

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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VOL. 35.

TORONTO, CANADA, THURSDAY, NOVEMBER 5, 1908.

No. 43.

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Lessons for Sundays and Holy Days.

November 8.—Twenty-First Sunday after Trinity.
Morning—1st an 3; Heb. 1.
Evening—Dan. 4 or 5; Luke 21, 13.

November 15th.—Twenty-Second Sunday after Trinity.
Morning—Dan. 6; Heb. 9.
Evening—1st an. 7, 9, or 12; John 4, 31.

November 22.—Twenty-Third Sunday after Trinity.
Morning—Eccl. 11 & 2; James 1.
Evening—Hag. 2, 10 to or Mal. 3 & 4; John 7, 25.

November 29.—First Sunday in Advent.
Morning—Isai. 1; 1 Pet. 2, 11; 3, 8.
Evening—Isai. 2, or 4, 2; John 11, 19 to 47.

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

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 259, 310, 311, 555.
Processional: 447, 474, 548, 603.
Offertory: 224, 235, 273, 280.
Children's Hymns: 175, 176, 571, 574.
General Hymns: 359, 477, 630, 633.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 300, 312, 556, 559.
Processional: 329, 362, 445.
Offertory: 172, 209, 206, 308.
Children's Hymns: 173, 301, 571, 573.
General Hymns: 360, 549, 632, 638.

THE TWENTIETH SUNDAY AFTER TRINITY.

We are often impressed by the economy of our Lord Jesus Christ in the working of miracles. As in the case of the Old Testament prophet, so in our Lord's experience. There were many widows in necessity, but only to one of them was the prophet sent. And many were afflicted, bodily as well as spiritually, in Jesus' day, but only a few were healed. And this because our Lord did not come to be a mere wonder-worker, but to be a teacher and Saviour. Therefore, all His miracles are meant to teach and to convince.

The working of them is the proof of Divine mission, of His Omnipotence, and, therefore, of His effective service amongst men. The Fathers sum up for us the teaching of the miracle recorded in to-day's Gospel in these words: "Credo Christum, Credo Christo, Credo in Christum." The nobleman had some confidence in Jesus' power; therefore, he came to Him. Then, when he heard the Lord speak, he believed in His word. Then, lastly, as the educative result of the miracle, he believed fully in the Lord Jesus Christ. And henceforth during his life he was "strong in the Lord." The miracles of Jesus are the earnest of His earthly mission, His effective service amongst men—all faithful service on the part of man has its issues in miracles—in the manifestation of Divine power. And herein have we the mystery of the Gospel—strong in Christ. St. Paul says he can do anything for Christ. And as we work faithfully day by day for our Master we realize that wonderful things are being done. The miracles of to-day are the miracles of conversion and empowering. The possibilities of a faithful Christian life are beyond our realization. The physician is limited to the body. But the influence of a good life, of a life of self-sacrifice, abides for all time. And life is made good by the indwelling of the Saviour. The Gospel shows us the growth of faith. The Epistle reveals in detail what principles are essential to the growth in faith. And the Collect sums up the teaching of both Gospel and Epistle in a truly beautiful prayer.

Infant Baptism.

We need a revival of knowledge and grace on this fundamental subject. Not only is it the solemn duty of both clergy and laity to see to it that all infants within the scope of their influence should be baptized, but they should bear in mind that this is no spasmodic, but perpetual, duty. Then, again, co-incident with its performance, there should always be the thorough and devotional preparation for this blessed Sacrament before its administration. It is a grievous omission and loss, as well as a discredit to the Church, where proper preparation has been, through ignorance or indolence, or any other similar cause, omitted. Can it be wondered at that authority, dignity, and power decline where the means of grace are by a worldly materialism shorn of their true spiritual significance.

Lord Milner's Visit.

We are not only gratified but benefited by the unostentatious visit to Canada of men who represent the best traditions of the older part of the Empire. It does us good, and, we trust, does them no harm. The convictions of men who rank high amongst the scholars, thinkers and men of action in the British Isles, given personally to our young men in a social and friendly way, are stimulating and broadening. Those of us who realize the fact that Canada is an integral portion of a great and free Empire, and to whom that fact is not a grievance, cannot fail to welcome most cordially the visits of Imperial statesman of the type of Lord Milner.

The End of St. Mark's Gospel.

The publication of the Revised Version of the New Testament in 1881 first informed ordinary Bible readers that the ending of St. Mark's Gospel, as we have it, was doubtful. During the quarter of a century which has passed since that publication there has been much research, but the question of the last twelve verses is still unsolved. St. Mark's Gospel is admittedly the earliest record we have, one of the attempts

which St. Luke's tells Theophilus in the dedication of his Gospel, "which had already been made to draw upon account of those matters that are accepted as true among us, exactly as they have been handed down to us by those who from the very first were eye-witnesses, and afterwards became hearers of the message." All are agreed that in all probability St. Mark's Gospel did not end as it apparently does with the eighth verse of the sixteenth chapter. We laymen are at a disadvantage in being tied down by chapter and verse. When we can discard these and read St. Mark's Gospel from end to end, it is impossible to do so without realizing the fervent belief and awe with which the narrative glows. The writer burns to inspire the reader with the knowledge of the words and deeds which have transformed his life. Naturally, the flight of the women from the empty tomb could not have been the evangelist's last word. One appendix in two short sentences gives their report to Peter and his companions, and Jesus' subsequent appearance, and sending these disciples from east to west to proclaim the sacred and imperishable message of enduring salvation. The other appendix is the one we have. There are all sorts of conjectures that one or both of these endings have been taken from other narratives. Probably the one we have was a part of the original Gospel narrative as compiled by St. Mark. At any rate, from the earliest times of which we have record it existed. It is significant that the manuscript of the Gospels, newly found at Akhmim in Southern Egypt, contains these twelve verses. Dr. Oesterley, writing of this new-found manuscript, places it "in the front rank of ancient witnesses to the text of the Gospels." It belongs, he says, to the fifth, and possibly to the fourth, century. Only two other great uncial or capital letter Greek manuscripts of the first five centuries contain the Gospels complete. The new manuscript is, therefore, a witness of the highest order, and its testimony is in support of the genuineness of the twelve verses." We may hope that the discoveries in Egypt are not exhausted. There may be some old records not yet brought to light in the old Coptic hiding-places. Under the British care this, the Christian Church of the ancient Egyptian race, is at last putting forth new life. It claims to be the Church founded by St. Mark, and has been subject to persecution and non-intercourse with other Christian bodies since the seventh century.

Canada Abroad.

Of recent years there has been a growing interest in Canada in various quarters. This is evidenced in the ably-reasoned paper in the October number of the "Nineteenth Century" on "The Value of Canadian Preference," by Lord Milner, and the learned article by the Hon. Mr. Justice Hodgins, entitled "Revocation of Treaty Privileges to Alien Subjects." Judge Hodgins points out that not only United States fishermen, but members of their Government as well, claim an immunity from breaches of British law when they are enjoying treaty privileges, permitted them through the courtesy and indulgence of the British Government.

Careless Habits.

We so often have stories of the faults of the times we live in compared to the good old ones that the younger people pass them by, just as young people have always done. But it is quite true that in these times we rush along at an increasing rate. To go from home for an illustration, we find in that carefully compiled and instructive document, the report of the British Postmaster-General, details which illustrate the tendency of the time. Among them is the fact

that, notwithstanding all sorts of warnings, hundreds of letters and parcels and thousands of pounds in money are yearly lost in the post-office, and the latest report shows more unaddressed letters, more insecurely fastened packages than ever. Cheques, jewellery, and other valuables and postal orders lie unclaimed in St. Martins-le-Grand which apparently have never been missed, about which certainly no enquiries have been made. This loss is the result of inattention or of overwork. So far, no one has hit upon any device. From our experience of earlier times we might suggest the adaptation of the old device of advertising letters. Let there be, not in London only, but in convenient localities, periodical lists of such unclaimed matter, we doubt not that many more would be claimed than at present, while the expense would be covered by a small fee proportioned to the value of the treasure trove.

The Old Story.

