

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 30.

TORONTO, CANADA, THURSDAY, NOVEMBER 24, 1904.

[No. 45.]

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LESSONS FOR SUNDAYS AND HOLY DAYS.

- Nov. 27—First Sunday in Advent.
Morning—Isaiah 1; 1 Peter 1, to 22.
Evening—Isaiah 2, or 4, 2; John 10, 22.
- Dec. 4—Second Sunday in Advent.
Morning—Isaiah 5; 2 Peter 1.
Evening—Isa. 11, to 11, or 24; John 13, 21.
- Dec. 11—Third Sunday in Advent.
Morning—Isaiah 25; 1 John 3, 16—47, 7.
Evening—Isaiah 26 or 28, 5 to 19; John 18, 28.
- Dec. 18—Fourth Sunday in Advent.
Morning—Isaiah 30, to 27; Rev. 2, 18—3, 7.
Evening—Isaiah 32 or 33, 2 to 23; Rev. 3, 7.

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FIRST SUNDAY IN ADVENT.

- Holy Communion: 203, 310, 313, 314.
- Processional: 46, 49, 217, 261.
- Offertory: 51, 52, 205, 362.
- Children's Hymns: 281, 335, 343, 363.
- General Hymns: 48, 50, 53, 477.

SECOND SUNDAY IN ADVENT.

- Holy Communion: 196, 316, 320, 553.
- Processional: 45, 305, 391, 392.
- Offertory: 51, 214, 216, 226.
- Children's Hymns: 217, 505, 568, 569.
- General Hymns: 47, 52, 54, 288.

Hymns A. and M.

So far as we are aware at the time of writing this note no copies of the new edition have reached Canada; but the English exchanges which have been favoured with advance copies by the publishers have given their readers more or less full details of the changes made, and these particulars are being copied into our dailies. Under such circumstances we do not feel justified in occupying so much space as would be needed by giving the first lines of the 105 which are left out of this new edition. Most of them are hymns which we have never heard sung, but, on the other hand, there are a few which we will miss if this collection of hymns is as generally used as the edition which will pass out of print, another class being hymns sometimes used but which would have been better left out in a short list, and, so far as we can judge, a satisfactory

one. Our readers will, we think, agree with us that hymns like "O Paradise" should never have been in the collection. Of those which are now excluded we regret the loss of some such as "Oh, for a closer walk with God," "I heard the voice of Jesus say," "Lord, dismiss us with Thy blessing," "Christ is risen," "Brightly gleams our banner." Those hymns which have been retained seem to have been very carefully gone over; where possible the original version has been adopted and alterations intended to convey the meaning, but which will not always please, have been made. Referring to the alteration made in the first line of Charles Wesley's Christmas Hymn, Lord Nelson claims the authority of the late Canon Bright and others inside and outside the committee for the change to its original form. He says: "I think the restoration justified, for in the use of the grand old Saxon word 'welkin' Wesley referred to the burst of praise that reached him from the steeples of all the village churches around on mounting some high hill on his way to an early service. 'Hark! the herald angels sing' is not right, because there was only one herald angel. He gave the message, and then the multitude of the heavenly host sang the praises."

New Hymnals.

It is questionable whether the wonderful success of the earlier editions of A. and M., which have lasted for over thirty years will be continued. There have been great advances in hymn collections, not, we regret to say, in hymn writing, since 1875. Every religious body has been stimulated to compete, and there are in use many admirable compilations. About eighteen months ago the S.P.C.K. published a book containing 658 hymns, certainly sufficiently large, and it will be hard to produce a better book. Hymns A. and M. suffered through the character of the supplement added in 1889, and we see that out of 165 contained in it about fifty are dropped. The success of this edition will largely depend on the popularity of the hymns now included, many of which are said to be translations.

Development.

Our correspondent, Mr. Geo. S. Holmsted, in his letter in last week's issue, gave the titles of a number of legal cases which came before the courts, involving, as we gathered from his letter, questions arising from contesting claims to ecclesiastical property. Almost all these have arisen from the change which takes place between the old and the new. Each generation finds its own troubles, and without mental activity religion degenerates into meaningless routine. This thought has been admirably expressed in a sermon on "Liberty" by the late Bishop Creighton, of London, in a collection recently published: "It is the distinguishing characteristic of Christianity among the religions of the world that it knows no finality. Its history is one of perpetual revivals. The organization of the Church, following the law of all organizations, has frequently sought to limit and define the means by which God could be known, the sphere within which He might be worshipped. Such efforts have been proved vain. . . . Christianity is always deteriorating in the hands of the multitude, and is always being restored by the enlightened conscience of the individual. Other religions settle into rigid forms: Christianity is constantly putting forth new forms, which react upon the old and prevent stagnation in any. Other religions were powerful as a spiritual influence at first, and then slumbered away into systems. Christianity has always been vital as a spiritual influence, and as such can show its power in varying shapes." The failure to realize this truth was one of the causes of the

original Disruption of the Presbyterian Church of Scotland in 1843, and also of the unhappy troubles in the seceding body of which we read now. The need of some provision for growth and change is being forced upon the holders of church edifices and benefactions all over the world.

Pictures of Christ.

A belief has grown up that a set of features which are constantly reproduced in stained glass and other pictures are taken from a contemporary one. Professor Van Dyke, author of "Art for Art's Sake," gives this history of the legend: "There is no authentic likeness of the Christ, the Mosaic Decalogue forbade the image, and Palestine never had any pictorial art. According to Church tradition, St. Luke was a painter, and painted the Virgin, and again, by the same authority, St. Veronica, who wiped the face of the Christ as He sank beneath the cross on the way to Calvary, received upon her handkerchief the imprint of His features. But the Veronica handkerchiefs and the St. Luke pictures, existent in churches and galleries to-day, were not painted until after the eighth century. The face of the Christ that we know came about in this way: The Church at Rome in early Christian times accepted the young Orpheus as a type of Christ, and he is first pictured in the Catacombs as Orpheus charming the animals of the wood by his music. He is young, handsome, classic, and wears Roman costumes. The Byzantine type, which originated in the Eastern Church at Constantinople, pictured the Christ as a sad-faced, sorrow-laden man of years, with large round eyes, long beard and bowed shoulders. The warrant for this conception is found in the fifty-third chapter of Isaiah: "He hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief." This Byzantine type came into Italy from Constantinople with Byzantine art at Ravenna in the fifth century, and eventually displaced the Orphic type. In the fourteenth century Giotto and others, working on this Byzantine type, Italianized it, and gave it new life. Finally, Leonardi da Vinci in his "Last Supper" painted the head of the Saviour that has been accepted as the type ever since."

Old Egypt.

Prof. Flinders Petrie has been for many years bringing to the surface remains of old civilization from which he constructs a marvellous life of a still more marvellous antiquity. Doubtless Egypt, Persia, the Valley of the Euphrates, India and the neighbouring countries had developed a social and complex life long before Europe was peopled by any other than nomadic races. Prof. Petrie now claims that seven thousand years before the Christian era the Egyptians built ships 180 feet long, that they worked on hard stone, produced glazed pottery in two colour glazes, spun fine cloth as thin and regular as the finest now produced by machinery, that they used the arch in brick work, and possessed a highly developed national art.

Good Manners.

We are all familiar with the revolt against the word "obey" in the marriage service, but there are other things taught in the Prayer Book which the thoughtless turn against. For instance, we have heard the phrase in the Catechism, probably by Bishop Goodrich, of Ely, "to order myself lowly and reverently to all my betters" challenged by persons who seem as ignorant of letters as of life, while professing to be teachers. Do they not recognize that the

phrase inculcates deference to superiors, in exactly the same sense in which a well-bred person would use and shape his practice by the modern phrase? Can a Christian do better than, after the example of our Lord and His Apostles, to give official deference, in full wherever there is no conflict between the law of God and man? With what force a protest against abuse of authority comes even from an obedient child, much more from a self-disciplined man or woman, who never shrinks from giving to all their dues. The martyrs for the Faith obeyed the law of God first, and they submitted to the law of man as far as they could; for where the higher obedience entailed a failure to conform with human commands they accepted the penalty."

Papal Infallibility and Supremacy.

The Roman doctrines of Papal Infallibility and Supremacy rest on several assumptions, any of which, if proved false, will invalidate the superstructure, which is built on them. First, it is assumed when our Blessed Lord used the words to Peter, "Thou art Peter, and on this rock I will build my Church," etc., He conferred infallibility on Peter; and that when Christ said, "Feed my sheep," He conferred universal authority over the whole Church on that Apostle. Secondly, it is assumed that St. Peter was the first Bishop of Rome. The third assumption is that the Infallibility and Supremacy conferred on St. Peter have been transmitted to every succeeding Bishop of Rome. And fourthly, that these doctrines of Infallibility and Supremacy have been always, everywhere, and by all, believed. Now, with regard to these assumptions. Let us take the first, that Christ's words, "Thou art Peter," etc., conferred on him the Infallibility. Roman writers, in modern times, assume that when Christ used these words He meant, "Thou art Peter, and on Thee I will build My Church," etc., but it seems obvious that if Christ meant this He would have said it positively, and the plain meaning of this passage is that Christ asserted that it was on Himself, or, what is the same thing, Peter's Confession, "Thou art Christ, the Son of the Living God," he would build His Church. This was the meaning almost universally attached to this passage in early times by the Church Fathers, and even by the Bishops of Rome themselves. St. Augustine, writing in the end of the fourth century, says: "He (Christ) says to them, 'But whom do ye say that I am?' and Peter, one for the rest, one for all, says, 'Thou art Christ, the Son of the Living God.' This he said most rightly and truly, and he deservedly merited to receive such an answer, 'Blessed art thou, Simon Barjona, for flesh and blood have not revealed it to you, but My Father which is in Heaven, and I say unto you, because thou has said this to Me, listen, thou hast given Me a confession, receive a blessing therefore, and I say unto you, 'Thou art Peter: because I am Petra, a rock, thou art Petros, Peter: for Petra, a rock, is not from Petros, Peter, but Petros, Peter, is from Petra, the rock, and upon this rock I will build My Church; not upon Peter, whom thou art, but upon the Rock, Whom thou hast confessed.'"—By Presbyter Hibernicus, from the Church of Ireland Gazette.

The Type of Service.

In his recent visitation the Bishop of Worcester made some remarks which have been reproduced in part and in such a way as to give an impression at variance with his words. We have been asked to give the passage, and, although rather long, we now do so. The Bishop said that Worcester Cathedral provided an admirable type of service, which for reverence and beauty was unsurpassed. That type of service, in which, so far as the singing was concerned, only the choir could join was the type of service which, for his own sake, he preferred; but he was convinced that it was not the type of

service which ought to be imitated in parish churches, except a very few. In most parish churches they had fallen, he knew not how, under the despotism of choirs. From the time they said the vestry prayers before the service to the time they returned to the vestry, they had come to regard monotonous on a high note as the proper method of reciting, as if there were something sacred about the note G. He was quite sure they needed largely to restore the use of the natural tone of voice in public worship. In particular he would desire that the preparatory and concluding prayers in the vestry would be said and replied to with "Amen" in a quiet, natural voice. Choirs should be taught to say prayers as well as sing them. When the choir and minister had taken their place the sentences and introductory address should be simply read; and the Confession should always be said, not sung, in a quiet, natural, low voice, as was intended—"in a humble voice"—and that should continue for the Absolution and the Lord's Prayer. That was liturgically proper as well as spiritually convenient. It was a penitential preparation for the service of praise. In the same way the prayers after the Third Collect had better, in his opinion, be recited, and replied to in a natural reading voice. They were a sort of appendix to the sung service. There would then be restored to the Church service a wholesome exercise of the natural speaking voice in which all could join. He was thankful that in these respects "advanced churches" were returning to old-fashioned ways. The service which might properly be sung might be taken to extend from the "O Lord, open Thou our lips," down to the Third Collect. Even in that they would follow ancient precedent, as well as common sense, if they said the Apostles' Creed and the Lord's Prayer on a low natural note, or in the speaking voice. There remained for chanting the versicles and responses, the psalms, canticles, lesser Litany, with the chief collects, as well as anthem and hymns. He thought that choirs might be prevented from being discouraged by any such reduction of the amount sung if they were regularly practising some special rendering of a canticle or anthem, or rendering of the sung portion of the Communion Service; and then (when they were as perfect as might be) sing what they had practised in Church. What they suffered from now was a superstition that the service could not be properly done unless it was done with the same amount of singing every Sunday, and unless the whole service, in spite of liturgical propriety, was sung in the same way.

