

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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TORONTO, CANADA, THURSDAY, NOVEMBER 15, 1906.

No. 44.

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**SYNOPSIS OF CANADIAN NORTH-WEST
HOMESTEAD REGULATIONS.**

ANY even numbered section of Dominion Lands in Manitoba or the North-West Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person the sole head of a family, or male over 18 years of age, to the extent of one-quarter section, of 100 acres, more or less.

Application for homestead entry or inspection must be made in person by the applicant at the office of the local Agent or Sub-agent.

An application for entry or inspection made personally at any Sub-agent's office may be wired to the local Agent by the Sub-agent, at the expense of the applicant, and if the land applied for is vacant on receipt of the telegram such application is to have priority, and the land will be held until the necessary papers to complete the transaction are received by mail.

In case of "personation" the entry will be summarily cancelled and the applicant will forfeit all priority of claim.

An applicant for inspection must be eligible for homestead entry, and only one application for inspection will be received from an individual until that application has been disposed of.

A homesteader whose entry is in good standing and not liable to cancellation, may, subject to approval of Department, relinquish it in favour of father, mother, son, daughter, brother or sister, if eligible, but to no one else, on filing declaration of abandonment.

Where an entry is summarily cancelled, or voluntarily abandoned, subsequent to institution of cancellation proceedings, the applicant for inspection will be entitled to prior right of entry.

Applicants for inspection must state in what particulars the homesteader is in default, and if subsequently the statement is found to be incorrect in material particulars, the applicant will lose any prior right of re-entry, should the land become vacant, or if entry has been granted it may be summarily cancelled.

DUTIES.—A settler is required to perform the conditions under one of the following plans:—

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

(2) If the father (or mother if the father is deceased) of a homesteader resides upon a farm in the vicinity of the land entered for by such homesteader the requirement as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirement may be satisfied by residence upon such land.

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

**SYNOPSIS OF CANADIAN NORTH-WEST
MINING REGULATIONS.**

COAL.—Coal lands may be purchased at \$10 per acre for soft coal and \$20 for anthracite. Not more than 320 acres can be acquired by one individual or company. Royalty at the rate of ten cents per ton of 2,000 pounds shall be collected on the gross output.

QUARTZ.—A free miner's certificate is granted upon payment in advance of \$5 per annum for an individual, and from \$50 to \$100 per annum for a company according to capital.

A free miner, having discovered mineral in place, may locate a claim 1,500 x 1,500 feet.

The fee for recording a claim is \$5.

At least \$100 must be expended on the claim each year or paid to the mining recorder in lieu thereof. When \$500 has been expended or paid, the locator may, upon having a survey made, and upon complying with other requirements, purchase the land at \$1 per acre.

The patent provides for the payment of a royalty of 2 1/2 per cent. on the sales.

Placer mining claims generally are 100 feet square: entry fee \$5, renewable yearly.

A free miner may obtain two leases to dredge for gold of five miles each for a term of twenty years, renewable at the discretion of the Minister of the Interior.

The lessee shall have a dredge in operation within one season from the date of the lease for each five miles. Rental \$50 per annum for each mile of river leased. Royalty at the rate of 2 1/2 per cent. collected on the output after it exceeds \$10,000.

W. W. CORY,

Deputy of the Minister of the Interior.

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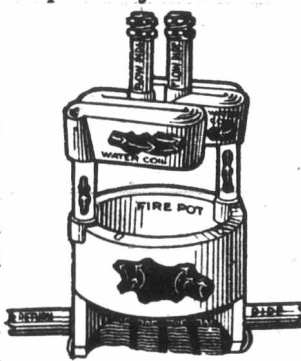
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Canadian Churchman.

TORONTO, THURSDAY, NOV. 15, 1906.

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications.

FRANK WOOTTEN.

Phone Main 4643.

Box 34, TORONTO.

Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

Nov. 18—Twenty-third Sunday after Trinity.
Morning—Hosea 14; Heb. 11, to 17.
Evening—Joel 2, 21, or 3, 9; John 6, to 22.

Nov. 25—Twenty-fourth Sunday after Trinity.
Morning—Eccles. 11 & 12; James 4.
Evening—Haggai 2 to 10, or Mal. 3 & 4; John 9, to 39.

Dec. 2—First Sunday in Advent.
Morning—Isaiah 1; 1 Peter 4, 7.
Evening—Isaiah 2, or 4, 2; John 12, 20.

Dec. 9—Second Sunday in Advent.
Morning—Isaiah 5; 1 John 2, 15.
Evening—Isaiah 11, to 11, or 24; John 17.

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

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 314, 315, 319, 428.
Processional: 427, 429, 435, 447.
Offertory: 222, 233, 234, 235.
Children's Hymns: 330, 335, 336, 438.
General Hymns: 228, 437, 445, 550.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 316, 319, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 568, 569, 570, 574.
Children's Hymns: 202, 200, 12, 21.
General Hymns: 227, 234, 243, 257.

Be Ready.

A word full of quick, resolute meaning is this old Saxon and Danish derivative, "Ready." In its worldly application it is the key note to success. On the battlefield it is the ready warrior who bears the palm and wins the medal. So throughout the ranks of toiling men, whatever be the object aimed at, or path pursued to him who is ready when the strain of trial comes victory is given. And is it not only unwisdom, but sheer folly to petition our Lord to be ready whilst we ourselves remain lukewarm and unprepared. We may rest assured that, it is only those who "ask faithfully who obtain effectually."

The Church and the Men.

An "ex-Unbeliever" writing to the "Church Times" on the above subject, to our mind, goes

to the heart of it, as one would expect a man who had lost his faith, and found it again, to do. The downright earnestness and plain-speaking of the writer are what one would look for in one who had manfully faced the greatest of life's problems and found its true solution. The writer says:—"It is a subject we hear of in season and out of season. At every Church Congress we have to listen to the same thing ad nauseam. To 'attract' the men, the Church must be reformed out of recognition; the services, the music, the preaching, even the Scriptures, are to be 'up-to-date.' Then we are assured, by the wisacres, that the men will tumble over each other in their anxiety to enter the Church's doors. I venture to doubt it. Further, I venture to say that the real fault in this lamented neglect is not with the Church at all, but with the men. They do not want to believe, because they do not want to love God with all their heart, soul and mind." If on all hands there were as strong and determined an effort to adapt the world to the Church as there is to adapt the Church to the world there would be less time wasted in the search for pleasureable novelties designed to induce men to fill the empty church seats.

The Bible and the School.

At a Bible Society meeting recently held in Wales the Bishop of St. Asaph told his hearers some homely truths in a straightforward way. The Bishop aptly quoted Dr. Johnson's saying: "Let us clear our minds from cant." Amongst other things His Lordship said:—"We ought to be one in our anxiety for the welfare of the child. Our first care as Christians ought to be for Christ's little ones. What does the common platform mean here? Does it mean that every parent, whether he be rich or poor, is to have perfect freedom to insist upon his child being taught the faith of Christ in the way in which he himself was taught and practises that faith? Dear me! the common platform means nothing of the sort. It means that the poor man must take the religion which the State has defined, and which the County Council may give or withhold. Here we are to-night to hear a deputation. One of his predecessors once described here the magnitude of the work done by the Bible Society by telling you that the actual Bibles sent forth, if piled up in a heap, would exceed the height of Snowdon; but if I am a poor man and a Churchman what advantageth it me to hear of this mountain pile of Bibles, when my own little children are not permitted to be taught the Bible in schools built by Churchmen and taught as Churchmen teach it? Or look at it as a man of common sense, the gentleman we call "the man in the street." What is the use of sending shiploads of Bibles to the animists of the Khassia hills when we are tampering with the free unfettered use of the Bible in our own day schools. Depend upon it that these contradictions go deep. Once convince men that you are ready to sacrifice the interests of religion to the interests of party, and you will have dealt religion itself a staggering blow."

Anglican and Eastern Union.

We are reminded of the remarkable joint service held by priests of the Anglican Church in the United States, and of the Russian Church at Christ's Church, Portsmouth, New Hampshire, after the signing of the Treaty of Peace between the envoys of Russia and Japan by a joint service of a similar character held at the Church of St. John, Red Lion Square, London, England, at which priests of the Anglican and Eastern Orthodox Churches jointly participated. The

occasion was the inauguration of an International Society named "The Anglican and Eastern Orthodox Churches Union." The object of the Union was set forth in the speech of the Archimandrite Teknopoulos held in the evening in the Holborn Town Hall:—"To promote knowledge and intercourse by means of lectures and meetings, translating and publishing books, supporting Eastern and Anglican students of theology, mutual visits, international conferences, and formation of branches in the various countries to carry on the work." This union is full of promise of future usefulness. We cordially wish it success.

Cathedral Chapters.

At the eighth centenary commemoration at Ely Cathedral recently held, the Archbishop of Canterbury referred to the influence of Cathedral Chapters thus:—"The force which a Cathedral Chapter can bring to bear upon our modern Church life—the part which it can play in our contemporary religious activities—the peculiar value which attaches, in a restless, hurrying age, to its contribution of learning and thoughtfulness, and our determined recurrence with that object to the old ideals; these are notable examples of the continuous threads which run through warp and woof in the Church's enduring life. And they are compatible with—nay, they even require—our putting the Cathedral buildings themselves to other and larger uses than those whereof Abbot Simeon or Alan de Walsingham in the Isle of Ely, or Ernulf or William the Englishman at Canterbury, or William of Wykeham at Winchester, had ever dreamed. And as we thank God for the new service which our cathedrals are rendering before our own eyes to English life we can gratefully rejoice in the knowledge that the glorious naves and long-drawn aisles which the piety of devout men raised in old time throughout England as an offering to God and to His saints, and an utterance of the eager loyalty of His servants, should now be of constant help in the cause of God and good to the teeming populations of our great cities, or the gathered worshippers and listeners from rural tracts who can come together on high occasions as they could not come in roadless, rail-less days gone by."

The Abbey Church of Selby.

English church architecture and the Diocese of York have sustained a grievous loss in the recent destruction by fire of the above historic Church which was one of the finest monastic churches in England. It formed part of an abbey of Benedictine monks, was founded by William the Conqueror in 1068. The only mitred abbey north of the Trent were this and St. Mary of York. Additions and alterations had been made at various times. Its architecture was a combination of many different styles from the Norman to the Perpendicular periods. Under a mitred abbot it was one of the most wealthy monasteries in the northern counties. The south transept was destroyed in the 17th century, by the fall of the upper part of the central tower. The noble western doorway, the remains of its beautiful stained-glass in the east window, restored some time ago, and, more especially for the student of architecture, the nave and choir formed its chief attractions. The nave was a fine specimen of Norman architecture, the choir was in the English style, and beyond it was a beautiful Lady chapel. The church at large will join in the spirit of the telegram sent by the Archbishop of Canterbury to the Archbishop of York on the regrettable occurrence. "Deep sympathy of the whole Church will be with the Diocese of

ting

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York and the people of Selby in this grave calamity, but the motto must be "Resurgam."

Mr. Hughes' Election.

All sober-minded people will rejoice at the victory of Mr. Hughes and his elevation at the mandate of the better class of the electorate to the honourable office of Governor of the great State of New York. It is a victory of no small significance, and proves to the world that there is an element, and a strong and substantial one at that, amongst the people of the United States which has the will and the power to hold its own, when great moral principles are at stake. Mr. Hughes' return was, we believe, a moral and not a political victory, and a telling blow at immoral and debasing sensationalism.

Easter Island.

A writer in the "Scientific American" gives an interesting account of this little rocky islet, lying out in the Pacific some two thousand miles from the mainland, and so far from the beaten track that its chief intercourse with the outer world is through the rare visits of one of the British warships, which includes this Chilean possession in her occasional journeys to and from Pitcairn Island. With an absolutely unknown history, with a small population of an apparently deteriorated people, the island is yet full of traces of a past, chief among which are the wonderful statues, carved out of lava quarried from an extinct volcano and curiously decorated with crowns made from the red lava of another extinct volcano. These statues were erected over graves formed of huge stones fitted together and found chiefly on a magnificent terrace sloping to the sea shore. The great boulder covering each grave forms a platform which seems to have supported the statue and a sort of altar where sacrifices have evidently been offered. Beside these statues, at a point removed from the volcano Ota-iti are square stone huts used seemingly by the natives as places of refuge in times of eruption, as they are provided with large recesses where treasured possessions could be temporarily stored. The faces of the tombs, the inner walls of the huts and the faces of the quarries are covered with, as yet, undeciphered hieroglyphics, but which doubtless contain the key to the story of the past civilizations of South America. From the similarity of their hieroglyphics there is certainty at least of some connecting link between the original people of Easter Island and the ancient Peruvians.

A SPLENDID EXAMPLE

Quebec Diocese, old and honoured amongst the dioceses of Canada, has undertaken to raise a fund of from \$5,000 to \$10,000 to be applied in giving suitable men the requisite training at Bishop's College, Lennoxville, to fit them as soon as possible to do duty in the vast field of North-western Canada. This is, indeed, an example which all the older dioceses might well imitate. It is a step in the right direction and proves that a true national spirit is awakening in the Canadian Church, and that the seed sown broadly and generously throughout the old colonies by the Mother Church has not been sown in vain. The following letter of the good Bishop of Quebec, which has been addressed to all the Bishops in Canada, speaks for itself:—

"Bishopsthorpe," Quebec,
Nov. 7th, 1906.

My dear Bishop of—

You know how the old Diocese of Quebec was through the whole of the last century blessed with ample aid from the Old Country. It is this

that has led us to feel that now, we, having been helped into a really strong position, ought to try and do something special for the new dioceses, which are growing up so fast in the newer Canada. We recognize moreover that what is most needed in the West is a greatly increased supply of good, earnest clergymen willing to go and spend and be spent among the thousands, who are year by year coming from other lands and are literally filling up our great Dominion. And, therefore, we have agreed that we will take every possible step to find suitable men and to prepare them for their important work. To this end, indeed, we have agreed to raise as large a sum of money as we possibly can, probably from \$5,000 to \$10,000, with a view to spending it, principal as well as interest, in preparing, free of charge for board and education during two or three years at the University of Bishop's College, Lennoxville, good, promising men, who have seen a little of the world and know something of life in the Dominion, sending them back to the Bishop, who has introduced them, for ordination. And this fund we propose to gather together as the Quebec Diocesan Portion of the great Pan-Anglican Thankoffering to be presented at a special thanksgiving service to be held at St. Paul's Cathedral, London, England, in 1908. I therefore now write to ask you whether you happen to know of any man or men, who you think with careful training, but without being obliged to pass examinations in Latin and Greek would be likely to be really useful to yourself or to some other Bishop. If so, or if you can hear of any such through your clergy, I shall be much obliged to you, if you will send me the names and addresses, and also give me any further particulars. Hoping and praying that by God's help our plan may yield a rich and abundant harvest of souls. Believe me, Yours very sincerely,

A. H. Quebec.

THE CLERGY AND PUBLIC QUESTIONS.

