

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

Vol. 36.

TORONTO, CANADA, THURSDAY, OCTOBER 7th, 1909.

No. 44.

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After twelve years of devoted service as superintendent and assistant superintendent, respectively, of the Evanston Hospital, Miss Annie L. Locke and Miss Edith Bird resigned their positions on September 1st and left immediately for their future home in Gananoque, Ont. Their departure is greatly regretted. Both were efficient nurses and competent managers of an institution; and they were moral forces in the community, where their influence was silently at work in many different ways.

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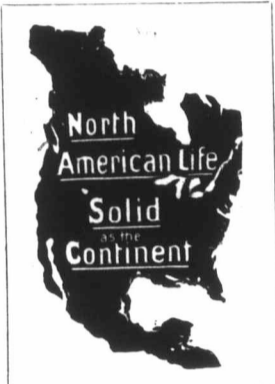
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For Work Abroad.—The Rev. Owen T. Bulkeley is leaving St. Agnes's, Southampton, to undertake missionary work in the Okanagan region of British Columbia, and sailed from Liverpool in the Virginia on the 17th ult.

THE NORTHERN LIFE ASSURANCE CO. OF CANADA



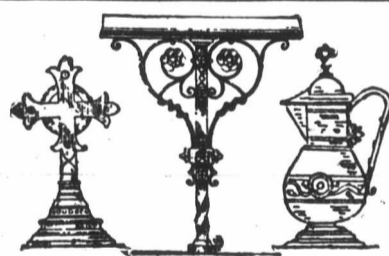
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Lessons for Sundays and Holy Days

October 10.—Eighteenth Sunday after Trinity.
Morning—Jeremiah 36; Philippians 4.
Evening—Ezek. 2; or 13, to 17; Luke 9, 28 to 31.
October 17.—Nineteenth Sunday after Trinity
Morning—Ezek. 14; 1 Thess. 2.
Evening—Ezek. 18; or 24, 15; Luke 13, to 18.
October 24th.—Twentieth Sunday after Trinity.
Morning—Ezek. 34; 1 Tim. 1, to 18.
Evening—Ezek. 37; or Dan. 1; Luke 17, 20.
October 31st.—Twenty-first Sunday after Trinity.
Morning—Dan. 3, 2 Tim. 2.
Evening—Dan. 4; or 5 Luke 21, 5.

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', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 271, 270, 281, 283.
Processional: 379, 388, 435, 651.
Offertory: 345, 351, 560, 564.
Children's Hymns: 669, 671, 676, 677.
General: 408, 563, 570, 587.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 262, 264, 271, 413.
Processional: 382, 385, 387, 561.
Offertory: 345, 346, 422, 736.
Children's Hymns: 675, 681, 682, 685.
General: 11, 441, 442, 501.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

Opposition reveals man's strength of character. Before it the weak man is engulfed; the man of strength resists and overcomes. Demas grows weary of restraint; Paul uses his moments of imprisonment to write epistles which cheer Christians in every age, and to make converts of the soldiers to whom he is enchained. The unique strength of character and vigorous personality of Jesus, are manifested in His dealings with the plotters. He silences the Herodians who attempt to lead Him into disloyal utterances. The Sadducees fail in their plot to entangle Him in inconsistencies concerning the Resurrection. And the supreme effort of the Pharisees ends in their retreat. But ere they depart Jesus emphasises His triumph over them, by asking a question to which they cannot give an

adequate answer. A human origin alone, cannot explain David's conception of the Messiah. The way in which Christ dealt with these opponents is typical. We may therefore look for parallels. And we find them in present anti-Christian thought. 1. The Pharisees would posit only a human origin of the Christ. He is the Son of David. So to-day men deny the Divinity of Christ. And in their denial give back the answer of old; "He is the Son of David." The Virgin Birth is denied at the outset. For Holy Scripture reveals that as the explanation of Jesus' humanity and Divinity. The position of the present day critic is but that of the Pharisee. And the former is silenced as the latter was. His answer is utterly inadequate to explain the character and personality of Jesus Christ. 2. The Sadducees in the height of presumption attempt to throw discredit upon the doctrine of the Resurrection through the extravagant illustration of the much-married woman and her imagined difficulties at the Resurrection. "Ye do err, not knowing the Scriptures or the power of God," is the Lord's answer. And this must be reply to those who cavil at the Resurrection to-day. A very recent explanation of (really an explaining away) the Resurrection is that it is a psychological phenomenon. Now psychology cannot afford an adequate explanation of the unity of Scriptural testimony, or of the power of God. Of course we can see the relation between radical criticism and our reply to the question: "What think ye of the Christ?" Acceptance or rejection of the principles of radicalism materially affects our attitude and answer. The goal of radical criticism is unitarianism, a theological position which is absolutely incompatible with membership in the Church. To deny the Divinity of the Christ, you must deny His Virgin Birth and His Resurrection. These two doctrines are the present-day storm-centres. The Sadducees and Pharisees of old live in the higher critics of our day. Their method of attack is the same as of yore. Their explanations are equally as extravagant, their answers as equally inadequate as those advanced in our Lord's day. Therefore our method of silencing them must be the one adopted by Jesus Christ. "Ye do err, not knowing the Scriptures or the power of God."

A Liberal Offer.

Verbally and by letter our clergy and laity from all parts of Canada have from time to time urged that the Churchman should be more extensively circulated throughout the Dominion. There is without doubt an increasing desire to have the latest and fullest news of the Church's aims, work and progress brought to the homes of our people near and far. The widespread intelligence of Canadians, the readiness with which they avail themselves of useful and improving information and the growing interest of the members of our own communion in its own affairs, afford an obvious explanation of this insistent demand. It is certainly to be commended and affords strong evidence of a genuine forward movement in the Church. We gladly express our appreciation of the confidence thus shown in the "Canadian Churchman," and of the keen desire that it should, through the year, bring to the home of every churchman in Canada its cheering message of things attempted, and accomplished, hoped for, and aimed at, by the Canadian Church militant. In furtherance of this laudable object we gladly make the liberal offer announced in another column of this number. And that it may attain the highest measure of success we ask our kind friends—the clergy and laity, to bear a helping hand and make a personal appeal to all their friends—who are not already subscribers—to open their homes and hearts to the Church's

journal and make it a welcome guest for the balance of this and the whole of the coming year. We honestly believe if they do so they will never have cause to regret it. The following is a fair sample of the letters we are constantly receiving; the writer is a clergyman of the diocese of Huron: "I am well pleased with the tone of the Churchman and would like to see it in every home in my parish. At the nominal cost at which you give it to subscribers it certainly should have a large circulation. Wishing you much prosperity in the coming year."

Racial Controversy.

That man is an enemy to his country, who, for a political or any other purpose strives to set class against class, creed against creed, or race against race. Canada is a free country and Canadians have full liberty to say, or do, what they like. But it should be remembered that the very freedom of expression we enjoy in common with all other British communities, imposes the responsibility of guarding both tongue and pen, whether in public or private use, from the unwarrantable license of misrepresenting or wronging one's neighbour. Whatever may be said or done by a few excitable people, there can be no doubt the average Canadian is a man of peace, who wishes his neighbour—whatever may be the colour of his skin, mode of his speech, or form of his worship—well. Toleration in religion, and kindly courtesy and sympathy with our neighbours in all the varied relations of individual, social, and national life, have played a great part in the cementing into one homogeneous whole of all the varied races that have made their home within British territory. The principles which underlie this course of conduct have stood the test of time and have stood it well. May they be perpetuated!

Convent Factories.

The most puzzling feature of the recent outbreak in Barcelona in Spain, was the evident detestation in which the inhabitants of the nunneries were held by the poor. There was a dislike of the male celebrates too, but not in so marked a degree. At the bottom is found the fact that these institutions are run so as to compete only too successfully with the poor labouring women, and as they complained, took the bread out of their mouths. Community life on farms is good, the members are able to support themselves by their own legitimate labour, can set an example in farming and horticulture, and benefit the neighbourhood. But when placed in densely populated and poor cities there is necessarily antagonism for they then directly compete in a limited market and generally with the very poor. As modern methods come into force the factories round them are inspected and made to conform to irksome, and often expensive restrictions. These were the causes of the destruction of the convents in Barcelona.

Boy Scouts.

A boys' event in England has been the first annual "rally" of the "Boy Scouts," when eleven thousand, including a troop of "Girl Scouts," marched past their leader and founder, General Baden-Powell. By a brilliant inspiration an English soldier has invented, for boys, something between an adventure and a military discipline—a training which will develop handiness, observation, and chivalry, qualities of as priceless value in ordinary, as in military life. Even to those who half doubted at first, the results, seem to justify General Baden-Powell's keen insight into boy nature—its fantastic, as well as its serious side—the tests to be gone through appealing to the latter, as the rites and ceremonies satisfy the former. To be told that scouts had

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real work to do, because all their work is for others; they must carry out the special scout duty of doing a good deed every day to some one; is no new teaching, no inculcation of an aggressive spirit of militarism—only the old, plain duties—once more, including that love of country which has perhaps been almost quiescent for a time. It may be that we need to recognize, as an English writer puts it, that "a host is pushing on behind us inspired by a higher conception of Empire and duty. If we had been indifferent to our great heritage, these would not be. It was the note of hope that rang in the tramp of the children." There is withal, one thought that does not appeal to the conservative mind—the "Girl Scout." The eye and hand have their fullest share in the ordinary training of every girl, and if ever exceptional need comes, the exceptional woman will meet it in the future as in the past—but, there is a certain touch of maidenliness for the loss of which nothing can compensate.

Boy Scouts.

Here is another view of the question sent to the Church of Ireland Gazette by a London correspondent: "The Boys' Scout movement has dealt a great blow to many companies of the Church Lads' and Boys' Brigades. In several places the members went over in a body to the new organization with its attractive dress and the glamour of the personality of its founder. The Boy Scouts' Corps, is in its essence a national movement, inculcating loyalty to God as the basis of patriotism, but as all classes of belief are in its ranks it is impossible to work the Scouts on the lines that have been so successful in the older bodies. Efforts have been made to form Scouts Corps, apart from the main body on denominational lines, and at present negotiations are in progress for the affiliation of their branches to the central body. It is hard to see how the influence of organized religion can be brought to bear on a voluntary body composed of boys of all Creeds. Sir Francis Vane, Scout Commissioner for the London district, says, 'A system which in every line and word encourages and indeed constrains the youth to fear God and to love his neighbour is assuredly as religious a body as the Founder of our Church desired or directed.' This is not a full answer to the difficulty felt by many in seeing a movement avowedly national and most attractive to boy nature substituted for one which was distinctly Christian and primarily meant to develop character on Christian lines under the direction of avowedly Christian men associated with organized Churches."

Boy Scouts.

As another illustration of the profound effect of the display, we have the following from the Chaplain General of the forces—Bishop Taylor Smith: "It seems to me that to develop the physical and intellectual parts of a boy's nature and to leave out the spiritual is to produce, not only a human deformity, but something which shall prove harmful to the individual and dangerous to the State. I tremble to think of this vast body of our British youth drawn towards scouting by the striking uniform, the study of nature, the cultivation of habits of self-reliance and independence, if the moral and spiritual part of the boy's nature is not cultivated at the same time. I rejoice to think of the future of England, or England even ten years hence, if these lads, taught and trained by godly scout-masters and leaders, have been led to develop the whole trinity of their being—yielding themselves to the Lord Jesus Christ and seeking to possess a strong, healthy body, a cultivated mind, and an enlightened spirit. Was there ever a time such as the present which calls for volunteers, University men, public school men, business men, and others to enter upon what I consider the greatest movement ever known, with its far-reaching influences to disintegrate or build up the whole Empire? The Boys' Brigade and the Church Lads' Bri-

gade have shown us what can be done for our boys, and undoubtedly their success has been due to the spiritual side of the work being put first. Surely, then, the scout movement cannot afford to ignore this, the greatest and most powerful factor."

Clerical Propriety.

Under our present system, the bishop's license assigns each clergyman to his own field of duty. An individual clergyman is as much limited to his own particular ground as an individual bishop is, and what bishop would dream of ordaining, confirming or performing Episcopal functions in another bishop's field without consent or request? So the ordinary clergyman who does duty in his clerical brother's parish ought not to forget that he is, for the time being, that brother's deputy or agent. If this simple fact was better understood, loyal churchpeople would loyally call on their own minister to perform baptisms, marriages, etc., and this would endeavor to uphold his authority and influence in all cases. And in case of marriage by a visiting minister it should not be necessary to add that the fee as a matter of right belongs to the man on the ground. It is as necessary to practise the golden rule among the clergy as it is in any other section of the community.

Irreligious Pleasure.

Everything depends on a man's standpoint as regards pleasure. Those who say they have worked hard enough during the week to entitle them to devote Sunday to their own pleasure—whether it be spent in the automobile, on the golf-links, in the yacht, or in whatever way the pleasure-loving fancy may dictate, thereby stamp themselves as essentially worldly, pleasure-loving people. They may attempt to defend themselves by saying that they are just as good as many regular church-goers. They may be people of generous impulses who would not hesitate at doing a kind deed if the opportunity came their way. But, let them ask themselves in all sincerity and honesty, how much the appropriation of the day, set apart for public worship, to their own worldly pleasure enables them to "Remember the Sabbath Day and keep it holy." What worship or homage does such a man render to God? Can such a man truthfully say that by example he is helping his brother man to value the public worship of God. On the contrary he is influencing him to neglect it and to put in its place his own pleasure.