Our Christmas Number

Is not prepared and printed the week before Christmas, but has been in preparation for months already. It is so far advanced that we have no hesitation in saying that it will be the best that the Canadian Churchman has issued, and our readers know that we have always striven to make our Christmas number and the illustrations a credit to Canada. This number will, we trust, be one which can be sent abroad with satisfaction to the sender and pleasure to the receiver. It is not too soon to send in orders for it, quite the reverse, and we wish that those who desire to have extra copies sent, either to themselves or to friends, would let us know at once. For twenty-cents, the cost of a good Christmas card, we will send a copy, prepaid, to any part of Canada, Great Britain, or the United States.

THANKSGIVING.

As one stood in High Park, Toronto, after the sham fight on Thanksgiving Day and saw our sturdy Canadians in military garb march past to the music of the regimental bands the conviction forced itself upon the mind. Here are some two thousand or more good reasons for sincere

thanksgiving to-day. How little do a people, for the most part, born and nurtured in peace, realize all that war means to the nation, the family, the individual, or how great and inestimable to them are the blessings of peace! That we are not quite without that sad, deplorable knowledge of the effect of war those Canadian hearts which still yearn with affectionate sorrow for the brave lads who so cheerily gave up their lives at their country's call in South Africa can testify. Though the loss be as keen in each of these instances as death with honour can make it, how small in comparison is the total result to our country to that brought home to either Russia or Japan by the deadly struggle in which they are engaged? Each true Christian and patriot should long and pray for the day when right, reason and even-handed justice shall settle the differences of nations, and the victories of war, with all their horrors and honours, shall give place to the nobler victories of peace. We have just cause for thanksgiving at the comparative immunity of our country and people for so long a period from war's dread scourge. We cannot be too thankful for our material prosperity. Though there have been drawbacks here and there which have been a detriment to some individuals and industries, yet the general average has been good. In some respects our progress has been extraordinary. Witness the remarkable influx of experienced and desirable settlers into the North-West from the United States. No surer guarantee could be given of the value of the land, the healthfulness of the climate, the freedom and justice of our laws, or the great promise of our future than this notable immigration to Canada of so many wealthy, capable and enterprising citizens of the neighbouring Republic. Though politics to us is a by-path, in which, however, each citizen of a free and democratic country should now and then take a walk, we cannot be thankful for the despicable corruption which has been proved by the law courts to be eating like a canker into the heart of the body politic. But we are thankful that there is a remedy for this desperate disease: it is the influence and vote of each honest, manly, brave and truth-loving Canadian, whether Liberal or Conservative it matters not. When the briber, perjurer, debaucher of his countrymen is not only at the gate, but has the freedom of the house, it is high time the plague was stayed and the house cleaned and disinfected, though it be on the verge of winter. Surely the character of a country should be dear to its people, and doubly dear to those who value their own character as citizens. Whilst we are thankful for continued blessings upon our Church, we must not forget that the truest thanksgiving is in thanksgiving. We may flatter ourselves with the conviction and assertion of our antiquity, ancestry and Divine commission, but let us at the same time, one and all, measure our lives by the standard of the parable of the talents. And "lest we forget" let us now and then, in our comfortable study chair it may be, honestly estimate our own individual work for Christ, not by the old threadbare standard of our own opinion, but by the true standard of our Lord's life and teaching and that of His disciples, and the results. Were the axe applied to the root of the tree in this manner we would, this Advent, think not less of the coming of the Bridegroom, but more of "Go ye out to meet Him."

THE PASSING OF THE AUTUMN.

Three centuries ago Thomas Decker thus quaintly wrote "of autumn, or the fall of the leaf": "Autumne, the Barber of the yeare, that sheares bushes, hedges, and trees . . . this bald-pated Autumnes will be seen walking up and down groves, meadows, fields, woods, parks, and pastures, blasting of fruites, and beating leaves from their trees . . . Then say that

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Autumne rains, then is the true fall of the leafe, because the world and the yeare turne over a new leafe." Time does not seem to have improved the behaviour of "the arrantest beggar amongst the four quarters," who still goes his riotous way as of yore, and, like his hail-fellows, the lads of All Hallows' Eve, leaves many a sorry reminder of his boisterous spirit. The extent of our Dominion, including the northern half of the North American continent, causes the climate of its Provinces and territories to vary, as does the degree of longitude or latitude in which each of them is situate. The autumn of the northern portion would be a veritable winter to the southern, and the same might be relatively said of the eastern and western Provinces. To each and all are common the incidents of the ingathering of the last crop of garden, field and orchard, and the preparation rendered necessary by the coming of winter. On the great lakes traffic gradually lessens, and sailing craft and steamer go to their mooring grounds. Along the sea coast the demands of the changing season are duly met by the skilled experience and matured judgment of those "who go down to the sea in ships." Now, the days are shortened and the nights are lengthened. The sky is grey, save when the mellow sunlight betimes warms the earth and air, and revives pleasant recollections of the summer gone. The air grows perceptibly cooler, and invites the pedestrian to quicken his pace, whilst its tonic property is increased, and a new zest is added to all out-of-door exercise. The farmer feels his blood glow as he tramps along the furrow in his fall ploughing. The sportsman's nerve is like a tense harp-string as, with gun and dog, he seeks the partridge or rabbit in bush or swamp, or the wild duck by marsh or stream. To the lover of nature autumn has a weird attractiveness all her own. The broad fields, thick with stubble, or scored by the shearing plough; the orchard, bare of foliage, with here and there a shrivelled apple clinging to the topmost bough; the lonely woodland, paved with brown and crumpled leaves, bereft of gay and cheery bird-life, whose gaunt trees, stirred by the melancholy wind, seem to mourn over the departed bravery and joyousness of summer; the steel-like sheen of stream and river; the cold, grey tone of sky and lake and sea by day, the clear, intense blue of the heavens and the sparkling brilliance of the planets by night. Each of these varying aspects of nature makes its own appeal to the observant and reflective mind, and all combine to teach the imperishable truth that beneath the decay of autumn and under the white shroud of winter there is the germ of a newer, purer and brighter life than that which nature now mourns. This new life in due time the inevitable spring will reveal.

ST. CHAD'S, DURHAM.

We find in reading the daily papers that the Rev. Jno. Wakeford, of Liverpool, Eng., is now in Canada collecting funds to endow a college in connection with Durham University for the training of candidates for Holy Orders. In an abstract of an address by Mr. Wakeford, he is reported to have said that there was not a want of men, but of means to educate them. The population was increasing, but the clergy were decreasing. During the past twenty years the stipends of the clergy had steadily fallen in England, a condition which robbed the Church of the best stream of talent. Of England's famous men of the day, 52 per cent. were from clerical homes. If the Church were to be exact in demanding trained men, provision must be made for them. The Bishop of Saskatchewan has recently pointed out in our columns the lack of trained men in the West. But while that is the case now, it is a result of the enormous immigration which causes a pressure for money and men, demands which the Church needs all its resources to attempt to meet. In truth, there is so great a need now that were

the poverty of Durham ten times greater than it is, the necessities in our home are so much greater, so pressing, so vital, in fact, that we grudge the expenditure on foreign missions, and necessarily that on Durham University. It is quite true that the stipends in England have fallen. Everyone who is in any sense dependent upon the English farm has a smaller income from it. But the shrinkage is made more glaring through the iron-clad system of parishes by which the large, new places are in poverty, and the next parish, may possibly be one with excessive emoluments compared to the tiny flock. There ought to be a system of re-adjustment, and any little subscriptions from Canada are a mere drop in the bucket. Our English friends are beginning at the wrong end. They should stop the waste, and there will be more money for the real workers. We all deplore the consequences. Church Bells said recently that a curate started generally at £150, and if the fifteen years he had not risen, his ability had fallen thirty per cent. In fact he was drifting into the class that the Bishop of Saskatchewan does not want—the professional clergyman. But in England there are prizes as well as blanks, and success comes unexpectedly sometimes. But we wish to emphasize the fact that we desire that the greater portion of our clergy shall receive their professional training in Canada where their life is to be spent. Is the nostrum which Mr. Wakeford advocates the one most needed? We gather from the English press that the need of trained clergy is not such a pressing one. All are agreed as to the number of candidates being sufficient. Warminster has to turn away a yearly average of fifteen, Burgh an average of twenty. In the past two years Father Kelly has been compelled to refuse more than 400 men, and of the 450 who offered, he thought at least 150 well worth a trial. The newer institutions at Hooton, Pagnell, and Mirfield had the same experience. The Church missionary societies, preparatory unions, and training college are admirable and efficient. In fact, the need of men, if properly distributed, is not so pressing. In some dioceses it does not exist. Judging by the number of candidates ordained priests and deacons at Llandaff recently, the Church in that diocese does not share the difficulty of getting suitable men to take Orders. The number at Llandaff this year was the largest which the Bishop has had at any ordination he has held. Nearly all the candidates were graduates either of Lampeter or one of the older universities. Doubtless, the University of Durham is ambitious, and its ambition is praiseworthy. But we do not think that the North of England is so poor that it needs to send to Canada the Rev. John Wakeford, of Liverpool, to beg for it. He must know that in Liverpool a cathedral is being built for which already nearly £300,000, or \$1,500,000, has been received. What a sum, more than in the thousands of miles of the North-West with their tens of thousands of poor English churchless, lonely settlers. How many St. Chad's could we not endow, how many missionaries could our bishops not equip now, in their day of dire trial for the immediate, pressing needs which overwhelm them? Yet, in the face of all that, Liverpool sends the Rev. John Wakeford to decrease the small sum that our laymen can give. Liverpool should be ashamed.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

The altered attitude that has come over ecclesiastical opinion within a generation is in many respects remarkable. The memory of many still below middle age can reach back to the time when the relations between Protestant and Roman Catholic were anything but cordial, and the attitude of Methodist, Presbyterian, Baptist and Anglican to one another was by no means affectionate. A Protestant could not be sure of good standing in his community if he did not occasionally pour out the vials of his wrath against the enormities of the Papacy. The

Methodist could scarcely be convinced that he had done a faithful week's work unless he had thrown a stone at some neighbour whose voice was not raised as loud as his. The Anglican who could withdraw his attention from flying missiles from without found it fully occupied with the scrapping that was in progress in his own ecclesiastical household. But all this is changed to-day. No man may hope to ingratiate himself into the good-will of the public by the denunciations of a rival or a relative. It is only by the strength of the position he holds, by the value of the work for which he stands, that he may expect to win disciples. No community will permit without protest the impugning of the good faith of other bodies, even though they be but an insignificant minority. The right of personal conviction, and the right of lawfully promoting personal conviction, is freely conceded. Men of varied religious beliefs mingle freely in social and other ways, and a more intimate knowledge has begotten a deeper respect. We would be far from placing a just share of the responsibility upon our own Church for the old, and we think it is entitled to some, at least, of the credit for the new and better conditions.