In a recent article in the New York "Churchman," under the only too familiar heading, "Is the power of the pulpit declining," the writer strongly urges the clergy to take up in the pulpit the discussion of the public questions of the day. Any decadence in the influence of the pulpit is, he thinks, due to the fact that the clergy as a rule do not take up public questions, "the burning questions of the hour," and throw in their weight with the cause of reform. Mankind, he says, was never so sensitive to moral appeals, and so susceptible to moral leadership as it is today. "The people are asking, crying out to be led, but the leaders do not lead. From time to time we hear a good deal of the same thing on our own side of the lines. The exclamation now and again is here and there heard, "Why don't the clergy speak out," meaning why don't the clergy take up such questions, as for instance, electoral corruption, and keep "pegging away" till they have hammered the people into a better mind. But when the clergy do "speak out," the cry comes almost automatically, "Why don't the clergy mind their own business, and stick to theology, we are not going to allow ourselves to be dictated to," etc., etc. This question as to the clergy's participation in the public controversies of the hour, is peculiarly timely at the present moment. A period of intense public self-consciousness is upon us. The nation is now busily engaged in taking stock of itself. Self-examination, sweeping and radical, is the order of the day. Widespread attention has of late been drawn to such questions as political corruption, the mania for speculation, the abuse of public trusts, the craze for quickly and easily gotten riches, the declining birth rate, etc., and the opportunities for the preaching of sermons on public questions were perhaps never before, in the

memory of the present generation, so numerous and so tempting; and as a consequence many of the clergy are putting themselves on record on these matters. The number of this class of sermons in Canada has of late very largely increased. Whatever may be the case in the United States, the clergy in Canada are most assuredly "speaking out," and with no uncertain sound. But the condition of affairs to-day is abnormal and will not last. We are in that condition, rather cynically described by a well-known English publicist who said the British nation was periodically subject to spasmodic fits of virtue and violent moral overhauling. One of these fits has, and we say it without any desire to be cynical, seized upon the nation. In due time it will pass, leaving us either the gainers or the losers. The general question, however, remains. Is it desirable that the clergy should frequently preach on public questions. Very strong opinions are held on this question, and two radically opposed positions are taken up by two classes of people whose opinions are equally entitled to a respectful hearing. The truth in this case, as in every other case which does not directly involve some vital principle, and which is after all only a question of expediency, lies between two extremes. To eagerly embrace every opportunity of intervening in all public controversies, and of constituting oneself a permanent censor of public morals on the one hand and the fixed determination to resolutely ignore every question "outside the four walls of the church" on the other hand, is in our opinion an equally mistaken and inexpedient position for any man to take. No preacher more surely and effectually wearies and sickens a congregation than he who is for ever "rising to the occasion" and dragging into the pulpit every trumpery passing issue. This is to "bring the world into the Church," and to infallibly cheapen, vulgarize and degrade the ordinance of preaching. To be utterly dumb, however, upon questions which involve great moral issues, and which are indissolubly bound up with the higher life of the nation is almost equally blameworthy. Silence, on the part of teachers and moral leaders of the people is on some occasions and in some connections a sort of passive treason to society. The Master Himself, though no political agitator, did not scruple at times to speak out on public questions. The question, therefore, is one of degree, not of the expediency or rightfulness of the practice, but as to its method and frequency. In our opinion a clergyman should allow no year to go by without at least one sermon on the national outlook. Such anniversaries as Dominion and Thanksgiving Days will afford the opportunity. In fact people expect something of the kind on such occasions. Of course his ordinary sermons will contain passing allusions to public questions. But beyond this, as a general rule, if he is wise, he will be very chary of going. It is fatally easy to transgress in this respect. For such sermons very easily lose their power. Nothing more quickly and effectually wearies a congregation than the overdoing of this practice. An occasional well considered pronouncement on great national issues, we are of opinion, is gladly accepted by his people, and will strengthen his position. On the other hand nothing more surely and fatally weakens it than the perpetual "blowing off of steam" on what are truly called the "questions of the hour," and the corresponding neglect of the eternal verities. People do not come to church to hear magazine articles and "pulpit editorials," and the parson is something more than a Sunday lecturer on social science, and political and international ethics. The less is contained in the greater and the main object of all preaching is the building up and strengthening of individual character, to neglect which is to cease to preach in the real sense of the term.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The views of Mr. Reeve seem to differ very widely from those of "Spectator" regarding the employment of the Maple Leaf on a certain occasion, and the attitude of the Church in the development of national sentiment. The question is a very broad one and there is nothing strange that men should differ concerning the answer they give to it. We agree, of course, in the value of a strong and wholesome national sentiment in this or any country. We are not disposed to dispute the statement that Canadians as a whole have not yet gone to excess in the matter of patriotic enthusiasm. We have pleaded on more than one occasion that our national holiday—the first of July—should be used for the purpose of educating our people in the duties of citizenship, stimulating our pride in the achievements of the past, and lifting up our imaginations in anticipation of the great things to come if we be faithful to the trust that is ours. On all reasonable occasions something of this spirit might be cultivated with advantage, not only in the way of creating patriotic enthusiasm, but in developing a higher intellectual level of citizenship. As it is, Dominion Day, Empire Day, King's Birthday, and great military and athletic tournaments are brought to a close without a voice being raised to lift the thoughts of the multitude into the higher atmosphere which really envelope and give point to such fetes. If the people ask, "what mean ye by this service," there is rarely any one appointed to give answer. A picnic, a ball game or some military manoeuvre are all we have to associate with a national holiday. We would like to join with Mr. Reeve in promoting national enthusiasm in the way we have indicated, enthusiasm based upon gratitude for the great things of the past and a sense of responsibility for the present. Let us cooperate in encouraging on all proper occasions the expression of words of sobriety and wisdom, calculated to make us see new visions and face with renewed vigour and courage the duties that stand before us.

What part has the Church as a Church to play in the development of this sentiment? That is not an easy question to answer. The Church is, of course, interested in all human interests. It is interested in education, politics, labour questions, public health, in fact everything that interests her children. It ought certainly to aim at the establishment of high ideals and the promoting of sound judgments in all that pertains to human welfare. That presumably is at least theoretically sound and satisfactory, but the proper attitude of the Church in its corporate capacity towards these questions cannot be declared off hand. "Spectator" has felt, and thought he saw a growing tendency within, not only the Anglican, but of other communions to commend themselves to the Canadian public by

professing their love for Canada. The attitude of mind seems to be, this will score a popular hit and, therefore, let us spread our sails to catch the popular breeze. Our patriotism will add to our ecclesiastical prestige. That appears to be the thought behind the following sentence: "When the General Conference elevates this beautiful symbol to so conspicuous a position, it unconsciously manifests the wisdom and adroitness with which Canadian Methodism has so astutely picked out the pathway to influence and power." For our part Canadian Methodism is welcome to any "power" and "influence" it may win through "adroitness" and "astuteness." In our judgment craft and subtilty has never raised any Church to a position that right-minded men may covet. To-day Canadian Methodism may

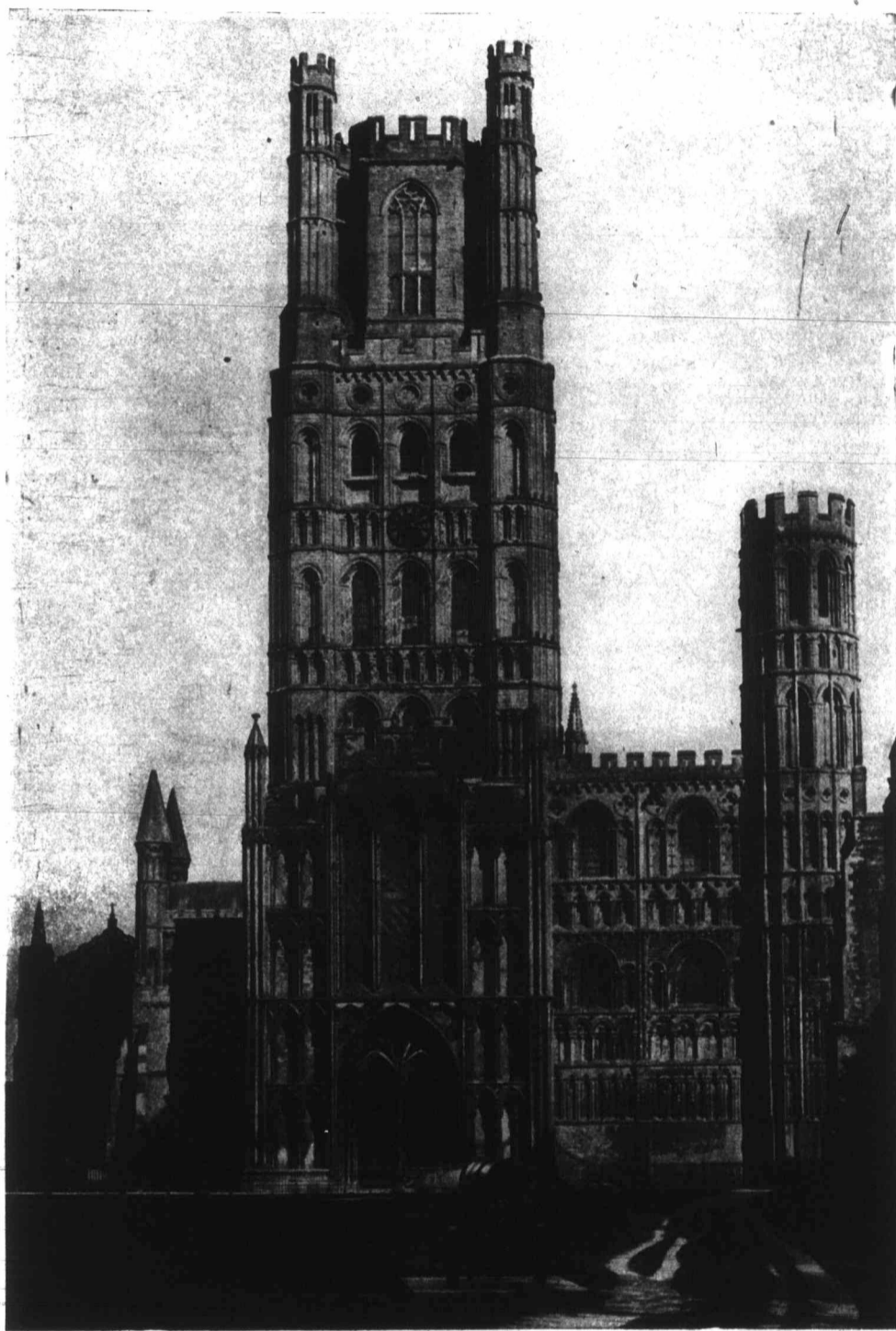
been fairly transparent to the man on the street. Our advice to young Canadian Churchmen would be to place no dependence whatever in power that may appear to come by such methods. The only power worth having comes of genuine service. If the Church desire influence let it deserve it by the fidelity with which it performs its mission to men. This is the true key to leadership, "he that would be chief among you let him be your servant."

The election in the State of New York a few days ago seems to be one of those significant incidents which give encouragement to men to do their duty fearlessly. Mr. Hughes, the Governor-elect, came before the public for the first time in anything like a large way in the insurance investigations held a year or so ago. His work was so thorough and accomplished in the face of such great obstacles that the eyes of this continent were for a time fastened upon him. The immense wealth interested in those investigations, the reputations of influential men that were at stake, the immense pressure that must have been brought to bear upon Mr. Hughes to hush up unpleasant transactions, or to refrain from asking some incriminating question had no effect upon him to turn him from the path of duty. The skillful politician would certainly never have set out on any such road to attain preeminence in the political world. We are quite sure Mr. Hughes had no thought of a political career in facing that duty, but that is what has come to him through doing his duty in the face of exceptional difficulty. It is another instance of the old maxim, "He that loseth his life, shall find it." We like to see these things occur, for they show that men are not slow to respond to a really courageous and high-minded act. If Mr. Hughes had been a different man he might have received a mighty bribe for turning from the course he took. He spurned these things and his fellow citizens now have honoured him in an exceptional manner. We are perfectly confident that love for dashing courage and transparent honour is not confined to the people of the United States. The men of Canada would in like manner rally round him who would wisely, bravely and honestly stake all upon the righting of some manifest wrong and the introduction of a new spirit into our political life.

Spectator.

Diocesan News.

Few realize how the growth of Canada has developed interest in diocesan news, and has increased the quantity, and necessarily the space which must be devoted to them. Some of our readers cavil at the room thus occupied, but it needs very little reflection to realize that there is seldom one item inserted which does not find interested readers in far off corners. That is only one out of many benefits from such paragraphs. Let us for a moment re-direct attention to a letter from a Missionary in the West. He



Ely Cathedral—West Front.

possess power and influence, but it has largely abandoned the ideals which called it into existence and gave it a place among the forces for the regeneration of mankind. We may, of course, be entirely wrong, but we would not pick out Canadian Methodism as the Church with a great future in this country, great we mean in the purposes for which a Church stands. We confess we would be more hopeful of its mission if it elevated at its National Conference some symbol of love and service, some token that its first thought was to honour the Master it professes to serve. The Maple Leaf certainly symbolized nothing that essentially belonged to the work of the Church, and the object of its use must have

told his Bishop how he felt he must retire lamenting his wholly inadequate stipend, the exhaustion of his own limited fortune, the continuous travelling and necessarily the inability to study for orders. He added that in a few years the people would be past the first struggles and be able to pay the clergyman, but now they could not, and so he had to drop out of the race. What a picture, one which we emphasize. It tells the tale personally, which we often speak of in more general terms. We cannot let it pass without recalling it to our readers eyes. This man ought not to be allowed to drop out, he deserves better treatment, an effort should be made to give him a chance to study. Any one who feels inclined to help should write at once to the Bishop of Qu'Appelle on behalf of the Missionary at Indian Head.