Disintegration, the fate of all schismatic movements, has not been long in breaking out amongst the propounders of the "New Theology." One of the foremost supporters of Mr. Campbell was Dr. Warschauer, who is said to be a man of parts and character. It appears that the learned Doctor has, chiefly on the ground of its pantheistic and deterministic character, publicly dissociated himself from the "New Theology" movement. No doubt others will follow. When the white heat of controversy cools, many an earnest, honest man comes to regret that he permitted warm personal attachment to an erring leader to warp his judgment, and lead him into a false and untenable position, opposed to the principles and convictions of a lifetime.

Rare Bibles.

Recently at Manchester has been exhibited a few rare editions of the Bible. Amongst them may be mentioned: The "Breeches" Bible; the "Treacle" Bibles in the 1551 edition, so called from the passage in Jeremiah viii.: "I am heavy and abashed. For there is no more Tryacle at Gilead"; a "Bugge" Bible, vide Psalm xci. 5: "So that thou shalt not nede to be afrayed for anye bugges by nyghte, nor for the arrow that flyeth by day." The title of the Old Testament is missing, but that of the New Testament (with William Tyndale's notes) is perfect. There is also another "Breeches" Bible, dated 1560. This Bible was the first to introduce the division into verses. An early copy of the Scriptures in German, printed at Wittenberg in 1541, with Notes by Martin Luther and containing his autograph is of unusual interest.

A Country School for Girls.

Our English cousins set us many sensible examples, from which we might profit more than we do. It has been realized that too many young women leave home for a career in a new country no more equipped with knowledge of the world than—well, a Canadian city-bred girl. Of course, a great many leave home expecting to marry at the end of their journey, but without any previous training such ventures too often bring disappointment all round. The girl ought to leave home equipped with as careful and complete a training as her circumstances will allow. In England schools (private ventures, of course), have been established for training young ladies for a colonial life. They have to do all the housework, that of the garden, and attend to the live stock. Each girl is cook, housemaid, gardener, field hand, and so on, in turn. Cooking, of course, and not wholesale joints, bread-making, preserving, bottling fruit and vegetables, pickling and curing bacon and hams, the care of bees, pigs, poultry, dairy, and laundry work, carpentry, care of horses and cows. Some of our own girls would be glad to have such a training school to go to.

Diocesan Changes.

The "Church Family Newspaper" calls attention to the fact that in the six years since King Edward was crowned there have been no less than seventeen appointments of Bishops in vacant dioceses in England. Fourteen of these appointments were in Established dioceses, two of them were in newly-created dioceses, and in one diocese (Newcastle) a vacancy occurred twice, necessitating another appointment there. Soon, very soon, those appointed to leadership in God's Church must give it up. For a few years they are lifted up into positions of influence and responsibility, and, if they succeed in leaving their mark on their generation, their influence may linger on for a time, but new men and new ideas are constantly coming to the front, and this gives good ground for hoping for Church Union or any other worthy reform. No one can tell just what the new forces will accomplish, and we must always face the future hopefully, saying, "I believe in the Holy Ghost."

Ocean Penny Postage.

A writer in the "Illustrated London News" recalls the fact that in 1851 the same journal commented favorably on a suggestion, very startling at the time, made by Mr. Elihu Burritt, for an "ocean penny postage," by which "the people of Europe and America might communicate at as cheap a rate of postage as Mr. Rowland Hill's was when first promulgated, and which will, we have little doubt, work itself up into a fact, to the great honour of Mr. Burritt, who started it, and to the great benefit of all civilized nations." Will any touch of the "honour" of the achievement link itself with the name of the "Learned Blacksmith," who peered so far into the future, or is it, like other "new ideas," an entirely unconscious appropriation from the past? It seems to be overlooked that for years there has been an ocean penny post between Canada and England, an arrangement to which the United States would not agree till now, although they have had penny post with Canada and Mexico.

"A Mission of Help."

With Lord Milner's words still ringing in our ears the following item from an English journal of the week has a double interest. At a meeting of the recent Church Congress the Bishop of London announced his intention of giving the Bishop of Stepney eight months leave of absence to visit Australia. Some years ago the Church sent out as a "Mission of Help" a number of clergy, skilled in conducting mission services, to the South African dioceses. Admirable results were obtained, and the visit of men of various views to dioceses manned on extreme High Church lines tended to "breadth of thought as well as depth of impression." If, then, the Bishop of Stepney should go to Australia in May, it will be to pave the way for a "Mission of Help" on a large scale to the Australian dioceses in 1910. It is even rumoured that the Bishop of London himself may go as one of the missionaries. "The spectacle of the most important English diocese sending its Bishop out for Imperial work should be impressive."

The Sheffield Choir.

England never ceases to remind Canada in a large-hearted, generous way of her affectionate interest in her. She protects her citizens and commerce on the seas; sends her capital to develop her resources; visitors of royal and noble blood, statesmen, warriors, scholars and publicists come and go across the blue highway. And now we welcome with open hearts and hands the splendid choir from Sheffield—doubtless without a rival in the world. Our people are, indeed, privileged in having the opportunity of hearing these consummate singers do justice to the compositions of Handel and Mendelssohn, and the motetts, part songs, glees and madri-

gals of other gifted composers, amongst whom we are pleased to recognize the familiar names of Vogt and Ham. Thrice welcome to the Sheffield Choir!

What Kind of Man should the Missionary Pastor be?

At the Conference of the Laymen's Missionary Movement, recently held in London, the following problem of vital interest to all clergymen and theological students was freely discussed: "What kind of man should the missionary pastor be?" In some places laymen are already asking: "How can we get our clergyman to take a personal interest in missions?" The leader of the Conference, Mr. J. Campbell White, drew from the audience the following suggestions. They are given here very much in the order in which they were brought forward in the hope that they may stimulate many to take a higher view of their calling and opportunities in response to the trumpet call to awake, that is passing through our land: A missionary pastor must, then, be a man who takes a personal interest in the cause of missions, and who is in consequence full of information on the subject. Such information may, perhaps be concentrated on some particular field of work, to which the main part of the contributions of such congregation might be sent, either to provide a stipend of an "own missionary," or, what experience has proved more valuable, to provide for the needs of a distinct field. The recent action of the M.S.C.C. in assuming the responsibility for a distinct field in China is an illustration of the kind of thing indicated, but in regard to appropriated contributions experience and opinions differ considerably. The field is the world, and that fact must be kept in sight. Personally, the missionary pastor must himself be willing to go anywhere if he is called; he must also be a spiritually-minded man. This was explained to mean in this connection a man who made it his business to pray for labourers in obedience to Christ's command. He will need courage to speak out, for local claims and needs have always strong advocates. Experience shows that these are best met by obeying Christ's command first. He must be a Bible student and a Bible teacher, for the Bible can only be understood from the standpoint of missions. He must be willing to deny himself in life, and in the matter of giving, as well as in personal work, and he must "keep at it" continually. He needs optimism, realizing that he is on the winning side. He has no time to be lazy. He must never forget that he is an ambassador of Jesus Christ, and that his congregation is not his field, but his force with which to carry out his share of the work, for which the Church alone exists, to make Jesus Christ known to the world.

COUNTERFEIT VIRTUES.

This is pre-eminently an age of counterfeit virtues, and it is to the credit of the age that it is so, because it proves that righteousness is in general demand. It costs nothing to have convictions. In other ages convictions have been expensive luxuries. Men were liable to be called on to pay dearly for them. Only the select few, who were willing to pay to the uttermost farthing for their convictions, could afford to have, or at least avow them. Comparatively few had the "courage of their opinions," because comparatively few then were willing to pay the price of being singular, and being, if the need arose, in a minority of one. Therefore, no one who was not in deadly earnest, cared to affect independence, originality, or eccentricity. To run counter to public opinion, or what did duty for public opinion, was no joke. In those days there were no poseurs. Men meant more than they said. There, no doubt, was plenty of cant and hypocrisy of the simple, crude, direct kind.