THE NEW HYMN BOOK.

II.

In a former article we referred to the publication of the New Hymnal and gave some general information as to its contents. We propose in the present article to deal somewhat more in detail with the contents of the New Hymnal. Out of the 795 compositions included in the book, we find 138 are translations from foreign tongues, 100 of which are from Latin, 13 from Greek, 21 from German, and the rest from Danish, Italian, French and Welsh. 17 of the Latin hymns date from the 5th century or earlier, 50 date from the 6th to 16th centuries, 24 are post Reformation, and 9 are of uncertain date. Most of the translations are made by Anglicans, 19 are by Roman Catholics, and the rest by either Congregationalists, Presbyterians, Morairians, and Methodists. Some very ancient tunes have been preserved, 81 date prior to the 18th century, but the greater portion of the 890 tunes, viz. 588 are by composers of the latter half of the 19th century. Though the book is therefor mainly composed of modern poetical and musical productions, there is still a fine flavour of antiquity in it. Among translations from the Latin are to be found the beautiful evening hymns, No. 23, "The Sun is Sinking Fast;" No. 28, "O Strength and

Stay Upholding all Creation;" No. 29, "As now the Sun's Declining Rays;" and from the Greek, No. 32, "Hail Gladdening Light of His Pure Glory Poured;" and No. 34, "The Day is past and over." From the Latin of possibly the 5th century we get the well-known hymns, No. 49, "Blest Creator of the Light;" and No. 50, "On this Day the First of Days." From the 17th century we have the advent hymn, No. 55, "Hark! a Thrilling Voice is Sounding;" No. 60, "Creator of the Starry Height," is from a very ancient Latin source, probably of the 6th century, and No. 61, "O Heavenly Word Eternal Light," is probably of a still more ancient date; No. 62, "That Day of Wrath, that Dreadful Day," is a 13th century hymn; and No. 130, "The Royal Banners Forward go," dates from the 6th century. We have as it will be seen, enumerated but a few of the translations from the Greek and Latin, suffice it to say that they are to be found scattered throughout the book and both form a literary and devotional standpoint will be found to deserve their long enduring and universal popularity. To the late Rev. J. Mason Neale, a clergyman of the Church of England, we owe nearly 50 of the translations; and the late Rev. E. Caswell, at one time also a clergyman of the Church of England, and afterwards a seceder to Rome, is the translator of about 20. Subsequent to the Reformation, the idea seems widely, to have prevailed with the Reformers, that the praises of the Church should be confined to the Psalms of David, or metrical versions or paraphrases of those Psalms, hence the earliest attempts of hymn writers after the Reformation, were principally confined to the construction of paraphrases or metrical versions of the Psalms. Some of these compositions have survived, and are in use by most English-speaking Christians to this day, but the efforts of Sternhold, Hopkins, Brady and Tate have now been found generally unsuitable to public worship, and have fallen into disuse. One only, of Sternhold's and Hopkins' hymns (No. 107) has been included in the New Hymn Book, and only 5 of those of Tate and Brady. But of these, their version of Psalm 51, No. 111, "Have mercy Lord, on me," and No. 404, "As pants the hart for cooling streams," and No. 642, "Through all the changing scenes of life," have endeared themselves to millions of devout souls, and could ill be spared and have, of course, been retained. What Sternhold and Hopkins and Brady and Tate tried to do for the Anglican Church, Dr. Watts, a Congregational minister attempted for the Non-Conformists in England. His hymns for a long time had a great reputation, and were widely used. Some of them were of poor quality—for who can be always at his best?—but some had the true ring about them and have an enduring claim to our regard. No less than 18 of his hymns are to be found in this book. The Rev. Chas. Wesley, a clergyman of the Church of England, about the same era, was also a prolific and accomplished hymn writer, and 23 of his compositions are to be found in this book, and he shares with the Rev. John Ellerton, the distinction of having more of his works in this book than any other author. Bishop How is a close third, with 21 to his credit. About the same time as Watts and Wesley flourished, we had also such hymn writers in the Anglican Church, as Cowper, and the Rev. John Newton, some of whose hymns are still universal favourites. Cowper was the author of the well known hymns, No. 405, "O for a closer walk with God;" No. 467, "God moves in a mysterious way;" No. 479, "Hark my soul it is the Lord;" No. 778, "There is a Fountain filled with Blood." Among modern hymn writers, there are not a few who reach the highest level of spirituality—the Rev. John Ellerton, already referred to, is the author of such well known hymns as No. 27, "The day Thou gavest Lord is ended;" No. 37, "Saviour again to Thy dear Name we raise;" No. 280, "Now the labourer's task is o'er;" No. 354,

"Praise to our God Whose bounteous hand," (a hymn, by the way, which appears to have too local a significance to England to be quite appropriate for Canada). Many of the hymns above referred to, are old favourites and commonly found in most hymn books. There are however some beautiful hymns which have been heretofore found only either in Hymns Ancient and Modern, or in the Hymnal Companion, or in the hymn books of other religious bodies.

PRAYER BOOK REVISION

While we are firmly of opinion that "Spectator" has completely established his position in the matter of the proposed revision of the Prayer Book, it is impossible to ignore the fact that there is a very strong undercurrent of feeling adverse to the scheme, and that it is not confined to any particular section of Churchmen. Now, revision is certainly desirable, but it is not of such immediate and pressing necessity. To a large body of faithful Churchpeople, the present book is a very sacred thing. The theoretical advantages of Prayer Book revision in our own case, are self-evident, and we have seen no really valid argument against it. The argument from the supposed impending English revision, may be pressed too hard. It is by no means certain that a revision will take place in England. With party feeling still running high it is very generally realized that the undertaking is a somewhat risky one, and it is meeting with strenuous opposition from opposite sections in the Church. In our opinion revision in England is scarcely within the range of practical questions, and then the matter is further complicated by the peculiar position of the Church in its relationship with Parliament. Not a line of the Prayer Book can be changed without an Act of Parliament. Revision of the Prayer Book therefore, as will be seen, is not likely to be achieved in England for some considerable time yet. In Canada, of course, we have perfect freedom from any State interference, and there has been a marked subsidence of party feeling. But there seem to be other difficulties. While favouring the scheme generally, and quite confident of its ultimate feasibility, we can readily enter into, and respect the feelings of its opponents. Their misgivings, though in our opinion surmountable, are not wholly unfounded. No doubt there are grave dangers in such an undertaking. Chances will have to be taken, risks will have to be run. However judiciously conducted, it cannot, from the nature of things, be all clear gain. There are bound to be some losses, and of course it will be impossible to please everybody. All these contingencies, we believe, can be successfully met and dealt with. But there is no use in attempting to ignore the fact that a large number of devout and thoughtful churchmen regard the scheme with very serious misgivings, while a considerable number have apparently adopted as their watchword, "Hands off the Prayer Book." One thing therefore is certain. The scheme cannot be rushed. It must be allowed to gradually commend itself to the rank and file of our Churchpeople. Any attempt to force matters will most assuredly defeat its own object. A movement of such prime importance is surely worth patient waiting, and delicate handling. We Canadian Churchpeople are as a class, extremely, sometimes it might be said; almost morbidly conservative folk. An instinctive distrust of change is in our blood. These are facts, which, however they may be regarded, are notorious, and they must be recognized and reckoned with. To ignore them is to violate every true principle of statesmanship. That they can be finally overcome, if met in the right spirit, we doubt not. But they must be met, and respectfully met, and not ignored or flouted. In the meantime, the matter is not of supreme or surpassing urgency. We can probably worry along with the old book

for a few years longer. Time is certainly on the side of the revisionists, but time must be allowed to do its work.

OLD TESTAMENT CRITICISM.

So much has been written and said in this country recently about the criticism of the Bible, including much that implies a total ignorance of the origin and purpose of criticism, that it would seem to be well to attempt to state once again clearly and briefly the position of modern criticism. Our views of the Old Testament Scriptures have been largely changed during the past century, by the application to them of modern historical methods which have really revolutionized all history as well. The 19th century was pre-eminently the age of historical science, even the great discoveries in biology and geology, as Mr. Percy Dearmer points out, belong to the realm of history. They were discoveries in the history of our planet and its inhabitants. The whole idea of evolution, with which the 19th century will always be associated, is an historical idea. But this is not all. It is not too much to say that before the beginning of last century, history was not a genuine science at all. Its advance to its proper place as a science giving us an exact knowledge of the past is very largely due to the modern method of examining historical and literary documents. Wolf's Prolegomena to Homer, published in 1794, first gave historians the idea of a systematic and minute method of examining their sources, and today such an examination is recognized as indispensable. The modern historian is always a critic. Before he makes any use of a document for historical purposes, he submits it to a threefold examination of a minute and searching character. First of all, he examines its text. He asks, "Is this a true text or is it corrupt? Can I be sure that I have here the original words which the author or authors wrote? If not, can I recover the original words?" This is what is called "Lower or Textual Criticism." Next he inquires, "Who was the writer of this document? When did he live? When did he write? Did he write the whole of the document or only a part? What opportunities had he of knowing the facts? Was he biased? If so in what direction was he biased? Did he write with a purpose, and if so, with what purpose?" All these questions he endeavours to answer by a careful examination of the document itself. And it is this examination which has come to be called "Higher Criticism," to distinguish it from lower or textual criticism. He is now in a position to apply to the document the third and most important kind of criticism; what is known as "Historical Criticism." He now asks "does this document contain a trustworthy account of the facts? Did the events really take place as they are stated to have done in this document? May I use it with or without reserve, in my history? It is important to observe that these three kinds of criticism or investigation, have a definite order. Lower or textual criticism must come first. We must determine, as far as possible, the exact words of the author, before we draw conclusions about the document. Higher criticism comes next, for when we have answered satisfactorily the questions of higher criticism, we have gone a long way towards determining the historical value of the document. An example may help us here. No principle is more clearly recognized to-day in historical science than the importance of contemporary witness. The work of an author who had full opportunities of observing the events of which he writes, must have a high historic value. On the other hand, if the higher criticism of a document shows that it was written many generations after the events which it records, the historic value is seriously diminished. We all know how stories grow in the telling, and every historical student

has observed how legendary details grow in later times round a great historic figure or event. Again, it is highly important that we should determine an author's bias, if he has any, and then allow for it. Those who record the events of their own day have frequently, themselves, taken a part more or less prominent in the movements about which they write. They are men who took sides in the controversies of their day and their view of the facts is accordingly often coloured by their own prejudices and presuppositions. The character of the witness must be taken into account when we are estimating the value of his evidence. It is hoped that these examples may make clearer the importance of the higher criticism of documents in all historical investigation. Now, we cannot exempt the Bible from this kind of searching investigation, even if we would. To attempt to do so would be to excite the gravest suspicion of all serious students. Here are a number of books, dealing with the highest of all subjects, with a literary history, going back in some cases through many centuries. It would be plainly the greatest folly to insist that they must be shielded from the historical methods which are freely applied to other books. It would also imply a sad lack of faith in the guiding of the Holy Spirit. It is surely a vast mistake to label the discoveries and triumphs of modern science, as human knowledge, and set them over against the Divine knowledge taught by Holy Scripture. This false antithesis has done much harm. We should rather see in the advance of knowledge, the fulfillment of His promise, "When the Spirit of Truth is come, He shall guide you into all the truth." If students have discovered a new historical method of great value, it is, every Christian must believe, the gift of Him Who is the source of all truth. The higher criticism is then no human weapon forged directly for the purpose of destroying the authority of Holy Scripture. It is the gift of God—a gift, of course, that may be abused—to help us to understand more and more fully the Revelation contained in the Bible. During the past century, a very large number of excellent scholars, many of them most devout Christians, have been examining the composition and contents of the Old Testament books most carefully. Many of them have spent their lives just collecting the facts which might help their successors to true conclusions about the authorship, date and composition of the books of the Bible. There have been, no doubt, a few from time to time, who have approached the Old Testament from a rationalistic and naturalistic standpoint. Their aim has been to pull down and not to build up the faith of their pupils or readers, but they have always been in a minority. At the present time the overwhelming majority of so-called higher critics are devout Christian students, whose sole aim is to reach the truth about the Old Testament and who daily invoke the aid of the Holy Spirit upon their labours. It is difficult to conceive anything more unjust, more unfair, and more mischievous than the denunciation of these men as if they were enemies of the Faith. The real truth is that through these men God has given us a very real blessing—for, as might have been anticipated, this thorough-going investigation of the Bible was tended not to lessen, but intensify its spiritual value. One example must suffice. According to the critical theory, Isaiah, chapters 40-55, were written just before the fall of Babylon and the close of the Babylonian captivity, about the year 542 B.C. Jerusalem is in ruins, the temple is destroyed. The exile has lasted long. Deliverance seems hopeless. Faith is strained to the point of breaking. Bear all this in mind and what a flood of light it throws on a passage like this, "Comfort ye, comfort ye My people, saith your God, speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; that she hath received of the Lord's hand double for all her sins." Words like these which would

be simply unintelligible to Isaiah's contemporaries in the eighth century, B.C., would be full of comfort for the weary exiles of the sixth century. God did not leave His people in their darkest hour without a prophet, without a guide. Just when they were in imminent peril of giving way to despair, the prophet of God comes with his glorious message: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City. Shake thyself from the dust; arise, sit thee down O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted His people, He hath redeemed Jerusalem." Do we lose anything from a religious point of view, by taking these words out of the mouth of the historical Isaiah, who lived under vastly different circumstances, and by placing them in the mouth of a great unknown prophet, raised up by God to guide His people in that darkest hour just before the dawn. Surely Faith is confirmed and not destroyed by such a view. There is not a book in the Old Testament which is not more intelligible and helpful under the critical view than under the traditional. To denounce the sober, reverend investigation of the Old Testament is the greatest folly. To class together earnest christian students—men like the Bishop of Birmingham and Winchester, Drs. Driver and Kirkpatrick with unbelievers, and to represent them as throwing the Bible overboard is very cruel and very dangerous. The part of an honest christian is not to be afraid of investigation, but to welcome every effort which may throw light on, and help to make more helpful, that wonderful book which has been the inspiration of the best men in all generations. It is part of our faith, that the Holy Ghost—the Spirit of Truth—is still guiding us into all the Truth. Let us thank God for the light we have received and take courage. It is all fresh evidence that He is with us still.