The Church of England stands at a very interesting point in her own history and in the history of religious activity in the world. The knitting together of all the different Protestant communions in common respect and willing co-operation in great problems that affect the public at large is suggestive of many things. In one aspect only shall we now attempt to discuss the position which time has thrust upon our Church. The vehement prejudice against liturgical services is a thing of the past, and the dread of ritual is a rapidly vanishing quantity. It is by no means an unusual incident to find the collects of our Prayer Book incorporated in the public devotions of bodies not in communion with us, and responsive reading of the Psalms, and clergy and choirs all indicate the trend of feeling pervading a rising generation. Never in all the years of our glorious or inglorious history has the general public mind come so closely into accord with the Anglican attitude and temperament. Never, in our judgment, has the opportunity been so manifestly before us to impress ourselves for good upon the world. Never has the call come with more unmistakable authority to rise to the sense of responsibility and corresponding activity which our position imposes upon us at this moment. The dividing walls of prejudice and suspicion have been broken down, the modes of religious expression have been moving in the direction of Anglican usage, gradually the way has been opening up for a resumption of that place of spiritual leadership from which our own faithlessness in the past cast us down.

If the movements in the ecclesiastical world are as we have described and believe them to be, does it follow that all we are called upon to do is to sit still or pursue the even tenor of the old way, and in due time our Church will be augmented by large contingents of new adherents? It is just possible that such a policy might be followed by some such results, but they would be results in which we could take no special satisfaction. That zeal that would win the world to the Anglican Church is absolutely unworthy unless it be coupled with the higher purpose of making the Church pre-eminent in spiritual power. Our primacy, if primacy we shall ever possess, among religious forces in the world shall depend upon the virtue that goes out from us. We may be able to point to all the elements of ecclesiastical organization. We may dwell upon the Divine sanction of our orders, the wealth of historical lore behind us, the beauty of our liturgy and many other features in which we justly take pride, but unless these are made fruitful in really great, uplifting service to men

our leadership shall never come, because we shall not deserve it. The call of the hour is for service—thorough-going, whole-hearted service, and, in our opinion, a larger constituency is looking to us for the fulfilment of great expectations than most of us are aware of. With the movement in the public mind that seems to be making towards the Anglican position there must come a corresponding movement on the part of the Anglican Church by way of more fully ministering to public needs. Every element in the highest welfare of our people must feel the touch of inspiration and guidance from us. This conformity to the demands of the times means the abandonment of nothing that is of value in our teaching or our history. On the contrary, it signifies the glorification of all that is best, the dignifying of the form by the amplification of the spirit. Our orders are as valuable to-day as they ever were, and nothing should induce us to part with what is really one of our most cherished assets. But apostolic origin calls for apostolic power in our ministry. It is a prophecy of large mindedness and clear sightedness; a keen discernment of human needs, and a generous wisdom in meeting them. We are called upon as ministers to give strong and helpful messages from the pulpit, a perpetual setting forth of the truth in love. In every direction we are impelled to live up to the highest suggestion which has come down to us through the ages, and the hope that lies before us in a fruitful service we may render to men.

It is of vast importance that the National General Council of the Church should represent our very best thought, and symbolize our loftiest ideals. But such a council is far from satisfactory if it be not an outward expression of a deep inner life of which it is merely a sample. In looking forward to a historic departure and uplift in our next General Synod, may we not hope for a germinating intensity of vitality through the whole body as the most potent preparation for such an assembly. Do not the conceptions we have attempted to delineate summon us to a more Catholic view of our duty than seems at present to stand behind our efforts as a Church? We have been arousing ourselves to a higher sense of responsibility in regard to Church extension in our newer territories, but after all, this is only an incident in the greater work that lies before us. There must be an awakening along the whole line—in the great centres of population and in the back districts in the East and West—to a sense of leadership in ethical and spiritual matters. It is vain and pernicious to hope to promote pre-eminence by appealing to our people to outstrip the work of rivals. One ideal only can avail and that is a whole-souled service of the Master, and a large minded, self-sacrificing ministry to men. "Whosoever will be great among you let him be your minister, and whosoever will be chief among you, let him be your servant."

The political situation in Ontario has become very serious, indeed. A Government is now administering the affairs of the province without an actual majority. In the general elections some ten thousand more votes were cast in favour of the Opposition than the party that secured the greatest number of representatives. Charges have been made of the gravest character. A judicial enquiry was held in the most conspicuous case, and the worthy judges declared that everything was all right. The party friends and newspapers vehemently echoed the judicial approval. Time goes on and they who were "all right" are said to be about to "retire" from public life to make way for other men who will be more acceptable to the public. This is certainly hard on innocent men, to submit to self-annihilation when they have been pronounced over and over again by their friends as the embodiment of rectitude. Have the days of chivalry completely vanished when men are willing to sacrifice the good name and blight the career of honourable lieutenants, just to secure a triumph for themselves? Or is it possible that when leaders and newspapers have been vociferating their faith in

men under suspicion, they were really affirming something they did not believe? Spectator confesses that the ethics of the situation do not seem to be entirely satisfactory to the plain lay mind. If reports represent in any measure the minds of public men, it is likely that Ontario will soon have something to say on the question of prohibition. Whatever may be in the minds of politicians, we know this, what sensible advocates of temperance want is not the name, but the real thing.

SPECTATOR.

BROTHERHOOD OF ST. ANDREW NOTES.

General Secretary, Fred. W. Thomas, Imperial Bank Building, Toronto.

The members of the different Chapters of the Brotherhood of St. Andrew in London visited the Huron College Chapter on Monday evening, the 14th inst., and heard two very interesting addresses by the Rev. Principal Waller, M.A., and the Rev. G. B. Sage, B.A., B.D. Between fifty and sixty members were present. After the address of welcome by Mr. D. J. Cornish, Director of the Huron College Chapter, Principal Waller was called upon, and gave an address, based upon the 9th chapter of the Epistle to the Hebrews, dwelling chiefly upon the typical significance of the Tabernacle and its furniture. After the singing of a hymn, the Rev. G. B. Sage, of St. George's Church, gave a very earnest address on "Prayer and Work," showing how the two were united, and if a man ceased to work he soon ceased to pray. Mr. Crawford, secretary of the Local Assembly, gave a short address, reminding the Brotherhood of the convention to be held in Bishop Cronyn Hall on the 28th inst., when Mr. Thomas, the General Secretary, and others will address the meeting. The meeting was one of the most inspiring Brotherhood meetings ever held in the city, and will, we hope, be followed by others of the same nature. After the programme all the members partook of light refreshment, very kindly prepared by Mrs. Waller.

REVIEWS.

Saturday Night Sermons.—By Rev. Geo. Thos. Dowling, D.D., Rector of Christ Protestant Episcopal Parish, Los Angeles, Cal.: 12mo., pp. 131. New York: Thomas Whittaker.

Very beautiful and suggestive are the short papers here gathered together, and eminently adapted for private perusal or reading to a class. There is something fresh and genuine in the treatment of each topic, and we have a feeling of having been benefited in the short study. Here is the closing paragraph on "Coming to Him": "And last of all, after we have 'come down,' and 'come out,' and 'come in,' there shall come to each of us the message contained in the Book of the Revelation of St. John, 'Come up!' Four steps in coming to Jesus Christ. And you will notice that these balance one another. We cannot 'come in' until we have 'come out'; and we cannot 'come up' until we have 'come down.' 'Come down'—Humiliation! 'Come out'—Separation! 'Come in'—Identification! 'Come up'—Glory!"

Sunday School Teaching: The Simple Elements of Child Study and Religious Pedagogy, together with Some Gratuitous Advice on Sunday School Management.—By Rev. W. W. Smith, M.A., M.D., Secretary of Sunday School Commission, Diocese of New York, etc.

We hope no one will be frightened by the title of this little book; the title is harder to read than the book, which is published by the Young Churchman Co., of Milwaukee. Some might object that it is too elaborate to be of use to the class of people who usually constitute our Sunday School teachers, for they could not spare time to take it in. This would be a great mis-

take. The book is written in a simple and attractive style, at the same time requiring close attention and no little depth of thought. But it will well repay all the labour bestowed upon it. It is a book that ought to be used by everyone who has to offer instruction to teachers, especially the clergy. We really believe that it is not at all too difficult for any earnest Sunday School teacher. We heartily commend it, and, as we have not space to mention the points on which it treats, we advise every one concerned at all in the work of Sunday Schools to get and study it.

The Work of the Prophets.—By Rose E. Seele. Longmans, Green & Co., London and New York. Price, 2s. 6d. net.

This is one of the series styled, "Simple Guides to Christian Knowledge," and is an admirable little book. We cordially recommend it to all who would like to have a key to the teaching of the prophets of the Old Testament. It is written in a simple but most reverent and attractive style, and is thus well suited for all who would not be able really to comprehend a deeper or more elaborate book. The pith of the prophetic books is given without perplexing the reader by bringing in the more difficult portions; for these the reader is sent to the books themselves. The author of this little book holds that there were two Isaiahs, and at least two Zechariahs. About the Book of Jonah, for which she adopts the late date, she says: "It is as truly inspired by God as any other prophetic writing, but it may be an allegory or parable rather than a story of what actually happened," and she proceeds to justify this view. She considers Jonah to be that "Jonah, son of Amittai, of the reign of Jeroboam II. The book which bears Jonah's name, and of which he is the hero, was probably written some centuries later." As a devotional summary of the "work of the prophets" the book is most instructive. There are eight beautiful illustrations and two maps.

The Truth of the Apostolic Gospel.—By Principal Falconer D. Litt. New York: International Com. Y.M.C.A.

This book consists of twenty "studies" on the New Testament. They embrace most of the interesting questions connected with our Lord's life and teaching; The Brotherhood, the Christian Character, and other subjects. Part II. is on "The New Testament explanation of the foregoing phenomena—the Apostolic Gospel"; Part III., The Credibility of the Apostolic Gospel. We have not space to go into a lengthened criticism of this book, which is one that cannot be read quickly. It speaks from the standpoint of the religious views held by leading members of the Y.M.C.A., and they will no doubt find it most suggestive and instructive.

A Memorial of Horace W. Rose.—By Harry Wade Hicks. New York: International Committee of Y.M.C.A.; 60 cents net, 65 cents post-paid.

This is a calmly-written but most interesting record of a most strenuous and devoted life of an organizing missionary secretary of the Y.M.C.A. He was employed as a worker among the colleges of the Western States, including California, and as a persistent, self-denying and earnest worker in that sphere has had but very few, if any, equals. The success that attended his efforts is not hidden, but amid it all his singleness of purpose to do all for "the Master's sake" is kept prominently—most prominently—before the reader's view. Mr. Hicks has written a good book. He is an ardent admirer of his hero, but largely gives the opinions of others rather than his own. We are sure this little book will prove deeply interesting to all who wish well to the Y.M.C.A., as well as affording information as to its methods of work.

The Antiquarian Review.—Stephen D. Peet, Ph.D., Editor; \$4 per annum. Chicago and London.

This number keeps quite fully up to its excellent standard. It is full of most interesting information, and is rather more varied than usual. We repeat what we have often said before: Everyone who values real antiquarian lore, especially as regards his own continent of America, should be a regular reader of this journal; he will be well repaid.

Everybody's Magazine.—The current number of this periodical contains, amongst others, an article on Loubet, the President of France. B. Brandenburg writes of new fighting machines, and T. Waters of Mrs. Leonard, who is employed by the United States Treasury to detect fraud. There are in addition a number of stories and further instalments of various articles which have appeared before. A number of pencilled sketches of Washington, D.C., appear, and four photographs of famous persons, one being a picture of the Archbishop of Canterbury and Mrs. Davidson. There are three poems, and the whole magazine is profusely illustrated throughout.

The Churchwoman.

KEEWATIN.

