

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, OCTOBER 19, 1905.

[No. 40.

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CONTENTS.—Introduction—John the Expanded—John the Self-Surrendered—Nathaniel the Invigorated—Peter the Emboldened—Nicodemus the Instructed—Thomas the Convinced—Philip the Disillusioned—Matthew the Exalted—Zaccheus the Conscience-Struck—James the Softened—Barnabas the Chastened—Mark the Steadied—Cornelius the Transplanted—Timothy the Disciplined—Paul the Illuminated.

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THE CANADIAN NORTH-WEST  
**HOMESTEAD REGULATIONS.**

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

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

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

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

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

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

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

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

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

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

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

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

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

W. CORRY

Deputy Minister of the Interior

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October 19, 1905.]

# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 19, 1905.

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**LESSONS FOR SUNDAYS AND HOLY DAYS.**

October 22—Eighteenth Sunday after Trinity.  
Morning—Jer. 36; 2 Thess. 2.  
Evening—Ezek. 2, or 13, to 17; Luke 16.

October 29—Nineteenth Sunday after Trinity.  
Morning—Ezek. 14; 1 Tim. 6.  
Evening—Ezek. 18, or 24, 15; Luke 20, to 27.

November 5—Twentieth Sunday after Trinity.  
Morning—Ezek. 34; Titus 2.  
Evening—Ezek. 37, or Dan. 1; Luke 23, to 26.

November 12—Twenty-first Sunday after Trinity.  
Morning—Daniel 3; Hebrews 6.  
Evening—Daniel 4, or 5; John 3, to 22.

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

**EIGHTEENTH SUNDAY AFTER TRINITY.**

Holy Communion: 178, 311, 315, 379.  
Processional: 179, 215, 217, 604.  
Offertory: 212, 235, 366, 423.  
Children's Hymns: 240, 329, 334, 473.  
General Hymns: 220, 259, 384, 536.

**NINETEENTH SUNDAY AFTER TRINITY.**

Holy Communion: 184, 259, 304, 552.  
Processional: 298, 542, 547, 604.  
Offertory: 165, 226, 479, 637.  
Children's Hymns: 388, 564, 569, 570.  
General Hymns: 296, 297, 306, 638.

**The Offertory.**

No better-founded complaint is made in regard to the lack of response by Church people generally to a plain and essential duty than in the matter of contributions through the offertory. One sometimes wonders that the hand which so quickly and generously responds to the demands of home, society, pleasure, or business should be so slow and reluctant when the offertory plate comes round. It cannot be that the average Churchman wishes that the depth and stability of his Christian belief should be measured by the amount of his donation to the Church in that way. It must be that the intimate connection between his believing and giving has never occurred to his mind. That this really serious consideration has never been fully and fairly faced, and that his conscience, so far as it is concerned, has never been manfully and courageously appealed to. No wonder the world makes headway and the Church lags behind when this is the prevalent practice of church-going people. If there can be no real

spiritual gain without self-denial, it should not be an impossible task for individual Churchmen to put themselves to the test in this matter.

## The Sanctity of Marriage.

How grateful the Churchmen of Canada should be at the firm stand taken by the majority of their representatives in defence of the sanctity of marriage! Whilst we wish to extend to all of our brethren the utmost charity, consistent with the maintenance of sound doctrine, it is impossible to attempt to uphold the plain teaching of the Church and to follow the wish of the world. If the spiritual view is to obtain, then without doubt the sorrow and suffering which are incident to the domestic life of those in whose lives differences broaden into estrangement must be borne with true self-denial and self-sacrifice. Thus the home will not be shattered; the individual will be morally purified; society strengthened, and the Church honoured. On the other hand, the gratification of a mere human desire for peace (so-called) at any price, individual freedom from an irksome bond, and an indulgence which, though it be sanctioned by the law of man, is virtually opposed to the rule of the Church, breaks up the home, degrades society, obeys the call of a human longing, and plainly disregards the authoritative, ennobling and uplifting voice, whose commands it is the high privilege of the Church to repeat and by its rules enforce.

## Affection and Association.

Among the wise and thoughtful expressions uttered at the recent Weymouth Conference in England, those of Bishop Webb, the Dean of Salisbury, were timely and well founded. No considerate and observant visitor to any of the outlying portions of the Empire, where the sons of Old World fathers, or their sons, have attained a free and vigorous manhood under British institutions, adapted to broad and changed conditions, in states and homes of their own upbuilding, can have failed to be impressed with the fact that the strength of the bond which binds the Churchman of Australia, New Zealand, the Cape or Canada to the Churchman of the elder land springs from an undying affection and a treasured association of the communion, fellowship, and traditions of the Church of our common fathers, into which no thought of subjection to Old World authority ever enters. The bond is essentially a bond of brotherhood between joint possessors, including each branch of the parent stock, of the noblest heritage of earth. In this bond we find the true strength of mutual association and co-operation.

## As Others See the States.

It is well to chronicle from time to time the impressions gained by intelligent observers. Among these we find in the Westminster Gazette the following report of the opinions expressed to the inevitable interviewers by the Rev. W. J. Dawson, formerly of Highbury, recently returned from an evangelistic tour in the United States: "As regards the Higher Criticism, there is more fighting over it in America than there is here. It is not accepted as fixed and settled so much as it is in London. The Americans, theologically speaking, are much more conservative than we are. In New York, of course, they are fully up to date, but out West the very reverse is the case. Of course, in certain quarters they are more liberal than we are. The old Puritan element that was broad has now developed into Unitarianism." But still, Mr. Dawson "found no resentment to intelligent and moderate statements of new ideas, though,

of course, here and there ministers of religion are only too glad to engage in a heresy hunt." As regards religious life in America generally Mr. Dawson expressed himself as full of hope: "There is far greater respect for religion in America among the upper classes than there is here. They respect the religious fact, if I may so express myself, more than they do here. There is very little of that cheap, flippant cynicism that scoffs which so repels the earnest and thoughtful man here in London. It is true that the blatant atheism of the Hyde Park spouter has died away, but there remains a quiet atheism in the drawing-room, which regards religion as a swindle, as something absolutely absurd and ridiculous, and which is far more subtle and dangerous." Almost all prominent men in America, said Mr. Dawson, have relations with religion in a way which he fears is impossible in England. The above is, of course, only Mr. Dawson's opinion; still it is a cause of great regret that the indifference to religion should be such a marked feature in our Motherland as to render such criticism possible. The change of social habits, the ease of movement, the week-ends in the country, have broken in on the Sunday church-going, and bad habits very soon filter down through all grades of society. But it is encouraging to know that there is also an increasing earnestness and sincerity of devotion being evoked by this indifference.

## Insurance Wrongs.

Enquiry into the inner working of one of the leading life insurance corporations of the United States has revealed such unjust and inequitable dealings with the enormous profits realized by its business that the public is becoming thoroughly aroused, and the searching, sifting process of legitimate detailed enquiry is being applied to other great concerns of a like character. The time has gone by when any large section of the community, in whose interest and for whose alleged benefit a company is founded, and by whose contributions it is mainly enabled to grow to enormous proportions, will stand idly by when vast sums of money are being by it realized, and, instead of being dealt with in a fair and just way, are applied to the unfair personal aggrandizement of individual officials, or to further the ambitious financial or political schemes of directors, individually or collectively. Not only shareholders and contributors have a word to say in this matter, but the State, in the interests of public morality and justice, is called upon to intervene.

## The Individual and the State.

One of the surest safeguards of individual liberty and right in these modern days is the strong arm of the State. Laws devised by the wisdom, enlightenment and justice of Legislatures, founded on the experience, and not seldom bitter experience, of injustice and wrong, suffered by weak members of the community at the hands of the avaricious, crafty, unscrupulous and strong, stand as safeguards of right and repressors and punishers of wrong. The greedy and unscrupulous overlord, baron or company of the Middle Ages have, it is true, passed away; and the ferocity and lack of legal restraint which made them so formidable have gone with them. There are not lacking, however, in every community those who keep their dishonoured memory fresh, and who need the strong control which the law, enforced by the State, can, in most cases, best provide. It is well, both for the State and the individual, that this is the case. Law put in motion by the

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State is impersonal; this effectively represses the animosity of individual litigants, and in addition justice arms the cause of the weak with the authority and skill of the State.

#### Theological Degrees.

In opening the Convocation of the Diocesan Theological College in Montreal recently, Principal Rexford pointed out that the Church of England led the way in Canada in the matter of theological degrees. All D.D. degrees were granted by a central board of examiners, upon which each college had a representative. After six or seven years' study each student must satisfy this board of his qualifications. The standing or character of these degrees was higher than that of a degree granted by a single institution. This is a satisfactory reminder of the wisdom of those in authority in coming to the agreement to which Principal Rexford refers. The continued study to which he refers was never more necessary than it is now, nor has it ever been more difficult for our bright and energetic young clergy to achieve. The demand for men for the West is continuous, and the heads of training colleges have to see their brightest and best young men taken away to missionary work with less preparation than they feel should be given. It was a gratifying feature at the Convocation to which we referred to find Principal Rexford saying that the occasion was further notable for the facts that the Convocation was held in connection with the conference of the Alumni Association, and that the opportunity was now afforded him of introducing the newly-appointed principal of Bishop's College, Lennoxville, to a Montreal audience.

#### Irreligion.

To some, the insistent appeals made to Church people to show their colours, to lead earnest and consistent lives, and as far as in them lies to endeavour to lead others to walk in the same narrow way are apparently not timely or in good taste. This is not the opinion of the Bishop of Salisbury, who, at a recent conference of clergy and Church workers at Blandford, said that "the growth of divorces and suicides, and many other things, had made people anxious as to the future of the country, not to speak of the Church. There had been revealed the terrible fact that many people were giving up attendance at public worship, and that a large proportion of the people of England paid little attention to religion at all." Surely this is not a time for folding one's hands, putting the blame on other people, trying to avoid personal responsibility, and objecting to the legitimate zeal of others. Rather is it a time for truer searching of hearts, testing of lives, and more unselfish performance of one's duty to the Church and to one's fellowman.

#### History Repeats Itself.

In view of the coming celebration of the great feat of arms of our naval hero, Lord Nelson, at Trafalgar, which changed the destiny of Europe by staying the awful career of Napoleon, it is interesting to Churchmen to know that the Lord Nelson of to-day has, through a long and useful life served the Church with marked distinction. Church Bells has made the following reference to the noble lord, who has contributed many able papers to its columns: "We learn with great pleasure that Earl Nelson, notwithstanding his advanced age and the recent loss of his wife and eldest son, will take part in the Church Congress, Weymouth. The Subjects' Committee urged him to read a paper, but he declined, holding that to have too many local readers of papers was a great mistake. Earl Nelson first appeared at these gatherings at the one held at Norwich, in 1865, when Dr. Pusey and Mr. Keble were present, and Arch-

bishop Thomson became a convert to the Congress, and suggested that the next place of meeting should be York." As the great admiral did his duty to his country even to the end, his worthy successor is quite as indomitable in doing his duty to the Church he loves, and has served so long and so well.

#### Depredation.

We desire to draw the attention of our historical societies and of all Canadians to an attempt now being made to remove to Detroit three of our ships which were sunk in the Thames, near Chatham, during the war of 1812. They were Government vessels, but the annexationists claim with unrivalled assurance that they are now private property, and that they can easily purchase and remove them and the contents to the States. A correspondent of a Chicago paper writes from Detroit: "The vessels were forgotten until several years ago, when unusually low water in the Thames revealed one of them. A plan was originated to have them recovered, brought to Detroit, and presented to the city as memorials. No productive action was taken, however, until several days ago, when a Detroit exploring party, headed by C. M. Burton and Charles I. Clack, quietly began operations. So far the work of the explorers and their divers has resulted in the definite location of the three vessels at points one and a half, two and six miles up stream from Chatham. The vessels are partly or wholly covered with sand and earth. In the one most exposed the hull was found to contain boxes and barrels of cannon balls and other stores. Further search is expected to reveal chests of silver, which records in possession of the explorers show were taken from the boats." We trust that no effort will be spared to frustrate this nefarious scheme, and that the warships and their contents will be raised by the Government and deposited in suitable quarters. Detroit people show us no consideration. Shortly after Confederation we gave them the old records stored in Chatham, but they have returned us nothing.

#### BROTHERHOOD CONVENTION.

No better illustration of the latent working power in the Church, its capacity for development, and the remarkable results which flow from its exercise, could well be given than the twentieth annual convention of the St. Andrew's Brotherhood in Chicago. Some twenty years ago the longing desire to form a working bond of union amongst Churchmen which would unite young and old, rich and poor in constant and self-sacrificing work within the lines of the Church for the advancement of its cause, and the good of his fellowmen, took possession of the mind, and aroused the spirit of that good Churchman, Mr. James C. Houghteling. With the strong determination, practical sagacity and restless energy, which are characteristic of men of thought and action, the leader of the Brotherhood, following in the footsteps of the first apostolic founder of the Order, began his noble mission, and, with a heart fired by Divine zeal, uttered this remarkable prophecy: "But a short time will elapse before from 10,000 hearts the daily prayer will rise for the extension of Christ's Kingdom among young men, and 10,000 men will stand in one organized division in the great army against the world, the flesh, and the devil." And what of the fulfilment? It is said that in the House of Commons Mr. Gladstone could lend such a charm to a financial statement that the dullest hearer would not fail to be interested. To the lover of his Church the statistics of Mr. Hubert Carleton, the general secretary of the Brotherhood, are more pleasing than a thrilling page of romance. To-day, in

the Senior department, there are 1,351 Chapters in force, of which 753 are active Chapters. In the Junior department there are 636 Chapters in force, of which 370 are active Chapters; and the total receipts for the year were \$23,821.64, a large increase over the receipts of the year preceding. Such remarkable energy, enterprise and success in such a comparatively short time well warrant the aim of the Order, to found "a working Chapter in every parish, in every Mission, in every college and in every school." It is a grand thing to have a high aim based on a broad and definite plan. It is a still grander thing to seek, and hold, and use the power by which alone your aim can be realized, and realized to the full. How little did the lukewarm friends of Mr. Houghteling, who, twenty years ago, quietly smiled at what he deemed his fanciful vision, realize the tremendous power which awaits and responds to the call of true-hearted, single-minded, persevering faith. In a general sense the plan by which the aim of the Brotherhood is sought to be realized is by deepening devotional life; effort to reach the indifferent and ungodly; development of individual talent; definiteness in work; initiative on part of Chapters; greater confidence in the practicability of the Brotherhood everywhere. The detail of work consists in visiting men by calling at homes and offices; inviting men by cards and mail; welcoming men; ushering, and in paying special attention to boys. It was well said by a convention speaker that two great elements in the work are, first, patience; and second, persistence. To these we would add to keep them bright, keen and efficient to their utmost extent, the constant and earnest use by each Brotherhood worker on all occasions, under all circumstances, with quietness and confidence, of that most powerful weapon in the Christian armoury, prayer. A graphic proof of the comprehensive way in which the Brotherhood is gathering all men into its loving and strengthening embrace was the presence at the convention of six full-blooded Sioux Indians as delegates from Chapters of the Order in Nebraska and Minnesota, and a Chinese delegate, who came from far Honolulu to report the progress of the Order in the Hawaiian Islands. It stirs the blood and fires the imagination to look forward to the next twenty years. Let the vision be an everyday inspiration to the faithfulness and zeal of the humblest, as well as the most prominent, member of this noble and beneficent Brotherhood.