F. H. C.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

On Sunday morning, September 26th, at about seven o'clock, while making preparation for the celebration of the Holy Eucharist, Edmund Wood, M.A., priest, pastor, prophet, teacher, scholar, lover of men, saint of God, and for fifty years rector of the Church of St. John the Evangelist, after a long eventful life, passed on to "that rest which remaineth to the people of God." A large number of communicants had assembled in the church to participate in the Holy Eucharist at that early hour. Some wondered, when the hour had struck, why he who with such punctuality had all these years conducted his services, should tarry. They little dreamed that he should come no more—for the Messenger of Death had smitten him and summoned him into the presence of his Lord. From the altar steps his curate and trusted friend of thirty years, announced the passing away of his friend and theirs. It was a moment of intense solemnity not soon to be forgotten by those who participated in it. The sense of loss which is felt in the Church of Montreal is hard to set forth. Mr. Wood was not a man that occupied a prominent place in the public eye. Neither his words nor his deeds found frequent expression in the public press, yet no one seemed to be better known, or to wield a more wholesome influence. Every Churchman knew Father Wood and everyone who knew, honoured him. The whole power of the man found expression in his life and character. His absorbing love for his Church and his whole-hearted devotion to fellowmen tell the story of his influence. Some men conquer by making themselves powerful, that may the more effectively serve the Church. They yield here and flatter

there and compromise yonder in hopes, they reason, of more fully serving the sacred cause they have at heart. Edmund Wood took the plain, straight course of rectitude as he saw it and deviated neither to the right hand nor to the left to win a friend or conciliate a foe. With abounding charity he felt that he must go right on. The workman mattered little but the work was everything. Thus, he triumphed by another route. By losing his influence and leadership, he found it and found it more abundantly. His abounding generosity to the poor and his utter disregard for his own comfort was known in Montreal for half a century. His love for boys was also one of his outstanding characteristics. The funeral arrangements were carried out with dignified simplicity, wholly under the influence of the spirit of the departed, and thus the Church continues to sing:

"For all the saints who from their labours rest,
Who then by faith, before the world confessed
Thy name, O Jesu, be forever blessed.

Alleluia."

The conditions in the Church which were called forth by the death of Mr. Wood, are very significant. They indicate that in twenty-five or thirty years great changes in ecclesiastical points of view have been accomplished. The day was when Mr. Wood was the storm-centre of bitter ecclesiastical discussions. To fraternize with him in church services, to defend him in public, was sure to call down upon one heated denunciations. "A Jesuit in disguise," was one of the most popular descriptions of such men, not so many years ago. But times have changed, and we have all changed too. Some of those who cast reproach long ago, stood sympathetically round the grave. Those who had been neutral were keen to show their admiration. What does it all mean. Does it mean that men have grown to be all of one mind in the Anglican household? Does it mean that all conviction regarding ecclesiastical and spiritual truth has perished, and that nothing really matters. That is not the way we interpret the situation. In our opinion many of the apparent deep convictions of other days were simply prejudices and the result of allowing other men to do the thinking for us. There was then, as there is perhaps to-day, the trouble of allowing self-interest to play its part. If this or that position pleases the people we look to for admiration and support, then we have to take care lest our zeal outruns our convictions. But beyond all this there is not only a broader, but a deeper spirit pervading the Church. It is the frank recognition of divergent expressions of common, fundamental needs. Absolute uniformity in spiritual utterance is no more natural or desirable than uniformity of thought or custom. That is the point we have reached. It has been demonstrated, that what are known as "Catholic" and "Evangelical" churchmanship, have their own important parts to play in expressing human limitations in spiritual things. We have come now to the point of saying so, and saying it in the hearing of the brethren. Behind the divergent expressions of our spiritual aspirations still stands one Lord, one faith, one baptism, one God and father of us all.

It is the existence of this spirit within the Church, that makes the present time, in our judgment, so opportune for the revision of our Prayer Book now in progress under authority of our General Synod. It is a spirit, that may enable the Church in Canada to do some things that possibly may not be attainable elsewhere. Take for example, the ornaments rubric, which by common consent is the very centre round which the fiercest fight might be expected in such an undertaking. Many are of the opinion that to touch that rubric would be the height of folly, because of the controversy it would project upon the Church. That is not the view that appeals to us. If our reading of the public mind be right the great body of Churchmen, with of course a

few possible exceptions, is prepared to admit specifically, as they have long admitted tacitly the right of divergent views and practices in what is not of the essence of worship. Here is a rubric that has caused a great deal of trouble and equivocal reasoning. The rubric seems to be clear and straight-forward but it is out of harmony with the practice of a large section of the Church. Practice that persists must have some sanction. Those who find the rubric out of harmony with their practice, resort to some obscure injunctions or advertisements of Queen Elizabeth, which are supposed to negative this rubric. They form a sort of appendix to the Prayer Book, that was not appended. Now here are the divergent practices of the Church openly followed, generally recognized, no one dreaming of placing a ban upon either. We ask therefor if this be not the time for crystalizing that recognition into definite rubrical sanction? This will call for the doing of no new thing, it will simply be a legal and public acknowledgment of what already exists. Such an acknowledgment would, however, possess a deep, ethical significance to the Church. "Spectator" ventures to suggest an amended rubric and begs his readers not to dwell upon the form but rather the spirit of his amendment, and He would welcome an expression of public opinion upon this point, for be it remembered, that this with other points are sure to be raised in connection with revision, and it is well to get ready for them. Here is what we propose. "And here is to be noted that" it shall suffice that the vestments of the Minister be a surplice and stole, nevertheless if it be thought to tend the more to edification, "such ornaments of the Church and of the ministers thereof, etc., etc." The order might be reversed in this way, and here is to be noted that such ornaments . . . second year of the reign of King Edward the Sixth, nevertheless if it be thought to tend the more to edification, it shall suffice that the vestments of the minister shall consist of a surplice and stole.

Spectator.

THE ARCHBISHOP OF ONTARIO'S PASTORAL.

To the Right Reverend the Bishops, the Reverend the Clergy, to the superintendents, teachers, officers, parents and scholars in the Sunday Schools of the Church of England in Canada.

Dear Brethren:—In accordance with the desire of the House of Bishops, the Archbishop of Ottawa and the Bishop of Toronto respectfully and most earnestly ask your attention to the following points: 1. In the absence of distinct and definite religious instruction in our Day Schools in Canada, the importance of Home Teaching and Sunday School instruction can hardly be exaggerated. 2. The General Synod, representing the Church of England in Canada, has appointed a Sunday School Commission. 3. The Commission has, among other valuable proposals, suggested that a Canon regulating Sunday School work should be passed in each Diocesan Synod. 4. It was further urged that the third Sunday in October in each year be regarded as "The Children's Day," and that special efforts should be put forth on that day, and the Monday following it, to bring home to all the clergy, parents and children, the importance and value of our Sunday Schools, and the need of God's blessing and of the most intelligent and persistent efforts on our part to make them all that they may be and ought to be to the Church in Canada. 5. The Sunday School Commission has further urged that a general secretary shall be secured for our Sunday School work in the Dominion of Canada, who may be able to inspire the whole Church in Canada with the same intelligent appreciation of, and devoted attention to Sunday Schools which the gen. sec'y of the M.S.C.C. has aroused among us for missions. The Commission has further urged that each congregation should provide generously for all such outlay as may be found to be necessary for the effective working of our Sunday Schools, in each congregation, and throughout the Dominion. The outlay on the engagement of a General Secretary and his work is estimated at \$3,000 to \$4,000 a year. The proportion of the sum, which is proposed should be assumed by each diocese, is as follows: Nova Scotia, \$220.00; Quebec, \$220.00; Tor-

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Onto, \$740.00; Fredericton, \$140.00; Rupert's Land, \$100.00; Montreal, \$425.00; Huron, \$500.00; Columbia, \$30.00; Ontario, \$190.00; Moosonee, \$6.00; Algoma, \$54.00; Athabasca, \$3.00; Saskatchewan, \$21.00; Caledonia, \$6.00; Niagara, \$235.00; New Westminster, \$36.00; Mackenzie River, \$3.00; Qu'Appelle, \$30.00; Calgary, \$36.00; Yukon, \$15.00; Keewatin, \$9.00; Kootenay, \$21.00; Ottawa, \$235.00. It is believed that the faithful, earnest and enthusiastic observance of "Children's Day" must result in drawing the attention of the parents and congregation to the Sunday School as indispensable to the Church's life, in arousing interest and enthusiasm among teachers, officers and scholars, as taking part in an observance which is being participated in on the same day by two and one-half million scholars in England, six hundred thousand in the United States, and one hundred thousand in Canada, besides those in other parts of the Anglican Communion throughout the world; while, if we reckon the Sunday Schools in touch with the International Sunday School Association we are safe in saying that 25,000,000 scholars on this day will unite in prayer for God's blessing on Sunday School work. "Children's Day" may be rightly observed by:—1. A Corporate Communion of clergy, parents, teachers, officers and senior scholars, at which special intercession shall be used for blessing on the work, with a brief devotional address. 2. The use at morning and evening prayer of special psalms, lessons, collects, and hymns, with sermon or address to the general congregation on the aims and importance of Sunday Schools in the economy of the church. 3. A children's service, with address. Special offerings should be taken during the day for the work of the Sunday School Commission, which will require between \$3,000 and \$4,000 annually to carry on its operations effectively. 4. Meetings for parents, teachers, officers, and senior scholars for intercession and addresses on Sunday School work on Monday evening, and wherever possible, gathering groups of Sunday Schools together for enthusiasm and effectiveness. The following intercessions are recommended:—1. At Corporate Communion, special collects, one or both to be used after collect of the day. Almighty and ever-living God, Who makest us both to will and to do those things that be good and acceptable unto Thy divine Majesty: We make our humble supplications unto Thee for Thy favor and gracious goodness toward all teachers and scholars in our Sunday Schools. Let Thy Fatherly hand, we beseech Thee, ever be over them. Let the Holy Spirit ever be with them, and so lead them in the knowledge and obedience of Thy Word, that, in the end, they may obtain everlasting life; through our Lord Jesus Christ, Who, with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen. Almighty and ever-living God, Who hast set Thy Church to teach and guide Thy people in the observance of all that Thou hast commanded, we beseech Thee to bless the teachers and scholars in our Sunday Schools, that, through the knowledge and obedience of Thy Holy Word, they may attain unto everlasting life, through Jesus Christ, our Lord. Amen. 2. At morning and evening prayer:—Special sentences.—Ecc. 12: 1. Prov. 8: 17. Prov. 20: 11. Proper psalms.—15; 23; 119, verses 9 to 16; 148. Proper lessons.—II. Chron. 1, verses 7 to 12; or Prov. 3, verses 1 to 17; St. Matt. 18: 1 to 15; or II. Tim. 3: 1 to 16. In addition to the above special collects, the following may be used:—O, Almighty God, Who, by Thy Son Jesus Christ, didst give to Thy apostles many excellent gifts, and commandest them earnestly to feed Thy flock, make, we beseech Thee, all bishops, pastors, and all who labor in the Word and Doctrine, diligently to teach Thy Holy Word and Thy children, obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen. Also collects of the 25th Sunday after Trinity, second Good Friday, and St. Simon and St. Jude. 3. In the Litanv after the suffrage for "bishops, priests and deacons," insert the following:—That it may please Thee to send upon all teachers Thy heavenly blessing, that they may be clothed with righteousness, and may, in love, and wisdom, feed the lambs of Thy flock; we beseech Thee to hear us good Lord. That it may please Thee to give such success to Thy Word, spoken by their mouths that it may never be spoken in vain, and that those whom they teach may abide evermore in Thy faith and fear; we beseech Thee to hear us, good Lord. That it may please Thee to bless all scholars, and to sow the seed of eternal life in their hearts; that whatsoever in Thy Holy Word they may profitably learn they may indeed fulfil the same. We beseech Thee to hear us, good Lord. That it may please Thee to bless and keep all parents, that they, ordering their households after Thy law,

may see their children christianly and virtuously brought up to Thy praise and honour. We beseech Thee to hear us, good Lord. 4. For the children's service in the afternoon, a specially prepared form will be found in the Institute Leaflet and Church Record Publications, Quarterlies. For the adequate observance of Children's Day you are earnestly requested to take early steps in the way of interesting all concerned, and to secure, if possible, that the date Oct. 17, be kept free from harvest festival services or in fact any service which would obscure the main observance of the day. Praying for an abundant out-pouring of God's blessing on the services in which millions throughout Christendom will participate on that day, we are, on behalf of the House of Bishops, your faithful friends, Charles, Ottawa, Archbishop; James, Toronto.

