMERERS

THE ARNOTT INSTITUTE, BERLIN,
ONTARIO, for the treatment of all forms of
SPEECH DEFECTS. We treat the cause, not
imply the habit, and therefore produce natural
speech. Write for particulars.

Indigestion

It isn't always the stomach's fault that food is
not digested. Torpid liver brings Constipation. Bile
gets in the stomach. The kidneys become affected.
The whole process of digestion is weakened. No
wonder you feel so uncomfortable after eating.

Fruit-atives

or Fruit Liver Tablets

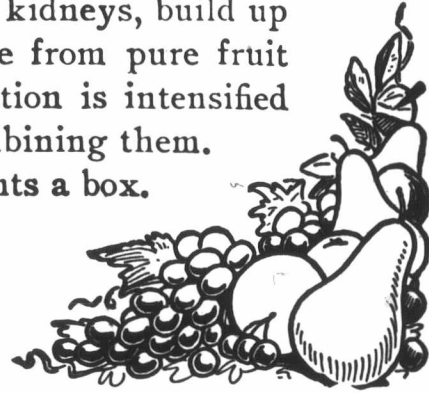
make digestion complete by making the liver strong
and active. They cause more bile to be excreted,
thus effectively curing Constipation. They tone up
the stomach, regulate the kidneys, build up
the whole system. Made from pure fruit
juices, their medicinal action is intensified
by a secret process of combining them.

In tablet form, 50 cents a box.

At all druggists.

FRUITATIVES, Limited,

OTTAWA.



Gourlay Pianos

Are not merely first-class—
they are something better.

THERE are pianos, first-class in
material and workmanship whose
construction and design, inside and
out, present but few improvements over
what they did years ago. We offer
something more in the GOURLAY.
We offer Improved Pianos, embodying
not only first-class materials and work-
manship, but also that certain fine quality
of excellence which results from their
being constructed in an atmosphere of
progress.

We want you to see a Gourlay— or
send us your address for our illustrated
catalogue.

Gourlay, Winter & Leeming,
188 Yonge Street, Toronto.

with the consent of the ordinary.
The Rev. Prof. Clark, of Toronto,
then took the platform and said that
he was in favour of the concession
demanded by the House of Bishops.
He did not believe that the American
Revised Version would cause any
inconvenience in the religious ser-
vice. The people of the Diocese of
Fredericton, for whose special ben-
efit the concession was solicited ought
to be permitted to use whatever they

COWAN'S Healthful
and Nutritious
Hygienic
Cocoa...

Sold in 1/2 lb., 1 lb., and 1 lb. Tins only.
Absolutely Pure.

desired. As for the final adoption of
either one of the versions, it was a
case of the survival of the fittest.
Here the discussion was suspended

by the appearance of Bishop Sweatman, of Toronto, who was sent by the Upper House to explain a certain canon regarding the issue of divinity degree. His Lordship pointed out that, contrary to the supposition of the Synod, the substance had not been altered, but the canon had only been subjected to an amendment. This amendment had been proposed at a first session and confirmed at a subsequent, a procedure which was undoubtedly responsible for the misapprehension of the Synod. Bishop Sweatman then invited the meeting to concur with the opinion of the Upper House on the matter. This was done at the close of the session on the strength of a motion presented by Mr. Matthew Wilson, supported by Archdeacon Norton, Mr. Wm. Jarvis of St. John, N.B., then resumed the previous discussion. He contended that the Revised Version of the Scriptures was preferable. Mr. Justice Hannington observed that as a loyal British subject he could not give his support to a mongrel text, where the marginal readings of the old version were partly obliterated. He would adopt the American version under no condition, even if the compiler were an angel. Again, he maintained that English scholars should have been consulted in making the change. The Rev. A. G. Dicker raised a point of order, and a layman asked if Judge Hannington should be allowed to insult the meeting. After the ruling of the prolocutor, Dr. Davidson pointed out that the matter properly belonged to the jurisdiction of the General Synod. The present body was unable to settle it in a permanent manner. The amendment of Mr. Matthew Wilson was carried by 27 votes against 22. The following resolution was also put into effect: "That this House respectfully requests their Lordships of the Upper House to prepare a message of thanks from this Synod to His Grace the Archbishop of Canterbury, expressive of the unspeakable pleasure and profit resulting from his visit to Canada; also expressing the deep gratitude of the Church in this ecclesiastical Province for his inspiring, catholic-minded utterances on this continent."

