

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

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TORONTO, CANADA, THURSDAY, NOVEMBER 14, 1907.

No. 44.

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Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may, however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

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(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

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TORONTO, THURSDAY, NOV. 14, 1907.

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THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

We turn back on this Sunday to one of the Sundays omitted after the Epiphany. Only two more Sundays then we are face to face with Advent Sunday. The regular systematic round of the Church's teaching is drawing to a close, only to begin its new cycle at Advent. How many more such seasons are we to experience! Has the growth of the Church in all its parts, has the development in the individual members been commensurate! Have we become more holy in life and less selfish for all these privileges! Have we become so accustomed to the Church's lessons

that we hear not, burrowed so deeply like the deaf adder, are we in worldly things! This Trinity season is ending, soon all here will end. Put these solemn questions to yourself: "Why am I here?" "What am I doing?" We cannot plead ignorance. We are here because the Almighty God is responsible for our life, and we are responsible to Him in turn. One matter is of the greatest concern, "one thing needful," that is to live for that God and serve Him. If I apply myself diligently and in earnest to that business, all is well, if I neglect it all is lost. The same two questions may be put to us at the judgment. Our life here depends on our realization of Whence? and Whither? God is both our first beginning and end. Death is no more our end than birth was our beginning. God is the beginning. We are made in His Image. We have part of that Divine Being with us, that cannot die. It will be taken back and terminate where it began "with God." Therefore do you not think it important how we handle ourselves? All our powers, senses and faculties are designed as talents to prepare for Him. Therefore, serve God. The greatest comfort on earth is to realize our partnership with the Divine. Hereafter shall we be permitted to dwell with Him, Whom, angels and archangels and all the company of Heaven, laud and magnify.

TO SUBSCRIBERS.

The subscription price of the "Canadian Churchman" is two dollars a year, but if paid strictly in advance we make a reduction of one dollar. Owing to the great increase in the cost of production the two dollars must be paid unless the one dollar is strictly in advance. The price (owing to postage), if paid in advance, to subscribers in Toronto, the United Kingdom, and United States, is \$1.50 a year.

The Christmas Churchman.

Although the glad Christmas season has not yet begun largely to occupy people's thoughts we can assure our readers that their Christmas Number has long been a subject of serious thought and careful preparation with us. We feel confident that the Number this year will give general satisfaction to one and all, whether we regard the letterpress or illustrations. We must ask our friends to remember that their orders should be forwarded to us without delay, to ensure promptness in mailing and receipt. As heretofore we will, on receipt of twenty-five cents, post a copy as soon as the number is issued to any address in Canada, England, or the United States prepaid.

Parochial Revival.

We note a tendency among some religious bodies in the States to revive the stricter parochial system and incidentally thereto the pastorate whose life and duties ran in a groove different from those of the parishioners. A hundred and fifty years ago the parish life over Western Europe and Eastern North America was very similar; the clergyman was an acknowledged power in the parish; seeing that the children were piously brought up, knew their Catechisms, were well fed and well taught; helped the young people to suitable apprenticeships and situations, married and baptized, visited the sick and dying. It was his special duty to be the spiritual head and adviser in all affairs; the exhortation to the Holy Communion was regularly read and the pastor saw all who desired his spiritual and even temporal advice. The ordinances of religion were matters for every one. In all religious bodies there was the personal interest, the fasts and prayers; the preparations for the Holy Communion. The

growth of dense population, the intercommunication, the habit of reading even has changed all that. Practically this social upheaval is at the bottom of much of the exaggeration rife to-day. This new spirit of revival of old parish life has come chiefly from the German element in the States. They do not want the Roman confessional. A writer says: "We need not wonder that the Reformers were loath to part with this individual method of dealing with souls and that they purified it and retained it. The inquiry-room or sick-bed visitation is a very poor substitute for the confessional in its purged Protestant sense. What a new significance the celebration of the Lord's Supper would have could there be instituted in every congregation an individual preparatory service such as is in vogue here and there in Germany and Scandinavia! Besides, much of the reverence and respect once accorded by the laity to the clergy would be regained if the pastor might be known among them more preeminently than is the case at present as one who is in travail for their souls' sake. No ministry is likely to strike a powerful spiritual note until it has become intertwined with the deepest longings and spiritual needs of a congregation."

Western University, London.

For some unaccountable reason the Ontario Government has been skeptical of the worth of a degree from Western University, London, Ontario. There seems to be no good ground for any such lack of confidence. The professors are men of recognized ability in the educational world and the university is moreover advantageously situated in the centre of Western Ontario, and is beside the largest Collegiate Institute in the Province. Teachers, associates and graduates of other universities have emphatically commended the good work done at the "Western." And the "Queen's" graduates at their London banquet on Wednesday, October 30th, were outspoken in their praise of the sister university's work. There are three things which the Western needs and is entitled to. First, it needs proper recognition of its work by the Ontario Government. The Whitney Government has made a splendid record for itself by its educational reforms. Let it add this one to the list, and give the Western the just recognition it deserves. Secondly, it needs the backing of the capitalists of London. It is inconceivable that the crippled condition of the university would last a week if the London capitalists put their heads together and gave it even a small measure of their favour. Thirdly, it needs the backing of generous millionaires, who are lavishing their favours on hospitals, libraries, church organs, and what not. Some of our Canadian millionaires, as Lords Strathcona and Mount Stephen have set noble examples of generosity to universities, missionary societies, and public institutions of various kinds. If this meets the eye of a millionaire, whose coffers are not yet drained, we entreat him to give the Western University a good place on his list of objects deserving of support.

A Sign of a Falling Church.

Why is it that so many of the missions and parishes in Canada, which call for pluck, self-denial, hard work, patient endurance of deprivations, trials and troubles, and downright devotion to the cause of the Church are not served by a missionary or clergyman? Is it because, in their estimation, the people in these places are not sufficiently intelligent or informed and the stipends are too small? If reasons such as these influence the minds of any of our divinity students they would do the Church a signal benefit by obtaining employment on farm, in factory, shop or office, or in any other calling that may suit their individual

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tastes at their earliest possible convenience. The way of the cross is not and never can be the way of self-indulgence, and each self-seeking divinity student and clergyman is an object lesson of a falling Church. There is more nobility of soul and utility of life in one manly and unselfish agnostic than in a hundred self-seeking, time-serving professors of religion.

French Protestantism.

Rather an interesting light has been accidentally thrown upon the mental attitude of France in ecclesiastical matters. We are often assured that the country is overwhelmingly Romanist, and is, and will continue to be, loyal to the papal decrees. The mental attitude, we are often told, is against change. R. L. Stevenson in his travels with a donkey through Protestant Cevennes found the sentiment repeated on all sides, that it was not good for a man to change. Madame Waddington, the widow of the distinguished Protestant French statesman, with an English name, who was herself from New York, is writing her experiences of French country life in the early seventies, much about the time that Stevenson journeyed into notice. She writes of the confidences of her friends of those days. "Protestantism in France," she says, "always has seemed to me such a rigid, intolerant form of worship, so little calculated to influence young people or draw them to church."

"Mme. A. couldn't understand my ideas when I said I loved the Episcopal service, the prayers and litany I had always heard, the Easter and Christmas hymns I had always sung, the carols, the anthems, the great organ, the flowers at Easter, the greens at Christmas. All that seemed to her to be a false sentiment appealing to the senses and imagination." "But if it brings people to church, and the beautiful music elevates them and raises their thoughts to higher things." "That is not religion; real religion means the prayer of St. Chryostom, 'where two or three are gathered together in My name I will grant their requests.' That is only sentiment, not real religious feeling. 'I don't think we ever understood each other any better on that subject.'" . . . At the other extreme of French religious life there seems no better understanding. There is a small, but sincere and intellectual section, however, which is overwhelmed and mortified by the Pope's actions and is grateful to the "Church Times" for its intelligent appreciation and sympathy.

Church Literature in Japan.

Dr. Tisdall's remarks at the Church Congress on the effect of literature for and against the Christian faith in India impels us to draw attention to the subject of Church literature in Japan. Our own missionary, the Rev. Egerton Ryerson, of Matsumoto, Japan, has taken this matter on his heart and is making a determined effort to supply translations of good theological books to the Japanese. His published appeals are endorsed by Bishops McKim and Foss, Rev. J. T. Imai and Prof. Yamagata, and our own observant missionary, the Rev. C. H. Shortt. About eighteen Church books have been translated from English theology, and about twenty-three have been written by Japanese Churchmen and missionaries. That is all. Skeptical and rationalistic books abound, and the Japanese are omnivorous readers, but (as Bishop McKim states) less than twenty standard theological books is a poor provision to offer an inquiring Japanese Christian student. But Mr. Ryerson has begun to gather a fund and to address himself seriously to supply the demand for more standard books from the great theological writers of the English-speaking world. His work will be carried on in three lines (1) translating, (2) publishing, (3) distributing. If any reader of this paper has any money to spare for such work and wants to spend it where it will bear good fruit let him send it to the Rev. Egerton Ryerson, Matsumoto, Japan for the Japan Church Literature Fund.

Decline of Authority.

is "Authority." Time was when authority is "Authority." Time was when the authority vested in the spiritual rulers of the Church was on all hands felt and acknowledged. When the will and word of the ruler had the force of unwritten law. With the growth of the democratic spirit in the state and the multiplication of laws giving to every man pretty much the right to do as he pleases, it is not to be wondered at that this same spirit should make excursions into the domain of the Church and its promoters should seek to break up the old paths, pull down the old guide posts and re-arrange matters generally to their own satisfaction. There are two serious obstacles in the way of these religious reformers. One is the possibility of their rousing the peace-loving, law abiding, conservative Churchmen into determined opposition to their innovating schemes, and the other is the possibility of the hand of authority being laid rather heavily on their shoulders when forbearance ceases to be a virtue.

Lessons from the Storm.

Now that the excitement in the New York stock market is clearing off we trust that the lessons from the storm will be taken to heart and that the legislatures will pass what laws experience shows are needful. Unfortunately many of the subjects are governed by the various States so that there cannot be that uniformity which is so desirable. One of the things which strikes an observer as important is to restrict banking to incorporated banks. That cannot be completely done, but it would be possible to prevent trust companies which have, or ought to have, definite spheres of work from taking deposits which require other enterprises of character, incomparable with sober trusteeship as recent events have shown.

Banking in Old New York.

Banking in New York where the accumulated wealth of the continent seems concentrated has grown marvellously. The first bank called the Bank of New York was started at the corner of Wall and William Streets in 1784, five years before the Federal Government was formed. This bank was organized, at a meeting held in the Merchants' Coffee-House, on what is now Franklin Square, in response to a call printed in the New York Packet of February 23rd, 1784. The Coffee-House was the swell resort of the time. The population of the town was less than 25,000. There was much opposition to banks in those days, popular opinion designated them as soulless and destructive of the kindly give and take habits of pre-railway times. But speculation and its results existed then as they do now, and there were the same appeals for government help. Alexander Hamilton, as Secretary of the Treasury, entrusted to the officers of the Bank of New York the purchasing in the market of United States stocks to help the money situation in the stringency of 1792, the first instance of a Secretary's coming "to the aid of the Street." A mania for speculation in 1791 had brought on the usual consequences. Several failures had been announced, when Hamilton authorized the cashier of the bank to buy Government bonds in small lots. In all, Hamilton had \$150,000 of bonds bought and this relieved the situation to some extent, the largest operators in stocks having formed what in these days would be called a "supporting pool" to hold up the market, by meeting and agreeing not to draw out specie from the banks for three months.

Definite Living.

We honestly believe that one of the chief stumbling blocks in the way of Church progress in each of our parishes is the lack of definite living. You ask what we mean by definite living. Our answer is, putting in practice the promises and vows made for us in our baptism, the precepts

plainly taught in our duty towards God and our neighbour, and the principles clearly set forth in our preparation for communion. This is definite living indeed and in truth. The trouble is, the way is too hard and the process too searching for the worldly wise Churchman. He wants something that he considers broader, more up-to-date, more acceptable to the world about him, more in accord with the taste and fashion of the times. He much prefers glittering generalities, emotional touches, talk about the fatherhood of God, the brotherhood of man, the amount of good there is in the world, etc., etc. Definite life is built up on definite doctrine. As pure life in the physical man is the product of pure food regularly eaten and well digested. So sound spiritual life in each individual soul is the product of sound doctrine regularly read, marked, learned and inwardly digested.

THE CLERGY AND THE INCREASED COST OF LIVING.

Some time last year one of our correspondents offered a prize for the best estimate of the comparative cost of living between to-day and that of twenty-five or thirty years ago. This offer has not as yet elicited any response from our readers, and we cannot say whether or not it remains open. In the meantime we may give some figures recently supplied by a clerical friend, who has served nearly thirty years in several Canadian dioceses east of the Great Lakes. "When I started housekeeping," said our friend, "in 1879 butter was 12 cents per pound (now 25 to 30 cents), eggs in summer were 10 cents per dozen, three dozen for a quarter, and they possibly crept up to 15 or 18 cents in winter, a pair of dressed chickens could be bought in the fall for not more than 35 cents in the country districts, turkeys averaged 7 cents per pound, you could get the best goose that ever waddled (dressed) for 40 cents, beef in the quarter from 5 to 7 cents per pound, roast for 8 or 9 cents, steak averaged from 8 to 10 cents, milk 5 cents per quart, mutton or "lamb" for 8 or 9 cents, potatoes often fell to 25 cents per bushel, and they were potatoes. Horse-keep was proportionately low, I remember when 25 cents per bushel was considered a high price for oats, and I have bought hundreds of bushels at 18 cents. Hay was considered high at \$10 per ton. Wages of a domestic averaged five or six dollars per month. The finest cordwood, dry "body" beech, maple, hickory and birch was \$2.50 per cord, and you could get a man to saw it at one dollar a day. Then again in those days the storekeepers almost invariably gave the clergy ten per cent. discount. Groceries and dry goods on the whole have risen, especially in some lines. Over and above all this the style of living has advanced. The luxuries of the parents have become the necessities of the children with a vengeance. Had prices remained stationary or even slightly decreased the cost of living would have greatly increased. "And," concluded our friend, "my salary isn't one dollar higher to-day than it was then." We give this statement as we received it. No doubt some of its figures may be open to question or modification, and they may not universally apply to "Middle" and Eastern Canada, but we are firmly convinced from our own experience that they are substantially correct. Thirty years ago and less Canada was a "land of plenty." Food was cheap and abundant, a little money went a long way. An income of eight or even seven or six hundred dollars was a comfortable provision for a family of economical habit and moderate needs, especially in the country. Such an income in those days, it may safely be said, corresponded to one of twelve, ten or nine hundred dollars at the present time. Canada, it must be admitted, as someone said the other day, is getting to be one of the dearest countries on earth to live in, and, it is questionable, whether it is in any respect behind

the United States. With this general rise in prices has been, however, a fairly general rise in wages and salaries. The day labourer of to-day gets at least the wage of the mechanic twenty years ago. At the time referred to by our friend just quoted carpenter's wages, for instance, were \$1.50 a day. What are they at the present moment. Masons' and bricklayers' probably averaged from \$2 to \$2.25. Recently the Dominion Government raised all the salaries of civil service officials and a rise in the salaries of postmasters all the country over has been recently announced. The salaries of almost all kinds of commercial employees have also gone up, and with some exceptions domestic servants' wages have at least doubled. And yet clerical salaries remain practically unchanged. The average stands at \$600 per annum, as it did a generation ago, when "living" in the matter of its style and cost was as three is to five now. Surely this is a matter that demands the very serious attention of the Church as a whole in the approaching General Synod. It should be resolutely and systematically dealt with, not with paltry increases of one hundred dollars here or fifty dollars there, but with a general rise of at least fifty per cent. Then the clergy might have a chance of barely paying their way and keeping their necks out of the yoke of debt. The present state of affairs is most discreditable to the Church at large, and cries loudly for rectification on a thorough and effectual scale. The clergy, no more than the domestics, labourers, artisans, clerks, and employees of all kinds, can continue to live in the pay of twenty-five or thirty years ago. This question, in our opinion, stands at the very head of the procession of questions always presenting themselves for solution. The work of the Church has to be carried on by "living agents." To all appearances it will soon be carried on by starving agents.

AFTER THOUGHTS ON BISHOP INGRAM'S VISIT.