Brotherhood of St. Andrew.

A. C. Alexander, Hamilton, President.

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

"Brotherhood men should subscribe for the Canadian Churchman."

OTTAWA.

The second diocesan conference of the Brotherhood of St. Andrew for this diocese was held in the Capital on the first three days of the month, and while it may be too soon to speak definitely of ultimate results, those who participated are one in the feeling that it has been an occasion of much spiritual encouragement and refreshment. The attendance was not quite as large perhaps as was hoped, rather less than one hundred signing the registration role, but the meetings were deeply earnest in tone and optimistic in sentiment, and the influence of the mutual exchange of thought and experience cannot but result in a perceptible strengthening of the Brotherhood work throughout the diocese. It is not possible in a necessarily brief report to attempt any sort of a detailed record of the many excellent addresses; a few of the salient points may be noticed. Not the least important feature of the proceedings was the prominence given to the Junior work. Ever since the present presiding officer of the Local Assembly, Mr. Alder Bliss, assumed control, he has made the Junior work his special care, until, as he himself remarked at one of the meetings, his colleagues on the council were inclined to think he was a crank on the subject. There are several parishes where the field of Juniors is white unto the harvest, and it is believed one early result of the conference will be seen in very concrete work at these points. The Conference on Junior work on Saturday afternoon, led by Rev. Geo. P. Woolcombe, Principal of Ashbury College, was largely attended and very enthusiastic; the mass meeting for boys on Sunday afternoon, was a splendid muster of bright and earnest youngsters, but best of all the interest and willing service shown by the boys in the preparation for, and the work of, the Conference, all offer excellent encouragement to the men who are so anxious to see the boys enlisted in the ranks. Then, too, the management was fortunate in securing the presence and voice of two such whole-hearted and enthusiastic boy-lovers as Mr. Fred. W. Thomas, our General Secretary, and Mr. A. E. Norman, of Montreal, both men of wide experience, ready sympathy and attractive address whose talks to the lads at the Sunday meeting, and practical suggestions at the Conference did much for the cause. Another heartening incident of the occasion was the frequent presence and cordial words of sympathy of His Grace the Archbishop. His Grace is a very warm supporter of the Brotherhood, one of the foremost of our "Brotherhood Bishops," and none who heard his Charge on Saturday or his few words to the boys Sunday afternoon but felt better, stronger and happier therefor. The Corporate Communion on Sunday morning was, of course, the keystone of the conference fabric, and it was a notable gathering, the body of St. John's Church being comfortably filled with worshippers, almost entirely men and boys. His Grace was the celebrant, assisted by the Revs. Canon Smith, of Hull; Dr. Kyle, Beareburg, and Thos. Garrett, Ottawa. And lastly, the closing meeting in All Saint's on Sunday night when the front seats for several tiers were filled with men, and the remainder of the spacious edifice crowded with earnest worshippers followed by the usual farewell meeting

led by the Rev. Walter M. Loucks, both these were memorable services that will not soon be forgotten by those participating.

The Churchwoman.

OTTAWA.

The first session for the season of St. John's Church Woman's Auxiliary was held Tuesday, of last week, and proved most interesting. Mrs. J. Cuzner, the President, occupied the chair, and Mrs. (Rev.) E. H. Capp conducted the opening exercises. This branch undertook to raise the increased amount for the diocesan treasury, and have also paid their part of the diocesan expense fund. Miss Low gave an address on her recent visit to the Peigan Reserve, which was much appreciated. One afternoon last week the Woman's and Girls' Auxiliaries of All Saints' Church entertained at tea the several Junior and Girls' Auxiliaries throughout the city as well as the officers of the Diocesan Board. The event took place in the parlors of All Saints' Church, and a thoroughly enjoyable time was spent. The feature of the afternoon was a presentation to Miss Bessie Parmalee, the Junior Secretary of the diocese, who was the recipient of a life membership on the general board. Miss Phoebe Read, of St. Luke's Church, read the address, Mrs. (Rev.) E. H. Capp presenting the certificate, and Mrs. Tilton in an appreciative address, pinning on the gold bar badge. Miss Parmalee, who is one of the Board's most energetic officers, replied briefly, thanking the several auxiliaries for this kind expression. The Rev. A. W. Mackay was also present and spoke a few words of welcome. The Woman's Auxiliary of Holy Trinity Church, Ottawa, East, met last week, when plans were made for the winter's work. The blind boy, James Fletcher, attending school in India, will again receive some assistance towards his education. Others to receive outfits are Phoebe Hunt, a Hindoo girl, and an Indian child at Lesser Slave Lake. Mrs. Andrew Acres, the Dorcas Secretary, handed in her resignation, which was accepted with much regret. An appointment to fill the vacancy will be made at next meeting.

R. R. R.

ONTARIO.

Kingston.—The members of St. James' Branch of the Woman's Auxiliary met in the school room to present their president, Mrs. Thos. Tandy, on the occasion of her departure, with a "Life member's pin." Miss Dupuis pinned on the badge while Mrs. Fred. Welch read a very impressive address. After the presentation tea was served. Mrs. Booth and Mrs. Linton looked after the tea table, which was prettily decorated for the occasion. Mrs. Tandy replied, thanking the ladies for their kindness. Mrs. Tandy and Miss Tandy are leaving the city next month and will be greatly missed by all, especially in St. James' Church where they were both faithful workers.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—St. Paul's.—About 350 strong, the 66th Princess Louise Fusiliers paraded recently to St. Mary's Cathedral and St. Paul's Church. The regiment left the Armouries at 10.30, and headed by the full band marched through some of the principal streets. The regiment was in command of Colonel E. G. Kenny. The Protestant contingent was in charge of Major Chipman. At St. Paul's there was also a very large congregation, many of the visitors to the Exhibition at

A HANDSOME CATALOGUE FREE.

In another column the advertisement of Messrs. Holt, Renfrew & Co., Toronto, announce that they will send their beautiful fur catalogue, c. c., free to any person dropping them a postcard for same.

tending to see the novel service. The rector, the Venerable Archdeacon Armitage, chaplain of the regiment, preached an appropriate sermon. Archdeacon Armitage has preached on many occasions to the soldiers and his new book, "The Soldiers of the King," has attracted wide-spread attention in England, a leading journal having declared that it is the very book for soldiers. Lord Roberts wrote a preface for the book. On Rally Sunday there was a very large attendance of teachers and pupils of the Sunday School of this church. An interesting programme was carried out. Ven. Archdeacon Armitage, the rector of the church, and the Superintendent of the Sunday School, delivered a rally day welcome to the assembled pupils. The Lay Superintendent, J. C. Shaffer, presided over the exercises. "We've Heard the Call for Rally Days," was sung by Dorothy Rafuse. A recitation, "Open the Door to the Children," was given by Beryl Shields. The kindergarten and the primary departments sang songs and the main school recited "Scripture Gems."

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

St. John.—The Board of Missions met here on the 29th September, the Lord Bishop presiding. During the summer months about fifteen Divinity students have been stationed at various points in the diocese. Seven vacant parishes have recently been filled, and through the exertions of the Bishop twelve clergymen have been or will be brought into the diocese during the year. In view of the increased cost of living steps are being taken to establish a fund to augment the salaries of the clergy. At a meeting of the Board of Education, the Rev. R. W. Hibbard, Principal of the Rothesay Boys' College, reported that the college had opened under very favourable circumstances, with a considerable increase in the number of boys in residence. The Executive Committee of the Synod met on September 30th. A letter was read from Miss Lucy V. Pickett, proposing the establishment of a diocesan nursing fund to provide for cases of illness in the families of clergymen, and offering her services without charge to the diocese. Miss Pickett who is herself a trained nurse, wished the organization to be formed under the name of her late father, the Rev. David Wetmore Pickett, for many years rector of Greenwich, King's County. Her generous offer was gratefully accepted and a committee appointed to assist in carrying her proposal into effect. On the 1st October an interdenominational meeting was held to consider the subject of religious education in the public schools. The Bishop presided and the Rev. G. A. Kuhring acted as Secretary. There were present also of the Church of England, the Rev. E. B. Hooper and Mr. G. O. Dickson Otty; Presbyterians—the Rev. A. A. Graham, and Hon. J. G. Forbes; and Methodists—the Rev. A. D. McCully, President of the Conference; the Rev. Dr. G. M. Campbell, Principal Palmer of Sackville, and Mr. J. Hunter White.

MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal.

Montreal.—The 21st annual conference of the Montreal Diocesan Theological College Association preceded by a "Quiet Day," was held in the College, on Thursday, September 23rd. The exercises of the Quiet Day conducted by the Lord Bishop of the diocese began on Tuesday evening the 21st, at 7.30, when Evening Prayers were read and the first of four addresses given. At 9.30 there were night prayers. On Wednesday the exercises were resumed with Holy Communion at 7.30. Morning Prayer and second address at 10, Intercessions at 12.30, third address at 3.30, Evening Prayers at 5.30, fourth address at 8, and night prayers at 9.30. The Rev. J. J. Willis, B.D., presided at the organ, and the new Hymn Book was used at all the meetings, the Bishop expressing his satisfaction at being able to select from it such a variety of hymns suitable for the occasion. His Lordship gave four heart-searching addresses dealing with the "Life of Christ," and the ministers relation to Him and to His Church." His subject was divided as follows:—First, The Personality of Jesus; second, Our Unity with that Life and its Possibilities; third, The Ideal of the Ministry; fourth, Blemishes in us as Individuals. He pointed out that we have the same life as Christ had and that united to Him we should use all the powers and

blessings that come from such unity for the upbuilding of Christ's Church. He reminded the clergymen that while they were shepherds of the flock they were also part of the flock and as such had need of the care of the Great Shepherd and must, therefore, take heed to their personal lives. He warned them against officialism and declared that it had closed many churches and said that "A minister's life was the life of his ministry." The third address was based upon 2 Cor. 6, and much food for earnest thought was given. It was pointed out that the ministry was often blamed through the follies of those who minister in holy things. He said that the ministry should be made manifest by making conspicuous Christian virtues. A vision of God was only possible to the pure in heart. Vanity and love of display were against the success of the ministry. The last address was an earnest appeal to the clergy to give themselves to the uplifting of humanity. We were sent to all men, not only to Anglicans. The Catholic Church was Christ's Church the world over, and while we should not seek to unsettle any we were to give ourselves to all. He said that "Man's need and our opportunity to supply that need was to be the measure of our work." Hardened sinners, we were told, could be touched and reclaimed by sympathy and while beautifully rendered services were right in their place, it needed the individual touch of the Christ-like man or woman to reclaim the lost. The Bishop closed with an appeal for private devotion on the part of the clergy and asked that some move be made towards forming a Prayer Union to draw the clergy more closely together. The Quiet Day was much appreciated by all present and it is hoped that His Lordship will be able to make it an annual event in the diocese for the clergy of the diocese. It was noted that a larger number, than heretofore, of the city clergy were present. At 9.30 on Thursday the business of the meeting was taken up. After the minutes, reports of committees and votes of thanks were disposed of, the President, the Rev. J. H. Bell, B.A., gave his address. He stated that the Church was stronger than ever before, her agents were everywhere and her influence was great. The burden of the age, he said, was the social problem, which the Church must grapple with. We should all be thankful for Christian privileges and thankful for our college and its work. Mr. Bell's address was listened to with marked attention and he was warmly applauded. Following this came a paper by the Rev. Professor Abbot Smith on "Revision and Enrichment of the Prayer Book." The Professor reviewed the growth of the Prayer Book and said that it was not the production of a single author or age. The churches east and west had contributed to bring it to its present form. He dealt with the subject under the following divisions:—First, Material; second, History of Revisions; third, Problems of Revision. He said that the guiding principles of the early revisers of the Prayer Book were those of sound learning and edification. The Church was put first, and the Church of England second. The resolutions of the Pan-Anglican Congress were noted and it was stated that there were three possible attitudes open to the Canadian Church. First, to retain the old Book; second, the addition of an appendix; third, a book for the Canadian Church. The speaker contended that the Canadian Church might well be first in this movement of Prayer Book revision. Principal Rexford followed with a carefully prepared paper on the same subject. He pointed out the fact that the Prayer Book had come to its present form through a process of revisions and asked if it were not feasible to continue the growth by bringing our book up to the age. He noted the changes in the Roman service and spoke of customs growing up in local centres. He questioned the feasibility of a single use advocated by some and was not sure that the present was an opportune time for revision. The Rev. Rural Dean Lewis then read a paper on the same subject, making a strong plea for the retention of our present Prayer Book. His arguments were along the line of opposition to any of the suggested changes. The papers were full and carefully prepared and called forth a lively and helpful discussion. Mr. Pratt questioned whether the Canadian Church were a National Church. Mr. Doull claimed that the Church has the right to revise, but that the relation of the whole to the part must be carefully gone into. The attitude of the Church was that of witnessing for Christ in the whole world and Prayer Book revision at the present would endanger the unity that prevailed in connection with missionary work. Mr. Yates thought there was a danger of losing sight of the larger things and said the remedy was to get nearer Christ. Mr