A very successful missionary meeting was held in the evening at the Diocesan Theological College, Bishop Reeve, of Mackenzie River, delivered an interesting address on missionary work in the Yukon district, during which he sang a hymn in the Indian dialect. Dr. Tucker also addressed the meeting, and the Benediction was given at the close by Bishop Matheson, of the Diocese of Rupert's Land.

(To be continued.)

"LOOKING OFF UNTO JESUS."

If men in the city walk the pavements with their eyes fixed upon the gutters, what does it matter though

WINDSOR SALT is the best Salt for Table and Dairy—No adulteration—Never cakes.

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 tablespoonful of the crude sulphur.

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

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

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

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.



Nestlé's Food
Paves the Way for the March of Life

PROGRESS from infancy to sturdy, healthful youth is safeguarded and made secure by the use of Nestlé's Food. Sold all over the world for the past thirty years. Now being used by the third generation of mothers.

If you have a baby, send us your name and address, and we will forward you, prepaid, a large package of Nestlé's Food, sufficient for eight full meals. Address
LEEMING, MILES & CO.
Sole Agents, - - MONTREAL.

all the glories of a sunset are dyeing the western sky? They will see none of them; and if Christ stood beside you, closer to you than any other, if your eyes were fixed upon the trivialities of this poor present, you would not see Him. If you want to see Him, shut out competing objects, and the dazzling cross-lights that come in and hide Him from us. There must be a "looking off unto Jesus." There must be a rigid limitation, if not excision, of other objects, if we are to grasp Him. If we would see, and have our hearts filled with, the calm sublimity of the solemn white wedge that lifts itself into the far-off blue, we must not let our gaze stop on the busy life of the valleys or the green slopes of the lower Alps, but must lift it and keep it fixed aloft. Meditate upon Him, and shut out other things.—Alexander Maclaren, D.D.

—In old days there were angels who came and took men by the hand, and led them away from the city of destruction. We see no white-winged angels now, but yet men are led away from threatening destruction.

A CHANCE TO MAKE MONEY
I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle.
I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25 to \$35 per week. I do not canvass; people come and send me for the perfumes. Any intelligent person can do as well as I do. For 42 cents in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in business.
MARTHA FRANCIS,
11 South Vandeventer Avenue, St. Louis, Mo.



THE CANADIAN NORTH-WEST
HOMESTEAD REGULATIONS.

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

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

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler 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 so head of stock, with buildings for their accommodation, and have besides 20 acres substantially fenced.

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

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

INFORMATION.
Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Land 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.

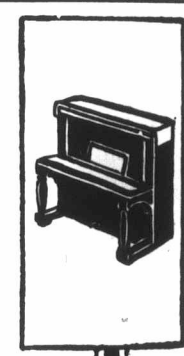
JAMES A. SMART,
Deputy Minister of the Interior.

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.

Established 1884. Telephone Main 1137.
COPELAND & FAIRBAIN,
House and Land Agents,
24 Victoria Street, - - Toronto.
MONEY TO LEND.
Night Telephone, North 2362.

W. H. Stone
UNDERTAKER
343 Yonge Street
PHONE 982
N.B.—Our charges have been greatly reduced in order to meet the popular demand for moderate priced funerals.

on
food is
n. Bile
affected.
d. No
ng.
les
strong
creted,
tone up



Healthful
and
Nutritious
Hygienic
Cocoa...

inal adoption of
rsions, it was a
of the fittest.
was suspended

CHURCH DAY SCHOOL
Major Street, Toronto
SISTERS S. JOHN THE DIVINE
KINDERGARTEN and
ELEMENTARY DEPARTMENT

DUNHAM LADIES' COLLEGE,
DUNHAM, - QUE.
Montreal Diocesan Church School for Girls.
For Calendar, apply to the Lady Principal.

Edgehill, Church School for Girls
WINDSOR, NOVA SCOTIA

INCORPORATED 1891.
The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton, member of Board of Trustees, ex-officio.