#### MORALITY AND THE STAGE.

Now that the summer season is well over, and a considerable portion of the community, which found required recreation in those wholesome, healthful and attractive ways which Nature makes available when the sun shines warmly, and field, and tree and flower put on their best attire, is compelled to look for amusement elsewhere, the mind readily turns to the theatre. Though we do not deem it to be our province to discuss theatrical matters as a general rule, yet the facts that a considerable number of Church people during the fall and winter seasons attend the theatre; that the theatre is supposed to cater to the prevailing taste of society, and that, in doing so, it sometimes lays itself open to the charge of providing plays that are indirectly, if not directly, improper or immoral, warrant us in having something to say on the subject. If it were necessary further to show that there is good ground for such comment we might say that in London, England, a play has been recently put on the stage of such a grossly immoral character that the Bishop of that city has called upon the proper authority to have it suppressed. This play is also referred to in the "Review of Reviews" in terms of this strongest disapproval.

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It may be said by some that Church people as a rule are able to take care of themselves in such matters. Had the Bishop of London—one of the ablest and wisest of English Bishops—taken that view he surely would not have intervened to save his people from the temptation offered to them, as well as the general public, by the presentation of an improper and immoral play. It is no easy matter for even a resolute and well-informed Christian under all circumstances to follow the rule of the Church, and from week's end to week's end to keep himself and his family within the protecting shelter of sound doctrine. One has to be always on guard, so to speak. From the newspaper which comes to the breakfast table to the romance read or play attended at the close of a hard day's work a low moral tone or a depraved taste may, with skill and subtlety, guided by a superior intellect and polished style, distil the deadly poison for which it is the province of the Church to provide an antidote. As it is the plain duty of a father or mother to see to the character of the books their children read, the songs they sing, or the companions or friends with whom they associate, it is no less a duty to find out the character of the play they themselves purpose attending, or intend to take their children to witness. This wholesome and necessary step does not call for much trouble or loss of time, and, even if it did, before the present season is over there is many a father and mother throughout our land who will have cause for sincere satisfaction, both on account of their children and themselves, at having taken this wise and salutary precaution.

#### FROM WEEK TO WEEK.

##### Spectator's Comments on Questions of Public Interest.

The Committee on Statistics reported no depositions or suspensions from the ministry in the Canadian Church during the six years from 1896-1902. The table covering the three years from 1902-1905 makes no reference to the subject, and we presume that the record remained unbroken during that period also. This would appear to be a most remarkable and gratifying condition of things when we remember that there are more than eleven hundred clergy serving the Church. In referring to this subject we wish to raise the question of how delinquent clergy are officially dealt with in Canada. Does this report convey the absolute truth when it states that no one has been officially disqualified from performing the offices appertaining to a priest or deacon in the Canadian Church during the last nine years? If that be the case we cannot but feel that there are many Churchmen who must wonder why official action has not been taken in more than one instance. It is by no means an agreeable thing to seem to demand greater severity in dealing with weak brethren in the ministry, but do we not owe it to the Church and the work which the Church represents to keep the ranks of the clergy free from grave reproach? All must know that during the period referred to several clergy in different parts of the Dominion have passed out of the active ministry, or passed from one diocese to another with a serious cloud overshadowing their private and ministerial character. Are we to understand that there has been no official suspension or deposition in these cases? Is it possible for a man who has caused grave scandal in one diocese to pass quietly into another, where he may repeat his perfidy? There are, of course, lapses where every instinct of our better nature would suggest a new trial under more favourable conditions. It would be unjust and cruel to read a man out of the ministry and into perdition without giving him a man's chance to retrieve his error. But we must not forget the Church public in dealing with problems like

these. A scandal caused by a man set up to lead a congregation in spiritual things is tenfold more serious than the same offence committed by one standing in a different relationship. There are conditions, however, that render further usefulness in the ministry an impossibility. If we wish to show mercy it cannot be shown in the direction of rendering another section of the Church liable to similar lapses, but in some other way. We feel sure there have been suspensions, and possibly depositions, in recent years, and we wonder if they have all been private and none official or public.

The end of the year is now less than three months in the future, and the Board of Management will then have completed the third full year of its existence and operations. It is no longer an amateur in its work. It has had ample opportunity to put whatever plans it may have devised into operation, and tested the wisdom of the same. We think the Church public is very generally satisfied with the way the Board has conducted its missionary business during the triennium. It would be fatal, however, if that confidence became so complete that all responsibility was shifted upon their shoulders, and the Church at large retired into an attitude of contented indifference. The public must expect greater things than are accomplished, and lend a hand in transforming their expectations into realities. The approaching end of the year suggests the preparation of the annual report. This is one official link between the Board and the Church at large. It ought to be as complete and definite as possible, and then it ought to be issued reasonably early in the new year. A year book of this kind should give a complete account of the operations of the Board, plainly set forth and arranged in an orderly manner. It, in our judgment, is not an appeal or a prophecy, but a report of the things done or actually undertaken. It is not concerned with speculations as to what might be, but is a record of fact, the tale of what has been accomplished or attempted. The two reports that have already been published are weak in their record of the proceedings of the Board. We do not see why we cannot have the minutes of the two half-yearly meetings of the Board and the reports of its various committees preserved in this permanent form for future reference. No amount of writing about the proceedings will take the place of the official record of what actually happened.

Then, again, the report should be issued with some regard for timeliness. Six months after the close of the year is altogether too late for such a volume to make its appearance. It loses half its power by being thus deferred. Three months at the outside ought to be sufficient to secure its publication. Why not? Every Missionary Bishop in Canada knows to-day that he will be required to make a report of the work carried on in his diocese during the year. There is no good reason for waiting till the year is completed before making preparations for that report. The plans ought to be laid now, and carried forward to such an extent that they may be completed immediately at the close of the year. It is vain to wait for a report of missionary work from Persia, Egypt or Japan to be written up to the 31st of December. These reports might, we think, be closed six months earlier, rather than hold the publication of the general report for several months.

According to the daily press, the Rev. Mr. Simpson, of Charlottetown, Prince Edward Island, has laid information against himself for violating the Liquor Act of the Province. The form of violation is presumed to be the use of wine in the administration of the Holy Communion which is supposed to be forbidden by

the Act. We do not know just what Mr. Simpson has in mind in taking this step, but it would appear to us to be unfortunate that the administration of a sacrament should be made the means of testing or discrediting a law. In all human probability the sacramental use of wine was never thought of as being a possible infraction of the law; then why press the matter to an issue? Suppose it be shown to violate the letter of the law, and is so declared by the court, then it will be impossible to celebrate the Lord's Supper without violating the civil law of the Province until that law is altered. This might prove a great hardship to members of the Church, for amendment may not come for some months. There is a possibility of being too sensitive about conforming to the letter of the law.

The churches in our cities are now in the full swing of their winter work. The people who summer in the country have returned. The schools and guilds of one kind and another have resumed their regular meetings. Everything goes at high pressure. The clergy are almost overwhelmed with the responsibilities thrown upon them, and comparatively little time is given for thought and the preparation of the Sunday sermons. Success in modern parochial work seems to turn very much on the capacity to call forth effective assistance from members of the congregation. The power of different men varies greatly in this respect. One can command the services of almost all the helpers he requires, while another is nearly deserted. One source of strength we have noticed in rallying men and women and young people to the service of the Church and the support of the rector is to place responsibility upon those who undertake any work. We all like to be trusted, and if the success or failure of an undertaking is really and not merely apparently thrown upon us, we are likely to do our best. The clergyman must give his full confidence to his workers and loyally support his officers, and at the same time make them realize that the work is theirs, and not his. We imagine we see many failures in parochial organization by splendid men, who feel personal responsibility so deeply that they cannot trust any one else to do the work. They must be the head and motive power of all. It is much better that things should for a time be done in a way not quite the best than that men and women should fail to have real responsibility in furthering the work of the Church cast upon them.

SPECTATOR.

## The Churchwoman.

### HURON.

Stratford, St. James'.—The semi-annual meeting of the Huron branch of the Woman's Auxiliary of the Missionary Society of the Church of England, was held in this Church on October 3rd. The attendance was quite large, including Mrs. Williams, Mrs. Sage, Mrs. Falls, Misses Kingsmill, J. Moore, H. Farncomb, Bethune, Haskett, Martin, Gower, Mrs. Tilley, Mrs. Gahan, Mrs. de la Hooke, Mrs. Whitehead, and Mrs. Boomer, all of London; Mrs. Billard, Seaforth; Mrs. Bryan, Lucan; Mrs. Merigold, Woodstock; Miss Batterby and Miss Barrett, Port Dover; Mrs. Brooker, Durham; Mrs. A. Shore, Cargill; Miss Minty, Waterloo; Mrs. Ward, Norwich; Mrs. Cowen, Haysville; Mrs. McCracken, Thorndale; Mrs. Laycock, St. Thomas; Miss Chapman, Ailsa Craig; Mrs. Freick, New Hamburg; Mrs. E. F. Davis, Mitchell. Interesting papers were read by Mrs. Gahan, of London, on "Mission study classes," and one by Miss Fox, junior secretary of the Missionary Society. A resolution was passed: "That the thankoffering at the next annual meeting be used to form the nucleus of a



fund to be called The Bishop Baldwin Memorial Fund, the interest of which to be used in responding to special missionary appeals. The treasurer's report, which was most satisfactory, was read by Mrs. Tilley, of London. Miss Bethune, London, gave a very interesting account of the recent tri-annual meeting of the united missionary society. Mrs. Boomer read a statement of the work of that branch of the Woman's Auxiliary which had charge of the education of the missionary and children in the North-West. In the evening a very large number assembled in the school house. There were present on the platform: Rev. W. G. Cluff, rector of St. James' Church, Stratford; Rural Dean Rev. W. J. Taylor, of St. Mary's, and the Right Rev. D. Williams, M.A., Bishop of Huron. The Rev. W. J. Taylor made a stirring address, eulogizing women's work in the missionary field. The Bishop of Huron outlined the scope of the missionary work being done by the Churches, and pointed out the opportunities for increased missionary effort in home and foreign fields.

#### BRANTFORD.

**West Brantford.**—This is the historic part of the important city of Brantford, for it is on the site of the farm of the famous Mohawk Chief—Captain Brant. An integral part of the city, it is peopled



Interior of St. John's Church, Brantford.

by workers in the great factories which make Brantford the third export city of Canada. As far back as 1873 the Rev. H. F. Mellish held Church services in the Agricultural building. For an unfortunately long period the services were discontinued—but of the old Church families—the names of Boyd, Furniss, Leinster, Merritt, Russell and Weekes still remain on the visiting list—faithful and true to the ancient Church of their forefathers. A brighter day dawned in 1887. In that year the Venerable Archdeacon Mackenzie, whose missionary enterprise is so well-known, held cottage services. About this time the Church found zealous and steadfast friends in Mr. E. M. Shadbolt, manager of the Bank of Montreal, and his wife. Evensong began on Sunday afternoons in 1892, held usually at the house of Charles Farrell. In November, 1892, a room, 30 x 17, was rented. The good work progressed. In September, 1894, the corner stone of the Church was laid by Mrs. Shadbolt. In 1903 West Brantford became a parish, independent of Grace Church, at the same time it suffered a severe loss in the removal of Mr. and Mrs. Shadbolt to St. John, N.B., but the devotion of the people has never flagged, and each season has brought additional prosperity. St. John's Church is well worthy of the city. It is equipped with school-

room, kitchen, etc. It has the distinct honour of being the first (and at present the only) free-seated parish church. The well raised altar and the reredos are handsomely carved in oak. The Bishop's chair, the sedilia and the flooring of the sanctuary are of the same wood. The choir stalls are of quartered oak. The seats are specially suitable and well made. Led by a surpliced choir, the services are reverent and hearty. The Church's changing seasons are carefully marked by the various beautiful hangings of white, red and violet; while the flowers, so lovingly attended to by Mrs. T. Ballantyne, are always fresh and appropriate. This year a memorial window of the very best glass will be put in by McCausland. The first year's receipts were \$524.32; last year's, \$963.88,—the offerings on Easter Day alone being \$300—the highest so far. The Sunday School which has doubled, last Lent gave \$88.36 to the Church, and under the leadership of Mr. W. H. Lane it has become most efficient. The present chief officers are:—

Lay reader, Mr. G. F. Trenwith; wardens, Alderman Suddaby and Geo. Leinster; lay delegate, Alderman Suddaby; Sunday School Superintendent, Alderman Andrews; vestry clerk, W. Ballantyne; organist, Mrs. Taylor; president A. Y. P. A., G. F. Trenwith; caretaker, J. Furniss.

All Saints' Church in the little village of Mount Pleasant is about five miles from St. John's, and the two churches in 1903 were united in one



All Saints' Church (Exterior), Mount Pleasant.

parish. The vicinity is remarkable for the number of people of mark it has produced. Last year the church kept its jubilee, and is, therefore, a memory mellowed fane. Its churchyard, with its beautiful trees, is a sacred place for nearly every family in the neighbourhood. As the illustration shows, All Saints' Church occupies an excellent site and looks home-like and devotional. Unhappily the members of the congregation are few and scattered, and though willing to work they are unable to undertake the sadly needed work of beautifying and renovating their Church. For this about \$600 is required, and an appeal is being made to all, and especially to old friends of the church now non-resident, for help. With this outside assistance and encouragement the people will undoubtedly set to work, and as the results of the past two years' efforts show—no congregation can be more enthusiastic or energetic. Any one who sees this and feels disposed to help may be sure of two things, one, that the work is not being undertaken any too soon; the other, that the people will nobly respond to the appeal.

The present officers are:—Wardens, Thomas Mordue and A. T. Briggs; lay delegate, Robert Anderson; organist, F. Smith; caretaker, E. Liscombe.

#### THE BROTHERHOOD CONVENTION.

Ottawa.—The Convention of the Brotherhood of St. Andrew in Canada, held recently in this city, is over, but its results will be seen and felt for many a day.

It was a remarkable Convention. It was remarkable for many things—remarkable in that it was the largest of the fourteen Conventions which have been held by the Canadian Brotherhood; remarkable for the enthusiasm manifested, for the many excellent and eloquent addresses delivered, and for the good spirit that prevailed.

To the onlooker it was truly an inspiring sight to see the very flower of Anglican manhood gathered together in earnest consultation to devise ways and means whereby they might the more successfully imitate the first Brotherhood man, the apostle, St. Andrew, and bring their brother Peters to the Christ.

The Convention opened on Thursday, October 5th, and concluded on the following Sunday. On Thursday the Dominion Council was in session, Friday and Saturday were devoted to conferences on important subjects, and to the transaction of the business, and Sunday to religious services.

The sessions of the convention proper were held in Lander Memorial Hall, the adjunct of Christ Church Cathedral. The beautiful hall was decorated with a few choice palms, so symbolical of the onward march to victory of the Brotherhood. Another decoration that was much admired was the entwining, out of compliment to the visiting American brethren, of the Union Jack and the Stars and Stripes. This striking commentary to the growing good feeling between the two great English-speaking peoples inspired the Rev. J. P. D. Llwyd, of Seattle, Wash., to a splendid burst of eloquence Saturday evening, in which, after thanking, on behalf of his adopted country (Mr. Llwyd is a Canadian by birth), the Convention for entwining the flags, he spoke of the rapid banishing of the animosity that had formerly existed between the two nations, of their drawing together, and of the coming day when the dream of universal peace will be realized.