Flanagan thought that if the Prayer Book needed revising the present was the time. Mr. Elliott said that the attitude of the Church calls for revision, not in connection with any party, but for the good of the whole. He claimed that we were in a better position now than ever before to discuss those questions. Dean Evans advocated simplicity of form. The Rev. N. P. Yates, returned missionary from Japan, read a most interesting paper entitled "A Mission to Japan," in which he told of his work during his sojourn in that country. In a simple, humble manner he described a work of self-sacrifice and love and could point to definite results from his labours. His paper received the warmest applause and it is hoped that it may find its way into print in some of our missionary papers. The election of officers for the ensuing year resulted as follows:—President, the Rev. J. J. Willis, B.A., B.D.; Vice-President, the Rev. J. M. Coffin; Secretary-Treasurer, the Rev. H. P. Mount, B.A., B.D.; Recording Secretary, the Rev. A. C. Aschah. Executive Committee:—The Rev. E. P. Judge, the Rev. R. G. Aschah, B.A., the Rev. D. B. Rogers, B.A., the Rev. J. A. Elliott, B.A., the Rev. Rural Dean Sanders, B.A.

Portage du Fort.—Harvest thanksgiving services were held at St. George's, on September 28th, and St. Alban's, Parkman, on October 1st. The preachers were the Revs. W. M. H. Quartermaine, of Renfrew, and H. Coffin, of Shawville. The Harvest Home supper was a great success. Liberal offerings were also made towards the renovation of the parsonage. The congregations were large and the churches prettily decorated.

ONTARIO.

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

Belleville.—Christ Church.—Harvest thanksgiving services were held in this church September 26th. The church was most beautifully decorated, more beautiful it seemed than ever before. There were very large congregations both morning and evening, and especially in the evening when the church was filled. Both sermons were preached by the rector. The receipts amounted to \$236. The select vestry of this church at a meeting held on the 27th, resolved to proceed with the securing of means to build a church hall. The hall is to be built of stone, to be in keeping with the church, and is to stand upon a lot adjacent to the church which has been secured for that purpose. It is to be equipped so as to be suitable for an up-to-date Sunday School, as well as for club rooms for boys and men, to have a seating capacity of 500, and to cost six or seven thousand dollars.

Cananoque.—Christ Church celebrated its annual harvest thanksgiving, Sunday. The Rev. Canon Starr, of St. George's Cathedral, Kingston, conducted both morning and evening services. The new Hymn Book was introduced. The proceeds of the day are to be donated to the hospitals of Kingston and Brockville.

Sydenham.—St. Paul's.—The Bishop visited this parish on Thursday, 23rd ult. Seventeen candidates were presented for confirmation by the rector, the Rev. T. F. Dowdell. His Lordship congratulated both clergyman and people upon the improved appearance of the Church. He delivered an inspiring address from the words, "Go Work in My Vineyard." On the following Sunday the annual harvest thanksgiving services were held and the church was filled to overflowing. The Rev. R. W. Spencer, Camden East, conducted the services and preached very excellent sermons. Dr. Crawford, Medical Missionary from East Africa, delivered a most inspiring address on Friday evening, October 1st.

Brockville.—The new Hymn Book has been adopted unanimously in St. Peter's and St. Paul's Churches.

Portland.—Emmanuel Church.—Thanksgiving services were held in this church on Sunday, the 26th ult. The church was beautifully decorated. The Rev. C. H. Croly, of Lyndhurst, preached a most appropriate sermon which was greatly appreciated by the congregation.

OTTAWA.

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

Ottawa.—The interest and attention of Churchmen throughout the city have been centred dur-

ing the past week on the proceedings of the Conference of the Brotherhood of St. Andrew, a report of which appears in another column. The conference has brought into the city a number of clergy and laymen from neighbouring rural and urban parishes, and many pleasant acquaintances have been renewed and new ones formed. Each year the clergy, encouraged by the warm approval and support accorded to the Brotherhood by our beloved Archbishop, are realizing more and more the value of the Brotherhood work in the parochial activities, and a distinct growth and development is anticipated as a direct outcome of this gathering.

Christ Church Cathedral.—In the course of his sermon on Sunday of last week, the Rev. I. Lenox Smith deplored the discourteous treatment of Chinese on this continent citing cases in Ottawa. His subject was Christian courtesy. Courtesy he defined as sympathy with the self-respect of others, and one of the Christian duties. During the course of his sermon he adverted to what he held to be the ill-treatment of Chinese in America. One case cited was that of a Chinaman who offered to share an umbrella with a woman in New York during the course of a pelting rainstorm. As a result he was fined for what the court held was an offense. In Ottawa, too, the Chinese had to put up with ill-treatment. Recently, while passing the door of an hotel, an inoffensive Chinese was struck in the face. The Secretary of the Chinese Legation in Ottawa, while he acknowledged individual kindness shown him, said it was painful to walk around the city and be treated with so much rudeness as they were. The preacher dealt in the severest terms with this kind of thing, and said that though, doubtless the result of ignorance, it was, nevertheless, very deplorable.

St. Alban's.—The annual harvest festival service was held last week in this church, the Rev. Canon Kittson preaching an eloquent sermon on the appropriate subject, "Thanksgiving." The sacred edifice was beautifully decorated with quantities of grain, fruit and flowers, this being the special work of the Altar Guild. The music was excellent, the choral evensong being the form of service.

St. George's.—The new Hymn Book was used in this church on Sunday and gives universal satisfaction.

Ottawa East.—Trinity.—The Rev. F. Squires is at present taking a brief and well deserved vacation, and the Rev. Thos. Garrett is officiating in his absence.

Montague.—St. John's.—Thanksgiving services were held in the church on Thursday, the 23rd ult. The decorations were in excellent taste. The Rev. Foster Bliss preached a practical and useful sermon and the Rev. H. H. Seale, of Franktown kindly assisted in the service. Mrs. Wesley Kilfoyle presided at the organ and the hymns and service were bright and suitable to the occasion. A splendid dinner was served up after the service which was done justice to by all present. Church life is quite active in this congregation, and certainly the people deserve the greatest praise for their energy and devotion to their church.

TORONTO.

James Fielding Sweeney, D.D., Bishop.
William Day Reeve, D.D., Toronto, Ont.

Toronto.—The Bishop's Appointments.—To mark the appointment of the Bishop of Toronto to his office and fill official vacancies in connection with the diocese, and St. Alban's Cathedral Chapter, the Bishop of Toronto has made the following appointments:—The Rev. Canon Cody, D.D., I.L.D., rector of St. Paul's, to be Archdeacon of York. The Rev. Canon Ingles, M.A., rector of St. Mark's, Parkdale, to be Archdeacon of Simcoe. The Rev. H. P. Plumpton, M.A., rector of St. James', to be Sub-Dean, and Canon of St. Alban's Cathedral. The Rev. John Pearson, D.C.L., to the Prebendal Stall of Holy Trinity. The Rev. Alexander Williams, M.A., to the Prebendal Stall of St. George's. The Rev. Bernard Bryan, to the Prebendal Stall of St. Peter's, in the stead of the late Canon Baldwin, M.A. The Rev. G. B. Morley, R.D., to the Prebendal Stall of Trinity. The Rev. Wm. Walsh, R.D., to the Prebendal Stall of Brampton. The Rev. W. C. Allen, M.A., to the Prebendal Stall of Cavan. The Rev. C. H. Marsh, M.A., to

the Prebendal Stall of Lindsay. The Rev. N. Daniel, B.A., to the Prebendal Stall of Port Hope. For services rendered to the Church, and the cause of higher education, the following to be Honorary Canons:—The Rev. Septimus Jones, M.A., Toronto; the Rev. Oswald Rigby, D.D., Port Hope; the Rev. Thomas Wesley Powell, M.A., Eglinton. To be Rural Dean of Toronto, the Rev. Edward Cartwright Cayley, M.A., rector of St. Simon's. To be Rural Dean of South Simcoe, the Rev. W. G. G. Dreyer, incumbent of Beeton.

All Saints'.—The Rev. L. C. Davis has been appointed curate to this parish.

St. Saviour's.—The Rev. V. E. Morgan, of Holy Trinity Church, has been appointed vicar of this parish, and takes charge November 1st.

St. George's and St. Margaret's.—The amalgamation of these parishes will take effect November 12th, and the Rev. R. J. Moore, of St. Margaret's, will be vicar-in-charge.

St. Stephen's.—The Rev. A. L. Reed, curate of this parish, has been appointed associate-rector to the Rev. George Empringham, of St. Paul's, Syracuse, N.Y.

St. Matthias'.—Large and reverent congregations marked the observance of the thirty-sixth anniversary of the founding of this church and parish on Sunday, October 3rd. The rector, the Rev. F. H. Hartley, preached at the choral Eucharist on the subject of The Church, "the pillar and ground of the truth," and showed how God intended His Church to be man's guide and teacher in all matters concerning God and the soul; that she is our guide in morals, and the dispenser of grace, and that she teaches us how to worship God acceptably. The preacher said that the chief service of the Church on the Lord's Day was the Holy Eucharist, that the great majority of Christians throughout the world worshipped in that way, and that it was the same in the Anglican Church could easily be seen from the fact that only at that service did she provide for a sermon to be preached, a collection to be made, and notices to be given out. The Rev. A. W. Jenks, of Trinity College, preached a very helpful and instructive sermon at Evensong on the subject of the Unchangeableness of the Church. He showed how she is to-day what she has always been,—a Church for all—old and young, rich and poor, learned and unlearned, cultured and uncultured. She meets and supplies all man's spiritual needs and requirements, and enters into his sorrows as well as his joys. In spite of the continual attacks made on her Orders, Sacraments, doctrines, ritual and Scriptures, she changes nothing but remains the same Holy Catholic Church teaching those divine truths which were intrusted to her by her Lord, which were summarized and placed in the Creed by the whole Church in general councils assembled, and which may be proved by Holy Scripture. The musical part of the services was excellent and did credit to the choir and choirmaster, Mr. H. W. Freeman.

Grace Church.—The annual harvest festival was celebrated Sunday last, October 3rd, and was most gratifying in all respects, and from every point of view. The communions made were fifty per cent. higher than on any similar occasion during the last three years. The music was excellent and rendered by a full choir of forty voices under the mastership of Mr. C. E. Holley. A wreath of magnificent grain and beautiful flowers was artistically placed by the young people of the parish. The rector preached an appropriate sermon in the morning, and at Evensong His Lordship Bishop Sweeney made a strong, forceful, instructive address, his text being "The earth is the Lord's and the fulness thereof." Congregations were large throughout the day.

The Georgina House Residence for Business Women has fulfilled, so far as the size will admit, the hope of those who started the work. This house, together with another house on an adjoining lot, is filled to its utmost capacity. And there is a long list of those waiting for admission as soon as more room is provided, which is sorely needed. The house has been visited by social workers from England and the United States, and their delight at the refinement and homelike atmosphere of the place has been warmly expressed. It is under the auspices of the Church of England, but admits girls of all denominations, who are free to worship as they desire. The directors are contemplating the very necessary enlargement immediately. In the meantime, \$7,000 is required to pay off a note incurred to complete the first alterations. The house is paying its way, apart from the building expenses. Mr. J. C. Eaton has subscribed \$1,000, and Mr. W. R. Brock and Mr. Kammerer \$500 each. Georgina House Club, in connection with the Georgina

House Residence, opens on the 1st of October at 55 St. Patrick Street for the application and registration of members. There are classes in physical culture, elocution and English, dress-making, etc.; also classes and lectures in Bible study. The physical culture class is under the direction of Miss Sternberg and meets in St. Thomas' school-house on Tuesday evening at 8 o'clock. All other classes meet at Georgina House.

The Diocesan Evangelist, the Rev. J. Bennett Anderson, returned to his home, Toronto, for ten days' rest, on Thursday, September 30th, after his three missions of ten days each in Young's Point and Warsaw, and twelve days in Essonville. Last Sunday he preached in two of our Toronto Churches, St. Barnabas, Chester, 11 a.m., and in St. John the Baptist at 7 p.m., for the Rev. W. L. Baynes-Reed, to a much crowded congregation on "The Knowledge of Sin." The evangelist (D.V.) leaves next Saturday for a mission in Caledon East, with the Rev. George Gander, for two weeks, after which he intends to return to Essonville parish, preaching a few days in each of the out-stations, under the Rev. H. F. Battersby, who has charge of a parish of over 750 square miles in Cardiff and Monmouth.

