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**THE TWENTY-SECOND SUNDAY AFTER TRINITY.**

One of the most definite lessons of the recent Pan-Anglican Congress is the Church's need of the personal devotion of every baptized person to the every phase of the Church's work. The Bishops at Lambeth have pressed home the point in their definite appeal for personal service. Now, the Collect for this Sunday contains teaching on this very point. At the outset we are reminded that we belong to a household—the household of God. This thought comes by inference from our recognition of God as our Father. Two ideals are found in the perfect

household, viz., dependence upon the Father, and co-operation on the part of all in the work of the household. The latter ideal has been emphasized recently in our All Saints' celebration. In the household of God we cannot endure idlers or triflers. All must be seriously interested in and devoted to the work of the Church. But it is necessary for us to note the conditions of our personal service lest there be ineffectiveness and disappointment. How can our service be effective if we bear any grudge against a brother? There is no "quiet mind" where a grudge makes its appearance. And without the "quiet mind" it is impossible to serve God aright. We must bear the right relation to all the members of the household of faith. We must bear with our brothers, and forgive them, if we would receive from our Father that grace of forgiveness which is essential to the quiet mind. Then remember the second condition of service. It must be a sincere service—one all together for the glory of God. It is useful to preface our work with the words, "In the Name of the Father, and of the Son, and of the Holy Ghost." They remind us that as Christians we must do everything to the honour and glory of God, and for the extension of His Kingdom. If we work with other ideals before us we are bound to be disappointed. We have seen lay readers fail in their work simply because they were not amenable to that discipline of Holy Church governing their office in worship. Such a pride revealed alloyed ambitions. The personal gain of reputation or of honour, perchance, had led to the offer of service. The same can be said, unfortunately, of all. And disappointment inevitably results. But he or she who works on day by day with no thought of self is bound to honour God's name in effective service. Let us pray for the mind of the Master in this connection; for they who walk in His steps serving as He did, will bring forth fruit to the honour and glory of God. We are to seek God's glory, not our own.

**New Subscribers.**

It is most gratifying to be able to refer to the hearty response to our appeal for new subscribers to the "Canadian Churchman." It has come from the clergy, the laity, and especially our good friends, the ladies. The large number we have received shows the high estimation in which the "Churchman" is held all over the Dominion. We have been more than surprised at the wide extent of territory from which these welcome responses have come. We wish to convey our cordial thanks to one and all, and at the same time urge them to continue their efforts to extend the knowledge of our Church and her work until every home in Canada is reached.

**Father Ignatius.**

The death of Joseph Leycester Lyne removes one of the unique characters of his generation. From his early youth the clerical character had a fascination for him. He was admitted to deacon's orders, and became curate at Plymouth, but the monkish life and costume and the rule at St. Benedict led him to adopt the dress and start monasteries, being himself always the head, and finally he settled at Llanthony Abbey. He was a strange mixture of superstition, fanaticism, and sound common sense. He preached, it is said, like an inspired Salvationist (as he, indeed, was). He had nothing but scorn for modern thought. "What is stated in the Bible in black and white," he used to say, "is literally true, and as certain as I am sitting here." General Booth was one of his heroes, and he had known and loved Bradlaugh. While in the zenith of his life he was an unapproachable preacher; his intense conviction of

his great mission gave a dignified impressiveness to what he said wherever he was. Some years ago his life was published, nominally written by another, but the minute personal details showed that it must have been dictated by himself. The record of miracles was a difficult part of the book. The most probable was one in Plymouth, where he found a man, with others trying to restrain his maniacal frenzy. Mr. Lyne knelt by the man, and, laying his hands firmly upon him, cried with a loud voice: "In the name of Jesus of Nazareth, I command thee, come out of this man." There was a breathless pause; then those present saw that the raving maniac lay weak and helpless, and from that day the man was free. This is the story as printed.

**Evil Spirits.**

Fifty years ago the clever people who knew everything laughed to scorn stories of Biblical miracles or Divine interposition, and one of the favourite subjects for jesting was the legends of evil spirits. But of recent years from one quarter or another have come doubts as to the absolute knowledge of that generation and the possibility of demoniac possession. Strange that in this very month we have the "Ladies' Home Journal," with the responsibility of immense circulation, publishing a detailed report by a professor in a leading medical school in Boston of a woman who for years was afflicted with three personalities—devils—just as in the New Testament records.

**Winter Has Come.**

Again the season of frost and snow has come to us. Let it not be supposed that to the native Canadian this is a season of dread. On the contrary, many of the cheeriest recollections of his early life are associated with the sloping snow-clad hillside and the ice-covered lake or river. Not only so, but quite apart from the dash of sled, glide of toboggan, stride of snowshoe and clink of steel, whether it be on his own foot or on the careering iceboat, and the glow of exciting sport—there is the wholesome, health-giving tonic of the clear, keen, winter air. Its splendid rigor counterbalances the temperate warmth of summer, and helps to nourish the abounding energy and robust hardihood of our vigorous northern people. To the sturdy Canadian boy or girl, man or woman, old or young, winter is but one of the incidents of his yearly round. And is by no means the least interesting or unwelcome.

**Death.**

Solemn and impressive is death. How calm and still the familiar form! The eye closed to the light of the sun. The ear, deaf to the sounds of earth, and the heart that beat and glowed with tender human love, now cold and bereft of life. But the soul—aye, what of the soul of the true believer? Firm, and clear, and strong, above the petty, vexing, discordant din of earth, the speculation of defiant intellect, the carping of proud unbelief, comes to the humble, faithful spirit the Divine and all-sufficient assurance: "Blessed are the dead which die in the Lord . . . for they rest from their labours." And in that blessed state, we are told by one whom we believe, "There shall be no more death."

**Republican Victory.**

Victory for Mr. Taft seemed tolerably certain to unprejudiced onlookers on our side of the line. There seemed to be no valid reason for supposing that a majority of the electors wished a material change from the policy and principles advocated and enforced with such determined courage by President Roosevelt. On the contrary, in the main they seemed heartily to



approve of the man and his methods. Mr. Taft, his ablest and most substantial lieutenant, has, therefore, proved himself a popular and legitimate successor of the uncrowned Theodore the Great.

#### A Moral Uplift.

The "Churchman" has on different occasions given expression to its warm approval of the strong and manly stand taken by President Roosevelt on questions bearing on the moral and religious character of the people of the United States. It is a splendid thing to have at the head of a nation a man strong in intellect, broad in culture, and pure and upright in private as well as public life. Such a man is President Roosevelt, and such a man is the choice of the people of the great Republic as his successor, the Honourable Mr. Taft. The election of Mr. Taft is, indeed, not only a moral uplift to the neighbouring nation, but to the world at large as well. We heartily congratulate our neighbours.

#### Queen Elizabeth's Academy.

A recent article with the above title touches upon the careful, complete arrangements made for the nominally voluntary, practically compulsory, military training of Elizabeth's and earlier days. While national defence was being thus taught in English villages, Sir Humphrey Gilbert was taking to heart that certain wards of the Crown and gentlemen's sons were by no means being fitted for their duties to the "common weal." He, therefore, set himself to draw up a scheme of education based on such sound principles that "Queen Elizabeth's Academy" furnishes suggestions for our own day. Sir Humphrey felt that the universities of his day were too narrow for his ideal. "For such," he says, "as govern common weals ought rather to bend themselves to the practice thereof than to be tied to the bookish circumstances thereof." The "Academy" urges fluency in the vulgar tongue; advises the study of the "civil policy" of other lands with a view to problems at home. Arithmetic and geometry, with their bearing upon artillery and fortification, were to be studied; also astronomy and navigation, the modelling of ships, map-drawing, perspective and mensuration. Something must be learned of "simples," surgery and medicine; civil law, divinity and common law; something, too, of the offices of a justice of the peace and sheriff, "not meddling with cunning points of law," because "noblemen and gentlemen should . . . learn to have some judgment in these offices." They are to learn modern languages, fencing, music; to have, in short, every capacity developed with the one aim of fitting them to be intelligent and effectual members of the "common weal." In Sir Humphrey's day the State trained her humblest subjects in the art of defence—for them the duty of patriotism. To-day, the State provides education for all, but the question is pertinently asked, Are they as surely taught "that the purpose of education is to serve the country." The writer of the article would fain see Sir Humphrey Gilbert's ideal driven deep into the minds of the State-educated, "Always to live and die in this mind—that he is not worthy to live at all that for fear, or danger of death, shunneth his country's service and his own honour, seeing death is inevitable and the fame of virtue immortal."

#### The Secular Press.

The "Church Family Newspaper," ever watchful of the best interests of the Church, tells us that "after the opening days, Ascot and current politics jostled it (the Pan-Anglican Congress) into a corner of some of the daily papers, and two at any rate of the leading dailies did not give even a corner of their posters on June 25th to the Thanksgiving service." This is a rather glaring instance of the contemptuous neglect

which is frequently meted out to the Church of England by the secular press. We observe that the Roman Catholics, Presbyterians, Methodists and others receive frequent and prominent and generous notices from the secular press—and we are not at all objecting to this—but we cannot understand why our General Synod, and Diocesan Synods and ordinations, etc., should be so completely ignored or so sparingly reported when similar events in other religious bodies receive such wide publicity. It is time someone should call attention to this neglect or omission, and the Church should insist on proper notices of her work in the public press.

#### Jewish Missions.

The year 1909 not only marks the centenary of the birth of George Augustus Selwyn, but also marks the centenary of the birth of "the London Society for Promoting Christianity among the Jews." This Society will complete its one hundred years on February 15th, 1909. We call attention to both these centenaries thus early so that the great work of Selwyn and the great work of the above-named Society may be effectively brought before the Christian public in the year 1909. Fortunately, the story of this Society has been well told by the secretary, the Rev. W. T. Gidney, who reminds us that it was at first an offshoot of the undenominational society known as the "London Missionary Society," but became a Church of England organization in 1815, and has remained so ever since. Those who are engaged in teaching the subjects connected with Christian missions ought to carefully note these two centenaries and make the most of them.

#### Gambling Certainty.

One thing is positively certain about gambling. It is this, that, though in rare instances a player may win, in the majority of cases failure is an absolute certainty. Sir Hiram Maxim has been putting his practical mind and great mechanical experience to good use by plainly demonstrating this generally admitted fact. Gambling is one of the saddest and most regrettable habits of life. It affords probably the most graphic illustration of the almost irresistible power of habit when once fixed. The will becomes paralyzed, and, like a rudderless ship, slowly but surely the votary is drawn to ruin on the breakers of the remorseless sea.

#### The Problem of Life.

We have found occasion from time to time to refer to the radical change of opinion in scientific scholars on subjects that seemed to have been settled a few years ago for all time to come. For instance, a leading scientific writer recently asserted that "Darwinism, as the all-sufficient, or even most important cause-mechanical factor in species-forming, and hence, as the sufficient explanation of descent, is discredited and cast down," and now we have as distinguished a scientist as Dr. J. S. Haldane, in his address as president of the Section of Physiology of the British Association, using these striking words: "The first requisite of a working hypothesis is that it should work, and I have tried to point out that as a matter of fact the physico-chemical theory of life has not worked in the past, and can never work. As soon as we pass beyond the most superficial details of physiological activity it becomes unsatisfactory, and it breaks down completely when applied to fundamental physiological problems, such as that of reproduction. Those who aim at physico-chemical explanations of life are simply running their heads at a stone wall, and can only expect sore heads as a consequence." Our ultra scientific theologians have sore need of keeping their eyes constantly fixed on the scientific weather vanes so as to save their heads from bumping the speculative "stone walls."

#### OUR WORK AMONG THE INDIANS.

The relations of the Anglican Church with the aborigines of this continent, whenever they have come into direct contact with each other, have, as a rule, been highly satisfactory on both sides of the lines. There is something about our polity and ritual that seems to especially commend itself to the typical Indian. And then the Indian, especially in "middle" Canada, an enthusiastic supporter by inherited tradition of the British Crown, is naturally attracted to an institution like the Church of England, the historic bulwark and exponent of loyalty to the throne of England. The Indian, again, takes kindly to the Church of England, because in British North America the Church has taken kindly to him. As recently stated in these columns, the record of our dealings as a Church with the Canadian Indians, whatever our shortcomings in other departments of our work may have been, is, to say the least, a highly creditable one. Proportionately vastly more has been done by the Mother Church for the Indian tribes of the Dominion than for the white settlers in days gone by. This fact, we believe, is very generally realized by the more intelligent Indians. Next to the Church of Rome, which, in common fairness it must be conceded, has led, and at a great distance, in the work of Christianizing the Indians of Canada, the Church of England has done most of all Christian bodies for the spiritual, moral, and material well-being of the red man by means of schools, industrial institutes, and mission stations, which dot the Dominion from the Atlantic to the Pacific, and from the frontiers of the great Republic to the Arctic circle, with the result that to-day, out of the 107,000 Indians, more or less, in touch with the Dominion authorities, at least one-fourth may fairly be computed as being under its care. Although the census returns only credit our Church with about 15,000 members, at least 10,000 more may, we think, be safely added from the 22,000 Indians in regions comprised in the Dioceses of Moosonee, Keewatin, Selkirk, and Athabasca, details of whose religions are not given in the last report. More than one-third of the entire number of schools (eighty-eight in number) are also conducted under the auspices of our Church. To those must in fairness be added the well-known Mohawk Institute, near Brantford, Ont., which, during the past half century, has done so much for the uplifting of the Six Nation Indians of the Grand River Reserve, and which, though nominally undenominational, has always been pervaded with a distinctively Anglican atmosphere, having since its foundation been almost uninterruptedly under the management of Church of England clergymen. The recent discussion, therefore, in the General Synod last month upon our Indian schools and the work generally came as a rude awakening to the great majority of Canadian Church people. Our Indian work, at all events, most of us had imagined, whatever might be said of other spheres or phases of our Church's varied activities, was above reproach. There has undoubtedly been gross exaggeration on the part of those making the charges against the management of the schools. Rumour is always magnified by distance, and at the time of their arrival there was no one on the spot to contradict them, and they were made the text and occasion of what we cannot but regard, with all due respect to its distinguished author, as a most ill-timed and unfortunate pamphlet, attacking the work of our Church among the Indians. The various speakers, we think, made it clear that there had been a good deal of exaggeration, and that matters were not nearly so bad as generally supposed "down east." At the same time, where there is so much smoke there must be some fire, and it seems apparent that in matters of hygiene and sanitation our Indian schools are scarcely up to date; that all reasonable causes



for complaint will be speedily, effectively, and permanently remedied, and that the great work of our Church among the Indians will continue as heretofore we are fully assured.