The Bishop of London has now finally quitted our shores, and returned to his arduous, if congenial and inspiring labours at the heart of the Empire. He leaves behind him, it is safe to say, an impression which will be an abiding one. In his case the reality exceeded the expectation. We all knew that he possessed an exceptionally winning and forceful personality, but we were hardly prepared to be taken by storm and carried off our feet, as most undoubtedly all of us have been on both sides of the lines during the past few weeks. The Bishop of London's visit has been more than a success. It has been a triumph. We seriously question if ever there has been a visitor from Great Britain to the United States who has quite so widely and profoundly stirred the hearts of Americans of the better class, as Dr. Ingram most undoubtedly has on every occasion of his public appearances. His visit has attained international importance, and will certainly contribute in no mean degree to the gradually progressive improvement, that of late years has undoubtedly been taking place in the relations between England and the States. And the American Church is moreover bound to benefit by the visit of such a representative of the Mother Church as the kindly, genial, whole-souled, manly prelate, a splendid type of the English gentleman, who, as we said, in a former article, and now repeat, with the added force of personal experience is "above no one and below no one." The point that impresses one first in the Bishop is the force and supremacy of character. Here is a man certainly intellectually above the average, but still of no commanding talent, whom men tumble over each other to follow. Unquestionably there is no such leader in the Church to-day. There are finer preachers, profounder theologians, greater scholars, more finished orators and cleverer organizers, but there is no one who by sheer force of personality counts

for so much as does Dr. Ingram. He is, indeed, a shining example of the surpassing worth of character, and of its superiority to mere cleverness, and of the fact that sincerity, earnestness and self-forgetfulness are the prime elements in ministerial success, appealing as no other gifts, natural or acquired, can do to the hearts and consciences of mankind. Again one is greatly impressed with the robust and irrepressible optimism of the Bishop. His belief in human nature and in the future of the race is apparently invincible. He is no croaker over the degeneracy of the times. Fully alive to the fact that every age has its own particular failings, which it were folly to attempt to ignore or palliate, he cherishes an invincible belief in the final triumph of truth and righteousness. This optimism of the good Bishop's, so apparent in all his utterances, is another of his many qualities of leadership. It is only the men who believe in man and the future, who can lead men to better things. Then there is his broad-mindedness. It is often said that breadth and depth of conviction, seldom, if ever, go together, and that a man gains in breadth at the expense of depth and in depth at the expense of breadth. And in the majority of cases it must be conceded that the tendency is in this direction. But the Bishop is no ordinary man, and he does combine, in a manner as edifying as it is remarkable and exceptional, these two characteristics of strong, deep convictions, allied with a wide and catholic admiration and sympathy for all good and faithful work, by whomsoever done, in the Master's name. Finally there is the unconventionality of his methods and general style. A loyal Churchman to the core, and absolutely incapable, even temperamentally, of any act of irreverence, Bishop Ingram does not permit himself to be fettered by a rigid adherence to the exact letter of the law, and whenever the occasion has offered he has risen to it, and has not hesitated to strike out a new course for himself. And in his personal bearing and address, he has proved himself the very antithesis of the traditional "Lord Bishop," a type, however, which, in common justice to the episcopate in general, it must be admitted, is becoming daily rarer. Taken altogether the visit of Bishop Ingram to this continent may fairly be reckoned as one of the most notable events of its kind in the memory of the present generation, and its inspiring effects, we feel convinced, will bear their abiding fruits.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Not long ago we had an interesting conversation with the head of a well-known firm of jewelers, in the course of which he touched upon the rapidly developing taste for extravagant expenditure. He compared the expenditures of young people to-day with those of his youth. He says that it is much easier to sell engagement rings worth one hundred and fifty dollars than rings worth fifty. He tells with evident satisfaction that when he was a young man seven dollars completed his engagement, but a young fellow on a similar salary to-day would think himself disgraced if he didn't hand out seven or eight times that amount for a like similar purpose. He complained of the difficulty of getting young men in his employment to look after the pence. The tendency of life seems to be in the direction of having a good time now and letting the future take care of itself. He illustrated what attention to details meant in his own business. A few years ago he began saving the water in which the men of his factory washed their hands and the water in which the work aprons are washed and the result was astonishing. Last year four thousand dollars were thus rescued in tiny gold particles, which in former years

found their way into the drain. The point to which we desire to call attention in all this is the lack of heroism that seems to be laying hold of life. The romance of "roughing it" no longer appeals to young people in the presence of the growing taste for luxury. We would like to see a heroic spirit cultivated in our young women, as well as in our young men, a spirit that would glory in privations voluntarily undertaken in the realization of a great ideal. Our teachers and preachers and literary men ought to glorify this spirit and turn the ambitions of youth from seeking how much ease and comfort and luxury they can have with the least possible exposure to privation.

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The Reverend John Antle, superintendent of the Columbia Coast Mission, has been in Eastern Canada for some weeks telling the story of his most interesting work among the loggers of British Columbia. We have already on several occasions referred to this mission, and we hope that the time is at hand when it will not be necessary to explain to the Church public what this work is and where it is carried on. We notice a disposition to refer to Mr. Antle as the "Grenfell of the Pacific," but that ought not to be necessary. This work should come before the public entirely on its own merits and not in the reflected glory of any other enterprise. The two undertakings differ widely in many points. One is among fishermen and settlers on the Atlantic coast, the other is among loggers and settlers on the Pacific. One is sustained as an inter-denominational work, the other is sustained entirely by the Anglican Church. One is largely dependent upon the public for support, the other is with the exception of capital expenditure largely self-supporting. The one is ministering to families of uncertain means of livelihood, the other to isolated men in steady and remunerative employment. They resemble each other in method inasmuch as both minister to the pressing necessities of the flesh before they feel entitled to enlarge upon the claims of the spirit. The mission on the Pacific is not so well known as that on the Atlantic for two reasons; first, because it is nothing like as old, and in the second place it has hardly had to ask the Church for any support from the very beginning. Its greatest triumph has saved it from excessive publicity. We cannot but feel that Christian men in Canada, however they may express their faith, must feel proud of the splendid work that is being done in the name of the Great Master, at either extremity of our great Dominion.

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Three years ago the Columbia Coast Mission existed only in the mind of Mr. Antle, and a few enthusiasts whom he was able to inspire with his own faith. To-day it has been in successful operation for two years and a half with a plant and staff of no mean dimensions. The staff consists of a clergyman, three doctors, four trained nurses and the necessary servants. The plant consists of two hospitals and a mission ship, which serves many purposes. It is a floating home for the superintendent and surgeon, it is a floating ambulance, hospital, library, church, post office and court house. It is the centre and focus of the whole enterprise. It has been a perfect God-send to those four thousand woodsmen toiling in the wilds of a British Columbia forest, bringing medical aid where one of the most dangerous occupations is engaged in, books and magazines where all was an intellectual desert, Church services where once the ministry of the saloon was supreme. But success brings with it enlarged responsibility and the demand for greater service. Few stop to realize that the Columbia Coast Mission cost over ten thousand dollars to sustain, last year and this year it will take between twelve and fourteen thousand to maintain it. The revenue from the sale of hospital tickets to the loggers last year amounted to five thousand five hundred

dollars and with Government grants to the hospital and unsolicited donations the remainder of the sum required was made up. But loggers like other people forget the old days of distress and demand a still better service under the new and better conditions. They want the mission ship to visit their camps frequently and regularly. They will not make allowance for wind and tide if the ship is late in picking up an injured man. They want hospitals at reasonable distances. It is vain to remind them that they had none of these things three years ago. It is exactly what we do ourselves,—grumble if we haven't a two minute car service, when in our youth we were content to walk.

Now the position Mr. Antle finds himself in is a very critical one. He must launch into greater responsibilities or sit down and realize that the Church is occupying a position which it cannot fill. He has a new hospital in contemplation at Alert Bay on the north of his district, and the necessary funds are almost in sight. But to serve this larger area he requires a more commodious and more sea-worthy vessel. The new work will call him into practically the open sea, and the question is not merely can he beat out a storm or override the swells, but can he get to his objective in time, for a man may be bleeding to death in a camp, or disease may be consuming him while the means of relief are being fatally delayed by an ineffective vessel. That is the proposition that confronts Mr. Antle to-day. His present ship built for the more sheltered waters of the straits and inlets, built according to the money at his disposal, built as the best possible under the circumstances, is quite unequal to the larger undertaking before him. We are assured by Mr. Antle himself of this and having cruised on the Pacific coast with him for a week we are ready to accept his judgment every time on matters pertaining to navigation. But if Mr. Antle is to be able to launch his larger vessel in time to take up his extended work in the autumn of 1908 he must be able to give the order early in the new year. A cheque for ten thousand dollars, plus the sale price of the present boat, will set a great work out upon a new and greater career.

Spectator.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—Trinity.—Harvest Thanksgiving services took place in this church on Sunday, the 20th ult. They were of a bright and hearty character. The sacred edifice was most tastefully decorated with autumn leaves, fruits, grain and various kinds of vegetables. Special music, appropriate to the occasion, was well rendered by the choir. The Rev. L. J. Donaldson, the rector, preached in the morning, and the Rev. A. R. Beverley, the curate of St. Paul's, in the evening. There were large congregations present at both services.

A very successful meeting of the Sunday School Teachers' Institute was held at the Church of England Institute on Monday evening, November 4th. After an opening address by the new President, the Rev. R. A. Hiltz, interesting papers on "The Sunday School Teacher and Confirmation" were read by Mrs. A. F. Hiltz, of Dartmouth, and the Very Rev. Dean Crawford, followed by a Round Table Conference on the same subject conducted by the Rev. C. W. Vernon. The December meeting is to be devoted to the subject of "Christmas in the Sunday School."

A man who lives right, and is right, has more power in his silence than another by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—Phillips Brooks.

FREDERICTON.

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

Fredericton.—The enthronement of the Right Rev. Dr. Richardson is not expected to take place until after Christmas. The new organ, built by the well-known makers, Messrs. Cassevant, Freres, of St. Hyacinthe, P.Q., which is now under construction for Christ Church Cathedral, will not, it is expected, be ready for use at Christmas, so that it is probable that both the dedication of the new instrument and the enthronement of the Bishop will take place on the same day.

St. John.—Trinity.—Special services were held in this church on Wednesday, October 30th, in connection with the anniversary of the Church of England Institute, were well attended. Communion service was celebrated in the morning. At the evening service the Ven. Archdeacon Armitage, of St. Paul's Church, Halifax, preached an eloquent sermon on the Profitableness of Christianity. He took as his text Philemon 1:10, 11, and told of the wonderful change wrought in Onesimus, the slave, by his experience of religion. He called on his brother clergymen to think of the miraculous changing power of Christianity and look forward to the future with hopefulness. Among the clergymen present were the Rev. E. B. Hooper, the Rev. R. A. Armstrong, the Rev. J. W. B. Stewart, the Rev. Dr. W. O. Raymond, the Rev. W. H. Sampson.

QUEBEC.

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

Quebec.—A meeting of the Rural Deanery of Quebec was held in this city on Monday, October 28th. The clergy first attended a service at St. Peter's Church, short addresses being given by Canon Scott on the subject of "Church Attendance"; on "Mission Work" by the Rev. I. M. Thompson, and on general matters connected with the Rural Deanery by the Rev. E. W. King, R.D. The clergy having assembled at St. Peter's rectory, the proceedings opened with prayer, and a paper was then read by the Rev. I. M. Thompson, rector of Holy Trinity, Quebec, on the third and fifth verses of St. John 17. A discussion followed. After a reference to recent changes in the ranks of the clergy, the Rev. E. W. King, Rural Dean gave a most interesting report on his work as port chaplain. After giving a vivid description of the duties undertaken at the emigration sheds, he pointed out the magnitude of the task, and suggested that more should be done on the other side of the Atlantic at the port of departure to keep the emigrants informed of methods by which they might keep in touch with the clergy of the Church of England on landing in Canada. The Rev. H. C. Stuart, of Three Rivers, laid before the meeting the facts concerning the act of vandalism committed upon the church at Nicolet, where fifty panes of glass had been broken, the church broken into, and the Bible burned in the stove. The case at Three Rivers, where the Franciscan monks demand the right to exhume the remains of dead bodies said to be buried beneath the church, was discussed. The following proposal was carried unanimously: "That the Rural Deanery of Quebec hereby draws the attention of the Attorney-General of this Province to the evasion of the Provincial law dealing with the observance of the Lord's Day, caused by the opening of Bennet's Theatre, John Street, and the Nickel Theatre, St. Anne's Street, and the use of the Quebec Athletic Association grounds on the Lord's Day for the purpose of gain. The meeting closed with prayer.

Holy Trinity Cathedral.—Harvest Thanksgiving services were held in this cathedral on October 31st, the attendance during the day being exceptionally large. At the morning service the preacher was the Rev. E. J. Bidwell, headmaster of Bishops' College School, Lennoxville, the Lord Bishop of the diocese being the celebrant.

MONTREAL.

James Carmichael, D.D., Bishop, Montreal.

Montreal.—Synod Hall.—The fifth annual meeting of the Montreal Mission to Jews was held in this hall on Monday evening, October 28th. The meeting was presided over by the Ven. Archdeacon Kerr, who took the chair in the place of the Lord Bishop of Montreal, who

was detained in Toronto. Others who were present were the Revs. Canons Baylis and Renaud, Professor Abbott-Smith, the Rev. Messrs. A. J. Doull, A. P. Shatford, H. P. Plumtre, A. F. Burt (secretary), D. J. Neugevirtz (superintendent), and G. O. Troop. Apologies for absence were made for Archdeacon Norton, who is ill, and others. In an introductory address the Archdeacon emphasized the good work carried on by the Mission. The Rev. D. J. Neugevirtz detailed the efforts of the Mission in Montreal and district, remarking that the work had been prosecuted with diligence, and with satisfactory results. The work carried on included evening classes, Bible study classes, visitation at the people's homes, hospitals, etc., the distribution of 5,545 tracts and 436 New Testaments and portions of it, and the holding of 352 services during the year, the attendance at which reached to 4,246. While they delivered the message to the adults they took it also to the young. In addition to the work in the city of Montreal, they also made an effort to reach those outside and the immigrants from other countries. Professor Abbott-Smith, proposing a vote of thanks to, and sympathy with, those who carried on the Mission, pointed out that they had complete sympathy with the Semitic race, and wished to hold out the hand of Christian fellowship, intercourse and faith. The Rev. H. P. Plumtre seconded, and the resolution was cordially endorsed. The chairman said that if the work was flourishing in Montreal it was largely due to Mr. Neugevirtz and Mr. Burt, and he added that if the time came when there would be a Christian-Jewish synagogue, Mr. Neugevirtz might well be its chief Rabbi. Rev. A. F. Burt, General Secretary for the London Society in the Dominion, proposed a resolution expressive of thanks to the chairman and the others who had contributed to the success of the anniversary. In doing so, he spoke of the marked difference nowadays in the feeling towards the Jewish community in this city and in the entire country, and the growing interest manifested by the clergy and laity alike in recognizing the duty incumbent upon them of giving the Gospel to the Jews. The Rev. A. J. Doull seconded, and the resolution was cordially passed. In the course of the evening special hymns were sung, and a violin solo, with piano accompaniment, was rendered by Miss Clark Murray and Miss Troop. There were on sale a number of useful and ornamental articles made of cedar, olive and other woods, by converts to Christianity in a factory in Palestine, which the Society has established. The proceeds of sales of these articles go to the funds of the Society.

St. Luke's.—On Thursday evening, November 7th, a very pleasant congregational function took place in the schoolhouse, when the rector, the Rev. W. W. Craig, B.D., was presented with a B.D. hood and gown by the members of the congregation. The Rev. Dr. Rexford, the Principal of the Diocesan Theological College, presided. Mr. R. R. Neild read a very complimentary address, in the course of which Mr. Craig's good work in the parish was highly eulogized. The address was signed on behalf of the congregation by the wardens and the vestry clerk. In response Mr. Craig made a very happy reply. During the course of the evening a musical programme was given by various parishioners.

St. George's.—On Thursday evening, November 7th, the parish hall of this church was packed to the doors with men and women and children, who braved the adverse elements to hear the story of the Rev. John Antle, Superintendent of the Columbia Coast Mission. The Bishop was in the chair, and was evidently well pleased with lecturer and audience. Mr. Antle spoke for an hour and a quarter, and held the attention of the audience until the close. The audience soon felt that Mr. Antle had a story of absorbing interest to tell, and gave him splendid attention all through. In that quiet, unassuming manner which bespeaks sincerity and purpose, Mr. Antle spoke of the origin and development of the Mission to the Loggers on the west coast. The lecture was illustrated by some good slides, made by the superintendent himself. At the close of the lecture a hearty vote of thanks was tendered the lecturer by the Bishop. A committee has been formed in Montreal to further the interests of the Columbia Coast Mission. This committee consists of the Revs. Dr. Patterson Smythe, J. A. Elliott and A. P. Shatford, who will associate with themselves several lay men and lay women. We would say to the committee: Let us hear a lot about this unique Mission; for the more we know about it the more will we contribute to its support. Men have to be inspired to give willingly and abundantly. And facts inspire.

Diocesan Theological College.—A special convocation was held in the hall of this college on Monday, the 4th ult., at 8.15 p.m., for the purpose of conferring the degree of B.D. (in course) upon four of the former students of the college, viz.: The Revs. T. Bird Holland, B.A., of Garden River, Ont.; W. W. Craig, M.A., rector of St. Luke's, Montreal; C. E. Jeakins, B.A., rector of Huntingdon, and R. P. Blgrave, B.A., of Belleville, Ont. The hall was well filled with friends of the college, and on the platform were the following: His Lordship the Bishop of Montreal, His Lordship the Bishop of Nova Scotia, Dean Evans, Dr. Patterson Smythe, Principal Rexford, Dr. Abbott-Smith, Dr. Howard, Professor Brockwell-Brodie, Dr. Baylis, the Revs. Rural Dean Sanders, F. Charters, Messrs. G. F. C. Smith, A. P. Willis, and R. Wilson-Smith. The proceedings were opened with prayer by the Rev. W. W. Craig, M.A., president of the Alumni Association. Principal Rexford made a few remarks concerning the prosperity of the college, the good work being done, and the need of additional funds to meet all obligations, and to seize new opportunities. Dr. Abbott-Smith presented to the Bishop of Montreal the gentlemen who had earned the degree of B.D. (in course), and in doing so referred to the fact that the Montreal Diocesan College has presented more men for the degree than any other college in Canada. Bishop Carmichael admitted the candidates to the degree in the prescribed manner; and to Dr. Howard was accorded the honour of investing each candidate with the regulation hood. The address, customary at such functions, was delivered by the Rev. Dr. Patterson Smythe, who congratulated those upon whom honours had been conferred, and also the Canadian Church on the high standard of education characteristic of her clergy. He then made an earnest plea for deep spirituality on the part of the clergy. Bishop Worrell was called on for a few words, in the course of which he referred to the growing prosperity of King's College, Windsor. This message from the East was received with much enthusiasm by the large audience present. Principal Scrimgeour made a few felicitous remarks. The Bishop of Montreal in closing urged the clergy to a careful estimate of the orthodox faith. The Benediction brought to a close a function unique in the history of the college, and one which speaks volumes for the good work done by the staff.