The Churchwoman.

MONTREAL.

Montreal.—The general meeting of the Montreal Diocesan W.A. was held on Thursday, November 1st, 1906. Mrs. Holden extended a welcome to Mrs. McCarthy, a new life member. Mrs. Baylis, on behalf of the Board, read a motion expressing loyalty to the Lord Bishop of Montreal, who, in virtue of his office, becomes our President. A resolution of sympathy was tendered to the family of Mrs. Sanborn, in whose death the M.D.W.A. loses one of its thirteen original charter members. It was decided that a missionary hymn, written by Canon Baylis and set to music by Mr. Herbert Wallis, should be printed and added to our collection of hymns. The Treasurer reported receipts for the past month, \$272.43; disbursements, \$315.70; balance in bank, \$1,407.50. Miss McCord was appointed convener of the Hospitality Committee, vice Mrs. Baylis resigned. Miss Thornton was appointed convener of Educational Committee, vice Mrs. Lloyd resigned. Acknowledgments of money received were read from Bishop Blythe, of Jerusalem, and from Quepe, Chili. Several appeals for church furnishings, also for Christmas trees, tools, etc., were received. Two sets of Communion vessels were promised, one by Sister Edith, and one by St. Mathias' Branch. It was announced that Mrs. McCarthy's life membership fee is to be used to furnish Communion vessels for the Diocese of Rupert's Land. A resolution of sympathy from the Niagara W.A. for our loss in the death of the Primate was read. Two resolutions, sent down from the Central Board, were read:—(1) instigating the parochial branches to a faithful assistance of the pledges; (2) as to the feasibility of working up the small boys' interest in missionary work. A letter was read from Mrs. Mathieson, Onion Lake, stating that they had now a new helper, from Ireland, Miss McMullin, with whom they were much pleased. She also expressed appreciation of the work of the Misses Kemp and Bennett. A resolution of thanks was read from the governors of the Montreal Diocesan College, for the scholarship given by the M.D.W.A., also a communication to the effect that a candidate had been chosen, viz., Mr. H. Henry Monfort. Mrs. Ross read a brief summary of the proceedings of the General Board, which was in annual session the week before in this city. The devotional service was taken by Dr. Baylis, on the subject suggested by the General Board, the Lord's Prayer, concluding with a touching reference to the death of the Archbishop, fittingly made on this All Saints' Day, by one who stood in close, personal relations with him.

ONTARIO.

Pictou.—St. Mary Magdalene.—The Woman's Guild of this parish held their adjourned annual meeting on Monday, November 5th. The treasurer presented a splendid report, as \$813.53 had been earned during the year, and with what was on hand, \$900 was paid on the mortgage. The following officers were elected: Mrs. Carson, President; Mrs. Hough, First Vice-President; Mrs. Leeds, Second Vice-President; Mrs. Ringer, Treasurer; and Mrs. Walmsley, Secretary. A bazaar has been arranged for the 4th of Decem-

ber. A fine magic lantern has been bought for the use of the Sunday School scholars.

Ottawa.—St. Matthew's.—At the recent annual meeting of St. Anna's Guild, the following officers were re-elected for another year of service:—President, Mrs. N. B. Sheppard; Vice-President, Miss Haycock; Secretary, Mrs. C. D. Graham; Treasurer, Mrs. R. Keeley. The reports of the year's work were considered very satisfactory. The Treasurer's report showed that over \$900 had been raised during the year for various schemes in the church, and the members feel much encouraged in starting a new year's labours.

Perth.—St. James'.—The Woman's Association of this parish are arranging for a "Made in Canada" Fair early in the new year. The townsfolk generally are much interested in the scheme, as it will be the first entertainment of the kind ever held in this vicinity.

INDIAN ORPHAN WORK.

Very gratefully do I thank the following kind contributors; Mrs. W. Percival, Burritt's Rapids, for another year's payment for child, \$15; Anon., \$15; "In Memoriam," J. H. B., \$2. It is very gratifying to read some of the letters from the friends who contribute to this work. Some are so interested in the letters they themselves receive from the children they are supporting, and it may be of interest to some to read a letter from one of these children written to myself. I sometimes get two or three, which I do not deserve as it is not to me they are indebted for their support, but to some kind friend who has perhaps sent fees through me. I will, however, send a copy of one of these letters. It is written in Marathi, and to my eyes it is very pretty to look at but beyond my knowledge to decipher. However the lady in charge, or some other friend in the Mission knowing my ignorance, kindly sends a translation which is as follows:—St. Monica's School, Ahmednagar. Much respected and honoured Madam Sahib, I, your obedient child Subrabha Babu send you many salaams. Through your blessings I am well and make request of God that you should be too. Here has rain fallen and on this account the flower trees in the garden look very nice. Our head Madam Sahib has gone to England. We have made gardens. At 7 o'clock we go to church. At 9 o'clock we have Scripture class, and at 10 have recreation. From 10 to 10.30 we do drill, and from 10.30 to 12 lessons. At 12 o'clock we have our mid-day meal. Then again at 1.30 we learn singing, and from 1.30 to 3 lessons. At 3 o'clock we have our baths. At 5 we eat our evening meal, and at 6.30 prepare our Scripture. At 7 we go to bed. I have three friends; their names are, "Luerta," "Rahi," and "Molan." They send you many salaams. I have a sister and she learns in my school. Her name is "Molan." A madam Sahib teaches us drill. Although I have no father still He who created all things and governs all things, He is my Father and your Father. May He prosper your work and send His blessing on it. Please send me your photograph. This is a request for I often have you in my memory. Now with much love, I have done enough. Many salaams and blessings, Your obedient girl, Subrabha Babu Didari. That little letter speaks for itself and gives us quite a pretty little glimpse into that Home in far away India. May God bless His work not mine, and bless all those who help in it. Kindly address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto. Anything much or little is thankfully received.

Boys and Girls

OTTAWA.

The boys of the Anglican Amateur Athletic Association are very busy just now arranging for a grand minstrel entertainment which will be given in the Russell Theatre on Thursday of next week, for the purpose of putting the Association in possession of the necessary funds for the hockey season. A first-class programme has been prepared and the various participants, between 60 and 70 in all, have been rehearsing industriously for some weeks past. Vice-regal patronage has been graciously extended to the event, and even thus early the sale of tickets has been unusually good.

Grace Church.—The latest recruit to the ranks of the Association is the Grace Church Athletic Club which was successfully organized a couple of weeks ago with a charter membership of 20, and the following officers:—Hon. President, the Rev. J. F. Gorman; Hon. Vice-President, Lt.-Col. Irwin; President, Chas. Morse, D.C.L.; Vice-President, F. M. Wade; Secretary, Eric Irwin; Treasurer, Fred. Gorman; representatives to the Central Executive, Dr. Morse, F. M. Wade, and Eric Irwin. At the second meeting a week ago, more names were added to the roll, and a draft programme for the winter was drawn up. The new club starts out with the brightest prospects.

St. John's.—The Young People's Association of this church gave a very enjoyable "Literary Party" the other evening when about fifty members and friends were present. An interesting feature of the programme was a book guessing contest, which was won after a close fight by Miss B. Eligh. Several capital songs and recitations were rendered, after which refreshments were served. The committee in charge was composed of Messrs. A. E. Read, E. M. P. Cushing, E. Emery, and Norman Taylor. On November 21st the Association will give an "At Home."

Brotherhood of St. Andrew.

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

With the Travelling Secretary.—The city of Montreal, the commercial metropolis of Canada, has not been specially active in Brotherhood affairs during the past two or three years, and it was decided to send the Travelling Secretary to that city for the purpose of placing the work of the Brotherhood before the Churchmen of Montreal. Mr. Thomas left Toronto on Saturday, 3rd inst., and on his arrival in Montreal was met by H. J. Webber, member of Dominion Council, who has for years been a staunch upholder of the Brotherhood of St. Andrew, and an active worker. A meeting of the Local Committee in charge of the arrangements was held at the home of the Rev. H. P. Plumtre, the same evening, and the Travelling Secretary was at work one hour after his arrival in Montreal. Thanks to the activity of the local men many appointments had been already made, and no time whatever was lost. Through the courtesy of Principal Rexford, Mr. Thomas was billeted at the Diocesan Theological College, and had every opportunity of meeting the students, many of whom took a keen interest in the Brotherhood of St. Andrew. Early celebration was attended on Sunday morning, after which the Travelling Secretary addressed the members of the Missionary Society on "Personal Influence." Morning service was attended at Christ Church Cathedral, then lunch with the Rev. H. P. Plumtre, afterwards speaking to a splendid Bible Class of 56 men, in St. George's Church, who decided that they would meet on following Thursday to complete plans. A small gathering of younger lads of "St. George's" had the Junior work presented to them, and at evening service the Travelling Secretary addressed the congregation of St. Luke's Church, afterwards meeting the men of that active chapter. On Monday evening a meeting of the Bishop and clergy was attended, and the arrangements made were laid before them, and were received with hearty approval. Twenty-two of the city clergy were present, and a full discussion as to a men's meeting on Sunday afternoon, 25th inst., was taken part in. The Bishop expressed himself as entirely favourable to the Brotherhood, and took a leading part in the discussion of the plans. Mr. Thomas was able to make many appointments with the clergy who were present, and a great part of the three weeks to be given to Montreal was taken up. A call was made on Tuesday morning upon Mr. D. M. Stewart, General Manager of the Sovereign Bank, who has always taken a deep interest in Brotherhood work, and the plan of campaign was laid before him, and Mr. Stewart promised that so far as his many pressing duties would allow him, he would render every assistance towards the extension of the work in Montreal. A call was also made upon the Rev. G. Osborne Troop, the respected rector of St. Martin's, who was found very busy preparing for a much-needed rest on the continent. From kind letters written to head office there seems every prospect of a renewal of Brotherhood activity at St. Martin's. Tuesday evening, Ascension Chapter was visited, and a very kindly reception was received from the rector, the Rev. J. L. Flanagan. A number of men were present, and after the Chapter business had been con-

recruit to the ranks of the Church Athletic Association, organized a couple of months ago, with a membership of 20. Hon. President, the Rev. J. J. Webb, Vice-President, Lt.-Col. G. F. M. Wade, Secretary, Eric Irwin, representatives to the meeting a week ago, the roll, and a draft as drawn up. The brightest prospects, the People's Association of enjoyable "Literary" men about fifty in number. An interesting book guessing contest, a close fight by the songs and recitations, which refreshments in charge was compiled by E. M. P. Cushing, Editor. On November 15, an "At Home."

St. Andrew.

133 Scott St., Toronto.

Secretary.—The city of Toronto, a metropolis of Canada, is in Brotherhood for three years, and it is the duty of the Secretary to place the work of the Churchmen of Toronto on Saturday, 3rd of November. Montreal was met by the Dominion Council, who is the upholder of the and an active worker. The committee in charge of the meeting, and the work one hour after the close of the activity of the meetings had been all that was left. Whatever was lost in the city of Toronto, Mr. Diocesan Theological Society, the opportunity of meeting the city of Toronto, and a keen interest in the work. Early celebration, after which the members of the "Personal Influence" were met at Christ Church, where the Rev. H. P. King, to a splendid St. George's Church, and the meeting on following Sunday. A small gathering of "George's" had the Junior and at evening service, dressed the congregation, afterwards meeting at the meeting. On Monday the Bishop and clergy were present, and a great meeting was given to Montreal as made on Tuesday. Stewart, General Manly, who has always been in the Brotherhood work, and laid before him, and so far as his many duties, he would render the extension of the work was also made upon the respected rector, and very busy preparing for the continent. To head office there was a renewal of Brotherhood on Tuesday evening, Ascension, and a very kindly rector, the Rev. J. of men were present, and business had been con-

cluded, an address was given by the Travelling Secretary, dealing with the practical work, and also referring to the aims and objects for the benefit of the non-members present. The Chapter has special opportunities for doing excellent work—H. J. Webber is the efficient director—the parish is in a rapidly growing part of the city, and the rector is heart and soul with the Brotherhood. An interview was had with Mr. A. P. Tippett, an old-time member of Dominion Council, and still very much interested in the work of the Brotherhood, and all the latest developments were laid before him. Mr. Tippett has a son studying at the Diocesan College, and the Travelling Secretary has had the pleasure of talking over Brotherhood work with him. A splendid meeting was held at St. George's schoolhouse, 23 picked men being present, and the question of their taking up Brotherhood work was thoroughly discussed. Addresses were given by the Rev. H. P. Plumptre, H. J. Webber, and F. W. Thomas, and the great majority decided to become members, and a meeting was arranged for following week.

A very encouraging interview was had with the Rev. J. J. Willis, the very energetic clergyman in charge of St. Cyprian's Church, and a meeting was arranged for following week, and Mr. Willis hopes that a Junior Chapter may develop as a result of the visit. Fifty lads attending the Sabrevois College were addressed by the Travelling Secretary, who spoke specially about Junior work, and it was decided that a further meeting should be held on same evening to form a probationary chapter. The principal, the Rev. H. E. Benoit, spoke to the lads, strongly approving of the Brotherhood, and telling them of what he had heard and seen at the Buffalo Convention in 1897.

Although a week has not yet passed, there is noticeable a decided increase in interest in Brotherhood work, and the indications are that many parishes will have active chapters, and that Montreal will be well to the front in this great men's movement in the Church, in the near future.

Ottawa.—St. Matthew's.—A Junior Chapter has been formed in St. Matthew's parish, and the boys have taken up the work with an earnestness which augurs well for the securing of tangible results, and much benefit to themselves and the parish. Arrangements have been completed for the observance of St. Andrew's Day. There will be a corporate Celebration at 8 o'clock at All Saints' Church, after which breakfast will be served in the basement, thus enabling many to attend, whose work would otherwise prevent them. In the evening a service will be held in All Saints', at which the Rev. Rural Dean Bliss, rector of St. Paul's, Almonte, will be the preacher.

Home & Foreign Church News

From our own Correspondents.

MONTREAL.

James Carmichael, D.D., Bishop.