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#### LUMBER CAMPS IN SASKATCHEWAN.

One does not usually associate the Province of Saskatchewan with lumber camps. It is generally thought to be a great, open plain, waiting for the plough and the wheat fields. As a matter of fact, there is an immense lumber belt in the central part of the Diocese of Saskatchewan. Between the city of Prince Albert and the border of Manitoba, the northern branch of the Canadian Northern Railway goes through a long belt of solid bush. This winter something like four thousand men are at work, already preparing for the winter's logging. Rural Dean Clarke has written a letter to Archdeacon Lloyd, pleading strongly for a good man to be sent to take up the camp work, because "about two thousand men will be in the Mistatim district this winter." Only a week or two ago strong representations came from the catechist at Barrows, urging that another catechist might be sent to help him in the camps, as another thousand men were already going in to form the winter camps. If only the right men are found, this work is most satisfactory in its results, both spiritually and often financially. Certainly it is a work which we ought not to neglect. The opening of the new Church in Barrows, Keewatin, is a splendid illustration of what can be done in the gathering together of these people of all nations.

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#### WHY GO OUT OF CANADA?

Many years ago there were almost simultaneously three elections of Bishops for Canadian dioceses, and in each case an Englishman was chosen or appointed. At that time we expressed the conviction that such a choice was unfair to the diocese and unfair to the chosen, but most of all unfair to the Canadian clergy. Our native-born and the men of energy and fire, who had chosen expatriation for the highest motives, should not be passed over as a matter of course, and a man imported at an age when people do not change easily. Such conduct seemed unfair all round, and most of all unfair to the laity, who were practically told that their pastors were an inferior lot, and their sons, if they adopted the highest profession, could only hope for advancement to the highest offices by going to the United States. The deadlock in Montreal is lamentable, but the worst feature of the proceedings was the solution sought. The daily press chronicle with perplexed astonishment the selection of a young prelate, Scotch by birth, the son of a Presbyterian clergyman, whose professional work has been done under the shadow of Bow Bells. Strange that in all broad Canada there was no alternative to the two selections, excellent though they are. Not even among the clergy of Canadian birth in the States or in England. Why, in England itself we know of half a dozen who would make excellent Bishops, and in the States half a dozen are already Bishops. It is not necessarily the most successful man in London who would be the most suitable choice for Montreal.

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#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

A correspondent bearing the distinguished name of "Jeremy Tailor" has been making merry over "Spectator's" references to class distinc-

tions, fostered by the prevailing fashions of clerical dress among clerical dignitaries. The point of his letter—if there be a point—would appear to be, let the dignitaries put on all the togs they can pay for. "Spectator" thought he noted at the recent General Synod a renewed interest in the latest thing in clerical raiment, probably fostered by the foregathering of so many dignitaries at the Pan-Anglican Congress, and ventured to call attention to the fact that the Church in Canada could hardly be strengthened by an expenditure of grey matter in that direction. This is made the occasion for some soulful utterances by "Jeremy," who, despite the general impression that the Lord delighteth not in any man's legs, seems to think that the legs are the vital point in a Church dignitary's anatomy. The prevailing custom of proclaiming on all occasions the exact status of a Church dignitary by his garments might be extended by "Jeremy" to embrace other occupations—the baker, the barber, the butcher, and so on. To be able to say: "I am a Bishop; behold my hat," or, "I am a Dean; regard my apron," or, "I am an Archdeacon; take note of my gaiters," may be for the everlasting welfare of mankind, but why stop there? When we walk abroad, why should we not be able to recognize a plumber by some outward and visible sign that we might deport ourselves in his presence in a manner becoming the occasion? "Jeremy" affects to regard this subject as trivial, and yet, through all these years, when Church ideals, and Church government, and Church liturgies and liturgical revision have been discussed, he has been dumb, and only found a tongue when clerical raiment was touched upon. If a wave of public feeling should arise that would induce our Church leaders to discard their ungainly and archaic ecclesiastical garb let not "Jeremy Tailor" be surprised. "Spectator" has had the satisfaction of seeing, many times over, the tangible results of his advocacy, and that, after all, is the best answer to him who sits in the seat of the scornful. Let us, therefore, repeat the point of the article that has stimulated our friend to what, we are bound to say, is most enjoyable mirth: "We are quite serious when we say that the effectiveness of the Church as a great organization for ministry and service, lies in the direction of simplicity and identification with the people. That is the spirit of this new land; that ought to be the spirit of the Church also."

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We wonder why it is that our Bishops, as the acknowledged leaders of the Church, should have allowed such a momentous occasion as a general election to pass without lifting up their voices by way of guidance in the exercise of a solemn responsibility. A pastoral letter, to be read in the ears of all the faithful, setting forth some of the fundamental principles of citizenship, and dwelling upon the spirit in which these privileges should be exercised, would, in our judgment, have been most proper, timely, and productive. We feel quite sure that if the Bishops would assume the right of speaking to their people on such subjects they would soon be looked to by a much wider constituency than the Anglican Church for guidance in great ethical situations. The Church, we suppose, is not concerned whether men vote Conservative or Liberal, but it is concerned that they should exercise their franchise as free men and with a good heart. It is important that men should love their country, and show that love by doing their part to have high political ideals enforced. Who have a better right to raise their voices on such subjects than our Bishops? If they do not set before us the ideals of Christian citizenship, who, may we ask, are to do it? The clergy may do it, of course, and they probably do avail themselves of the opportunities as they are presented, but the effect upon the public would be much greater were the heads of the Church to speak with one voice upon the sub-

ject. Why there should be any timidity about addressing the public on such a matter we cannot see. Of course, a message to be any good would have to commend itself to the consciences of plain men. Its call would have to be clear and straight, and its appeal would have to touch a high ethical note. We most sincerely trust that at every important crisis of our national or public life we may have our Bishops taking their part in the guidance of the public conscience.

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The Rev. Mr. Antle, superintendent of the Columbia Coast Mission, has gone to England to secure a larger mission ship to meet the requirements of his great work on the Pacific. He has gone not only to buy the boat required, but to raise a large portion of the money needed to purchase it. That he should be driven to this course is hardly creditable to Canadians, and it is most humiliating to Mr. Antle to be compelled to do so. Mr. Antle was born and bred on this side of the Atlantic, and he feels that the resources of our people are ample to meet such an emergency without seeking the pence of England's populace. But the boat he must have if the great mission is to be sustained. If Canadians will not give it to him, then he has no alternative but to seek it on the other side of the Atlantic. It is apparently not fully understood why this larger ship is necessary. Some may think that Mr. Antle's ideas are in advance of his resources. Better make the old ship do until a more suitable one can be secured out of the revenues of the Mission. Those who have heard Mr. Antle speak on the subject very soon realize that every phase of the situation has been carefully thought out, and that the progress of the work turns entirely upon the efficiency of the means of communication. Three hospitals are now established within the zone of his operation, and a fourth is likely to be established in the near future. A staff of surgeons and nurses is engaged in these hospitals, but the men of the lumber camps are not going to invest their money in hospital tickets unless they are reasonably sure that these hospitals will be available. As it stands, the area served is too great for the capacity of the existing ship, and, moreover, the accommodation is insufficient. In order to increase the revenues of the Mission it is absolutely necessary to give a better service. Make the men realize that this marine ambulance will reach their camp in case of necessity whether wind or tide be against it and they will become subscribers. But what is the use of a hospital ticket if a man is bleeding to death or dying of pneumonia, and the "Columbia" is unable to cope with the elements. The necessity for a more powerful and more commodious ship is a plain business proposition. It is a revenue-getter. Let things go, and the revenue will fall off and the work will be inefficiently done. Secure a ship equal to the task, and revenues increase and the works of mercy and truth are more effectively performed. Mr. Antle was in hopes that somewhere in this great Dominion there could be found a man of ample means, who, unable himself to undertake a mission, would yet rejoice in the opportunity of having a ship acting in his name, performing one of the greatest services to humanity that has been devised by the Church in this country.

Spectator.

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#### THE WOOING OF REBECCA.

Being the sixth lecture in a three months' Course of Teaching the Book of Genesis, in St. George's Parish Church, Montreal, by the Rev. Dr. Paterson Smyth, B.D., LL.D., Litt. D., rector.

Genesis XXIV.

Our study brings us to-day to a Syrian love-story, telling how in the strange fashion of that olden time a young Syrian bride was wooed and won 4,000 years ago.

We have studied God's call to Abram and the faith which sent him out from home and kindred



into an unknown life for the sake of God and duty.

Then we came to the sacrifice of Isaac, that pathetic scene on Mt. Moriah, where a father in his awful agony forced himself to offer up his only son for what he believed to be the will of God. Was ever such a scene in human history, except the far greater deed on Mt. Calvary afterwards, where the Father of us all gave up His only Son to die upon the Cross for us men and for our salvation.

## I.

Now we come to the next picture. Many things had happened. More than twenty years had elapsed. Isaac was now a full grown man. And he and his father were alone in their desert home. For one awful day, when Abraham was away, it came to pass that Sarah died in Kirjath-Arba and Abraham came back to the encampment "to mourn and to weep for her." He of whom no weeping is recorded when he left his home, nor when he set out to offer up his son—the poor old man breaks down utterly now, mourning and weeping as he came back to his desolate home. No one any more to sympathize with him as she had done for fifty years in all his adventures and all his trials. No one any more to talk to about the old home in Ur, which they had left together in their young start in life long ago. And for Isaac, too, it was lonely, for he loved his mother dearly, and it took long to comfort him after that mother's death.

And so in the loneliness of the camp we see Abraham and his old steward closeted together planning about getting a wife for Isaac. It should have been easy enough. Isaac was heir to a rich estate. There were doubtless plenty of nice Hittite and Canaanite girls, daughters of Aner and Eschol and Mamre, the old chiefs of Canaan, who had been so friendly to the Hebrew—rich girls, too, who would bring flocks and herds and wealth and power and a valuable alliance in the new land. Yes, but the question of religion came in and with Abraham that was the supreme thing. "Put thy hand under my thigh and swear by the Lord, the God of heaven and earth that thou wilt not take a wife for my son of the daughters of Canaan."

Would all Christian parents of marriageable sons and daughters be so particular? Is it true that it is one of the last questions of some Christian parents to-day: "Will the girl that my boy is choosing help him upward to a noble life?" Is the man who is marrying my daughter the man to help her closer to her God?

Oh don't you wish that question were more frequent? When a father sees in later years the rich unhappy marriage of his girl who has "done well for herself"—when he sees his son, who was a good religious boy in his youth, growing worldly and careless through the influence of a careless wife, don't you think he sometimes feels that it was a miserable bargain? Surely it is no cant, but simple common sense, to say that birth or position or beauty or wealth is but as dust in the balance compared with the aim, that two young lives should start off hand in hand in the path that blesses all life about them and ends at last at the feet of their Lord.

At any rate Abraham thought so, and Abraham had a very fair insight as to what was of value in life. His son, who was the heir of the promises, must be married to a good woman, even if she were poor. So he committed the whole thing undoubtingly to the Lord. Doubtless he had prayed much about it, and now in quiet faith he trusted in God's care. "He shall send His angel before thee." Thus Eliezer started on his strange mission, strengthened by his Master's faith.

## II.

The next scene is in far-off Mesopotamia. The old steward, with his train of camels and gifts, has been travelling wearily on for many days; and now, in the sunset light before him, he sees at last the little town of Haran, the city of Nabor, and the girls of the town out laughing and chatting and gossiping by the wells, as is usual in the evenings, and filling their pitchers for the morning use; and the sight of the girls reminds him how critical and delicate is his business. "How can I, a dull old man, choose the sort of wife that my young master needs? Is it to be one of the maidens yonder at the wells? Who is she, and where is she, that shall be the young mistress in our encampment and mother of the future people of God?" Don't you think he might well be puzzled and frightened at the task before him?

But a man could not have lived for all those years as Abraham's servant without learning something of Abraham's faith. Eliezer believed that the world did not go by chance, that God was interested in this expedition which he and his master had so often prayed about. And as he turns to prayer in his perplexity you get a reflection of the deep real religion that reigned in the

camp at Beer-sheba. I wish we could all feel that our servants were thus influenced by their master's home. He is stopping the camels and watching the maidens and unnoticed the prayer is rising from his heart. "Lord send me good speed this day." Surely a beautiful prayer for any day!

Notice the guidance he asks for in choosing the maiden. Not a mere arbitrary sign—that the girl should stumble at the well, or that she should wear a certain colour in her dress. No! Lord reveal to me the character of the girl. I want to find a generous, kindly, courteous girl. Lord bless my little experiment. Let it be the girl who replies to my request for water, "Drink and I will give to thy camels also."