But of the cant of the present day, which masquerades in the livery of independence, sincerity and singularity, there was not a trace. It was too dangerous a game. It was apt to be ruinously expensive. The names of the great, strong-souled men who, in an intolerant age, played the game and paid the price of being true to their higher selves, have mainly come down to us. There were not many of them, but enough of them to win for us to-day the liberty and immunity that some are beginning to be tempted to depreciate as being the greater of two evils. In this tolerant, easy-going age, with which, be it remembered, for our part we have no especial fault to find, it costs little or nothing to have a mind of one's own and to assert our individuality. Consequently, it is an age of counterfeit virtues, often quite honestly assumed, but none the less counterfeit, and all the more dangerous to the possessor and to those who come within the range of his influence. There is, for instance, counterfeit liberality, which, in its last analysis, is pure, selfish indifference. We must confess to a thorough contempt for the term, "broad-minded," as it is so often used. In the mouths of so many people it has become decidedly cheap and nasty. In its ordinary meaning the "broad-minded man" is the man who agrees with you, who says nothing to wound your vanity and self-love, and who claims to be above the prejudices of the common herd. Of course, there is true broad-mindedness, which really costs something, and which makes real sacrifices of dearly-prized hobbies and opinions from a sense of duty. This broad-mindedness is genuine, because it costs something. But a vast amount of so-called broad-mindedness, which is often honestly professed, and which is hailed with enthusiasm by large numbers of people, is most undoubtedly of the counterfeit kind. To the practised ear it rings false. It has nothing behind it but self-love. It involves no sacrifice. It is not based on a sense of duty, but on the desire to please and to "make capital." Then, again, there is counterfeit sincerity as exemplified in the man who, to use another common expression, "always speaks his mind." Why is it that the rough-spoken, sharp-tongued, offensive man is almost invariably credited with the virtue of sincerity, as if, as George Eliot says, "Nature had placed the seat of candour in the lungs." No doubt the majority of such people are better than their word, which is a providential arrangement, for otherwise they would be absolutely unliveable with. But that they are necessarily sincere and straightforward and incapable of acting a part by no manner of means follows upon this. The impression, however, has gone widely abroad that such is the case, and so we find that the "outspoken man" is in evidence everywhere. Now, there is true outspokenness as there is true broad-mindedness; the outspokenness which is not a mere itching for notoriety or self-glorification, but which is the outcome of a stern sense of duty, and which involves self-denial and costs something, and is, therefore, unselfish. There is a vast deal of this counterfeit sincerity in the world. One of the dearest once, it is now one of the cheapest of luxuries. Again, there is counterfeit generosity, which is nothing but selfish indolence, and which gives to get rid of the applicant; counterfeit parental affection, which, under the guise of giving one's children a "better time" than their parents had, is nothing but pure laziness; counterfeit humanity, which cannot bear the pain of inflicting necessary pain; counterfeit charity, that speaks well of everybody, and condones wrong-doing for fear of being accused of censoriousness. And so the list might be indefinitely added to. Probably the greatest moral danger to-day arises from the temptation to these counterfeit virtues, because the old tests, which unerringly winnowed the real from the unreal, hardly exist now. The

atmosphere of the age is peculiarly favourable to the growth of these sham virtues. They flourish in rank luxuriance, and the great moral issue to-day is not between naked, undisguised virtue and vice, but between the true and counterfeit forms of the same thing.



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

At a church meeting a few days ago, called for the special purpose of considering the possibility of co-operating with the young people's missionary movement, a rather curious reason was advanced for not falling in with the proposition. One gentleman was most enthusiastic in blessing the movement referred to, but Anglicans must have nothing to do with it. At a distance it was splendid, sanctified from on high; at close range it was detrimental and dangerous. The reasons given for the aloofness advocated were new to us, and we venture to say not to us only. We were called upon to stay apart in order that we might the sooner come together, to emphasize our divisions in order to promote our union. We have, of course, long since learned that neighbours that are continually running in and out of one another's houses usually bring their friendship to an untimely end, but, on the other hand, neighbours that never enter one another's homes and never confer together or co-operate with one another can enter into no bond of vital and abiding friendship. "Spectator" has always maintained that the road to union did not lie in the direction of belittling the principles for which the churches have stood and fought in days gone by, but there must be a kind of co-operation in which good Anglicans, Methodists, Presbyterians, etc., can participate without casting reproach upon their past. The emphasizing of our divisions as a recipe for reunion can hardly be timely at this juncture of the history of the Church in Canada. Within the recollection of men now only of middle age is a period when our differences were emphasized in the most vigorous fashion. Those conditions may, we suppose, be said to have ultimately made for union, because excess leads to reaction, but they were not conditions that could very well be commended as a means to that end. Drunkenness may lead to sobriety, lawlessness to a respect for law, and war to peace, but these are not the routes by which we normally desire to reach the objectives aimed at. Now, the churches in Canada have passed through all the stages of militant and neutral separation, and many think that the time has come when the next step should be taken, namely, that of co-operation. This stage is more difficult than its predecessors. It was easy to stand aloof when the multitude didn't care. But now it is not so easy to conform in some measure to other methods and recognize in some measure other ideals. "Spectator" is free to confess that in theory he has been, well, not an ardent advocate, but still an advocate of inter-communal co-operation, but in practice he has never taken very kindly to it. It is so much more congenial to go our own way rather than to be carried into currents that more or less control the situation. If we could console ourselves with the conviction that to go our own way was the true road to Christian reunion, then that would suit us splendidly.

The Synod of the Diocese of Montreal has met and dissolved, and the See is still without a Bishop. Never in the history of the diocese was there seen such an assembly of delegates. The clergy were there almost to a man, and laymen from the busy counting-houses of the city and from the remoter regions of the country were

there also in great numbers. The prospect of a conflict is always a powerful magnet with men. The fighting blood of the Celt and the Saxon still runs in the blood of their descendants, and where then is the prospect of a fight there they will gather together. The Synod on the surface proved to be a very quiet and orderly one. There were no polemics, there was little oratory. A preliminary scrimmage in regard to the interpretation of the canon governing the election of a Bishop called forth about the only speech-making of any account. When that was disposed of it was a silent conflict of ballots. Beneath the surface there was keen excitement. Dean Evans presided over the assembly with conspicuous fairness and dignity. His position was one of great delicacy and he discharged the duties of the office in a way most satisfactory to all. It may also be added that the temper of the House was always extremely good. It appreciated the position of the chairman, and any attempt to embarrass him would have been jumped on in a moment. There was one other officer that stood out before the Synod, and that was the vice-chancellor and legal adviser, Dr. L. H. Davidson. There is probably no man in Canada more wholly and unselfishly devoted to the Church, and no man has given more freely and ungrudgingly than he. At one time the writer, with all young clergy who awkwardly and stammeringly tried to get their views before Synod, looked upon him as a sort of holy terror, but those who knew him realized that behind a militant manner there was a heart as tender as a child's. This was manifested last week when, at the close of the session, a remarkably hearty vote of thanks was tendered him for his services. He attempted to express his appreciation, but his emotions overcame him and he could say but little. How liable we are to go through life misunderstanding men who come daily into our lives. One man is written down cold and heartless when it is only an attempt to cover up nervous timidity. Another is written down conceited, when it is only inherited mannerisms that cause the trouble. A third is reckoned unsympathetic, but beneath a crust of shyness we find a most loving disposition. We are far too much swayed by prejudice and hastily-formed conclusions. Let us learn to think the best of one another.

There is one thing that has come to the surface in connection with this vacancy in the See of Montreal that might as well be referred to right off. We believe that when we have something on our mind the best thing is to say it and be done with it. It appears that the Primate of All England, on the death of Bishop Carmichael, wrote to the Primate of All Canada a letter of brotherly sympathy, and so on. In the course of this letter he refers to the important position which Canada occupies in the Empire, and how careful we ought to be in filling the place of Bishop Carmichael with a strong man capable of representing the Church at its best. And finally, he intimates that a strong man might be found in England to fill the position if it were considered desirable to look to the Motherland for a Bishop. That, at all events, is the substance of what seems to have been given out semi-publicly as the contents of this letter, and that is what was quoted in the Synod of Montreal in support of certain action that was taken. Now, a private letter from one Primate to another in which the outstanding features of the Church are discussed is a most admirable thing, but to have the advice of the Archbishop of Canterbury used in connection with the election of a Bishop in a self-governing national Church is a situation that we had better well consider. The men that know what is best for the Canadian Church are the men on the spot. In the next place we do not think that it is a wholesome feature of ecclesiastical zeal to be dwelling overmuch upon the imperialistic bearing of the Church. To be talking of the Church as an im-

portant political factor; to lend its weight to the support of certain ideals of Empire, is to forsake its primary functions for what may or may not be a desirable by-product.