Dunham.—All Saints'.—In accordance with an annual custom, a parochial dinner was given in the basement of the Parish Church on Thursday, November 1st, at which were present, in addition to the rector, (the Rev. H. Plaisted), and many of the parishioners, the Ven. Archdeacon Davidson, of Frelighsburg; the Rev. R. Y. Overing, of Stanbridge East, and the Rev. J. L. Flanagan, of Outremont, Montreal. After some pleasant social intercourse, a short service was held in the Church, an impressive sermon being delivered by the Rev. J. L. Flanagan, from the text, "What are these which are arrayed in white robes? and whence came they?" Revelation 7:13.

The Ladies' College, (the Diocesan Church School for Girls), which is splendidly situated in one of the most picturesque parts of the Eastern Townships, was, on Tuesday, October 30th, the scene of the Supplementary Prize Distribution. At 2.30 the chair was taken by the Rev. Canon Longhurst, of Granby, who, after the opening prayer by the Rev. W. P. R. Lewis, of Cowansville, apologized for the absence of Bishop Carmichael, Judge Lynch, and Mr. H. F. Williams, and remarked that he hoped that next year they would be able to arrange for the distribution of prizes at a more suitable date. A letter was then read from the Bishop, in which His Lordship stated that he was very sorry that it was impossible for him to attend the distribution of prizes, and that he wished the college

every success. The prizes were distributed by the chairman as follows:—Miss B. Reynolds, University A. A. Certificate; Miss Marion Williams, additional prize for best and highest marks; Miss Gladys Baker, Grade 2 Academy Prize, 72 per cent.; Miss Grace Elliott, Medal given by the Eastern Townships Bank for highest marks in Grade 2 Academy, in six selected subjects; Miss Kathleen Yeats, medal for highest percentage of marks in any Academy Grades, 84 per cent.; Miss Ethel Garrick, prize for general proficiency in First Grade Academy, 70 per cent.; Miss Garrick also won a prize for highest marks in French, 88 per cent.; Miss Doris Wovenden, prize, Grade 2 Model.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Very Rev. Dean Farthing preached his first sermon in this cathedral church on Sunday morning, November 4th. He chose for his text Zachariah 4:6. There was a large congregation present. In the afternoon the Dean addressed the children of the Sunday School.

The Rev. Canon Starr has been the recipient of many compliments for the manner in which he has fulfilled the duties of rector-in-charge of St. George's during the interim between the death of the late Dean Smith and the appointment of Dean Farthing. Canon Starr conducted the work in a most efficient manner.

St. Paul's.—In addition to other gifts, the Rev. W. Hutt Lipscombe, before leaving this parish to take charge of the parish of Gananoque, was presented with a purse of gold by a deputation, who waited upon him at his house prior to his leaving this city, on behalf of the congregation. The reverend gentleman, who was taken completely by surprise, suitably replied.

The meetings of the rural deanery of Frontenac were held in this city, on November 5th and 6th. The evening chapter service was held in St. George's Chapel, on Tuesday evening, at which the Rev. C. L. Bilkey, of St. James' Church, was the preacher. Holy Communion was celebrated the following morning in St. James' Church. At the business meeting it was decided that an earnest attempt would be made by the deanery to discharge its apportionment of the Widows' and Orphans' Fund debt within the next three years. A committee was also appointed to make the necessary arrangements for holding an Anglican Sunday School Convention, early next year, in Kingston.

Moscow.—An entertainment which took place here recently was a very decided success. The proceeds, which were given to the Parsonage Fund, netted the sum of \$73.

OTTAWA.

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

Ottawa.—A church census is to be taken in the city of Ottawa about the end of this month, and a strong executive committee has been struck to make the necessary arrangements for the somewhat arduous undertaking. The representatives of the Anglican Church upon this executive are the Rev. W. A. Read, rector of St. Luke's; Messrs. A. E. Forde, (St. John's); George H. Hopper, St. Matthew's; T. Alder D. Bliss, All Saints'; and McCara, the Cathedral; the Rev. Mr. Read is chairman of the committee.

Billings Bridge.—Trinity.—The vacancy in the cure of this church has been filled by the appointment of the Rev. Charles B. Clarke, as successor to the Rev. Canon Low who recently resigned. The Rev. C. B. Clarke was for some time rector of Metcalfe, where he did excellent work both as a preacher and as a parish priest. Until the new rector is able to move to the new field of labour, Dr. Low continues in charge of the work.

Hawthorne.—St. George's.—A very pleasant evening was passed by the congregation of this church, at the rectory, on Tuesday, the 6th inst., when the members of the congregation gathered together to welcome in their midst Mrs. T. H. Iveson, (nee Miss Muriel Baldwin, Ottawa), the wife of the rector. Mr. M. Blake in a neat and witty speech, congratulated Mr. and Mrs. Iveson on their marriage and wished them a long, prosperous, useful and happy life, and then on behalf

of the congregation presented them with a beautiful silver tea service. The Rev. T. H. Iveson responded briefly. Refreshments and wedding cake were then served, the rest of the evening being spent in singing and social talk.

Mattawa Mission.—The Bishop of Ottawa put in a laborious day in this mission, on Friday, the 19th ult., holding three Confirmation Services, and driving twenty-five miles on heavy roads under a continuous down-pour of rain. There were nineteen confirmed altogether. The Bishop was much encouraged with the present state of the Mission.

Eau-Clair.—A neat picket-fence and some horse sheds are in course of construction at this church. This is not too bad a sign for a place that has been closed up for six years. The missionary hopes to re-establish permanent services here.

TORONTO.

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

Toronto.—The Executive Committee of the C. C. M. S. met in Dr. Tucker's office in the Confederation Life Building, on Wednesday, Nov. 7. Interesting information was received to the effect that the Archbishop of Canterbury is deeply interested in the work of the Church in the Canadian West, largely as a result of the visit last summer of Bishop Montgomery, representing the Society for the Propagation of the Gospel, and the Rev. J. D. Mullen, representing the Colonial and Continental Church Society. The Archbishop will call a meeting shortly of the three great missionary societies in England—the S.P.G., the Society for Promoting Christian Knowledge, and the Colonial and Continental Church Society. He wants the Canadian Church to work in conjunction with these societies so as to prevent overlapping, and especially to minister to the hosts of incoming settlers. The C.C.M.S. will gladly cooperate in this way with the English societies. The Bishop of Toronto presided at the Executive meeting, and there were also present the Bishop of Ottawa, Hon. S. H. Blake, Dr. N. W. Hoyle, K.C.; the Rev. Canon Cody, the Rev. Canon Forneret, of Hamilton; Mr. J. M. McWhinnie, General Treasurer; the Rev. Dr. L. Norman Tucker, General Secretary, and Mr. R. W. Allin, Assistant Treasurer. A great deal of routine business was transacted.

The Bishop of Toronto is issuing a circular to all the clergy appointing the third Sunday in November to be observed throughout the diocese as Prison Sunday. Special collects to be used on the occasion accompanying the circular.

The Missionary Committee of the Synod appointed the Ven. Archdeacon George Warren, rector of Lakefield, to the position of Diocesan Organizing Secretary at its recent quarterly meeting, in succession to the Rev. Canon Dixon. The Ven. Archdeacon Warren will commence his new duties at once, and in addition to looking after the Mission Fund, he will look after the stipends of the self-supporting clergy. The Bishop presided, and there was a very large attendance of members of the board. The Rev. Canon Dixon was voted the sum of \$100 as an honorarium.

The Temperance Committee, of which the Rev. Canon Ingles is Chairman, expressed pleasure at the action of the Archdeaconry of Simcoe in passing a resolution in favour of the revival of the Church of England Temperance Society. The committee adopted a resolution suggesting that a leaflet be issued, sanctioned by the Bishop, urging the parishes to take up the C.E.T.S. work.

The Sunday School Committee, of which the Rev. Canon Cayley is Chairman, considered the history of the New York Sunday Commission and decided to call a special meeting in December to take up similar work here.

Wycliffe College.—The two oak chairs which were recently presented to the chapel of this college were given in the memory of the late Mrs. Phelps, by Mr. R. A. A. Jones and Mrs. Arnott, brother and sister respectively of the deceased lady. It was inadvertently stated in these columns at the time that these chairs were handed over to the college that Mr. Jones had himself expected to be present at the ceremony. Mr. Jones had no such intention as he has no idea of visiting Canada this autumn.

The first annual Field Day of the newly-formed Wycliffe College Athletic Association took place on the athletic grounds of Toronto University on Devonshire Place, on Tuesday afternoon, No-

November 9th. Quite a large number of people interested in the College turned out to see the sports which passed off very successfully. The weather was all that could be desired, and the ground was in excellent condition. Amongst those present during the afternoon was the Lord Bishop of Selkirk.

It has been suggested by a number of the citizens of Toronto to establish a boarding house in this city for women who are earning their own livelihood, in which they may obtain all the elements of home life at a cost in keeping with the average wage a woman is able to earn in the offices, department stores or factories. The Church of England has undertaken to establish such a house, and a committee has been formed to carry on the work of organization, consisting of the following: Mrs. E. B. Osler, Mrs. E. B. Brown, Mrs. A. J. Broughall and Canon Welch.

St. Mary Magdalene.—Architects have been instructed to complete plans and specifications and to call for tenders for the enlargement of this church. The improvements will cost \$25,000 and will make the church an imposing and commodious edifice. This course was decided on at a vestry meeting held last week and was referred to with thankfulness and gratification at the annual festival services on Sunday last. At the morning service, the Rev. Prof. Jenks, of Trinity College, preached. The speaker referred to the extension which is to be made, and to the gratitude which the congregation must feel in being able to build a larger house to the worship of God. In the evening the vicar the Rev. G. F. Davidson, of Guelph, preached. The rector of the Church, the Rev. Charles Darling, assisted at both services. On Sunday next the dedication festival will be concluded. The Rev. J. B. Fotheringham and the Rev. Canon Welch will deliver sermons.

St. Martin's.—Thanksgiving Day was observed by Morning Prayer and celebration of the Holy Communion. Sermon by the rector. Offertory for Diocesan Missions. On October 25th, the Harvest Festival and commemoration of the opening of the church was held. There was a choral service and sermon at Evensong by the Rev. A. J. Fidler, Jr., of Grace Church. Mr. Fidler preached an excellent and most instructive sermon. On Sunday, October 28th, the Harvest Festival was repeated. Early Communion at 8 a.m. Morning Prayer and sermon by the rector. In the evening the church was filled to its utmost capacity, chairs having to be brought in. The service was Tallis' festival service, and (especially the Anthem) was beautifully rendered. A solo was sung at the offertory by Mr. Reynolds, one of the choirmen. A very striking and impressive sermon upon true patriotism was preached by the Rev. Mr. Cleal, of the Diocese of Ohio, now of Toronto. He specially appealed to men and boys to avoid all vices that would do harm to their great country which was ever-growing, and destined to grow; reminding them strongly that "Righteousness exalteth a nation."

Colborne.—The Rev. V. E. H. Morgan, rector of Elora, has been appointed to succeed the Rev. A. J. Fidler, now rector of Grace Church, Toronto, as rector of this parish. Mr. Morgan was ordained dean in 1901 and priest in 1902 by the Bishop of Niagara, and from 1900 to 1904 was curate at St. George's Church, Guelph. In 1904 he was appointed rector of St. John's Church, Elora, which pastorate he resigns to go to Colborne. He assumed his new duties on Sunday, November 11th.

Lakefield.—St. John's.—A meeting of the congregation was held on the evening of the 5th November, at which it was unanimously decided to ask the Rev. W. J. Creighton, the rector of Bobcaygeon, to become rector of this parish in place of the Ven. Archdeacon Warren, who is about to remove to Toronto he having been appointed to the post of Diocesan Organizing Secretary in the place of the Rev. Canon Dixon.

Newcastle.—St. George's.—The annual Harvest Thanksgiving Service was held in this church on Thursday last. The beautiful church was tastefully decorated with flowers and grain, and a cantata by Simper was sung by the choir, who deserve every praise for the careful way in which the musical part of the service was rendered. A large congregation was present. Evensong was said by the rector, the Rev. Scott-Howard, and an excellent sermon was preached by the Rev. R. J. Moore, of St. Margaret's, Toronto. Instead of the Harvest Supper the congregations were asked for contributions in money, and the result was most gratifying, \$81.50 being contributed, and \$9.50 for the Mission Fund.

Eglinton.—St. Clement's.—On Friday evening, November 9th, Miss Osler hospitably entertained the members of the congregation at her home. She is retiring from active participation in the duties of the choir. Miss Winnie Boulden, on behalf of the members of the choir, presented her with bound copies of Hymns Ancient and Modern, and the Cathedral Psalter and Prayer Book.

Orillia.—St. James'.—The first annual meeting of the clergy of the Archdeaconry of Simcoe was held in this town on Monday, Tuesday, and Wednesday, October 29th, 30th, and 31st respectively. The initial service took place on Monday evening when the Ven. Archdeacon Sweeney, D.D., preached from the words, "None of us liveth unto himself," Romans 14:7. His theme was a broad and sympathetic statement of the Church's duty in the world. He declared that living for others was a duty and the Church must not be congregational only, but labour in the interests of the whole body of the people. Holy Communion was celebrated at 8 o'clock on Tuesday morning, followed by a devotional half hour, conducted by the Rev. H. M. Little, L. Th., Penetanguishene. Breakfast was served at the rectory, twenty-six sitting down. After breakfast Canon Greene extended a welcome to the delegates, and suitable reply was made by the Venerable Archdeacon. The Conference opened in St. James' schoolroom at 10 o'clock. The Rev. A. C. Miles, of Creemore, presented a very able paper on "The relation of Anglican clergy to other religious bodies." This paper will probably be published in full. The discussion thereon was led by the Rev. Mr. Rich, of Streetsville. At the afternoon session, "The Sunday School Commission," a paper by Archdeacon Sweeney, suggested a co-operation with the Church in the United States in regard to a uniform exposition of the lessons along Church lines. The paper recommended for the Toronto diocese an adaptation of the plan in vogue in New York, the publications to be issued in Toronto. The Rev. T. G. McGonigle, of Cookstown, led the discussion. "Church Finances" was ably handled by the Rev. J. H. Sheppard, of Coldwater, and the discussion was led by the Rev. Wm. Walsh, R.D., of Brampton. The envelope system properly worked, was recognized to be the best solution of the problem. "The rendering of the Liturgy of the Prayer Book" was taken up by the Rural Dean the Rev. W. G. G. Dreyer, of Beeton, who contended for reading in a clear and strong voice. The Rev. R. A. Armstrong, Orillia, followed, and urged a loyalty to the service as defined in the Prayer Book. A deputation from the Church of England Temperance Society, composed of Messrs. R. H. Church, G. H. Hale, and H. Griffin, urged the necessity of something being done in every parish to curtail the effects of the drink traffic, and it was suggested that in order to be effective the clergyman must be a leader in the movement. Mr. Church's address was a powerful appeal, and the remarks of Mr. Hale very sympathetic. The Rural Deaneries met in business session, and East Simcoe elected the Rev. J. H. Sheppard, of Coldwater, to be Rural Dean for the ensuing five year term. A motion was adopted looking to the union of the Deaneries of East and West Simcoe.