Fort Frances.—The annual meeting of this branch of the Woman's Auxiliary was held at the vicarage on Wednesday afternoon, October 12th, when a very large number of members were present. The meeting was opened with the usual form of prayer and hymns by the Rev. C. Wood, after which the annual report was read by the secretary-treasurer, Mrs. Gillon, which was most satisfying, showing very plainly the energy and labour which had been bestowed on this branch of Church work during the year, the sum of \$335.70 being the result. The Rev. C. Wood then made a few remarks touching the kindly assistance so willingly given by the W.A. towards helping on all kinds of work in the parish, followed by a few remarks by the president, Mrs. Wood, thanking all the officers and members for their co-operation and faithful attendance. The officers for the year were then chosen, Mrs. Wood being unanimously re-elected as president, Mrs. Wilson was elected vice-president, and Mrs. Gillon was re-elected as secretary-treasurer. Mrs. Jobb having consented to be superintendent of the Juniors' Branch, was duly elected to that office. Plans for the coming year's work were then discussed and arranged for. It was also suggested that the meeting of the Senior Branch be held in the schoolroom during the winter months. A cordial vote of thanks was unanimously passed by the meeting to the rector, the Rev. C. Wood, for the assistance he has so willingly rendered the Auxiliary during the past year. Refreshments were then handed around, after which the meeting adjourned. The annual meeting of the Junior Branch was also held at the vicarage in the evening, many of the members being present. The president and Superintendent Mrs. Jobb were also present. Miss Mabel Phair was elected secretary-treasurer. The work for the year was talked over and general business arranged. Many thanks are due to this branch for their faithful work of the past year.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—On Thursday evening, the 10th inst., on the occasion of the public reception of the Lord Bishop of Nova Scotia, in St. Paul's Hall, by the clergy and laity of the city, the Bishop was presented, on behalf of the clergy of the diocese, by the Ven. Archdeacon Kaulbach, D.D., with an

episcopal ring, and the Very Rev. E. Gilpin, D.D., Dean of Nova Scotia, presented the following addresses to His Lordship from the members of the Executive Committee and the Dean and Chapter of the Cathedral respectively: From the Executive Committee—"To the Right Reverend Clare Lamb, Lord Bishop of Nova Scotia.—We, the Executive Committee of the Synod, representing the diocese of Nova Scotia, present our congratulations to your Lordship upon your election and consecration to the position of "spiritual head" of the Church of England in this province and in Prince Edward Island. We reverence the office to which you have been set apart as a Bishop in the Apostolic continuity of the Church of Christ on earth, and we will ever show you the respect which is due to that high position. We tender to you our loyal duty and obedience, in all matters spiritual and temporal, in accordance with the constitution of the Church in Nova Scotia, as becomes its faithful members committed to your care. We assure you of our hearty support and co-operation in whatever work may by yourself and advisers be thought to be for the benefit of the diocese in general or for any part thereof, which may be in need of your special attention. We assure you also of our sympathy in any trials or difficulties which may occur in your administration of your diocese, and of our readiness to aid in removing and mitigating their burden. We give you a hearty welcome among us, and will receive you with kindly affection as our spiritual pastor and teacher in the name of Jesus Christ; and also as the personal friend of every member of our beloved Church. Permit us to extend our welcome to Mrs. Worrell also, and to the other members of your family, and to express a hope that their sojourn here may be both agreeable and profitable. We pray that the blessing of Almighty God may be upon you and on your work; and that the guidance of the Holy Spirit may lead you aright, both now and evermore. Signed for the Executive Committee by their specially appointed members, Edwin Gilpin, D.D., Dean of Nova Scotia; E. P. Crawford, M.A., Canon of St. Luke's Cathedral; W. J. Armitage, M.A., rector of St. Paul's, Rural Dean of Halifax; H. Ward Cunningham, rector of St. George's, Halifax; J. Walter Allison, Robert E. Harris, Arthur B. Wiswell. Halifax, November 10th, 1904." The following is the address to the Bishop from the Dean and Chapter: "To the Right Rev. Clare Lamb, Lord Bishop of Nova Scotia, and Treasurer of the Dean and Chapter Endowment, as well territorial as financial: We, the duly instituted and installed members of the chapter, give you our warm welcome to this province and diocese. In accordance with our constitution and canons we have become your Lordship's staff and council, whenever you may need our service and advice. We respectfully receive you as visitor of both the Dean and Chapter and of the Cathedral body, according to our respective constitutions. We express our confidence in your Lordship as trustee of several funds belonging to this diocese. We hold ourselves in readiness to wait upon and to support you when necessary, and to give you our united advice when desired. Edward Gilpin, D.D., Dean of Nova Scotia; J. A. Kaulbach, Archdeacon of Nova Scotia; Isaac Brock, Canon; E. W. Vroom, Canon; E. P. Crawford, Canon." The Bishop replied to the former address in the following terms: "I thank you for the kind words of welcome which you have just read to me. They are most encouraging and pleasant to hear, for they breathe the note of loyal churchmanship, which must give confidence to one who comes, at the call of God, to fill the office of chief pastor in your diocese. The history of your province and of the Church in it is not only interesting. It is most inspiring. A province that has given to the country some of its most able men, and a Church that has done so much for the cause of Christ, from the day when Bishop Inglis took it up until the day when Bishop Courtney laid it down, are filled with landmarks of the earnestness and loyalty, the capacity and progressiveness of its citizens, and of the members of the Church amongst them. At this time, notwithstanding the fact that there are many who could take up the

work and carry it on valuably and successfully, God has sent me to you, and the continuity of the Church in the diocese is preserved through my feeble instrumentality. But, while I am thus sent to you, I know that unless you are equally alive to the call which God gives to you, each in his own vocation, my work would be unavailing. I thank you, therefore, for your promise of co-operation. I shall look to you as my fellow-workers, that, together working for Christ, we may be confident of His help and blessing. I thank you for your promise of sympathy. Troubles must come to all, and in the conscientious discharge of my duties, I cannot be exempt. I shall look to you, then, for that sympathy so dear to the human heart, and I have every confidence that I shall not look in vain. I thank you for your kind words of welcome to Mrs. Worrell and my family. We come to you, as strangers from a happy and much loved home in Western Canada. I hope, as the days go by, that the ties of friendship, thus so happily begun, may grow stronger as we grow to know each other better. With earnest prayers for the welfare of the diocese and of all its members, I am, your faithful Bishop, Clare L. Nova Scotia. Halifax, Nov. 10th."

A largely attended meeting of the Halifax branch of the Church of England Sunday School Institute was held recently, the Rev. H. W. Cunningham, rector of St. George's, in the chair. A number of the clergy were present in addition to 46 of the Sunday school teachers of the city, and the evening's programme was both interesting and helpful. This was the first meeting of the season. The subject for consideration was: "Teacher Improvement," this being considered under two heads. The Rev. W. J. Armitage, rector of St. Paul's church, read an elaborate paper on: "Teacher Training," in which he dealt with that subject scientifically and practically; a second paper, on "The Value of a Sunday School Teacher's Library," by Miss A. E. B. Dauphinee, being read by the Rev. R. A. Hiltz, rector of St. Matthias church. This gave a careful treatment of the subject, showing the necessity to teachers of books of reference, and giving a long list of such books. Discussion, which brought out many valuable suggestions, followed.

Windsor.—King's College.—At a meeting of the Executive Committee of the Governors, Mr. R. S. Dahl, of the Central Technical College, London, was appointed professor of engineering at this college. The new professor, in addition to his varied practical experience in Denmark and England, has achieved considerable success in original research in electricity, and comes with the very highest testimonials from Professor Ayrton.

MONTREAL.

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

Montreal.—Sabrevois Mission.—This year (1904) marks the jubilee of what is commonly known as the Sabrevois Mission College, an undertaking that has occupied a growing position in the activities of the Church in this diocese through all the fifty years that have elapsed since its work began. Through all these years the work has been sustained by the free-will offerings of those who believe it to be the duty of the Church of England in Canada to keep an open door for those of our French-Canadian Roman Catholic neighbours, who, being out of sympathy with their own ecclesiastical surroundings, seek shelter for the soul in a Church that is at once Catholic, Apostolic and Scriptural. The work was commenced in a very small way, a little more than fifty years ago, in the village of Sabrevois, situated about thirty miles from Montreal in the heart of a French agricultural district. One of the first friends of the work was Major Christie, who was proprietor of several seigniories in the neighbourhood. Major Christie's interest was aroused by the conversion of one of his French-Canadian Roman Catholic neighbours (by reading the New Testament), Mr. Charles Roy—a

wealth and influence in the district. It is worth noting in this jubilee year that at this present time no less than three sons, and four grandsons of Mr. Roy are in the ministry of the Church of England, while a grand daughter is a Bible-woman on the staff of the mission. Mr. Roy was admitted to the Communion of the Church of England by Bishop Mountain, of Quebec. In 1847, the Rev. D. Gavin was ordained by Bishop Mountain and sent forth to labour among the French-Canadian people of Lower Canada. Shortly afterwards a parsonage and school were built at Sabrevois. In this church, the Rev. J. W. Garland still ministers to the French Protestants in the neighbourhood. The work of the mission was brought to the notice of the Colonial Church and School Society of England, who decided to adopt the mission as a branch of their work, and have ever since taken a practical interest in its progress by regular grants in aid. An auxiliary to this society was formed in Montreal, in 1851, under the lead of the Rev. William Bond—now Archbishop of Montreal, and Primate of Canada. The work at the village of Sabrevois was at once taken under its charge, and the Lord Bishop of Montreal, Dr. Fulford, presided at its first annual meeting. The first work done by the same was to establish a school, which was, in the course of time, developed and enlarged to the present important institution in Montreal. In the year 1872, it was deemed desirable, after full consideration, to transfer the headquarters of the work to Montreal. Previous to this an important resolution had been taken on a report by a committee, presided over by the Bishop of Montreal, that the mission be called "the Church of England Mission to the French-speaking population of British North America," and be composed of clergy and laity of different parts of Canada. Shortly afterwards, auxiliary committees were appointed for Quebec, Toronto, Hamilton, Kingston, etc., as well as for Nova Scotia, New Brunswick, and Newfoundland. The whole was in connection with the English society before named, and of which a Corresponding Committee for Canada had been incorporated by Act of Parliament for the purpose of holding property. After the transfer of the headquarters of the mission to Montreal, there was erected, in a district largely inhabited by French-Canadians, a range of commodious buildings for the work. These have ever since been and are, at this day, the centre of the operations of the mission. The buildings comprise: First, a commodious and convenient church, sufficient for the accommodation of a congregation of three hundred persons. Second, school buildings, with class-rooms, and all school appliances sufficient for about one hundred and twenty pupils. Within these buildings are dormitories, dining-rooms, gymnasium, and all suitable arrangements for about seventy boarders, the boys at one end and the girls at the other. In these schools a sound and liberal education is given on distinctly Church of England lines, and a parental Christian oversight maintained over the boarders. There is, also, a commodious residence for the principal of the school, and also provision for a parsonage. In these buildings the work of the mission has been steadily carried on for many years back, with some vicissitudes and changes, but always under the constant oversight of the Bishop and most of the clergy of Montreal, with the co-operation of many leading laymen of the Church and of the Synod of the diocese. A Ladies' Committee was organized so far back as 1854, and has pursued its work without interruption, rendered valuable services to the mission, both in collecting funds and supervising the domestic arrangements of the boarding schools. The Rev. D. Larivière, B.A., is now the efficient principal of the schools, and the Rev. Henry E. Benoit, pastor of the church, and superintendent of evangelistic and colporteur work. The expenses of colportage and Bible-woman work, it may be added, are borne by special funds contributed by friends of the work in Great Britain. For some time back a mission has been carried on amongst the Indians of the St. Francis river, near Sorel. This mission arose from a petition presented by Abenaki Indians, at Pierreville, expressing a desire to be received into the Church of England.