Spectator.

The Churchwoman.

ONTARIO.

Picton.—St. Mary Magdalene.—A spirit of optimism was prevalent at the annual meeting of the Ladies' Guild of this church, on Monday afternoon, Oct. 19th, when there was a very large attendance. The Guild have had a most successful year, when the material interests of the work are considered. Through the efforts of the loyal working members, \$650 now stands to the Guild's credit in the bank, this as a nest egg for the proposed new church. The Guild are now working for a bazaar at Christmas time. The officers elected for the coming year were: President, Mrs. H. Carson; Vice Presidents, Mrs. E. Foshay and Mrs. Hough; Secretary, Mrs. Hunt; Treasurer, Miss Kinney.

TORONTO.

Weston.—St. John's.—At a recent meeting of St. John's Branch of the W.A., the President, Mrs. E. J. Musson, was presented by the members with a life membership certificate. Mrs. Heber Hamilton, of Japan; Miss Fannie Jones and Miss Gamble, of Toronto, addressed the meeting which was held in St. John's school-house. At the close of the meeting refreshments were served.

NIACARA.

Milton.—The Halton W. A. annual convention was held here on Thursday, October 22nd. The day was opened with a celebration of the Holy Communion, which was largely attended. The rector of Milton and Rural Dean (the Rev. A. J. Belt, M.A.), was the celebrant, and the Rev. Matthew Wilson, M.A., rector of Acton, served. After an enjoyable luncheon in the school-room, provided by the Milton W.A. Branch, a most interesting and edifying session was held. The most notable contributions to the proceedings were addresses by Mrs. Hobson, on the Triennial Convention, and by Mrs. Leathen, on the Pan-Anglican Congress. Mrs. Hobson's address displayed an easy mastery of W.A. statistics, and in her second speech, she emphasized specially individual responsibility in the matter of small sums and punctuality in fulfilling one's obligations. The small givings counted up wonderfully. Mrs. Watson read a striking and effective biographical sketch of A.L.O.E., the famous writer and philanthropist. The Rev. Heber Hamilton, dealt with Japan, and illustrated the ways and means hitherto devised of influencing the Japanese to become Christians, and Dr. Gould, of the Holy Land, gave a lantern address in the evening illustrating by a journey from Jaffa to Nazareth, the the Hospital and Dispensing work done among the Mohammedans, west and east of the Jordan, and provided by the Anglican Church. The Rev. Heber Hamilton gave at the close some beautifully clear views, of Japan and the Japanese. The Deanery Secretary, Mrs. Bristol, of Oakville, announced to the regret of all, that she could not possibly undertake the secretaryship for another year, as she was going to the Pacific Coast for a long stay. Mrs. Chisholm, of Milton, was ultimately elected to fill the position. A vote of thanks was given to Mrs. Bristol for her long and faithful and painstaking services as Secretary, and another vote was given to the Milton ladies for their arrangements in connection with the Convention, and also for their excellent dinner and tea.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Wolfville.—The Rev. R. F. Dixon, the rector of this parish has received two months leave of absence from the diocese, and on Monday last,

November 2nd, he left Canada on a visit to England. Prior to his leaving he was presented by the members of his congregation with a handsome purse.

North Sydney.—The late Mr. James H. Vooght, by a codicil in his will, has bequeathed to the Parish Church unconditionally the sum of one thousand dollars. This will go a long way towards relieving the heavy financial strain upon the parish owing to the large monthly premiums payable to the Building Society on previous advances made. The Harvest Festival and General Thanksgiving for "the kindly fruits of the earth" was held on the eighteenth Sunday after Trinity. The church was most beautifully and tastefully decorated, generous contributions of fruit, vegetables and flowers being sent in by many members of the congregation. The special preacher was the Rev. J. W. Godfrey, Rector of Christ Church, Sydney. On the following morning the fruit, flowers, etc., were distributed amongst the poor and the hospitals. A Gypsy Festival and Pastoral Play were produced by the Sunday School scholars in the parish hall lately. The place was crowded to the doors, and a handsome sum was netted for the Building Fund of the church. By an arrangement amongst the ministers of all denominations in North Sydney, it was arranged to preach simultaneously on the eve of Nomination Day a sermon on "Political Purity and a Clean Election." Each clergyman was to occupy his own pulpit and deal with the subject as he thought best to attain the object in view. It is reported that never in the history of the town were there gathered together so many men at any one service on any one Sunday. O tempora, O mores!

FREDERICTON.

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

Petitcodiac.—The Rev. W. B. Armstrong, after having been here for the last seven years, is now retiring from the active work of the Ministry. He was ordained deacon in the year 1865, and has thus been forty-three years in the ministry, thirty-two of these having been spent in Mission work. Since the year he was ordained there are only two or three now engaged in this diocese in active ministerial work. Though retiring from the charge of a parish, he is quite able to do the work of supply, and in St. John and its vicinity, where the clergy are short-handed, there is a continual demand for clerical work.

QUEBEC.

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

Quebec.—The Diocesan Church Society Annual Meeting.—The annual meeting of the Church Society of the Diocese was held in the Cathedral Church Hall on Wednesday, October 21st (Trafalgar Day), at 8.15 p.m. This meeting has hitherto been held in the spring, but as there has been no meeting this year, it was decided to hold it in October, with the hope, as the chairman pointed out, of gaining thereby fresh interest and inspiration for the year's work which is just beginning. The big hall was well filled, and on the platform were the Lord Bishop in the chair, the Archdeacon, and the Rev. Dr. Paterson Smyth, Rector of St. George's, Montreal, who had very kindly come to be the special speaker for the occasion. The meeting opened with the singing of the hymn, "Fight the good fight," after which the Archdeacon offered prayer. The chairman then shortly stated the object of the meeting, which was to interest people in, and to put before them their responsibility with regard to the Church Society of the Diocese—the Society by means of which the missionary work of this vast diocese is carried on. After speaking of the great cause of thankfulness that there was for the way in which the work was being done, and of the urgent need also of no slackening of the efforts that were being made, the chairman had much pleasure in introducing to the meeting the speaker of the evening. Dr. Paterson Smyth then addressed the meeting, and in a speech in which the English commonsense to which he laid no special claim, was as brilliant as that Irish humour which is his birth-right, urged upon the Diocese of Quebec the claims of the Church Society. The speaker began by saying that he spoke as a comparative stranger to Canada, having only been out a year and a quarter from the Isle of Saints. But he thought that he was per-

haps on that account in a better position than a Canadian-born to help us "to see ourselves as others see us." For he had come, and he had felt, as one born and bred in the land could not feel, the grip of the country on the heart and imagination, how the possibilities, the potential greatness of Canada stirs and enthralls the blood of a man. And as the result of his observations three things had forced themselves upon his mind. First that God had given to the people of Canada a wonderful country, a country of vast distances, and of incalculable material wealth. Then besides a wonderful country there were all the materials for the making of a wonderful people. There were to hand the best qualities of the English, the Scotch and the Irish races—the three great races whose home is the soil of the British Isles. The blending of these three—Rose, Thistle and Shamrock together forming the Maple Leaf—would result in a very fine race for Canada. But here his third observation forced itself upon his mind—the tremendous importance of the grace of God being in that blend. And therefore the need for Canada, with its great country and its great race, of having a great Church as well, that in all the rush after wealth, and all the pettiness and selfishness which are the dangers of a young country, they might never forget that it is righteousness which exalteth a nation. Canada ought to have a great Church, but that Canada had not. In order to have a great Church she must have a united Church. The divisions among Christian people, and the waste and hindrance in the work which resulted from them, was one of the greatest causes of the weakness of Christianity in this country. The speaker mentioned the case of a young Presbyterian minister who went out to the West full of enthusiasm and hope, to find that there were no less than six different Protestant bodies at work among 300 people in Saskatchewan, and he urged greater effort after reunion in prayer, and a better understanding among Christians of all denominations. The hope of reunion was in the Church of England, standing as it does between the two extremes, of Rome on the one hand and of the various Protestant denominations on the other. If there was to be one united church of Canada in the future, the foundation of the Church, the hope of the future, must be in our Church of England. And yet that Church was weak—weak because of the lack of initiative, and of the shyness and reserve of English Churchmen in Canada, weak also because Canada was not giving to the ministry the best of her sons. Therefore the speaker urged the Churchpeople of Canada to love the Church and to make it great. The "Church" does not mean party or opinion, but it means definitely that we are the men and women who have got to build up and extend the Kingdom of Christ. It means the pure bit of commonsense by which our Lord tried to put this poor old world to right. Let them not think that the man to make a parson of is the man who would make a bad layman. But let them give of the best of their sons to the noblest and happiest service in the world. In conclusion the speaker appealed to the people of this diocese to help by all the means in their power to make their Christianity a real living influence for good. Beginning with their own selves let them realize their dedication to God, first in their own lives, then in the family, in the business and in the diocese. And so spreading outwards they would help to build up in this wonderful country and race which God has given us a Church which shall be the power to make Canada what it ought to be, and by the grace of God may be. The Bishop then announced the singing of the hymn, "Lord speak to me, that I may speak," during which a collection was made for the funds of the society. After the hymn, Dean Williams moved a vote of thanks to Dr. Paterson Smyth for coming and addressing the meeting, and expressed the deep sympathy of this diocese with the Diocese of Montreal in her bereavement. The vote of thanks was seconded by Mr. John Hamilton, as a layman of the diocese, and carried with acclamation. Dr. Paterson Smyth having replied, and having said how deeply grateful he felt for the sympathy of the Diocese of Quebec which the Dean had expressed, for their love for their late Bishop was very great, the Bishop pronounced the blessing and the meeting came to a close.