The Ven. Archdeacon Sweeney presided at a well attended missionary meeting in the church on Tuesday evening. The Rev. Dr. Tucker, the General Secretary of the C.C.M.S., delivered an eloquent address on world-wide missions. After congratulating the chairman on his elevation to the important position of Archdeacon of Simcoe, he referred in pleasing terms to Orillia and St. James'. Few towns, he said, could undertake and carry out so successfully the missionary exhibition held a year or so ago, and he remembered, too, the fire which destroyed the goodly church building, but which, by the energy of the congregation had now been restored, and exceeded its former beauty. Dr. Tucker said when properly understood, missionary work was the most important, and the most interesting that anyone could engage in. He reviewed the Canadian field,—Muskoka, Algoma, New Ontario, the North-West, British Columbia and the Yukon, and into which settlers from the old world of many tongues and nationalities are pouring in by hundreds of thousands annually.

The Rev. Canon Dixon, rector of Trinity Church, Toronto, followed with a masterly address on Diocesan Missions. Holy Communion was again celebrated on Wednesday morning, and a business session from 10 till 12 o'clock brought the conference to a close. The following hearty and unanimous votes of thanks were passed:—To the Rev. Dr. Tucker and the Rev. Canon Dixon, for their attendance; to the rector, assistant and

authorities of St. James' Church; to the press for their careful and full notices of the meetings; to the hosts and hostesses of Orillia for their kind and liberal hospitality; to the Archdeacon for his untiring zeal and enthusiasm, to whom is the credit for the success of the meeting. A motion of sympathy was also passed with the Rev. W. E. Carroll, late of this archdeaconery, and now of Bowmanville, upon the recent death of his wife. Between 25 and 30 clergy attended the Conference which passed off successfully in every way. The next place of meeting will be Brampton.

Brooklin.—St. Thomas.—A Confirmation service was held in this church on Wednesday, the 31st of October, when His Lordship the Bishop of Toronto bestowed the rite on seven candidates. There was a large congregation present, and the candidates were presented by the incumbent, the Rev. J. Bennett Anderson. A number of candidates were prevented from being present by unforeseen circumstances.

Dovercourt.—St. Mary's.—A mission hall for temporary use has been erected in this parish, on its northern limit. It is on a lot at the corner of Dovercourt and Davenport Roads, purchased by the Church Extension Committee of the Rural Deanery of Toronto, large enough for a future parish church, school house and rectory. The hall will accommodate about 150 persons, and is lighted by electricity. It was built in three weeks, chiefly by voluntary labour. It is intended to proceed with the building of a larger and more substantial building in the spring.

Morning Sunday School, followed by a service, has been held in the Bartlett Ave. public school house since March 25th last; attendance at the service has ranged from 45 to 100, and 70 or 80 scholars on the Sunday School roll. The work has been carried on chiefly by Mr. Clarence Bell, lay reader. The opening service in the new Hall was held on Friday, Nov. 9th, at 8 p. m. The Rev. Canon Welch, D.C.L., rector of St. James' and Rural Dean of Toronto, was the preacher, and was assisted by the Rev. E. A. Vesey, Curate of the parish, and Mr. C. Bell, lay reader. The Rev. A. Hart, rector of the parish, was kept away by a severe cold. The Rev. E. A. Vesey preached at the morning service, and Mr. Bell had charge in the evening on Sunday, 11th. The weather was bad at all services, but the attendance was satisfactory. There is a promising future for this mission, which is in the midst of a working class population, many of them lately from Great Britain, who are trying to build up homes for themselves.

NIAGARA.

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

St. Catharines.—Ridley College.—On the occasion of the Old Boys' match at Ridley on Saturday last, service was held in the school chapel, during which two bronze memorial tablets were presented to the school, and unveiled by Dr. W. H. Cronyn, president of the Ridley Old Boys' Association. The tablets were erected in memory of two boys, who were well known and well beloved when they were boys in the school. The first is in memory of Llewellyn Price, who attended Ridley from 1891 to 1897, and the second in memory of R. H. Griffith, who entered Ridley in 1899 and died in 1902, while still a boy in school.

HURON.

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

Galt.—Through the generosity of Mr. and Mrs. Langdon Wilks, of Langdon Hall, Galt, Trinity rectory has been furnished throughout with a complete system of electric light. The gift is greatly appreciated.

On Sunday, October 28th, special services were held in commemoration of the Diocesan Jubilee, the rector exchanging duty with the Rev. Y. W. Andrew, of Berlin. Sermons appropriate to the unique and auspicious event were preached throughout the Deanery, to large and enthusiastic congregations. The jubilee year will be observed in various ways during the coming months, and it is hoped that the result, both temporal and spiritual, looked for by the Bishop, will be fully realized.

Ridgetown.—Wm. Edwin Sandys, an editor of "Outing," died in New York on October 27th.

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Sandys, an editor of rk on October 27th.

Mr. Sandys was a son of the late Ven. Arch-deacon Sandys, pioneer missionary of Kent County, and for some time rector in Chatham.

Howard.—Trinity.—The Bishop held a Con-firmation in this church on the morning of the 4th November. At 3 p.m., His Lordship con-ducted Jubilee Services at St. John's, Morpeth.

Blenheim.—Trinity.—The Bishop of the diocese conducted a Confirmation service here on Sunday evening, November 4th.

On Monday, November 5th, the Bishop con-ducted three Confirmations in the parishes to the west of Blenheim.

Windsor.—All Saints.—Arrangements are be-ing made for a district meeting of the St. Andrews' Brotherhood to be held in this church on St. Andrews' Day.

Mitchell. — Trinity. — The annual Harvest Thanksgiving Services were held in this church on October 14th. The church was beautifuly decorated for the occasion by the ladies of the congregation. The special preacher of the day was the Ven. Archdeacon Mackenzie, of Brantford. The Archdeacon's visit was very much en-joyed by the congregation. His sermons were listened to with rapt attention by the people who are not likely to forget his loving counsels of guidance and wisdom. The offertory for the day amounted to nearly \$200. The next day the annual Harvest Home Supper took place in the basement which was followed by a concert in the Town Hall. The following took part in the programme:—Miss Hotham, Miss Casey, Mr. Hemery, the Rev. J. W. McIntosh, Miss B. Thompson, Mr. N. E. Coppin, Miss O. Davis, the Rev. R. J. Garbutt, Mr. A. J. Blowes, and Miss Roger. The supper and concert were attended by over 300 people. The proceeds of both to-gether realizing nearly \$80.

Woodstock.—New St. Paul's.—On October 29th, a day or two before he left Woodstock, the Very Rev. Dean Farthing was waited upon at the rectory by Messrs. J. T. Pepper and F. Millman, the wardens, who presented him on behalf of the congregation, with a purse of gold as an expres-sion of the high esteem in which he was held by them.

Milverton.—Grace Church.—On Monday even-ing, October 29th, a large number of the members and friends of this church assembled in the parish hall to bid farewell to their rector, the Rev. J. W. Jones and his family, Mr. Jones having been appointed by the Bishop of Huron to the parish at Adelaide. Mr. Jones was presented with a cheque for a handsome sum and Mrs. Jones was presented with a handsome dinner service, table linen, etc. A number of the congregation spoke their regret at Mr. Jones' removal, after which a short musical programme was carried out. Mr. Jones was inducted into his new charge on Tues-

day, November 13th, by the Ven. Archdeacon Richardson.

Listowel. Christ Church.—The Rev. N. A. F. Bourne, B.A., was formally inducted into this liv-ing' on Tuesday evening, October 30th. The ceremony was performed by the Ven. Archdeacon McKenzie, rector of Brantford. The Rev. H. P. Westgate, vicar of Atwood, assisted in the ser-vice. The induction sermon was preached by the Ven. Archdeacon McKenzie, who preached an able sermon from the words, "He hath received gifts for men." There was a large congregation present. The Rev. N. A. F. Bourne, the new rector came from the parish of Longueil in the diocese of Montreal, and had already been in charge of the parish for two months before he was actually inducted as rector thereof.

Atwood.—This parish enjoyed a visit from the Venerable Archdeacon Mackenzie, D.C.L., of Brantford, on October 29th. His discourse on the "Jubilee of the Diocese" was well calculated to arouse enthusiasm in the interest of the Church of England in this community.

ALGOMA.

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

Ravens' Cliff.—St. John the Baptist.—The annual Harvest Thanksgiving Services were held in this church, on Tuesday, October 16th, the in-cumbent, the Rev. Christopher Simpson, and the Rev. Charles Ryan, of Port Sydney, officiating, Matins and Holy Eucharist at 10 a.m.; Evensong at 8 p.m. Mr. Ryan preached in the morning and Mr. Simpson in the evening. During the morning service, two infants were baptized, and thirty-two persons made their Communion at the altar. The church, which is so pretty at any time, was rendered more so by the harvest decorations. All who were privileged to attend enjoyed the beauti-ful and hearty service of the church. A recent addition has been made to the furnishing of the church, and that is, one of Meneely's finest Bells. It was purchased by the Sunday School through the efforts of their faithful Superintendent, Mr. John Tipper, and the Guild of St. Ann. There are some loyal Church-people in this community. They not only support the church by their pres-ence, but also by their alms. It is encouraging for a clergyman to labour where there is such a spirit of loyalty.

Novar.—The priest in charge of this mission officiated at the following Harvest Thanksgiving services Novar, Ilfracombe, Ronenscliffe, Sprucedale, fourth line of McMurrich; Bourdeau and Port Sydney, and in Diocese of Huron (St. James'), Clandeboye, and (Christ Church) Mc-Gillivray.

RUPERT'S LAND.

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

Winnipeg.—St. John's Cathedral.—A very suc-cessful and enjoyable book social was held by the Cathedral A.Y.P.A., on Tuesday evening, October 30th. On arrival the young people were at once given a number and a card, and guessing was soon in full swing. Three prizes were offered, one for the best costume, another for the clever-est badge, and a third for the greatest number of correct guesses. After sufficient time had been given to the guessing the judges went to work, and while they were deciding on their awards the following short programme was rendered:—Song, Miss Lottie Wishart; song, V. Smith; recitation, Miss Kate Clarke; piano selection, Mr. Cutbbert; song, L. F. Lamb. On the conclusion of the pro-gramme the judges' decisions were announced. Miss R. Pearson was awarded the prize for the best costume. This young lady represented "The White Scalper" very cleverly and tastefully. Miss R. Tyler as "Twixt the Devil and the Deep Sea," received the prize for the cleverest badge, and Miss K. Clarke for the most successful guesser. The awards were very popular and each young lady received abundant applause. Refreshments were served during the evening.

St. John's College.—The annual Commencement exercises and prize-giving took place on October 31st, and November 1st respectively. On the latter day there was an early celebration in the College Chapel at 7 a.m., the Most Rev. the Arch-bishop of Rupert's Land being the celebrant, as-isted by the Dean. The service was a choral

one throughout, and was attended by the faculty, the students and the old boys. The chapel had been especially decorated for the occasion, and presented a very pretty sight. In the evening, after a short programme of music had been given the prize-giving took place. His Grace the Arch-bishop distributed the prizes, but before doing so he made a short speech, in which he advocated the formation of an Old Boys and Old Girls' Fund, which, he said, he hoped to see in working order before next year. After the prizes had been dis-tributed, Mr. J. A. Machray, M.A., one of the oldest of the Old Boys present, made a short speech.

Holy Trinity.—On Wednesday evening, October 31st, a large number of the members of the congregation gathered together in the school-house for the purpose of taking farewell of the Rev. C. W. McKim, the curate, who has recently been appointed rector of Kenora in the place of the Ven. Archdeacon Page, who has gone to England. During the evening, Captain Carruthers, the People's Warden, presented Mr. McKim, who has been for the past seven years curate of the parish, on behalf of the parishioners, with a pocket Communion Service, and a handsome black leather travelling bag. Mr. McKim ac-knowledged the gifts in suitable terms.

Deloraine.—On October, 21st this parish held its annual Harvest Thanksgiving Service. The Rev. C. N. F. Jeffery, M.A., General Missionary of the diocese, was the preacher, and made the annual appeal on behalf of the Home Mission Fund. The result of the appeal was most satis-factory, the assessment of the parish being con-siderably exceeded. The services were bright and attractive.

KEEWATIN.

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

Kenora.—St. Alban's.—The induction of the Rev. C. W. McKim, the new rector of the Pro-Cathedral, took place on Sunday, November 4th. Owing to wet weather the congregation was small. After the opening hymn, the Bishop of the Diocese, Dr. Lofthouse, read the declaration to the new rector, who knelt at the chancel rail-ing, conferring upon him all the rights and privileges of the rectorship of St. Alban's Pro-Cathedral. He then presented him with Bible and Prayer Book. After prayers for the rector and congregation, Morning Prayer was said by the Rev. A. A. Adams. The Bishop preached a forceful and practical sermon from 1 Cor. 4:1-2, commending the new rector to the people, and pointing out that the responsibilities of steward-ship were two-fold—those of the congregation, as well as those of the pastor, and unless there was "faithfulness" on both sides, there could be no real and effectual work done. There was a cele-bration of the Holy Communion at the close of the service, the Bishop being celebrant, with the Rev. C. W. McKim assisting. The newly-appointed rector preached to a large congregation in the evening, and his sermon was listened to with much attention; as he spoke of his work and the necessity of co-operation. He also paid a very high tribute to the Ven. Archdeacon Page, who has just resigned from St. Alban's, and said that while he could not hope to win the love and esteem that had been conceded to him, yet he trusted that the congregation would rally around himself, and together they would continue the good work done in the past. A reception was tendered to Mr. McKim by the congregation on Thursday evening, November 8th, there being a large at-tendance.