The chair at the business sessions was occupied by the president, Mr. James A. Catto, of Toronto. He had the convention well in hand at all times, and owing to his excellent arrangements, everything moved expeditiously and smoothly. Mr. F. W. Thomas, of Toronto, the general and travelling secretary, was constantly at his post, alert and energetic; and the promptness and thoroughness with which he answered the many questions asked him, showed that he was the right man in the right place. The Rt. Rev. Charles Hamilton, D.D., D.C.L., Lord Bishop of Ottawa, was a frequent visitor to the Convention, and took a deep interest in all that transpired.

The first public meeting of the Convention was held in Christ Church Cathedral on Thursday evening, when the Rev. G. Osborne Troop, M.A., Montreal, conducted "Quiet Hours" from 8 o'clock to 10 o'clock. The central thought running through the addresses of the broad-minded rector of St. Martin's, was the necessity of making Christ all in all, and of unreservedly accepting His love and leadership.

On Friday morning, after Holy Communion at Christ Church Cathedral, St. George's, All Saints', and St. Matthew's churches, the organization session of the convention was held. After devotional exercises, cordial addresses of welcome were given by the Lord Bishop of Ottawa, the Rev. Canon Kittson, rector of Christ Church Cathedral, and by Mayor Ellis.

Grateful replies were made by Mr. Hubert Carleton, M.A., general secretary of the Brotherhood in the United States, and by Mr. Geo. Robinson, of St. Louis, Mo., and Mr. W. A. Haberstro, of Buffalo, N.Y. Mr. Carleton brought resolutions of greeting adopted at the recent Chicago convention of the American Brotherhood, in which was expressed keen appreciation of the mutually helpful relations existing between the two bodies.

The following delegates were appointed associate secretaries for the convention: Messrs. Rupert Davids, Toronto;

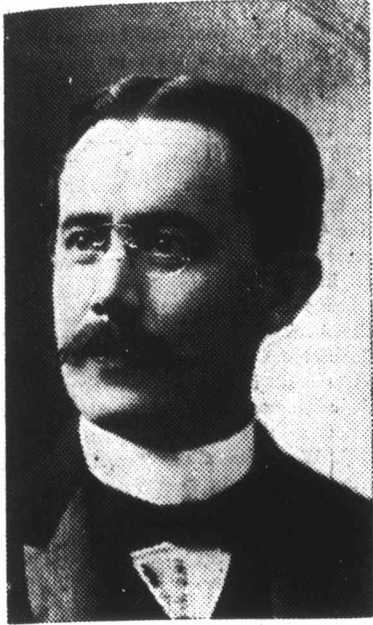


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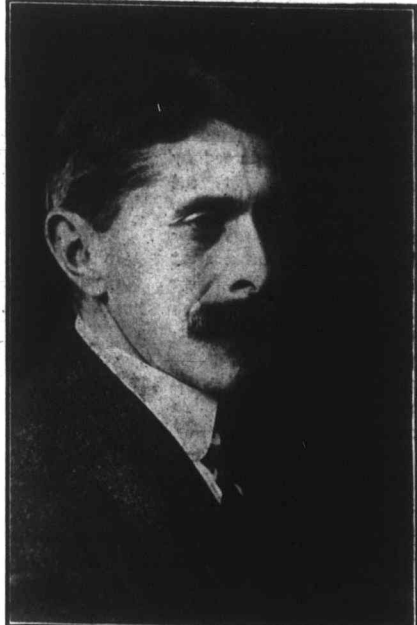
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CANADIAN CHURCHMAN

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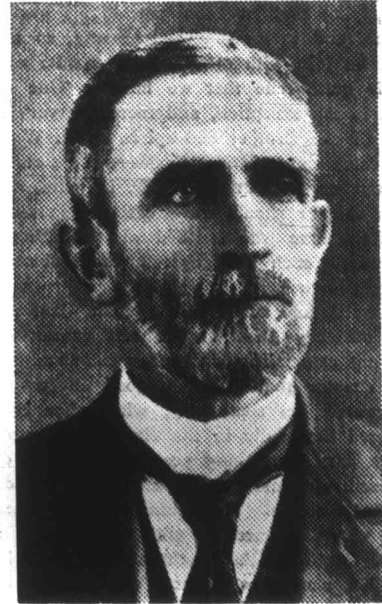
James A. Catto, President.



A. G. Alexander, Second Vice-President.



Fred W. Thomas, General Secretary.



R. H. Coleman, Chairman of the Executive Committee.

S. W. Smith, Winnipeg; W. Ambrose, Hamilton, and F. R. Hughes, Toronto.

Among the notices of motion was one to change the membership of the Dominion Council from 21 to 30.

The following committees were appointed:

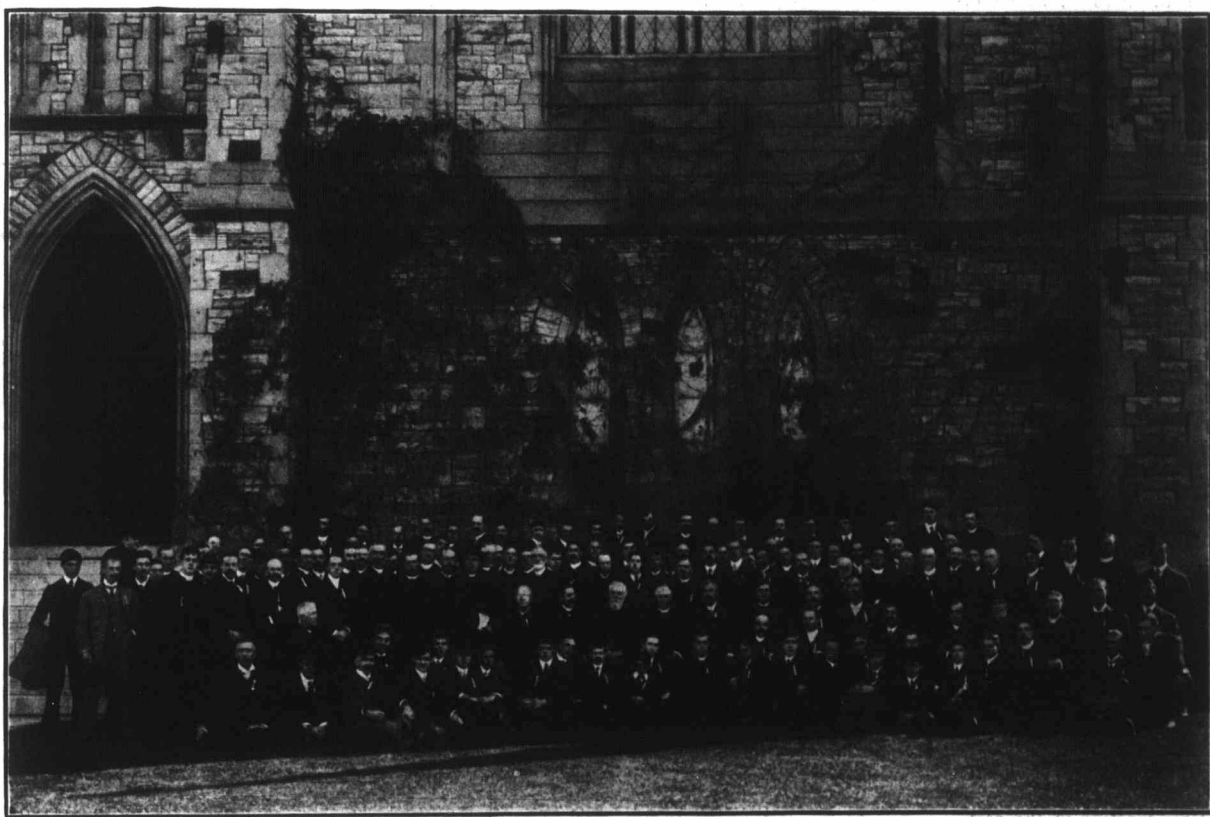
Nominations, R. H. Coleman, Toronto, chairman; C. E. Baynes-Reed, Brockville; H. J. Webber, Montreal; W. G. Davis, Stony Creek; C. H. Carleton, F. W. Thomas, Toronto; T. Alder Bliss, Ottawa.

earnestness and righteousness. He should seek union with Christ by daily prayer, and by uniting in work with the Master.

At the conclusion of the conference, which closed with an interesting discussion, the Rev. G. Osborne Troop was voted a hearty vote of thanks for his stimulating presence and for his inspiring address of the evening before.

The delegates were kept busy during the noon adjournment, posing for a photographer, partaking of an appetizing

me too severely. 'How Can We Best Advance the Brotherhood in Canada?' under the division of, 'Its Organization, and Business Problems.' Well, to my mind, the very first thing, and one of the most important things is, that every Brotherhood man, yes, every Brotherhood boy, should thoroughly grasp the idea, and keep ever before him, that he is part and parcel of a great organization of the Church, and that as YOU faithfully carry out the obligations the Brotherhood will grow, and extend, and become a still greater force in our Church. A thorough realization of this



Delegates at the Ottawa Convention, October, 1905.

Resolutions, N. F. Davidson, Toronto, chairman; C. W. Heming, Hamilton; J. H. Mills, Montreal; H. C. Tilley, St. John; A. G. Alexander, Hamilton.

Representation, J. R. Jackson, chairman; J. T. Symons, Toronto; A. C. Dunbar, Kingston; H. C. Ross, Ottawa.

Council report, F. H. Gisborne, Ottawa, chairman; H. H. Duncan, Gravenhurst; Rev. Canon Richardson, St. John; H. G. Kingstone, Toronto, and W. G. Davis, Stony Creek.

Press, R. Patching, chairman; J. B. Bowstead, Hamilton; A. G. Gilbert, Ottawa.

Conference on "How can we strengthen our membership?" was opened by the leader, the Rev. W. M. Loucks, M.A., of Ottawa, who said that while quality was to be preferred to quantity, yet, if they were to win souls they must strengthen their Brotherhood in quantity.

Mr. A. G. Alexander, of Hamilton, in telling how the membership could be strengthened in quantity, said that the best way was by individual personal effort. It was also necessary that the aims and objects of the Brotherhood should be clearly presented. The brethren should pray earnestly every day as they were pledged to do. If this were done, everything else would follow.

The Rev. T. W. Powell, of Eglinton, said that in order to strengthen the membership it was necessary to always remember with Browning that it was not what they did but what they would do that made them. A member of the Brotherhood should be a man of many qualities, of breadth of vision, of reverence, obedience, thankfulness, of honesty,

lunch served at the hall by the Ottawa branches of the Woman's Auxiliary, and visiting, on invitation, the mammoth works of the E. B. Eddy Lumber Company, this was the feat accomplished by the delegates in one short hour and a half.

The afternoon session opened with conference II. The leader, Mr. R. H. Coleman, chairman of the Executive Committee in introducing the subject, "How can we best advance the Brotherhood in Canada?" said that the members should be men of prayer and action, and should be faithful in their attendance at church services. In order to advance the Brotherhood an educational campaign should be carried on, and some means should be taken to secure a more adequate representation at the conventions. In view of the whitening harvest in the North-West, he urged that more liberal contributions be made to the Forward Movement Fund.

Mr. F. W. Thomas, General Secretary, gave a very helpful address on the organization and business problems of the Brotherhood as follows:—"In rising to speak to this Convention, this afternoon, on the subject assigned to me, I feel a great responsibility resting upon me, and I also find myself placed in a rather peculiar position, inasmuch, as I think it likely that a majority of those present have already heard me speak on the work of the Brotherhood of St. Andrew, and consequently, what I shall say to you to-day will not be all new matter to most of you. Under these peculiar circumstances, I trust that you will not criticize

fact would mean, that we would have very few dormant Chapters, and very few members, 'who have been,' because I feel sure that the British blood that runs through our veins, that determination to hold to what we have, would stir us all to overcome obstacle after obstacle, when we realized, that by giving up the fight, the whole Brotherhood would be weakened. I feel convinced, that if we wish to see the Brotherhood become the great power in Canada, that I believe, by God's blessing it is destined to be, every member must feel that as he prays, and as he works, so the work will go forward, gathering strength as the time goes by. With an army of men in our country filled with this idea, the prospects are boundless, and in saying this, I want to remind you that I speak as a practical man of affairs, accustomed to looking at things from a business man's standpoint, and not as an enthusiast. Whether you are working in some isolated village, or in the heart of some large city, teeming with life, and filled with activity, always remember that every true Brotherhood man, each day, asks Almighty God to bless the Brotherhood of St. Andrew, wide, and far-reaching, as it is, and then there would be no talk of failure, for we must believe in the mighty power of prayer. Taking the young man, who, for the first time, hears of the Brotherhood of St. Andrew, becomes interested in the work, and decides to become a member, what are we to do in order to get from him a full measure of his talents and influence and energy, so that not only will he become an active member, but will also seek to influence other men,

CONVENTION.

the Brotherhood of St. Andrew in this city, is over, but it was felt for many a day. It was remarkable for it was the largest of the kind ever held by the Canadian Brotherhood. The enthusiasm manifested, for the addresses delivered, and the inspiring sight to see the brethren gathered together in earnest means whereby they might first Brotherhood man, the their brother Peters to the

Thursday, October 5th, and Friday. On Thursday the Delegates met on Friday and Saturday were devoted to religious subjects, and to the proper were held in Lauder Christ Church Cathedral. With a few choice palms, and to victory of the Brotherhood was much admired was the to the visiting American and the Stars and Stripes. The growing good feeling between the people inspired the Wash., to a splendid burst in which, after thanking, on Mr. Llywd is a Canadian by giving the flags, he spoke of the unity that had formerly of their drawing together, the dream of universal peace