Amongst those laughing girls on the way to the well comes one just at this moment, a very pretty girl, and evidently a bright, lively, pleasant girl too. Her winsome appearance attracted the old steward. The Bible speaks very frankly of the attractiveness to men of women's beauty. The old steward was no exception. But it was only the first, the surface attraction. Eliezer was too wise to trust it far. He would like a beautiful woman to be mistress in the place of the very beautiful old chieftainess who was gone. But beauty was not everything. He must test her further.

I think it is Herbert Spencer who points out that the first beauty which attracts us in a woman is beauty of face and form. Afterwards we notice her beauty of mind. Last of all on further acquaintance we find out beauty of character. But he says their value is in the inverse order. Yes, we all feel that. As years go by the pretty face may change and the cleverness and brightness may degenerate into shrewishness. But right on to old age the attraction of the beautiful soul remains and the dear old face is growing dearer and lovelier even to the end.

Eliezer then is not content with prettiness and brightness. He tests her further and his whole heart warms to her, as with delight he sees his test fulfilled. With glad heart he gives thanks to God. In his modesty he thinks God did it for Abraham's sake only. I think the prayers of that simple, loveable, unselfish old man would have brought down a blessing if there were no Abraham at all.

## III.

Rebecca could not wait till he was done his thanksgiving. Just like a girl, she was off at once at a run to tell them at home: "Who do you think is coming? You told me about our rich cousins in Canaan! Well, their steward is outside. What do you think he has come for? Look at the earrings and bracelets he has given me." And then she told the whole story. And her brother, Laban, came to invite the old man in. You know how covetous Laban was in the later story. I am amused to read here that it was when he saw the ear-rings and bracelets that he called to Eliezer, "Come in thus blessed of the Lord."

Then, can't you imagine what a night of talking they had, and how they sat up listening unwearied to the story of their kinsman's greatness, and the errand on which he had sent his steward; and how the girl, with bright, eager eyes and parted lips, sat listening to this wonderful romance that had come suddenly into her life; and how they started off in state next morning; and how Eliezer beguiled the weary way for her with descriptions of the new home, and stories about Isaac, especially that story of the day when the boy had gone up Moriah, and loyally offered his young life as a sacrifice to God? How a generous girl's heart would throb at such a tale, especially about her future husband. What a strange, wonderful home she was going to, and how awfully real was God's presence there!

When and how did she meet her lover? What was he doing? Was it not a beautiful beginning for their new life together, that the first sight she got of her future husband was when he was at his evening meditations in the field? When you remember what Isaac was, and the holy household he had been brought up in, you will easily believe that they were holy meditations about God, as well as, no doubt, about the young bride, too, that God was bringing into his life. Eliezer must have told her a great deal about him. She seemed to know him and love him already; and as she saw the young man crossing the fields to meet her, and the steward whispered, "It is my young master," she lighted down from the camel, and he turned straight from his thoughts of God to his thoughts of her, or rather he mingled his thoughts of God with his thoughts of her, the most fitting attitude surely in which any man could meet his bride.

## IV.

I do not forget that this married life did not end as beautifully as it began. Thereby hangs another and different lesson. But it does not affect the lesson brought before us here, the beauty of a

religious home life. There are the two old men, master and servant, living together in God's presence, seeking together for God's guidance, desiring together, above all things, in the young mistress that was to be, that she should be one approved of God. Then the son who had been brought up in that practical religion, not of religious talk, but of religious heroism and self-sacrifice, whose religion was so much a part of his life that even on the day that he was expecting his bride he did not miss out his devotions and meditation before God. Blessed is the home where religion is thus real. Blessed is the bride who goes to such a home.

It is the fashion of the world now to make light of this. The girl brought up on the fashionable novel does not count in religion in her ideal of the husband who is to come. Her hero in the novel is just a handsome, generous, good-natured fellow, who usually thinks it rather a bother to go to church, or goes in laughing compliance with the wishes of his lady love—not a bad sort of fellow at all—but certainly not a religious man in any real sense. He is a very usual type and so is she. They are the type from which come the ordinary careless home and the children following in the parent's footsteps.

My brethren, you who have homes of your own with wife or child or friend to be influenced thereby I beseech you go back for your model to this old-world home in Canaan in spite of its faults. Resolve this day, God helping you, that family prayer shall begin, that servants and children shall see that with all your faults you are really honestly caring to live for God. Let there be an effort after a holy home, and be together in that effort, husband and wife. Help each other, pray for each other. There is no such union of hearts as in that home where husband and wife are each thinking of the other's spiritual good and asking for it from God as the highest boon on earth. And I do not believe that the children brought up in that home can ever finally go wrong. Even through many sins and falls the holy memory of that dear old home goes with them a continual magnet to draw them back to God. Fathers and mothers with homes, young men and maidens who hope to make homes, see to it that you resolve to make them such homes as that.

### Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

Brotherhood men should subscribe for the "Canadian Churchman."

#### HURON.

Windsor.—The Church of the Ascension.—A junior chapter of the Brotherhood of St. Andrew, with a membership of sixteen boys has been organized in this parish. Officers elected are: Director, Albert Barrons; vice-director, Chas. Harwood; secretary-treas., W. Patterson.

St. Thomas.—Trinity Church.—A probationary Chapter of the Brotherhood of St. Andrew, has been organized in this parish. Already eight young men have become members and several more are expected to join. The following officers were elected:—Director, Mr. Cools; Vice-director, Mr. Laltornell; secretary, Mr. H. Morton; treasurer, Mr. Bray.

### The Churchwoman.

#### OTTAWA.

Ottawa.—A meeting of the Ottawa deanery of the Woman's Auxiliary was held last week in St. Matthew's Church Hall when the report of the deanery secretary, Mrs. W. G. McKay, was presented, giving a detailed account of the finances and the work of the past year. A large audience was present representative of the several parishes throughout the deanery. In the absence of Bishop Hamilton, Rev. Walter M. Loucks occupied the chair. Mrs. McKay presented a complete and comprehensive report, giving the following details: The number of branches at present in the deanery are 28, of which 12 are senior, 7 are girls' branches and 9 are junior. The total membership is 1,097, an increase of 181 over last year. The number of babies' names on the roll are 138, making an entire enrollment of 1,235 members. Of this number 6 are general life members and 35 diocesan life members. For the coming year the assessment of the senior branches amounts to \$448; the girls', \$7- Juniors', \$47.50; making a total of \$569.50. The sum given to missions during the year was \$1,297.60. The number of bales packed and



the two old men, together in God's God's guidance, things, in the that she should en the son who practical religion, gious heroism and is so much a part y that he was ex- s out his devotions essed is the home essed is the bride

now to make light on the fashionable in her ideal of the ero in the novel is od-natured fellow, both to go to mpliance with the bad sort of fellow gious man in any ype and so is she. come the ordinary following in the

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Andrew.

Scott St., Toronto.

subscribe for the

the Ascension.—A od of St. Andrew, a boys has been ers elected are: e-director, Chas. Patterson.

—A probationary St. Andrew, has n. Already eight bers and several e following offi- Mr. Cools; Vice- rary, Mr. H. Mor-

Thomas.

Ottawa deanery of held last week in hen the report of G. McKay, was count of the fin- st year. A large tative of the sev- deanery. In the Rev. Walter M. Mrs. McKay pre- prehensive report, The number of anery are 28, of s' branches and 9 ip is 1,097, an in- he number of ba- making an entire Of this number 6 35 diocesan life the assessment of \$448; the girls', a total of \$569.50. ring the year was ales packed and

sent from this deanery during the year were 28, with a total value of \$666.18. The total value of the Dorcas contributions was \$802.07; the extra-cent-a-day fund amounted to \$188.94, making a grand total of \$2,288.61, an increase of \$287.56 over last year. The number of subscriptions to the different papers are: To Letter Leaflet, 495; to New Era, 84; to the Quarterly Intercession Paper, 71; to Moosonee Mail Bag, 10. After reading this report Mrs. McKay was congratulated for such excellent preparation, and great appreciation was expressed for her devoted services throughout the year. Her resignation as secretary, which was read, was not accepted and Mrs. McKay will continue in the office for some time. Miss Florence Greene gave a few impressions of the Pan-Anglican Congress and Mrs. Tilton and Rev. E. A. Anderson were also present and addressed the ladies briefly.

TORONTO.

Toronto.—St. Simons.—The monthly meeting of the board of the Toronto W. A. was held on Thursday, November 5th in the school house of this church and was very largely attended. Mrs. Clarke, the new Dorcas Secretary, and Mrs. Clougher, who has accepted the position of Secretary of Leaflet Circulation, were introduced to the meeting. The Junior Secretary gave a report of the Conference for Juniors, which was held on October 31st, when 21 city branches and 17 out of town branches were represented. It was decided at that meeting to undertake a new annual pledge of \$50 to go towards the education of a missionary's child. The Secretary of Literature announced that a series of lectures would be given during the Epiphany season on the subject which the Branches are taking up this year, "The Moslem World." A new booklet entitled "Sakina," being the true story of an Indian girl, by Miss Strickland, has been published by the Literature Committee and found a ready sale at the meeting. The Secretary of Literature also gave notice of a competition to take the form of an essay treatise or story dealing with the Moslem World, the best sent in to be published in booklet form for circulation among the auxiliary. A letter was read from Dr. Archer announcing the arrival of the microscope voted to him by W. A., and giving details of his medical work in India and saying of what use the instrument had been to him already. Miss Bennett's quarterly letter from Lesser Slave Lake School, with its description of the children being cared for there, was also most interesting. An address was given by the Rev. Mr. Shortt, who is on furlough from Japan, which dealt particularly with the disappointments and difficulties of the missionaries in that country and showed clearly their great need of encouragement and the prayers of those at home. A three-minute paper on Korea was given by Miss Cartwright. Its special claim on the interest of Canadians is in the fact that one of the first men to see the missionary possibilities of the country was Archdeacon Shaw, who was a Canadian and a graduate of Trinity College, Toronto. It was not until 1880, however, that missionary work really began with the consecration of Bishop Corfe, who founded a mission and published the magazine "Morning Calm." Since the Russo-Japanese War and the consequent settlement of 60 or 70 thousand Japanese in Korea a much greater interest in Christianity has been shown, but at the same time the presence of this vast number of Japanese has created a missionary problem of its own. The Holy Catholic Church of Japan has been appealed to for help and is doing what it can. A Bible woman now at work in Korea is supported by the W. A. of Canada. Miss Cayley gave a few interesting items of news about the Jews, emphasizing the fact that the late bloodless revolution in Turkey, granting absolute freedom to all creeds, liberty of the press and equality for all men, would make an enormous difference to them. In Jerusalem itself there has never been such an opportunity for the Church of Christ, with the Temple gates thrown open, and Mohammedans, Christians and Jews rejoicing together at the almost incredible change from oppression to freedom. Must the Church, through lack of means and men withhold from these people that knowledge which alone can make them free? Resolutions of regret at the retirement of Mrs. Banks and Mrs. Simpson from their respective positions of Dorcas Secretary and Secretary of Leaflets and of appreciation of their most valuable and devoted services in the past were carried standing. The Extra-Cent-a-Day fund, amounting to \$212.11 was divided this month as follows: \$30 toward a church at Essonville; \$50 toward St. Clement's

Mission, both in the Diocese of Toronto, and the balance towards a wire fence which is badly needed to preserve Church property at Peace River in the Diocese of Athabasca.

Home & Foreign Church News From our own Correspondents

NOVA SCOTIA.

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

Rawdon.—The Rev. J.M. Wade has been elected Rural Dean of Avon, in place of the Rev. R.F. Dixon who has resigned.

ONTARIO.

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

Kingston.—St. James'.—The Ven. Archdeacon and Miss Agnes MacMorine left this city on Friday the 6th, for Winslow, Ark., where they will remain for several months for the benefit of the former's health.

Gananoque.—Christ Church.—The Rev. J. R. and Mrs. Serson, who have been absent abroad for several months, have returned to the parish. During Mr. Serson's absence the Rev. W. Hatt, Lipscomb, has been taking charge of the parish. The Very Rev. the Dean of Ontario preached before the University on Sunday morning last.

St. Anne's. The Anti-Treating Association of Toronto was brought into being at a meeting held in the schoolhouse last week. A resolution, which was moved by the Rev. L. E. Skey, the rector of the parish, was passed, pledging the members neither to treat nor to be treated to alcoholic liquors, and to wear a button showing the purpose of the Association.

Belleville.—St. Thomas'.—A branch of the A. Y. P. A. was formed in this parish on October 29th last and the following officers have been elected: President, Mr. Spooner; First Vice-President, Miss Carroll; Second Vice-President, R. Milburn; Third Vice-President, Mr. R. Gorman; Secretary, Mr. P. W. Geen; Treasurer, Mr. C. Jones. The Branch meets on every second Monday evening in the Church Hall.

OTTAWA.