Emo.—The opening of the new church took place on Sunday, October 28th, when Bishop Lofthouse was present and preached at both morning and evening services. The name selected for the church is "St. George's," and the building is a neat frame structure with a stone foundation, which when entirely finished will be an ornament to the town. The people of this place are to be congratulated upon the good work done during the last nine months, and their enthusiasm in the past augurs well for the prosperity of the church in the future. Both services were well attended and the Bishop's ad-dresses were listened to with deep attention. His Lordship drove to Lockington, five miles distant, and held a service there in the afternoon, which was well attended. The Bishop also visited Rainy River, Fort Frances, and Barwick; at the latter place a new church is being built; and it is expected that it will be ready for open-ing about December 1st next.

Toast Racks

These, too, are necessary to com-plete a well-appointed dining room. Those of British manufacture are the best in quality and appearance. An expanding one that arrived the other day is out of the ordinary. Our collection is large and good. Prices average about \$4.00.

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Lac du Bonnet.—St. John's.—Bishop Lothhouse preached in this church on Sunday, November 11th, to good congregations. The Bishop also delivered an illustrated lecture in the school-house on the following evening, entitled, "A trip to the barren lands of the far north." The proceeds were in aid of the Building Fund of the Church.

CALGARY.

Wm. Cyprian Pinkham, D.D., Calgary, N.W.T.

Camrose.—This place is rapidly growing and although most, if not all, of the denominations here secured lots and have built or are building places of worship for themselves, yet up to the present time, the Church is not represented there and no move has been made even to secure a lot upon which to erect a church. It is earnestly to be hoped that this matter will be remedied very shortly.

High River.—St. Benedicts.—The 19th Sunday after Trinity was a Red Letter Day in the history of the Church at this place, the occasion being the Ordination (the first to be held in this Parish) to the Diaconate of Mr. E. B. Spurr, B.A., of King's College, Windsor, N.S., and a Confirmation Service—the second in St. Benedicts. This church was selected for Mr. Spurr's ordination because of the fact that the rector of his parish, the Rev. George Howcroft, M.A., is a graduate from the same university, and also the occasion was made more pleasant by the presence of the Rev. W. T. Suckling, B.A., another graduate of illustrious King's, and who was a contemporary student of Mr. Spurr's at College. The Rev. W. T. Suckling read Matins, the rector taking the First Lesson and the Lord Bishop the Second Lesson. The ordination service immediately following, the fore-named clergy with the addition of the Rev. T. Hinchy occupying seats within the sanctuary. The rector preached the sermon to the candidate on the text Eph. 4:8-14, and gave a very able charge. The Bishop was celebrant at the communion office, assisted by the rector. In the afternoon the Bishop confirmed one of the candidates who otherwise could not have received the rite at this visitation. Next followed the licensing of Mr. Hanson as Lay-Reader. The evening services opened with the baptism of one of the confirmation candidates by the rector, followed by the Confirmation of seven young people. His Lordship's addresses to the newly confirmed were most clear, practical and instructive; and were very much enjoyed, not only by the candidates, but also by the large congregation present. The indefatigable rector is to be congratulated on the success of his untiring efforts and for the great progress which has resulted from his labours in building up this important parish.

Correspondence.

IN DANGER OF COMMITTING A GREAT INJUSTICE.

Sir.—It is not pleasant to assume the role of a critic, especially at a time when the missionary work of the Church is receiving such wide attention, but it does seem that we are in danger of committing a very great injustice. I refer to the unwritten rule that practically obtains now that no special appeal may be made for the missionary work of any particular diocese to any congregation in Canada by the Bishops of our missionary dioceses. All such appeals are to be made to the Board of the M.S.C.C., but the Board has only a limited sum at its disposal, and has not yet ever received in any year the whole sum asked for. And even so the Board is but human, and more urgent claims of present day conditions are likely to absorb more than ever the funds at their disposal and some of the older work done by pioneer missionaries, which only needs the coping stone to be put to set it permanently on its feet is likely to be neglected. There are in the West three missionary dioceses without Episcopal endowment of which I wish to write, and which in the past have depended on the annual grants of the English Church Missionary Society for their Episcopal salaries, the dioceses of Selkirk, McKenzie River and Athabasca. Bishop Young is dead, and his diocese as well as that of McKenzie River is being administered by Bishop Reeve. The salary of the present Bishop of Sel-

kirk was to be paid as to one thousand dollars by the Colonial and Continental Church Society as to one thousand dollars by the M. S. C. C., but conditionally on an endowment fund being raised. I understand that the grant of \$1,000 to Selkirk from the M. S. C. C. is included in the total grant for that diocese, and not earmarked for the Bishop's stipend, thus putting him in the uncomfortable position of being a competitor with the claims of the missions in his diocese for his salary and also leaving him to fulfill the condition of raising endowment for Episcopal stipend, for which he may not appeal in Canada, and the M. S. C. C. will not do it for him, and he must therefore go to England. The endowment funds for both McKenzie River and Athabasca are almost in sight. There is about \$4,000 needed to raise the latter to the point where conditional promises may be realized. But here again our unwritten rule forbids the Bishop to appeal in Canada, and he cannot conveniently go to England. I am told that it is proposed that these Bishops should be left more or less dormant for a time, and that some neighboring Bishop should do the work. How a Bishop situated say, on one side of the Rockies can adequately look after a diocese on the other we are not told. Even if it be granted that the diocese might do without the rights of confirmation and ordination for a year or two, they cannot do without administration, and to administer means to travel, and travel in those regions costs money. Now Sir, the point I wish to raise is this. Cannot the church of England in Canada find some way out of the present difficulty? Some special appeals may be heard through the Woman's Auxiliary, and the needs of Episcopal endowment may be so heard. But would it not be possible for the M. S. C. C. Board to spread its net for legacies to be devoted to special objects of this kind; to print with its special appeals for the spiritual care of immigrants, the special needs of Episcopal endowment, Church Building and Parsonage funds, theological training, etc., so that these objects may be kept before the minds of Churchmen at large, and not known only to the few who see their crying claims day by day? To abandon the work of these dioceses at the present crisis is to go back fifty years, when all our cry is forward. There is another side on which I have not dwelt, but on which ought to be quite clear. The older Missionary Societies are withdrawing their grants gradually, and this argument is used as a reason why we should support the M. S. C. C. But if the Board diverts the money raised on this plea almost entirely to meet the needs of the incoming populations and leaves the claims of the Northern dioceses out in their Arctic cold, it is hardly acting honourably toward the donors. We are face to face with a tremendous crisis, let us face all the obligations which the crisis brings before us, not only part of them. Above all let it not be said that while we rushed to enter the open door of opportunity on the prairie we sacrificed the work and the men who had upheld the Banner of the Cross in the snow and ice of Athabasca, McKenzie River, and Selkirk.

C. Cameron Waller.

EDUCATED AND CULTURED CLERGYMEN WANTED.

Sir.—I was immensely pleased to read in your issue of Oct. 11th your ideas on the character and kind of men required for work in the West. I say with all my heart that if we cannot get well educated and cultured clergymen, let us have by all means men who possess the ingredients of gentlemen, and who possess, to some extent at least the grace of sanctified commonsense. From having had considerable experience of mission and town work in the East as well as in the West, my firm conviction is this, that it requires a man of more intellectual ability, of more versatility and commonsense, of stronger talents that make for the leadership and guidance of men, and of a deeper consecration in the service of Christ to successfully pilot the Church in the West than is demanded of the clergy in the East. My reasons for saying this are many and evident. First it is always the wide-awake, hustling, intelligent man of the East that emigrates to the West. Secondly, the majority of the English emigrants are composed of either the medium rich who have become poor, but yet who have been accustomed to high-toned services at home, or the very poor who have always been the recipients of guidance and help and advice from the Mother Church. Both of these classes call for different treatment, and it certainly requires infinite tact and patience to properly deal with them. Third-

ly, everything in the West is booming and going rapidly ahead, and if the Church cannot join in the race and keep up with the procession in the matter of services, buildings, etc., she is going soon to become a back number. Fourthly, everybody, almost without exception is an emigrant, that is they have come in here from some other country. All the old home ties have been broken. The old associations have been lost, and excepting the love of the Church has been so deeply imbedded in their bosoms at home that nothing can eradicate it, the probabilities are that they would as willingly join in with any other body as their own, provided it is convenient and cheap. Fifthly, in the East and in England the lines between the different churches are quite distinct, and every congregation and every member of it knows and is known to what church he properly belongs; but out here nothing of the kind is known. It is a fair field and no favour, and every church is seeking to spread its work and influence just as far and wide as it possibly can, and it so often happens that our church people afford a splendid recruiting ground to Methodists, Presbyterians, etc., because of the fact that they are occupying every available field with indefatigable workers. These, and many other reasons I might deduce to simply show you that the work in the West calls for really abler men than that of the East, if we intend to properly maintain the Church here. You may say that the people do not deserve such ministrations; that they are not meeting us with a commensurate sacrifice; that we are really not responsible for the maintenance and supply of the churches and services. You may say all this and much more with the greatest degree of justification, but I will meet it all with this simple statement that the West is going to fill up with English-speaking people; that it is going to become a mighty country; that the religious life of the community is going to be maintained in some form or another, and that if the Church is not here, that if this heritage fails to be ours, it will be to our everlasting sorrow and regret, even if we are not to blame for such a distressing state. I would say then that I am a patriot of the patriots, and that I firmly believe the Canadian volunteer for work in the West is the very best we can get, and though the supply may be small, yet the work well done is often large in comparison. And if every clergyman in the East would do his best to urge upon godly young men in his parish to come and take up this work for a time at least, we would really be helping the cause more than by sending periodic deputations to England to bring out men who have been raised under a totally different milieu, and who may or may not prove a downright failure in this exacting Canadian work. Our Canadian Church must not only wake up, but keep awake and labour with might and main until this glorious harvest is garnered, and she can point to something as proving what she is teaching people to believe that she is the Holy Catholic Church.

C. Carruthers.

The Rectory, Lloydminster, Sask.

THE HOLY EUCHARIST.

Sir.—I have read the late Canon Carter's book on the Holy Eucharist, in which he states that there can be no Communion unless the celebrant receives, so that no matter how often he may be called upon to celebrate on the same day, he is obliged to communicate each time in order to constitute a valid Sacrament. This seems reasonable and in keeping with the rubric, which says the minister shall first receive. I would like to be informed if there is any primitive authority on the subject, and whether it is the universal custom of the Anglican Church as I notice it is in my own parish.

Old Subscriber.

DR. SYMONDS ON CHURCH UNION.

Sir.—Dr. Symonds in his open letter to the Bishop of Huron states that the doctrine of Apostolic Succession "is not a doctrine of the Church of England, which allows its members absolute freedom of opinion on the subject." The preface to the ordination services in the Prayer Book states: It is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests and Deacons. Which Offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as

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are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore to the intent that these Orders may be continued and reverently used and esteemed, in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination. "From the Apostles' time there have been these Orders," and "that these Orders may be continued in the Church of England" every Bishop, priest and deacon must receive Episcopal ordination or consecration. Surely no one taking these words in their plain and grammatical sense would claim that Apostolic Succession was not a doctrine of the Church of England, and how can it be said that our Church allows its members absolute freedom of opinion on the subject, when she insists on the re-ordination of all those who have not this Apostolic Succession, if they wish to enter her ministry? Eastern and Roman Catholic priests are received without any such re-ordination, because they have this Apostolic Succession. The Episcopal Methodists have an "Historic Episcopate" going back one hundred and twenty years, yet the Church does not recognize it as a true Episcopate, and no Bishop, no matter how liberal his opinions, dare receive a minister ordained by a Methodist Bishop without re-ordination; and if any sect could claim an Historic Episcopate extending back for a thousand years or fifteen hundred years, its orders would not be recognized by us, unless it could show a connecting link with the Apostles. Where is the "absolute freedom of opinion on the subject" when canon VI. of the Provincial Synod of Canada orders: "No person shall be permitted to celebrate Divine Service, or perform any office of the Church, permanently or occasionally, except he shall have been episcopally and canonically ordained." Does this "episcopally" refer to any but the Churches which claim to trace their succession back to the apostles? And if Dr. Symonds asked a minister not so "episcopally" ordained to officiate in his church, could he not be proceeded against under canon VI.? What then becomes of the "absolute freedom?"

James Simpson.

CHURCH UNION.

Sir.—Among the many letters which have appeared lately on the subject of Church Union I have not yet observed any mention of what seems to me the chief hindrance to the union of the denominations with the historic Church. We who believe in the unbroken succession of Episcopacy from the holy Apostles to the present day are to be acquainted with the fact that the leaders, for example, of the Presbyterians are men of high class education and are well trained in the Hebrew, Greek and Latin languages, indeed the complete curriculum of the University, and in dealing with them we may be led to imagine that because they and their followers are polite when we talk of union, and seem to believe that there is not so much difference between the Presbyterians and the Episcopalians, we are drawing nearer to union. Where is the great misunderstanding that for three hundred years has been the cause of separation to be found? My only answer is in what is known as the science of interpretation, the interpretation of Holy Scripture, and until we can convince all those who differ from us that our interpretation of the New Testament is

the true teaching concerning the three orders of the sacred ministry—the sacraments and whatever else differs from their belief—there seems little hope for the particular kind of union which engages the attention of so many at the present time. Outside of this I feel grateful to add that I find all denominations in the neighborhood of my widely extended sphere of duty to be inclined for that spiritual unity, especially in the public worship of God in our Church of the Apostolic Succession. May He who takes one step and centuries pass away, bring all the wanderers home that all may be one in Him, by the power of the Holy Ghost through Jesus Christ our Lord.

Rev. L. Sinclair.

REUNION.