MONTREAL.

Montreal.—The quarterly meeting of the M.D.W.A. was held in the Parish Hall of Grace Church, Point St. Charles, on Thursday, October 22nd, at 3 p.m., when there was a very large attendance of members. The Ven. Archdeacon Ker, rector of the parish, opened the meeting with prayer and then gave an instructive address on "the miracles of the Kingdom," basing his

sition than a ourselves as and he had nd could not ie heart and the potential ses the blood observations es upon his the people of ntry of vast erial wealth. here were all a wonderful qualities of h races—the e soil of the three—Rose, ng the Maple for Canada. d itself upon e of the grace therefore the loss which the ntry and its as well, that the pettiness s of a young t it is right- anada ought ada had not. must have a ng Christian in the work e greatest nity in this he case of a nt out to the to find that nt Protestant n Saskatche- reunion in among Chrispe of reunion nding as it Rome on the stant denom- as to be one future, the of the future. And yet that e lack of eive of Eng- also because stry the best er urged the Church and oes not mean itely that we t to build up It means the ur Lord tried Let them not on of is the in. But let o the noblest In conclusion f this diocese ower to make nce for good. them realize ir own lives, and in the s they would country and h which shall ought to be, The Bishop ymn, "Lord ring which a the society. ed a vote of ming and ad- ed the deep e Diocese of ote of thanks as a layman amation. Dr. having said sympathy of Dean had ex- Bishop was the blessing

remarks on St. John ii. 10, 11. At the close of his address Mrs. Paterson Hall read a most interesting paper on the Pan-Anglican Congress, touching briefly upon the subjects taken up at the meetings which she attended as a delegate from this diocese. It is impossible to give any condensed account of this paper, which was listened to with great attention, and we feel that it would prove of great interest to members of the W.A. in this and other dioceses if it could be arranged that Mrs. Paterson Hall's paper should be printed in full as a pamphlet or in some Church periodical. Miss Thornton then gave an account of her recent visit to Palestine, after which Mrs. Ker and the members of the Grace Church branch entertained the visitors at tea, and the party broke up about 6 p.m.

The following resolution expressing deep regret at the death of the late Bishop Carmichael was passed at the last meeting of the Presbytery of Montreal, and communicated to the late Bishop's family:—"The Presbytery desires to record its very deep sense of the loss which the city and district of Montreal have sustained in the death of the Right Rev. Bishop Carmichael. The Presbytery sympathises especially with the clergy and people of the diocese over which the late Bishop presided in thus being deprived of the fatherly counsels and wise guidance of their chief pastor. The Presbytery further condole with the Anglican Church throughout Canada in the removal from the bench of Bishops of one of its most distinguished ornaments. But while the members of his own communion will most miss Bishop Carmichael, the entire community sincerely mourns his sudden departure. The Presbytery appreciates the high character of the deceased prelate, and the great service which he rendered to every good cause in this city, in which the greater part of his long life was passed. Universally beloved and respected as a prominent citizen, he took a deep interest in the welfare of the people at large, irrespective of race or creed, and always stood for truth and righteousness. The Presbytery sympathises deeply with his family in their affliction, and prays God to sanctify to them their sore bereavement."

At the last meeting of the Prisoners' Aid Association, the president, Mr. A. M. Crombie, in the chair, the following resolution was passed:—"Resolved—That we, the executive board of the Prisoners' Aid Association, with a deep feeling of the loss which our cause—and ourselves personally—have sustained in the death of our beloved honorary president, the Right Rev. Bishop Carmichael, do hereby record our respect and affection for this faithful and devoted friend. We cannot adequately express our appreciation of his many winning and exemplary virtues. His zeal and efficiency; his gracious spirit, his lovable nature, and that pure and beautiful life which won him recognition in all circles as a Christian gentleman, philanthropist, and trusted leader—endeared him to us all. He will be held in grateful honour for the sweetness and light of his rare personality. Fervently do we pray for grace to live more worthily and serve more self-sacrificingly for his blessed memory. Resolved—That a copy of this resolution be conveyed to the afflicted family, with the assurance of our heartfelt sympathy and of our sincere respect. (Signed), A. M. Crombie, president; J. S. Hetherington, secretary."

St. Alban's.—A novel departure from the usual stereotyped sermon is being made by the Rev. H. E. Horsey, M.A., B.D., rector of this church. Commencing on Sunday evening, October 25th, when he took for his subject "The Family." Mr. Horsey will give monthly addresses on the following subjects:—Nov. 22, "The Industrial Order"; Dec. 27, "The Conscience"; Jan. 24, "Organization"; Feb. 28, "Socialism"; March 28, "State Interference"; and April 25, "The Individual." As the parish contains a large working population, including many of the late C.P.R. strikers, these subjects are of particular interest, and Mr. Horsey has had special opportunities of studying this vexed question in a very practical form.

A special meeting of the members of the Diocesan Synod was held in this city last week for the purpose of electing a successor to the late Bishop Carmichael. The Synod, which was very largely attended, both by the clergy and the laity, was fully representative of the diocese, for with only a few exceptions all the parishes of the seven rural deaneries which constitute the diocese were represented as well as the Diocesan College. Previous to the Synod assembling for business in the Synod Hall two services were held in Christ Church Cathedral. The first service was held at eight o'clock on Wednesday morning, the 28th October, and Archdeacon Naylor officiated for the ante-Communion portion to end of the Creed. The Epistle was read by Principal Rexford, of the Diocesan Theological College, while Dr. Symonds, vicar of the

Cathedral, read the Gospel. Archdeacon Norton was celebrant at the Communion Office, and the administrators were the Rev. F. J. Sawers, the Rev. A. J. Doull, the Rev. A. A. Ireland, and the Rev. J. J. Willis. At half-past ten o'clock the members of the Synod again assembled in the Cathedral, where, after the Processional Hymn 215, "The Church's One Foundation," Archdeacon Davidson officiated at the ante-Communion service. The Rev. Arthur French read the Epistle and Archdeacon Ker the Gospel. The rector, Archdeacon Norton, read the offertory sentences and announced the offertory hymn, 352, "Christ is Gone Up." The alms were received by the Dean, the Very Rev. Lewis Evans, who then took up the service at the prayer for the Church militant and celebrated, the administrators being the vicar (the Rev. Herbert Symonds), Canon Longhurst, the Rev. G. O. Troop, the Rev. H. Charters, and the Rev. R. Y. Overing. The Communion hymn was No. 352, "And now, O Father, Mindful of the Love," which was sung just following the prayer of consecration. The Rev. Dr. Paterson Smyth, of St. George's, took charge of the service from the Lord's Prayer to the Benediction, which was pronounced by the Dean.