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

Ottawa.—A well attended meeting of the Rural Deanery of Ottawa was held in this city last week under the presidency of the Bishop, when several matters of importance were considered. The Rev. Rural Dean A. W. McKay read an interesting paper on the new Book of Common Praise and the Rev. George Bousfield (St. Margaret's, Janeville,) introduced the subject of Church Union, both papers being followed by discussion. The Rev. Canon Hannington read a paper on the Laymen's Missionary Movement, and many of the clergy present expressed great satisfaction at the promising outlook for the prosecution of this great movement in this diocese. One important item of business was the completion of arrangements for the Week of Prayer to be observed by all denominations during the week beginning with Advent Sunday. In this connection the Bishop will issue a pastoral letter. In the evening a public meeting was held at which several delegates to the Pan-Anglican Congress reported thereon. Miss Florence Greene spoke specially of the meetings in women's section. The Rev. E. A. Anderson touched upon several of the topics discussed and the Rev. Canon Kittson referred particularly to the far-reaching influence of the historic gathering. The Rev. J. M. Snowdon added much to the interest of the evening by showing a number of capital limelight views of places associated with the meetings. The annual meeting of the Executive of the Anglican Amateur Athletic Association was held last week with President F. H. Plant in the chair, and about 30 members were present, the election of officers resulted as follows: Hon. Patron—His Lordship Bishop Hamilton; Hon. President, Colonel W. G. Gwatkin; Hon. vice presidents, Messrs. J. W. Woods, F. W. Avery, J. Christie, G. H. Perlev, M. P.; Col. Sherwood, J. M. Courtney, C. B. Powell,

W. H. Rowley, H. K. Egan, J. R. Armstrong,, G. B. Greene, A. E. Fripp, H. P. Hill, M. McGiverin, M.P.; Major-Gen. Lake, and Colonel Irwin. Hon. Solicitor, Mr. C. A. E. Blanchet;; President, Mr. F. H. Plant; First vice-president, Mr. J. Aldes Bliss; Second vice-president, Mr. C. G. Pepper; Treasurer, Mr. R. Ince; Recording Secretary, Mr. J. Eyre Coote Holmes. Corresponding Secretary, Mr. A. Dawson. The president gave an interesting address on the work of the organization to the present date, and dwelt on the bright prospects for the coming season with open-air rinks all ready for business and only needing Jack Frost to set them humming. The meeting adjourned for a week, when the balance of the business will be dealt with.

St. John's.—A special feature of the evensong last Sunday in this church was the attendance of a large body of the Sons of England in commemoration of the King's Birthday, the next day. In the same connection the National Anthem was sung in all the Anglican churches in the city on Sunday both morning and evening.

All Saints.—All Saints' Day was celebrated in this church by special services in connection with the ninth anniversary of the founding of the parish. The Bishop of Ottawa officiated at the 8 a. m. service, when Holy Communion was celebrated, and dedicated some new altar vessels presented to the church by Mrs. F. W. Kingston and her family, and Mrs. J. M. Courtney, in loving memory of the late Frederick Kingston, and the late Samuel Taylor, who were attendants at All Saints' Church. The new altar vessels are of solid silver, are from England, and are of the Nettlecombe pattern. They are made the same as the chalice and vessels at St. Mary's Church, Nettlecombe, Somerset, England. They are of more than ordinary interest and also of rare beauty and antiquity. The design dates as far back as 1439, and is one of the first examples of the British goldsmiths' work. The bowl of the chalice is supported on a hexagonal stem, divided into two portions by the knob which is enriched by Gothic piercing, and six projections each terminating in a lion's mask, or in heraldic device a Leopard's head. The rector, the Rev. Rural Dean A. W. Mackay officiated at the 11 o'clock service, and was assisted by Rev. G. P. Woolcombe. Mr. Mackay preached. Rev. William Loucks, rector of St. Matthew's Church addressed the Sunday school teachers and scholars in the afternoon and the Rev. A. W. Mackay preached again at night. The collections during the day were for the rectory and Sunday school fund. Mr. J. Edgar Birch presided at the organ and there was special music during the day. On Monday, Nov. 2nd the annual congregational social was held and proved the most largely attended and enjoyable in the history of this growing and flourishing parish.

St. Matthew's.—The Boys Athletic Association held its annual meeting a couple of weeks ago and received very encouraging reports of the past year and of the prospects for the coming season. The athletic successes of the year were in tangible evidence in the row of five handsome cups representing the senior and junior harriers and baseball and the junior hockey. There are two other trophies in the association, and the boys had the temerity to declare they would not only hold what they had, but would get after the balance. The officers elected were: Hon. president, Rev. W. M. Loucks; hon. vice president, Rev. E. A. Anderson; president, F. H. Plant, (re-elected); vice-president, Douglas Stewart; secretary-treasurer, A. R. Dawson; executive committee, the foregoing officers with H. Clews, R. Patching, and Herbert Plant. Delegates to Central Executive of Anglican A. A. A. of Ottawa, F. H. Plant, A. R. Dawson. Mr. Richard Dawson was elected captain and manager for the senior hockey team, C. S. Sampson for the intermediates, and A. Roy for the juniors. On Wednesday evening of last week the men's Association held an open meeting, when the Rev. E. A. Anderson gave an interesting chat on his experiences while attending the Pan Anglican Congress and his subsequent visit to his native place in the Emerald Isle.

St. Luke's.—A largely attended meeting of the Young People's Association of this church was held last week, when the officers for the coming year were elected as follows: President, Miss Phoebe Read; vice-presidents, Miss Lelia Young-husband, Mr. Edgar Hall; secretary, Miss Leah Milks; treasurer, Mr. William Hall; councillors, Miss Elsie Cheetham, Mr. Fred Anderson and Mr. Wilfrid Lewis. Following the business meeting the young people of Trinity Church, Ottawa East, were entertained with games and refreshments and a social time enjoyed. Under the auspices of the young people of St. Luke's, a good musical and literary programme is being



and raised a large family of sons and daughters on the farm where he died, about thirty years ago. In 1871 the subject of this sketch married Elizabeth Johnson, who together with two sons and two daughters survive him. Possessed of a singularly bright and winsome disposition Mr. Skinner made many and life-long friends. He was a faithful and devout member of the Church of England, and a life-long Conservative. Reared by a father, who held in the highest honor and respect everything connected with the Church of which he was a loyal and consistent son, Mr. Charles Skinner was filled with the same loyal spirit and was ever the friend, defender and benefactor of the Church of England. Nothing in his house was too good for his clergyman, who was always warmly welcomed to his bright and attractive home. None ever found Charles Skinner anything but cheerful, hospitable, honorable, and loyal to his church and country. Possessed in a marked degree of the affection and respect of his family, he was also highly esteemed and loved by all his neighbors who were most kind and helpful in his long and trying illness. His funeral which took place on Friday, October 30, in St. John's Church, Iroquois, was largely attended. The simple but impressive service of the Church he loved was conducted by the Rector assisted by the Rev. Rural Dean Anderson of Morrisburg, himself a friend of the deceased for many years. The text of the funeral sermon was most appropriate for this loyal old Churchman: "I have fought a good fight, I have finished my course, I have kept the Faith." R. I. P.

ALGOMA.

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

**Huntsville.**—All Saints.—This parish concluded on All Saints' Day a week and a day of very special services for the deepening of the spiritual life of the people by instruction, intercession, and worship. Every morning there was an early celebration of the Holy Communion, matins at a later hour, a gathering for mothers or children in the afternoon, and evensong every night. The sermons and addresses at the various services and gatherings were all given by the Rev. F. H. Hartley of St. Matthias' Church, Toronto. Mr. Hartley's instruction was greatly appreciated and his teaching of the Christian life was gradually and most clearly and convincingly developed night after night. The services reached their climax on the Sunday, the Parish's special Festival of All Saints. Two celebrations of the Holy Communion were held with many communions made. Large congregations were present at all the services and joined most heartily in the worship and listened with rapt attention to Mr. Hartley's deeply spiritual and most impressive sermons. Priest and people feel deeply grateful for the better knowledge which prevails with regards to Christ's Church and His sacraments and for the more earnest spirit which is manifest in consequence of God's blessing upon these services and instructions. May here and elsewhere all Christians press forward to the mark of their high calling in Christ Jesus—to be perfect even as our Father in Heaven is perfect.

**Halleybury.**—Harvest Thanksgiving services were held in this church on Sunday, Nov. 8th, and they proved most successful. There is a pretty little stone church here which seats about 150 people. In all probability an addition will be built to the church next year. At the present time a solid brick rectory is being built. Mr. Frank K. Ebbith was appointed Rector's warden at the last Easter vestry meeting.

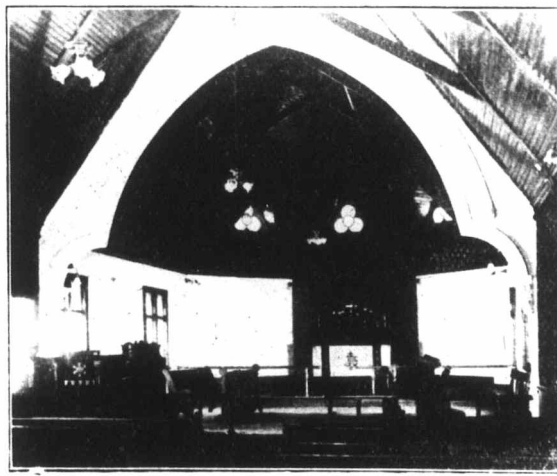
**Fort William.**—St. Thomas.—On Thursday, Oct 15th, this church, which is situated at West Fort William, was formally reopened after the recent fire, by appropriate services which also took the form of a Harvest Thanksgiving. The Holy Communion was celebrated at 8.30 a. m., and evensong, which was fully choral, at 8 p. m. Both services were well attended, especially in the evening, at which all the churches in the rural deanery of Thunder Bay were represented. The vested choir of St. Luke's, Fort William, kindly assisted the local choir, while each of the five clergy present took a share in conducting the service. The Rural Dean, the Rev. C. W. Hedley, preached an appropriate and very inspiring sermon on the words taken from Psalm cxxii, 6, "O pray for the peace of Jerusalem." Before the blessing was given the choir came out of their places and ranging themselves in front of the altar rail, sang the "Te Deum," the clergy being inside the sanctuary. All were

in loud praise of the altered appearance of the church. So completely, and in such good taste were the repairs and extension carried out that it was difficult to believe it was the same church which was visited by fire towards the end of May last. The burnt and charred walls of the nave have been covered with dark red burlap, the ceiling reboarded, the floor relaid with maple hardwood, and new ash pews installed. Part of the old east wall has been taken down, and the remainder converted into a really very beautiful arch, with very delicate moulding, which separates the nave from the new chancel. The latter is of a very imposing design, after the plan sent in by Mr. C. Roundthwaite, a well known and respected local churchman who gave his work voluntarily. The dimensions are 30 ft. by 24. The sanctuary, which is in the form of an



St. Thomas' Church, Fort William.

apse, occupying 10 feet, and the actual chancel 20 ft. Over the sanctuary in each of the apsidal divisions, are three dormer windows of three-fold design inserted for the purpose of affording more light. The floor of the sanctuary with its three steps leading up to the altar, is all of oak, and on the altar itself stand a beautiful cross, vases, and two Eucharistic candlesticks, all brass, gifts given two years ago by Leamington parish church, England. A plain curtain at the back does for the time being, for it is the ambition of the congregation to acquire an oak reredos, as soon as funds permit. A beautiful white altar frontal just received from a Miss Wise, of Leamington, and a brass altar rail,



Interior of St. Thomas' Church, Fort William.

serve to give the whole a very dignified and proper appearance. The actual chancel itself is approached by three oak steps. The floor is of maple hardwood, the choir pews and two prayer desks of oak, and on the left is a specially built chamber for the new organ. The whole fabric measures 70 ft. by 24, and affords accommodation, choir included, for 170 people. The total cost of repairs and extension come to \$2,500.00 and over, of which \$800.00 still requires to be collected. A hundred dollars has been received from Leamington parish church and another from the diocese. Another gift is that of an exquisitely worked pulpit hanging given by a Miss James, of Barnby Vicerage, Newark, England, sister of the late Mr. Ernest James who used to play the organ at St. Thomas' before he met with an untimely death at the local iron works. The clergy who were present at the opening were the Rural Dean, the Rev. C. W. Hedley, vicar of St. John's, Port Arthur, the Rev. E. J. Harper, vicar of St. Luke's, Fort William, the Rev. H. G. King, vicar of St. Paul's, Fort William, Mr. H. Height, catechist in charge of St. James' Murillo, and the Rev. S. M. Rankin, the incum-

bent. St. Thomas' was originally built in the year 1891.

TORONTO.

Arthur Sweatman, D.D., Archbishop and Primate, William Day Reeve, D.D., Assistant Bishop, Toronto.

**Toronto.**—St. James'.—Last Sunday the Rev. Canon Welch, from the pulpit, fully explained the details regarding the new parish house which it is intended to build as soon as possible. The new building is to be erected on the south-east corner of Church and Adelaide Streets, and it is hoped that the construction will begin immediately after Easter. The building will be three storeys high in Tudor style, will be constructed of white brick and stone and will be of ecclesiastical design.

**St. Mary Magdalene.**—Special dedicatory services took place in this church on Sunday last, when the Rev. Professor Jenks of Trinity College, and the Rev. Canon Welch, rector of St. James' and Rural Dean of Toronto, preached in the morning and evening respectively. The services on each occasion were fully choral.

The Very Rev. the Dean of Ontario preached before the University on Sunday morning last.

**St. Anne's.** The Anti-Treating Association of Toronto was brought into being at a meeting held in the schoolhouse last week. A resolution, which was moved by the Rev. L. E. Skey, the rector of the parish, was passed, pledging the members neither to treat nor to be treated to alcoholic liquors, and to wear a button showing the purpose of the Association.

**Dixie.**—St. John's.—On Friday evening, October 30th, the Right Rev. the Assistant Bishop of the diocese gave an address in this church on the subject of "Missionary Work among the Indians of the Far North-West." The feature of the services was, however, the setting apart of John Keir, Esq., of Dixie, as lay reader to assist the Rev. H. V. Thompson, M.A., the rector, in the work of the parish. Mr. Keir at the close of Evenson and before the Bishop's address, was presented to His Lordship before the altar by the rector. The Bishop then, seated in his chair, formally and reverently questioned the candidate. This being satisfactorily done, Mr. Keir was set apart and blessed by the Bishop. The whole service was very impressive, the first of the kind ever held in the parish, and altogether too infrequent in the diocese. May the time soon come when men led by the Spirit of God will both humbly and boldly step forth from the ranks of the people and present themselves, not in our cathedrals, but amongst their friends and neighbours who know them to be set apart by our Fathers in God as lay readers and ordained in their own parish churches as deacons and priests of God's Church.