The Rev. C. H. Shortt's (missionary to Japan), present address is Takata, Echigo, Japan.

Church of the Redeemer.—The Rev. T. W. Murphy, M.A., has resigned the curacy of this church to accept the rectorship of St. Paul's, Charlottetown, the largest church in Prince Edward Island. He will leave in a month to assume charge of his new parish. He succeeds the Rev. S. J. Woodroffe, who goes to Dartmouth, N.S. Mr. Murphy is a native of Hamilton, where his early education was obtained. He is a graduate of the University of Toronto and of Wycliffe College.

Trinity College.—The Rev. J. P. D. Llwyd, D.D., the new Vice-Provost of this college, has arrived and is in residence. He preached a most able sermon to the students in the college last Sunday morning. The Rev. Dr. Llwyd comes here from Seattle, where he was the rector of St. Mark's Church. He is a graduate of Trinity.

Church of the Ascension.—The rest room for mothers is an innovation at this church. The Rev. W. H. Vance, with characteristic progressiveness, has through friends' kindness had a room nicely fitted up, so that mothers who bring their children to church may retire and attend to them when they become restless during service. Mr. Vance holds that many mothers would gladly come to church if they were not afraid that their children would annoy people. The rest room is already well patronized, and the idea is meeting with the success it merits.

Collingwood.—The Rev. R. McNamara, of the diocese of Niagara, has been appointed rector of this parish.

Lakefield.—The Rev. F. J. Sawers, diocese of Montreal, has been appointed rector of this parish.

Mulmer.—The Rev. J. N. Blodgett, of All Saints', Toronto, has been appointed to this mission.

Chester.—St. Barnabas.—The rector, the Rev. Frank Vipond, who has been in England on leave of absence, has returned, and took charge of the service on Sunday evening last.

Lisle.—St. James'.—This church was reopened on Sunday, September 19th, after being closed two weeks while in the painters' hands for interior decoration. The Rev. W. G. G. Dreyer, Rural Dean of South Simcoe, held a special reopening service at 11 a.m., and the annual harvest service at 7 p.m., large congregations attending both. The offerings were nearly \$70, and will be supplemented later. The expense of the renovation was over \$150. The appearance of the church interior is much improved, and the text-work is specially beautiful. J. J. Goldie, of Allston, was the artist.

Hornings Mills.—The annual harvest thanksgiving was held on Sunday, September 19th, the Rev. A. C. Miles, B.A., of Creemore, a former incumbent, being the preacher. The offertory was over \$24, for the general funds of the church.

Oshawa.—St. George's.—At a meeting of the vestry of this church, held on the 27th of September, 1909, the following resolution was introduced and carried unanimously. That the members of

the congregation of St. George's Church have learned with regret of the intention of the Rev. J. H. Talbot to terminate at an early day, his connection with the parish of Oshawa, of which he will have had pastoral charge during a period of nineteen years; but having regard to existing circumstances, as also in deference to the wishes of Mr. Talbot, this vestry has apparently no alternative, other than to accept his resignation as incumbent (to take effect on the 15th inst.), which he has presented to the churchwardens, and is now by them submitted to the consideration of the vestry.

NIAGARA.

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

St. Catharines.—The Rural Deanery of Lincoln and Welland, met on Wednesday. At the afternoon session the Woman's Auxiliary met, and addresses were given by Mrs. Dalley and Mrs. Leather, of this city, with papers by Miss Dwyer and Miss Kerr, of St. Catharines, and Miss Metcalf, of Grimsby. In the evening the Rev. E. J. Etherington delivered a splendid and much appreciated sermon.

Stony Creek.—Church of the Redeemer.—On Friday, September 4th, the annual Thanksgiving service was held in this beautiful little church which was exquisitely decorated for the occasion with flowers and fruit. The Very Rev. sub-dean Sutherland, M. A., was the preacher, and gave a most eloquent address on the 40th verse of the 23rd chapter of Leviticus. This little parish is in a flourishing condition under the care of the Rev. W. G. Davis. On Wednesday, September 22nd, at the chapel of Christ Church Cathedral, Hamilton, Mr. Cook lately from Plymouth, England, was ordained to the office of deacon.

Flamboro.—Christ Church.—On Sunday, September 26th, the annual Thanksgiving services were held in this parish. A part of St. Marks' Church choir, Hamilton, took the musical part of the service, at both morning and evening services, and at St. Alban's Church, Rockton, in the afternoon. The Very Rev. sub-dean Sutherland was the preacher at the evening service. It was with great regret that the many friends of the Rev. G. Pott, M.A., bade him farewell, when he left Hamilton, on Wednesday, the 29th, for his work in the Northwest. His many friends look for great things from this earnest and clever young clergyman.

Lowville and Nassagaweya.—The Rev. W. L. Archer, M.A., has resigned this mission, and leaves at the end of October to take the position of missionary in the camps on the Transcontinental Railway in the Diocese of Quebec.

Nanticoke and Cheapside.—Harvest services were conducted in these two churches on Sunday-19th inst., by the Rev. D. Russel Smith, of Port Colborne. There was an over-crowd. Both our Diocesan and M.S.C.C. apportionments were practically raised by these services. The church at Nanticoke has been renovated, painted and decorated by the W.A. Branches of the A.Y.P.A. have been organized at school house. Services on the edge of this parish. Meetings of the young people are held at the conclusion of our regular service of Evensong and sermon. It has been the means of filling the buildings. We have now a total membership of 70 in our three branches of the A.Y.P.A., and aim at 100 for our present effort. The President, Wm. Wicker, and several members of the Nanticoke branch have been effective assistants in this forward work.

Oakville.—St. Jude's.—The annual Sunday School Convention, Rural Deanery Meeting, and W.A. Conference, were held here on Wednesday and Thursday, September 29th and 30th. This gathering was one of the most successful ever held in the deanery. The programme consisted of addresses on various phases of the work by the Rev. Canon Belt, Ven. Archdeacon Clark, the Rev. C. A. Seager, the Rev. F. W. Hovey, the Rev. F. E. Howitt, and E. T. Lightbourne, Esq. In each case the vital importance of increased interest in the Sunday School was emphasized, and a great deal of instruction on the requirements of the work was given. At the Deanery meeting held on Thursday morning, general regret was expressed at the removal of the Rev. W. L. Archer from Lowville, and a motion was put by Canon A. T. Belt, seconded by the Rev. R. F. Kelleman that there be placed on record in the minutes of

the meeting the deep appreciation of the splendid work done by Mr. Archer at Lowville and Nassagaweya, which has placed these parishes in better condition than they have been in many years, also the kindly feeling and personal regard entertained for him by the clergy of the deanery, who pray that every success and blessing may follow him in his new work. After a brief reference by the Rural Dean to the appointment of the Rev. A. B. Higginson to Georgetown, a former college chum, and personal friend, it was moved by the Rev. F. W. Hovey, seconded by the Rev. R. F. Kelleman, that a hearty welcome be extended by the clergy to the Rev. A. B. Higginson to the deanery. After the transaction of various business matters, and the discussion of several topics the meeting adjourned. At the W.A. Conference held in the afternoon addresses were given by Mrs. Hobson, Mrs. Bristol, Mrs. Dalley, and the Rev. J. R. L. Boyd, of China. Mr. Boyd gave a short history of missions in China, outlining his own work and referring to many personal experiences. With the awakening of China he felt that the day of opportunity was at hand. His address was both instructive and inspiring. With a deep appreciation of the splendid programme provided the various meetings, and the kind hospitality of the rector and members of St. Jude's parish, one of the most successful gatherings in the history of the deanery was brought to a close.

HURON.

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

London.—Huron College.—Rev. Principal Waller has returned to college and was greeted at the last executive committee meeting, by many friends, who welcomed him back. It seems now likely that another professor will be added to the staff, thus relieving the principal from some of the strain, resulting from the college staff being undermanned. The college students have been doing good work in their various fields, and every year is adding to the influence and strength of the work of Huron College. It has done a noble work in the face of great difficulties, for many years, and, now that the Jubilee year is near, let us hope its graduates and friends will rally round it and give it the support that it justly deserves.

Brussels.—Special services continued every day for a week in St. John's church here, by the Rev. T. G. A. Wright, closed on Thursday, September 22nd. Harvest Thanksgiving services were held here and in Walton on Sunday, September 19th, and on Wednesday, September 22nd. Mr. A. B. Macdonald, barrister, formerly of Brussels, now of Cranbrook, B. C., was married to Miss Holmes of this parish by the Rev. H. M. Langford, and the rector Rev. D. E. Cameron, in the presence of a congregation which filled the church to its utmost capacity.

Meaford.—The annual Sunday School convention and deanery meeting of the county of Grey, was held at Christ Church, on the 22nd inst. There was a fair attendance. The proceedings were opened by a celebration of the Holy Communion at 10 o'clock. The deanery meeting was held in the morning and the Sunday School convention in the afternoon. Some interesting papers were read. The Rev. E. Appleyard, Clarksburg, read a paper on "The Young Communicant, his Training." Miss McDowell, Owen Sound, spoke on "Duties and Privileges of the Teacher in Inculcating the Missionary Spirit." A bright, cheery address was given by a blind parishioner, Mr. F. Morgan. He spoke on "Some of the Names God Has Given His Children." Mr. W. R. Haines, student in charge at Heathcote, spoke on "The Sunday School and the Vacations." Mr. F. G. Smith, organist of Christ Church, read a paper on "Music in the Sunday School." There was Choral Evensong at 7.30, preacher being the Rev. J. Ardill, Rural Dean. A short organ recital brought the proceedings to a close.

Millbank.—Grace Church.—The third annual anniversary of this church was celebrated on Sunday, 19th, by special services. Large congregations were present morning and evening, and the services, appropriate to the auspicious occasion, were preached by Ven. Archdeacon Richardson, of London. The large, well-trained choir, under the leadership of Miss McKee, organist, rendered the special musical part of the service very effectively, and two anthems were sung in fine spirit. The Rev. C. F. Washburn deserves much

credit for the good work he is accomplishing in connection with this beautiful church.

Stratford.—St. James'.—The consecration of the new chime of bells took place on Sunday morning the 27th. The service was opened in the usual way, after which the rector, Rev. W. C. Cluff, advanced to the chancel and presented his lordship the Bishop of Huron with a petition signed by the rector's warden, the people's warden and the congregation and tower committee, praying him to dedicate the tower and chimes to the glory of God. The ceremony which followed was both solemn and impressive. The chimes were pealed three times and the dedication was complete. The rector spoke briefly. He was glad that the appeal to the congregation towards the erection of the tower and chimes had met with such a ready response. He announced that the sale of the souvenir programmes had been very successful. Bishop Williams drew attention to the solemnity of the occasion. It was a solemn day for every member of the congregation of St. James, indeed for the whole city. This time which had been longed for and worked for with earnest purpose was at last consummated. This had been the dream of the congregation for many years, had been the dream of the predecessor of the present incumbent, Rev. Canon Patterson. Seventeen years ago the speaker had drafted a plan for the system of chimes, although they had not been completed in his time as the rector of the church. He paid a glowing tribute to William Battershaw, who, living the life of a recluse in the midst of the city, denied himself that he might give to the glory of the Lord. The bishop explained how the bell in a chime must be in tune with itself as well as with the other bells. Man was the bell cast by the Great Musician. When in tune with himself he was set in a chime. The Church was God's chime, where all may live together harmoniously. Men must have the notes of the perfect bell, the fundamental note which was the foundation of character of Jesus Christ. Man must have the hum note of his life in tune with Christ and then as a christian he would have perfect harmony of life. Only when he was put into combination with others was man playing the part that God intended him for. The congregation was very large and the service most heartily rendered.

Sarnia.—St. John's Church.—Harvest Thanksgiving services and Archdiaconal Conference.—Sunday, October 10th, 11 a.m. and 7 p.m.; Monday, October 11th, 8 p.m.; Tuesday, October 12, all day. Ven. J. B. Richardson, Archdeacon; the Rev. T. G. A. Wright, rector. Programme:—Sunday, October 10th—Morning Prayer and Holy Communion, 11 a.m.; Evening Prayer, 7 p.m.; St. Peter's Church, Sarnia Reserve, 4 p.m.; preacher, the Rev. R. S. W. Howard, London. Monday evening, October 11th.—Evening Prayer, 8 p.m.; preacher, the Rev. Rural Dean Chadwick. All visiting clergy joining in this service. Tuesday, morning, October 12th.—8 a.m.—Holy Communion; address, "Spiritual Growth," the Rev. G. M. Cox. 10 a.m., archdeacon's address; discussion, the Rev. Canon Craig. 10.40 a.m., "Men's Work," the Rev. A. L. Beverly; discussion, the Rev. S. P. Irwin, the Rev. J. Gunne. 11.20 a.m., "Indian Work," the Rev. W. Rigsby; discussion, ex-chief Jacobs, Mr. Wm. Nisbet, Indian agent; the Rev. F. K. Hughes. Tuesday afternoon, October 12th.—Chairman, the Rev. R. S. W. Howard. 2 p.m., "Mission Study," the Rev. Principal Waller; discussion, the Rev. Dr. Sage; solo, Miss Lucy C. Poussette. 2.50 p.m., "Children's Day," the Rev. W. M. Shore; discussion, the Rev. A. Carlyle, Dr. Gibson; hymn, choir. 3.30, "Christian Giving," the Very Rev. Dean Munday; discussion, the Rev. F. G. Newton, the Rev. Canon Davis; solo, Mrs. McKee. 4.20 p.m., "Revision of the Liturgy," Mr. J. Ransford; discussion, Mr. E. G. Henderson, the Rev. D. W. Collins, the Rev. Canon Hague. Tuesday evening, October 12th.—8 p.m., Missionary Rally; speakers, Mr. John Ransford, Mr. E. G. Henderson, the Rev. T. S. Boyle, the Rev. Canon Hague.