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and in that way extend the work in Canada. I feel safe in saying that no man can do his best work by working alone, and in an independent way, so that it is necessary that he join with others, as a chapter of the Brotherhood. It is quite true that we have a 'One man Chapter,' but that is the exception, and there are very few men, filled so full of the Brotherhood spirit, as A. W. Crysler, of Delhi. To carry out this idea further, the members should always go out on Brotherhood work, in pairs, and the director of each chapter should use great care in sending out his men, that the man who is filled with the Brotherhood idea, and knows no such word as fail, should be associated with the man, who wanting to do Brotherhood work, is yet shy, and backward, and easily discouraged. Just as I feel sure that the ordinary Brotherhood man cannot do his best work without associating with other members, so I feel sure that the chapter that is to do good effective work, must keep in contact, in some way, with other chapters. We have realized that fully in the city of Toronto, where for some years past, everything possible has been done to bring the different chapters into close touch with each other, and with marked success. Everything that will bring the members into closer connection with each other, means much for the extension of the Brotherhood, and to that end, Local Assemblies should be formed, either of the different chapters in cities, or the chapters in towns and villages, within easy reach of each other. These will form Brotherhood 'centres,' and will be the means of not only keeping the chapters thoroughly alive and active, but will keep constantly on the lookout for opportunities for spreading the Brotherhood work, and forming new chapters. Members should be encouraged on every occasion to visit other chapters, either in their own city or town, or when travelling, or on their vacation. In this way, not only is good done to the member visiting, and to his chapter, but the chapter visited is also benefited by hearing of what work is being done in other places. Every member should consider himself an agent of the Brotherhood, ever ready to do everything for its extension, and while his own chapter and his own parish should be first and foremost in his mind, yet he should look beyond that, and look on the Brotherhood as an organization of the Church. It is to emphasize the idea that we are met to-day in this Convention, that men may more fully realize that they are not members of a mere local society, but of a great Brotherhood, in the success of which they should be vitally interested. Several cases that I have in mind will illustrate this fully." Illustrations were then used by the speaker. "Members should make full use of the Head Office in the city of Toronto. The Head Office should be the 'Clearing House' of the Brotherhood,—the Dominion Council sitting there should be able at any time to feel the pulse of the Brotherhood,—to detect any weak spots, and to set to work at once to strengthen them,—to know what different plans of work are being undertaken, that this news may be sent abroad, far and wide, to the other chapters,—to know what difficulties you are meeting with, that they may promptly advise you how to act through experience gained from other chapters, to be advised promptly of the comings and goings of Brotherhood men, and Churchmen generally, that they may be followed up, and kept in close touch with the Church. Again, this comes down to the individual man,—it does not need elaborate machinery to carry out this idea. The youngest junior, writing in school-boy hand, on a one cent Post-card, may send in some thought or idea, or information that may have results that we cannot estimate. Show every attention to, and follow up patiently and earnestly, the man that is a 'stranger within your gates,' or is temporarily in your place. In this way the Brotherhood will grow, because the man that you have shown some interest in, will be influenced, he will see that it is practical work, sensibly carried out, and may be influenced to become a member in his home, or indeed may take active steps to bring it before his clergyman and form a chapter. Many chapters have become inactive in the past, simply through not taking steps to interest other men in the work, and keeping up the supply of members. Undoubtedly, the best way to keep up the supply is to form a Junior chapter in the parish, and in a very short time, the Juniors, thoroughly trained, and filled with Brotherhood activity will step up into the senior ranks. If that is not possible, the thoughts and the prayers of the chapter should be directed upon one suitable man, and then he can generally be got. In all of our discussion about Brotherhood work, we should always remember that with every man it is a case of development and growth, and that while ever keeping a high ideal before us, we must not be too exacting with the new member. By remembering this, I feel sure that many men will become good members, in course of time who, at first glance, would appear unlikely material. The wearing of the Brotherhood button is a most necessary thing for the extension of the Brotherhood, because you are at once recognized by the other members, or by Churchmen, who may be influenced to become members, and men moving from place to place, seeing the button worn regularly by the members, will be inspired with the wide extent of this men's organization of our Church. A case in point occurs to me,—in speaking to a clergyman with the object of getting a chapter formed in his parish, he asked me if there were any Brotherhood men in a certain town. I had not long before visited this town, and was able to report two good chapters, with bright prospects of a third. The clergyman replied that he had been to that town for two or three days on business, and had not seen a Brotherhood button anywhere. The members in that town by not

wearing the Brotherhood button regularly, were harming the Brotherhood in which they were so much interested. The director of a new chapter—present at this convention—told me that long before he knew all about the Brotherhood, he had been much impressed by the class of men he had seen wearing the Brotherhood button, and was favourably disposed to it. A lady, active in Church work, told me of a service at a summer-resort, and that it was conducted by a Brotherhood man, 'because I saw his button.' By the Bishops of our Church directing attention to the Brotherhood in their confirmation addresses. By the clergy having Brotherhood service on St. Andrew's Day, or nearest Sunday to it—by inserting in the local papers some account of Brotherhood work, and especially its aims and object—by placing in the many parish magazines, items of your meetings, and of Brotherhood work generally—by sending accounts of work being done by your chapter to 'St. Andrew's Cross'—by Sunday School superintendents, and Sunday School teachers bringing the work before their boys—by sending for Brotherhood literature, and distributing it where it will do good—by fathers bringing the work before their sons, and employers before the young men in their employ—by having notices placed in public places, such as railway stations, post-offices, and hotels, in all of these ways can the Brotherhood of St. Andrew be advanced in Canada. You will have noticed that I have not referred to any great extent to difficulties. I have done that on purpose, because I firmly believe that all of these 'so-called' difficulties fade away like mist before the sun when faced bravely. We are men built for facing odds, and we should remember that all obstacles placed in our way, are put there for the purpose of testing us, so that we may be stronger and manlier men by overcoming them. After travelling over Canada from ocean to ocean, and meeting, personally, the great majority of our Brotherhood men, and seeing the steady work done by them, and after coming into contact with the splendid, earnest men who are the leaders in different parts, one cannot help but look upon the whole work in the most hopeful and enthusiastic way, and therefore, I have no place for difficulties, they should be swept to one side. The one thought that I would have everyone within hearing of my voice take away from this Convention is, that they may be a stronger, and more abiding faith in the Brotherhood of St. Andrew, fully believing that the earnest prayer, and faithful service of its members, will, by God's blessing, accomplish much, and then we shall see the Brotherhood of St. Andrew extend, and progress in our fair Dominion, and a distinct impression will be made upon our Church life, not in fifty years, nor in twenty-five years, but in five years' time."

The Rev. J. S. Broughall, M.A., St. Stephen's, Toronto, spoke on how to advance the Brotherhood in spiritual life and power. The Brotherhood should remember that in order to become apostles it was necessary first to be disciples. There must be no dividing of work into sacred and secular. The prayer life and the work life were to go hand in hand. Careful chapter prayer and corporate communion were great sources of strength.

Ven. Archdeacon Harding, of Qu'Appelle, gave an encouraging report of the work in the West. The Brotherhood was rapidly spreading in that part of the country, and the outlook was most encouraging, but what was needed to ensure complete and permanent success was a travelling officer, and the holding of the next convention at Winnipeg. A letter was read from the Rev. A. Silva-White, of Nanaimo, B.C., dealing with the difficulties of the work in British Columbia.

The conference over, a short business session was held at which the reports were read. Mr. R. H. Coleman, chairman of the Dominion Executive, read the report of the Council. In view of the great problem that confronted them in the rapidly growing West, what they must do was to organize chapters of live men to be found there in large numbers, who would take hold of the stranger when he lands in his new home, surround him by friends of the right stamp, and by force of example, hold him true to the training received in his distant Eastern home. The Bishops should urge their clergy to make use of the organization of the Brotherhood for keeping men, moving from one parish to another, in touch with the Church and its ministrations.

The Council believed that the present system, by which the oversight of Brotherhood affairs was left practically to Toronto Council members, was susceptible of great improvement, and suggested that much better results would be obtained if the Council members from each district were pledged to hold themselves responsible for the work in their districts, subject, of course, to the control of the Council.

It was clear that some more systematic plan must be devised to provide the necessary funds to meet the expenses of the Travelling Secretary and the Head Office. Only thirty per cent. of the total active membership, or seventeen per cent. of the quota paying membership has responded to the call for funds. Some few of the members might find it necessary to limit their contributions to 50 cents, but the greater majority should find it a pleasure to contribute many times that amount.

The Council felt that the time had come for taking over the control of the junior work in conjunction with the work of the seniors. The work was one, and, therefore, it should be managed as a whole. The Council suggested that the number of members of the Dominion Council be increased, and that in all future nominations some men should be

nominated with a view to their interest in junior work, and their ability to assist in the direction thereof.

The Council rejoiced with their American brothers in the splendid success that God had given them in their work, and confidently expected an ever-increasing development and expansion.

The Council felt that the experiment of holding Dominion conventions once in two years, with local conferences held during the intervening year, in each diocese or district, has shown that there has been no loss of interest in the work. If the Dominion conventions were to be really such in the matter of representation, the utmost care would be needed in the future both in choosing of delegates and providing them with means of transportation.

The lack of definite business-like organization was felt very keenly by the Executive Committee and the Head Office staff. The careless and indifferent secretary was a dead weight upon all corporate effort, and only qualified men should be appointed to this important post.

The report of Mr. F. W. Thomas, the Travelling Secretary, dealt largely with the work in the West, where Mr. Thomas travelled for three months this year. In British Columbia, owing to different conditions, the work was of somewhat slow growth, but in all other parts it was of a most successful nature. The direct results of the Travelling Secretary's visit were the formation of nineteen new chapters, the revival of ten dormant ones, and the addition to the Brotherhood ranks of some 256 members.

The report of the Junior Department, given by the Secretary-Treasurer, Mr. Geo. Garrett, showed the past year to have been probably the most successful one since junior work was undertaken. During the year fourteen new chapters had been granted, two of these being for intermediate chapters, both of which are in Hamilton, and the membership showed an increase of about 150 actual members, and twenty probationers and several juniors have passed into senior ranks. The number of active chapters was thirty-four; probationary, seven; active members, 300; probationary, seventy-one.

The financial statement showed a balance on hand of \$19.93, the expenditure having been \$3,116.57, all outstanding debts having been paid, and a considerable quantity of supplies being on hand. The total of members who contributed Forward Movement pledges was 346, who, together with forty-seven other Churchmen, gave \$2,147.53. The statistics were of an interesting nature. 155 chapters out of 227 sent in annual reports, giving a membership of 1,183 members. It is estimated that the total active strength is 2,050. Forty chapters have been formed, and twenty-two revived during the year, and a number are in process of formation.

The reports were all adopted, and a motion was passed abolishing the Junior Department Committee, and placing the department under the direct supervision of the Dominion Council.

The Rev. Frank DuMoulin, M.A., LL.D., St. Peter's, Chicago, was introduced to the convention, and delivered a short address. Dr. DuMoulin received a hearty welcome, as a son of the Bishop of Niagara.

In the evening in Christ Church Cathedral, a preparatory service for corporate celebration of the Holy Communion was conducted by the Rev. Canon Richardson, M.A., Trinity, St. John, N.B. The Canon delivered an eloquent sermon on the Holy Sacrament, which he described as an act of commemoration, an act of communion, and an act of human fellowship.

Saturday.—At 7 o'clock on Saturday morning, a Corporate Celebration of the Holy Communion was held in the cathedral, the celebrant being the Lord Bishop of Ottawa, assisted by Rev. W. A. Read, Rev. Mr. Quartermaine, of Renfrew, and Canon Kittson.

The conference opened at 10 o'clock with a business session. Mr. F. H. Gisborne, of Ottawa, chairman of the Committee on Council report, read the report of the committee, which recommended that eleven additional members be added to the Council, representing the following places: Stratford, Gravenhurst, London, Windsor, Brandon, Regina, Moose Jaw, Calgary, and Vancouver, one each, and Winnipeg, two representatives.

It recommended further that it was not advisable at the present time to hold the conventions less frequently than annually, and, in view of the results of the past year's work, approved the attitude of the Council towards the employment of a travelling secretary. The committee desired to express and place on record its hearty appreciation of the effective work done by Mr. F. W. Thomas, in his capacity as travelling secretary, and entirely endorsed the opinion of the Council that some more systematic plan must be devised to meet the necessary expenses of the Brotherhood extension work, and to this end would recommend that a statement of the needs of the Brotherhood be sent to each chapter at the beginning of each year with a request that the Council may be advised what amount each chapter will undertake to contribute for the year's work.

The committee recommended that all the chapters represented be given an opportunity to undertake to contribute a definite sum for the present year, and that steps be taken to reach all the remaining Canadian chapters.

The report was adopted.

A resolution, provoking discussion was then made by Mr. N. F. Davidson, seconded by Mr. C. E. Baynes-Reed. It was as follows: "Whereas, the present quota is altogether insufficient for the absolutely necessary extension of the Brotherhood throughout the Dominion, and the present method of raising funds for carry-

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e Council towards the em-  
y. The committee desired  
its hearty appreciation of  
F. W. Thomas, in his  
and entirely endorsed the  
more systematic plan must  
expenses of the Brotherhood  
l would recommend that a  
rotherhood be sent to each  
h year with a request that  
t amount each chapter will  
year's work.

that all the chapters repre-  
t to undertake to contribute  
ear, and that steps be taken  
lian chapters.

ussion was then made by  
d by Mr. C. E. Baynes.  
"Whereas, the present  
ient for the absolutely  
herhood throughout the Do-  
of raising funds for carry-

ing on this work is unbusiness-like, and weighs unfairly on  
certain individuals and chapters who have been compelled  
to contribute heavily to support the extension work already  
undertaken."

"Resolved, therefore, that the committee on resolutions be  
instructed to bring in an appropriate resolution so amend-  
ing the constitution as to increase the annual quota from  
chapters, such increase to include the annual subscrip-  
tion to St. Andrew's Cross, provided satisfactory arrange-  
ments can be made for a reduced rate."

Some of the delegates were strongly in favour of this  
resolution, while others, expressed themselves as being  
strongly opposed to it. The convention did not divide on  
it, however, for on motion of Mr. Hubert Carleton it was  
told on the table. Mr. Carleton said that the day before  
he had learned the views of a number of delegates on the  
question involved in the resolution, and while he was sure  
the resolution would carry, there would be a minority of  
about ten per cent. against it, so he thought it would be  
well to postpone the vote until the delegates had an oppor-  
tunity to confer with their chapters. Mr. H. G. Kingstone,  
of Toronto, seconded Mr. Carleton's motion, and in doing  
so he pledged St. James' Cathedral, Toronto, to \$70.

Moved by Mr. R. H. Coleman, seconded by Mr. H. C.  
Talley, and resolved, that article two of the constitution  
(which states that a convention shall be held once a year)  
be amended by inserting after the word "annually" the  
words "unless otherwise ordered by a previous convention."  
Carried.

Moved by Mr. Hubert Carleton, seconded by Mr. F. H.  
Gisborne, and resolved, that the convention each year ap-  
point a Council composed of thirty-two members to hold  
office until next session. Carried.

The committee on New Council, through its chairman,  
Mr. R. H. Coleman, submitted the following for members  
of the Council: F. A. Bowman, Sydney, C.B.; A. B. Wis-  
well, Halifax; J. H. Scammell, and H. J. Smith, St. John;  
D. M. Stewart, H. J. Webber, Montreal; A. G. Gilbert, and  
T. Alder Bliss, Ottawa; A. C. Dunbar, Kingston; J. A.  
Catto, R. H. Coleman, N. F. Davidson, H. C. Boulter,  
Hubert Carleton, J. T. Symons, J. Monypenny, Geo. Garrett,  
Toronto; C. M. Heming, A. G. Alexander, Hamilton; T. H.  
Luscombe, London; K. C. Campbell, Windsor; E. Nash,  
Wingham; W. E. Thorneloe, Bracebridge; F. W. Thompson,  
Port Arthur; E. A. V. Mitchell, Winnipeg; E. E. Taylor,  
Calgary, J. Birmingham, Vancouver; John J. Harris, St.  
Catharines.

The report was adopted, and a motion passed giving the  
Council power to add four more members to their number,  
thus making a total membership of thirty-two.

