

word or two was said about aggressive work—which seemed to refer only to extension of work beyond assigned limits. Attention was directed to the fact that in some parts of the diocese the farms were being abandoned for fields “far away and green.” Changes thus wrought in the conditions of missions may necessitate a change in our methods of work, and centralization was advocated by a scheme which may be spoken of as community life modified by rural and backwoods conditions. Our missionary work *must* be maintained.

Short speeches discussing the subject matter of the Archdeacon's paper were

dependence. It was a fact sad to contemplate that some settlements, more especially those which had arisen and been kept alive by the timber industry, were dying. It was not improbable that he would be compelled to minister to such by means of a travelling missionary. The clergy could not be too careful in keeping a record and tabulating all their work.

Shortly after noon the meeting adjourned to re-assemble at 2 p.m.

When the Conference again met it was to hear first Rev. G. Gillmor's paper introducing for discussion.

dialects. Whereas the Bible has been translated into 280 languages “the Prayer Book can reckon on round numbers 100 languages in Europe, 18, in Asia, 31, in Africa, 32, in North America, 14, in South America, 5. It has been well said by the Dean of Norwich

“The formation of a Church involves, amongst other arrangements, the adoption of our Liturgy, with its sober and sanctified supplications, its songs of praise from the hoary *Gloria Patri* to the thrilling rapture of the *Gloria in Excelsis*, its hallowed order, movement and progress, its affinity with the mellowed glory of the East and with the masculine re-



“Chums,” Shingwauk Home.

made by Revs. W. H. French, W. A. J. Burt, Boydell, Allman, Cobb, Hazlehurst, Mitchell, and Pardoe. In summing up the Bishop emphasized the importance of the subject in view of a gradually decreasing income from the S.P.G., and urged that every effort be put forth to teach our people that it was a duty and privilege to give. He would not condemn all who did not give a tenth of their income, nor would he say, like a friend of his, “If you can't give a tenth, why, give a fifth,” but wished to impress upon all the duty of giving systematically, of offering a fair proportion of our means as an act of worship. We should inculcate a spirit of sturdy in-

THE PRAYER BOOK A MISSIONARY AGENCY.

Disclaiming any attempt to do more with such a large subject than to deal with it in a cursory manner, the writer glancing at the world at large beholds “the Anglican Church the purest and truest branch of the Holy Catholic Apostolic Church, sending forth her missionaries into all the dark places and to all heathen nations. In going forth, these missionaries take with them two books of first importance and vital necessity—the Bible and the Prayer Book.” The efficacy of the Prayer Book as a missionary agency may be shown in the matter of its translation into other languages and

strait of the West.” The ancient origin of the Prayer Book was mentioned, and its sources (some fourteen centuries back at least) enumerated. Then rapidly passing over the translations used in our own country, Mr. Gillmor brought us up in our own diocese and from the experience from foreign fields that the Prayer Book is an absolute necessity, entailing and well worth the labour of translating into languages—the hardest, strangest, clicking, guttural, many toned—hammered in the assertion that we need it as much—nay, more—situated as we are in the midst of contending sects. The Prayer Book is a source of power and authority; a bond of unity for individuals,