The Rev. C. E. Jeakins, B.A., preached his B.D. sermon in the college chapel at the evening service on the day of Convocation. His text was St. Matt. 28: 19, 20. In the course of a very thoughtful and carefully-prepared sermon he asserted the necessity of clear, definite teaching on the part of the priests of the Church, who are commissioned to be the teachers and preachers of the Gospel.

ONTARIO.

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

Kingston.—St. Paul's.—The Rev. Rural Dean Dobbs, M.A., of Brockville, was preacher in this church on November 3rd, when the special service of intercession for Sunday Schools was used. Rural Dean Dobbs also addressed the Sunday School in the afternoon.

Brockville.—St. Paul's.—Harvest Thanksgiving services were held in this church on Sunday, November 3rd. There were large congregations and very bright and inspiring services. The singing, led by the choir, was excellent. The special preacher was the Rev. W. F. Fitzgerald, vicar of St. Paul's, Kingston. It was also Sunday School "Rally Day," and Mr. Fitzgerald gave a special address to the Sunday School.

Kemptville.—The Rev. W. P. Reeve, B.A., B.D., who succeeds the late Rev. Philip Emery as rector here, will be inducted on November 18th by the Lord Bishop of Ontario.

Deseronto.—St. Mark's.—The Rev. F. T. Dibb, R.D., rector of Odessa, has been appointed rector of this parish. He will enter upon his new duties at the commencement of the coming year.

OTTAWA.

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

Father Waggett in Ottawa.—This eminent member of the Society of St. John the Evangelist, Cowley, Oxford, has just paid a holiday

visit to the United States and Canada. As a guest at Government House he was able to secure the rest and quiet which a person labouring so arduously as the reverend Father does, sorely needs. Nevertheless, he gave an address before the members of the Canadian Club and their friends, which made a deep impression, and corroborated all that we have heard concerning the intellectual power of this noted priest. Notwithstanding a stormy evening, Goldsmith's Hall was fairly filled. The subject of his address was the "Christian's Duty in the Development of Society." This was treated mostly from a Churchman's point of view and from English experience. The speaker made clear that the future unity of the Church would be effected by a unity of workmen, though such work might be heated by competition and extraordinary zeal on the part of all. He pointed out that the Christian who wished to develop society must work with an evident purpose, with diligence, for this is a rapid age, and in the full light of thorough investigation and sincere regard for the truth or facts. He referred to the Social Christian Union as a society easily misunderstood. The object of the Union is not to bolster up the Church by an appeal to the workman, but to bringing the Church more to the attention of the workmen by a thorough study of all social questions. The reverend Father preached to a large congregation in Christ Church Cathedral on Sunday, the 3rd of November. The Governor-General and his household occupied the front pews, and were interested listeners to one of the most intellectual sermons ever preached in the cathedral. The text was from 1. St. John 3:8, "He that committeth sin is of the devil, for the devil sinneth from the beginning; to this purpose the Son of God was manifested, that He might destroy the works of the devil." Many make the mistake—a fatal mistake—of considering salvation as a mere matter of opinion. The reality of the fact of salvation is insisted upon by the Apostle St. John. For him there is a true God, a true life, a true Redeemer, and a true salvation. By using the word real, which is a better term, we have then to acknowledge a real God, a real life, a real Christ, and a real salvation. Upon the reality of our salvation we base the fact of Christian righteousness. Our real God is truly righteous, holy and just; therefore our righteousness must be real, not only a sentiment or an opinion, but a real righteousness, evident in our life and actions. Righteousness does not consist only in the denunciation of evil, but in its utter destruction of it. Nor does it mean a mere abstention from evil-doing, but it is an active power in favour of goodness and holiness. We are not called upon to be mere imitators of Christ, but to be doers of the Word. 2. Salvation is real in Christ as Christ Himself is real. The fact of the Incarnation is our salvation. Jesus took our nature into Himself. Jesus took the nature of Abraham, and not of Adam, as Abraham represents the true nature of man, with his faults, his trials, his faith and ultimate triumph over his sinful nature. Jesus wrought salvation, not in a moment of time, but through a lifetime of painful experience and spiritual development. His work of salvation on the cross was not so much a miracle as a moral victory carried out through His life. Jesus made our nature His own, without sin, and completed that nature upon the cross. 3. Just as salvation is real in Christ, so it is real in us. Our salvation in us must then be good. Salvation in us must follow the footsteps of Jesus, who went about doing good and giving Himself for others. Salvation in us must be positive and real, and the righteousness accompanying it must be one of character, devoting itself to the welfare of others. Character can only be formed by work, because the heart does not become pure by brooding over evil, and a man does not become brave by watching his quaking heart. Action, then, is an absolute necessity for a real salvation in man. 4. Therefore, our wisdom is to do the things that are good, because man does not become good by refraining from evil, but by cultivating and encouraging the good that is in himself. No one should fear to launch out into a life of holy and righteous activity, though one may make mistakes. God does not judge us for our mistakes, but He does condemn us if we wilfully lose our good opportunities. Our souls should not be as a piece of white paper, with no record of good or evil, but by acknowledging the evil and working out the good that is in the soul it gains its real salvation.

At the regular monthly conference last week between the Bishop of Ottawa and the clergy, the chief matter discussed was the proposal to form a branch in town of the Christian Social Union for the consideration and discus-

sion of problems relating to labour. Canon Kittson has the question of a constitution before him; and it is understood that prominent labour men will be asked to address the Union during the winter, along with the clergy. A resolution of condolence with the bereaved family of the late Rev. C. P. Emery, was adopted. Those present were:—The Lord Bishop of Ottawa, Archdeacon Bogert, Canon Pollard, Canon Kittson, Rural Dean Mackay, the Revs. J. M. Snowdon, A. H. Coleman, W. M. Loucks, J. F. Gorman, E. A. Anderson, L. I. Smith, F. W. Squire, C. E. Burch, J. J. Lowe, C. B. Clarke, and W. P. Garrett.

Several changes have been announced in the Diocese of Ottawa. Besides the removal of the Rev. Wm. Netten, of North Gower, to Pembroke, the Rev. A. Johnston, of Fitzroy Harbour, goes to North Gower, and the Rev. T. Iveson, of Hawthorne, goes to the Harbour, Hawthorne will be vacant.

St. John's.—An informal "at home" was held in the parlours of this church last week by the ladies, when many members of the congregation were present and a very pleasant evening spent. A short impromptu programme was given. The Rev. Canon Pollard occupied the chair.

Ottawa East.—Trinity.—The Lord Bishop of the Diocese held a Confirmation service in this church on a recent Sunday morning, when he bestowed the apostolic rite upon eight candidates. An interesting children's service was held in the afternoon.

Hintonburg.—St. Matthias'.—A special vestry meeting of the congregation of this church was held last week to ratify the recent purchase of the lot adjacent to the church. It is a matter of great rejoicing to the congregation that they were able to pay cash for this lot, as over half of the purchase money having been donated by the hard-working Calendar Circle (Women's Guild) of the Church, the rest was procured in a canvass of the parish and of six generous Ottawa Anglicans. The vestry passed a vote of thanks to Miss E. A. Tomkins, who made the canvass. Arrangements were made for the anniversary services and supper. The former will be held on Sunday, November 17th, the special preachers being the Rev. Canon Smith, of Hull, and the Rev. J. M. Snowdon, of St. George's, Ottawa.

TORONTO

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

Toronto.—St. James'.—A most impressive choral service, in which some 770 vested choristers took part, was held in this church on Tuesday evening, November 5th. The service commenced with the playing of two voluntaries by Mr. J. W. F. Harrison, the organist of St. Simon's, and the closing voluntary was played by Mr. W. E. Fairclough, the organist of All Saints'. Dr. Ham, the organist of the church, conducted throughout the service, and the general effect of this large body of voices was very fine. This was especially noticeable in the rendering of the anthem, "What Are These?" by the late Sir John Stainer. The Rev. F. G. Plummer and the Rev. A. G. Hamilton Dicker sang the Prayers, and the Lessons were read by the Ven. Archdeacon Sweeney and Bishop Reeve, respectively. The sermon was preached by the Lord Bishop of Niagara, who chose for his text the words, "Let all things be done unto edifying," 1 Cor. 14:26. His Grace the Primate, who was present at the service, pronounced the Benediction at its close. In addition to those already mentioned there were a large number of other clergy present. The church was crowded to its fullest capacity. Mr. Edmund Phillips, the organist of St. George's, presided at the organ during the service. Representatives from twenty-four of the city choirs took part in this service.

St. Luke's.—The Rev. P. N. Waggett, one of the Cowley Fathers, which place is near to Oxford, in England, gave an address to a large number of men in the schoolhouse on Tuesday evening, November 5th. The Rev. Father Waggett, who is very well known as a Missioner, as also for his work in London, gave a most stirring address on the privilege and joy of service. Mr. W. J. Dyas occupied the chair. At the close of Father Waggett's address a vote of thanks was moved by Mr. N. F. Davidson, which was seconded by the Rev. R. M. Milmen.

The Rev. Rural Dean Taylor, M.A., rector of Aylmer, P.Q., spent a few days in this city last week. We were very much gratified to receive a most genial visit from him.

Georgina.—St. George's.—This already beautiful church has been further enriched by a brass altar desk, which was received and used by the rector, the Rev. J. McKee McLennan, for the first time on Sunday, the 10th inst.

Penetanguishene.—All Saints'.—A missionary meeting was held in this parish on Monday evening, October 28th, under the auspices of the W.A. After the singing of a hymn and prayers the rector introduced Miss Strickland, of Tarn Taran, India, to the meeting, who, in the course of a most interesting address, described the condition of the women in India, the work in the Christian schools, and the preaching in the surrounding villages. The whole address was in itself an excellent testimony to the need both of workers and funds. After the singing of "Greenland's Icy Mountains," the Rev. Mr. Greenshields, of the Arctic Mission of the C.M.S., was introduced, who told most powerfully of the condition of the Esquimaux, of their life and great hardships, and their religion. He spoke of the evangelization that had there been done on Baffin's Land, and of the gradual acceptance of Christ by these heathen. He led one to feel that the Church is to-day possessed of great missionary heroes, of whom those who labour in these Polar regions are by no means the least. The meeting was dismissed with the Blessing by the rector, and everyone felt it was a great privilege to have been present at such an inspiring meeting. Miss Strickland met the ladies of the local Branch of the W.A. in the rectory during the afternoon, and spoke to them of her work, and exhibiting some models and costumes that she carries with her; thus the members had the opportunity of meeting Miss Strickland personally.

The congregation have lately painted the rectory, both inside and outside, and have excavated for and installed a Kelsey furnace at considerable outlay, which is already giving great satisfaction.

Peterborough.—St. John's.—The dedication festival of this well-known church has just been celebrated, the occasion being the twenty-fifth anniversary of its re-opening after modernization and enlargement on All Saints' Day, 1882, under the rectorship of Rev. J. W. R. Beck. The church was erected in 1835, when the population of Peterborough was only about 500. The anniversary services were bright and inspiring, the communicants numbering 250. The Rev. Dr. Langfeldt preached on November 3rd, and the Rev. W. B. Heaney, of Barrie, on November 10th, both referring in eloquent terms to the advances made by the parish in the past, and its high position of privileged service to the community at large. The handsome stone vestry of two stories, and costing \$2,500, is now approaching completion, and a stone cross has been placed on the chancel to the memory of former clergy by the parish and their friends: The Revs. R. J. C. Taylor, M. Burnham, J. W. R. Beck, V. Clementi, P. Clementi-Smith, T. B. Angell, C. B. Kenrick, W. M. Loucks, and E. V. Stevenson. The Sunday School has lately been equipped with tables and screens for all classes, which are of much help, and a new library put in from the \$300 grant recently made to all Peterborough Sunday Schools. The number of communicants is steadily increasing, over 3,000 Communions having been made during the past year at the weekly celebrations. The King's Daughters dispense charity throughout the city, and under the auspices of the Brotherhood of St. Andrew many hundreds of strangers have been during the past two years entertained at tea on Sunday evenings before service. No doubt much should reasonably be expected from an endowed parish, and the opportunities in a growing city are greater than elsewhere. In the case of Peterborough, not only St. John's, but also St. Luke's and All Saints' are evidently in some degree realizing their responsibilities, and are energetically pressing forward, according to the demands of the situation, the cause of the Church.

Bobcaygeon.—Christ Church.—Induction Service.—On Sunday, October 27th, the Rev. F. L. Barber was inducted into the parish of Bobcaygeon, Dunsford and St. Alban's. The services commenced at 10.30 a.m. with Matins, Holy Communion (celebrant, the rector), and the sermon, preached by the Ven. Archdeacon Warren. There was a large congregation, all

of whom greatly appreciated the stirring, manly words addressed to them by Archdeacon Warren. A children's service followed at 3 p.m., conducted by the rector, St. Alban's being served by the Rev. Canon Mulligan, who kindly officiated. The induction service was taken at Evensong, at 7 p.m., the inducting minister being the Ven. Archdeacon Warren, who followed the prescribed form, and duly instituted the new rector (the Rev. F. L. Barber), after which the rector formally received Mr. W. T. Comber, B.A., of Wadham College, Oxford and University Colleges, Toronto, as lay reader under the seal of the Archbishop's license. Mr. Comber, who is also people's warden, has been largely responsible for the charge of the parish since February last, and in publicly presenting him with his license the rector reminded the congregation of all they owed to him for his zeal and devotion, as well as his constant care for the welfare of the parish, and, continuing, said that whilst no reward could be offered for such whole-hearted service, his appointment was but a just recognition of his services in the past, and an earnest of a continuation of his good offices. Evensong followed, the Prayers being said by the Ven. Archdeacon Warren, the Lessons read by Mr. W. T. Comber, and the sermon preached by the newly-inducted rector. Great pleasure was evinced by the congregation at the induction of the Rev. F. L. Barber, who comes to Bobcaygeon from the parish of Stouffville and Goodwood. Reports from that parish are most favourable towards the new rector, who is spoken of as a hard worker and a good, all-round man. The congregation of Christ Church and its daughter churches are to be congratulated upon their new rector, who enters upon his duties in the spirit of dependence upon Almighty God, and who counselled all who have been committed to his charge to "Be strong and fear not."

Chester.—St. Barnabas'.—His Grace the Archbishop of Toronto held a Confirmation service in this church on Friday evening last (All Saints' Day), when he administered the apostolic rite to twenty candidates, who were presented to him by the rector, the Rev. Frank Vipond. The Willing Workers of this parish celebrated Thanksgiving Day in a most worthy manner. At 8 o'clock a.m., Thursday, they assembled for breakfast at the home of A. F. Webley, Bee Street, where a substantial meal was prepared for them, the rector, the Rev. Frank Vipond, being present. Shortly after they began the erection of a hall on the corner of Pape Avenue and Bee Street, on the same lot on which St. Andrew's Mission Church now stands. The building is 25 by 40 feet. While the Willing Workers were busy with saws and hammers the Ladies' Guild busied themselves with preparing tasty and wholesome meals for the hungry toilers, and when evening came around the sheeting was done, the rough boarding of the roof completed, and the floor laid. Those who acted as voluntary carpenters were: Messrs. J. Spencer, A. F. Webley, A. Webley, F. Webley, W. Edmeades, W. Vernon, J. Hazelton, F. Hazelton, Robert Hazelton, T. Shelvrey, R. Luseton, W. Keyworth, G. Tyner, F. Read, J. Hallam, and Thomas Fallous. These ladies, among others, assisted: Mesdames Webley, Spencer, Hazelton, and Luxton, and the Misses M. Vernon, A. Blagden, S. Boyd, E. Boyd, E. Welley, L. Wilton, E. Spencer, L. Hibbett, and L. Page.

At the regular meeting of the members of the Young People's Society held on Thursday evening last, the members pledged themselves to meet the cost of procuring 18 leaded glass windows for the new Sunday School basement.

NIACARA.

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

Hagersville.—All Saints'.—The Rev. Canon Tucker preached in this church on Sunday evening, October 20th. His missionary discourse was most interesting and profitable. The Ven. Archdeacon Clark paid a visit to this parish on Tuesday, October 20th, and, with the assistance of the wardens, secured increased and additional subscriptions to the church finances to the amount of \$137.50. The choir of this church gave a concert in the hall here on Thanksgiving night. Some of the members of Grace Church choir, Toronto, ably assisted. Thanks are also due to Miss Clarice Spencer, the talented young elocutionist, of Toronto. The net proceeds amounted to about \$50. The Rev. J. Waller, of Japan, is to visit this parish on Friday, November 8th.

Milton.—Grace Church.—Under the will of the late Judge Hamilton, who was a member of the congregation while County Judge of Halton, that church will receive the sum of \$1,000 on the death of a brother and sister now residing in the United States.

Lowville.—There has been a re-organization of work at St. George's Church. On Wednesday of last week there was a Parochial Bee at the parsonage, to perform some necessary repairs before the winter, while the Woman's Auxiliary met and provided a repast for the workers. On Thursday evening the young people gathered at the parsonage to form a branch of the Anglican Young People's Association, and on Saturday afternoon all the young ladies from seventeen years and downwards were invited to meet at the parsonage to set in motion a branch of the Junior Auxiliary. At the meeting on Wednesday, the 6th inst., Mrs. Robt. Griffith, president of the Woman's Auxiliary, in the name of the ladies of the branch, presented the Rev. W. L. Archer with a quilt, and with a few kind words, followed this up by presenting him with a purse of money, in the name of the members of the congregation. The recipient was very evidently taken by surprise, and expressed his gratitude suitably. Mr. Archer was lately offered the position of curate to the Rev. Dr. Johnston, Welland, at a salary of \$700, but as he was just beginning his work in Lowville and Nassagawaya, he felt it his duty to remain with his present people and declined the offer.