The newly-elected Council met after lunch and elected the  
following officers: President, James A. Catto, Toronto; First  
Vice-President, A. B. Wiswell, Halifax; Second Vice-Presi-  
dent, A. G. Alexander, Hamilton. The executive committee  
will be composed of the above officers, together with N. F.  
Davidson, R. H. Coleman, H. C. Boulter, all of Toronto.  
F. W. Thomas was re-elected general and travelling secre-  
tary, and R. B. Street, treasurer.

When the business was completed Conference III. was  
taken up. Mr. Hubert Carleton was the leader, and the  
subject was "The Junior Department." Mr. Haberstro,  
Buffalo, spoke on the Junior Department as a necessity.  
The department had proved itself essential to the Church,  
Psychologically it was a necessity, as it took hold of the  
boys in the formative periods of their lives. The Brother-  
hood appealed to the serious nature of boyhood. There  
should be a junior chapter in every church, training up the  
boys to God, and to be godly, peaceable, gentle, kind,  
and merciful. The Brotherhood taught the boys that there  
could be no compromise with sin, and sent them out on the  
battlefield of life as Christian soldiers. The Junior De-  
partment was a source of supply to the ministry.

Mr. Carleton gave one of his rousing talks on the Junior  
Department as an opportunity. Mr. Carleton's addresses,  
strong, bright, and delivered with a whirlwind fluency, were  
one of the features of the Convention.

The Junior Department, he said, afforded an opportunity  
to give proper work to the boys in the Church. Instead of  
being kept tinkering around the Church at odd jobs, the boys  
should be given definite and uplifting work. Dwarf the boy,  
and you could never develop the man. The Junior De-  
partment in the United States had brought 1,000 boys into  
the prayer circle, and for this alone demanded the respect  
of the Church. It gave a universal opportunity, as it could  
be worked anywhere, and it afforded a unique opportunity  
to revive Bible reading and study. The Junior Department  
gave an opportunity for real and permanent work. The  
curse of the Church to-day was half-way work. In saving  
souls, environment was not sufficient (the Garden of Eden  
was a place of the most wholesome environment imaginable),  
and institutional methods failed. The boys must be got  
into classes and meetings, and educated men should be  
secured to teach them and point out the opportunities they  
have for getting at boys not being reached.

The afternoon session opened with a conference conducted  
by the president, Mr. James A. Catto. The subject con-  
sidered was "What can be done to inspire greater individual  
effort." In opening the subject, Mr. Catto said that their  
organization has for its object the inspiring of the in-  
dividual member to make an effort.

The Rev. F. A. P. Chadwick, M.A., of All Saints',  
Windsor, spoke on how to increase the individual effort in  
the town chapter. The first thing necessary was for the  
members to throw their individuality into the work. When

they saw anything to be done they should do it at once.  
There was work of great importance for the Brotherhood to  
do in towns and villages. Thousands of young men leave  
these places every year for the cities, and it was much better  
and safer to make them Church members before they left  
for the larger centres. The town chapters would perform a  
much needed work in labouring in the much neglected  
slums, which are in small towns, as well as in the larger  
cities, and by looking after the spiritual interests of the  
heathen in the place, such as the Chinese laundrymen.

Mr. W. G. Davis, Stoney Creek, mentioned some ways  
in which greater individual effort might be inspired in the  
local assembly. Local assemblies could be formed from  
chapters within a radius of twenty-five miles. When the  
chapters assembled they should elect officers, and should  
arrange to hold regular meetings in specified places. If the  
convention was to meet only once in every two years, it  
was necessary there should be more assemblies. It de-  
pended largely on the officers of the assemblies to inspire  
individual efforts. The Brotherhood should arrange to have  
addresses delivered at the synods, and should otherwise keep  
themselves before the church Chapters, and by getting together  
would receive the strength to carry on the work for which  
the Brotherhood was organized. The local assemblies should  
be loyal to the Church, and not undertake any work with-  
out the sanction of the Church authorities.

Mr. Hubert Carleton spoke on the importance of the in-  
dividual. As a rule it is on the individual that everything  
depends in the Brotherhood. In the business world there  
was a job for the man and a man for the job. So it should  
be in the Brotherhood. Some of the things that would  
make the individuals more useful: First, size up the work  
to be done, and then select the man suited for that work.  
Then the clergyman and director should train the man for  
that particular work. Get it clearly into the man's head that  
it's individual effort that they were after. Then you must  
see that he is given definite work to do, and that he be  
required to present a report of what he did. You must bring  
him out and make him declare himself. No man is safe  
until he declares himself. Let the man study the special  
systems adopted by other chapters. Put the man at the work  
that his occupation best suits him for. Make him personally  
and individually responsible for bringing some particular  
person into the Church. Point out the opportunities he has  
for developing himself and helping others.

The Conference was followed by a business session. The  
report of the press committee was given by Mr. R. Patch-  
ing, of Ottawa, chairman. The report told of the means  
that had been taken to bring the convention before the peo-  
ple, and referred to the great assistance and courtesy  
rendered by the Ottawa press.

The committee on representation reported through its  
chairman, Mr. J. R. Jackson. The convention, according to  
the register, had been attended by seventy-two delegates,  
sixty-six members, and forty-four visitors, making a total  
of 182. These were divided as follows: Bishop, one; clergy,  
forty-four, and laymen, 137. The senior chapters repre-  
sented were sixty-two; junior, seven. The representation  
of chapters by provinces was: Ontario, fifty; Quebec, twelve;  
New Brunswick, three; Manitoba, three; Nova Scotia, one.  
The following places in the United States were represented:  
St. Louis, Newport, R.I.; Seattle, New York, Croton, Mass.,  
Chicago and Buffalo.

Mr. S. W. Smith, of Winnipeg, extended an invitation  
to the convention to hold its next meeting in Winnipeg.  
Mr. A. G. Gilbert, of Ottawa, endorsed the invitation, as  
did also a number of other eastern delegates. The invita-  
tion was referred to the Council, with the recommendation  
that it be accepted if possible. The time as well as the  
place of meeting was left in the hands of the Council.

Mr. Hubert Carleton, General Secretary of the American  
Brotherhood, on behalf of that organization, asked the Can-  
adian Brotherhood to sanction the holding of an inter-  
national convention at Washington in 1907. This matter  
was also referred to the Council.

Motions of thanks were heartily passed to the authorities  
of Christ Church Cathedral and Grace Church, to the  
Woman's Auxiliary for hospitably providing luncheon, to the  
Churchmen and Church-women for their hospitality to dele-  
gates, to Mr. Arthur Dorey, who directed the music, to  
the press of Ottawa for reports of the Convention, to the  
clergy and laymen of the United States for their presence  
and help, and to the Bishop of the Diocese for his loving  
words of counsel.

Pledge cards for the continuance of the extension work  
among the delegates. The amount pledged in one half hour  
was \$1,013. This will be very largely augmented when the  
unrepresented chapters are heard from.

Conference V. was on the Brotherhood Man's Need, and  
was conducted by Mr. N. F. Davidson, Toronto. He said  
that this was the great conference of the Convention.  
Thanks to the strong sermon preached Thursday night by  
the Rev. O. Troop, and the corporate communion Saturday  
morning, the meaning of which was brought home so  
thoroughly at Friday night's service, they were now  
prepared to talk over advisedly this great question.

One of the needs, "The Consecration of Spirit," was  
presented by Rev. W. Bertal Heaney, B.A., Newport, R.I.,  
the first Canadian Travelling Secretary. Every man was  
intended to be a connecting link with God and some brother-  
man, but only the man of living faith could be a link. What  
was consecration? It was a voluntary act of self-surrender  
to God. Consecration was not a synonym for sanctification;  
sanctification was the work of a lifetime, consecration the

act of a moment. Consecration is man's own act. God has  
given us independence that our dependence on Him may be  
voluntary. Surrender to God was the whole thing. It was  
an all comprehending act. The body goes, the spirit goes,  
the entire man goes. We keep back nothing. Man was  
never called upon to do anything as important as to sur-  
render his life to God. Surrender to God was the secret  
of the God-filled life. What was the indispensable requisite  
for us to do if we wished to be filled with the spirit? Sur-  
render. In order to help men, you must take to them  
something that will give them fresh resisting power. The  
key-note of every convention should be man's responsibility  
to man.

The Rev. Canon Richardson, M.A., St. John, N.B., spoke  
on the "Consecration of Mind" as one of the needs of the  
Brotherhood man. The mind in relationship to religion.  
There is a tendency to depreciate the mind as a factor in the  
religious life, and to make more of the emotional nature. We  
had to love God with the mind. You ask is it not enough  
to keep my body clean and the windows of my soul open,  
You can never do this unless your mind is consecrated.  
The mind is what the man is. You cannot have a character  
without a creed, and unless the mind is great the man will  
always be small. A man must live up to what he believes.  
The consecration of our mind if it was to be worth any-  
thing it must be separation from something  
and separation to something. Practise being  
alone with God. Consecrate your mind. Think out the  
problems of life. The truth will not appear the same to  
you as it does to others. You must have a reason for the  
hope within you.

"Consecration of Body" was the subject of the address of  
the Rev. Frank Du Moulin, of Chicago, first Secretary of  
the Brotherhood in Canada. The 18th century, he said,  
went down in a blaze of light since the Church at that  
time awakened to its responsibility, and the 19th century  
went down in a still greater light because at that period the  
Church took a decided stand to require the whole man. He  
wanted Brotherhood men to own their bodies,  
not their bodies to own them, and to be men who  
were able to rule their bodies. Man was the greatest, most  
intricate, and versatile creation of God. The noblest task  
of man is to bring into subjection the body. It is his  
greatest reward to be able to present it, consecrated to  
Christ. The way to do this, he continued, is by self-  
sacrifice. Where preaching has converted its thousands,  
self-sacrifice has converted tens of thousands. The reason  
the Brotherhood has grown and will grow is that the spirit  
of self-sacrifice exists among the members.

At 7 o'clock in the evening a successful boys' mass meet-  
ing was held in Grace Church Sunday School, at which  
addresses were delivered by Messrs. W. A. Haberstro and  
Hubert Carleton. The chair was occupied by the Rev. J.  
F. Gorman, the rector.

Mr. Haberstro spoke on what a Brotherhood boy should  
be. They should first of all, he said, live consecrated lives  
and pray regularly for their fellow-men. That was half of  
what the Brotherhood demanded of its members. The other  
half was to make it easier for other men and boys to be  
Christians. The Brotherhood was not a place where boys  
would have a soft snap. The society wanted workers. He  
showed that great work was done by boys bringing their  
chums to church, Sunday School, and later to confirmation.  
He read a number of letters from boys he was acquainted  
with telling stories of their work for the Brotherhood. It  
was the grandest work, he concluded, that a boy could do.

Mr. Carleton said he was glad to have an opportunity of  
a direct talk with Canadian boys. He had a boys' club in  
Toronto which he visited every month to keep in touch  
with the boys. The Brotherhood was a place for boys to  
work and try to make it easier for a boy to lead a good  
life. He was not searching particularly for extra good  
boys, but for workers. No boys are perfectly holy, and no  
boys are entirely bad. Living straight lives was not  
enough, he said, but the boys must work. He likewise  
read a number of letters from boys all over the world. He  
spoke of his work among the slums of London, England,  
and how self-sacrificing some of the boys of the slums were.

The public meeting at Lauder Memorial Hall Saturday  
night was also a success. Many men and women not mem-  
bers of the Brotherhood were present and listened to the  
stirring addresses delivered by Rev. J. D. P. Llwyd, Seattle,  
Washington, and Rev. Canon Dixon, Toronto. Mr. F. H.  
Gisborne, Ottawa, was chairman.

Mr. Llwyd referred to the binding together on the plat-  
form of the Union Jack and Stars and Stripes, and expressed  
the hope that the grand time would soon come when the  
forces which for 6,000 years had been engaged in bloody  
wars would be let loose to do Christian work and promote  
Christian activity. His subject was "The Work of the In-  
dividual for the Church in Home and Social Life. The  
home was more royal; he said, than the country, because it  
was for home first that men fought. It was more noble  
than the sword, and greater than education. He was glad  
that the home is and always had been the glory of the  
Anglo-Saxon race. "Let Rome," he said, "boast of justice;  
Greece of beauty; France of military glory-but on the ban-  
ners of Britain, raised high above all others, let it be  
written Duty and Home. It is the home life instilled into  
Britons that makes them win battles, rule great provinces,  
so that the drum beats of Britain's battalions keep march  
with the revolution of the sun." Home, he said, must  
have religion, and religious homes. He did not approve of



an old custom of making the boys spend the entire Sunday in religious services. If a boy goes to church and Sunday school once each Sabbath Day he has done his share and should not be forced against his will to go further. The religion of God must be made captivating if it is to be hoped that it will lead men captive. All legitimate pleasures should be claimed for God. He was pleased with the protest made by the Brotherhood for regular attendance. He referred to the sad fact that so few attended churches regularly.

The Rev. Canon Dixon spoke on "The Work of the Individual for the Church in Business Life." A former business man himself, and one who while in that occupation searched for, found and did Christian acts each day, he is fully capable of discussing this subject. He was loud in his praises of the business men, pointing out the difficulties under which they laboured. If the clergy, he said, understood better the conditions of these men there would be more sympathy existing between the pulpit and the pew. If there was more straightforward religion and not so much of the subject of high reasoning preached in the churches it would be better for these men. He pointed out a number of cases where the business men could and did do Brotherhood work. He would not give his business training for any college course. The address was very impressive and he had the sympathy of the audience throughout.

Exceptionally large congregations filled the city churches on the Sunday to listen to sermons from a number of the clergy from outside points who were attending the Convention.

The "official" farewell, if the term is permissible, was given in the Cathedral. The Rev. Canon Kittson preached an eloquent farewell sermon. The regular Evensong was followed by an impressive closing service, conducted by Rev. G. C. Wallis, of Lunenburg, N.S. Words of farewell were delivered by Rev. T. W. L. Powell, Toronto; Rev. Dr. Du Moulin, Chicago; James A. Catto, President, Toronto; T. Alder Bliss, Ottawa; D. C. Chapman, Winnipeg, and H. G. Hiscocks, London, the latter representing the juniors.

Many of the western delegates left on the 11 o'clock train to which a special sleeper was attached. A large number of local men accompanied them to the station and gave them a hearty God-speed as the train pulled out.

The great service of Sunday was the men's mass meeting in the Russell Theatre. An inspiring audience, beautiful congregational singing—there is nothing more uplifting than to hear a large choir of well-trained male voices sing the grand old hymns of the Church—and eloquent addresses were some of the features that went to make this meeting the splendid, solemn success it was. The gathering was a large one, completely filling the floor of the theatre, and partly filling the gallery. Seated on the platform was a distinguished company, including the Lord Bishop of Ottawa, Mr. Justice Burbidge, who presided, the officers of the Brotherhood, and many more prominent delegates. The singing was led by a choir and orchestra organized for the occasion, and conducted by Mr. Arthur Dorey.

The chairman referred in commendatory terms to the work of the Brotherhood, which had for its incomparable object the extension of Christ's Kingdom among men. They all sympathized with that object, and were there to learn in some way how to advance the cause of Christianity.

There were two speakers, Rev. Frank Du Moulin, M.A., LL.D., of Chicago, and the Rev. J. D. P. Llwyd, of Seattle, Washington, who were respectively introduced to the audience as the son of a Canadian Bishop, and the son of the late Archdeacon of the Diocese of Algoma. Both are men of brilliant oratorical power, of strong personality and of keen intellect. There is nothing surprising in the fact that the United States, which is always on the alert for the best that any country produces, has called these sons of Canada to places of prominence and power.