**Lindsay.**—St. Paul's.—The Conference of the Archdeaconry of Peterborough, is to be held at this place and not at Lakefield.

**Washago.**—St. Paul's.—This new church was duly opened for services on Sunday, October 25, by an evening service at 3 o'clock. The church was prettily decorated for a Harvest Thanksgiving service, with fruit, vegetables and flowers. The choir was assisted by the members of St. Mark's Church, North Orillia, who kindly rendered an anthem after the offertory. The Rural Dean, the Rev. J. H. Sheppard, of Coldwater, officiated, assisted by the Rev. F.H.B. Cary. A very earnest and appropriate sermon was delivered by the Rural Dean. The building is a white brick one, veneered, with leaded windows of Cathedral tints and looks very pretty indeed. The interior has not been finished yet, the walls being left with the plain boards showing and the seats are ordinary pine boards planed. The Church has so far cost \$1,050.00, of this amount \$650.00 has been raised and paid out, leaving \$400.00 still owing. The congregation are anxious to pay off the present indebtedness before proceeding any farther with the interior finishing.

HURON.

David Williams, D.D., Bishop, London, Ont.

**Kingsville.**—Church of the Epiphany.—All Saint's Day.—On Sunday, Nov. 1st, there were held special services to mark the seventeenth anniversary of the building of this church. There were special addresses and bright music, and the services were most inspiring. The

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special offering for the day, to reduce the church debt, amounted to over \$50.00. On the following evening, Monday, Nov. 2nd, the annual congregational reunion was held in the Parish Hall, with the rector, the Rev. Charles Masters in the chair. A pleasing programme was rendered, consisting of vocal and instrumental solos, duets and readings, interspersed with speeches from the rector and church wardens. The evening concluded with the serving of refreshments.

**St Thomas.**—Trinity.—A memorial window to the late Mr. Joseph O. Kains has been placed in the west transept of this church. The window is an artistic and handsome specimen of stained glass work and was manufactured by Robert McCausland Company, Ltd., Toronto. Near the apex is a hovering dove and near the base a recumbent lamb, while between there appears the text: "I am the Way, the Truth and the Life." At the bottom is inscribed the words: "In memoriam, Joseph Ord Kains, 1838-1907." The window is immediately over the pew occupied for many years by Mr. Kains, and where he was a familiar figure.

**Harrietsville.**—St. John's.—Harvest Thanksgiving services were held in this church on Sunday, November 1st, at 11 a.m. and 7 p.m. The sermons were preached by the Rev. T. H. Perry, M.A., the curate of Trinity Church, St. Thomas. Appropriate music was rendered by the choir, and very large congregations were present. The rector, the Rev. H. Sutton, was unable to be present owing to duties in other parts of the parish.

**Owen Sound.**—St. George's.—The services on last Sunday in this Church were of a special character, it being the 15th anniversary of the rector's induction (the Rev. J. Ardill, R. D.) Mr. Ardill taking for his text, Acts xxvii, 23 and 24 in the morning took the opportunity during his sermon to give a short review of the work done in the parish during his rectorate, mentioning the building of the Sunday school and the reduction of the debt on the church. In the evening the rector preached from Galatians iii, 24.

**Chatham.**—Christ Church.—Plans are being discussed for the enlargement of this church. It is the old parish church and will celebrate its jubilee next year. The seating capacity has recently become wholly inadequate, and a scheme is being perfected to extend the nave, and to provide one-third more seats. A fine brass lectern will shortly be installed in memory of the late Rector, the Rev. R. McCosh, who died one year ago. The A. Y. P. A. is the most flourishing society connected with the church, and at a recent meeting twenty-nine young people were newly enrolled as members.

**KOOTENAY.**

**John Dart, D.D., Bishop, New Westminster, B.C.**

**Nelson.**—St. Saviour's.—The annual Harvest Thanksgiving services were held in this church on Sunday, October 25th. The services were fully choral both morning and evening. There was a large congregation in the morning, while in the evening the seating capacity was taxed to the utmost, chairs being placed in every available space, and even then a large number were turned away, being unable to obtain seats or even standing room. The sermon at both services was preached by the rector the Rev. F. H. Graham. Both collections were specially devoted to the repair fund, of which about \$350 remain to be collected. On Friday, the 30th ult., the women of the congregation gave a Geisha Tea and Oyster Supper from 3 p.m. till near midnight. There was a good and varied musical programme during the evening. Admission to the rooms, which were crowded, was free, a reasonable charge being made for refreshments. The proceeds, which exceeded their anticipation, was in aid of the repair fund.

**Correspondence**

**APOSTOLIC SUCCESSION.**

**III.**

Sir,—In a former letter I ventured to call in question the application of the word "Catholic" to certain doctrines, permit me to call attention to one other instance in respect of which it is misused, and that is the doctrine of "Apostolic Succession." Some theories arising out of this doctrine are considered to be "Catholic," but as I think quite improperly. Shortly stated apostolic suc-

cession means that all Bishops, priests and deacons ought to have episcopal consecration or ordination. No one can reasonably doubt that this has been the rule in "the Catholic Church" from a remote antiquity. But to this rule of order has been tacked on by some as an alleged "Catholic" doctrine, the theory that no sacrament can be validly administered except by ministers in that succession. This seems to be obviously untrue as regards the Sacrament of Baptism, the administration of which by laymen is recognized as valid, though ecclesiastically irregular. Those who have read Froude's History may remember that Mary Queen of Scots—a bigoted Romanist—herself baptized the infant child of one of her waiting women; and in a recent issue of this journal it is related how in the old days at Halifax the officers of the garrison baptized their own children. Readers of Hooker, Book V., Chapter LXII., will find confirmation of the fact that the opinion of the authorities, even of the Roman part of the Church is in favour of the validity of lay baptism; and in the first Prayer Book of Edward VI. there was express provision as to how it was to be performed. A provision which, it seems to me, ought to be restored to our Prayer Book. If Tertillian truly represented the opinion of the Catholic Church in the 3rd century the other Sacrament may also be validly administered by laymen. There is no doubt that it is the universal rule of the greater part of the Church to confine the administration of sacraments to the duly ordained clergy, and exceptions are only allowed in case of necessity, real or supposed, in the case of baptism. But this exclusive authority is not founded on any express scriptural direction or authority, and it may well be, as Tertillian in effect affirmed it to be, a mere ecclesiastical provision for the securing of due order and discipline, and the reverent and devout administration of the Sacraments. If this is the true "Catholic" aspect of the matter then it is easily seen that all theories as to the supposed invalidity of Sacraments administered by Presbyterian or other Protestant ministers is without any sound foundation, and at the worst Sacraments so administered can only be said to be ecclesiastically irregular. Some people may jump to the conclusion that I am an advocate for dispensing with the services of the duly ordained clergy, and to forestall any such comment I disclaim that view most emphatically, for when I read the 11th Chapter of the 1st Epistle to the Corinthians I have no difficulty in seeing the perfect wisdom of the Church's rule, and have no desire to depart or counsel others to depart from it. At the same time the inclination of my mind is that Tertillian was probably right, and that the priesthood of the laity is a solemn fact, and that there might be cases of dire necessity when a Christian layman should be prepared and ready to execute his priesthood. If we were to admit this to be the true Catholic doctrine of orders, then the path to reunion is to some extent cleared. There need be no denial express, or implied of the authority of ministers otherwise ordained to administer Sacraments. If union were accomplished it would still be necessary for the united Church to have some rule as to the ordination of ministers, and the adoption, by those who have departed from it, of the ancient rule need not be accompanied by any imputation on the ministerial character of those who had been previously otherwise ordained. If it were indeed a "Catholic" doctrine that the efficacy of a Sacrament depended on the person by whom it was administered, then we should be compelled to bring in a human element, without which the Sacrament would be of no effect. Whereas in the efficacy of Sacraments we would rather believe that God's part is everything, and man's part is nothing except faith, love and obedience to His Will. As Hooker says in regard to baptism: "The grace of baptism cometh by donation from God alone. That God hath committed the ministry of baptism unto special men, it is for order's sake in the Church, and not to the end that their authority might give being, or add force, to the Sacrament." A remark which seems equally applicable to the other Sacrament. It might be said that the questions discussed above have no practical application, but it appears to me that they have. If we find fault with our Roman brethren for raising barriers to union, by their seeking to impose on us articles of faith or practice which are not Catholic, ought we not to be on our guard that we do not offend in the same way ourselves by seeking to impose on others as conditions of union doctrines and practices which are not Catholic and essential matters of either faith or practice?

Geo. S. Holmsted.

**"OFFICE AND DRESS."**

Sir,—*"Spectator,"* in his comments of your issue of the 22nd October, touches upon a ques-

tion which contains a far reaching principle. Of course his idea is to bring the clergy and laity as near together as possible. We must be blind indeed if we cannot see that the principle of "office" has for many reasons lost ground enormously during the last twenty years. One would imagine that "the man whose eyes are open," would generously give his brother credit for asserting a principle, at present most unpopular. It certainly requires some courage to do so. After all the principle of office, with its outward symbols, is the assertion of real liberty as opposed to despotism. The "office" in its limitations on the holder's liberty is really the view of the community as opposed to the caprice of the individual or clique. We all know what can be done in the way of "dictation" by one strong-minded individual among Christian people who have abolished "office" with all its outward and visible signs; such, for instance, as the Plymouth Brethren. This assertion of the individual often leaves no room for liberty among the rank-and-file. "Office" in the Church presumes constitutional restrictions, as opposed to individual caprice,—and certainly makes for real liberty in the Church. I freely acknowledge that this is a most unpopular view of the matter. At all events this "present tendency" is no monopoly of our "new land." The following is a quotation from an English writer at present largely read in the "Old Land." "One might picture the 'office' as a kind of ogre that feeds on the individuality of every fresh holder. Take, for instance, the English Episcopate. What a hard-and-fast mould into which to cram a live soul of to-day! How much of the individual man is left in an Archbishop? By the very terms he must cease as an innovator. He is the embodiment of tradition. The tradition chooses his garments, his beliefs, his very gestures. The English Episcopate is made up of men above the average in character and ability. But their office is always stronger than they—the man dwindles under it. . . . At present the men of real consequence seem in increasing numbers to stand outside the more restrictive offices. The investigators, the original thinkers, the men who are social forces work in their own names and from their individual standpoint." But even this writer goes on to say, "Yet the world cannot get on without its offices, no, nor without its traditions. The lesson that emerges from a study of this kind is not to cast away the past, but to use it in a more rational way. What we are learning to-day is the new use of old forces. Niagara which has thundered for ages and done nothing but thunder, is now manufacturing electricity. The old 'offices' have also age-old forces behind them. It is their golden opportunity to do with them what has been done with Niagara; let them harness the old power to new ideas, to fit the needs of a new time." The thought passes through the mind on reading this passage that the American and Canadian people are developing a disposition to curb this utilitarian tendency, and thus preserve somewhat of the Divine beauty, that still surrounds this cataract which we are told "has done nothing but thunder." "Man does not live by bread alone." This is, of course, a difficult question, it may indeed have two sides—for the clergy as a body, and for each individual clergyman the way of ease and popularity is doubtless to swim with the tide. But I cannot but admire the man who dares to breast the tide, he is surely not the mere slave of "imported" and "trivial" things." William Bevan.

**BIBLE TRUTH.**

Sir, What a vast power of evil some men possess by reason of a great reputation, when through the press they attack what millions hold dear, viz., belief in God, the Bible, Christian Churches, and their Creeds; and make blatant assertions that have been time and again refuted. Their injurious writings are greatly assisted in effecting evil, when leading newspapers publish them with fulsome headlines, as has lately been done in two Toronto papers. In a recent issue of the Mail and Empire, a full column article—in which the truth of God, the Bible, the Divinity of Christ and all that Christians hold dear are unfairly assailed—is opened with the following words: "No critic stands higher in the esteem of English-speaking people than Goldwin Smith." Great scholar, he no doubt can truthfully be said to be, and also a very benevolent man, but the rest is fulsome praise. "Reverent" he is not, no man can truthfully be called such that denies God and the Bible, the Divinity of Christ as displayed therein and who wantonly maligns the whole of Christendom, for that is the gist of this much vaunted letter on the "Destiny of Man," or as it was headed in the Telegram, as copied from the New York Sun—"Eminent scholar writes



Masterly Thesis on Philosophy and Religion." One more quotation and a few remarks thereon is all that space will permit. "Belief in the Bible as inspired, and God's revelation of Himself to man can hardly now linger in any well informed and open mind." Does this man not know that he is making a false statement in regard to the minds of thousands of as well educated people as himself, if he does not he is in his dotage. But eminent scholarship is not an essential to man's perceiving and receiving the marvellous truths and beauties of this book to which this "Eminent Scholar" seems so blind. The situation is very sad, and numerous quotations might be given from the Bible prophesying this state of things but I refrain. But surely the daily press might find better employment than commending, even indirectly, the spread of infidelity.

Observer.

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#### AN UNNOTICED HYMN.

Sir,—It was only on the eve of the meeting of the Synod that I looked over the "Songs of the Church" by a highly esteemed and able High Church divine of the past generation, the late Rev. William Bullock of Halifax, and found therein the enclosed hymn, which I would be pleased if you would kindly publish in your next issue. I took the volume with me to Ottawa, intending to ask the hymnal committee to give it a place in the new "Book of Common Praise," but was apparently too late. Mr. Bullock was also author of the hymn "We love the place O Lord," of which a distorted edition appears in many hymnals. It was intended for public worship, and should be used as he wrote it.