Port Colborne.—St. James'.—The members of the congregation held a social in the Guild Hall on the evening of Monday, November 4th. During the evening the rector, the Rev. D. R. Smith, whose 31st birthday it was that day, was presented with a handsome red stole, and Mrs. Smith with a large Christmas cake by the members of the W.A. These gifts were accompanied by an address of congratulation and good wishes for the future. The recipients were taken completely by surprise. Mr. Smith made a short speech in which he warmly thanked the ladies for their kind gifts to his wife and himself, and their expression of goodwill.

The Ven. Archdeacon Clarke, of Hamilton, preached in this church on Sunday evening, November 3rd.

Mount Forest.—The Rev. Canon Spencer, who has a fine list of subjects on which he is prepared to give illustrated lectures, has recently added one more subject to the list. He has been collecting for many years material and information for a lecture on the subject, "Old Times in Ontario," or "The Life of the Early Settler." He gave this lecture for the first time in his own parish on Thanksgiving Day, and the Mount Forest Town Hall was crowded to the doors. We have often thought that the lecturing power of the Church was not sufficiently encouraged, and Rural Deans and other officers, responsible for conventions and conferences, ought to keep their eyes open for the best lecture material which the Church can produce, and use it on such occasions.

Riverstown.—Church of the Good Shepherd.—On Sunday, October 13th, Harvest Thanksgiving services were held in this church. The rector, the Rev. R. J. W. Perry, preached at the three services, to large and attentive congregations. The children's service at 3 o'clock was specially interesting. The church looked very pretty with its harvest and autumn decoration. The offering was on behalf of the Sunday School and church improvement.

On the following evening a large number gathered together to partake of the hospitality and enjoy the entertainment provided. A good programme was rendered by talent from Mount Forest. Addresses were given by the Revs. Dr. Smith, Palmerston; John Cowie, Rothsay; J. Dyke, Kenilworth; Messrs. G. R. Theofold, Principal of the Public School, Mount Forest; Alex. Hamilton, Arthur; and Dr. Reynolds, Mount Forest. The proceeds will be spent on the enlargement now being made to the shed.

Farewell.—St. John's.—On Sunday, October 27th, Harvest Thanksgiving services were held in this church. The Rev. Professor Cotton, of Wycliffe College, Toronto, who preached morning and evening, deeply impressed those present, speaking words which will remain as an inspiration to a better life and warning against the things which beset us. The Rev. Dr. Tucker

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Missionary Department.

EDITORIAL NOTES.

It is with special pleasure that we are able to present to the readers of the "Churchman" an article from the pen of Mrs. Bompas, the aged widow of the late revered Bishop of Selkirk. Mrs. Bompas has passed the best part of her life in that great lone diocese, the silent partner of her husband's toil and loneliness. It has always appeared to us that the wife of the missionary in the remote corners of the earth has by far the most trying experience of the two. He has the excitement of travel, of the chase, of discovery of dealing with the nomadic inhabitants of the country, and further he has the eyes of the far-off public fastened upon him. The missionary's wife, however, has to stay at home and dwell in loneliness, and fear. "What will become of her husband," must be the day thoughts and midnight musings of wakeful hours, when he has undertaken a great journey in that pathless, roadless country. Will he be able to cross the lake before the ice breaks up? Shall he be able to withstand the blizzard that has broken over the whole territory? Shall his provisions hold out until he reaches his destination, and if so, shall they to whom he has gone be there to receive him? The life of a missionary's wife must be a nerve-racking, hair-whitening existence. Mrs. Bompas has come through the experience with no apparent regrets, and no consciousness of any special self-sacrifice. The strength and steadiness of the article she here contributes shows no evidence of mental failure, and we are sure that prospective missionaries' wives, and settlers' wives would do well to consider the hints she has given therein.

We understand that the glamour and glitter of the further West is already making itself felt in the middle West. Men who a few years ago settled in Manitoba and prospered have caught the land speculation fever and have sold out to new-comers and moved on into Alberta and Saskatchewan, and even into British Columbia. All this is being felt by the Church. It means that one diocese is losing well-to-do Church members, whose places are being taken by foreigners in many cases, and another diocese receives these Churchmen, but receives them as men who have invested to the full extent of their means. The loss of one diocese does not, therefore, re-appear as an immediate gain to another. The diocese from which such migrations take place is put in a very awkward position. The Church has to be maintained, but the local sources of revenue are being drained and the clergy unable to live on air follow the tide of immigration. It is impossible for a Bishop to explain his position and call for a larger measure of assistance from outside sources, without in some measure comparing his own position to a certain extent with that of his brethren of other dioceses. That can never be agreeable to him or to any one else. This whole missionary situation of the West ought to be watched with the greatest possible care and intelligence by the men who are charged with the administration of our General Missions. Men who undertake a responsibility of that kind cannot hope to follow the line of least resistance and creditably discharge their obligations. They have to do unpopular things occasionally. They have to face the disagreeable sometimes, and unless they face it like men they are not worthy to be there.

It would appear to us that the Board of Management of our General Missions ought to have at its disposal the findings of a competent commission that would survey first hand the condi-

tions existing in the West and arrive at a fair, equitable and judicial division of the funds at the disposal of the Board. We, of course, are aware of the arduous work that is done by the Apportionment Committee, but it is work that is done in the office, we understand, not on the field. Representations are made from the separate dioceses, and these representations are dealt with by the committee. Now what would seem to us to be necessary would be a committee consisting of the Bishop and one or two representatives from such missionary diocese familiar with the work on the spot, and a few strong members from eastern dioceses not directly interested in the West, that would sift the needs and prospects and resources of the dioceses impartially, and so report to the Board. The closer that commission could get to the actual facts the better. If conditions change, then its findings should change accordingly. There should be no heart-burnings, no feelings of neglect anywhere to be found, and no apparent lack of appreciation.

There is one other thing we would like to say before the meeting of the Board of Management this month, and that is that the clergy from one end of this Dominion to the other ought to be furnished every year with the necessary information fresh from the field that would enable them to preach effective sermons and make effective appeals to their people. The Board must give the clergy a chance to help in this great movement. Furnish us with the facts that warrant the appeal. The Canadian Church needs to be aroused to a far higher expression of fellowship in its work in this country. It can be so aroused, but it is a work that no flash-in-the-pan methods will accomplish. There has to be a steady progressive work of education. The attention of our Board has been called to this many times but we are not satisfied that it has harkened to the call. It is all very well to tell in general terms about the people "pouring into this country," but both preacher and people soon tire of it. We must have these general statements perpetually substantiated and illustrated by specific facts. One of the first and most essential features of the campaign must be the placing in the hands of the clergy the raw material of their appeals to the people. If this had been more thoroughly attended to we feel confident that the results would be better to-day and the prospects better for to-morrow.

There can be no doubt in our mind that the contribution of the Canadian Church to Canadian Missions ought to be double what it is. In Eastern Canada the man that was regarded as fabulously wealthy twenty-five years ago would now be considered as possessed of only moderate means. The resources of our people have risen tremendously, and yet this giving power is not reflected in the Church's missionary work. It is manifest in luxurious homes, wonderful entertainments, automobiles, motor-boats, lavish expenditures one way and another. We ought to be able to touch these sources of wealth and we really can if we only go about it in the right way. It is painful to note a growing dependence upon England manifested in the actions of our Western missionary dioceses. They have apparently given up hope of having their needs supplied by their brethren in this Dominion, and hence they have turned their eyes to the Old Land. We can hardly take pride in this retrograde movement. The help from without ought to be but an incident in our great missionary efforts.

AN IDEAL CHRISTMAS PRESENT.

This year's beautiful illustrated Christmas number of the "Canadian Churchman" will be sent to any part of Canada, England or the United States for Twenty-five Cents. No better Christmas present could be sent to friends for the money. Send in your orders early.

OUR WOMEN OF THE NORTH.

By Mrs. Bompas.

Who are the women best qualified for life in the "Far North?" This is an important question now that every steamer brings in hundreds of emigrants, and the multitude pressing into the country, which, till within the last few years was known as the "Great Lone Land," is quite phenomenal. Who among these crowds now arriving day by day of all nations, all ages, and every description and type of character, shall hope to prove themselves good settlers. For, remember, that those coming who have no vocation for a settler's life, who are quite unfit, either by natural inclination and proclivities, by deeply rooted tastes and characteristics, for entire change of life and occupation, for roughing it in more ways than one, had better by far stay at home than live to become a burden to themselves and others, to endure the misery of remorse and self-reproach for a false step taken. It would perhaps be easier to decide the question negatively. Who are those who should not venture upon life in the "Far North?" The nervous and hysterical should not do so; there are too many surprises in the north, too many startling incidents and unlooked-for events, for any who have not acquired the art of self-control, and absolute composure under trial or provocation. Those who have been subject to rheumatism should not come, for although the extreme dryness of our climate would rather check than favour that complaint, yet the accidents and exposure of a settler's life, more especially at first starting, might call up the old symptoms, and prove disastrous in their consequences. Nor should the very delicate and consumptive come, especially if their symptoms are hereditary, although tubercles have poor chance in our pure atmosphere, and our simple temperate lives, and habits of out-of-doors existence have been known to check tendency to lung complaint. Those who suffer from weak eyes should not come, for the glare of sunshine on our vast fields of snow is apt to produce snow-blindness, but habitual use of coloured glasses in the early spring, is a helpful defence against this evil. We will not say that those who are subject to bronchitis and pneumonia should not come, for these complaints are incident to any climate, and are mostly dependent upon the prudence and discretion of the individual. These are a few of the physical causes which should make one hesitate before starting for the "Far North." But there are other things which should be taken into consideration, because when we think of leaving dear friends and breaking many a home tie, to say nothing of involving ourselves or others in considerable expense, it is as well that we should start with a fair prospect of clinging to the life we have chosen, and not of coming back at the end of a year or so, with the mournful resemblance to a "bad penny," having discovered a little too late that we had made a mistake. Ask yourselves, then, whether you have the spirit of adaptability; can you look with a friendly eye upon all the changes and chances you may expect to meet with? We English are accused of being very insular, and it is possible that not English only are apt to look suspiciously on anything not in accordance with our own preconceived notions and opinions? You will be far happier, aye, and wiser too, if from the first you adapt yourself in a measure to the habits of the people among whom you live. Be ready to admit that the old residents or inhabitants of a country are likely to be better informed on its conditions and requirements than you are yourselves. It should not need many hours of argument to convince you that an Indian baby in a moss bag is a far happier and warmer creature than a poor little white baby with its whole outfit of cotton and wool, etc., for the little Indian's moss is the cleanest, softest, most absorbent of substances, and needs only occasional change to keep the infant as tidy and sweet as a baby should be. Nor should you be resentful of your Indian girl's offer to fill your moccasins with straw when suffering from cold feet, because it is a fact which many have found out for themselves that a little hay in the shoes is warmer than knitted socks or cork soles. And besides adaptability, it is very advisable to have a large amount of patience, indeed after long experience, one learns that patience is the virtue most called for in our northern life and conditions. Some people have wonderfully little of this quality; they come out to face hardships as spoiled children, who having been continually indulged hitherto, expect that everything should give way to their whims and caprices, but sad to say, the gold dust does not fall into our out-stretched hands as we were led

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to expect from the booming newspapers; the magnificent scenery fails to compensate for eight months winter, and long waiting for the monthly mail, and the result of the first taste of these northern experiences is sometimes a dejection which it requires strong resolution to overcome. It does not do to drift into melancholy musings on what "might have been," or to think long, as the pretty Scotch phrase has it, "on the days that are no more." Well, there is nothing needed more than patience to deal with such a state of dejection, unless it be the faith in the over-ruling of a wise Providence, in the "Divinity which shapes our ends, rough-hew them how we will," which brought us to our present condition, has wise purposes of love towards us if we will only "tarry the Lord's leisure." Do believe that there is a good time coming if we will only wait for it, and that each thing longed for and waited for is made sweeter for the delay. The people in our crowded cities in England or the States, with their daily mails, can know but little of the ecstasy of receiving a big batch of letters, though they may have taken months to reach us. There is another cure for faint-heartedness which all women of the north know well, namely, constant occupation. This makes the time fly, and helps us to forget our troubles. It does not answer to sit mooning and thinking long, or your dinner will remain uncooked, and your bread spoil for want of kneading. The good Indian woman who comes to do your laundry-work will start off because there is no one to direct her, and is probably already half-way up the hill picking berries! We need patience in all our dealings with the natives. Indians are a phlegmatic race, and will not consent to be put out or inconvenienced by anyone, least of all by a "Ciciaco," and since the white man has invaded their territory, cut down their fine forests, slaughtered, or driven away their moose and cariboo, and is fast possessing himself of their hidden treasure, is it asking too much of his wife or sister to bear patiently with the Indians' idiosyncrasies, to meet them as equals, not inferiors, to deal gently with their failings, and above all, to show towards them under all circumstances "the summer calm of golden charity." I do not know if any more advice would be acceptable to prospective settlers; it might possibly be considered intrusive, and in these days, so many have friends in the far north that even the hints of an old resident, and one whose heart is very much with the Indians and amongst the snow-mountains may be dispensed with. Yet I am tempted to say a few words on the matter of clothing, etc. Do not aim at too much or too warm clothing; it is a mistake many make. They dress to suffocation, and have heard such fabulous tales of the northern climate that one does not wonder at their doing so. In reality for indoor-life you need no warmer equipment than you would use in your own home. The houses are small in order to economize fuel. Your dress for out-of-doors is a far more important matter, and in this your chief care must be for your hands and feet. Provide yourself with snow boots, which you can buy of first-rate quality in Dawson, Whitehorse, or even in Carcross; these with over-knitted stockings, with which, of course, you have come well-provided, will keep you fairly warm, unless the temperature take a leap down to 50 or 60 degrees below zero, in which case your toes will begin to sting, and you will be driven to a pair of blanket socks, or a good lining of hay warmed in your oven and well packed in the boot or moccasin. For your hands nothing but mittens will do for you in winter, no gloves would keep your fingers from freezing, but any Indian woman will turn you out a pair of leather mittens, as neatly made as any white man can accomplish, beaded most tastefully, and edged and lined with fur. Take care of your head and face also,—do not subject yourself to the inconvenience which some have known of being suddenly accosted by a friend telling you that your nose is frozen, and proceeding to rub the poor member with a handful of snow! Hoods are the best headgear for the north, or a fur cap with lappets, or a long knitted cloud to wrap round head and neck and face, leaving only the eyes free; but better than these is a Parke, the Indian native garment made by the "Malamout" Indians at the mouth of the Yukon, or still better by the Esquimaux. It is made of deerskin with hood and mittens all in one, and is the finest garment ever invented for the purpose. And now, what is the chance of happiness in the "Far North?" There is much to be said as to its possibility if we only take a fair and candid view of its conditions. The climate is "splendid," this was the decision of Captain R., of the United States Army at Fort Yukon, about thirty miles within the Arctic

Circle, where he was stationed with a company of soldiers for the winter of 1890. And the weather was in no wise modified for that winter, but the temperature kept to its average winter mark of twenty below zero, dipping occasionally as the fancy seized it, or the winds inclined it to 50, 60, and 70; at which the human breath whistles as it meets the outer air; but the clearness of the atmosphere,—the prevalence of ozone and oxygen, or whatever it be that we inhale, is so healthful and invigorating that even while you



Mrs. Bompas.

shiver you enjoy, while feeling that you have a strange resemblance to a bear with your shaggy coat, and eye-lashes thickly fringed with icicles, you cannot help laughing, and are ready, in spite of all, to thank God that you are alive. And it is not only the air that suits you, the prevalence of sunshine is itself a blessing; not but that within the Arctic Circle one loses sight of his solar majesty for some weeks, and even on Lakes Bennet and Atlin, and down the Yukon to Dawson, the sun disappears in winter for a time behind the mountains, but it reappears again early in January, and in the meantime it is not dark as in the land of the midnight sun, but only a gloaming, and lighted up by the fair moon of the north, which, by a merciful Providence, is above the horizon for nearly twenty-four hours when



Half-breed girl brought up at Mission.

the sun is mostly absent. The clearness of our atmosphere in the north is another advantage; you seem to see far into the azure depths, the stars look all like planets, and the planets as young moons. Here indeed, we may say with the psalmist, "the heavens declare the glory of God." And what can we say of the aurora which one has watched in transport over Great Slave Lake, at Fort Simpson, Mackenzie River, and on Lake Bennet, Yukon Territory? One would feel sorry for the man or woman who could watch its