The opening business session of Synod took place a few minutes before twelve o'clock, the Very Rev. L. Evans, the Dean, presiding. The first hour was taken up with the calling over of the roll, which showed that a full quorum of two-thirds of each order, both clerical and lay, were present.

The Chancellor of the diocese, Dr. Davidson, moved, seconded by the Rev. Canon Ellegood, that a suitable resolution expressing the sense of loss felt by the Synod in the death of Right Rev. Bishop Carmichael should be drawn up and placed in the minutes of the session. A committee, composed of the Rev. Canon Ellegood, the Rev. Edmund Wood, the Rev. W. R. P. Lewis, Chancellor Davidson, the Rev. Dr. Paterson Smyth and Mr. Edgar Judge were accordingly appointed by the chairman to prepare the same.

The Synod of the Diocese of Montreal sat till after midnight on Wednesday without reaching any decision as to the choice of Bishop. The business session began shortly before noon, the discussion on preliminaries occupied till after half-past four, and the balloting began at ten minutes to five. In all, four ballots were taken during the afternoon and evening. At the end of the fourth ballot Dean Evans, of Montreal, and Dean Farthing, of Kingston, Ont., were tied in the clerical vote, while the lay vote gave the Kingston Dean forty-five votes to Dean Evans' seventeen. The issue which was raised at the morning session over the manner in which the lay delegates should vote proved very troublesome, and was not disposed of till half-past four in the afternoon. The issue was raised over the interpretation of the canon in regard to the election of Bishop. Chancellor Davidson, seconded by Canon Baylis, proposed that "the rules of order observed in the election of Bishops Oxenden, Bond and Carmichael be followed in this election." This meant that the clergy should vote singly, while the laity should vote by parishes. The amendment, which was proposed by Dr. T. P. Butler, K.C., was intended to change the method of lay voting, so that the laity should vote by individuals, just as the clergy. Dr. Butler's amendment, seconded by Mr. Thomas Hunter, proposed to add these words: "Except in the matter of counting the votes of the laity, who are entitled as in other votes by order to a vote by each delegate personally, any other interpretation of the canon being opposed to and subversive of election by ballot and contrary to the interests of the laity, who may thereby lose their votes for the election of Bishop." The section of the canon, over which the discussion occurred is as follows: "The clergy and the laity of the Diocese of Montreal . . . shall vote separately by ballot, the clergy by individuals and the laity by parishes or cures. A majority of votes in each order shall determine the choice, provided that two-thirds of the clergy entitled to vote are present and two-thirds of all the parishes and cures shall be represented; otherwise two-thirds of the votes of each order shall be necessary to determine the choice." The main objection of Dr. Butler and his supporters to the old procedure was that under it, if the delegates from a parish were equally divided, the vote of that parish would be lost. That their fears were somewhat justified the votes showed. On the second ballot the votes of three parishes were lost; on the third the votes of two, and on the fourth the votes of three. The advocates of the old procedure, however, won the day, the vote standing:—

Clergy—For the amendment, 7; against the amendment, 70.

Laity—For the amendment, 120; against the amendment, 90.

"Lost on vote by orders," announced the Dean.

The taking of the first ballot, which concluded the afternoon session, occupied five minutes over the hour. Each clerical delegate was called upon in order, and, walking up, deposited his ballot-box. Then the laymen were called by parishes. They went up in groups, handed their ballots to the scrutineers, who placed them in an envelope, and then deposited the envelope in the ballot-box. It was 4.35 when Dr. Davidson, seconded by Canon Ellegood, moved that voting take place. Fifteen minutes later the voting began, and at five minutes to six the Synod adjourned for dinner. The scrutineers named for the balloting were: For the clerical vote, the Rev. A. J. Doull, the Rev. F. Charles Ireland; Dr. T. P. Butler. For the lay vote: The Rev. J. J. Willis, Messrs. E. W. Morgan, Matthew Strong. On the close of the recess at eight o'clock the result of the first ballot was announced as follows:—

First Ballot—Clerical, 106 votes; necessary to elect, 54. Bishop of Ontario, 3; Very Rev. Dean Evans, 27; the Rev. Dr. Rexford, 12; the Rev. Dr. Tucker, 3; Dean Farthing, 13; Archdeacon Ker, 9; the Rev. G. O. Troop, 6; the Rev. Dr. Symonds, 7; Bishop of Algoma, 3; the Rev. Frank Charters, 7; Archdeacon Naylor, 5; Canon Cody, 3; Dean Dumoulin, 1; the Rev. Dr. Paterson Smyth, 5; the Rev. Dr. Roper, 1; the Rev. A. J. Doull, 1; the Rev. Canon Baylis, 1; blank ballot, 1.

Lay—Total, 86; necessary to elect, 44. Dean Evans, 13; Dean Farthing, 12; the Rev. Dr. Symonds, 9; Dr. Rexford, 8; the Rev. J. Paterson Smyth, 8; the Rev. G. O. Troop, 6; Archdeacon Ker, 6; Canon Cody, 5. No election.

Three other ballots were taken during the day as follows:—

Second Ballot—Clerical—Total vote, 106; necessary to elect, 54. Very Rev. Dean Evans, 36; the Rev. Dr. Paterson Smyth, 8; the Rev. Dr. Roper, 3; the Rev. Dr. Rexford, 15; the Rev. A. J. Doull, 1; the Rev. G. O. Troop, 4; Very Rev. Dean Farthing, 15; the Rev. Dr. Symonds, 6; the Rev. Frank Charters, 6; the Rev. Dr. Tucker, 2; the Rev. Dr. Baylis, 1; Ven. Archdeacon Ker, 3; Bishop of Ontario, 1; Archdeacon Naylor, 2; Canon Cody, 1; Dean Dumoulin, 1.

Lay—Votes, 83; necessary to elect, 43. Very Rev. Dean Farthing, 29; Very Rev. Dean Evans, 15; the Rev. Dr. Rexford, 11; the Rev. Dr. Symonds, 7; the Rev. Dr. Paterson Smyth, 4; the Rev. Frank Charters, 4; Ven. Archdeacon Ker, 3; the Rev. Dr. Tucker, 3; Canon Cody, 1; the Rev. G. O. Troop, 1; Bishop of Ontario, 1; Bishop of Algoma, 1; lost, 3. No election.

Third Ballot—Clerical, 101; 51 needed to elect. Dean Evans, 38; Dean Farthing, 25; the Rev. G. O. Troop, 2; the Rev. Dr. Symonds, 3; the Rev. Dr. Rexford, 19; the Rev. F. Charters, 5; the Rev. Canon Cody, 2; the Rev. A. J. Doull, 1; the Rev. Dr. Roper, 2; the Rev. Dr. Paterson Smyth, 3; Ven. Archdeacon Ker, 1.

Lay—82; 42 to elect. Dean Farthing, 43; Dean Evans, 20; the Rev. Dr. Rexford, 11; the Rev. Dr. Paterson Smyth, 2; the Rev. F. Charters, 2; Ven. Archdeacon Ker, 1; the Rev. Dr. Symonds, 1; lost, 2.

Fourth Ballot—Clerical, 96 votes cast; 49 required to elect. Dean Evans, 35; the Rev. Principal Rexford, 15; Very Rev. Dean Farthing, 35; the Rev. Frank Charters, 3; the Rev. A. J. Doull, 1; the Rev. Dr. Tucker, 1; the Rev. G. O. Troop, 2; the Rev. Dr. Paterson Smyth, 2; the Rev. Dr. Symonds, 2.

Lay—79 cast; 40 required to elect. Dean Farthing, 45; Dean Evans, 17; the Rev. Principal Rexford, 11; Ven. Archdeacon Ker, 2; the Rev. Frank Charters, 1; lost, 3. No election. Adjournment was made at a little after midnight.

Thursday—After a three hours' session this morning a fifth ballot was taken, with the following result:—

Clerical—109 voted; 55 necessary to elect. The Very Rev. Dean Evans, 38; the Very Rev. Dean Farthing, 36; the Rev. Principal Rexford, 16; the Rev. Dr. Paterson Smyth, 3; the Rev. G. Osborne Troop, 2; the Rev. Frank Charters, 6; Right Rev. Bishop Lang, of Stepey, 5; the Rev. Canon Cody, 1; blank ballot, 1.