Dr. Du Moulin spoke on "Freedom of Choice." Personal equation met everything in this age. They were living pre-eminently in a world of persons, in a world the most important constituent of which was manhood. There was one thing they could not prevent operating on human life—their influence, which operated either for better or worse. Therefore, the necessity of making a choice came before every man. Every man was a potential force for either better or worse, every man was a light leading to the haven of peace or luring on the rocks of destruction. The greatest menace to civilization to-day was the indifferent man. In an outbreak of an epidemic it was the man who was indifferent to the state of his health that was the real danger; in the home life it was the man that were indifferently treating their wives that were filling the divorce courts; in the business life it was the man who didn't care whether he succeeded or not that became the failure. Amongst employees, it was not the man who stole, but the man who was indifferent about his employer's business, about his employer's machinery, about his employer's time that brought the merchant or manufacturer to ruin. In politics the man who didn't vote was the menace to civilization. The man who declined to exercise his franchise placed himself on the side of the forces of wrong. The indifferent man should come inside the Church of God. He should take out a spiritual franchise in the Kingdom of God, and join with them in marching to the conquest of the nations.

The Rev. Mr. Llwyd's theme was "Man's Opportunity and Privilege." They were living in a world which was the creation of other men's sacrifice and sense of obliga-

tion. The men of the past did their part on the stage of life. Providence had written in the history of the Anglo-Saxon race that He intended it to carry on the glorious struggle for the redemption of mankind. Their critics would be the boys and girls coming after them. They should strive to do for their children as their fathers did for them. They should ascend, not descend from their ancestors. What was the loftiest ideal that man could follow? The pure and splendid ideal given to humanity by Christianity. Men were needed to stand on the side of Christ, who claimed them and who had a right to their services. He referred to some of the leading men in the great army of noble workers, such as King Edward, who would go down into history as a peace-maker among nations. He urged the men to rise and buckle on the armour of the King of men, the Lover of souls, whose imperialism was the imperialism of love.

The meeting closed with the National Anthem, and the Benediction which was pronounced by the Bishop.

During the Convention many greetings were received, including a telegram from Dr. Wolfred Nelson, of New York, who has been deputed by the Brotherhood of St. Andrew in England (to the annual convention of which he had been a delegate from the United States Brotherhood), to convey greeting to the Canadian Convention. Messages were also received from the Rev. C. H. Coles, representing the Jamaica, W.I., Brotherhood, and from Mr. J. W. Wood, Corresponding Secretary of the Domestic and Foreign Missionary Society of the United States. Telegrams were also received from the Secretary of the North Sydney, C.B., chapter, and from Canon Farncomb, St. Matthew's, Toronto.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

#### Clarendon Lamb Worrell, D.D. Bishop, Halifax.

Halifax.—Trinity.—A very interesting service was held in the schoolhouse after Sunday School, on Sunday afternoon, the 8th inst. Mr. J. M. Donovan, the indefatigable superintendent of the school, had spent much time in preparation, and had the satisfaction of knowing that everything passed off successfully. There was a large attendance of the children, and also a goodly number of visitors present. The gathering was of the nature of a re-union of old members of the school, as well as a "rally" of present attendants. A letter of regret was read from Rev. F. H. Almon, who is attending a meeting of the Bible Society in Toronto. Expressions of regret at not being able to be present were also read from Mr. C. C. Blackadar, a former superintendent of the school, and Rev. E. E. Annand, president of the Halifax City Sunday School Association. Following was the programme: Hymn; prayer; rector; scripture reading, superintendent; hymn; address, the superintendent; address, Mr. P. F. Moriarity; recitation, Ambrose Barrett; song, Florence Desmond; recitation, Roland Carter; flower song, primary class; recitation, Hazel Henry; recitation, Frank Walsh, Tom Richardson, Burnell Colp, Hazel Henry, H. Frank Donovan; address, Mr. J. H. Balcom; hymn; address, the rector; presentation of diplomas from Synod Committee of Diocese to two teachers, Mrs. Pace, Miss Adams; hymn; prayer and benediction.

Amherst.—Christ Church.—Harvest thanksgiving services were held in this church on Sunday, October 1, when the sacred edifice was most beautifully and appropriately decorated with ferns, autumn leaves and quantities of fruit and vegetables; these latter being given to the Highland View Hospital the following day. The musical portion of the service were very well rendered by the choir. The rector preached eloquent sermons at both of the services.

Charlottetown.—St. Paul's.—A harvest thanksgiving service was held in this church on Monday evening, October 9th. The church was beautifully and handsomely decorated with fruits, flowers, autumn leaves, grain of various kinds, etc. The Rev. S. J. Wordroffe, preached an excellent sermon from St. John III, 16. During the course of the service, the choir rendered the anthem, by Stainer, "Ye shall dwell in the land," and Mr. Fred. Bremner sang as a solo "Hail to the King Eternal."

### FREDERICTON.

#### Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Fredericton.—The death occurred at his home here at 5.30 on the morning of October 11th of the Rev. George Goodridge Roberts, rector of Fredericton and canon of Christ Church Cathedral. He conducted service in St. Ann's Church on Sunday morning, the 8th inst., but being unwell at the time had to be conveyed to his home in a coach at the close. His illness developed into pleuro-pneumonia, and this, complicated with heart trouble, from which he had been a sufferer for several years, was the cause of death. The fatal termination of his illness was a great shock to the

# 3<sup>1</sup>/<sub>2</sub>%

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Paid-up Capital, \$6,000,000.00.

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community. The deceased was a son of the late Dr. George Roberts, for many years principal of Fredericton Collegiate School, and was born in St. John, December 25th, 1832. He removed to Fredericton when quite young and was educated at the Collegiate School, and afterwards at the University of New Brunswick, from which he graduated in 1852, being a class-mate of the late William H. Murray. He was ordained Deacon by Bishop Medley in 1856, and the same year appointed rector of Douglas where he remained until 1860, when he resigned to accept the rectorship of Sackville and Dorchester. He continued in the latter charge until 1873, when he was appointed rector of Fredericton, which office he held up to the time of his death. He was an eloquent and scholarly preacher, and was highly esteemed by all denominations. For years he has been a degree examiner at the University of New Brunswick and a member of the Alumni, being one of those usually chosen to award the Alumni gold medal for the Latin essay, and in 1900 received the degree of LL.D. from that institution. He took a warm interest in military matters, and was chaplain to the provincial battalion raised in New Brunswick in 1885 for service in the North-West. He has held the office of chaplain to the Sons of England for a number of years. The deceased was married in 1857 to Emma Wetmore Bliss, daughter of the late Hon. George P. Bliss, who, with a family of three sons and one daughter survive. The members of the family have all won distinction in the world of letters. They are Prof. Charles G. D. Roberts and William Carman Roberts, Mrs. McDonald and Theodore Roberts of this city. There are also several grand-children, one of whom, Lloyd Roberts, is assistant editor of "Outing" magazine. Canon Roberts was one of the best known and most popular and lovable clergymen in the province, and his death is sincerely mourned on all sides.

Fredericton.—The congregation of the parish church has re-appointed the Rev. C. W. Foster, who has held the position of curate in this parish for the past year, for another twelve months, and has given him an increase of salary of \$100. The fund which was established to pay the curate last year has a large surplus in hand.

### QUEBEC.

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

New Liverpool.—Christ Church.—The Lord Bishop of the Diocese duly inducted the Rev. W. C. Falconer, late of New Ireland, as rector of this parish in succession to the Rev. I. M. Thompson, on Sunday, October 1. The late rector, who was present and took part in the service, after its completion was presented on the church steps with a purse of gold by his late congregation. Mr. Ed. Harper Wade handed him the gift with the following words: "It falls to me, as People's Churchwarden, to say on behalf of the congregation, that we cannot let you leave us without some acknowledgement of the faithful manner in which you have ministered and taught in our parish. This year, as the centenary of a great man who died doing his duty, after appealing to others to do theirs in words that bid fair to be imperishable, is in some sense consecrated to duty, and we wish to tell you we feel you have done your duty to us, not for one day only but for nearly thirteen long years, and have done it so kindly, so considerately and so affectionately, that to-day it may be truly said there is not a man, woman or child in this parish or in your district that does not love Mr. Thompson, and further, you have done it so faithfully, so honestly and so earnestly, that we trust we are to-day, with all our failings and shortcomings, the better men and women because you have laboured amongst us. In presenting you with a purse, towards which every member of the congregation has contributed, not grudgingly or of necessity, but heartily and with every expression of good will, we have chosen to fill it with gold as symbolizing goodness, purity and sterling worth. We must ask you to convey to your family the warmest expression of our most kindly best wishes. We hear with much pleasure that you do not intend leaving the vicinity, and trust we may sometimes see you amongst us." The reverend gentleman was much affected, and in a few broken words expressed his appreciation of the gift and the evid-



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ence of the love his people bore him. The congregation plainly deeply felt the final parting with Mr. Thompson as their pastor, and all united in the hope that a well earned rest might in some measure restore his health and leave him many happy years.

**MONTREAL.**

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

Montreal.—Trinity.—A very interesting and most instructive lecture was delivered in this Church chapel on the 5th on "The Early British Church," by the Rev. H. A. Brooke, M.A. This is the first of a series of lectures on Church history provided for Wednesday evenings at 8 o'clock in Trinity Church chapel. The Rev. H. A. Brooke will continue the subject during the Wednesdays in October.

Diocesan Theological College.—The Board of Governors of this college met on the 12th inst., when Principal Rexford presented his report on the opening of the session 1905 to 1906, and reports were also received from the house and finance committees and the educational council. It is expected that there will be an increase in the number of students in attendance at the college, as a result of the visit of Rev. Professor Howard to England last summer, as the representative of the college. Mrs. A. F. Gault received the thanks of the Board for her contribution for the renovating of the college chapel, and another resolution was adopted, expressing appreciation of the services rendered to the college by the late Mr. Charles Garth. Mr. George Hague was elected vice-president of the Board in place of the late Mr. Garth, and Mr. A. P. Willis was elected to the vacancy thus caused on the Board. There were present at the meeting: His Grace Archbishop Bond, Bishop Carmichael, Principal Rexford, Dean Evans, Archdeacon Norton, Canon Baylis, Rev. A. F. Bourne, and Messrs. R. Wilson-Smith, G. F. C. Smith, Leslie Gault, A. Hamilton Gault, and Henry Mudge. In the evening of the same day Miss Sorabji, a Parsee lady from Bombay, gave a lecture under the auspices of the Students' Missionary Society of the college, in the Assembly Hall of the college. The lecturer spoke chiefly of her own experiences in the mission field of India, and the two hours during which she spoke deeply interested the students and the public who were present. The Rev. F. J. Sawers, president of the Students' Society, occupied the chair.

**ONTARIO.**

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

Kingston.—St. George's Cathedral.—The annual harvest thanksgiving services were held in this cathedral on Sunday, October 8. There was a plain celebration at 8 a.m. The celebrant being the Ven. Archdeacon Harding, who was assisted by the Rev. Canon Starr. At the high celebration, the Dean of Ontario celebrated, with Canon Grout as epistoller, Rev. W. Lewin as gospeller, and Canon Starr assisting. The office was sung to the new service, Redhead, a very beautiful one musically, and a very fitting medium for the expression of the various parts. The introit was the ever beautiful "Ye shall Dwell in the Land," and all the hymns were harvest ones. Though a bit nervous over the new music, the choir boys sang well, entering into its spirit, and the result was a hearty, inspiring service. The treble solos were taken by Ray Marchand, William Mackney, Matthew Orr, William Morrison and Ernest Cockburn and the other solo parts by C. B. S. Harvey. The organ voluntaries were the "Cujus Animam," Schumann's Elegy, the Hallelujah chorus, and the triumphal march from Naaman. The decorations were abundant, sheaves of bright wheat, barberries, snowberries, fruit, vegetables, and many plants, filled the church, and above the altar were flowers, and the symbolic wheat and grapes alone. The pulpit was most artistically decked. The preacher, both morning and evening, was Archdeacon Harding. His morning text was St. Luke xvii. 15, 16, and in the evening the Archdeacon spoke on the mission work which is being carried on in the great North-West.

The Rev. Canon Starr spent a very pleasant three weeks' holiday in travelling through Yellowstone Park and part of the Rockies. He is much benefited by the trip.

St. James'.—The following have been elected officers of Young Men's Club: Hon. presidents, George Hague and Francis King; president, W. H. Dalby; secretary, R. Atkinson; treasurer, W. Singleton.

Gananoque.—Christ Church.—On Sunday, October 1st, a special thanksgiving service was held in this church, at which special music was rendered followed by a very interesting sermon by Rev. Mr. Serson. The collection on that occasion amounted to \$115, with a large number of envelopes still to come in.

Trenton.—St. George's.—This church celebrated its diamond jubilee on Sunday, October 1; and combined with that the annual harvest thanksgiving service. The church was beautifully decorated, and the special music, appropriate for the happy occasion, was well rendered by the choir. The Lord Bishop of the Diocese preached both

morning and evening powerful and impressive sermons. The special offertory amounted to \$274, which has since been augmented making it \$283, and which will no doubt be further increased during the week. Rev. C. F. Clarke of Maberly signified by promise his intention of donating a brass altar cross in memory of his esteemed mother. At 3:30 p.m., Mrs. Mills the wife of the Lord Bishop, read a paper and gave an address to this branch of the Woman's Auxiliary, in Canterbury Hall. The Hall was well filled and a large representation were present from Frankford and Carrying Place. Mrs. Mills presented the claim of this great branch of the Church's organization in a most pleasing and graceful manner.

Shannonville.—Trinity.—The annual harvest festival service was held in this church lately. The decorations were both profuse and beautiful, grain, fruit, vegetables and flowers being artistically used for ornamentation. The building, which is of stone, is one of the most handsome in this district. The service throughout was very bright, the large congregation joining heartily in it. Miss Lillian Tennant presided at the organ. The sermon was preached by the Rev. Mr. Blagrave, the newly appointed rector of Christ Church, Belleville. During the service Miss Henderson, of St. Agnes School, sang a solo in her usual finished and able manner.

Eardley.—St. Luke's.—A harvest thanksgiving service was held in this church on Wednesday, October 4. The Rev. J. F. Gorman, of Ottawa, preached the sermon.

Newburgh.—St. John's.—The annual harvest thanksgiving services were held in this church on Sunday evening, October 8. The sacred edifice was very tastefully decorated with flowers, various kinds of grain and roots. The Rev. S. Tighe, of Kingston, was the special preacher.

Maitland.—The Lord Bishop of the Diocese has appointed the Rev. Alfred Bareham, of Musquash, N.B., and formerly of the Quebec Diocese, and the Chaplain Mission to the charge of this Mission in the place of the Rev. E. L. Scamell, who has been superannuated.

Brockville.—St. Peter's.—Harvest thanksgiving services were held in this Church on Sunday, October 1. The services were of a bright and cheerful character and quite in accordance with the joyous spirit of the festival. The decorations were very chaste and the music was well rendered by the choir. The Rev. W. Burton, of Kingston, preached at both services. There were large congregations present who thoroughly enjoyed the services.