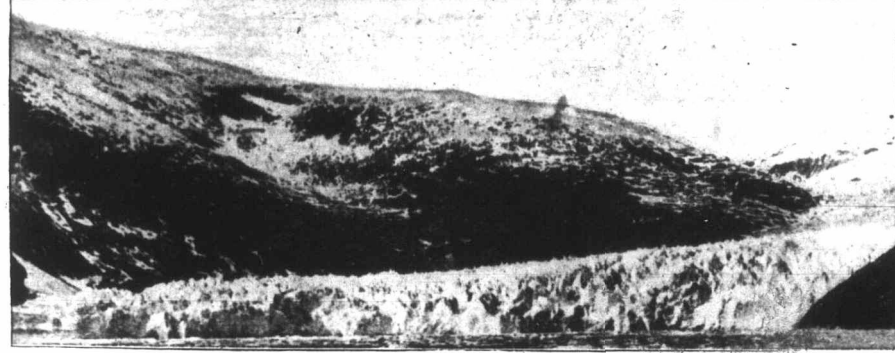
flickering movements, its magic radiance without emotion. The Indians, phlegmatic as they are, look upon it with awe, and have many a legend and superstition about it. No tongue of man could describe or interpret its mysteries; it is worth taking the long journey with all its dangers and fatigues to have seen, and watched and heard one aurora! Then, if we have got you to appreciate our winter climate, you will surely be prepared to do justice to our summer. Tropical heat prevails during a good part of the summer months; the rivers break up in May,—probably about the twelfth; from that time everything in nature rushes into life, as if to make up for lost time. The spectacle of the breaking up of the river has been too often described to need repetition, the waters have their way, they have been long imprisoned, but now they dance and play with mad impetuosity, and toss about the huge ice boulders as if they were bits of foam. Then the "White man" and the Indians on the Yukon are impatient for their fishing time to arrive, for until every particle of ice is out of the river the fish refuse to come up, and when the salmon enters the river it will be only for a short time, probably three weeks at the most, during which time there will be sufficient salmon caught to supply every Indian camp and "White man's" mission up the river. Then from the tropical heat of our northern summer, you may make sure of a garden if you are plucky enough to start one. Many vegetables will grow in that good virgin soil, and if it is too sandy, you can easily transport a little loam which you are sure to find somewhere on the bank to mix with it. When, as in our summer, you have twenty-four hours daylight, it would be hard to say what may not be done in the kitchen garden. And then comes the berry time, when all hands are busy gathering in their supply of berries for jam making and present consumption. Cranberries—high and low bush, black, white, and red currants, raspberries in profusion, a few strawberries, and the little red dew-berry. But let us suppose that it was not only for pleasure that you joined the vast concourse of emigrants making for the north, nor perhaps only from curiosity, for Canadian women, like their American sisters, are women of "faculty," and think it no wise beneath them to turn their hands to anything whereby they may obtain an honest livelihood. This then will be the country for you, and there can be none more ready to encourage willing workers. Does mission work—that noblest and most sacred of all a woman's vocations, not appeal to you, offering as it does in its call for school-teachers' opportunities, such as none surpass for usefulness in the service of Christ and His Church? Are any good housekeepers, there is often an opening for such in Dawson, and Whitehorse, still more in the dioceses of Saskatchewan and Calgary, and Qu'Appelle and Winnipeg. Again, any woman may do well in those regions who has a gift for dressmaking or millinery, and a good cook has been known to earn \$60 and \$80 a month by cooking for a mining camp, for the gentlemen of the pickaxe and shovel have to work hard, and are fully resolved to live well and to pay liberally for adequate support of their inner man. Now if what I have written has helped to remove from your minds any prejudice against the country and its climate, it is time that I should mention a few traits of the inhabitants among whom you are likely to live. Quiet and undemonstrative as are the Indians in their good times, they are no less so in times of trouble. Their fortitude under starvation is quite remarkable. At those times, which are of sadly frequent occurrence, their life becomes a battle for existence, and one learns on how little it may be sustained, while the piercing black eye loses its brightness, and the cheeks become sunk and hollow, and the pipe is smoked vigorously, and the gum chewed incessantly to deaden the pangs of hunger. One has felt the pathos of their poor, hungry faces as they came to the Mission and crouched down sad and silent, watching us at our own frugal meal, thankful for the few remnants we were able to offer them; yet however scanty their food supply may be, you will not find an Indian fail to share that little with a suffering neighbour. Indeed one has known of instances when an Indian appeared at the Mission door with a bird or rabbit in her hand, which she had been making ready for her own repast, because she had heard that "Yaltnedthe be dzeque" (the big praying man's wife was short of prey). And of the Indian's neighbourly kindness and benevolence in extremity there are many instances. I will cite one which occurs to me which I know to be absolutely true. The scene is the Mission-house, Fort Chappewyan, Athabaska Lake; the mistress of the house

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is ill in bed; she has by her a little Indian child who is also very sick. They have no nurse, no attendance; they have been for some days in this condition. The aspect of things in general is the reverse of cheerful, but some kind influence from above must have moved an angel visitant in the shape of a poor Indian mother with her baby on her back and her blanket round her, to visit that sick room. She came in with noiseless tread, walked up to the bed-side, and seemed at once to take in the situation. "You sick," she said, with a voice of remonstrance, almost of anger, "Why you not tell me? I come and make fire for you, I take care of you; I nurse baby for you." And then having spoken, she waits for no reply, but immediately sets to work to act upon her proposition. Her baby is now swung off her back, wrapped in its blanket and laid upon the floor; a good armful of split wood is fetched in from outside, and fire started in the stove, on which the inevitable tea-kettle is soon set to boil; then the sick baby is taken and tended by the kind motherly arms, and from that time forward through the long night watches, the little Cree wife sat or lay by that fire-side, hushing first one baby and then the other, feeding them both from her own breast, and crooning her pretty Indian song of "Hunter coming home with ribs and marrow bone," etc., which soothed the sick lady to the sleep she so greatly needed, but had been unable to obtain. The last scene of that story gives the return of the master of the house from his long travels itinerating among the Indians of Peel River. The letters sent home telling of his safety were safe enough, but they had failed to reach the poor sick lady, they were kept warm and dry in the Indian's pocket, into whose charge they had been given, and delivered to her some time after her husband's return home. Dear sister-settlers among the Indians, there is a power given you from on high which it is intended you should use among them or any

Church missionaries upwards of forty or fifty years ago, and down to the present time has been almost continuously receiving in some form the ministrations of the Church. For many years and up to the time of the advent of the present Bishop of Quebec, the boundaries of St. Clement's Mission extended from Natashquan eastward to Blanc Sablon, a rugged and rocky coast line of about 250 miles, with scattered settlements, here and there, and often many miles apart, some containing perhaps 20 or 30 families, and others from even one or two to half a dozen or more. St. Clement's Mission was extended by the present Bishop from Natashquan westward to Seven Islands, and Pentecost River in the corner of the Gulf of St. Lawrence, adding about 200 miles or more to the coast line to be visited by the missionaries, there then being two missionaries appointed to St. Clement's instead of one, as in former years, and the new position thus added, being visited only during the summer by the missionaries, as that portion of the coast, having only a few Church-people, some of whom spend the summer at the cod fisheries and then return to the south shore to pass the winter. The whole of St. Clement's Mission is in the County of Saguenay and Province of Quebec, but is often known and spoken of as "The Labrador Mission," or Canadian Labrador, although Labrador only begins at Blanc Sablon in the Straits of Belle Isle, and extends as far north as Cape Chidley at the entrance of Ungava Bay, a coast line of 700 or 800 miles, and is a dependency of Newfoundland, and is also in the Diocese of Newfoundland. St. Clement's Mission has now and has had for a number of years, two missionaries, sometimes a priest and deacon, and at other times, both priests and two teachers, who have charge of certain settlements, and who are also lay readers. The clergy have also to teach school wherever they may be stationed, in addition to their clerical work, and to travel along

small to accommodate the increasing number of scholars wishing to attend. At Harrington Harbour, a \$10,000 hospital and \$5,000 doctors' residence has been just completed by Dr. Grenfell, Medical Missionary, giving the harbour quite a fine cluster of buildings. Mutton Bay, the headquarters of St. Clement's Mission, about 25 miles to the eastward of Harrington Harbour has also a large church well furnished, but needs one or two hundred dollars to improve its appearance inside and outside, and make it wind-proof and water-proof, and correct some architectural disfigurements. It has also a very fine commanding site, and is a conspicuous landmark on entering the harbour. The school-house close by, the lower part of which is used as a school-room and the upper two very small rooms as the missionary's dwelling is like the Harrington Harbour building, a miserable small building and very crowded, low, and uncomfortable for teacher and scholars. Another school-house at Tabatiere, more recently built, a few miles east of Mutton Bay, is a fine building, has a good bell, and is a decided improvement on the school-houses above referred to. A long stretch of thinly settled coast brings us to old Fort Bay, a very picturesque little winter harbour, sheltered by lofty rough hills, here there are a dozen or more families who have erected a fairly sized school-house which is also used for prayers on Sundays. The building is only a shell and sunlight sometimes peeps through the cracks, and on a stormy day a little powdering of snow may be seen on the floor. The Church-helpers, of Quebec, have sent a bell for this little school-house, whose sound echoes amongst the hills, calling the children to school on week-days and the faithful to prayers on Sundays. A few miles further east we come to St. Paul's River, one of the largest settlements on that part of the coast, but only used during the winter as all hands, except those connected with the Telegraph Office, leave in the



Taku Glacier, Alaska.



White Horse at the Hour of Midnight.

other race with whom you may be placed—it is the power of influence; it is woman's strongest, most prevailing weapon, too, as the pages of history have shown, and our daily records make manifest. It has swayed the destiny of kings, it has turned the course of events as truly as the helm turns the course of the ship. It is dangerous, because it often works strenuously but unsuspected. You are going among a people unsuspecting of evil;—may the power which God has given you be exercised for their good, and not their injury. In your Christian households, in your modest demeanour, in your fair dealings with all, let them see what they should seek to copy more than the jewels and costly attire which in their eyes are all that is needed to constitute a lady. So will the Indians' country grow and prosper, not only from the wealth of its gold mines, but also from the refining, permeating influence of its Christian gentleness.

THE CANADIAN LABRADOR, ST. CLEMENT'S MISSION.

By G. W. Willis.

St. Clement's Mission in the Diocese of Quebec is perhaps one of the most unique and interesting of the Church's Missions in any part of Canada; not only from its isolated position from other parts of the diocese, as well as from the outside world, having only communication by mail four times during the winter, and about the same during the summer, and only a few years ago was a telegraph service established, but from its missionaries and people living in a very primitive manner, and forming a little world of their own, although actually only about six or seven hundred miles removed from the noise and bustle of city life. It was probably visited by

the coast in the Mission boat at least once during the summer, visiting all the settlements where the people reside at that season of the year, and in winter by Komitic and dogs over the frozen sea when the ice is fit, or through the pathless regions of rough hills and hollows, lakes and marshes of the interior, where blinding snow storms may at any time spring up and compel travellers to seek shelter by digging a hole in the snow, and gathering themselves and dogs in it, if there is no possibility of facing the blinding and smothering wind and snow, or reaching the friendly shelter of a house or hunter's cabin. The teachers have also to do some travelling during the winter and spring, remaining a few months at one settlement teaching the children and doing lay reader's work on Sundays, and then moving on to another settlement where there are Church children waiting to be instructed and the services of the Church held. In this way only is it at all possible to reach the people in the far scattered settlements of the Mission where travelling especially during the winter months is often difficult and sometimes hazardous. If the clergy were not to teach school, with such a small staff of two teachers in a Mission extending for so many miles, numbers of the children would receive but little if any education. As it is in some of the small settlements where the teacher can only remain for a short time, when he again reaches that settlement and opens the school perhaps in a year or so afterwards, much of his former teaching may have been forgotten, and he has to go over the ground again. There are three churches and five schoolhouses in the Mission, the one at Harrington Harbor being an exceptionally pretty church outside, and occupying a commanding position in the centre of the harbour. It is lofty and well furnished inside, and when decorated with evergreen and other trimmings at Christmas time presents a very beautiful appearance. There is a pretty school house close by which was unfortunately built too

spring, for their summer houses outside on the seaboard, where the cod fishing is carried on. Here we have a very pretty little church erected and also a nice school-house close by. The church is finished outside, but some painting and furnishing is still required to give it a church-like appearance inside. All the churches in the Mission have bells and have recently been supplied with fonts. From St. Paul's River going east for twenty miles down to Long Point, the terminus of the Canadian territory, there are very few people living, and what there are are mostly Romanists. The Church-people in several of the larger settlements are mostly Newfoundlanders or descendants of people who came over from Newfoundland; in some other places the settlers are descendants of English people who came out many years ago and have in some instances intermarried with the native Esquimaux or Indians. There are also a few French-speaking descendants of settlers from Quebec and below Quebec; they are Romanists, as also are the Indians of the Montynais tribe. The Esquimaux have entirely disappeared from the Canadian Labrador and are only found north of Hamilton Inlet in Newfoundland Labrador. The people of St. Clement's Mission are all, with the exception of some families at Harrington Harbour, members of the Church of England or are Romanists. Some dissenters, students of Pine Hill College, at Halifax, have some years ago started a society at Harrington and are the only Protestant sect to be found working in the Mission, but seem to have a great struggle to keep it up and find men to send. Next to Long Point, the terminus of the Canadian territory, and also of the Diocese of Quebec, comes Blanc Sablon, in the Straits of Belle Isle, the beginning of the Newfoundland territory, and of the Diocese of Newfoundland and the true Labrador, which extends for several hundred miles to Cape Chidley, at the entrance of Ungava Bay. That portion of the coast has been sadly neglected by the Newfoundland

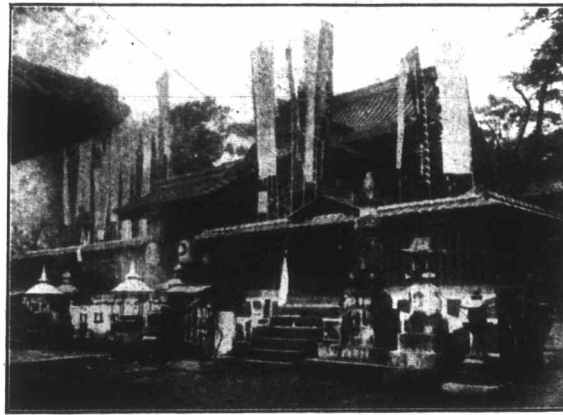
Church, missionaries from Newfoundland only paying flying visits during the summer season and apparently many years have elapsed since they have even seen a Bishop; the Church-people in the Straits adjoining the Quebec diocese depend almost entirely upon the clergy of St. Clement's Mission for the ministrations of the Church, and are obliged to travel many miles up into the Quebec diocese if they wish to obtain the rite of Confirmation when the Bishop of Quebec visits St. Clement's Mission, which he does, every two or three years. The Church-people in the settlements in the Straits of that diocese are the most enthusiastic church goers that the writer has ever met with, and although they have not had a resident missionary for upwards of fifty years, and have been, it might be said, left to themselves and to the mercy of any sect that might make an inroad upon them, have nearly all remained faithful to the Church, and when visited last winter by the writer, the people of L'anse au Clair and Forteau during Holy Week and Good Friday, were gathered together in a private house or in a little building that the poor fishermen had erected from lumber obtained from a wreck, and one fisherman read the Church prayers and another a sermon; the buildings were crowded and the responses and singing very hearty, and the general behaviour of the people would put to shame many more favoured congregations in other parts of the world. At Forteau the people had moved across the bay on the ice to a more central locality, the frame of an old church that had stood for upwards of forty or fifty years in an out-of-the-way place, and had very seldom been used of late years. It would be a struggle for them to put it up again and supply the lumber, but they were determined to have the church in their settlement as the Methodists had built and the Salvation Army were holding meetings, and some had fallen away from the Catholic Faith once delivered to the Saints. At Red Bay a settlement to the east of Forteau, the Church-building was removed a number of years ago, across the sea, to Newfoundland, and to-day a Methodist building has taken its place, and few if any Church-people are now to be found. Some winters some of these settlements have no school teacher, and the children have no means of obtaining any regular education. Were these places in the Canadian territory and Diocese of Quebec, they would have had long ago more Church privileges, as well as education. The two or three missionaries sent by the Newfoundland Church, one of them in the wilds of Ungava Bay, trying to convert the Esquimaux, and the others scattered along that extensive coast of many hundreds of miles cannot be expected to do much outside of their own localities for the spiritual and educational wants of these neglected children of the Church.—W.

THE HOSPITAL FOR LEPERS, KUMAMOTO, JAPAN.

By Miss H. Riddell.

When this hospital was opened in 1895 it did not seem either kind or desirable to persistently remind the patients that it was a Leper Hospital, and so in contrast to the prevailing ideas as to the futility of all aid for these sad outcasts, it was called what it has since fully proved itself to be, both spiritually and medically, viz.: "The Hospital of the Resurrection of Hope." The work of the Hospital is not only attracting attention to the disease in medical and scientific circles, but it is steadily gaining in public esteem. In February, 1906, His Imperial Majesty the Emperor of Japan, graciously bestowed a Decoration upon me, in recognition of the help afforded to his suffering subjects; this was accompanied by a box containing a document expressing in words the Imperial sentiments. This particular Decoration has never previously been given to a foreigner, nor to a lady. Also in 1905, on the occasion of a private visit of the British Ambassador and Lady MacDonal to Kumamoto, the Prefectural Assembly unanimously voted the sum of £150 to be presented to the Hospital, in recognition of its important work in the Province, and in commemoration of the first occasion upon which any Ambassador had ever been in Kumamoto. They had, in fact, long wished to do something for the Hospital, but had never been provided with an adequate reason to present the public with, for voting public money to a Christian institution. In July, of 1905, Miss Evelyn Cropper, who had been associated with me in the work in Japan for four years and a half, was obliged for family reasons to return to England.