Lay—86 voted; 44 necessary to elect. The Very Rev. Dean Evans, 20; the Rev. Dean Farthing, 52; the Rev. Principal Rexford, 6; the Rev. Frank Charters, 2; the Rev. Dr. Symonds, 2; blank ballot, 1; lost votes, 4. On the motion of Mr. Chancellor Davidson the Synod then resolved itself into a Committee of the whole for the purpose of conferring, and the conference took place behind closed doors. This conference proved futile. At the next session,

before proceeding with business, the Dean made a strong plea for the election of the Right Rev. Cosmo Gordon Lang, Bishop of Stepney. Dr. Paterson Smyth also spoke to the same purpose before the balloting began. It required two more ballots to bring about a satisfactory issue, and these resulted as follows:—

Sixth Ballot—Clerical—The Bishop of Stepney, 70; Dean Farthing, 13; Dean Evans, 4; the Rev. Frank Charters, 4; Principal Rexford, 3; Archdeacon Ker, 1; the Rev. G. Osborne Troop, 1; spoiled, 1.

Lay—The Bishop of Stepney, 39; Dean Farthing, 37; Dean Evans, 2; the Rev. Frank Charters, none; Principal Rexford, 1; Archdeacon Ker, none; the Rev. G. Osborne Troop, none; spoiled, 4.

Seventh Ballot—The seventh ballot followed at once and was decisive. It stood:—

Clerical—Bishop of Stepney, 80; Dean Farthing, 4; Dean Evans, 3; Archdeacon Ker, 1; the Rev. G. Osborne Troop, 1; Principal Rexford, 4.

Lay—Bishop of Stepney, 70; Dean Farthing, 7; Dean Evans, none; Archdeacon Ker, none; the Rev. G. Osborne Troop, none; Principal Rexford, none.

The total clerical vote was 102, necessary to elect, 52; the total lay vote 70, necessary to elect, 40. The final result was announced by the Dean at 5.30 p.m., and telegraphic messages were sent to their Graces the Archbishops of Toronto and Canterbury and the Bishop of Stepney.

The message sent to the Bishop of Stepney read as follows: "The Synod of Montreal, consisting of 107 clergy and 300 lay delegates, have unanimously elected you Bishop, and earnestly hope that you may accept." A cablegram was also sent to the Bishop of Southwark, asking him to use his influence with Bishop Lang to persuade him to accept the Bishopric. The Bishop of Stepney replied as follows: "Deeply appreciate honour. Regret cannot accept." It was hardly to be expected that the Bishop of Stepney, in view of the important position which he at present holds in England, and with an almost certain prospect before very long of still more important preferment, would accept such a position as that of the Diocese of Montreal. Nevertheless, though many expected the Bishop to decline, yet his decision was received with very genuine regret. The Synod then delegates will proceed with the election of a Bishop.

ONTARIO.

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

Kingston—St. Luke's.—A congregational meeting was held on Thursday eve, Oct. 22nd, for the purpose of discussing a proposed enlargement of the church. After a lengthy discussion it was unanimously decided to take that step and a committee was appointed to secure plans and estimates and to report at a meeting to be held two weeks later. The rector presided over the meeting which was a thoroughly representative one.

Portsmouth—A meeting of the Rural Decanal Chapter of Frontenac was held here on Oct. 20 and 21. Evening Prayer was held in St. John's church at 7.30, when the Rev'd R. S. Forneri preached. He took for his subject the Pan-Anglican Congress. On the following day the Holy Eucharist was celebrated in the church at 8 a.m. and at 9.30 the business meeting was held in the schoolhouse. The Rev. Rural Dean Elliott presided and there were also present the Ven. Archdeacon Carey, Canon Cooke and the Rev'ds Scammell, Forneri, Fitzgerald, Crisp, Cox, Smith and Bilkey. A committee consisting of Dean Farthing, Rural Dean Elliott and Rev. C. L. Bilkey, were appointed to consider the advisability of holding a Sunday School Convention. A programme of the Diocesan Missionary meeting for 1909 was submitted and generally approved. An interesting paper on "Baptism and the New Covenant," was read by Rev. R. S. Forneri.

Cataraqui—Christ Church.—The annual harvest thanksgiving services which were held in this church on St. Luke's Day, were the most successful for many years past. The sacred edifice was very tastefully decorated with the fruits of the harvest. The services were very bright and were largely attended, the number of communicants being the greatest, with one exception, during the past ten years and the offertory, the largest probably in the history of the parish. The rector, the Rev. Rural Dean Elliott, preach-

ed at both services. During the past year the church has been repainted and painted externally and a new system of gasoline lighting has been installed.

Lyndhurst—The clergy of the Rural Deanery of Leeds, held their regular meeting, Tuesday and Wednesday, Oct. 20 and 21, at this place. There were present the Revs. O.G. Dodds, F.D. Woodcock, H. G. Bedford-Jones, of Brockville; T. Leech, of Landsdowne; J. Stanton, Newboro; W. E. Kidd, Frankville; A. O. Cooke, Maynooth; E. H. Croly, Rector of Lyndhurst; R.B. Patterson, Athens; H.F.D. Woodcock, Westport. On Tuesday the meeting was opened and various matters affecting the diocese and deanery were discussed and reports from the parishes presented. It was decided to hold a Sunday school conference for the deanery in Brockville next January, leaving arrangements in the hands of the Brockville clergy. Matters affecting the appointments for the Missionary Society and the appeals for the diocesan mission fund were settled. A resolution of sympathy with Rev. T. Austin Smith on his serious illness which precluded his attendance at the meeting was passed. On Wednesday there was an early celebration of the Holy Communion. Besides the business transacted, papers on "Christianity and Socialism" were read by the Rev. R. B. Patterson and the Rev. E. H. Croly; also papers on the "Apocalypse" by the Rev. H. H. Bedford-Jones and the Rev. O. G. Dobbs, followed by a discussion in each case. It was arranged that the next separate meeting of the Leeds Clergy would be held in Landsdowne. The next regular meeting will probably be a joint one with the Grenville clergy. A very hearty vote of thanks was passed for kindness received. Evensong was said at 7.30 with a sermon by the Rev. R. B. Patterson who took for his text Rev. iii. 12, "I will make him a pillar in the temple of my God and he shall go no more out."

OTTAWA.

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

Beachburg—Harvest Festivals were held in this mission recently, as follows:—At St. Mary's, Westmeath, on Tuesday evening, 13th inst., and at St. Augustine's, Beachburg, on Wednesday evening, 14th inst., the Rev. W. M. Loucks, M.A., Rector of St. Matthew's Church, Ottawa, being the special preacher. The churches were tastefully decorated for the occasion, and large congregations in both places, took part in the services which were of a hearty and inspiring character. The Rev. Mr. Loucks preached instructive sermons from Mal. i. 8, "And if ye offer the blind for sacrifice, is it not evil?" At Westmeath the service was said by the incumbent, Rev. W. A. Kyle, M.D., and the lessons were read by the Rev. W. M. Loucks. At Beachburg the Rev. G. E. Fletcher, B.A., Rector of St. Paul's, Cobden, took the service to the end of the third collect, the Rev. W. M. Loucks, the lessons, and the incumbent the remainder of the service. The offerings at these services were Thankofferings for the Harvest and amounted to about \$33, which is to be applied to defraying the cost of repairs on the parsonage. This Mission was visited by the Lord Bishop of the Diocese, on Sunday 18th October, the services being as follows:—At Westmeath there was a Baptism at 10 a.m., followed by Holy Communion and Confirmation, when 15 candidates were presented to the Bishop for the sacred rite. In the afternoon the Bishop and the incumbent drove to Mr. R. T. Howard's, who with his wife, were prevented by illness from attending the service, when both were confirmed. At Beachburg, in the evening, 11 candidates were presented for Confirmation. At both services the churches were crowded to the doors, many people being unable to gain admittance, listened at the windows to the very instructive discourses of His Lordship on Confirmation and Holy Communion. On Monday morning the Bishop celebrated Holy Communion at 7 a.m., at which most of those confirmed the previous evening partook of the sacred elements.

TORONTO.