The petition received favourable consideration by the committee, and the work has been carried on ever since, being now in charge of the Rev. H. O. Loiselle, and is also on an independent basis. It will be seen that the whole work, thus most briefly outlined, is distinctly one pertaining to the Church of England in Canada, and has been maintained as such from the commencement. Its first missionary was ordained by the Bishop of Quebec, Bishop Fulford, of Montreal, as has been noted, presided at the first annual meeting, and continued during his lifetime an active supporter of the work. In this he was succeeded by Bishop Oxenden, and subsequently by the present venerable Archbishop. The Bishops of Niagara and Ontario, and the late Bishop of Huron, as well as the Coadjutor Bishop of Montreal, have all been actively identified with the work at various times, as were also the late Dr. Sullivan, Bishop of Algoma, the late Bishop Bethune, of Toronto, and the late Bishop Hellmuth, of Huron. The jubilee was celebrated on the 8th of this month.



ONTARIO.

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

The Lord Bishop of Ontario will hold a general ordination in St. George's Cathedral, Kingston, on Sunday, December 18th. Examination begins on the 15th. Candidates will please send to the examining chaplain before December 8th, the Si Quis, Letters Testimonial, etc. Each deacon will also send in one sermon, composed by him during the last three months, on some doctrinal subject. W. B. Carey, Archdeacon, Kingston, Examining Chaplain.



OTTAWA.

Charles Hamilton, D.D. Bishop, Ottawa.

Pakenham.—The Venerable Archdeacon Bogert preached two very impressive sermons in the church on Sunday, November 6th. His visit will be long remembered. Instead of the usual subscription list being taken around, the members of the congregation were asked to make a special thank-offering on this date (November 6th), towards wiping out the Building Fund debt. This appeal was met by a general and willing response, with the result that the thank-offering amounted to \$500. Since, then some \$18 more has been voluntarily handed in, and the prospects are that within a few days the offering will total altogether \$550. The pleasing feature about this offering was that, though there was no large sums given, yet almost every wage-earner in the parish gave something. A confirmation service was held recently in the parish at which nine candidates, five boys and four girls, received the blessing of God's Holy Spirit, through the Apostolic Rite of the laying on of hands.

Renfrew.—The fifteenth annual conference of the Deanery of Renfrew was held in this place on Friday, October 21st. The conference was opened with a celebration of Holy Communion in St. Paul's church at 10.30 a.m., the Lord Bishop of Ottawa acting as celebrant. Thereafter the Bishop, clergy and lay-members assembled in the guild room at St. Paul's, the opening prayers being said by His Lordship, who was chairman of the conference. On motion of the Rev. T. J. Stiles, R.D., seconded by the Rev. Robert Archer, the Rev. George E. Fletcher was elected secretary. The minutes of the last annual conference were then read by Rev. W. M. H. Quartermaine, the retiring secretary, and being approved, were signed by His Lordship. The Bishop then addressed the conference, expressing the pleasure which it afforded him to meet the clergy, and setting forth the need of deep sympathy and close communion between his clergy and himself. Rev. T. J. Stiles, R.D., assured His Lordship of the goodwill and sympathy of the clergy of the deanery, and presented the following resolution, which was heartily endorsed by all present: "Resolved, that we, the clerical and lay members

of the conference of the Deanery of Renfrew, wish to assure His Lordship of the encouragement and benefit received from his annual visitation to our parishes, and also to convey to him our deepest sympathy and assurance of our prayers in the sorrow and anxiety that have befallen him through the illness of members of his family." Adjournment was then made for luncheon. The afternoon session opened at 3 p.m., when the reports of parishes were presented by the various clergy of the deanery. Rural Dean Stiles referred feelingly to the loss which the parish of Annprior had sustained by the death of the late Claude McLachlin, and that of the late R. G. Moles, whose last act had been to give a hundred dollars to missions, as a thank-offering for a partial recovery. Rev. W. M. H. Quartermaine reported favourably of the work at Renfrew, stating that fifteen years ago the Archbishop had spoken of closing the Renfrew mission, while today the Church property in Renfrew was valued at ten thousand dollars, and the Church was in a healthy condition in all departments. Rev. E. W. B. Richards gave an interesting account of the scope and character of the work in the mission of Douglas. He hopes soon to have a new church at Scotch Bush. Rev. Robert Archer, the faithful mission priest of Combermere, presented a hopeful report, and figures on having a new church at Bell's Rapids next year. The Rev. George E. Fletcher presented the report of the mission of Killaloe. He stated that the work in the western end of the mission, which had always seemed a temporary work, would probably prove a permanent one. A new church is to be erected in Killaloe in the spring, and there is a prospect of a church at Bark Lake later on. The mission's apportionment to the M.C.O.C. will be easily doubled this year. The presentation of reports of parishes was followed by the conference of the Woman's Auxiliary. The reports of the various branches of the auxiliary were presented by their various secretaries, after which an interesting and inspiring address was delivered by Miss Greene, the general secretary of the Auxiliary. The conference reassembled for the evening session at 7.30 p.m., with an increased attendance of the laity. A discussion "on the method of preparation for confirmation so as to ensure lasting results" was opened by Rev. George E. Fletcher, and continued by Revs. W. M. H. Quartermaine, E. W. B. Richards, Robert Archer, T. J. Stiles and the Bishop. His Lordship said, in part: "We have to get back to the fact that our religion is a matter of faith and not of feeling." He thought there was danger in attempting too much and thus spreading ourselves too widely. Then followed a discussion on "the best methods of promoting interest in the Bishop's annual conference," opened by the Rev. T. J. Stiles, R.D., in which several clergymen participated. Before the meeting was brought to a close a vote of thanks was passed to the ladies of Renfrew for their kind hospitality to the visiting members of the conference.

Almonte.—The clergy and Church workers of the Deanery of Lanark were brought together lately at this place for their annual conference with the Bishop. A large congregation gathered in St. Paul's church on Tuesday evening, the 8th inst., for the opening service, and the following clergy were present in their robes: His Lordship the Bishop, Archdeacon Ker, of Montreal, and the Revs. Rural Dean Bliss, rector of Almonte; Canon Muckleston, rector of Perth; John S. Warren, of Montague; H. L. Seale, of Lanark; J. R. Warren, of Pakenham, and W. Netten, of Port Elmsley. The Rev. C. V. F. Bliss, R.D., said the service; the first lesson was read by the Rev. W. Netten, B.A., and the second lesson by the Rev. Canon Muckleston, M.A. The sermon—impressive and eloquent, on work for the Church—was preached by the Ven. Archdeacon Ker, D.D. The Benediction, of course, was pronounced by the Bishop. The musical part of the service did credit to the surpliced choir of some forty voices. The following day opened with a celebration of the Holy Communion at 7 o'clock, when the Bishop was celebrant. At 9.30 the conference met for business in the crypt of the

of Renfrew, with encouragement and visitation to our him our deepest prayers in the sor-n' him through the y." Adjournment e afternoon session e afternoo session ports of parishes lergy of the dean- d feelingly to the r had sustained by Lachlin, and that st act had been to s, as a thank-offer- V. M. H. Quarter- work at Renfrew, ie Archbishop had mission, while to- rew was valu-d at Church was in a its. Rev. E. W. B. ount of the scope mission of Douglas. church at Scotch ie faithful mission a hopeful report, ch at Bell's Rapids Fletcher presented laloe. He stated nd of the mission, orary work, would e. A new church e spring, and there rk Lake later on. the M.C.O.C. will be presentation of by the conference he reports of the ry were presented which an interest- delivered by Miss the Auxiliary. The evening session at idance of the laity. f preparation for sting results" was her, and continued maine, E. W. B. Stiles and the art: "We have to ligion is a matter He thought there h and thus spread- followed a discus- promoting interest ence." opened by ich several clerg- eting was brought ased to the ladies dity to the visiting

church. There were present a fair number of laity and the following clergy: His Lordship the Bishop, Archdeacon Ker, and the Revs. Rural Dean Bliss, Canon Muckleston, W. H. Stiles, A. Elliott, G. Scantlebury, John S. Warren, H. L. Seale, J. R. Warren, and W. Netten. After the election of the Rev. John S. Warren, LL.B., to be secretary for the next year, the Bishop gave his address. His Lordship spoke of these gatherings as being a source of strength and encouragement to Bishop and clergy, and as begetting a spirit of mutual confidence between clergy and people. He expressed a wish that they might be more generally attended and contrasted the not too large numbers then present with the crowded halls of recent and similar meetings elsewhere in the diocese. Each parish was then heard from as to what progress was being made in raising assessments for the Missionary Society of the Canadian Church, and it was found that in nearly every case the amount of the apportionment was well within sight. Some fears were entertained, however, lest diocesan funds might suffer through the increased amounts now raised for missions in Western Canada and Japan. Yet it was suggested that this deanery was usually to the fore with the Diocesan Mission Fund, and that in the amount given to this, the parish of Smith's Falls was second only to the Cathedral at Ottawa. In some discussion which followed upon the condition of diocesan and parochial finances, the impression was given that the funds generally were in a satisfactory state, and that the present system was as effective as any other. The afternoon session was taken up with the reading and discussion of specially prepared papers. That by the Rev. A. Elliott, B.A., on "The Duty of Confession and Absolution," bore the marks of much thought. By quoting from the Offices for the Holy Communion and the Visitation of the Sick from the Ordinal, he showed how this duty was enjoined by the Prayer Book. It was practised by the best divines of the Anglican Church, both before and after the Reformation. It was, however, to be voluntary, not compulsory, a corrective of disorder, not a normal condition of life, a medicine, not a food. The trouble with Confession was that it had a history of abuse in another branch of the Church. "The Adaptation of Our Services to the Needs of Our Time and Country," was the subject of a capital paper from the Rev. H. L. Seale, L.Th. But the lateness of the hour forbade any adequate discussion of this. The conference closed at half-past four.

TORONTO.

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

Toronto.—St. Luke's.—The Rev. A. Silva-White, who last September resigned his position as assistant priest of this parish to take up mission work at Vancouver, B.C., has since his arrival there been promoted to be rector of St. Paul's, Nanaimo, on Vancouver Island. Nanaimo is a town of about 10,000 population, and St. Paul's is a large church, with a good parish room, and a new brick rectory, which cost \$5,000, all being free from debt. The rectory is beautifully situated on an arm of the sea. We understand that the salary attached to the church is \$2,000, and will be increased shortly.

The Very Rev. the Dean of Quebec preached in this church on Sunday morning last.

St. Alban's Cathedral.—The Very Rev. L. W. Williams, D.D., the Dean of Quebec, preached in this Cathedral last Sunday evening. On Thursday last (Thanksgiving Day), the Dean occupied the pulpit in St. James'.

St. Philip's. The annual "At Home" of the "Girls' Flower Mission" was held on the evening of the 10th inst., and was a great success. The main features of the programme were three Eastern scenes, arranged and explained by Mr. H. A. Benoliel. The first was illustrating the "two women grinding the mill," and incidentally, all the domestic economy of bread-making in Palestine was touched upon. The second illustrated an Arab

dinner, all the details of which were most interestingly told. The third, the piece of the evening, dealt with the joyous ceremony of an Eastern wedding, and was a remarkably interesting side-light upon the parable of the ten virgins. One can hardly imagine a more pleasant and profitable way of spending an evening, and this was the universal verdict. For Sunday school Christmas festivals this kind of costume entertainment, as this parish has proved, one of the most successful yet devised. The rector is preaching a special Sunday evening course of sermons during Advent on the general subject: "The Trumpet Calls of Advent."

Crown Hill.—St. James'.—Early Sunday morning, November 13th, Mr. William Partridge, an old and respected resident of this place, passed away in his 78th year. Death came rather unexpectedly, the deceased being of an unusually active and energetic nature. He took an active part in Church work, and served as warden in St. James' for many years. He enjoyed his usual health until a few days previous, when a cold set in which rapidly developed into pneumonia and the end came. His taking away will be a loss much felt, not only by the Church, but by the community in which he lived. His wife and a large family survive him. Of these, two live in Montana, three in Weyburn, N.W.T., one in Toronto, and the other members at or near home, one son being organist in the church here. The remains were interred in St. James' cemetery, the service being conducted by the rector, the Rev. J. H. Kidd. The floral offerings consisted of an anchor given by the Ladies' Aid of St. James', and a crescent by the Aconley family.