St. George's.—Harvest thanksgiving services were held in this church on Sunday, September 26th. The Rev. S. F. Robinson, of Strathroy, preached appropriate sermons. The day was cold and showery, and as a consequence the congregations were not as large as they otherwise would have been. The offerings were liberal. On Monday evening there was a fruit festival in the school-room, and a congregational reunion. Some musical selections were rendered by the choir and short addresses by the rector, and the Rev. T. G. A. Wright. Under the will of the late Miss Lucy Fisher, who was a devoted Church worker, \$1,000 was left to purchase a bell for this church.

St. Mary's.—The annual services of Thanksgiving for the blessings of harvest, were held in St. James church, on Sunday, September 26th, and were largely attended. The Rev. Rural Dean Taylor officiated, upon his return from England, and was warmly welcomed by the congregation. In the morning he took for his text words from I. Kings X., 22, "Apes and Peacocks," opening out the tragic story of Solomon's life, which began with wisdom, and ended in folly and vanity, as typified by the text. Luxury of life and laxity of religion led to Solomon's downfall. Such was his life's Harvest. These two things had led to the downfall of nations and of individuals. Laxity of religion, as typified by the so-called "New Theology" would bring disaster. All should abhor narrowness in religion, be large-hearted and tolerant, but there were great truths, such as the Incarnation, the Atonement and the Resurrection of Christ which were vital. They affected life and character. To let them go would be infinite loss. In the evening the subject was taken from II. Kings, IV., 2, "What hast thou in the House?" In this miracle there was "the Law of Increase," that increase which comes by the blessing of God upon that which is already ours, but often comes in unexpected ways. This applied both to Harvest and to Life. In the former the plowing, harrowing, sowing, rolling, cutting, threshing and grinding, all of which were allegorical of fruitfulness, increase, resurrection and life; in the latter—our lives—the very things which seemed destructive were formative and life-giving. "All things work together for good," even afflictions and trials to those who love God. God would bless the slightest desire, the faintest faith, if we only wait upon Him. Then what we have is to be used for God and others; use will beget increase. In the sermon the possibilities of Canada were shown, in answer to the query, "What hast thou in the House?" The chancel of the church was most beautifully adorned with flowers, and the communion table was also a mass of white. The singing of the choir was in good taste, and was excellent, reflecting much credit upon them, and upon the leader, pro tem, Mr. Ed. Willard. Miss Howard played with her accustomed skill.

Atwood.—St. Alban's.—The harvest Thanksgiving services of this church were held on September 19th and 20th. On Sunday, the Incumbent, the Rev. H. P. Westgate, delivered appropriate addresses from Psalm 116: 12, 13 and St. Mark 4: 29. The choir rendered a number of special anthems. On Monday evening the musical part of the service was given by the surplice choir of Christ Church, Listowel, and addresses were given by the Rev. H. M. Langford, Listowel, and the Rev. A. L. Charles, Milverton. The offerings were the largest ever contributed and at the evening services the edifice was taxed to its fullest seating capacity.

Henfryn.—St. Davids.—The harvest Thanksgiving services of this church were held Sunday morning and afternoon, September 26th, and Tuesday evening, the 28th. On Sunday, the Rev. R. Perdue, M.A., Walkerton, conducted the services and on Tuesday the speakers were the Rev. C. F. Washburn, B.A., Millbank, and the Rev. D. E. Cameron, Brussels. The music at the Sunday services was by the home choir and at the Tuesday service, the choir of St. John's Church, Brussels, rendered invaluable assistance. The church was appropriately decorated with fruits, flowers, and grain. The congregations at all services filled the church.

St. Thomas.—Trinity Church.—The Rev. T. H. Perry, curate of this church, preached his farewell sermon on Sunday evening. In the course of his remarks he recalled the many pleasing incidents of his pastorate here, and expressed regret at his leaving. He wished the congregation and the church continued spiritual and material prosperity.

Ingersoll.—St. James'.—Harvest, thanksgiving services were held in this church on Sunday, the 26th ult. The church was beautifully decorated, the services most heartily rendered, and the Rev. C. C. Purton, of Mitchell, preached morning and evening, most excellent sermons which were greatly appreciated by the large congregations present.

Listowel.—Christ Church.—The annual harvest thanksgiving services held here on Sunday, September 26th, were perhaps the most inspiring services ever held in the church since the opening twelve years ago. For weeks preparations were going on. Grains and fruits were collected,

and members were busy in the parish hall making arches and wreaths, and such like. Each day during the last week before the services there were two meetings held when the decorations were put in their places in the church. The chancel was given special attention, but not a part of the building was neglected. Never before were so many flowers seen in the church. While all this was going on, the surpliced choir of thirty voices was being carefully trained by the leader, Mr. John Bramford. So that when the Sunday arrived everything was ready to produce a service that would inspire every worshipper with the very deepest spirit of thankfulness. Nothing arose to mar the success that was worked for. Very large congregations assembled. In the evening the church was packed so that the sidesmen were unable to count the number present. A former rector, the Rev. C. H. Buckland, of Guelph, officiated at both services. Mr. Buckland was one of Christ Church's most devoted rectors, and this his first visit back was a most welcome one. The thank-offering returns are not all in, but about \$400 are to hand.

North Bruce.—Mr. Aubrey H. Powell, who has conducted services here since May 1st, leaves this week to resume studies in Wycliffe College. His services have been highly appreciated by all who attended the services, and all unite in wishing him God's blessing in his preparation for the ministerial office. The Rev. Jas. Brownlee assisted Mr. Powell last Sunday in conducting harvest thanksgiving services which was attended by a large congregation.

Point Edward.—Mr. F. V. Vair, student of Huron College, who has been in charge of this parish during the summer, received from his parishioners a beautiful study clock, and a complimentary address, expressing the regret of his people at parting with him. He has worked with zeal, and the parish has prospered under his ministry. He now leaves for college, and is succeeded by the Rev. A. H. Rhodes, of Teeswater.

Brantford.—St. Jude's.—The A.Y.P.A. of this church held their opening meeting on Tuesday evening, the 28th ult., in the school-room, and was largely attended. Interesting addresses were given by the rector, the Rev. T. A. Wright, on the aims and objects of the Society; Miss Morrison, on deaconess work; Mr. Victor Wood and the president, Mr. Charles Pelling. Mr. Pelling asked the members to work together with the officers to make the coming season the most successful in the history of the Society. A piano solo was rendered most acceptably by Miss Nona Gaffney. The members and their friends then adjourned to the new school-room, where refreshments were served from daintily-arranged tables by the ladies of the Social Committee, and the rest of the evening was spent in social intercourse.

Grace Church.—The A.Y.P.A. of this church held their opening meeting on Tuesday evening, the 28th ult., in the school-room, and there was a large attendance of members and friends. After devotional exercises, Mr. James Mellor, the President, took the chair, and called on the rector, Ven. Archdeacon Mackenzie, to address the young people. Dr. Mackenzie congratulated the Society on the fact that the debt they assumed some time ago in connection with new heating arrangements for the school-room had been cleared, and commended them for the splendid improvement of the school-room, the decoration and lighting of which the young people undertook during the summer, with very pleasing results. The rector then proceeded to the chief business of the evening. In a very happy manner, on behalf of the present and past members of the Society, he presented to Mr. James F. Mellor, the President, a very handsome easy chair, mission style, upholstered in leather. The presentation marks the completion of Mr. Mellor's fifth year as President, and is but a slight return for the energy and hard work he has displayed in its behalf during all these years. Mr. Mellor, the President, with a very handsome easy chair, mission style, upholstered in leather. The presentation marks the completion of Mr. Mellor's fifth year as President, and is but a slight return for the energy and hard work he has displayed in its behalf during all these years. Mr. Mellor, the President, with a very handsome easy chair, mission style, upholstered in leather. The following programme was given: Piano solo, Miss Helen Roberts; song, Mr. Henry McLean; recitation, Miss C. Davis; song, Miss Mae Roberts; clarinet solo, Master Frank Tresham. The Rev. H. F. Woodcock and Mr. Mellor made short addresses, outlining the plans for the coming season's work, and asking the co-operation of all present in making the winter's work successful in every way. At the close refreshments were served by the lady members, and a social time was spent.

Coderich.—The rector, the Rev. M. Turnbull, has returned from his three months' visit to Mexico. He occupied his pulpit on Sunday, and was greeted with large congregations, and the pleasure of pastor and people at being united again was quite hearty. Mr. Turnbull greatly enjoyed his stay in Mexico City, and that he was kindly received and much appreciated by the congregation of Christ Church, to whom he ministered, was well evidenced by formal expressions from the vestry and letters and gifts from individual friendships which he made during his stay, and many kindly tokens sent by the ladies of the congregation to Mrs. Turnbull. These latter include some beautiful pieces of Mexican drawn work, lace, bead work, and other similar gifts from the ladies, all of which Mrs. Turnbull will prize very highly. Mr. Turnbull brought with him also many quaint and curious mementos of his stay in the Southern City, among them being a valuable and beautiful embroidered square which belonged to the household of the late Emperor Maximilian. He speaks most entertainingly of the scenes and life of the capital.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora, Ont.

Kenora.—The Bishop of the diocese arrived home from his long and arduous trip to the northern missions, on September 19th, having been away nearly 3½ months. In spite of the hardships attending such a trip, the Bishop is in remarkably good health. A harvest-home social held in St. Alban's schoolroom, and which was largely attended, was graced with the Bishop's presence, and the congregation had an opportunity of extending to him a very warm welcome back to the parish. The rector of the church, the Rev. C. W. McKim, read the resignation of Mr. B. M. Clarke, the people's warden, who is leaving Kenora, for the further west; and made a presentation of a handsome gold locket, suitably inscribed, as a mark of the high esteem in which Mr. Clarke is held by the congregation. A musical programme was contributed and refreshments were served.

Emo.—The General Missionary visited this mission on Sunday, September 19th, preaching at evening service, and celebrating Holy Communion at the close, at which there were 14 communicants. The work at this mission is being faithfully carried on by the Rev. T. Mitten, incumbent, and there is steady growth. Mr. Mitten has opened two other missions since going to Emo in May, and now serves four missions altogether.

Eagle River.—The annual harvest service was held on Sunday morning, September 26th. The ladies of the church had worked splendidly in trimming the edifice with fruit, vegetables and grain, and the result was most pleasing. Mr. Beedome, of Dryden, kindly presided at the organ, as the church is at present without an organist; and the service, which was fully choral was greatly enjoyed by the large congregation. The Rev. A. A. Adams, preached from Proverbs 3: 9-10; and a collection was taken up in aid of Home Missions.

Dryden.—St. Luke's.—This pretty little church perhaps never before looked so beautiful as it did in its autumn garb, on Sunday, September 26th, when the harvest service was held. The windows and pews had been decorated with grain, and large wreaths of autumn leaves adorned the walls. The font was surrounded with plants, and surmounted by a bowl of beautiful pansies while the chancel windows were banked with mosses and flowers, and bouquets of the latter flanked the brass cross on the re-table. The church was crowded, and the sermon was preached by the General Missionary, from the text, Psalm 107: 1-2; at the close of which he made an earnest appeal on behalf of the Home Mission fund. The music was exceptionally good; Mr. Beedome presiding at the organ. The thanks of the congregation are due to the ladies of the W. A., who had taken such pains to make the church look so beautiful.

Barwick.—The harvest service of this mission, was held on Sunday evening, September 19th, the incumbent, Mr. F. Cousins, preaching. He was assisted by the Rev. C. H. Frver, of Long Sault. The church was very tastefully decorated, and the service was very bright and hearty. A large congregation was present.

Stratton.—On Thursday evening a farewell social was given Mr. Cousins, prior to his return

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ing to St. John's College. There was a good attendance, a musical programme rendered by local talent, and refreshments were served at the close. Mr. Cousins' work at Barwick and Stratton is greatly appreciated by the people at these missions.

Lac du Bonnet.—The Rev. W. C. Allison preached his farewell sermon on Sunday, September 19th, as he returns to Wycliffe College to resume his studies. The harvest services were also held the same day, the church being handsomely decorated by the members of the W. A. Mr. Allison's work has been greatly appreciated during the summer, and he has done a great deal to make the church attractive. A new bell has been added, largely owing to his exertions.