Since then I have been alone and am greatly in need of a lady to live with me and to share my work to some extent, in its clerical exigencies, and in taking advantage of opportunities for mission work in English which often occur. There is no fear of infection because personal contact with the lepers is not necessary, and the house is half an hour's walk from the Hospital. It is very helpful to the work to study Japanese, but for this particular phase of the work not absolutely indispensable. To be able to play simple hymn tunes for services is one of the requirements if possible, and it is also necessary for the lady in question to be able to live at her own charges. I am enlarging somewhat on this subject in the hope that sooner or later someone may read this who will



The Honmyoji Temple at Kumamoto, Frequented by Lepers from all parts of Japan.

be moved to give herself to this most happy and blessed work for even one or two years. The number of patients in the Hospital grows steadily upwards. There are now fifty-one occupying the space allotted to forty, and very greatly congested are we for room. The number of requests for entrance which come in every week and have to be refused or postponed is simply heart-breaking, and I am using every endeavour to double the accommodation of the Hospital, and also to endow it, so that it may ever continue its spiritual and medical work without being a burden upon the resources of the Church of Japan to which it will eventually belong. Allow me to give, in brief, a typical application for entrance recently received. The writer states that he is 28 years old and has been a leper for seven years. He says that for the last few years he has been receiving medicine from the Hospital by parcel post, for which he has always sent money, but that now his friends consider it is not worth while to spend any more money upon him, and he writes to know if I will allow him to have medicine in the spring and autumn, which are his worst times, without it being paid for. And he asks if he may have a little ointment for his nose at once, for he is suffering greatly with it. He says that since last November he has not been allowed to live in the house; that until then he lived in one of the large cupboards which exist in all Japanese houses for bedding, 6 x 6 x 3. (I



The Members of the Christian Endeavour Society, managed entirely by the patients themselves.

have several times seen lepers concealed in such cupboards, and once saw a leper girl of twenty years dying in one, a most pathetic and fearful sight). This young man says he is now living in a little hut which is kept fastened by day, but is opened for him to get exercise at night; that there is but one little hole for light and air. I expect he has grown too noisome for his people to be able to endure his presence in the house, and probably the reason for the hut being fastened up by day is more to keep outsiders from looking in, than to prevent his getting out, and to pre-

serve this dread family secret of disgrace, which once becoming public would mean social ostracism for his family beyond a doubt, and all too probably, financial ruin as well. To go on with his story, he says that all his fellow students in college have found their place in the world, and some of them are men of note, he alone is a burden and disgrace to his parents in their old age, instead of being a source of comfort and help, as he had always looked forward to being. Then he tells me that he fears he cannot well be concealed much longer, and as exposure will but bring sorrow and ruin to everybody belonging to him, will I give him permission to come into the Hospital? If not, he thinks he must go away from home to some place where no one will recognize him, and then commit suicide, and so save his old parents from shame. To this I have had to say "there is no room for you in the Hospital now, but please wait and see what we can do for you later on. I am trying to enlarge the Hospital, and if it can be done you shall come in." This is the kind of appeal constantly coming and this is the only answer I can at present make. Will you not help? Will you not try to get others really interested in helping, too? It means the souls of men, jewels for the Master, as well as physical relief and comfort for suffering frames, one mass of "wounds and bruises and putrefying sores." Again, I quote the testimony of two who knew the Hospital, now no longer on this earth:—In the C.M.S. Report for 1897 the statement occurs:—"The Kumamoto Leper Hospital continues to do a very blessed work. Warm testimony to its value was given by Mrs. Bishop, the well-known traveller in her interview with the parent committee in April, 1897." And in the C.M.S. Report for 1898, Miss Allen, of Kokura, wrote:—"To appreciate the Leper Hospital properly, one should go first to Honmyoji, a Buddhist temple for the worship of Kato Kiyomasa, who is supposed to be specially the deity who succors lepers. It is a scene of misery that, once seen, can never be forgotten. To go from this scene of dirt and misery to the clean, quiet rooms and sunny gardens of the Hospital, and watch the looks of thankful resignation, cheerfulness, on the poor lepers' faces, can only be compared to the change described by Dante in his transit upwards from the infernal regions to the quiet resting-place before entering Paradise." To our great joy, Unemi Nihei, a bright child has benefited so greatly by her stay in the Hospital that in the opinion of three specialists she is no longer a leper, and it would be unfair to detain her in the Hospital among lepers. She is the daughter of one of our men patients, Nihei San. Nihei San is a man of Samurai (military gentry) birth, and the family was fairly well off at one time. When he became a leper everything went to try to effect a cure, and when reduced to the direst poverty his wife left him and her friends insisted on a divorce, and on leaving the three children in his care. He tried to support them, but could not, and then the famine came two years ago. American missionaries who were distributing relief persuaded him to place his children in the Okakama Orphanage with other children from the famine district, and to enter the Leper Hospital himself, which he did. After he had been there a little while a letter came to me from the Orphanage authorities asking me to take all three children as they had no provision for leper children. We then had forty-nine in-patients instead of forty, and how to arrange it I did not know. However, on medical certificates being obtained it was found that only one was leprous. Still there was no place for even one child. At this juncture the father made a suggestion. He was very ill at the time, but he suggested that as it "was his fault his little girl was a leper, and he could not bear to think of her being ill and perhaps despised by the other children in the Orphanage, might he be allowed to go out of the Hospital and become a beggar in the streets of Kumamoto, so that his child could enter and benefit by the care he was then having? In that case he would sometimes be able to come to see her." Much as I appreciated his loving thought, it did not help matters, because we could not put a little girl into a men's ward. Eventually, as the infectious ward was not in use, we put a blind woman and someone to look after her, and so made a little room in the women's ward for the child. We have been well repaid for all the care given to her. She was like a bright sunbeam from the very beginning, and after a few months' treatment her leprosy seems to have departed. Three specialists affirm that she is no longer a leper and she has gone back to the Orphanage. We have promised to receive her again should the disease recur, but if she is well nourished and cared for and kept in

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good condition, it ought not to reappear. One of the things I hope to develop from the Endowment Fund, when it is realized, is a home where such children can be placed, to give them a fair chance, with special attention to their peculiar needs;—where also the untainted children of lepers may be given every opportunity, physical and educational, no longer outcasts among their school-fellows. Our Chapel is now being enlarged, through the kindness of friends, but as we have to use it upon occasion as a Social Hall, and a rendezvous for the many "Societies" existing among the patients, it is more than desirable to obtain a building which can be kept for the worship of God, and this room used for Bible classes and lectures, and the social life of the Hospital. One of the most successful of the societies managed by the patients is the "Christian Endeavour Society." It is very helpful to their individual religious life. There is also a "Literary and Debating Society," and a magazine published twice every month, having its own editor and staff among the patients. It must be borne in mind that though the out-patients are chiefly beggars, the in-patients belong chiefly to the refined and educated classes, but without means. The Library, too, is well managed and there is a "Varsity Reading Club," formed of eight students, arrested at the beginning of their University career by this dread disease, but handicapped as they are, they are determined not to be behind the times, and still continue their studies on University lines. For all these interests we need a meeting-place other than the Chapel! Attached to the new Church I am endeavouring to obtain, we need enough ground for a burial-place. In all these twelve years of the existence of the Hospital, we have had but thirteen deaths, but we have to bury our Christians in a Buddhist grave-yard, and the graves are invariably desecrated. Will someone give a little church and a grave-yard for these our "outcast" brethren? An anonymous donor has kindly sent £100 to build a small ward for paying patients, which is much needed. It is to be called the "Holt-Skinner Memorial." A special gift of medicine (which arrived as a Christmas gift to me in 1906) from Madame von Fischer, has proved most efficacious, applied by a spray for external wounds. It is known as "Xonia," and though not as yet, I believe, in the British Pharmacopoeia, is of very real service to us so far, and we are all extremely grateful to her for her thoughtful generosity. Parcels of Christmas presents for the lepers are earnestly solicited. The most acceptable things are warm undergarments for men and boys, long knitted armlets, shawls, writing materials, long scarves, dolls, games, handkerchiefs, material for outer and undergarments for women and girls, rugs, dark tam o'shanter for men and boys, hair ribbons for girls, and pretty material or velveteen, etc., twenty-six inches long, which can be cut into strips for Japanese collars for men and women, cotton or woolen gloves, etc. We have our own Missioner, instead of being served as previously by the clergymen of the Japanese Church in the city. This is an increased expense, but it was

necessary for the spiritual life of the Hospital, with its increasing numbers, to establish the present arrangement. And because "the gift without the giver is bare," I would ask most earnestly for your prayers for blessings on the spiritual work of the Hospital in all its phases. Its direct work in the Hospital, and its indirect work in the mission field at large, and also through the patients to those connected with them.

HOME AND FOREIGN CHURCH NEWS.

(Continued from Page 736.)

was pleased to have what he called "This beautiful house of worship," filled with an expectant and attentive congregation on a very wet afternoon. His eloquence, earnestness, energy, and knowledge which comes from minute and careful observation of the western life, makes him a real statesman and prophet in modern times. It was indeed a privilege to have him with us. The church was very prettily decorated. The day was wet. The church was filled.

On Monday evening a hot fowl supper was served, followed by an interesting entertainment. The ladies are to be congratulated upon the well-ordered supper, which all enjoyed. The proceeds will defray all expenditure on a new fence built and the exterior painting of the church.

On Friday evening, November 1st, the young people of Riverstown and Farewell, organized a branch of the A.Y.P.A. An interesting programme has been made out for the year. The officers elected are:—President, the Rev. A. J. W. Perry; Vice-President, Mr. Hugh Thompson; Secretary, Mr. Joseph Allen; Treasurer, Mr. Abner McElroy. The Rev. John Cowie, of Rothsay, and the Rev. R. J. W. Perry, exchanged duty on Sunday, November 3rd.

Orangeville.—The Rural Deanery of Wellington.—The annual Missionary Conference and Sunday School Convention of this Deanery was held recently in this place. The first afternoon and evening were devoted to missions. The Rural Dean, the Rev. G. F. Davidson, presided. The first speaker was Miss Kate Halson, of Toronto, General Dorcas Secretary of the W.A., who gave much valuable information regarding the Indian schools in the North-West, the work being done among the Japanese in Vancouver by Miss O'Melia, and the pressing need of more missionaries all over the North-West, and thus she turned the latter part of her address into a strong plea for generosity on the part of the W.A. in giving to the next Triennial Thankoffering which will be presented next October, and which is to be used for the support of missionary candidates. The next speaker was Miss Riddell, of the Hospital of Resurrection of Hope, in Kumamoto, Japan, who thrilled all who heard her by the story she told of the terrible sufferings, in body and mind, of the unfortunate outcasts amongst whom she is so nobly working. The Rev. J. G. Waller, Japan, followed, and told interestingly of his work in Japan, and what the Church is doing for the people there. In the evening Mr. Waller gave a lantern lecture. He was followed by the Rev. J. Antle, of the Columbia Coast Mission, who gave most graphic and vivid word pictures of his work among the miners and loggers on that coast.

The second day was fittingly begun with a celebration of the Holy Communion at 8 a.m., Morning Prayer followed at 10, and the Chapter meeting of the Deanery at 10.30, at which interesting and instructive papers were read on "The Clergyman as a Son of Consolation," "Legitimate Forms of Church Advertising," and "Lay-readers." At the same hour, 10.30, the Woman's Auxiliary were in session. After the conclusion of the usual routine business, which included the re-election of Miss Bethune, Guelph, as Secretary, Miss Kate Halson spoke on Dorcas work and the need of co-operation; and expressed her pleasure in the co-operative box of groceries valued at \$17, which had been contributed to by branches in the Deanery, and was to be packed at this meeting and sent to St. Barnabas School, Sarcee Reserve. The question of the Deanery W.A. supporting a bed in Miss Riddell's hospital was discussed and enthusiastically adopted, \$35 of the needed \$50 being quickly promised. The noontide prayer was offered by the Rev. John Antle, who afterwards gave a short address and closed the meeting with the Benediction.

The afternoon and evening were devoted to Sunday School interests. The Rev. W. H. Vance, of Toronto, giving a very good address on "The

Function of the Sunday School in the Community," he was followed by Miss Spencer, Mount Forest; Mr. P. C. L. Harris, of Guelph, who spoke in the interests of the Children's Aid Society; and Arch. Forneret, of Hamilton. There was a choral service in St. Mark's Church at 8 p.m., at which addresses on Sunday School work were given by Arch. Forneret and Canon Spencer. The meetings throughout were very well attended, both by clergy and laity; the key-note of all addresses was the need of prayer, more earnest prayer, for those already working and for more workers. Everything possible for the success of the Convention was done by the Orangeville people, and altogether the 1907 gathering will be long-remembered by those privileged to attend it.

HURON.

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

London.—St. Matthew's.—On Sunday, October 13th, the Ven. Archdeacon Hill, M.A., rector of Trinity Church, St. Thomas, preached both morning and evening at the special harvest thanksgiving services which were held in this church on that day. They were much appreciated by the large congregations which attended the services. The thankoffering amounted, all told, to nearly \$120, the largest in the history of St. Matthew's. The Ven. Archdeacon Young canvassed the parish the previous week for the Jubilee Fund and got \$150, which did not hinder the members from giving at the Thanksgiving services. The church has been painted by the ladies at a cost of \$60, which is all paid. They are now going to have new carpet put on the aisles before Christmas. The Rev. W. Lowe preached Thanksgiving sermons in St. Thomas on October 13th.

St. James'.—At a special meeting of the congregation of this church, which was held lately, the question of adopting surplices for the choir was discussed. The discussion was vigorous, the opponents of the introduction of surplices taking strong ground. It was argued that the effectiveness of the appearance of the choir as a whole would be greatly enhanced were surplices adopted. Against this it was urged that surplices would be but the "thin end of the wedge" of High Church ideas. It was finally decided that a vote should be taken of the whole congregation, everyone twenty-one years of age or over being eligible to vote. The ballot will be distributed, possibly by mail, and it is expected that a conclusion will be reached by the end of the present month. The feeling of the meeting appeared to be greatly in favour of having a surplice choir.

Brantford.—Grace Church.—A choral festival, held under the auspices of the clergy of the Rural Deanery of Brant, was held in this church on the evening of November 1st, (All Saints' Day). The combined choir from the six churches of the city numbered 150 voices, and was vested. This large body of singers entered the church singing as a Processional the grand old hymn, "The God of Abraham praise." The clergy, who brought up the rear were the Ven. Archdeacon Mackenzie, the Rev. Canon Abbott, of Hamilton; the Rev. Rural Dean Wright, the Rev. Mr. Howard, the Rev. Mr. Rounthwaite, and the Rev. Mr. Hughes. The latter intoned the service most acceptably throughout. The Rev. Rural Dean Wright read the special lessons for the day most impressively. The Rev. Canon Abbott, rector of Christ Church Cathedral, Hamilton, preached an eloquent sermon from the text, Psalm 18:26. Mrs. Reynolds rendered a solo most acceptably during the collection of the offertory, and a notable service was brought to a close by the singing of that favourite hymn:—"For all the saints who from their labours rest." Before the service commenced Mr. Percy Owen, the organist of the church, gave a half-hour recital, which was very greatly enjoyed. There was a large congregation present.

Blyth.—On Friday morning, November 1st, the citizens of this place were startled to hear that John W. Bell had died suddenly, when preparing to arise to go to his place of business. He had been troubled for a few days with a pain in his chest, but it was not thought to be serious, and he continued at his work as usual. He remained at his home on Thanksgiving Day, and took some medicine and treatment for the pain which was intermittent. On Friday morning he told his wife he felt better and that the pain had gone.

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and immediately he expired. Heart failure is given as the cause. The late Mr. Bell was born in the town of Dover, England, 1847. There he learned the harness-making, and after marriage, he and his wife came to Canada and settled in Blyth about 1871, residing here ever since. The family consists of Mrs. W. J. Felker, Goderich; Mrs. J. W. Bramley, Detroit, and Miss Selena, Toronto, and one son, John, whose whereabouts is unknown at present. Two girls died when quite young. Mr. Bell was a staunch Churchman and a regular attendant at all church services. He has filled the position of warden, and also was delegate to the Synod. He was an interested reader of the Canadian Churchman, which paper he took for a number of years. He was a man of industrious and temperate habits, sterling honesty, and outspoken in defending what he believed to be right. He was a generous supporter of the Church, and his greatest pleasure was to see the Church prosperous and her services hearty and well attended. By his industry and thrift he had amassed a nice little fortune in the last ten years. His first wife predeceased him some fourteen years ago, and he married on January 7th, last, Miss Elizabeth Walker, who now is left bereft. The sympathy of the community is with the sorrowing widow and orphan children in their sudden bereavement. The funeral on Monday was largely attended and was from the house to Trinity Church, where the rector, the Rev. W. H. Hartley, conducted service; burial took place in Trinity Church cemetery. The C.O.F. and I.O.O.F., of which societies deceased was a member of long standing, were present in a body and conducted service at the grave side.

Dungannon.—St. Paul's.—The annual supper and concert of this parish was a great success. The proceeds were eighty-seven dollars, part of which will be applied on the debt. This will make the parish entirely free of debt. In addition, St. Paul's, with Christ Church, Port Albert, have increased their contributions by three hundred dollars per annum, making the parish self-sustaining.

Delaware.—Christ Church.—The annual meeting of the A.Y.P.A. was held on All Saints' Day. The Secretary's report revealed a membership of 45, and that continuous meetings had been held throughout the year. The report from the Treasurer had an appearance of successful stewardship about it; for the income for the year had amounted to \$146.95, and the expenditure for church purposes, \$128.49. Included in this expenditure was the cost of a brass lectern presented on Easter Day to the Church. The officers elected for the present year are as follows:—President, Mrs. Hammond; Vice-President, Mr. W. Wright; Secretary, Miss Acres; Treasurer, Mr. J. McDonald; Corresponding-Secretary, Mr. Ed. Acres; Executive Committee, Miss Garnett, Mrs. J. McDonald, Mr. Charles Johnstone. The year's programme was presented for acceptance, having been carefully prepared by the officers and executive committee. It was accepted as presented. On Sunday, November 3rd, a special service will be held in Christ Church, when all the A.Y.P.A., members who have been confirmed will be present at the Holy Eucharist. The following is the year's programme:—November 1st, All Saints' Day, annual meeting; November 3rd, A.Y.P.A., corporate communion; November 13th, book costume party; November 27th, debate, "That reading teaches more than travel;" December 11th, paper, "The necessity of recreation;" December 24th, Church decoration; Jan. 3rd, Advertisement evening; January 22nd, debate, "That a mouse is more frightened than a woman;" February 5th, paper, "Advantage of a cosmopolitan Canada;" February 10th, Public entertainment; March 5th, lecture, "The three-fold ministry," the Rev. E. V. Evans, B.A., Sarnia; March 10th, lecture, "The Church Militant," the Rev. E. G. Dymond, B.A., Glencoe; April 2nd, lecture, "What and wherefore in and of the Church," the Rev. T. B. Clarke, B.A., London; April 15th, lecture, "A.Y.P.A. usefulness and the Church;" March 20th, paper, "Novel reading, its usefulness on character;" May 13th, debate, "It is in the interests of farmers' sons to become farmers;" May 27th, an evening with musicians; July, A.Y.P.A. picnic; August, garden party.