Sir.—Will you allow me to make a suggestion on the subject of reunion. Our present position may be summed up in a few words. In 1888 the Lambeth Conference, after much deliberation laid down the following basis of reunion, since known as the Lambeth Quadrilateral: 1. The Bible to be accepted as containing the articles of the Christian faith. 2. The two sacraments, baptism and Holy Communion as necessary for salvation. 3. The Historic Episcopate. The Provincial Synod of Canada, in 1880, appointed a committee to confer with the protestant bodies, and lay this basis before them. One or two conferences were held, but the Historic Episcopate proved to be the stumbling block, and the negotiations were not continued. Last year the representatives of the Presbyterians, Methodists and Congregationalists drew up a scheme of their own, which may sooner or later be accepted by the denominations, although there are a good many difficulties to be overcome yet. Our Church was left out of this scheme because of the Historic Episcopate, and perhaps with the idea that when "the-greatest-Protestant-church-that-has-been" was in full working order it would bring us to our knees begging for admission at any price. Meanwhile, Dr. Symonds comes out with his fantastic proposal which, you say, "both denies and affirms the necessity of Episcopal Orders," and which certainly will never be accepted either by our Church, or by those bodies who esteem the Historic Episcopate as lightly as they do Apostolic Succession. The point I wish to bring out is this. Undoubtedly, if the proposed union of the Presbyterians, Methodists and Congregationalists is ever consummated, it will not be agreed to by all the members of those bodies. I believe that a large number of conservative Presbyterians will decline to join it, and will look to the Church of England for a home; and also many devout Methodists who now have a leaning towards our Church will be glad to take this opportunity of severing themselves from their denomination, if the way is opened for them. The change for the laity will not be a difficult one, but what about the ministers? As things are at present, they must repudiate their Orders and submit to Episcopal ordination. But many of the most valuable and conscientious of these men will hesitate to take this step. They may consider Episcopacy the better way, but they believe that they have already a commission from God to preach the Gospel. They know that their work has been blessed, and they shrink from taking any action which would imply that no grace had been conferred upon them by the Holy Ghost. Would it not be possible for our Bishops to offer such "conditional ordination?" The Church provides that if there is any uncertainty about a previous baptism, he is to be baptized conditionally, i.e., when the priest pours the water over him he is to say: "If thou art not already baptized, I baptize thee, &c." (see directions at the end of the service for the private baptism of infants). Suppose we could say, "we do not deny that grace is given to those ordained in the various Protestant bodies—for who will limit the power of the Holy Ghost—but since Episcopal ordination for many centuries was the only way of admitting men to the ministry, we ask you to receive such ordination conditionally, by the Bishop laying his hands upon your head and saying: 'If you have not already done so, receive the Holy Ghost for the office and work of a priest in the Church of God, &c.' If your former ordination was valid you do not repudiate it, if it was wanting in some essentials these are supplied by the rite. Would not this be a practical way of overcoming all objections? But let it not be done without the consent of the whole Anglican Church. The Lambeth conference of 1888 laid down the Historic Episcopate as a basis of union. Let the Lambeth con-

ference of 1908, if it approves, add a rider that conditional ordination may be given under certain circumstances. Then our General Synod, which meets just after the conference, will be able to open negotiations with those who desire so to be received into our ministry. If the course proposed by Dr. Symonds were ever adopted, which God forbid, the Historic Episcopate would confer Orders on hundreds of men having no appreciation of the grace bestowed on them, and who would in all probability, disparage the rite, while they submitted to it from force of circumstances, and this would be a deadly injury to the Church; just as in the middle ages the baptism of whole tribes at the command of their leaders, resulted in the lowering of the tone of Christianity for centuries. But if conditional ordination, with necessary safeguards, were provided, only those who appreciated our Orders would apply for them, and while we remained outside the proposed Protestant union, our Church would be continually strengthened by the admission of numbers of devout and earnest ministers ready to enter with increased zeal upon new spheres of usefulness.

James Simpson.

THE CHURCH AND HER WAYS.

Sir.—In common with several other clergy-men, I am in receipt of a sample copy of "The Church and Her Ways," published by the Church Book Room of Toronto. I wanted something of the kind to distribute within my parish, and I read it over carefully before ordering 100 copies. On page 12, however, is the sentence: "But it cannot be said that any one doctrine is the distinguishing mark of the Episcopal Church." Perhaps not; but what is the "Episcopal" Church, anyway! If this pamphlet is intended for the use and edification of the members of the Church of England in Canada, why should the Church or the Church of England be referred to as "the Episcopal Church," a nickname given to us by our enemies on both sides. When I receive a copy with the words "Church, or the Church of England," instead of "the Episcopal Church," and the word "worker," instead of "workers" (line 9 on page 4) I shall order 100 copies; and I know of at least another priest who will do the same; but not till those corrections are made.

Churchman.

GOOD MEN WANTED.

Sir.—The Archdeacon of Kootenay, writing in last week's Canadian Churchman says: "So it appears we must have good men in the Church everywhere. Our foreign missions need them, our home missions demand them, and our city churches must have them. The question is how are we going to get them?" In reply to the above question I should like to give an answer which, in my opinion, will help to solve the problem. Our Divinity Colleges we know cannot give us a sufficient number of men for her home and foreign work. We must look for men elsewhere. The Church in Canada is not lacking in devout and learned laymen, we find them in every walk of life; in the legal and medical professions; we find them in business. Many of these men are well educated, some have a college education, and are quite fit after a brief theological training to enter the sacred ministry. These are the men we want, men who are willing to leave their profession or their business with its handsome income and to become workers for Christ, "fishers of men." Was not this the Apostolic spirit? Should it be otherwise to-day? Not long ago a prominent lawyer in Toronto, with love in his heart for Christ and His Church, retired from his profession and was ordained to the sacred ministry. How commendable is such an act! Let us pray that other laymen will follow his example.

Robert H. Ferguson.

BOOK REVIEWS.

The Invasion of 1910, with a full account of the Siege of London. By William Le Queue. Naval chapters by H. W. Wilson. Introductory letter (fac simile of the original) by Field Marshal Earl Roberts, K.G., K.P., etc. MacMillan's Colonial Library Price \$1.50. A thoroughly thrilling book, giving an imaginary account of a German invasion of England in 1910. Some years ago we had a similar imaginative narrative of such an invasion in a lit-

West is boom-ahead, and if the ice and keep up with er of services, build-n to become a back-ody, almost without af is they have come country. All the old-n. The old associa-n. Excepting the love of ply imbedded in the ing can eradicate it, ey would as willingly y as their own, pro-heap. Fifthly, in the nes between the dis-inct, and every con-er of it knows and is properly belongs; but ad is known. It is a and every church is and influence just as can, and it so often eople afford a splen-Methodists, Presby-ic fact that they are eld with indefatigable y other reasons I ow you that the work y abler men than that to properly maintain y say that the people rations; that they are mmenurate sacrifice; on-ible for the main-churches and services. much more with the ation, but I will meet ement that the West glish-speaking people; e a mighty country; ie community is going form or another, and here, that if this heri-I be to our everlasting e we are not to blame e. I would say then e patriots, and that I n volunteer for work best we can get, and e small, yet the work e comparison. And if ast would do his best y men in his parish to rk for a time at least, g the cause more than tations to England to e been raised under a nd who may or may ilure in this exacting dian Church must not awake and labour with is glorious harvest is point to something as hing people to believe iolic Church. C. Carruthers, ster, Sask.

EPICOPALIST.

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Old Subscriber.

CHURCH UNION.

his open letter to the hat the doctrine of Ap-not a doctrine of the ch allows its members inion on the subject." ination services in the is evident unto all men y Scripture and ancient Apostles' time there of Ministers in Christ's and Deacons. Which d in such reverend Es-ght presume to execute were first called, tried, have such qualities as

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the brochure, "The Battle of Dorking." The book before us consists of 550 pages of the most absorbing interest not only to Englishmen, but for Canadians also. It is a picture, drawn with consummate skill, of what may be the result of the niggardly policy of the present English Government in dealing with both the army and navy. The fact of having received such praise from Lord Roberts as is contained in these words, "I recommend Mr. Le Queue's book to the perusal of every one who has the welfare of the British Empire at heart," says enough for the book. It is very fervently to be hoped that "The Invasion of 1910" will be attentively read by every Englishman, and its lessons laid to heart in time. It is also to be hoped that it may bring home the advice of Lord Roberts, and his very startling words of warning uttered in the House of Lords not long ago.

Simple Bible Teaching on the Rudiments of Christianity: being expository addresses on Hebrews vi. 1, 2. By Urling Whelpton, M.A., Vicar of Saviour's, Eastbourne (England). Price 6d. A. R. Mowbray & Co., London and Oxford.

To not a few people, we can well imagine these addresses would bring decidedly new light. They are admirable both for their fullness of teaching and the very plain words in which that teaching is clothed. We would recommend every one to get and study this little book; it deserves the very widest circulation, especially in these days of Bible teaching, when everything connected with the Bible is elaborately taught, except the distinctive principles—the "elements," or "first principles of the doctrine of Christ," as the author of the Epistle to the Hebrews states them.

Some Utterances and Directions of the Rev. John Wesley, M.A. Forgotten or disregarded by those claiming him to be the Founder of the Methodist Body. Respectfully addressed to the Conference of the Methodist Church in Canada, and to Methodists generally.

We are curious to know how this brochure was received by the members of the Conference; probably they only "luffed," as President Roosevelt would write. The compiler of the pamphlet has hit the difference between Wesley's days and our own: Wesley founded a "body," to be for ever inside the Church; just seventy years ago. Years after his death, Methodists founded what people now call a "Church," by having three lay preachers ordain a contingent of "ministers;" from these three the Methodist "Church" really arose, not from Wesley, but in direct opposition to his strongly expressed and often repeated charges. It is probably vain to hope that Methodists will ever give up the fiction that "Wesley founded the Methodist Church." We do not at all think that to-day Wesley has any authority on this point with Methodists, so that it is likely our compiler will not see much result from his well meant work. We remember, years ago, when Wesley's opinion was quoted, the answer was, "he never said that," then the date was asked, and if before 1750 the answer was, "oh, but that was before his conversion;" if later, the retort would be, "but then he was in his dotage." What Methodist has ever seen "Wesley's Korah Sermon," which he often, and in various places, preached towards the close of his life? It may be added that up to the year 1801 the "Wesleyans" had not assumed the name of a "Church," but the ticket of membership admission called it admission into the "Wesleyan Methodist Society;" in 1801 measures were taken to inform the people of the transformation.

THE BOOK OF COMMON PRAISE.

The amount of detail involved in the compilation of the new hymnal is enormous. We are fortunate in having secured a copy of the valuable and learned notes of Mr. James Edmund Jones, which the Compilation Committee are considering in deciding what readings to adopt. We hope from time to time to print some extracts in order to give our readers some idea of the thousands of points that have arisen and will arise.

1. **Holy, holy, holy, Lord God Almighty.** Some modern hymnals have v. 2, l. 4, "Who wast and art" instead of "Which wert and art."

2. **Awake, my soul, and with the sun.** Three texts published in author's lifetime, and one shortly after death, v. 2, (oldest form).

Redeem thy mis-spent time that's past,
Live this day as if 'twere thy last:
T' improve thy talent take due care,
'Gainst the great Day thyself prepare.

Ancient and Modern has version:—

Redeem thy mis-spent time that's past,
And live this day as if thy last:
Improve thy talent with due care;
For the great day thyself prepare.

Ancient and Modern, '04 has same version except l. 1, "moments past" instead of "time that's past."

Lord Selborne's Book of Praise, 3 Ch. Hymns, 2 and 3. H. Comp., Can. Pres., Sc., and Cong. have version:

Thy precious time mis-spent redeem;
Each present day thy last esteem;
Improve thy talent with due care;
For the great day thyself prepare.

2 Ch. H., Montr., Eng. Meth., and Can. Meth. have version:

Redeem thy mis-spent moments past,
And live this day as if thy last,
Thy talents to improve take care,
For the great day thyself prepare.

V. 3. "Let all thy converse" in same form in Ancient and Modern, Ancient and Modern, 1904, 3 H. Comp., and Carey Brock, except in second line some have "noon-tide" and some have "noon-day."

Not included in any form in 2 H. Comp., Amer., Ir., Am. Meth. and Bapt.

Bk of Pr., 3 Ch. H., Can. Pres., Sc., and Cong. have:

In conversation be sincere,
Keep conscience as the noon-day clear,
Think how All-seeing God thy ways,
And all thy secret thought surveys.

2 Ch. H., Montr., Can. Meth., and Eng. Meth. have:

Let all thy converse be sincere,
Thy conscience as the noon-day clear;
For God's all-seeing eye surveys
Thy secret thoughts, thy words and ways.

The following verse from original is in 3 Ch H., 2 and 3 H. Comp.

By influence of the light divine,
Let thine own light to others shine;
Reflect all Heaven's propitious rays,
In ardent love and cheerful praise.

V. 4. in same form in nearly every hymnal, "Wake, and lift up thyself, my heart."

2 and 3 H. C. and Montr. have the answer to v. 4.

I wake, I wake, ye heavenly choir,
May your devotion me inspire,
That I, like you, my age may spend,
Like you may on my God attend.

Lord Selborne's Book of Praise has, "Awake, awake, ye," etc.

Verse 7 of original is in Montr. and Bapt.

May I, like you, in God delight,
Have all day long my God in sight,
Perform like you my Master's will,
Oh, may I never more do ill.

There are three verses of original not in modern hymnals. (See Bk of Pr., No. 246).

4. **New every morning is the love.** Original has 12 verses. First verse included in Can. Pres., Sc., Eng., Meth., Bapt., and Congr.

O timely happy, timely wise,
Hearts that with rising morn arise,
Eyes that the beam celestial view,
Which evermore makes all things new.

2 and 3 H. Comp., 3 Ch. H., Am. and Sc. have 5th verse of original.

Old friends, old scenes, will lovelier be,
As more of heaven in each we see;—
Some softening gleam of love and prayer
Shall dawn on every cross and care.

Sc. has following verses from original:

We need not bid for cloistered cell,
Our neighbour and our work farewell,
Nor strive to wind ourselves too high,
For sinful man beneath the sky.

Seek ye no more; content with these,
Let present comfort, rapture, ease,
As Heaven shall bid them, come and go;
The secret this of rest below.

V. 4. "Would furnish all," changed in every hymnal to "will furnish all."

5. **Now that the daylight fills the sky.** Different translations appear.

v. 1, l. 2, in 2 and 3 C. H.. "Lift we our hearts," not "We lift our hearts," as original *precemur*, not *precamur*.

(To be Continued.)



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the love. Original
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L., Am. and Sc. have

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"Lift we our hearts,"
as original prececur,

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on Nestlé's Food, because it contains all the food properties of rich, creamy cow's milk—in a form that tiny babies can assimilate. Ready for the bottle by adding water—no milk required to prepare it.