Miss Lefroy, of Cheltenham Ladies' College, England, Principal, assisted by Eleven Resident Experienced Governesses from England, (five of whom are specialists in the Music and Art Departments), and one non-resident Instructor, Housekeeper, Matron and Nurse. Extensive buildings, with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, &c. School Dairy and Laundry. Preparation for the Universities.

For Calendar apply to **DR. HIND.**

Ridley College, St. Catharines, Ont.

Residential School for Boys.

Lower school for boys under fourteen; completely separate and limited in number. Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.

REV. J. O. MILLER, M.A., D.C.L., Principal.

Re-opens September 8th.

ST. MONICA'S

Residential and Day School for Girls.

170 Bloor St. W., - - Toronto
Re-opens Monday, Sept. 12th.

Thorough course in English, Languages, Music, Art, Elocution and Domestic Science, and Physical Culture. Prepares for University and Departmental Examinations.

Kindergarten and Primary Departments. Teachers, Specialists in each Department. A Home School. Extensive Grounds.

For Prospectus apply to
MISS PHILLPOTTS,
LADY PRINCIPAL.

HIGHER EDUCATION FOR GIRLS

The Bishop Strachan School
(Thirty-seventh Year)

For Calendar apply to Miss ACRES, Lady Principal, Wykeham Hall, Toronto.

The Parkdale Church School
FOR GIRLS—151 Dunn Ave.

KINDERGARTEN—FOR BOYS and GIRLS
For Calendar apply to Miss MIDDLETON, Lady Principal.

THE
BRITISH AMERICAN
Business College

Y. M. C. A. Building, Toronto, Ontario.

Is the oldest Business School in Canada and has the best business connection.

Get particulars for Summer or Fall Term, and get to business.

W. BROOKS, Principal.

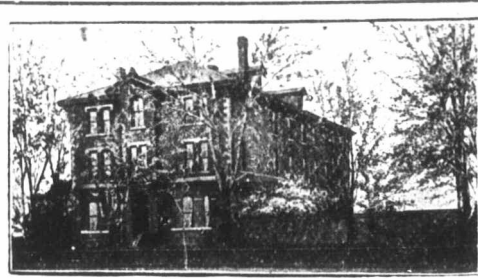
MONUMENTS

LARGEST STOCK AND BEST DESIGNS IN THE CITY.

THE MCINTOSH GRANITE & MARBLE CO.,
LIMITED

Phone N. 1249. 1119 Yonge Street.

BELLS FOR CHURCHES, SCHOOLS, CHIMES AND PEALS OF BEST COPPER AND TIN ONLY.
THE E. W. VANUZEN CO.
ESTABLISHED 1837. Props. BUCKEYE BELL FOUNDRY, CINCINNATI, O.
CATALOG FREE.

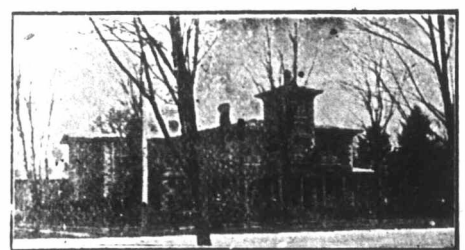


"Glen Matur"
RESIDENTIAL AND DAY SCHOOL FOR GIRLS
651 SPADINA AVENUE, TORONTO
Thorough English Course. Individual Attention. Pupils prepared for the Universities and for Examinations in Music and Art. Large staff of Resident and Visiting Teachers.
MISS VEALS, Lady Principal.

School of the Sisters of the Church, 106 Beverley Street, TORONTO, Ont.
Boarding and Day School for Girls.
Visitor, The Lord Bishop of Toronto.
Terms Moderate. Vacancies for Boarders.
FALL TERM WILL BEGIN SEPT. 12th.
ADDRESS, - SISTER IN CHARGE.

WESTBOURNE School for Girls
340 Bloor Street W., - TORONTO, Can.
Re-opens September 8th, 1904.