A. W. Savary.

#### KNEELING AT THE HOLY COMMUNION.

"Whereas it is ordained in the office for the Administration of the Lord's Supper, that the communicants should receive the same kneeling," etc.

To Thee, O Lord, our contrite hearts ascend,  
Where Thou enthroned art in heav'n above,  
And when before Thy altar-steps we bend,  
It is in adoration of Thy love.

We do no homage to the outward sign,  
We yield no worship to the Bread and Wine,  
As though Thou wast incorporate therein,  
And offer'd there a sacrifice for sin.

We bring to Thee, the sacrifice of praise,  
Our souls and bodies for an offering meet,  
And when to heav'n our grateful hearts we raise,

We prostrate fall before Thy mercy-seat.

Before Thy face we cannot stoop too low,  
Our deep humility and love to show;  
In language high enough we cannot tell  
The hope and joy that in Thy myst'ries dwell.

We stand t'avouch the Lord to be our God;  
We bow in rev'ence to His saving name;  
Prepar'd to follow in the path He trod,  
Prepar'd to share His glory and His shame.

O Jesus, Lord, Thy saving grace impart,  
And with devotion fill the contrite heart;  
Our forms pervade with piety divine,  
And make our worship to resemble Thine.

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#### ACKNOWLEDGMENT.

Sir,—The following amounts have been received from the Diocesan Treasurer and the Archdeacon of Kootenay, towards the Fernie Church Building Fund. I am most grateful to those who have helped us in our distress:—Mrs. Massey, Oxford, Eng., \$48.40; Parish of Salmon Arm, B.C., \$10.00; Parish of Armstrong, B.C., \$18.50; Parish of Vernon, B.C., \$35.50; Parish of Kelowna, B.C., \$40; Rev. J. H. H. Coleman, Merrickville, Ont., \$2; Rev. Robert Turley, Clayton, Ont., \$6.50; C. R. Lee, Grimsby, Ont., \$5; Miss Grout, \$5; Misses Barr, Grimsby, \$4; Mrs. Rutherford, \$1; Miss Millard, \$1; Trinity Church, Simcoe, Ont., \$23.12; Christ Church, Nanton, Alta., \$15.60; G. Potter, Wales, Eng., \$4.86; Rev. Mr. Tancock, Arnprior, \$6; Port Essington, \$10; Contributed in England, per Arch., Beer, \$100; Miss Herchmer, 27 Angles Road, Streatham, London, Eng., \$50; The Lord Bishop of Algoma, \$5; Mrs. Rex. Cockle, Kaslo, B.C., \$1.30; St. Peter's Cathedral, Charlottetown, P.E.I., \$5; Rev. J. Francis, Byng, Ont., \$5; total, \$402.78. Amount already acknowledged, \$388.25. Total amount received, \$791.03.

R. S. Wilkinson.

Fernie, B.C., Nov. 5th, 1908.

#### THE FERNIE FIRE.

Sir,—Will you kindly give me space in your columns to state the result of my appeal in behalf of the burned out people of Fernie, which appeared in your pages shortly after the disaster occurred. What I said then I find confirmed at my visit last Saturday and Sunday. The country has been most generous in contributing to the needs of the people, so far as food and clothing are concerned. I am assured that there is no real need there and the Relief Committee has funds on hand for any call of that kind, but when it comes to rebuilding the churches and parsonages, that is a different matter. The Methodists, I learn have already collected between seven and eight thousand dollars of the ten thousand they need. The Presbyterians have collected eight thousand. We have received for Church purposes in response to appeals: from England \$153.26, from Canada \$234.22, and from our own Diocese of Kootenay \$342.25, or a total of \$729.73 of the \$8,000 needed to replace the Church. The Salvation Army already has up its nice brick building, the Methodists have a very comfortable temporary wooden church and are busy with their ninety foot excavation for their permanent church, the Presbyterians have a hall; we are still in a tent, and it was cold and wet in it on last Sunday when I preached in it. Let me not mislead your readers. The excavation is made for the new church, but with the present financial condition of the building fund, I fear the church is in the dim and distant future.

H. Beer.

Archdeacon of Kootenay.

Kaslo, B.C., Nov. 3, 1908.

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#### DELEGATES TO GENERAL SYNOD.

Sir,—Will you kindly allow me through your columns to request that delegates who attended the session of the General Synod, held recently in Ottawa, who propose to ask for payment of their travelling expenses, and who have not yet rendered an account for the same, will send the statement to me without delay.

Herbert S. McDonald,

Treasurer of the General Synod.

Brockville, 6th November, 1908.

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#### THE SO-CALLED INCRIMINATED HYMNS.

Sir,—The hymns are not incriminated. They have been tried by the Supreme Court of the Church and have been found "not guilty." Let us have peace.

F. T. Dibb.

### Family Reading

#### THE TRUE PEACE.

There is a peace which is not patience, because it looks for nothing, longs for nothing, prays for nothing—a peace which is painless because it is numb, and is free from the struggle because it is dead. I would not have that gift, O my Father!

I have passed through the autumn woods and heard no waving of the leaves, not because there was no wind to blow, but because there was no sap to nourish. I would not have that gift, O my Father! That is the peace of the grave.

But thy peace is the peace of the ocean. It is the calm that holds depths beneath it. It is not the rest of lifelessness, but the rest of balance. Thy patience is the patience not of spentness, but of expectancy; it rests "in hope."

Bring me that peace of thine, O God! Bring me the peace of pulsation, the calm of courage, the endurance that springs from energy! Bring me the fortitude of fervor, the repose through inner radiance, the tenacity that is born of trust! Bring me the silence that comes from serenity, the gentleness that is bred of joy, the quiet that has sprung from quickened faith! When I hear thee in the whirlwind, there will be a great calm!

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#### PRAYER.

In a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of God's pavilion which will alone bring it back to composure and peace! In a world where there is so much to sadden and depress, how blessed the communion with Him in whom is the one true source and fountain of all true gladness and abiding joy! In a world where

so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God.—Archbishop Trench.

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Our Times are in Thy Hands, dear Lord!  
Our days, our nights, our years!  
Our joys and sorrows, fears and hopes,  
Our laughter and our tears!

Rivers of pleasure, wells of pain,  
Flow from one Fount above,  
Blessings of joy and grief—are drops  
In the ocean of Thy Love.

Our Times are in Thy Hands, dear Lord,  
Our joyous hours of Youth;  
When health and gladness, knowledge, love,  
Press forward after Truth.

Our Times are in Thy Hands, dear Lord,  
Our long, sad nights of pain,  
When darkest shades of sorrows fall  
Again and yet again.

Our nights are in Thy Hands, dear Lord,  
And they grow calm and still,  
When passion spent, and sorrow hushed  
We learn to will Thy Will!

Our Times are in Thy Hands, dear Lord,  
We love to leave them there,  
For in the dark our Spirits meet  
And life becomes a prayer.

Our Times are in Thy Hands, dear Lord,  
And nothing can appal,  
Though by man's blunders, fires consume  
Or, wholesale, cities fall!

The life, whose Times are in Thy Hands  
Is never lost to Thee,  
But in the Father's care is safe  
For Immortality!

Or short, or long, or sad, or bright,  
If we are one with Thee  
Our nights merge into growing Light  
And darkest shadows flee,  
Sorrow is lost in pure delight  
Because Thy Face we see!

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#### IRISH RADIODICITY.

The Scientific American has given the probable solution of a most interesting problem in racial characteristics. We have many times wondered what could be the chief contributory cause to the intellectual brilliance and inimitable wit of the Irish people, and now this learned journal says that "recent experiments appear to show that the sea water around the coast of Ireland possesses a richness in radium not hitherto expected." We have been long aware that some of the brightest intellects in the public life of Canada are contributed to it by the Maritime Provinces. No doubt the scientific analyst will some day demonstrate that this fact is attributable to the richness in radium of the ocean water that from time immemorial has washed the shores of our brilliant brethren by the sea.

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### AFTER MANY YEARS.

Miss Harriet Adams walked slowly home towards the old red house under the hill, and found her way into the kitchen, where her niece Elsie was busy making jam.

"Well, Elsie," she said, "I've done it."  
"Done what, Aunt Harriet?"  
"I've sold the old oak settle."  
"Oh, auntie!"  
"Yes, I know," sighed the elder woman; "but I'm a poor woman now, and I can't afford to hold on to luxuries."

"But," said Elsie, stirring the jam vigorously, "grandfather bought that settle, and it's three hundred years old—and it's the last thing left of the old house on the hill!"

"We are poor, Elsie—very poor."  
Elsie lifted her jam-kettle from the stove. "It's no disgrace to be poor," she said, with a half-sad smile, "but it's very inconvenient."

"If you think that," said her aunt, "why didn't you accept Edward Parkes?"

"Because I don't love him."  
"He's very rich Elsie. Dear me, who is that driving down the road?"

Elsie stepped back into the shadow.  
"I don't know, but I think it's John Lewis. He is going about picking up old china and brass fire-dogs and such things for a big collector in London."

The conversation terminated by John Lewis knocking at the little front door.

"Mr. Lewis, aunt," said Elsie. "This is my aunt, John."

"What has procured me the honour of this call?" said Miss Adams, stiffly drawing herself up, for she could never forget that her father, Squire Adams, had been the richest man in the county.

"I have heard that you want to sell an old oak settle. If that is so, will you kindly allow me to look at it?"

"I hardly think you can afford to buy it," said Miss Adams, grimly.

"Oh, as for that," he said, rather awkwardly, "I'm representing someone else."

"It cost originally twenty pounds. But I don't expect to get its full value."

"It is worth more now," said John Lewis.

"Shall we say fifty?" and the money was laid on the table. "Have you a man who could help me lift it on my cart?"

Miss Adams directed him where to find old William, and while John Lewis was looking for him she sat down on the settle.

"Here is where I used to sit," she said to Elsie. "There was a big stained-glass window in the hall just over it, and a great fireplace beyond. And there in the corner my lover used to sit."

Her voice quivered and tears sparkled in the patient blue eyes.

"Dear Aunt Harriet," said the girl gently, "I never knew you had a lover."

"Ah! yes. But your grandfather was a very ambitious man. He was losing money even then, though I didn't know it, and he wanted me to marry a rich man, and retrieve the family fortunes. And Frank was poor, so I never married at all. Good-bye, old settle!"

And with infinite pathos she touched the biggest of the griffin's heads lightly with her lips.

Elsie threw her arms round her aunt's neck.

"Now you know, Aunt Harriet, why I didn't accept Edward Parkes. You know why I love John Lewis. He isn't rich, but neither was your Frank. Oh, Aunt Harriet, you won't blame me!"

"Dear me!" said Miss Adams. "You don't mean to say—?"

"Yes, I do," said Elsie, turning pink. "It was only last night, when we walked home from church together."

"Do you love him, Elsie?"  
"I don't mind anything if you'll only say yes. I don't care for money or rank. I only know that I love John."

Two weeks later Elsie came eagerly to her aunt. "John's uncle is coming down from London, the gentleman who bought the oak settle. It was for his own house. He is very rich and is going to make John his heir. And he liked my photograph, and he's coming to see you this afternoon," said happy Elsie. "Who's that knocking? It can't be John's uncle already."

Miss Adams' face brightened with a sudden radiance.

"It's Frank!" she exclaimed. Elsie was half-frightened, but she opened the door, and John Lewis came in with another gentleman, tall and grey-haired.

"Uncle came by the three o'clock train," said John; "and only think, Elsie, he knew your aunt years ago."

"Frank!" said Miss Adams.  
"Harriet!"

The next day the village was excited over the news that there was to be a double wedding at the church.

"It's all right for John Lewis and Elsie," said the voice of public opinion; "but for elderly people like Miss Adams and that Mr. Lewis, it's ridiculous."

John and Elsie went abroad for their honeymoon, but it was happiness enough for the older couple to sit side by side on the old oak settle once more.—Winnifred Caryl in "Church Family Newspaper."

### LITTLE WORRIES.

The little cares that press us day by day,  
The little cares that takes the joy away,  
From each new morn so fresh and so fair,  
And rob from life the peace that should be there.

For larger cares we pray each day for strength

To bravely meet them and the flesh not faint,  
Sometimes to a life it doth befall  
The larger troubles do not come at all.

But little worries as life's minutes fly  
Do vex the soul and the flesh sorely try,  
And unprepared for each new assail  
The temper rises and we sadly fail.

And as we feel the smart of each new sting  
Like a huge mountain seems the petty thing,  
But all forgot the cause and the pain  
E'er the sun shines upon the world again.

O give me strength dear Lord that I may not  
Let little worries triumph o'er my lot,  
But may I conquer until they be  
Just stepping-stones to lead me nearer Thee.  
Florence Gordon.

### BOOKS REVIEWED.

**Handbooks of English Church Expansion:** Japan.

By Mrs. Edward Beckersteth, Western Canada. By the Rev. L. Norman Tucker, D.C.L., China. By the Rev. F. L. Norris, M.A. (London: A. R. Mowbray & Co., Ltd., price 2s. each.)

It is one of the most hopeful signs of the Church at the present day that people are beginning to study the subject of Missions, and this admirable series of handbooks, published under the general editorship of the Bishop of St. Albans, will do much to encourage that study.

They are written by experts who know thoroughly the different fields which they have undertaken to describe, and are attractive in form, well printed and furnished with numerous illustrations.