Huntsville.—All Saints'.—The Rev. C. Wilfred Balfour, rector. The Ven. Archdeacon Balfour, of Quebec, uncle of the rector, preached two very helpful sermons in this parish on the last Sunday in October. On Wednesday evening, October 30th, there was held in the Parish Hall in con-

nection with the sixth annual W.A. Conference and clergy gathering for the deaneries of Muskoka and Parry Sound, a very successful missionary meeting. The Rev. A. W. Hazlehurst, Rural Dean of Muskoka, was Chairman, while the Lord Bishop of the Diocese, Miss Strickland, of Tarn Taran, India, and the Archdeacon of the Diocese, were speakers. The addresses were both interesting and inspiring. The Bishop in a most lucid and impressive way showed the great necessity of missionary work. Miss Strickland's address was an interesting account of her work in Tarn Taran, while the Archdeacon's practical remarks and appeal for greater comprehensiveness in the work of Christ Church were greatly appreciated. The Corporate Communion for the W.A. delegates and clergy was held the next morning, (October 31st), the Lord Bishop being celebrant, assisted by the Archdeacon and the Rev. Canon Allman. There were seventy-one communicants. The W.A. conference was held during the day in the Parish Hall. The sessions which were presided over by Mrs. Thorneloe, Diocesan President, were largely attended and marked by great interest. Miss Strickland gave a second address in the afternoon and had given her the Thankoffering, some twenty-two dollars, for her noble work. The clergy, twelve in number, met with their Bishop at the rectory, where a most profitable meeting was held. The Bishop took the opportunity of speaking to the clergy on certain diocesan matters. In the afternoon a very suggestive and practical paper was read by the Rev. Canon Burt on the "Anglican priests' attitude towards and dealings with the ministers of bodies separated from the Church." The clergy and W.A. delegates had the pleasure of meeting together at luncheon which was held at the Kent House, and also at a social gathering held in the Parish Hall in the evening. On Friday, All Saints' Day, special services were held in the parish at 7.30, 10.30, and 7.30. The Bishop very kindly extended his stay and assisted the rector at the evening service by confirming four candidates and preaching. The candidates were all adults and will prove a strength to the Church. The Bishop's sermon was preached from the text, "Called to be saints," and was a most appropriate and fitting one appealing to those lately confirmed and to all appealing to the members of Christ's Body. The whole day with its services and sermon must remain long in the minds of those who thus commemorated the blessed truth of the Communion of Saints.

Broughdale.—St. Luke's.—The annual meeting of St. Luke's (Broughdale) Parochial Society was held last week in the recently opened church basement. There was a large and interested gathering, and great satisfaction was expressed at the work accomplished by the Society during its first year. The president, Mr. C. Stockwell, was in the chair. An animated discussion took place as to the form of organization for the ensuing year. It was unanimously decided to continue St. Luke's Society in its present form, with a ladies' branch (the Ladies' Aid) and an Anglican Young People's Association as auxiliaries. The election of officers then took place and resulted as follows: St. Luke's Society—Honorary president, Ven. Archdeacon Richardson; president, Mr. C. Stockwell; secretary, Mr. Walker Henry; treasurer, Miss Stockwell. Woman's Aid—President, Mrs. Richardson; secretary, Miss C. Stockwell; treasurer, Miss B. Richardson. A.Y.P.A.—President, Mr. A. L. G. Clarke; vice-president, Mr. C. Efinger; secretary, Mr. E. Lance; treasurer, Miss McKim. It was then decided that the Parochial Society hold its first meeting next Thursday, while the Young People's Association will hold a short business meeting on the same date for the purpose of adopting a constitution and deciding upon future meetings and work. With the parent body and its two auxiliaries in full working order, the coming year is full of promise for St. Luke's Church, and it is hoped that even last year's magnificent record will be eclipsed.

Brussels.—St. John's.—This church has been closed for two weeks while Messrs. Matthew & Philips, of St. Thomas, Ont., had the building in charge, painting and decorating it. On Sunday, October 27th, it was reopened, when the rector, the Rev. H. M. Langford, preached in the morning, and the Rev. T. H. Farr, of Gorrie, preached in the evening. In spite of unfavourable weather good congregations were present. All enjoyed the services, which were full of enthusiasm and a spirit of great promise. The improved and beautiful appearance of the church delighted all. The A.Y.P.A., who undertook the improvements, came in for much de-

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served praise. This congregation is making steady but rapid progress. Recently a new cement barn has been built on the church property, costing \$400. The rectory, which is a new red brick building, has had conveniences added to it. This, along with the church improved and beautified, and lighted with electricity, all situated on Main Street, makes the sacred edifice a valuable church property.

Seaforth.—St. Thomas'.—At a meeting of the Anglican Young People's Association, held in the schoolroom of this church on the evening of Wednesday, October 30th, the following officers for the year were elected: President, Mr. E. S. Peters; first vice-president, Miss Hornby; second vice-president, Mrs. L. G. Van Egmond; secretary, Mr. J. Turner; corresponding secretary, Dr. Hodgins; treasurer, Miss B. Love; organist, Miss C. Pinkney; Programme Committee, Miss Foster, Mrs. Speare, Miss R. Johnstone, Dr. Hodgins, Mr. A. Middlemost, and D. Tredgitt; Social Committee, Misses E. Cresswell, J. McKay, M. Pinkney, Mrs. McLeod; Messrs. H. M. Jackson, H. Chatte, A. E. Neelin, J. Turner; Visiting Committee, Mrs. W. Govenlock, Mrs. L. G. Van Egmond, Mrs. E. Peters, Miss C. Pinkney, Messrs. S. Darnell, W. Arscott, J. Turner.

RUPERT'S LAND.

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

Winnipeg.—On the evening of Monday, October 21st, the Church people who are resident in the neighbourhood of St. James Park, held a meeting on Monday night, and decided that a church should be built in that district. There are a number of families belonging to St. James' parish in that section of the city, and it was felt that the time had come when definite steps should be taken towards the erection of an edifice. The new building will probably be situated on the north-east corner of Buell and Arlington Streets, this site having been sanctioned by the Archbishop and the Rev. A. E. Cowley, the rector of the parish. This property has a frontage of 106 feet on Arlington Street, and it is believed can be purchased for about \$2,800. It was decided to try and raise \$3,000, to get an architect to prepare plans, and then to call for tenders at once. The idea is to build a church which will seat 250 or 300 people, and, if possible, the work will be commenced this autumn. Even the name of this infant church has been discussed, St. Margaret's being the one which met with general approval. As soon as the new Mission is formed it will be taken in charge by the Rev. A. W. Woods, under the supervision of the Rev. Mr. Cowley. Mr. Neil was appointed secretary and A. C. Ruttan treasurer, and the following committees were appointed: Building Committee—Messrs. Pattison, Wade, Templeman, Pedlar, Springate. Finance Committee—Messrs. Patterson, Ruttan, Clark, Martin, Goddard. These committees will meet and report as soon as the tenders are in.

St. Luke's.—The Harvest Thanksgiving services took place in this church on Sunday, October 27th. The sacred edifice was tastefully decorated with grain, fruit and flowers, and special music and harvest songs were sung. The services were taken by the rector, the Rev. T. W. Savary, and in the morning he chose as the subject of his sermon, "The Duty of Gratitude." His address was an eloquent one, and he spoke of the great debt of gratitude that was due God for all the things He had given. In the evening his subject was "On Using Our Ears,"

and was a most interesting and inspiring sermon. Large congregations turned out to both services, and the offerings were large. The fruit and flowers will be distributed among the poor and needy of the parish.

It has been decided by the subscribers to the Luxton Memorial Fund to erect a red granite memorial shaft in St. John's Cemetery, and to devote the balance of the funds in hand to furnishing a ward in the Winnipeg General Hospital, of which Mr. Luxton was a director for many years. The stone will be decorated with pen and scroll, the latter bearing the words, "Pioneer and Patriot." On the side of the memorial will be the inscription: "William Fisher Luxton; born in Brampton, Devon, England, December 12, 1844; died at Winnipeg, Manitoba, April, 1907. Erected by friends to testify their appreciation of a leading and useful citizen."

St. Cuthbert.—This new church was formally opened on Thursday evening, October 31st, by His Grace, the Archbishop of Rupert's Land. Amongst other clergy who took part in the service, and among those present were:—The Ven. Archdeacon Fortin, the Rev. S. G. Chambers, the Rev. T. D. Parker, the Rev. S. Fea, and the Rev. Geo. Horrobin. This new church is 62 feet by 28 feet, and has a seating capacity of 275. Electric light has been installed therein. A chapel adjoins the church, and the workmanship of the whole has been well executed. The contract price of the new church is \$4,500, and the hotel building to be assumed will be only \$2,000. The new building is to be used as an institute, and has been so constructed that the whole chancel end can be screened off and the main part of the building used for general parochial meetings, socials, etc. The present building is only a temporary one, space having been left for the erection of a permanent church at some future date, when the present edifice will then be kept for a Sunday School and general parish hall. The present building will, therefore, be known as St. Cuthbert's Church Institute.

Boissevain.—Sunday, October 27th, was observed in this parish as the day for the annual Harvest Thanksgiving services and the appeal for the Home Mission Fund. The three churches in the parish were appropriately decorated with vegetables and grains, fruits and flowers. The special harvest music was heartily entered into by large congregations, and the response to the appeals was at all points entirely satisfactory, the total amount contributed during the day in cash and pledges reaching the sum of \$190, being within \$10 of the whole amount allotted to the parish to raise. The services were taken by the rector, the Rev. H. L. Roy, and the sermons were preached by the Rev. C. N. F. Jeffery, the Secretary of the Synod and General Missionary of the diocese. After service at eleven o'clock in Boissevain the clergy were conveyed by automobile to St. John's, Desford, for a service at half-past two, thence to All Saints', Turtle Mountain, for service at four, and thence back to Boissevain for the evening service. Fortunately fine weather and good roads rendered possible the high rate of speed in travelling, which was necessary in order to fill all four appointments. The day was a busy one, indeed, for the clergy, but they were amply rewarded by the heartiness and enthusiasm of the large congregations and the cheerfulness with which the increase in the assessment was accepted by the people. The result is a testimony to the vigorous spiritual life of the parish and the good work being done by its able and devoted rector.

Macgregor.—Presentation to the Rev. A. J. Warwick.—On Tuesday evening, 20th October, the friends of the Rev. A. J. Warwick, incumbent of this Mission, numbering about sixty, assembled at the residence of Mr. I. E. Lewin to bid him adieu prior to his leaving for England. The following address was read by Mr. Lewin: "To the Rev. A. J. Warwick.—Reverend and Dear Sir,—It is my pleasant privilege, as your warden, on this, the occasion of your leaving us for a season, to present you with a purse of \$100. This sum has been most cheerfully subscribed in the whole Mission, both by members of our own Church and of other denominations, as a small token of their appreciation of your esteemed labour amongst them. We sincerely hope that by rest and entire change of surroundings you will be restored to your wonted good health and energies, and be enabled for many years to be with us. Commending you and your family to the care of our Almighty Father, I am, on behalf of the parish, yours very sincerely, I. E. Lewin."

The reverend gentleman, who was entirely taken by surprise, having acknowledged the gift in fitting terms, the hymn, "God be with you till we meet again," was sung. The Rev. D. M. Kennedy made a few apt remarks of congratulation and sympathy, and selections of instrumental music, songs, and recitations were rendered during the evening. An excellent repast was provided by the ladies of the parish, and a most enjoyable evening terminated by singing "God Save the King."

The parish has granted the Rev. A. J. Warwick a vacation of six months, and have agreed to pay his stipend during that period as usual, and also the travelling expenses of any locum tenens that may be required.

Shoal Lake.—St. Paul's.—The Sunday School Association of the Rural Deanery of Minnedosa held a Convention in this church, October 8th and 9th. In spite of inclement weather there was a fair attendance of both clergy and laity from various parishes. At the opening service on the first day the Field Secretary of Sunday School, the Rev. W. A. Fyles, gave an address on "The Forward Movement in Anglican Sunday School Work." Holy Communion was celebrated at 8.30 a.m. on the following day, after which a business session was held, Rural Dean Gill in the chair, when the financing of the Sunday School movement was discussed. Then came the election of officers for the ensuing year: President, the Rev. Rural Dean Gill, M.A., rector of Minnedosa; vice-presidents, J. B. Hodgson, Esq., Foxwarren; Mrs. Bagshaw, Birtle; secretary-treasurer, the Rev. G. I. Armstrong, M.A., Birtle; Executive Committee, the other clergy of the Rural Deanery and a representative of the laity from each cure. The Rev. F. S. de Mattos, rector of Neepawa, and Mr. Cope, of Rapid City, representatives from Rural Deanery on, Diocesan Executive Committee.

The Rev. G. I. Armstrong contributed a carefully prepared paper on "The Prize System," which elicited a thorough discussion.

The afternoon session was devoted to papers on "The Necessity of Home Training in Districts where Sunday Schools cannot be Established," by Miss Wilton, Shoal Lake; on "Qualifications for Success in Sunday School Work," by the Rev. W. A. Fyles; on "Membership and Management of the Sunday School," by the Rev. J. I. Strong, Shoal Lake. All the papers gave rise to helpful discussion.

In the evening a bright, responsive service was conducted, at which the Rev. Rural Dean Gill delivered a forcible and timely discourse, eagerly listened to, from the text, "Fools mock at sin." The musical portion of the services was exceedingly well rendered, and reflected credit upon the choir and conductor, Mr. F. E. Langdale. A hearty vote of thanks to the Church people of Shoal Lake for their kind hospitality brought to a close a profitable Convention.

Reston.—A large number of Church people assembled at the parsonage on the evening of October 14th, when the Rev. W. A. Fyles gave information about the Anglican Young People's Association. A branch was formed, twenty-three members joining that evening. Officers: Patron, the Rev. Joseph McKinney; president, Mr. J. Sharples; vice-president, Miss Wensley; secretary-treasurer, Mr. Hubert Wood; Executive Committee, Messrs. W. Bushby, I. Mossop, C. Cavanagh, Mrs. Sexton, Mrs. Lockhart, Mrs. McKinney. It is proposed to meet fortnightly through fall and winter.

Pilot Mound.—The combined Mission of Pilot Mound and La Riviere is a daughter Mission of the old Clearwater centre, and was formed three and a half years ago. Many former incumbents of Clearwater, when it was a Mission serving 485 square miles of territory, as, for instance, the Revs. C. N. F. Jeffery, Wm. Walton, Woods, Trivett, J. F. Belford, and I. H. Lackey, will remember how few English Church folk existed in Pilot Mound, when a congregation of twenty or thirty would be considered good. Now, Pilot Mound is a well-organized parish, with an average morning attendance of between thirty and forty-five, and in the evening an average of between forty and sixty. La Riviere has not the advantage of a resident minister, so that it has but one service on Sundays. On Sunday, October 27th, the annual harvest festival was held at both places, the churches being decorated very nicely in Pilot Mound by Mrs. T. H. Walton, Miss Ida Gibbs, Mrs. Wm. Graham, Miss McIvor, Mrs. Winram, and Mrs.

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Speechly; and in La Riviere by Mr. and Mrs. Soper, Mrs. Parks, Mrs. Dykes, Mrs. Rutherford and family, Messrs. Brownlees and Davis, Mrs. McFarlane, Mr. and Mrs. Heaven, and last, but not least, Miss Millidge, the W.A. travelling secretary, who was visiting La Riviere, and was able to organize a W.A. branch there. The special preacher at all services was the Rev. R. C. Johnstone, of Winnipeg, who preached to very interested congregations. Here is the day's work undertaken by the Revs. T. H. Walton, the incumbent, and the Rev. R. C. Johnstone: Holy Communion was celebrated at 8.30 a.m. in St. John's Church, Pilot Mound, when sixteen communicated. At 11 a.m. in the same place a congregation of eighty-four enjoyed a hearty service and inspiring sermon. After dinner the two clergymen drove to La Riviere, a distance of twelve miles, where a congregation of about sixty awaited them, and entered heartily into the service. Returning to Pilot Mound in time for 7 p.m. Evensong, the Rev. Messrs. Johnstone and Walton ministered to a full congregation of about 100. The offerings were taken up for the Home Mission Fund. At Pilot Mound the apportionment was considerably exceeded.

THE THIRD SUNDAY AFTER EPIPHANY.

Sir,—In the Canadian Church calendar it is, without any authority, ordered that the service for the third Sunday after Epiphany is to be used on November 17th. If the Rubric is read it will be seen that the choice of omitted services is entirely open, and examination will show the special fitness of the service for the sixth Sunday, having in view the near approach of Advent.

W. J. Muckleston.

"The world swings out towards the light,
And skies are growing clearer,
The gray of dawn is on the hills,
The golden glow grows nearer."



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British and Foreign.

The Lord Bishop of Exeter has appointed the Bishop of Crediton to the office of Treasurer of Exeter Cathedral.

The Rev. T. C. Porteous, Methodist New Connexion minister at Wilmslow, has decided to leave that body and join the Church of England.

The Bishop of Chester has appointed the Rev. F. W. Spurling to be a Residentiary Canon of Chester Cathedral in succession to the late Canon Fielden.

A marble drinking fountain, which is a public memorial to the late Ven. Archdeacon Lightfoot, who was much beloved by all classes of the people, was recently unveiled at Capetown by the mayor.

The new organ erected in the handsome Parish Church of St. Mary's, Donnybrook, was lately solemnly dedicated in the presence of a very large congregation by His Grace the Archbishop of Dublin.