Trinity.—The annual harvest thanksgiving services were held in this church on Sunday, October 1. The church was well filled, the number of communicants present at the celebration of the Holy Eucharist being especially noticeable. The Ven. Archdeacon Harding, of Indian Head, N.W.T., preached both morning and evening, and in the afternoon he addressed the children of the Sunday School. During the offertory on Sunday evening Mr. J. P. Large, tenor soloist, sang "Abide with Me" to a setting by Dixon. His singing was much appreciated by all those who were present. Mr. Large received his early musical education under Sir Frederick Bridge, the organist of Westminster Abbey, where he was one of the chorister boys, and sang at the coronation of the King. He has now taken up his residence in this town.

Harvest thanksgiving services were held at Yarker and Newburgh on October 1st, when the churches were most tastefully decorated. The new processional cross at Yarker being used for the first time was greatly admired by all the congregation. At Newburgh there was a splendid service also, the Rev. S. Tighe officiating. October 26th, Thanksgiving Day, will be observed (D.V.) as usual at Camden East by the holding of two services. The offerings of the people will go to defray the debt of \$341.25 on the handsome parish church. The Rev. Rural Dean Anderson, rector of Morrisburg, has kindly consented to preach on this occasion.

**OTTAWA.**

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

Ottawa.—St. Barnabas'.—The Rev. Louis H. Lamphere, late of St. Mary the Virgin, New York, has been appointed by the Lord Bishop of Ottawa to be rector of this Church in this city. He succeeds Rev. Mr. Bailey, appointed to Lancaster, Ont. Mr. Lamphere is about fifty years of age and married. He is a man of wide experience, a good preacher, musical, and comes with the highest possible commendations from his present Bishop and other well-known Churchmen in the United States. Mr. Lamphere will enter upon his new duties on the second Sunday in November.

At a recent meeting of the Clerical Guild, held in St. John's Hall in this city, the Ven. Archdeacon Bogert was re-elected chairman and the Rev. W. P. Garrett, secretary-treasurer. The Rev. Canon Low delivered a very interesting lecture on the use of the Athanasian Creed in the Offices and services of the Church.

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St. Matthew's.—Harvest thanksgiving was observed in this church on Wednesday, Oct. 11th. There were celebrations of the Holy Eucharist at 7:30 and 10 a.m. The church which lends itself readily to decoration, presented a beautiful appearance. The ladies of St. Anna's Guild were in charge and the result of their taste was evident. The altar and reredos were massed with vines, flowers, wheat and grapes, while the rest of the church, including the choir, transepts and nave, were gracefully wreathed with grain. A profusion of colour was seen on all sides and quantities of vegetables and fruit were placed about the reading desk, pulpit and font. Evensong was sung at 8 o'clock, when the Rev. A. W. Mackay, B.D., the rector of All Saints', preached the sermon in the place of the Rev. H. P. Plumtre of St. George's, Montreal, who was prevented from being present. The choir was augmented by the men of the Cathedral choir.

The Lord Bishop has made the following appointments for Confirmations in his diocese: Beachburg, October 20th; Rockingham and Combermere, October 22nd; Killaloe, October 23rd; Port Elmsley, October 25th; Arnprior and Pakenham, October 29th; Clayton, November 1st. His Lordship will preside at the annual Deanery conference as follows: For Lanark Deanery, at Smith's Falls, on October 27th, and for Renfrew Deanery, at Pakenham, on October 30th and 31st. A general ordination will be held at Smith's Falls on October 28th, when two candidates will be advanced to the priesthood. A new church will be consecrated at Clayton on All Saints' Day. The annual missionary meetings throughout the diocese, in aid of the Diocesan Mission Fund, will be held simultaneously, beginning on the first of November and finishing on the fifteenth, as per itinerary arranged by the Rural Deans. In Stormont Deanery the Rev. Geo. Bonsfield, of Pembroke, assisted on Sunday by Mr. F. H. Gisborne, of Ottawa, will hold meet-

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ings as follows: Crisler, November 7th; Newington, November 8th; Avonmore, November 9th; Lancaster, November 10th; Cornwall, Trinity and Good Shepherd, November 12th; Moulinette, November 13th; Wales, November 14th; 8th Concession, November 15th. The Rev. W. M. Loucks, of Ottawa, and the Rev. E. B. Richards, of Douglas, assisted on Sunday by His Honour Judge Senkler, of Perth, will hold the following meetings: Chesterville, November 8th; Winchester, November 9th; Mountain, November 10th; Iroquois, Haddo, Dixon's Corners, Aultsville, Williamsburg, Morrisburg, Sunday, November 12th; Gollingertown, November 13th; Osnabrock Centre, November 14th. In Lanark Deanery the Rev. W. M. Quartermaine, of Renfrew, and the Rev. W. P. Garrett, of Ottawa, assisted on Sunday by Mr. W. H. Rowley, of Ottawa, will hold meetings as follows: Smith's Falls and Perth, Sunday, November 5th; Maberly, November 6th; Bathurst, November 7th; Port Elmsley, November 6th; St. Augustine, November 7th; Balderson, November 8th; Fallbrook, November 9th; Lanark, November 10th. The Rev. W. A. Read and the Rev. I. F. Gorman, of Ottawa, assisted on Sunday by Mr. Chancellor Lewis, K.C., of Ottawa, will hold the following meetings: Almonte and Carleton Place, Sunday, November 5th; Clayton, November 6th, 7th, and 8th; Montague, November 6th, 7th, and 8th; Franktown and Tennyson, November 9th, and 10th. The recent action of the Diocesan Board of the Woman's Auxiliary in sending a delegation to wish God-speed to the Woman's Baptist Association is having a disquieting effect on the minds of clergy interested in W. A. work, and it is thought desirable that a gentle reminder should be given our good women workers that their action is calculated to alienate the sympathy of, not the clergy alone, but of many well instructed Church people, who are familiar with the persistent efforts of this small religious society to do injury to the Church. This society is the narrowest of the narrow, and wherever represented is most strenuous in its efforts to keep little children from being admitted into the Kingdom of God. The clergy face this sad condition of things in their parochial work and yet these good women thoughtlessly express the pious hope that the Baptist Society may prosper more and more. Pray, good sisters, be content with the very excellent work you are doing and abstain for the future from giving vent to hopes which, if realized, would spell disaster.

Rural Deanery of Renfrew.—Meetings on behalf of the Diocesan Mission Fund will be held as follows: Killaloe, November 7th, at 8 p.m.; Bark Lake, November 8th, at 6 p.m.; Madawaska, November 9th, at 8 p.m.; Whitney, November 10th, at 8 p.m.; deputation, Rev. W. F. Kerney, M. A. Renfrew, November 10th, at 7:45 p.m.; Pakenham, November 12th, at 10:30 a.m.; Galetta, November 12th, at 3 p.m.; Arnprior, November 12th, at 7 p.m.; deputation, Rev. W. Netten, B.A., J. F. Orde, Esq.

Cornwall.—Trinity.—The harvest thanksgiving services were held in this church on Sunday, October 1st. The church was beautifully and tastefully decorated. The Rev. A. J. Fidler, M.A., rector of Colborne preached appropriate sermons both morning and evening. An excellent programme of music was rendered by the choir. There were large congregations present and the offerings were liberal.

## TORONTO.

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

All Saints'.—After the close of the Sunday School on Sunday afternoon, October 8th, the officials and teachers presented Mr. Gerald Despard, the superintendent, who has just resigned the position, with a students' reading lamp in appreciation of his faithful and efficient discharge of his duties whilst he held that post. The Rev. Canon Baldwin, the rector, made the presentation in a short and felicitous speech. Mr. Despard has been obliged to resign, owing to the fact that he has gone into residence at Wycliffe College.

Church of The Ascension.—The harvest thanksgiving service was held in this church last Friday evening, the 13th inst. The church was beautifully decorated and appropriate music was well rendered by the choir. The Rev. Mr. Wilkinson, rector of St. Peter's, preached. The service was marked by an announcement which was made by the rector, Rev. W. H. Vance, that a young woman, a very humble member of the congregation, had died recently, and left a bequest of \$2,000 to the Church. What will be done with the money has not yet been definitely settled, but it is likely that part will be used in making some needed improvements, and the balance in reducing the debt. The harvest services were continued on Sunday last throughout the day, the preachers being the Rev. G. C. Wallis, of Lunenburg, N.S., and the rector of the parish.

St. Augustine's.—A most interesting function took place in this church on Thursday evening last, the 12th inst., when the Rev. F. G. Plummer, who has for the past two and a half years filled the position of vicar of this church, was duly inducted as its first rector. No less than thirty clergy were present, all wearing their robes, at this service, including both the Archdeacons of York and Simcoe respectively. The service of induction was conducted by the Ven. J. F. Sweeny, the Archdeacon of Simcoe, who performed the ceremony very impressively. The Rev. E. L. King, the vicar of St. Thomas', read the mandate of induction, which has been duly signed and sealed by the Lord

Bishop of the Diocese. The service, in addition to the ceremony of induction, consisted of full choral Evensong and sermon. The Rev. C. A. Seager, the rector of St. Cyprian's, sang the prayers; the Rev. C. J. James, rector of the Church of the Redeemer, read the first Lesson; the Rev. Canon MacNab, priest-vicar of St. Alban's Cathedral, read the second Lesson; and the Rev. Canon Welch, rector of St. James', preached a forcible sermon from the words: "Ye are a royal priesthood." I. Peter, II. part of verse 9; his subject being the priesthood of the laity. The musical portions of the service were excellently rendered by the choir, under the leadership of Mr. T. A. Reed, the organist and choir-master. Just before its close, the "Gloria in Excelsis" was sung. The Benediction was pronounced from the altar by the newly-inducted rector. The church was filled to overflowing and many were turned away unable to gain admittance. The sacred edifice was still adorned with its harvest decorations and presented a truly festal appearance.

Trinity College.—A special convocation was held in this college on Saturday afternoon last for the purpose of conferring the degree of B.D. on the Rev. J. P. D. Llywd, of Seattle. It was important from the fact that the recipient is the son of the late Venerable Archdeacon Llywd, D.C.L., of the District of Algoma, himself a distinguished alumnus of the university, and that he has crossed the continent several times for the purpose of competing in the examinations required for the degree. The ceremony was commenced by the reading of the special Latin prayers used at convocations, by the Dean of the college, Rev. Prof. Duckworth. Rev. Provost Macklem, the vice-chancellor, who occupied the chair in the absence of the Chancellor of the university, Mr. Christopher Robinson, K.C., then addressed the convocation. He explained that though but one degree was to be granted, the occasion was important for several reasons. In the first place, the candidate had succeeded in overcoming the difficulties of the difficult course in divinity in such a way as to satisfy the examiners abundantly. He had also, unlike so many of the parish clergy been able to continue to study systematically. Although the rector of a large and populous parish in Seattle, he crossed the continent every time he had had to write an examination, for Trinity University never held such tests in other parts of the country. It was also in the Reverend Provost's opinion a significant fact that Mr. Llywd had passed by many universities to come to Trinity. This he had done because he was a Canadian and loved the old flag, and also because he set a high value on the degree of that university. Mr. Provost Macklem concluded his remarks by a warm expression of welcome to the candidate. The candidate was then presented by the Rev. Dr. Jones, registrar of the university, to the Provost, who sat on the Chancellorial chair in cap, gown and hood. He then knelt down, and, having placed his hands between the hands of the Provost, the latter pronounced the words, "Admitto te in hoc gradu," the hood was placed about his shoulders and the ceremony was over. In his remarks the new Bachelor of Divinity said that he felt the degree represented scholarship, and for that reason he had come there to receive it. It was true that there were many other colleges ready to grant it, some of whom had indeed spoken to him of its financial aspect. Another reason for his return to Trinity University was that by it his late father had been honoured with the degree of D.C.L. at the last convocation as a university. He was also a Canadian, and loved this country. "I have, therefore, a triple right to be here," he concluded. "First, on account of patriotism; second, because of my ancestry; and, lastly, out of sympathy with this college." The Rev. J. P. D. Llywd preached in the college chapel on Sunday morning last. He left in the afternoon for the West.

Perrytown.—St. Paul's.—Harvest thanksgiving services were held in this church on Sunday, the 8th inst. The Rev. G. H. Broughall preached in the morning, and the Rev. T. F. Summerhayes, the missionary-in-charge in the evening. A special service of song was rendered by the choir of St. Mark's, Port Hope, in the afternoon, which was greatly enjoyed by the large congregation present at it.

Baillieboro.—Christ Church.—Harvest thanksgiving services were held in this church lately. The Rev. R. W. Spencer read the prayers at the morning service, and the Ven. Archdeacon Allen preached. In the evening the whole service was taken by the Rev. W. C. Allen, Mrs. Allen officiating at the organ. The choir sang the harvest hymns and the special sacred selections with much heartiness. There were large congregations present at both services, and the church was well filled. The total offertory amounted to the sum of about \$75.

Port Hope.—St. Mark's.—The Rev. A. J. Cobb, rector of North Bay, has been offered and has accepted this living, and his appointment has been approved by the Bishop of the Diocese. Mr. Cobb will assume charge of the parish at the beginning of next month. He has been at North Bay for the past three years and has done much good work there.

St. John's.—Harvest thanksgiving services were held in this church on Sunday, October 8th. The church was tastefully decorated and the music, which was suitable to the occasion, was well rendered by the choir. The rector preached at the morning service, and the Rev. G. H. Broughall in the evening.

Brighton.—The quarterly meeting of the Ruri-decanal Chapter of Northumberland met in this parish on Tuesday

and Wednesday, the 10th and 11th October. A large gathering of the brethren was in attendance: The Rural Dean (Rev. J. C. Davidson), the Reverends Canon Sprague, A. J. Reid, C. H. Brooks, J. Fidler, E. A. Langfeldt, F. W. Summerhayes, C. E. D'Arcy, W. Burns, E. W. Pickford, and the following visitors: F. G. Plummer, Toronto; W. L. Armitage, Picton; and Messrs. Battersby and Fitzgerald, lay readers, and Mr. Wilson, Churchwarden, from Young's Point. The proceedings commenced with a choral Evensong at St. Paul's. The rector sang the service, and had engaged the assistance of the vested choir from Colborne. The service was most beautifully rendered, and was heartily enjoyed by the clergy and the very large congregation present. Three helpful and practical addresses were delivered by the Reverend A. J. Reid, on "The Layman's Help, Its Profit and Power"; the Reverend A. J. Langfeldt on "Parochial Finances"; and the Reverend F. G. Plummer on "Public Worship." In the morning the Holy Eucharist was offered by the Rural Dean, with the Reverend Canon Sprague as Epistoler, and the Reverend A. J. Fidler as Gospeller. Mr. Fidler delivered a very helpful address from the text: "Ye are the Light of the World, Ye are the Salt of the Earth." The session commenced at 10.30 by the reading of the minutes by the secretary, followed by a paper on "Faith and Morals," by the Reverend E. W. Pickford, which elicited a discussion, which was taken part in by Messrs. Summerhayes, Canon Sprague, Reid, Lord, Creswick, Langfeldt, Burns, Fitzgerald, Fidler and Brooks. In the afternoon the letter sent out by the Bishop's commissary in reference to the visit of the Reverend R. Titley Gardner, was taken up, and the secretary was directed to return answers to the Bishop to three out of four questions, namely, that (1) it was most important to strengthen the loyalty of Church people in our own country, and to strengthen our centres rather than at present to launch out into new ventures; (2) in answer to question three, that it is desirable for the Church to adapt itself to the circumstances and conditions of each country in which it works; and (3) in answer to question four that the collection at the special service at St. Paul's, London, during the Pan Anglican conference should be divided between the missionary societies of the Church. The report of the Rural Dean was then presented, and it appeared that he had during the year visited and inspected all or nearly all the parishes in the Rural Deanery, holding congregational meetings in six, and meeting the Churchwardens and discussing with them parochial matters in nearly all. The results of his efforts are already apparent in increased interest and increased activity throughout the Rural Deanery, which, it is hoped, will develop even more under his energetic supervision. The next meeting will be at Campbellford in January.