The writer of the first volume is the widow of the late Edward Beckersteth, Bishop of South Tokyo, who was called to rest in 1897, after eleven years of devoted and fruitful labours for the Nippon Sei Ko Kwai. After a general sketch of the history of Christianity in Japan a chapter is given to the unification of the work of the Anglican Missions there, which is so harmoniously carried out by English, American and Canadian missionaries.

The concluding chapter on "Hindrances and Opportunities" is of particular interest and value. It is hardly necessary to say that Canon Tucker, general secretary of the M.S.C.C., does ample justice to the Church's work in Western Canada, though the subject was too large to be treated satisfactorily in one small volume.

The two chapters on the Religious History, telling of the work among the Indians and Whites respectively, are replete with interesting facts. It would be well if our theological colleges could see their way to prescribing this

as a text-book for candidates for Holy Orders. The same difficulty of having to condense too much matter into a small space is seen in Mr. Norris's "China." The writer, however, devotes one chapter each to the Church in South China, Fuhkien, Cheh Kiang, the Yangtse Valley, Western, Shantung and Chihli. The great question of the opium traffic is dealt with unsparingly, and with regard to the "Yellow Peril" the writer states that "it is not hard (at least for Christians) to see that in Christendom allows such a force to develop itself, without straining every nerve to make it Christian. The results to Christendom may be as fateful as they will have been deserved."

### THE OBJECT OF SERMONS.

"I feel that my literary style is always in the way in my sermons: it is very difficult to be plain to plain persons when one has undergone an elaborate training, but I hope to get on. Do you agree with me about the object of a sermon—that it should first give people a more accurate knowledge of the facts and statements of Scripture from an historical side, and should then pass on to impress a practical lesson? If you only do the first, you are merely an antiquarian; if you only do the second you are adding to popular superstition by not treating the text of Scripture fairly; so it always seems to me. Moral lessons should be drawn from a careful and accurate statement of the facts: if the lesson you want to draw differs from the facts, say plainly why—don't distort your facts to suit your lesson. A good deal of sensible knowledge of the Bible might, I think, be disseminated by its teachers if they would take the trouble."—Letters of Bishop Creighton.

The sorest afflictions never appear intolerable, except when we see them in the wrong light. When we see them as dispensed by the hand of God, when we know that it is our loving Father who abases or distresses us, our sufferings will lose their bitterness, and become even matter of consolation.

The boy who refuses to follow the rules of arithmetic will never get his sums right. We all recognize that. But the kindred fact, that the boy who refuses to follow the Ten Commandments will never get life right, we sometimes forget. Yet one is as true as the other.

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## British and Foreign

The Bishop of London has appointed the Rev. F. W. Joyce, Vicar of Harrow and Rural Dean of Willesden, to be a Prebendary of St. Paul's Cathedral.

The Rev. P.J.O. Minos, curate of St. James, Upper Edmonton, has been appointed by Bishop Blyth as Sub-Dean of St. George's Collegiate Church, Jerusalem.

St. Andrew's Church, Big Rapids, in the Diocese of Western Michigan, lately received a beautiful sterling silver chalice and paten, the gift of a well-known parishoner.

An English Church Pageant, 14 D.V., to take place from June 10th to 16th, next year at Fulham Palace. Mr. Frank Lascilles, of Oxford and Quebec fame, is to be the Master of the pageant.

A scheme of restoration and of renovation has been adopted for the parish church of East Cowes, Isle of Wight, and it is proposed to erect a tablet to commemorate the laying of the foundation-stone in 1831 by the late Queen, then Princess Victoria.

The Rev. A.M. Wyllie was recently presented by the parishioners of St. Mary's Cullen, Scotland, with a private communion set, suitably inscribed a purse of sovereign and a birthday book on his leaving the parish to enter upon a new sphere of work as priest-in-charge of Stromness.

The first event in term at Oxford, was the dedication of the very fine new chapel which has been built largely through the generosity and energy of the Principal, Canon Boyd, for Hertford College. The building, designed by Mr. T.G. Jackson, R.A., is one of the most effective works of that architect.

The whole amount subscribed to the Glastonbury Abbey Fund during the past few weeks makes up the balance, with a slight surplus, which can be devoted to the preservation fund of the ruins. Many of those who guaranteed money to make up the balance, finding their guarantees not called for, have sent the amount promised, or part of it for the preservation fund. The anonymous donor who promised £2,500, on condition that the total required was raised by October 1, has paid the promised sum.

In the procession at the opening service at the Church Congress in Manchester, the Bishop of London's chaplain was the Rev. Ernest Sharpe, for fourteen years vicar of Emmanuel

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This watch is the best value ever offered by us. Case is of sterling silver, open face, with plain back on which we engrave initials—the movement is our own special 15 jewel nickel model—the price is most modest, being but \$5.50.

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Church, West Hampstead, just appointed rector of Kersal, Manchester, as successor to the Rev. Theodore Woods. Having had the Bishop of Manchester for his parishoner at Kersal, he has now gone to Bishop Auckland as rector of the Bishop of Durham's Parish Church.

The Rev. B. B. Gibbons, of Waresley House, Hartlebury, and formerly Vicar of Stourport, has spent many thousands of pounds in building a new church at Stourport, which he commenced over a quarter of a century ago. During that time the work has slowly progressed, almost entirely at Mr. Gibbon's own cost. The plans were prepared by the late Sir Gilbert Scott, and the church, when completed, will be one of the most magnificent in the diocese. Mr. Gibbons has recently sold the church to the Bishop for the very small sum of £1,250, which sum was granted by the Bishop's church extension fund.

The funeral of the late Bishop of New York, took place on Tuesday, October 13th. The first part of the service was held at Grace Church, these taking part therein were the Rev. Dr. Huntington, the Bishops of Rhode Island, Massachusetts, Albany and New York, and the Bishop Co-adjutor of Pennsylvania. A portion of the committal service was said by the Bishop of New York in the church. The interment took place in the crypt of the Cathedral of St. John the Divine, the Bishop of New York and of South Dakota officiating. A very large number, both of the clergy and laity attended the service.

The Bishop of Stepney, the Right Rev. Dr. Lang, has accepted an invitation given to him during the Lambeth Conference by the Archbishops and Bishops of the Church in Australia and New Zealand to pay a visit to these countries in 1909. The visit will be in the nature of a Mission to men. The visit is not directly connected with any proposed "Missions of Help," though naturally it may help to prepare the way for such. The Bishop of Stepney proposes, with the consent of the Bishop of London, to be absent from England for nine or ten months, leaving London shortly after next Easter and returning in January 1910. He will probably spend four months in Australia and two months in New Zealand.

At Malling Abbey, Kent, on the occasion of the dedication of the Guest House, the Abbot of Caldey,

who is a visitor of the community came and officiated. In the work of restoring the Guest House to its original use the ancient front has happily been preserved intact, as well as every other part of the perpendicular building, in general and in detail. The House however has been much enlarged by the addition of a wing while renovated and furnished throughout for the accommodation of guests. From its situation it partakes of all the delicious beauty and charm of the Abbey precincts. It lies between the Gate House with its lovely little 14th century chapel and the Abbey itself, under the shadow of Bishop Gurdulph's Tower and fronting the nun's chapel which is formed from the south transept of the ruined Abbey church.

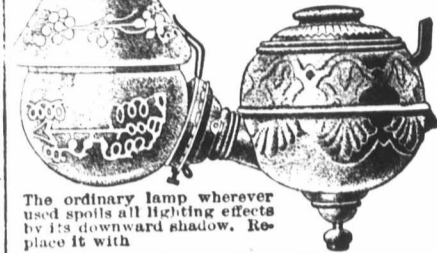
The Revs. H. Bury, F. Weson, and the Ven. L.H. Gwynne, were respectively consecrated Bishops of British Honduras, Zanzibar and Khar-toum on Sunday, October 11th, in Southwark Cathedral. The latter is a newly-created Bishopric. The Archbishop of Canterbury consecrated and he was assisted in the ceremony by the Archbishop of the West Indies and the Bishops of London, Southwark, Barking, Barbadoes, Nyasaland and Bishops Montgomery, Hine, Mather and Ormsby. The Bishop of Southwark, as the Diocesan, occupied his throne. The Epistle and the Gospel were read by the Bishop of London and the Archbishop of the West Indies, respectively, and the sermon was preached by the Revd. F.C.N. Hicks, tutor of Kettle College, Oxford and Examining Chaplain to the Bishop of Oxford. It was a most able discourse from 2 Cor. xiii-14. A very large gathering of the friends of the Bishops were present.

The Church of St. Olave, Marygate, York, is, with the exception of the minister, the oldest ecclesiastical foundation in the city. It was founded by Siward, Earl of Northumberland, early in the 11th century and dedicated to the warrior saint and martyr. It was rebuilt in the 15th century, and in the following century the church again fell into dilapidation and was rebuilt from the ruins of St. Mary's Abbey. The tower dates from 1500 and was restored in 1888, but it again needs restoration. In 1888-9 the oak roof was restored at a cost of £900. Once again this grand old church has been given over to the builder for the purpose of extending the chancel, converting the upper vestry and removing the old west gallery, which has long been an eyesore. The vestry on the south side, which was erected some years ago, has been converted into a chapel, to be called the Chapel of the Transfiguration. The entire cost of the alterations and the furnishings of the chapel has been given by two ladies of the parish as a Thankoffering. The new chancel was dedicated by the Most Rev. Dr. Maclagan on the eve of All Saints.

Breadsall Parish Church, near Derby, has an attraction for the antiquary in its set of chained books, which are kept in an old oak desk at the eastern end of the north aisle. The desk is a double one, with hinged lids, which can be locked. One recess contains Burnett's "History of the Reformation," published in 1679 and 1681, and the "Works of Josephus," printed in 1702. On the other side of the desk are "Works of John Jewell, Bishop of Salisbury," 1605; "Discourses of some London Divines," 1694; "History of the Early Martyrs," 1687, by William Cave, D.D.; "History of the Fathers to the Fourth Century," 1683, by Dr. Cave; and "History of the Apostles," 1684, by Dr. Cave. Each book is attached to the desk by a light chain, 2 ft. long, so as to prevent any unauthorized person from removing it.

During the restoration of the Parish Church of Fordington, Dorches-

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and the improvement will surpass belief. "No under shadow" is a great feature. But for the quality of its light it is superior to gas and electricity in city and country homes. Its light has all of their power with none of their glare and unsteadiness. Soft, mellow, eye resting, and absolutely none of the smoking and offensive odors of ordinary lamps, either. There is nothing like it for convenience. It lights and extinguishes like gas, without removing globe—one being burns 16 to 22 hours, costing about 18 cents a month for oil. Compare that with the monthly gas and electric bills, or even the cost of that troublesome, smoky, smelly lamp you are using. For quality of the light, economy and satisfaction for all lighting purposes, there can be no comparison. It is the cheapest and the best kind of illumination.

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ter, a most interesting discovery has been made. It is a slab of Purbeck marble with a Roman inscription on it, which the Vicar (the Rev. Grosvenor Bartlett) believes must be a part of the tombstone of Aristobulus, the first recorded apostle to Britain, who is said by Eusebius to have been one of the seventy ordained by Christ and sent by Paul as a missionary to this country. Welsh tradition has it that Aristobulus came over with the family of Caractacus on their return from their captivity in Rome. Antiquaries and historians are now at work on the problem, and their verdict will be valuable. As Dorchester is a town of such great historic interest—at one time it was an important Roman city—there is every probability of further interesting discoveries being made.

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This dainty Cake Stand is made of fine mahogany with lines of white inlay. It is 36 in. high. Price.....\$10.00



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**Wicker Arm Chair,**  
Light, Strong and Comfortable Seat  
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Price, only.....\$3.50



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Charming little tables and most useful, we make them in two sizes.

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**Butler's Tray and Stand No. 60.**  
Tray 18 in. x 28 in. Most useful in the dining room. Price in solid oak, early English finish.....\$5.50  
Price in mahogany.....\$6.00



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Quarter cut oak, Golden or Early English. Height 30 in. Width 23 in. A most useful and attractive piece of furniture. Price.....\$10.00



**Italian Tabouret.**  
This cut will serve to give an idea of the shape of a number of exceedingly handsome palm stands we imported from Europe. They have octagon tops and are richly carved by hand or inlaid.

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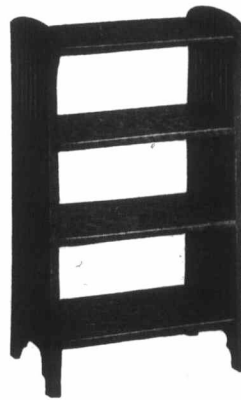
**Umbrella Stand No. 327.**  
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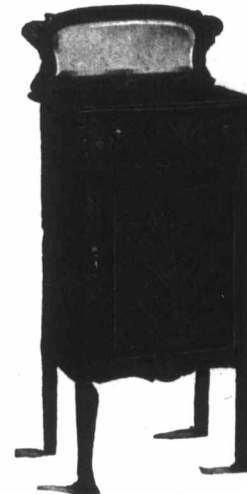
**Tea Tray No. 3031.**  
This cut represents two views of a very pretty tray. It measures 24 in. x 15 in. and is made of fine mahogany, beautifully inlaid. The handles are of dull solid brass. Price.....\$11.00



**Jardiniere Stand No. 128.**  
Quarter cut oak, golden or early English finish. Height 23 in. Top 16 in. x 16 in. Price.....\$3.00



**Magazine Stand No. 8512**  
A handsome bit of furniture and indispensable in every home where magazines are taken. Height 33 in. Width 18 in. Quarter cut oak, golden or early English. Price.....\$6.75



**Music Cabinet No. 807.**  
Imitation mahogany 47 in. high. 21 in. wide with British plate bevelled mirror. A pretty design and a most useful piece of parlor furniture. Price.....\$10.75



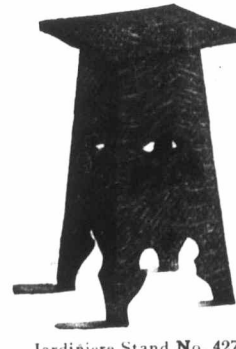
**Fancy Chair No. 132.**  
Solid mahogany frame. Our own upholstery. Price in silk brocade.....\$15.00



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Selected quarter cut oak. Golden or early English finish. Top 35 in. x 26 in. A most sensible and good looking table. Price.....\$11.75



**Occasional Table No. 13.**  
A light and pretty table made of Cluta green rush with top and shell in Chinese matting. Top measures 22 in. x 16 in. Price.....\$3.50



**Jardiniere Stand No. 427.**  
Quarter cut oak, early English finish. Top 12 in. x 12 in. Height 22 in. Price.....\$3.75



**Fancy Rocker No. 632.**  
A charming little rocking chair. Kay quality upholstery. Price in silk brocade with solid mahogany frame.....\$12.75

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## Children's Department.