Mylmur.—The Rev. Canon Dixon paid this parish a visit on Wednesday and Thursday, the 2nd and 3rd inst. At St. Luke's, Rosemont, on Wednesday evening, and at St. David's, Everett, on Thursday evening, good congregations could not but have been delighted with Mr. Dixon's unique lecture "The Passion of Christ." Excellent slides from original masterpieces, accompanied by suggestive and suitable texts from the Old and New Testament, made very vivid the truths concerning the death and resurrection of our Lord and Saviour Jesus Christ. The offerings were in aid of the Diocesan Mission Fund.

NIAGARA.

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

Cayuga.—St. John's.—This parish is, for the first time in some years, free of all indebtedness. For the past several years the congregation have been steadily reducing the mortgage debt on the church building, almost entirely by voluntary offerings. In addition to the thank-offering given at the recent harvest service, amounting to about \$50, another collection of about \$138 has been made, making sufficient to pay the balance on the mortgage, and the document was duly committed to flames, amidst much rejoicing, at a recent meeting of the W.A. In addition to paying off the several hundred dollars on the mortgage, a considerable sum of money has been spent in grading and sodding the church grounds, and making granolithic sidewalks; the Sunday school-room, library, and vestry have been much improved, involving considerable expense, and the clergyman's stipend and salaries of the various church officials have been increased. The Church people, indeed, have much reason to thank God and take courage, and go forward with strenuous endeavour for Christ and His Church. A new rectory will be the next thing done.

ALGOMA.

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

Port Arthur. St. John's.—This church is showing a little more life. We have the privilege of hearing a Cambridge graduate and London University man, who so far has filled the church quite

half of whom were men, who in addition to taking an interest in the Sunday school, is active in the parish. We are glad to hear that Mr. Battershill is convalescent, after his attack of typhoid fever. He did very good work the short time he was in Port Arthur, and we rejoice that the passage in Oliver is finished for the residence of the recently married couple. We wish Mr. and Mrs. Battershill every happiness in it.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Coadjutor Bishop, Winnipeg.

Winnipeg.—Holy Trinity.—The 20th anniversary of the appointment of the Ven. Archdeacon Fortin as rector of this parish was celebrated on the 14th inst. by a meeting of the parishioners in the school-house at which Canon Murray and the Rev. C. W. McKim were present and gave addresses in addition to the rector. A musical programme was also rendered and the whole affair passed off most pleasantly.

KOOTENAY.

On Sunday, November 6th, the Rev. Lawrence Amor was inducted to the parish of Greenwood, by the Archdeacon of the diocese. The Archdeacon preached in the morning, and the new rector in the evening. Mr. Amor's engaging personality and his evident desire to win the people, made a good impression, and we rejoice to believe that the regret for the departure of the late rector for England, will be somewhat mollified by the success of the new clergyman. On Tuesday, the 8th inst., the Rev. W. A. Robins, the late rector, was tendered a farewell address accompanied by a purse of three hundred dollars. It is not often the good fate of a clergyman to have his departure from a parish, as universally lamented as in this case. All sorts and conditions of men express great regret at losing from their midst so manly a man as Mr. Robins. The Rev. Gilbert Cook lately took charge of the mission of Kaslo and Trout Lake, but the Kaslo congregation are making a vigorous effort to increase the stipend guarantee to such an amount, that they may have Mr. Cook's entire services, and have church on every Sunday. If this is done, other arrangements must be made for Trout Lake. It speaks well for Kaslo at any rate to make so bold an effort to raise the necessary stipend.

COLUMBIA.

William Willcox Perrin, D.D., Victoria, B.C.

Nanaimo.—St. Paul's.—On Tuesday evening, the 8th inst., the congregation of this church and many other friends of the Rev. C. E. and Mrs. Cooper assembled at the Institute for the purpose of taking part in a farewell reception, the details of which had been arranged by the church committee and the Ladies' Guild. The first part of the evening was taken up by a very entertaining programme of instrumental and vocal music, in which the following took part: The St. Paul's orchestra, Mrs. L. T. Davis, Mrs. Peto, Mrs. Ferris, Miss Debeson, Mr. Owen and Mr. Pawlett. Mr. George Williams then presented the guest of the evening, Mr. Cooper, with a handsome salver of solid silver, and read an address, which was signed by both churchwardens on behalf of the congregation, which expressed in feeling terms the regret they felt at parting with him. Mr. Cooper has been appointed rector of St. Saviour's, Victoria, B.C.

GENEROUS GIFT.

Mr. W. S. Page, to whose generosity St. Stephen's Church, Putney, England, owes the beautiful stained-glass windows at the west end of the church, has again contributed to the decorations of St. Stephen's by most kindly presenting another elaborate window on the south side. The subject

is: "Ruth and Naomi," and the design and execution of the work have been most admirably carried out by Messrs. Jones & Willis. Grateful thanks are expressed to Mr. Page for his most generous gift.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

DIOCESE OF KEEWATIN.

Sir,—In the Canadian Churchman for November 10th, Spectator in his notes on the Canadian Episcopate makes a statement which is calculated to do the Diocese of Keewatin real harm, and which I cannot allow to pass without remark. He says: "Moosonee, Athabasca, Mackenzie River and Caledonia are practically Indian dioceses with exceedingly small populations." As regards Keewatin this is by no means true. We have, indeed, a very large amount of Indian work, with more stations and more workers amongst Indians and Eskimos than either Moosonee, Athabasca or Mackenzie River, and, I believe, with a much larger population than any of them, but we have also a very large and growing population amongst Europeans and Canadians, and, although we may not be growing to the same extent as some of the western dioceses, yet it is becoming hard work to keep up with the constant demands for men and money that are coming in. We have in Keewatin at present twelve ordained men, and five of them are engaged wholly in white work; next year we hope to ordain two more men for the same work, just bringing our number to fourteen, and dividing our Indian and white work equally. Along the Rainy River in New Ontario we have eighty miles where white work is growing very fast. Two years ago, when I was consecrated, we had not one established Mission amongst the settlers; now we have five, and this year three new churches have been opened, and the congregation have raised over \$3,000 towards them. Fort Frances is growing fast, and in a few years bids fair to be an important centre, with a self-supporting congregation. Rainy River town, where two years ago the population did not reach 100, has now over 2,000, with well-laid-out streets, some very fine large houses and stores, whilst it has the finest lumber mill to be found in any part of the Dominion. In a few years it bids fair to be one of the largest towns in this part of the Province of Ontario. The Canadian Pacific Railway runs for nearly 300 miles through the heart of the diocese, whilst the Canadian Northern does the same in the southern portion. Rat Portage, with its population of over 4,000 and its self-supporting church and congregation, is destined in course of time to become a busy centre for the whole country. The Grand Trunk Pacific will run for fully 300 miles through the diocese, and will open up a section of country to the north of us that will in the near future have towns springing up and people pouring into it. In face of these facts, which I can vouch for, I do not think it quite fair to class the Diocese of Keewatin as a purely missionary diocese, and to infer that there is little or nothing for the Bishop to do. I would like to add that since the first week in June I have had the pleasure of being in my own home just seven days, spending over three months in my canoe, in this way travelling 2,400 miles, and never receiving a letter from anywhere. During this time I confirmed over 200 people.

Believe me, yours truly,

J. KEEWATIN.

Rat Portage, Ont., Nov. 12, 1904.

CANADIAN CHURCHMAN

READING FOR SETTLERS.

Sir, I notice in the last issue of the Canadian Churchman the little article on front page, "Reading for Settlers," and it has occurred to me that from this house we might send quite a parcel if you can direct me as to how they would be likely, within a reasonable time and at a reduced rate for transportation, to reach people who would make use of them. I have on two occasions—in 1899 and 1902—sent parcels to the Aberdeen Society here, but I am of opinion that the interest in that society here is not what it was, and doubt if matter is forwarded as heretofore. We have at present a number of magazines—odd ones—a year of the "Ladies' Home Journal," nearly three years of the "Church of Ireland Gazette" (from these latter an occasional cutting has been made), some copies of illustrated papers (some of them minus odd leaves and illustrations), and I think we could add several paper-bound books. I have also many copies of "The Jewish Missionary Intelligence," published by the London Society for Promoting Christianity amongst the Jews, that I would be glad to send if you think it would be worth while.

ANNIE J. B.

[We thank our correspondent for her generous offer, and desire that she retain her reading at present. But other out-of-the-way correspondents will please send us post-cards, specifying what they would prefer sent to them.—Ed.]

ABOUT DEEDEES.

Sir,—Some reflections are suggested to a thoughtful mind anent the abundance of Deedees on the other side and here. These are the days of scientific analysis, and in the spirit of the age it has occurred to me that we might divide mankind into two classes, namely, the Deedeed and the Un-deedeed. The former may be subdivided into the deservedly deedeed and the undeservedly deedeed. The second may be similarly subdivided. With which class does the real honour lie? We say unhesitatingly with the undeedeed, for he is either deservedly or undeservedly undeedeed; in either case he is in an honourable estate. On the other hand, if a man is undeservedly deedeed, it is a shame unto him. If, however, he is deservedly deedeed, what a precious company he is in! So that, being inter ignobiles, he is really the object of condolence rather than congratulation. Perhaps this statement of the case may, like all statements of real truth, meet with scorn and derision, but it is the consolation, the philosophic consolation, of

ONE OF THE UNDEEDED.

CLERICAL GARB.

Sir,—If it is right that Bishops and Archdeacons should wear a dress indicating the dignity of their office, which no one questions, it would seem right also for Canons to wear a distinctive garb. In former times, Canons wore a gown with amice, or cape, which, though disused, as still their proper costume for certain occasions, in Cathedral, Chapter, or Synod. The precise form and colour of such costume would require to be prescribed for each diocese, as is done in the case of college hoods. But it is the ordinary everyday dress to which your correspondent (17th November), refers. His observations are worthy of attention, for there is much carelessness on the part of the clergy generally with regard to the proprieties of dress, which does not tend to edification. The clergy are much mistaken if they imagine that carelessness or eccentricity in such matters is appreciated by laymen, many of whom, seeing a clergyman dressed in a slovenly manner, or in a style different from what is usually regarded as clerical, do not conclude that

[November 24, 1904.]

the clergyman is broad-minded, but rather that he undervalues the sacredness, and therefore the dignity, of his calling. These remarks may also be applied to laymen who hold high office in the Church. In the Synod, especially, carelessness in matters of dress is always so conspicuous that it might be named as one of the distinguishing characteristics of those meetings. My observations are general, but I may particularize in one respect: I have seen officials, robed in the Synod hall, appear in that part of the Synod proceedings which takes place in the Cathedral—surely not inferior in dignity or importance to the secular business—in a costume which they would hardly consider decent enough for an ordinary Sunday service, and certainly would not wear at a social function, such as an afternoon "At Home." On the occasion of the visit of the Archbishop of Canterbury, a lay member of the Cathedral Chapter being required, as a "principal dignitary" of the Cathedral, to take a somewhat prominent part in the official service in the Cathedral, upheld the dignity of his office by appearing in a costume proper (except for the absence of the "regulation" footwear) for that dignity; an innovation which I venture to recommend to the favourable consideration of other lay members of the chapter.

ANOTHER CHURCHMAN.

THE CRITICS AND PENTATEUCH.

Sir,—It is the current belief of the critics that the Pentateuch, as we have it, was finally written and compiled during the Babylonian captivity.

For the clever little fellows,
In their cosy, little studies,
Reading there each other's stories,
Find there was not any Moses,
Since the making of the world.

Even if there was a Mousa,
As the Arab writers tell us,
Who redeemed his race from service;
Still his writings were a humbug,
For he could not write at all.