A Residential and Day School, well appointed, well managed and convenient. Specialists in each department. Affiliated with the Toronto Conservatory of Music. Dr. Edward Fisher, Musical Director; F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principals.
MISS M. CURLETTE, B.A.
MISS F. E. DALLAS, Mus. Bach



ST. AGNES' SCHOOL.
A Church School for Girls,
ELMPOOL, BELLEVILLE.
Patron—The Lord Bishop of Ontario.
Prepares for Matriculation. Conservatory of Music Examinations held at the School. Courses in Art, Physical Culture, Domestic Science. Beautiful building with all modern improvements—extensive grounds. TERMS MODERATE. For prospectus apply to
MISS F. E. CARROLL.



Bishop Bethune College,
OSHAWA, Ontario.
Visitor, the Lord Bishop of Toronto.

Preparation for the University.
Young Children also Received.
For terms and particulars apply to the SISTER IN CHARGE, or to
The Sisters of St. John the Divine,
Major Street, Toronto.

INCORPORATED TORONTO SIR J. A. BOYR K.C.M.G. PRESIDENT. 1886.

CONSERVATORY OF MUSIC
COLLEGE STREET.
DR. EDWARD FISHER, Musical Director
AFFILIATED WITH TORONTO UNIVERSITY

Send for New Calendar containing latest changes of Curriculum, Examination Requirements, &c.
SCHOOL OF LITERATURE & EXPRESSION
MRS. NICHOLSON-CUTTER, Principal.
Special Calendar for this Department.

Trinity College School
PORT HOPE, Ont.

Residential School for Boys.

Visitor, - The Lord Bishop of Toronto.

For Calendar and all particulars apply to
Rev. OSWALD RIGBY, M.A., LL.D., Headmaster.

ST. ALBAN'S CATHEDRAL SCHOOL
Howland Avenue, Toronto.

Boys Prepared for Honor Matriculation.

Reopens for BOARDERS and DAY Boys, September 14th. For Prospectus Apply, M. E. MATTHEWS, Principal.

J. W. PARKIN
PHOTOGRAPHER

115 Church St., - TORONTO.

Groups a specialty—interior and exterior. Portraits of all kinds. Photography in all its branches will receive prompt attention. It will be a pleasure to show samples and give information in regard to prices, &c. Will be pleased to receive a call at any time.

LUXFER ELECTRO-GLAZED

Church Window
Decorative Glass.
WRITE FOR PRICES.

Luxfer Prism Company, Limited,
100 King Street West, Toronto.

STAINED GLASS
MEMORIAL :::: WINDOWS
BRASSES AND DECORATIONS
Castle & Son
20 UNIVERSITY ST., MONTREAL

Harrington's
TUBULAR Chime Bells.

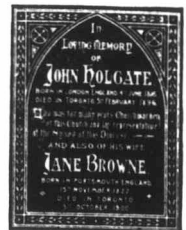
Lighter in Weight, Sweeter in Tone, Cheaper in Price, than the ordinary bell.
COVENTRY, - ENGLAND.

CASTLE & SON, Agents,
20 University Street, - - Montreal

30,000 McSHANE BELLS
Ringing 'Round the World
Memorial Bells a Specialty
McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

JONES AND WILLIS

Church Furniture Manufacturers
Metal, Wood, Stone and Textile Fabrics.
STAINED GLASS ARTISTS
43 Great Russell Street, LONDON, ENG
Opposite British Museum.
Also at Birmingham and Liverpool



BRASS TABLETS
FOR CHURCHES

C. JAMES ENGRAVER
59 YONGE ST. ARCADE, TORONTO

MEMORIAL WINDOWS.

Our productions are extensively adopted.

Robert McCausland, Limited
86 Wellington St. West, TORONTO

Memorial Windows
DOMESTIC ART GLASS.
Cheapest and Best. Send for References.

H. E. ST. GEORGE, LONDON, Ont.



CHURCH BRASS WORK

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, Etc. Chandelier and Gas Fixtures.

CHADWICK BROTHERS
(Successors to J. A. Chadwick)
MANUFACTURERS
182 to 190 King William St - HAMILTON, Ont



CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.
KEITH & FITZSIMONS, LIMITED
111 King Street West, Toronto.

Church Brass Work
MEMORIAL BRASSES RAILS VASES
PRITCHARD ANDREWS CO OF OTTAWA, LIMITED
133 SOMERSET ST. OTTAWA

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