Gold Rock.—Mr. Edward Morley, who has been in charge of this mission for the summer, and who has done true and loyal service for the Master, left for Wycliffe College, on the 23rd of September. A social evening was held on Friday, September 17th and a programme of vocal and instrumental music rendered, after which, Mr. Martin, on behalf of the members of the congregation, presented Mr. Morley with a purse containing \$75.00 as a slight token of his earnest and painstaking work. It is devoutly hoped that Mr. Morley will return next summer, to continue his work among the people who have learned to love him, and esteem him very highly for his work's sake.

Rainy River.—St. James.—The Lord Bishop of the diocese visited this church on Sunday, September 26th, and preached both morning and evening to large congregations. A special collection in aid of Home Missions was taken at both services, resulting in a generous response.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop,
Primate, Winnipeg, Man.

Winnipeg.—St. James'.—On Sunday evening, the 26th, the Reverend Rural Dean Cowley, after over a quarter century of continuous and unremitting service at the historic church on the banks of the Assiniboine, severed his connection therewith. At the hour of commencing the service, the seating accommodation was fully taxed. Several found standing room, others were in the doorway, while quite a number were turned away disappointed. Before the sermon, Dean Cowley announced that in his capacity as rural dean, he had been asked to induct his successor, the Rev. George Armstrong, into the church on Sunday next. He chose a text from the singularly appropriate passage in St. Paul's farewell address to the Ephesians: "And now brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." This sermon was listened to with rapt attention and was most impressive.

Brandon.—St. Matthews.—The new hymn book was introduced into the Sunday School of this parish on September 12th, and on September 19 with special and largely attended service, it was introduced into the church. The Bishop-Coadjutor of Qu'Appelle will visit St. Matthew's Church on Friday, October 8th, when he will be presented with a pectoral cross, by his old parishioners. The rector, the Rev. W. P. Reeve, B.D., represented the parish and preached the consecration sermon at Regina, September 21st.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask.

Bishop Harding will consecrate new churches at Milestone and Rouleau, and administer confirmation in several other towns the next few weeks.

SASKATCHEWAN.

Jervois A. Newman, D.D., Bishop, Prince Albert, N.W.T.

Prince Albert.—St. George's.—The Rev. H. J. Likeman, of Saskatoon, has been appointed rector of this parish.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, N.W.T.

Nanton.—The quarterly meeting of the Rural Deanery of Calgary, was held here September 20 and 21. Those who attended were well rewarded for any effort in doing so, by the excellent quality of the papers read on the first evening, upon the subject of "The Layman's Responsibility in the Church." The first of these, by Mr. S. Houlton of Calgary, discussed "Financial Aid." The speaker commented upon the failure of many laymen to realize their financial responsibilities and claimed that present problems subsequent upon this would be solved only when laymen voluntarily rendered tithes of their wealth to their Maker. This province is so often referred to as "God's country" and yet financial statistics go to show that there is little real acknowledgment to God of the abundant blessings with which we are endowed. The speaker insisted strongly that in the department of Church work the whole burden should rest, not upon the clergy, but the laity. Financial work and worry must necessarily interfere with the essential spiritual ministry of the clergy. "Personal service of the layman" was the subject of Mr. Carrington of Gladys. He pointed out how impossible it was that one man could be student, organizer, pastor, financier, priest, orator and a "good mixer." Now it was just where the rector failed in any of these qualities that the layman's opportunity arose. An ideal church would be one composed of men and women thus supplementing his work. Those who were prone to criticize their clergy harshly at times, would do well to remember this. The principle applied to all human activity. The most difficult duties to perform faithfully were those which devolved upon us because neglected by their rightful performers; but they became our duties notwithstanding. The third paper was by Mr. Dooley of Calgary. The subject was "The Layman's realization of his priesthood." Mr. Dooley clearly pointed out that it was the duty of the layman as of the priest to render personal service to God. Fault sometimes found with the latter applied just as truly and often with tenfold more reason to the former. That this, in our day, was not commonly recognized and realized was to be greatly deplored. The method and style of each speaker was well adapted to his subject, and this added to the interest which such carefully planned papers elicited. On Tuesday, September 21st, after business, the Rev. Canon Webb read a resume of Dr. Mason's "The Ministry of Conversion." This he did at considerable length and care, giving us a very complete analysis of the book and awakening an interest in those who had not done so to come to yet closer quarters and acquaintance with "Mason." When our little band dispersed it was with such feelings of genuine gratitude to those who had been put to no little trouble on our behalf that it was decided to publish the above account. R. D. H.

Correspondence.

PRAYER BOOK REVISION.

Sir,—There is an expression of John R. Dutton's in your issue of 23rd inst. that should not pass without correction. It is where he says, "our prayer book was framed so as not to jar too much on the Roman Catholic system it superseded." The system in existence previous to the Reformation was not "Roman" but "English" (or better—"British"). The services bear in many ways the marks of an independent development and although sufficiently "Romish" to be adopted by the Roman sect in England that was

called into existence in the reign of Elizabeth by the Bull of Pius V., and retained by it until the 18th century, yet they were different from the continental forms, which were not introduced into Britain until about 1710 to 1720, so as to bring the English part of the Roman Communion into harmony with the rest of the world. The Romanists of Elizabeth's day displayed considerable wisdom in adopting those service books to which the people had been accustomed before the change. The attitude of the English mind at that time toward anything continental would have made an innovation emanating from that source very inexpedient and Rome had learned some severe lessons. The first Prayer Book of Edward VI., showed similar wisdom and it met with considerable opposition, but our present book reveals a much different spirit. Because there are so many to-day who believe what is not true in history—that the Church in England previous to the Reformation, was "The Roman"—is my reason for calling attention to this. I am thoroughly in accord with Mr. Dutton's idea, that revision cannot come too soon, but completion need not be hastened. A. W. Crysler.

CONSECRATION OF A CHURCH.

Sir,—A church has been consecrated, and after many years is pulled down and a new building erected. Must the new church be consecrated, or does the first consecration render it unnecessary? If it is necessary, what of the ground on which both have been erected, though on different foundations, is that still under the law which forbids the sale of any part of it, or even its being mortgaged—for Church purposes, of course; or supposing the new church is built on another site, is the ground on which the former was built, sacred from all profane or common uses? Will some of your readers versed in Canon Law kindly give an opinion on the matter. Y. D.

THE WIDOWS' AND ORPHANS' FUND.

Sir,—On all hands we read of Church extension, showing in a measure our prosperity as a people. Would it not be possible at this time to consider the increase of the Widows' and Orphans' Fund, so that those dependent on its bounty may at least have a chance for their lives, now made all too cruel owing to increase in living. Winter is coming on, fuel, clothes, rent, all on ascending scales, makes anxious many a widowed heart already full of care. Widow.



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Praise Him, favoured happy land,
Who hath shed on field and grange
Blessings with so free a hand.
Had the Lord refused to bless,
Vain were toils and carefulness
When He sends His quickening
breath,
Earth awakes from winter's death.

Lord, Thou canst not be concealed;
Everywhere Thy hand is seen;
Smiling mead and fertile field
Show us where Thy steps have
been.

As the rolling years fly past,
Still Thy faithful oath stands fast—
"Springtide, seed-time, harvest's
mirth
Never shall forsake the earth."

Wondrous power, nor power alone,
Tenderest love Thy works disclose;
Barren wilds and deserts lone
'Neath Thy steps bloom like the
rose.

In our midst Thou art, O Lord!
On our heads Thy gifts are poured;
Praise is heard throughout the
land,
For the blessings from Thy hand.

Scythe and sickle sound Thy praise,
And the ponderous golden sheaves
To Thy Name mute carols raise,
As the barn each load receives.
Lord, Thy mercies fall like showers,
Bread and fodder, fruit and flowers;
With such stores of hoarded grain
Fear we not cold winter's reign.

Lord, to Thee we consecrate
All Thy gifts. They came from
Thee.

Bless our bodies and estate,
If Thy gracious will it be.
But we pray, above the rest,
Holy Spirit! be our Guest!
That our lives may speak Thy
praise
For these joyful harvest days.



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MARCO KNEW.

A young girl was passing the public garden the other morning upon the main path which crossed the bridge. She was accompanied by a magnificent mastiff, who strode along beside her in the most companionable sort of way, looking up into her face occasionally as if to remark casually that it was a very fine morning, or to ask if there was anything he could do for her. The two crossed the bridge together, and finally came to Charles Street gate. Here the young girl, evidently not wishing to have the care of the dog in the busy street, turned to him and said: "There, that is far enough, Marco. You need not go with me any farther, but turn about and go back home." She did not take her hands out of her muff to point the way, and she spoke as she would to a small brother, in a pleasant conversational voice. Marco looked at her with his large eyes, then looked across the common, wagging his tail slowly as though he were thinking how very pleasant it would be to go the rest of the way. Finally he turned back to her again, and with a movement of his head and eyes, asked as plainly as though the words had come from his mouth: "Please let me go a little farther, it

is such a fine morning." "No; I am going shopping, you know," answered the girl, explaining the difficulty as if Marco were human, "there'll be crowds of people, and I shall not know what to do with you. But go along, now, there's a good fellow, and I'll be back soon." Without another word, Marco turned and walked across the garden. He did not slink away, as some dogs do when sent back, but marched leisurely along with his head in the air, stopped a moment on the bridge to watch the children skating below, then trotted on toward Commonwealth Avenue.

GOLDEN WINDOWS.

There was once a farmer who, having had a prosperous season, promised his son that at the end of the season he could have a holiday, or go wherever he pleased. When the time came the boy said he wanted to go to the house with the golden windows, which stood on a hill not far from his own home. His father granted his wish, and the boy set out on his journey. He went down the hill to the valley, crossed the river by a bridge, and climbed up the other hill till he came to the house. In answer to his knock the lady of the house asked him what he wanted. "Please," he said, "I've come to see the house with the golden window." "Come in—come in," replied the lady, "and glad I am to see you." He was taken into a room, and pres-



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ently a little girl came in. When her mother told her what the boy wanted, she said: "I am so glad he has come to be my companion." She showed him the cows, horses, geese,

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pigs, etc., but at the end of it all the boy asked to see the golden windows. "Oh, there is the house with the golden windows," said the lady, pointing to his own house, where the golden rays of the setting sun shone upon the windows. The boy then started off homeward, down the hill, down the hill, across the valley, and up the hill, up the hill, till he reached home. "Well, my son, what have you learned?" asked the father. "Father, I have learned the greatest

lesson of my life," replied the boy, "that the house with the golden windows is home."—Selected.

SHALL I TELL MOTHER.

I heard mother say to her boy once: "You used to tell me everything—all the things you have done, all you wished to do. If you received a letter from a friend, you were glad to let me read it; it lay where we all might see what was in it; so many times my heart has been made glad because you trusted me so. But now it is so different; you do not want me to know." There was something quite like a wail of trouble in the words. I am sure the heart out of which they came was full of sorrow and fear—sorrow for the lack of the old-time trust, fear for the future of the boy who no longer trusted his mother. Another, and this time it was a father that was speaking, said this: "From the first I have done all in my power to keep the confidence of my boys. I have told them they might do or have anything I do or have if only they would come and tell about it; but that the moment they ever deceived me, our close relationship would come to an end." And the confidence between this father and his boys was good to behold. Tell father and mother about it, boys. You never will be sorry if you do; and surely there will come a day some time when your heart will smite you sorely if you keep back things that you should have laid bare before them. Why tell your parents? Because they love you and long to be loved and trusted in return; because they have in the years they have lived learned many things which are as yet unknown to you; because if you tell them all about the things which are in your hearts they may know how to advise you, so that you may avoid trouble, which might otherwise sweep you off your feet forever; because you can not be true to father and mother and not tell them everything. Do not let anything get into your life to break the harmony between you and father and mother. Such a little thing may do it—one wrong word whispered into your ear; one wicked thought and base desire. Go quickly and tell those who are dearest to you of all on earth about it, and let them help you to get back once more into the right way. "Shall I tell mother?" Yes, it is the only right way. Trust her, and she never will prove untrue to you.

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But while depressing mental emotions may cause disturbed digestion, on the other hand, dyspepsia may, in turn, cause mental depression, so that cause and effect may be transposed. Melancholy, or "the blues" should not be regarded as a distinct and independent affection, as it is almost invariably traceable to, and dependent upon, some disorder of the digestive system.

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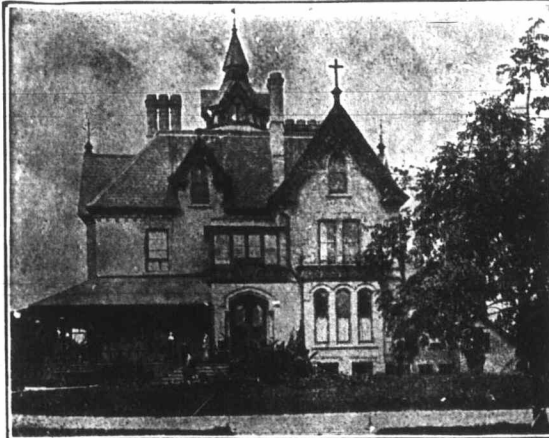
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