But a little, bald-head Levite,
From the Babylonian slums,
Wrote the Pentateuchal story,
On a Sabbath afternoon;
And not seeking fame or glory,
Swore by Moses it was done.

Note.—The finding of tablets at Gnossos, in Crete, being copies of correspondence with Egypt and dating back to the time of Abraham, the

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Tel-el Amarna tablets, about 300 years later; the numerous papyrus rolls at the Bulaq Museum, and the various museums of Europe, prove the high culture and deep learning of the ancient Egyptians. In 1870 George Ebers discovered a papyrus containing a complete practice of medicine written during the XVIII. dynasty, or about 250 years before Moses was born; about the same time was written the hieratic MS. of London. In the tomb of Rahotep and his princess, Nefer-t, papyri were found, yet that royal couple lived during the III. dynasty, or about 4450 B.C. In Genesis, c. x., v. 10. Accad is mentioned as one of the four cities ruled over by Nimrod, the great-grandson of Noah. Now, Accad had a large library, some parts of which have been preserved by being cast in brick tablets, under the direction of Sargon I., forming the earlier series of the famous Assyrian tablets. In view of all these facts, the contention that the ancients were ignorant should receive its quietus forever.

S. R. RICHARDSON.

THANKS.

Sir,—My wardens and parishioners have asked me to express their gratitude to the C.B. and P.B.S. for their generosity in sending us such a large grant of books. May I ask you to insert this in your next issue as the best means of publicly expressing our thanks?

P. CLIFFORD HACKWORTH.

St. Andrew's Parsonage, Halcro, Sask.

HOW NOT TO TEACH THE CHURCH CATECHISM.

Sir,—If anyone wants to know how not to teach the Church Catechism according to the Prayer Book, I would recommend him to sample the Record Sunday School Lesson Helps and Church Home Quarterly. Is there no way of guarding our Sunday Schools and young teachers from teaching which is clean contrary to what the Prayer Book says? Look at this: "The Sacrament is like a seal set to a document." "Infants receive first the seal of baptism, and then afterwards, when they repent and believe, they receive the blessings of which baptism is the sign and seal." Will the man who wrote this teach a child to say, "In my baptism, wherein I was made a member of Christ, the child of God and an inheritor of the kingdom of heaven." And yet, after baptizing an infant, he will solemnly thank God "that this child is regenerate and grafted into the body of Christ's Church." Is this not mere juggling with words? Then, as to Holy Communion the teaching is most questionable if the Prayer Book is any standard. But, not to notice this point now, what are we to think of this? "How many have, when in church, seen the holy table covered with a white cloth? This was in preparation for the Holy Communion. Only the grown-up people are allowed to take part in it. When you boys and girls grow up I hope you will be very regular at the Holy Communion." Do the Bishops know

or imagine the sort of teaching which is put forth as the teaching of the Church?

CHURCHMAN.

SUNDAY SCHOOL CONVENTION, DIOCESE OF TORONTO.

Sir,—It was the direction of the Synod of the Diocese of Toronto to the Sunday School Committee to arrange for a convention of the Sunday School workers of the diocese in Toronto for Tuesday and Wednesday, 8th and 9th of November, but having been unable to make arrangements for these two days the convention has been postponed until Tuesday and Wednesday, 7th and 8th February, 1905. The committee has been able to arrange to have with us at the convention the Rev. W. W. Smith, M.D., secretary of the New York Diocesan Sunday School Commission. Dr. Smith will be given every opportunity to speak on both the evenings and on the afternoon of Wednesday, that all interested in Sunday Schools may hear him. He has also been good enough to promise to address the clergy on the subject of "The Modern Sunday School" at 10.30 a.m. on Tuesday, February 8th. Arrangements will be made with the railroads for reduced fares, and it is hoped that both the clergy and laity throughout the diocese will avail themselves of this opportunity of coming together to discuss so important a work as that of our Sunday Schools. Each time that Dr. Smith speaks he hopes that he will be questioned, that all may get the greatest help out of the convention. He will bring with him an exhibit of Sunday School requisites, prepared by the Committee of the Sunday School Commission, New York. The committee of the diocese hope soon to be able to announce that accommodation will be provided for all accredited Sunday School workers from any parish in the diocese.

CHAS. L. INGLES,

Hon. Sec. S.S. Committee, Diocese of Toronto.

DIOCESE OF SASKATCHEWAN.

Sir,—I am writing to say that I read the Bishop's letter on education, and the lack of college-bred men in his diocese. What surprises me is this, the boldness of the Bishop in saying that out of twenty-four clergymen in his diocese, only nine are college-bred, and only four have taken a degree. Knowing the men in the diocese of Saskatchewan, I wish to bear testimony that if these men are not college-bred men, they are men "filled with the Spirit of Christ." The call came to them like it did to the disciples of old, and they left all to do the Master's work, "and thank God, they have done it and will continue to do so," but one writing said the other day: "We feel hurt that the Bishop should have written to the press our misfortune of not being college-bred, and especially on account of the Bishop's short time with us." Now, Mr. Editor, I wish to state that it is not always the college-bred clergyman that is always a success, not by any means; "the present Bishop of Keewatin is not a college-bred man," nor the present Bishop of Qu'Appelle, but both have risen by "doing the work of Christ to be Bishops of the Church of God," men who can preach and lift their congregations in a spiritual atmosphere. "I am very much surprised to see that the Bishop refers to the Y.M.C.A. for supplies for the ministry of the Church of England; thank God, no other Bishop but the Bishop of Saskatchewan would look to such an institution for men." The Church in the West needs college men granted, but something more is needed, "men of prayer," full of the Spirit, earnest and sincere, "and men who can go in and out and rub elbows with their congregation, and not men who live in another atmosphere." Bishop Pinkham and the Bishop of New Westminster and the late Archbishop of Rupert's Land, said not long ago in Montreal, "the West needs good, practical men." Would the Bishop of Saskatchewan infer that his predecessors

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laid hand suddenly on men? "No, they knew their men," but I am afraid the present Bishop will never do so.

R. MORRISON.

Montreal.

THE BENEFIT OF BELIEF.

Belief is something more than an acquiescence in a conclusion. After thought has done its work, and led the mind through all the array of arguments and proofs to a position with which reason is satisfied, it has not necessarily brought it to the point of real, active belief. We know that we shall die; but we can keep that certainty at arms' length the greater part of our lives. There is a further effort, a distinct act of will, a distinct stirring and rousing of the sluggishness of the soul, a distinct exertion and rising up of the inner powers of consciousness and imagination, to make us feel what yet is so certain to take hold of it by real faith; for faith not only accepts conclusions, but "sees the invisible"; it begins with it the power to transfigure and illuminate reason into insight. Faith is the foundation of the whole structure of religion; it is the bond between the creature and his invisible Maker and God; it is the special title of his acceptance; it is the ground of his self-devotion and obedience, of his highest and noblest ventures.—Dean Church.

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

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

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

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

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

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

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THE CHILDREN'S HOUR.

Between the dark and the daylight,
When the night is beginning to lower,

Comes a pause in the day's occupations,
That is known as the children's hour.

I hear in the chamber above me
The patter of little feet,
The sound of a door that is opened,
And voices soft and sweet.

From my study I see in the lamp-light,
Descending the broad hall stair,

Grave Alice and laughing Allegra,
And Edith with golden hair.

A whisper, and then a silence,
Yet I know by their shining eyes
They are plotting and planning together
To take me by surprise.

A sudden rush from the stairway,
A sudden raid upon the hall!
By three doors left unguarded,
They enter my castle wall.

They climb up into my turret,
O'er the arms and back of my chair;

If I try to escape they surround me,
They seem to be everywhere.

They almost devour me with kisses,
Their arms around me entwine,
Till I think of the Bishop of Bingen,
In his mouse tower on the Rhine!

Do you think, O blue-eyed banditti,
Because you have scaled the wall,
Such an old moustache as I am
Is not a match for you all?

—H. W. Longfellow.



TALK IT OVER

Yes, talk over the question of the best food to give your baby with every one who can help you. Especially talk it over with your doctor. You may have been fortunate during the past Summer, but you know of very many mothers who have had serious trouble with their children because the right food could not be found for them. You remember the experiments they made, the constant change from milk to one food or another, and the struggle and danger which it all meant.

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"THE THANKSGIVING WITHIN."

Thanksgiving bells ring in peals and chimes from church towers. The air of the morning is filled with notes of resounding praise! It is Thanksgiving Day, and these bells make music that startles and inspires the whole city. But the true and humble "I thank Thee, O Lord"—the thanksgiving within—is in the ear of the Most High God worth ten thousand swinging, ringing, pealing, echoing bells!

Thanksgiving anthems are sung by choirs, and Thanksgiving hymns by great congregations. The organ accompaniment, produced by the touch of an artist, fills the cathedral with glorious music. But a throb of true thanksgiving within, voiceless but fervent, thanksgiving to the true God who giveth all good things to His people—this makes more melody in heaven than all the music that echoes through the arches of all the cathedrals on earth!

A Thanksgiving feast burdens the table of the rich with abundance, and makes glad the heart of the family gathered in an unbroken circle to eat and drink and rejoice. The picture of such a feast is good to look upon, and pleasant to remember. But the thanksgiving within the heart, that inspires the hand to give food to the hungry in the name of Christ, and that makes sorrowing homes glad because of Christian sympathy—that is in itself a feast of good things in which the Christ delights more than in all sumptuous entertainments, and in all domestic gladness where God's grace and the need of the poor will be forgotten.

Thanksgiving prayers, pronounced in ritualistic monotone in the chan-

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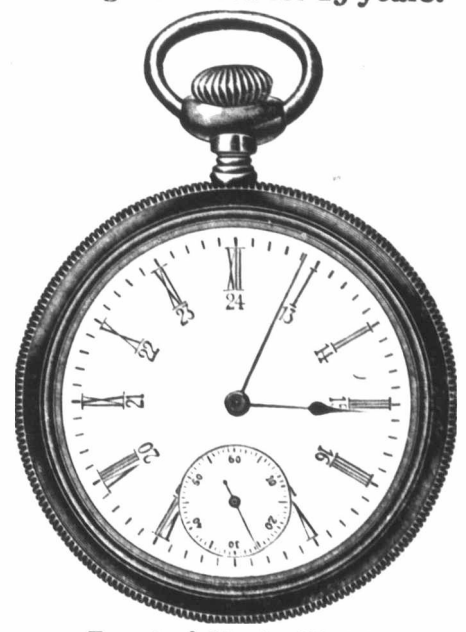
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cel, and echoing among the arches of the cathedral, with the antiphonal "Amen" from choir and organ blossoming into a flower of song—all this is both beautiful and impressive—but



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the thanksgiving within a humble heart in lowly cabin, country chapel, ward of hospital, or hold of ship on the high seas—this is more welcome in the ear of God than the most stately Te Deum ever pronounced by masters of melody in choir or chancel.

Hast thou, good reader, the Thanksgiving within? And art thou glad and grateful because of God's goodness and grace?

Though thy voice be silent, do thy hands minister through love of God to God's own poor?

Do other lives find the Thanksgiving within because of thee and thy service?

Then thy heart is full of joy, warmth and melody; thy lowly service here is translated into songs of thanksgiving in the realm invisible; and, holding thyself in holy silence before God, thou mayest thyself hear the music which the Thanksgiving within has made in the heavenly places.—Epworth Herald.

HARRY TO THE RESCUE.

Harry, our eleven-year-old cat, is locally famous as a "life preserver." A few years ago we had a large St.

Bernard dog, called Ponto. One day we hired a man to shear his hair on account of the heat. Ponto did not like the idea, and growled so that the man would not continue.

"Let me try; Ponto likes me," said my mother. "Better not," answered the man. But mother took the shears and commenced to clip. Harry sat close by, looking on.

Ponto didn't want to be sheared, and continued his growling. Still mother worked on, talking coaxingly to him while she worked. Finally Ponto could stand it no longer. With a quick turn and an angry growl he seized mother's wrist between his teeth.