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British and Foreign.

The consecration of Trinity Church, Portland, was the first public diocesan act of the new Bishop of Oregon, Dr. Scadding.

Trinity Church, Toledo, possesses the most complete parish house in the United States outside of the city of New York. It has been erected at a cost of \$20,000.

The Rev. A. F. Kirkpatrick, D.D., Master of Selwyn College and Lady Margaret, Professor of Divinity, Cambridge, has been appointed Dean of Ely.

St. Paul's Chapel, Trinity parish, New York, celebrated its 140th anniversary on Tuesday, Oct. 30th. The occasion was observed by a week of services and by a parish reception.

A movement is on foot for the restoration of the ancient tower of Milborne Port, Somerset, which dates from Norman times. It is expected to have the work completed by the autumn of next year.

The parishioners of St. John's, Troy, N. Y., celebrated the 75th anniversary of the founding of their church recently as also its restoration and redecoration after having been damaged by fire a year ago.

The Rev. Canon Murdoch has been appointed Chancellor of St. Mary's Cathedral, Edinburgh, by the Bishop of Edinburgh. Canon Murdoch is the rector of All Saints', Edinburgh, which living he has held for the past 39 years.

The suggested foundation of a Salopian Bishopric was recently discussed at the Ludlow Archidiaconal Conference, which was held in St. Chad's churchroom Shrewsbury. Shropshire is at the present time in the Diocese of Hereford.

The parishioners of Christ Church, Bethlehem, Conn., have just celebrated the one hundredth anniversary of the founding of their church. The Bishop of the diocese and many of the clergy participated in the services.

A pastoral staff has just been presented to the See of Exeter by Miss Lucy Gardiner, formerly of the Close, Exeter, in memory of her sister. The work is the design of the Rev. Stanhope Nourse, Vicar of Shute.

The Bishop-elect of Truro will be consecrated in Westminster Abbey on St. Andrew's Day. The sermon will be preached by the Rev. Dr. Stanton, Ely, Professor of Divinity

at Cambridge, and one of the Canons of Ely.

A missionary conference which lasted four days, has recently been held in the city of Minneapolis. Thirteen dioceses and missionary districts were represented thereat, and there was a large attendance. Much enthusiasm prevailed.

Another new window, the fourth that has been placed in the church during the past year, has just been unveiled in St. Mary's, Burlington, N. J. It is a representation of the Nativity, and is given in memory of the Rev. Dr. Hills, a former rector of the parish.

A Masonic bronze tablet, mounted on a marble back, has been erected by the congregation of St. James', Chicago, in memory of a gift made by a deceased parishioner, Mrs. de Koven Bowen, on its 70th anniversary, whereby the parish was freed from all debt.

At a representative meeting of Isle of Wight clergy and laity held at Newport, Isle of Wight, under the presidency of the Mayor, it was unanimously decided to erect a suitable memorial to perpetuate the memory of a former Archdeacon, the late Canon Haigh.

No fewer than 167 missionaries of the C. M. S. are going abroad this autumn, and of these fifty are new. At the valedictory meeting in Exeter Hall a farewell address was given by the Rev. A. G. B. Lillingston, vicar of Hull. Sir John Kennaway, who presided, spoke with sorrow and affection of the late Bishop Hoare.

In addition to the present of a new reredos for the altar of St. Andrew's, Wilmington, Delaware, a further gift to it has been made of \$5,000 from Mr. W. Luke, of Baltimore, which is to be expended in the purchase of a new organ. This instrument is to be a memorial to his late wife and also to a deceased son, James J. Luke.

On Wednesday, October 17th, the Archbishop of Canterbury preached at the eighth centenary celebration of the founding of Ely Cathedral. The Cathedral was consecrated on that day in 1106 by Herbert de Lo-

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QUEEN ALEXANDRA PRINCE OF WALES

This Persian Lamb Box Coat,

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\$140 to \$175.

The Mink scarf, which is separate from the coat, is priced from \$15 to \$20.

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Made entirely of Beaver, this coat would cost \$135.
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singa, Bishop of Norwich. Archbishop Anselm, an old man of 73 was prevented from being present as he intended.

An anonymous donor has given a handsome solid brass font ewer to Dunstable Parish Church. It was found placed on the font cover when the deputy-clerk entered the church one morning last week. The ewer is chased and of ornamental workmanship, and bears around it the inscription, "One Lord, one Faith, one Baptism."

For the past year the Rev. W. French, rector of Cadeleigh, Devon, has been living in a little wooden hut at the top of a sloping field, and he will spend another winter in this primitive abode pending the completion of his new rectory. The hut is ten feet by eight in size, and is about ten feet high. It is divided into a tiny bedroom and a small workshop and bath-room.

The Anglican Bishop in Jerusalem, assisted by the Rev. Canon Dowling, dedicated a new font for the purposes of total immersion in St. George's Collegiate Church in Jerusalem on Sunday, September 16th, at Evensong. The font, of Italian marble, is an anonymous offering, and has been placed in the baptistry immediately east of the fine canopied font presented by her late Majesty, Queen Victoria.



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12 in Squirrel; \$15 in
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ATHER & CO.,
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The splendid Abbey Church at Selby, Yorks, was almost entirely destroyed by fire on Oct. 20th. The history of the Abbey goes back to the years immediately succeeding that of the Norman conquest. It has been determined to rebuild the Abbey at a cost of £30,000, more than half of which has been already promised.

One of the largest and best appointed pavilions for private patients possessed by any hospital in New York was formally opened on St. Luke's Day by the Bishop Coadjutor of the diocese. The Right Rev. F. W. Keator, Bishop of Olympia, read the service of benediction, Bishop Greer delivering the address. Amongst the clergy who were present at the ceremony was Bishop Courtney, late Bishop of Nova Scotia.

THE VALUE OF CHARCOAL.

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Send your name and address today for a free trial package and see for yourself. F. A. Stuart Co., 56 Stuart Bldg., Marshall, Mich.

The students of the Bishop's Hostel, Bishop Auckland, came into residence last month. The head is Rev. P. F. D. de Labilliere, late of the Liverpool diocese. All students become ipso facto members of the Auckland Brotherhood, an association formed in the early days of Bishop Lightfoot's episcopate. It has now a membership of nearly 200, of whom a large number are doing missionary work abroad.

Mrs. Keating, of San Diego, who died recently, bequeathed in her will the sum of \$10,000 to the Episcopal Endowment Fund of the Diocese of Los Angeles, and a further sum of \$30,000 to the Church Extension Society of Southern California, to be expended within the county of San Diego, which is to include the establishment and the maintenance of missions within said district. St. Paul's Church, San Diego, is also bequeathed three valuable lots in a choice part of that city.

At the Consistory Court, which was held at Carlisle on October 10, a design for a new tympanum for the west door of the famous old parish church of St. Bees was submitted for the approval of the Chancellor of the diocese. The design has been prepared at the request of a lady resident, who has also undertaken to restore the missing pillars in the stonework of the beautiful Norman doorway, and to repaint the arch. The west front of the church dates from the eleventh century.

The Bishop of Hereford, who spent the month of September at the Grand Hotel, St. Andrews, is keenly devoted to the game of golf. He has been daily seen on the links playing sometimes one, and more often two rounds of the famous course, in the company of his son, the Rev. Launcelot Percival, Vicar of St. James, Fulham, and others. The Bishop prefers a foursome to a single, and in spite of his advancing years plays a remarkably accurate and steady game.

Bishop Nicholson, of the Diocese of Milwaukee, died in that city on the 29th ult., after a lingering illness.

The meeting which was held at Barrow during the Church Congress with reference to the extensions of the episcopate in the north-western counties passed a resolution "urgently desiring the early foundation of a See of Lancaster, to relieve Carlisle of the Furness District of Lancashire and of the Southern Division of Westmoreland, and Manchester of its northern territory as far as the River Wyre." Sees at Burnley, Preston, Rochdale and Wigan were also declared to be required.

Children's Department.

"PASS IT ON."

A helpful little story is told of a business man who, when a schoolboy, started for his home, having just enough money to pay for his steamer ticket. All went well for a time, but finally came the rough sea, and the miserable longing for something or nothing. The lad took a berth, and, in his wretched illness, the steward came with a bill.

"But I have no money," said the boy.

"Then I must keep your luggage," answered the steward. "Please tell me your name and address."

Upon being told, he held out his hand and said, "I should like to shake hands with you. Some years ago your father showed a kindness to my widowed mother which I have never forgotten. I feared I should not have

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Here's a problem for the house-furnisher. Why does anyone spend \$100 or \$200 for a carpet which will keep its good looks for six or seven years, and then is thrown away, when for the same price can be purchased a far more beautiful hand-woven

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We find our weekly specials are interesting a great many new customers. For this week we offer another selection as follows:

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an opportunity to repay his kindness, but now that opportunity has come, and I am very glad to help you."

As soon as he reached shore the lad told his father.

"Ah," said the father, "see how a bit of kindness lives! Now he has passed it on to you. Remember, if you meet any one needing a friendly hand you must pass it on."

Many years passed by. The lad had grown to manhood, and was purchasing a railroad ticket, when he saw a little fellow cried as he pleaded with the booking clerk.

"What's the matter?" he asked.

"I haven't money enough to pay my fare. I tell the clerk if he will trust me I will be sure to pay him."

Instantly there came back to mind the old steward and the words of the father to "pass it on." The money was given to the boy and the story told to him, with the request that if he ever found any one in need he should pass on the kindness.

"I will, sir; I will, sir!" cried the

Do you appreciate what a splendid tonic you have in

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Effer-Salt**

You can depend on it to take away the bad effects of fatigue, brain fag, poor blood and build up a run-down system.

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YEAST
CAKES**

MOST PERFECT MADE.

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EVERYWHERE.**

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lad. And the last the gentleman saw was the waving of a little handkerchief, which seemed to say: "It is all right, sir; I will pass it on."

A LITTLE CHRISTOPHER.

"Do the work that's nearest, Though it's dull at whites; Helping when we see him, Lame dogs over stiles."

The twins had coal-black hair, and eyes like holes through a blanket. In everything their mother made them share and share alike; except, indeed, as to name, where a difference being necessary, it became no greater than could be helped. They were christened Jan and John.

"Good boys to go to school!" Martha Graddidge thought, as she stood,

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CHRISTOPHER.

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(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.
(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.
Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa or intention to apply for patent.
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Deputy of the Minister of the Interior.
N.B.—Unauthorized publication of this advertisement will not be paid for.

hands on hips, and watched the little lads with pride, as they set off day by day. Up the rough lane, bordered with flowery copse, lay their way, across a daisy-strewn meadow, and by and by for a short stretch out on to the white, dusty road.

"There ain't another pair to match 'em in the whole country-side!" she would murmur with satisfied glance, and understood all the boys' own eagerness to beat the attendance record. For this reason breakfast was always on the table in good time, and the dinner satchels packed ready to start without a moment's delay.

They had kept the record now, not missing once for almost three years. Jan, too, had ever been a bit puny, not robust or sturdy, like John.

The accident happened in an instant, as accidents will do, and all through little Jan's anxiety to be of use. The boys had been returning from school just at the time that Sykes, the carter, watered his horses in the pond. Having drunk their fill, the great animals splashed leisurely out, and Ned, to save dismounting waved the boys to open the stable-yard gate. Jan, with delight, ran as hard as he could, but just when the gate swung heavily back, he lost his grasp, slipped, and fell to the ground with a badly-twisted ankle.

"Well, there's one thing certain, you won't be able to walk to school to-morrow, that's very evident," said Martha Gradige, when she lifted Jan on to a shiny black sofa that stood at the other end of the room.

"Not go to school?" repeated little Jan, and a look of real distress swept over his already troubled face.

"Why, child, how can you go on a leg twice its right size, like that?" asked Martha, and she spoke testily because at heart she knew the cause of the boy's disappointment, and felt as if it had been her own.

In another instant a sob from behind struck her ear.

"What! the pair of you!" she exclaimed.

"It's the record, mother; he'll break his attendance," pleaded John, "and only three weeks more."

"Yes, it is unfortunate," said Mar-

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The Combination Oil Cure for Cancer and Lung has its imitators. The Original Oil Cure may be had of the Originator—Dr. D. M. Bye, 316 N. Illinois St., Indianapolis, Ind. Free Books upon request.

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Karn Church Combination Organs With Auxiliary Pipes and Qualifying Tubes, to meet the requirements of any Church.
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WOODSTOCK, ONT.
The Largest Church Organ Builders on this continent.

The price of half a pound of Red Rose Tea is small—very small, but it will show you how much tea value, tea quality and flavor is contained in this "Good Tea"

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tha, "and I like you to be well spoken of and happy over your prizes more than any one, but I don't see what's to be done. 'Tain't as if I were a fine lady with a carriage at the door, and tears won't pick up spilt milk. There, John, take the little red book the teacher gave you, and read aloud to Jan."

The book contained the story of the soldier-saint, Christopher, who, from being a man powerful for all evil, and placing his strength at the service of a bad king, was led to serve a greater, and in humility and penitence fulfilled the task of carrying wayfarers across a deep river. Jan grew interested, and his cheeks flushed as he listened to the coming of the little child, whose weight at first seemed that of a feather in those brawny arms. Yet, as he gained the middle of the flood, the strong giant stood still and trembled beneath his burden, which pressed upon him like the world's burden, and was, indeed, that of the Lord of Life Himself, Who came to bless His stray servant in the form of a little child.

John read on, and as he read, an idea suddenly came. "Mother!" he cried, "let me carry Jan to school, and then he won't lose his chance. You wouldn't mind my carrying of you pick-a-back, would you, Janny?"

At the very thought the little boy's eyes sparkled. "Shouldn't I be too heavy, John?"

Mrs. Gradige looked doubtful, but in the end John extracted a promise that he might try for at least one day.

Naturally, he had to start at an early hour, and take many rests, still, a good part of the way lay downhill, and the return journey proved the worst.

At school, the master let Jan put his foot on an old box, and excused

his standing. He was, in fact, not a little pleased with Jan and John.

So Jan, as well as John, had kept the record and gained his prize, and he had not been lacking in courage. Very often his ankle had been so painful that it had not always been easy to fix his attention on his books when he got to school.

John, however, had won more than a prize.
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