The Rev. R. T. Love, rector of Purleigh, Essex, in searching the records of the parish, has discovered that George Washington was a descendant of a Purleigh clergyman, the Rev. Lawrence Washington, who was rector from 1633 to 1643.

The Bishop of Newcastle-on-Tyne has appointed as one of his examining chaplains the Rev. G. A. Schneider, M.A., at one time a professor in Trinity College, Toronto, and afterwards Vice-Principal of Ridley Hall, Cambridge.

The Bishop of Clogher (Right Rev. Dr. D'Arcy) on a recent Sunday morning dedicated a stained-glass window, erected in St. John's Church, Malone, by Miss Neill in memory of her sister, Emma Alexander Neill, who died 18th February, 1905.

A sculptured medallion, representing the murder of Ethelbert, King of East Anglia, by Offa, King of Mercia, on May 20th, 793, at a spot some five miles from Hereford has been presented to Hereford Cathedral by Mrs. Woodhouse, of Burghill Court, and was recently unveiled by her.

A stained-glass window has just been placed in St. John's, Windermere, in memory of the late Bishop Bardsley of Carlisle. It is the gift of the vicar of the parish, the Rev. Eric S. Robertson, who was at one time Domestic Chaplain at Rose Castle. The subject of the window is the Parable of the Great Supper.

The new organ which has lately been placed in Bristol Cathedral at a cost of £3,000 was dedicated by the Dean on a recent date. After the dedication service had been completed Sir Walter Parratt, organist of St. George's Chapel, Windsor, gave a recital. The organ occupies a site on the north side of the choir. The 17th century case work and the original front pipes of 1685 have been preserved.

Rapid progress is being made in the foundations of the proposed Anglican Church at Khartoum. The site chosen is not far from the Gordon Statue. The church, which is to be dedicated to All Saints, will accommodate 600 persons. The north transept is to be called "The Gordon Memorial Chapel" and will contain panels in memory of those who lost their lives in the performance of their duty in the Soudan.

The parish of Bussage, a village in the heart of the Cotswold Hills, the beautiful church, which was founded by the devotion of twenty undergraduates of Oxford at the time when the Tractarian movement was at its height, has just kept its patronal festival. One of the incidents of the octave was the dedication of a handsome addition to the sanctuary in the form of a beautifully carved oak sedilia which was the work of a par-

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ishioner. There are only 300 people all told in the parish and of these 85 made their communions at one or other of the three celebrations on the morning of the festival.

The nave of Selby Abbey was reopened for public worship on Saturday, October 10th. The Archbishop of York was unable to be present owing to illness. His Grace was to have preached the dedication sermon. All 3 of the Bishops-Suffragan of York Diocese were present, wearing their Convocation robes, and the first-nam-

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ed preached. The Dean of York and about 70 other clergy were present in their robes and a very large number of the laity, including the Earl of Harewood, Lord-Lieutenant of the West Riding and Lord Wenlock, chairman of the Executive Committee. There were further services in the afternoon and evening, at which Dr. Bickersteth, the vicar of Leeds and the Rev. Canon Watson, of York Minister, preached, respectively. On the following day the Bishop of Sheffield preached in the morning and the Bishop of Hull in the evening.

In the hope of evangelizing the world in the present generation, the Layman's Missionary Movement, an interdenominational organization of wealthy Church members, is planning to raise \$25,000,000 a year for the next five years among laymen in this country. Mr. J. Campbell White, of Pittsburg, secretary of the movement, declares that 40,000 missionaries are needed, which will require an expenditure of between \$75,000,000 and \$80,000,000. It is estimated that \$25,000,000 will be received in small amounts from children and others in the churches. The remaining \$100,000,000 will be obtained by the sale of "shares" among Church members of all denominations and others, as follows: Two million shares at \$5 a year, for five years, \$50,000,000; two hundred and fifty thousand shares at \$100 a year for five years, \$25,000,000; twenty-five thousand shares at \$1,000 a year, for five years, \$25,000,000. The Laymen's Missionary Movement will turn this money over to the various Mission Boards for the extension of their work.

Children's Department.

"TO RENDER THANKS."

The Thanksgiving Day dawned bright and clear. Indoors a little fire was needed, but the glorious sunshine and bracing atmosphere without said plainly, "Come forth to-day." Morning service was to be held at the church, and the public generally were invited to participate, as no other church would be open.

As Miss Lizzie took her seat, a stranger was also ushered into a pew not far off. A second glance caused her to recognize, in the stranger, an uncle by marriage, himself a minister. He had not been in the city for years, and naturally looked around as if searching for a familiar face. But evidently not one did he see, for a look of disappointment overshadowed his face, though only for a moment. The service began, and he gave close attention. Not so did Miss Lizzie. Her thought went over the old ground. She heard, as in a dream, the voice of

the minister as he read the service. Mechanically she opened her hymnal at the right place, but she did no sing. She was mourning, not rejoicing, this lovely Thanksgiving Day. The people sitting in the pews, to her, were those she had loved, and who were now gone above. She could see her grandparents, father, mother, uncles, aunts, and friends, old and young, occupying the old places. Again, the scene changing, she recalled the many "last times" they had each been in that



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sacred building, when, "with measured tread and slow," all that was earthly had been placed in front of the chancel, where the minister was now reading in God's Holy Word. And as the vision pictured the going out of those solemn corteges, tears welled, and the old griefs seemed to overwhelm her. With an effort she tries to shake off these sad thoughts, and to concentrate her mind on the service. "Help me, Father," she prayed, and the answer came.

After the Benediction, Miss Lizzie hurried to her uncle. As they walked along, she told him how sad her visits to the old church always made her. "More at the church than anywhere else do I miss them," she said.

With the greatest gentleness, he answered, "But, Lizzie, isn't it something to be thankful for that you can associate them with the Church?"

A new light broke in upon her. "I have never looked at it in that way before and I am thankful," she said, gratefully.

THANKSGIVING EVE.

Hand in hand through the city streets,
As the chilly November twilight fell,
Two childish figures walk up and down—

The bootblack Ted and his sister Nell.

With wistful eyes they peer in the shops,
Where dazzling lights from the windows shine,

On golden products from farm and field
And luscious fruits from every clime.

"O, Teddie," said Nell, "let's play for to-morrow
These things are ours, and let's suppose
We can choose whatever we want to eat;

It might come true, perhaps—who knows?"
Two pinched little faces passed the pane,
And eagerly plan for the morrow's feast

Of dainties their lips will never touch,
Forgetting their hunger, awhile at least.
The pavement was cold for shoeless feet,
Ted's jacket was thin; he shivered and said,
"Let's go to a place and choose some clothes."
"Agreed!" said Nell, and away they sped

To a furrier's shop, ablaze with light,
In whose fancied warmth they placed their hands,
And played their scanty garments are changed
For softest fur from far-off lands.

"A grand Thanksgiving we'll have!" cried Nell;
"These make-believe things seem almost true;
I've almost forgot how hungry I was,
And Teddie, I'm almost warm, aren't you?"

Oh, happy hearts that rejoice to-day
In all the bounty the season brings,
Have pity on those who vainly strive
To be warmed and fed with imaginings!

KEEPING PACE WITH HER CHILDREN.

By Mrs. Belle V. Chisholm.

"Won't you give me a little help with my Latin lesson, to-night, mother?" asked Peyton Richards with

a rueful look at the heaping basket of mending over which the busy little mother had stationed herself.

"I wish I could, my boy, but as I know nothing about Latin, my help would only be a hindrance," returned the mother regretfully.

"I don't see how I can get along without your assistance, mother," said Peyton. "You have always been such a helper, and I thought you knew everything."

"And you are disappointed in me," added the mother, with a catch in her voice.

"I didn't mean that, momsie, dear," urged Peyton. "But it is so nice to have some one at hand to explain puzzling questions and help you over hard places, that it will be hard for me to go on alone."

"If I only had a little help in geometry, I would not mind the Latin lesson," said Janet, and touched by her inability to give the little maiden the help desired, the mother said, with

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NORDHEIMER—Small upright piano by the Nordheimer Co., Toronto, in rosewood case with solid polished panels, trichord overstrung scale. Original price \$325. Sale price \$190

MENDELSSOHN—An attractive upright piano in walnut case, plain design, full length panels, 3 pedals with muffler attachment, trichord overstrung scale. Cottage size upright that has been used less than a year. Original price \$275. Sale price \$198

DOMINION—Cottage upright piano in handsome mahogany case by the Dominion Co., Bowmanville. Has full length plain panels, double folding fall board, 3 pedals, harp attachment, full iron frame, ivory and ebony keys. Used less than a year. Regular price \$275. Sale price \$205

BACON—A handsome walnut upright piano of Cabinet Grand size, by Francis Bacon, New York, in plain case with solid polished panels, large overstrung scale, ivory and ebony keys, &c. Original price \$375. Sale price \$210

KARN—A very handsome Circassian walnut upright piano by D. W. Karn, Woodstock, full length music desk, plain polished panels, double folding fall board, Wessell, Nickel & Gross action, ivory and ebony keys. Original price \$375. Sale price \$228

MENDELSSOHN—7½ octave upright piano by the Mendelssohn Co., in rich mahogany case with full length music desk and carved panels. Has 3 pedals with muffler attachment, double repeating action, ivory and ebony keys, &c., Original price \$340. Sale price \$243

WINTER—Cabinet grand upright piano in walnut case with full length panels, and music desk, Boston fall board, 3 pedals, muffler attachment, double repeating action, full iron frame. A splendid piano to stand in tune and one that has been used less than two years. Original price \$425. Sale price \$248

GERHARD HEINTZMAN—Handsome upright Gerhard Heintzman in mahogany case with full length panels and music desk, attractive mouldings, Boston fall board, 3 pedals, ivory and ebony keys, &c. Cannot be told from new. Manufacturer's price \$450. Sale price \$278

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a hint of sadness in her voice, "You will have to go on without mother in the future, children," and seeing the moisture in her eyes, the children understood how much this confession had cost her, and ceased their pleas for help that had always before been given so cheerfully.

In the quiet farming community where Mrs. Richards had spent her girlhood, she had not the advantages of even a high school course, but to such good use did she put the opportunities which she did enjoy, that she made a very successful common school teacher—a preparation that fitted her admirably for the early training of her own children later.

A thrifty little housewife, she made home bright and sweet for the dear ones it sheltered, and in the midst of her busy, happy life, she not only kept abreast with the times for her husband's sake, but she kept a strong hold on the respect of her children, by her ability to help them over hard places in their daily lessons. As Peyton had said, she had always been such a helper that they thought she knew everything. But this night there had been a rude awakening. They had come to the "parting of the ways," and while the children must go forward—there was no other way but to leave the mother behind.

While toiling over her basket of mending that night, the little mother looked sadly out into the future, and seeing her children growing away from her, bravely determined to keep step with them. Just how this plan was to be developed she had not yet fully decided, but before she slept she satisfied herself, by a peep into the children's lessons for to-morrow, that it would be no child's play to carry out the tasks that she had set for herself.

Besides Peyton and Janet, there were three other children in the family: Mildred, aged ten; Victor, six; and baby Marian, two. "There must be no letting down of the bars so far as the care of my family goes," she told herself. "But I cannot afford to let my children grow away from me and am willing to take on the added burden of 'lessons' rather than to be left behind them."

For a few days she carried on her work alone, but with such thoroughness that when the next difficulty arose with the children's new studies mother was ready as of old to lend a helping hand.

The study, merely to assist the children, soon became a source of so much pleasure to herself that she determined to broaden the programme of work, and taking her husband into her confidence, they together mapped out a source of study and with much enthusiasm entered upon it.

The little mother's enthusiasm in her studies was contagious, and before the autumn had given place to winter, several other ambitious mothers and a few fathers—whose schooling in youth had been limited—were

admitted into the little circle of learners. Consequently a more extended course, embracing four year's work, adopted, and the parents, desirous of keeping pace with their children, entered upon their scheme of turning their spare time to advantage.

Following the Chataqua, forty-five minutes were devoted daily to the studies assigned, and once each week the members of the circle came together to compare notes and help one another over such hard places as they found in the way. They took turns as leader, and by combining study and social life, managed to get a good deal of pleasure as well as instruction out of their weekly meetings.

"I enjoy the work very much, indeed," said Mrs. Richards in reply to the doleful pity of a friend who feared she was overtaxing her strength. "I am sure the other mothers feel just as I do about it. The tasks taken up for our children's sake have proved a source of delight to us, and our only regret is that we did not begin the work sooner. We feel a respect for ourselves that we never felt before, and it is so nice to have something to talk about when we meet, instead of wasting our time in idle gossip, as we used to do."

"But you must be neglecting something more weighty to make room for all this study," urged the other woman.

I can not see that I am leaving anything of importance undone," insisted Mrs. Richards. "The only place that I am curtailing labour is in fine needlework, and if I do not succeed in tiring my eyes out with fancy embroideries, crazy quilts and the like, no one will suffer from the lack of useful ornaments. It is much more important that my children should find a companion and helper in their mother, than that their garments should be tucked and ruffled in accordance with the prevailing fashion."

"I think you are right, Alice," admitted the friend, won over to the sensible side. "It is much wiser to keep pace with your children and to help your neighbours to a higher standard of life, than to waste your few spare minutes in ironing flounces or listening to ill-natured remarks about other people's sayings and doings."

As the years passed on, the work of the club continued; places that were left vacant by old members being speedily filled with new ones.

It was three years after the mother's work of love, for the sake of her children, began, that Peyton, home for his first college vacation, told her, in confidence, how sorry he felt for Dick Adams, his room-mate, with whom he had spent the Thanksgiving holidays. "His mother is so illiterate," he explained. "She was just as tidy and nice as she could be, and so kind to me, but she used dreadful English, some of her bad 'breaks' sending the tell-tale colour to Dick's face in the language that needed no

IS MAN A SELFISH BRUTE

and do women have
the worst of it?

Many a woman thinks so in her heart though she may never give it expression. Most men who live in the country, though they work hard during the day, have a little time to themselves at noon time and in the evening, when they can sit down and read, smoke a pipe or play with the children, but women's work is never done and many of them go on month in and month out with scarcely a thing to cheer them up and bring change and enjoyment into their lonely lives.

Yet the man plods along with mulish indifference never realizing that the wife really has less in the way of enjoyment than the hired servants.

Now just think what it would mean to bring into a home like that, at a very small expense, the very best music that the great singers and great players of the world have produced.—What a joy it would be for the wife and daughters at their work in the long evenings to listen to music such as the people in large cities like New York have to pay \$5.00 and even \$10.00 a ticket to hear just for one evening only—music which people in cities like Toronto, Montreal or Winnipeg cannot hear, any more than the farmer can, without going to New York for the purpose.

Even people in other large cities of the States almost never have the privilege of hearing the wonderful singers like Caruso, Eames, Melba, etc., or the great Violinists or Cello players, or the Great Bands of the world unless they go to New York.

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Just think of it for a moment and try to realize what it really means to have these wonderful singers and players right here in your home to sing the songs you like best and play your favourite airs. Then think of the magnificent sacred music you might have on Sundays, and on week-day evenings, the funny stories, comic songs and recitations, the best in the world. Why! If we could place the Berliner-Victor Gramophone in your home for one evening—for one hour even, we would not need to talk to you any more about it. It would sing and play its own story right into your heart, and you would part with almost anything else before you would let it be taken away. Wouldn't you like to have one of these instruments in your home for Christmas?

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interpreting. And big, brave, manly fellow that he is, he actually cried over the trouble in speaking of it to me later. 'She is the best mother in the world, and I wouldn't exchange her for any other fellow's mother, no matter how great a lady, but Peyton, I would give all the money I have in prospect, if she were educated. Nobody knows what agony her illiteracy causes me at times.

"I tried to comfort him by telling how good and true and noble she was despite the little slips she made in English—but I could not help feeling how trying it all was, and it made me all the more proud and appreciative of the dear little mother who had always been my leader and my model. I never realized before what a blessing it is to have parents."

"That you are not ashamed of," interrupted his mother, when he hesitated a moment.

"I do not mean that, exactly," Peyton hastened to explain. "But it is worth worth a fortune to have parents that you are proud of."

"Even if they are poor, like the ones you chance to possess," laughed his mother.

"I am satisfied with mine," returned Peyton. "If I had been permitted to choose them myself, I could not have been suited better."

"Thank you!" said his mother, sweetly, and looking upon the boy, growing into his strong, young manhood, safeguarded by his love of mother and the sacred ties of home, she felt repaid a thousandfold, for all the hard lessons she had mastered, for all the labour of love that had beautified her busy, common-place life and enabled her to keep her hold upon her children by not allowing them to outgrow her.—Christian Observer.

To do the best that human endeavour can render at all times and in all places; not as in the sight of men, but as in the sight of God; freely serve; hopefully, without gloom, without favour; frankly, without re-truthfully, without doubt; so that Jesus my Master may add His smile and benediction.—Edwin W. Bishop.

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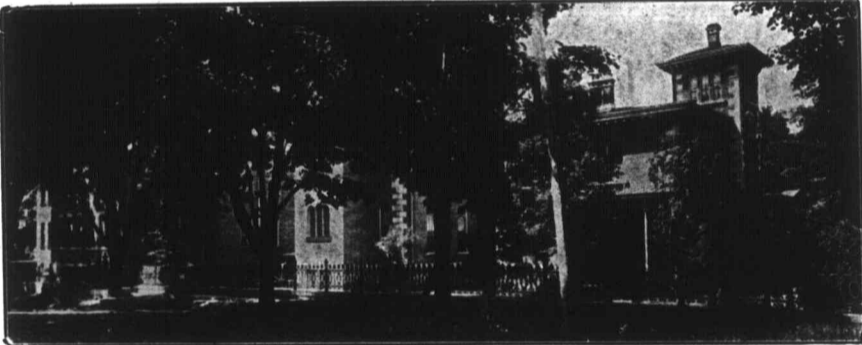
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