In an instant Harry sprang at Ponto's face, scratching his nose until the blood came. Ponto in his surprise let go mother's hand, and Harry, not yet satisfied, chased him out of the yard. On Harry's return he jumped into mother's lap and began to purr as much as to say: "I wouldn't let him hurt you."—Lucy M. Hutchins.

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TOMMY'S DREAM.

Tommy had a curious dream one night. He had been kept in from play to help his father. But, instead of being proud to think that his father wanted his help, he was cross about losing his play—so cross that his father quietly remarked he would not ask him to stay in again.

When he lay down to sleep that night he dreamed that two angels were sent down to earth to make a record of all the nice, loving things the boys and girls were doing. One angel was to take note of all the big things that were done and the other was to write down all the little, unnoticed deeds of life. They parted as they reached the earth, and when they met again, on their way back to heaven, they compared notes. One had scarcely filled two pages of his book.

"There are not many conspicuous things done after all," he said, in explanation.

"I have scarcely found time to write down all that I have seen," said the angel, and he showed a little book filled from cover to cover with record of loving little deeds.

Tommy's heart stood still, and he thought, "My name must be there, too, for it was a nice thing to stay in and help father."

Then he heard the angel explaining why there were some boys and girls he did not take notice of at all. "They did nice things," he said, "but they were so cross about it and so unwilling, that I could not write them down. For, you know, I was told only to record the loving deeds of life."

Then Tommy woke up, and, as he lay still and thought about it, he knew that he could not possibly have been in the angel's book that day.—Ram's Horn.



"DARLING LITTLE MOTHER."

I was looking through an old package of letters the other day, and I came to one from mother.

It was fortunate that I found it. She had written me so many letters, and they had been destroyed, and now that her hand was stilled and no more letters came addressed to "My darling boy," I longed for a few to keep and reread, as I remembered her loving messages when I was absent from her.

"My darling boy," the letter began, and then the first line—"I was so glad to hear from you," and the word "so" was underlined.

The letter was not written very long, and I spotted its pages with tear drops.

It closed with, "From your little mother." That is what I called her—"little mother."

I am glad that when I wrote her I always began the letter with "My darling little mother." I did not think so much about it then, but

when I read how she signed this dear, sweet letter, I understood what these words meant to her.

I think she loved to have me write "Darling little mother." I think she got lonesome for the childhood days when her boy was little and climbed up into her lap, stroked her cheek and said, "My darling little mamma." When she read my letters and remembered the old days, she knew that I had not forgotten either, and that I felt the same. She knew that it was only the strife and work that came with manhood's years that had taken some boyhood's warm, affectionate expressions away.

"Darling little mother." I am glad I always wrote this way and so often called her this sweet name.

I remember once in playfulness I sat for a moment on her lap. She pulled my head down on her shoulder and stroked my hair, and I heard her say in a whisper, "My little boy," and when I looked up there were tears in her eyes. They were happy tears of memory.

To mother we are only boys—her boys. She never forgets, and she longs to hear the old, sweet words we used to say to her.

You are a man. Perhaps there are little fellows in the home who run to welcome you in the evening, but you are to mother—her boy. Don't forget she likes to have you call her "Darling little mother." You will be glad you did it after she is gone.



KEEP A MERRY HEART.

Whistle a tune if you can't sing, And that should seem the next best thing

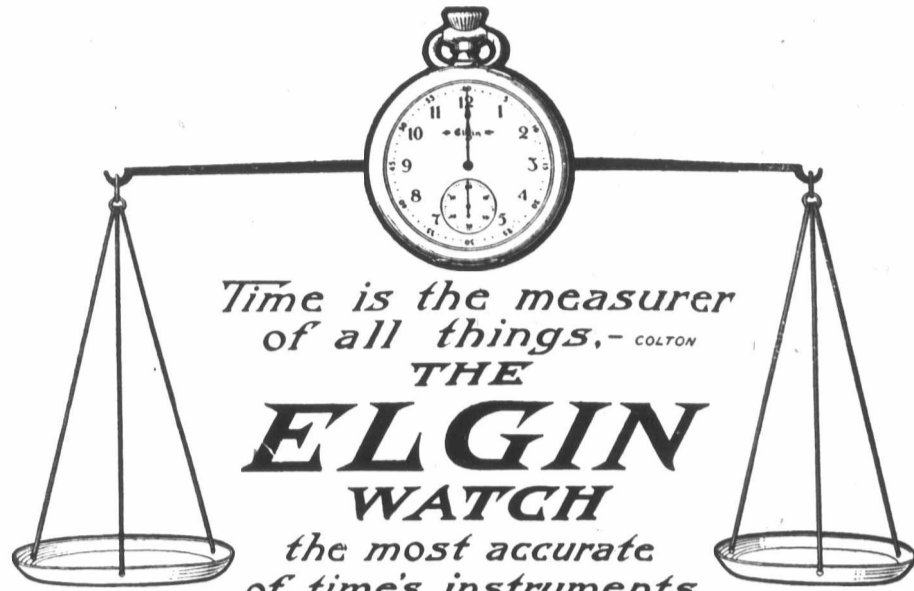
That you can do; perhaps 'twill cheer

The heart of some who chance to hear.

Better to whistle than to pout, And scold, and fret, no one can doubt;

So keep a merry heart, my lad, And thus make other people glad;

Do all the good you can each day, And as you toil whistle away.



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Catarrh is a terrible handicap in the business and social world. The extreme offensive nature of the disease, the foul and sickening breath, the everlasting hawking and spitting, the fetid discharge at the nose, the watery eyes and catarrhal deafness all combine to make the unfortunate victim one of the most avoided and despised of mankind.

Many first-class, competent men have lost good positions on account of their unbearable presence due to catarrh. The catarrh victim is tabooed socially and his appearance is secretly dreaded. What makes the matter worse is that he does not know himself how offensive he is as his sense of smell, and frequently taste, is destroyed. Leaving out of consideration the suffering, annoyance and danger of the disease, no man can afford, from a business or social standpoint, to have catarrh for one minute if he can possibly avoid it.

Stuart's Catarrh Tablets have done more to stamp out this disease than any known remedy. They strike at the root of the malady and completely expel it from the system. Catarrh is a deep-seated disease and will not yield to local applications, such as sprays, ointments, inhalations, etc. Stuart's Catarrh Tablets cleanse the system and renovate it thoroughly of all impurities. Under their influence all catarrhal poisons are carried off and the blood becomes pure, the eye bright, the breath sweet, discharges cease, the head clears up, the sense of smell and taste are restored, and the sufferer becomes sound and well and fit to associate with his fellow-man.

Stuart's Catarrh Tablets are for sale by all druggists at 50 cents a box. The druggist no more thinks of getting along without Stuart's Tablets than he would without his prescription case. The demand for them is so universal and their popularity is so great that they have cured so many thousand people that he would not be considered an up-to-date druggist if he did not keep them and his customers would lose confidence in him and go to some other store to buy their other drugs as well as their Stuart's Catarrh Tablets.

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Instances of great intelligence in horses are almost as numerous as the horses themselves, but there are few which make prettier stories than this, related in La Nature by a Parisian:

At Vincennes, in my childhood, he writes, my father had two spirited horses of fine blood. One day while one of them, Prunelle, was passing between two walls with my little sister on her back, the child slipped and rolled between the horse's feet.

Prunelle stopped instantly and held one hind foot in air. She seemed to fear to lower that foot lest she should step on the child. There was no room for the horse to turn nor for a man to pass in.

In that uncomfortable position, with lifted foot, however, the horse stood patiently, while an attendant crawled between her forefeet and rescued the child.—Youth's Companion.

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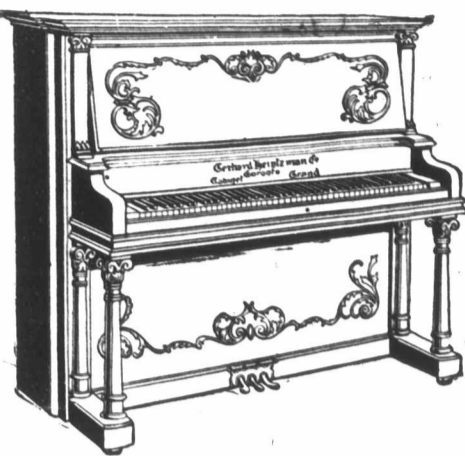
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If monthly payments are not convenient, please state what method you prefer—quarterly, half-yearly, or at certain fixed dates. We wish to know what terms will suit you.

Dominion—7 octave, walnut, English cottage model, upright piano, by The Dominion Co., Bowmanville. A modern piano, used less than a year, with all improvements, three pedals, mandolin attachment, etc. Regular price, \$250. Reduced to \$189

Mendelssohn—7 octave, cottage style piano, by The Mendelssohn Piano Co., in handsome walnut case, with full swing music desk. This is a favourite piano with students, being of excellent tone, best repeating action, and in every way modern and attractive. Used only four months. Regular price, \$275. Reduced to \$215

Gerhard Heintzman—Handsome upright piano, 7 1-3 octave, by The Gerhard Heintzman Co., in rosewood case, with full swing front, solid panels, with hand carving in relief. This piano is in excellent condition, the action and interior being just like new. Height, 4 feet 3 inches. Original price, \$350. Reduced to \$264

Hardman-Harrington—7 1-3 octave, upright Grand piano, in handsome walnut case, with full length polished panel, surmounted by hand carving. This piano is one of the last of an order of 50 pianos made specially for us by this company. Since placing the order, styles have changed, and though \$340 is the regular cash price, we now offer it for \$269

Emerson—7 1-3 octave, upright piano, by The Emerson Piano Co., Boston. One of the finest pianos made by this celebrated company, handsome burl walnut case, Boston fall board and full swing front, handsomely carved, best American action, full overstrung scale, etc. A very fine piano, could not be told from new. Original price, \$425. Reduced to \$280

Fischer—7 1-3 octave Cabinet Grand piano, by J. & C. Fischer, New York, in handsome dark burl walnut case. One of the finest styles made by this well-known company, in excellent order, with centre swing music desk, handsomely carved, is in excellent order and is just like new. Best American action, three pedals, full overstrung scale, etc. Height, 4 feet 10 inches. Original price, \$500. Reduced to \$285

Gerhard Heintzman—7 1-3 octave Cabinet Grand, Gerhard Heintzman piano, in richly figured mahogany case. This is one of our concert pianos, chosen for this purpose because of its beauty of tone. The piano is entirely modern, having left the factory only a few months, and is one of the handsomest pianos made by this company. Original price, \$450. Reduced to \$315

Gerhard Heintzman—7 1-3 octave, full sized Cabinet Grand piano, by The Gerhard Heintzman Co.; handsome Colonial design of case, in burl walnut. This style has been discontinued because of changes in styles, but is a perfect instrument in tone and appearance. Regularly, \$500. Reduced to \$318

Knabe—7 1-3 octave, upright piano, by Wm. Knabe & Co., Baltimore, in rich mahogany case with full length panel, Boston fall board, up-to-date trusses and pilasters, etc. This Knabe piano could hardly be called a used piano, but recent changes in case designs force us to call this an old style (but a handsome one), and to facilitate warehousing handling we have marked it as a used instrument. The regular price is \$600, we offer it now for \$445

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THE CANADIAN NORTH-WEST
HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

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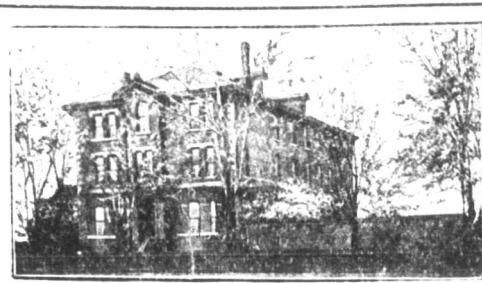
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