Norway.—St. John's.—Harvest thanksgiving services were held in this church both morning and evening on Sunday last. The church was very tastefully decorated with flowers, fruit, grain, and vegetables. An immense mound of fruit and vegetables filled the front of the chancel and the windows and arches were decorated with clusters of grapes and maple leaves. The Ven. Archdeacon Langtry preached in the morning from the words "Let the people praise Thee, O Lord, yea let all the people praise Thee." The rector, the Rev. W. L. Baynes, preached in the evening.

## NIAGARA.

### John Philip Du Moulin, D.D., Bishop, Hamilton.

Georgetown.—St. George's.—The annual convention of the Church of England Sunday School Teachers' and Woman's Auxiliary Workers was held in this church, on Tuesday and Wednesday, October 10th and 11th. Miss Mackenzie, Milton, and Miss Gibson, Glenora, were the representatives from this parish. The Sunday School Convention was held on Tuesday. There were representatives from Oakville, Burlington, Omagh, Milton, Stewarttown, Acton, Georgetown, Norval and Glenwilliams. The Ven. Archdeacon Sweeny, of Toronto, gave an address in the afternoon, and preached at the evening service at St. Alban's, Glenwilliams. The service was very hearty, representatives from almost all churches in the Deanery taking part. Mr. Edmonds, Oakville, was organist, and R. E. Gollins, Milton, director. On Wednesday a meeting of the Chapter of the Deanery was held in the morning. There were present, the Rural Dean, in the chair, Revs. T. G. Wallace, Oakville; I. A. R. Macdonald, Georgetown; S. C. Noxon, Hornby; S. G. Wade, Lowville, and Wm. Walsh, Brampton. These all took part in the discussions of the convention and the service. On Wednesday afternoon the session of the Woman's Auxiliary was held, presided over by Mrs. Beaumont, Glenwilliams. Mrs. Bristol, Oakville, was secretary. Several papers were read of exceptional interest. The convention closed at 6 p.m., adjourning to meet in Burlington next year. The ladies of Georgetown, Glenwilliams, and Stewarttown, joined in providing luncheon and tea on both days, and, together with the rector of the parish, were thanked most heartily for their kind hospitality.

A large number of letters and diocesan news held over on account of giving a full report of the Brotherhood Convention.



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They are made from rich, blue black Mackinac cloth, a thick soft finished material, with red flannel-lined detachable capot on the back, epaulets on the shoulders, lined throughout with a neat checked lining and seams piped with red flannel. It usually is worn with a knitted toque and sash, which we sell for 35c. and 50c. respectively. **\$2.98** Order No. C. C. 26. . . . .

Little Talk But Big Facts  
Our Motto in Our Ads.

THE ROBERT SIMPSON COMPANY LIMITED

#### GOT THE JOB.

The very best way to succeed in anything is to learn how to think quickly. One of our most famous American doctors started out as a very poor boy. Applying for work in a Chicago store, he was tested by

a few questions. Taking down a box of lace from a shelf, the proprietor asked: "What would you do with this?" The boy replied, tracing with his finger on the box lid: "Dust it." "He got the position."

### Children's Department.

#### CHRIST'S LILIES.

"Hush, my babe; lie still and slumber,"

Sang a mother sweet and low,  
As she gently rocked the cradle  
In the twilight, to and fro.

"Holy angels guard they sleeping,"  
Keep my child from harm and sin,  
As he grows to manhood's stature,  
Fair without and pure within.

So we mothers fain would keep them,  
Knowing not that which is best,  
Only try to do our duty  
And trust Jesus for the rest.

In His garden walks the Master  
In the tender evening light,  
Sees the violets and the roses  
And the lilies, tall and white.

Pauses long beside the lilies,  
Snowy flowers He loves the best,  
Then He gathers for His bosom  
One more fair than all the rest.

So He sees our little children,  
Pure and fair as lilies white,  
And He takes them to His bosom,  
They are "precious in His sight."

Let us cease our bitter weeping  
For the babies gone away;  
We shall find them in His keeping  
In the land of "cloudless day."  
—Margaret Floyd.

#### IS THERE ANY MOTHER THERE?

A little girl once followed the workmen from her father's grounds

## "What Are Piles?" You May Ask.

AND WHY ARE THEY ALWAYS RELIEVED AND CURED BY THE USE OF

### Dr. Chase's Ointment?

The itching, burning sensations of piles or hemorrhoids, the feelings of uneasiness and discomfort, and the loss of blood are familiar to many who may not know the name or nature of their ailment.

Piles are small tumors, which form at the opening of the rectum, and are described as itching, bleeding or protruding, according to the symptom that is most prominent.

The cause of greatest suffering is the intense itching, which is an almost constant symptom, while the greatest danger arises from loss of blood. You can scarcely imagine one in greater misery than the victim of a severe case of piles.

By reason of its remarkably soothing effect Dr. Chase's Ointment brings almost instant relief from the dreadful itching. It heals the ulcers, stops the loss of blood, and makes a thorough cure of this obstinate and loathsome disease.

The old idea of a surgical operation, with all the accompanying pain, expense and risk, as the only cure for piles has given way before the extraordinary success of Dr. Chase's Ointment, which has demonstrated its power in thousands of cases where operations had failed.

Do not make the mistake of dropping this treatment as soon as the itching stops. Make the cure lasting by persistent use. Dr. Chase's Ointment, 60 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

## Castles and Cottages

Either in castles or cottages where the Pease Heating System is, there also is comfort. Warm Air, Hot Water or Combination Heaters.

Our specialty for this year is the new "Economy" Hot Water Boiler. If you haven't been where it is dispensing comfort you do not know what a real good heater is.

The Pease Company can ship any size required on an hour's notice.

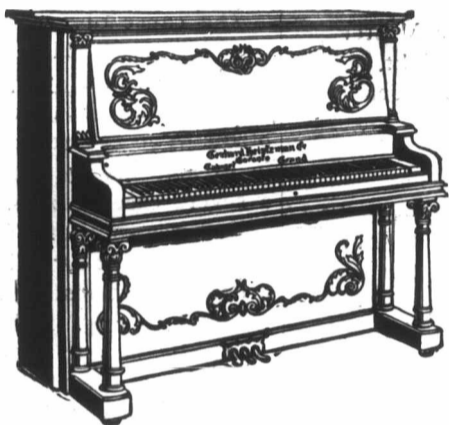
Pease Foundry Co., Limited  
TORONTO

October. A large gathering... Bishop, Hamilton. Annual convention of the Teachers' and Woman's Church, on Tuesday and Wednesday. Miss Mackenzie, were the representatives from Oak Stewarttown, Acton, The Ven. Archdeacon in the afternoon, and Alban's, Glenwilliams. representatives from almost part. Mr. Edmonds, Collins, Milton, director. Chapter of the Deanery were present, the Rural Office, Oakville; I. A. R. Oxon, Hornby; S. G. Hampton. These all took mention and the service of the Women's Mrs. Beaumont, Glen was secretary. Several interest. The convention met in Burlington next Glenwilliams, and Stewart and tea on both days. The parish, were thanked ality.



# 12

## SLIGHTLY USED UPRIGHT PIANOS



Priced Unusually Low  
To Clear Before Stock-taking.

# 12

LESS than three weeks till stock-taking—and every piano not absolutely new must be sold before then. So we offer twelve exceptional bargains, and have priced each so low that their quick sale is assured. Briefly that's the story.

	Manufacturers' price	Now
<b>DOMINION</b> —Small size Upright, walnut case; three pedals; ivory and ebony keys, etc.	\$250	\$188
<b>MORRIS</b> —Medium size, 7½ octaves; walnut case, three pedals; ivory and ebony keys, etc.	\$325	\$195
<b>MENDELSSOHN</b> —Small size, walnut case; full length panels; three pedals, muffler, etc.	\$275	\$198
<b>WILLIAMS</b> —Cabinet Grand; handsome fancy walnut case; three pedals, etc.; like new.	\$400	\$210
<b>KARN</b> —Medium size, walnut case. Wessell, Nickel & Gross action; ivory and ebony keys, etc.	\$375	\$215
<b>HOWARD</b> —A rarely beautiful cottage size; new piano; rich mahogany case; a sample.	\$325	\$228
<b>MENDELSSOHN</b> —Medium size; handsome mahogany case; could not be told from new.	\$340	\$238
<b>GERHARD HEINTZMAN</b> —Boudoir Grand, walnut case; full length panels; three pedals, etc.	\$400	\$259
<b>GERHARD HEINTZMAN</b> —Boudoir Grand, mahogany case; full length panels, etc.	\$425	\$273
<b>MENDELSSOHN</b> —Cabinet Grand, beautiful walnut case; might be preferred to a new one.	\$400	\$275
<b>GERHARD HEINTZMAN</b> —Cabinet Grand, large size; mahogany case; the most expensive style.	\$500	\$293
<b>GERHARD HEINTZMAN</b> —New style Cabinet Grand; mahogany case; used but a few months.	\$475	\$315

If you bought a new piano you wouldn't look upon it a few months afterwards as second-hand, would you? Nor would you any of these, for they have been used very little.

Every one is in first-class condition, and is guaranteed for five years, with five years' option of exchange.

#### TERMS OF SALE:

1. We guarantee every piano, and agree to pay the return freight if not satisfactory.
2. A discount of 10 per cent. off these prices for cash.
3. A handsome stool and drape accompany each piano.
4. Every instrument safely packed without extra charge.

#### TERMS OF PAYMENT:

Pianos under \$250—\$10 cash and \$6 per month.  
Pianos over \$250—\$15 cash and \$7 per month.  
If monthly payments are not convenient, please state what method you prefer—quarterly, half-yearly, or at certain fixed dates. We wish to know what terms will suit you.

## Gourlay, Winter & Leeming

188 Yonge Street, TORONTO

HAMILTON WAREHOUSES  
66 KING STREET WEST

when they went home to their dinner, because she was very fond of a kind old man who was one of them. When he looked from his door he saw her sitting on a log waiting for him, and invited her to go into the cottage. She looked in, saw the

strange faces around the table, and hesitated. When he urged her, she

raised her sweet little face, and enquired:

"Is there any mother there?"

"Yes, my dear; there is a mother here," he answered.

"Oh! then I am not afraid if there is a mother there."

A house may be small, but if it is a shrine of a mother's love it is a happier place than a palace would be without this blessed presence.

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HE KNEW HOW.

All was quiet in the invalid's room until a step was heard coming up the stairs. Then a faint voice called:

"Alfred, is it you?" "No," answered another member of the family, looking in and approaching the bed. "But what is it you are wanting? Cannot I do it?" "I only wanted to be lifted and think I'll wait a few minutes for Alfred to come. He knows just how."

Alfred was only a boy, a merry, healthy young fellow, full of his studies and outdoor pursuits, wanted on the cricket field with his young friends; but he was no stranger in that sick room. He had thought it worth while to learn "just how" to minister to the sufferer, and his strong, young arms were the chosen ones to lift the grandmother's wasted, pain-racked form many times daily. Was not that tender little service the very crown of manliness? It was Bayard Taylor who wrote:

"The bravest are the tenderest."

THE LIMIT.

A Scotch minister instructed his clerk, who sat among the congregation during service, to give a low whistle if anything in his sermon appeared to be exaggerated. On hearing the minister say, "In those days there were snakes fifty feet

THE ROOT OF THE MATTER.

He Cured Himself of Serious Stomach Troubles, by Getting Down to First Principles.

A man of large affairs in one of our prominent eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another, I gave up smoking, I quit coffee and even renounced my daily glass or two of beer, without any marked improvement.

"Friends had often advised me to try a well known proprietary medicine, Stuart's Dyspepsia Tablets, and I had often perused the newspaper advertisements of the remedy but never took any stock in advertised medicines nor could believe a fifty-cent patent medicine would touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets was going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained and they replied that the principal ingredients were aseptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the conditions of the stomach."

The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the overworked stomach a chance to recuperate and the nerves and whole system to receive the nourishment which can only come from food. Stimulants and nerve tonics never give real strength, they give fictitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums. Although Stuart's Dyspepsia Tablets have been in the market only a

few years, probably every druggist in the United States, Canada and Great Britain now sells them and considers them the most popular and successful of any preparation for stomach trouble.

long," the clerk gave a subdued whistle.

"I should have said thirty feet," added the minister.

Another whistle from the clerk.

"On consulting Thompson's Concordance," said the minister, in confusion, "I see the length is twenty feet."

Still another whistle; whereon the preacher leaned over and said in a stage whisper: "Ye can whistle as much as ye like, MacPherson, but I'll no take anither foot off for anybody!"—Harper's Weekly.

INASMUCH.

One day a little girl looking out of the window saw a number of poor men from a nearby jail working in the hot sun of a July day. They looked tired and hot, and she knew they must be thirsty. She remembered Christ's words, "I was thirsty, and ye gave Me drink; was in prison, and ye came unto Me," and the thought came to her, "I can do both." With her mother's permission, she took a little bucket of cold water, with a dipper, and gave a drink to each man in turn, refilling the bucket several times. As she went from one to another in her white frock, her sweet smile gave even better cheer than the water. The thanks of the prisoners were very hearty. One asked her: "Little lady, what made you do this?"

After a moment's pause she replied: "That is what Christ said to do, and—I was sorry myself." He lowered his head and said: "God bless you, little Christ-child."

WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

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Now  
\$183  
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Food babies. No upset  
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Straight tie of pointed fox, three yards long. Brocade satin lining. Finished with tails and paws, \$30.

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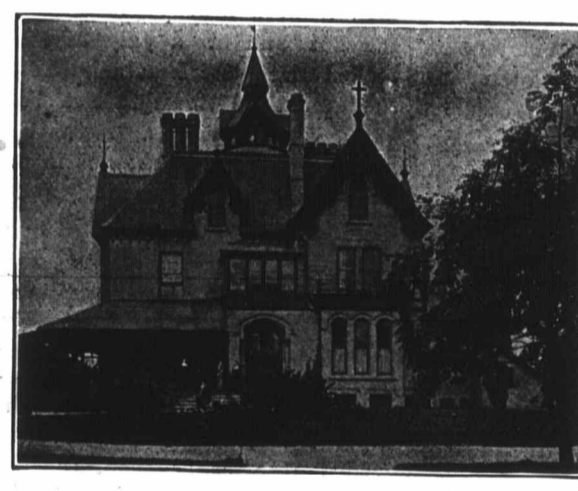
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