### THE SEA BEAVER.

The sea beaver's bright, black eyes are full of intelligence. It is by nature affectionate, and both parents are devoted to their little ones. Its love of home is strong and abiding, and year after year it returns to the same region, even though the spot may often have been the scene of massacre for its companions. Like

its marine cousin, the land otter is full of play and often will lie on its back in the water and toss a piece of seaweed from paw to paw as a boy tosses a ball.

When the weather is fair the mother otter's favourite pastime is to float about on her back in the calm, blue water, holding her baby with her fore-paws, while she paddles leisurely with her flippers, sometimes crooning a plaintive strain. If any danger threatens she clasps it to her breast and presents her back to the foe. When the reflection of the sun's rays on the water dazzles her, she looks almost human as she lifts her paw and holds it above her eyes to shield them from the glare.

The sea otter's curiosity is large, and its "scenting" powers are the keenest. It varies its fish diet with mussels, clams, crabs, sea urchins, and occasionally a tender bit of kelp. Of urchins it is particularly fond. It takes one in each fore paw, and strikes them together, and sucks their contents when the shells break. Its favourite dwelling place is among the kelp beds about the rocky islets that fringe our northwestern coast.—Selected.

### CAT'S CAPRICES.

There are contradictory elements in the character of a cat. No animal is more independent, and none is more remarkable for its power of finding its way back from great distances than a cat. Everyone knows that a perfectly comfortable, well-fed cat will occasionally go to a house and settle there, deserting a family by whom it is lamented, and to whom if it chose it could find its way back with ease. This conduct is a mystery which may lead us to infer that cats form a great secret society. Doubtless they come and go in pursuance of some secret policy connected with the education of cats, or perhaps with witchcraft. We have known a cat desert a house for years; once in six months he would return and look about him with an air of contempt. "Such," he seemed to say, "were my humble beginnings." He went on no offence given and in about three years he came back for good, his mission elsewhere having probably been accomplished.

That a cat can come home in the face of most incredible difficulties is perfectly certain. Thus, to take a recent instance, a cat was carried from a town on the northeast coast of Fife to a country-house near Perth. It went in a basket by train to Leuchars, where it changed for Dundee, and at Dundee changed for Perth. Next day,

about seven in the morning, this cat was observed to run down the avenue of its new home with a purposeful air. On the third day it appeared at its old home. Now, how did that cat achieve its journey? Did it take a beeline across the country, and, if so, how did it know the direction? That the cat simply rode on a broomstick behind a witch is an hypothesis which brings us into unfriendly contact with modern ideas of progress. Somehow the thing was done, and done in forty-eight hours. Cats, much more than dogs, are independent of a home. They can take to the heather, the forest, or the back green.

We know little about cats, but cats know a great deal about us. Cats have very probably an underground railway.—"The Saturday Review."

### THE BANNER OF LOVE.

"His banner over me was love."

O'er-canopied by love, my life  
Is shielded from all ill,  
Who richly wove that banner shall  
With His own peace me fill.

'Tis crimson dyed, and I well know  
Whence came that crimson hue;  
I know the blood-red banner marks  
A love dear-bought and true.

I quail and shrink beneath the load  
Of guilt that weighs me down;  
But 'neath the blood-red banner I  
Defy the tempter's frown.

Its texture rough at times may seem  
Even hard the hand that wove—  
Yet every thread with kindness glows,  
Its warp and woof is love.

When sorrow deep my soul might  
Crushed,  
I saw, through blinding tears,  
The banner o'er me flung was love,  
Which vanquished all my fears.

False friends may shoot their secret  
shafts  
To wound me at the heart,—  
Beneath this emblem of God's love  
I'm safe from every dart.

And thus I bear a charmed life,  
Secure from daily harm;  
O'er-canopied by love, I rest  
On His almighty arm.

He will not leave me at the last,  
But lead to realms above;  
When night comes down, around  
He'll throw  
The banner of His love.

Gotha. W. M.  
—"Scottish Chronicle."

## The Wonderful Blood of Man

### Dies and Is Born Again With Every Breath of the Lungs.

Human blood contains red and white corpuscles. The little red soldiers carry food, strength, and vitality to all parts of the body, and the little white warriors fight the battles of the body.

When through poor eating, wrong digestion, disease or whatever the cause may be, the blood becomes filled with poisons and impurities the little red and white soldiers cannot do their work properly, and hence they become a menace rather than an aid to the rest of the body.

Twenty millions corpuscles die with every breath of the lungs. To rid their ranks of enemies they throw them into the cells of the skin or down deep in the tissues, and man has to suffer pimples, boils, blackheads and eruptions.

Stuart's Calcium Wafers are scientifically prepared under the highest of expert supervision, and give to the blood through its regular nourishing channels—the stomach and digestive canal—a purifying food and invigorator.

Calcium Sulphide is one ingredient—the greatest blood purifier known to chemistry; Quassia, Golden Seal and Eucalyptus are other component parts, each having a particular office for the elimination of impurity and the upbuilding of the blood.

The remarkable feature about Stuart's Calcium Wafers is that they act so speedily and so efficiently that they tone up the whole system from the standpoint of perfect blood almost beyond conception.

Their peculiar charm lies in the method of manufacture, which insures the fullest strength of the ingredients beyond all other manner of preparation. One does not purchase an untried blood cleanser in Stuart's Calcium Wafers, but a blood builder and purifier, backed by thousands of men and women, whose use of it is its greatest testimonial tribute. Ask your druggist. He sells them for 50 cents, or send us your name and address and we will send you a trial package by mail, free. Address F. A. Stuart Co., 175 Stuart Building, Marshall, Mich.

### THE POWER OF THE CROSS.

We cannot resist recalling one Sunday evening in December when Thackeray was walking with two friends along the Dean Road to the west of Edinburgh—one of the noblest outlets to any city. It was a lovely evening, such a sunset as one never forgets; a rich, dark bar of cloud hovered over the sun, going down behind the Highland hills, lying bathed in amethystine bloom; between this cloud and the hills there was a narrow slip of the pure ether, of a tender cowslip colour, lucid, and as if it were the very body of heaven in its clearness; every object standing out as if etched upon the sky. The north-

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The "Canadian Churchman" is the recognized organ of our Church. It has the confidence of the Church reading population, and should be in the home of every Churchman. It is a paper that can be placed in the hands of every member of the family; brightly written, with frequent illustrations. We ask each of our present subscribers and friends to try and send us without delay at least one new subscriber; and all in every way in their power to bring the "Churchman" prominently before the Church people.

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west end of Corstorphine Hill, with its trees and rocks, lay in the heart of this pure radiance; and there a wooden crane, used in the granary-below, was so placed as to assume the figure of a cross; there it was, unmistakable, lifted up against the crystalline sky. All three gazed at it silently. As they gazed, Thackeray gave utterance in a tremulous, gentle, and rapid voice, to what all were feeling in the word "Calvary!" The friends walked on in silence, and then turned to other things. All that evening he was very gentle and serious, speaking as he seldom did, of divine things—of death, of sin, of eternity, of salvation, expressing his simple faith in God and in his Saviour.

**A HISTORICAL FACT.**

When we say that Bishops are successors of the Apostles we are not formulating a theory, but stating a fact of history. . . . The first and great characteristic of the earthly father is that, under God, he transmits the gift of physical life. This is the prerogative distinction; it most nearly likens him to the Father of heaven; it raises his relationship to his children above any other human beings. The Bishop, too, is a father in this sense; that he alone can transmit ministerial powers to others.

The father is the natural teacher of his children. Their intelligence opens under the rays of his instruction. His is the highest wisdom of which they have any experience, and he brings truth home to them by the voice of love. If he cannot himself teach his children, he not only has the right but is under an obligation to choose a substitute. The Bishop, too, as the father of his diocese, is the one teacher within its limits. In the eye of the church, all the clergy are his substitutes; he can, by the law of the Church, whenever he wills, take their place.

It is difficult to say how much is lost to the moral force of the Church. . . . if a Bishop is not recognized as a father of his flock, both lay and clerical; the one man to whom men instinctively turn for advice and counsel in moments of moral or mental perplexity.—Canon Liddon.

**DON'T MAIL SUCH LETTERS.**

Hanging on the wall in the office of George W. Martin, general agent of the Rock Island-Frisco lines, is a card on which is printed:—

"Write Your Letter Wile Angry If You Must, But Don't Mail It Until the Next Day."

"That card," said Mr. Martin to some friends, "offers mighty good advice. Every man now and then, I believe, feels that he must write a letter raising the mischief about

**PURITY FLOUR**  
in itself costs more than most flours — but the bread costs less.  
**WHY**  
because it makes more bread and better bread to the barrel.  
Your grocer will gladly sell you some to-day or any time.  
**WESTERN CANADA FLOUR MILLS CO., LIMITED**  
MILLS AT WINNIPEG, GODERICH AND BRANDON.

something. I know I often feel that way. When that feeling comes over one he must get rid of it, and the only way to do so is to write the letter. The writing gets the meanness out of his system. Then it is that he'll do well to follow the card's advice and lay the letter aside until the next day. On the morrow he'll read the letter and find it too strong. He'll be mighty glad then that he didn't mail it. But it will have served a good purpose, nevertheless.

"I remember a young fellow who one time wrote a mean letter to his father. He and I worked in the same office. He read me the letter and I advised him not to send it. He was mad, though, and refused to take the advice. He sealed it and asked me to mail it for him. I simply dropped it in my pocket and let it stay there until the next day. The following morning he came in the office looking worried.

"George," he said, "I wish I had never written that letter to the old gentleman. It will break his heart. I'd give \$50 to get it back."

"I pitched it out to him. 'There it is,' I said. 'I didn't mail it because I knew you'd be sorry about it.'

"Well, sir, that young fellow actually wanted to pay me \$50 for not mailing the letter. The card has some mighty good common sense on it," concluded Mr. Martin.

**CONGRESS NOTES.**

Bishop Tuttle's phrase, "Round-of presentation" in preaching the Gospel, expresses one of the greatest needs of the present day.

"Better a few prayers where the people are, than the whole of Morning Prayer, from 'Dearly beloved' onwards, where the people are not." Another notable episcopal utterance.

An overheard remark: "Really, the level-headed common-sense of these American Bishops is one of the most inspiring elements of the Congress."

"True progress does not consist in the laying down of so many miles of railway lines, nor in the number of acres under cultivation, but in the building up of the character of the people"; how well we should do to remember these words spoken by Mr. Vance, a delegate representing the Diocese of Yukon.

An educated layman said to one of the Canadian delegates that it was a large area which Canada included, "fully four times the size of England, at least." "Thirty-one times the size of the British Isles," the delegate mildly corrected.

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We want every man and woman suffering from the excruciating torture of piles to just send their name and address to us and get by return mail a free trial package of the most effective and positive cure ever known for this disease. Pyramid Pile Cure.

The way to prove what this great remedy will do in your own case is to just fill out free coupon and send to us and you will get by return mail a free trial treatment of Pyramid Pile Cure.

Then after you have proven to yourself what it can do, you will go to the druggist and get a 50 cent box.

Don't undergo an operation. Operations are rarely a success and often lead to terrible consequences. Pyramid Pile Cure reduces all inflammation, makes congestion, irritation, itching sores and ulcers disappear, —and the piles simply quit.

For sale at all drug stores at 50 cents a box.

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Fill out the blank lines below with your name and address, cut out coupon and mail to the PYRAMID DRUG COMPANY, 154 Pyramid Bldg., Mich. A trial package of the great Pyramid Pile Cure will then be sent you at once by mail, FREE, in plain wrapper.

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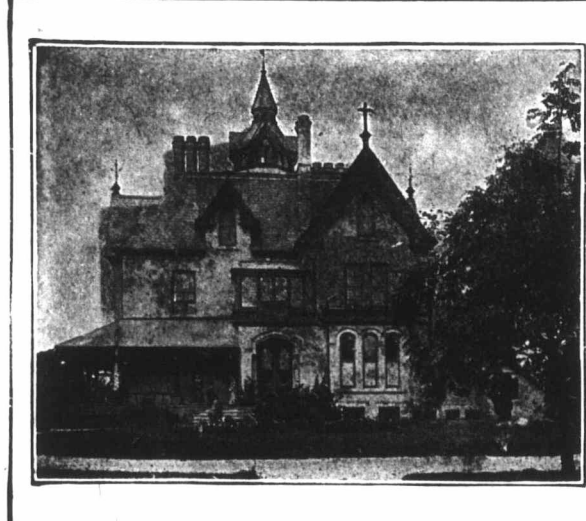
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