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

Toronto—His Grace the Archbishop has issued a pastoral letter to the clergy of the diocese on the subject of holding public services of Thanksgiving to Almighty God on November 9th next

(Thanksgiving Day). The Archbishop declares that the day should be observed less as a time of holiday-making but as a day of devotion. All offertories on that day will be given to the Mission Fund of the diocese.

Trinity—Clothes for the Poor—A few weeks ago you kindly inserted a letter asking for cast-off garments for the poor. We have received a large number, but very far short of what we require, and I thought I would impose upon your good nature to make another request for us. It is impossible to describe to your readers, the amount of need there is, and the numbers that are without adequate clothing. There must be large quantities in the homes of Churchmen that will never be used by them again, and we can assure you that if they entrust it to us we will wisely dispose of it; not as gifts but sell it for small amounts, that will prevent pauperizing, and use the money in the same work. We can use articles of furniture, or anything needed by the poor. Will gladly send for them if a card is sent to the Rectory or a phone message to M6630.—H. C. Dixon, Trinity Rectory, King Street E., Toronto.

Deaconess Training Home—The new wing which has just been added to this Training Home at 179 Gerrard Street was formally opened by the Assistant Bishop of the Diocese on Thursday evening last, October 29th. During the evening a short musical programme was given by the staff of Havergal College, and addresses were made by the Rev. Canons O'Meara and Cody, the Rev. W. H. Vance, Dr. N. W. Hoyles, K.C., and Mr. Samuel Trees. The new wing will be used chiefly for dispensing medicines for the poor and also for the purpose of instructing in dispensing.

Hospital Visitors—We are glad to call attention to a very helpful branch of Christian work. For a number of years past a band of Christian workers have devoted themselves to visiting in the hospitals of the city, reading to them and interesting themselves in their welfare. The work of this band is necessarily non-denominational in character. It is especially useful in systematizing Christian work among the patients and has been found helpful in that way by the authorities inasmuch as it enables them more easily to control what would otherwise be somewhat erratic and spasmodic visiting by putting it into the hands of wise and sympathetic Christian men and women under a simple organization with careful oversight to prevent the common evil of over-visiting in some wards and neglect of others. Having thus the sympathy of the authorities, these visitors are accorded certain privileges for the convenience of their work. This band has also the sympathy of those of the ministers of the different denominations who are familiar with it. Owing to the multiplication of hospitals, more visitors of the right sort are now needed. There must be many who would like to devote themselves to this most direct and blessed service—"I was sick and ye visited me." Any one desiring to join the band would receive further information by writing to the secretary, addressed to Room 14, 18 Toronto Street.

At the regular monthly meeting of the members of the Toronto Rural Deanery, the first to be held for the present season, which took place lately, a resolution was unanimously adopted by the members present expressing their sense of the great loss sustained by the Church in the deaths of the late Rev. W. E. Cooper, B.D., rector of St. Martin's-in-the-Field, and the Rev. Canon Baldwin, rector of All Saints'. Both of the deceased gentlemen were well known and highly esteemed. The former was probably one of the best-read men in the diocese, and the latter held the living of All Saints' from its inception as a parish for a period of nearly forty years. He left behind him a splendid record of work and devotion to the spiritual interests of his parishioners.

Church of the Messiah—Anniversary services were held in this church on last Sunday, All Saints' Day. The Rev. W. J. Sutherland, B.D., preached in the morning and the Rev. W. T. Hallam, B.D., of Wycliffe College, in the evening.

St. Simon's—Last Sunday being the Festival of All Saints there were special musical services in this church both morning and evening.

Georgina—The Harvest Thanksgiving services took place in this parish on Sunday, October the 11th. The rector, the Rev. F. M. Dean, officiated. Both churches were tastefully decorated. The offertory in the morning at St. George's was devoted to the Rectory Fund, and in the evening in Sutton, was given to St. James' Church. There was also a Children's Flower service at St. James' in the afternoon.

Core's Landing—St. George's.—The Assistant Bishop of the diocese laid the corner stone of the

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The Assistant r stone of the

new church on Wednesday the 28th ult. Just 60 years ago a band of loyal Churchmen built the old church, which until a few weeks ago stood on the same site as the present new building. We hope that His Lordship's presence and words of encouragement will have the effect of uniting this congregation, which, we are sorry to say, has been in a state of turmoil for a number of years. The new church is of stone, and we hope to have it complete by Christmas.

Perrytown.—St. Paul's.—The members of this congregation have erected a fine enclosed driving shed. The congregation is in a flourishing condition again. The number of communicants has greatly increased of late.

Harwood.—St. John's.—Extensive improvements have been made to our church, adding greatly to the appearance. The congregations are gradually increasing, and we hope to have a fashionable church in the near future.

Lakefield.—St. Paul's.—The annual conference of the Archdeaconry of Peterborough will (D.V.) be held in this parish on Monday, Tuesday and Wednesday, November 16th, 17th and 18th. Commencing with Evensong on Monday at which the Rev. J. H. Teney, Rector of Omeme, will preach. The Ven. Archdeacon Sweeney will give his impressions of the Pan-Anglican Congress at a public meeting on Tuesday evening. The Ven. Archdeacon Warren will preside at the conference, and a good programme of timely subjects has been prepared, and a good attendance both of the clergy and laity is hoped for.

NIAGARA.

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

Hamilton.—St. Luke's.—The annual parish tea was held in the schoolhouse on Thursday, Oct. 22, at 8 p.m. The building was filled to the doors. Music was supplied by the orchestra, led by Mr. Walling, hand-bells imitating chimes and changes in ringing by Mr. Thompson and family. Recitations and instrumental numbers made an interesting programme. Refreshments were served by a committee of ladies. The Ven. Archdeacon Clark made a speech which was humorous and congratulatory, also the rector in his speech remarked that it was just ten years on the 23rd October since he took the first service in St. Luke's Church; he also reviewed the work of the past decade, giving statistics of the most important improvements. Messrs. Hardman and Rewbury, churchwardens, also made short addresses commenting on the prosperity of the parish. The National Anthem and the Blessing by the Archdeacon concluded one of the largest and happiest gatherings ever held in St. Luke's. On Sunday the 25th the Rev. Mr. C. J. Shortt, a missionary from Japan, preached in the morning, taking for his text the words of the Ethiopian eunuch to Philip, "how can I except some one should guide me," Acts viii. 31. The reverend gentleman preached a most interesting sermon, showing how active and apt the Japanese as a people really are, and how heathendom is steadily on the decrease; and saying we Christians must be alive to this golden opportunity to carry Christ's banner into the field, and closed asking the people's earnest prayers for missionaries, and God's blessing on their work. The Lord Bishop of the Diocese preached in the evening to a large congregation on the life and work of St. Luke. The many things we are indebted to St. Luke for recording, viz., the birth and early history of our Lord, the parables—lost piece of money, the lost sheep and prodigal son, then again after the Gospel comes the Acts of the Apostles telling us of the Early Church and Apostles. St. Luke was a layman and his life and works are examples of what a layman can do by being companions of good and holy men, and by writing and telling of their words and works can make others their companions also, while all cannot write yet all have their work to do in many ways. To visit the sick, even doing so silently is doing a noble work. The ministry of laymen has now come to light more than ever before, one of the great features of the Pan-Anglican Congress was the study of the work of laymen. In closing His Lordship made an earnest appeal to the people for each and all to undertake some work for Christ and His Church and to do it.

St. Thomas.—The members of the choir of this church were vested for the first time on Sunday, October 25th.

St. Mark's.—The Rev. Canon Sutherland preached an interesting and eloquent sermon on

the morning of St. Luke's Day on the subject of "The Healing Ministry of the Church," choosing for his text St. Mark xvi. 18. He referred in the course of his remarks to the movement now become known as the Emmanuel Movement, and he dealt with the fact that not only the spiritual but also the physical well-being of the community should be looked after by the Church.

St. George's.—This church celebrated its 18th anniversary on a recent Sunday. The church was beautifully decorated for the occasion and the music was of a special and appropriate character. The Rev. Canon Dixon, Rector of Trinity, Toronto, preached both morning and evening. On the following Tuesday evening the rector, the Rev. F. W. Howitt, gave an interesting lecture in the schoolhouse on the Pan-Anglican Congress. The lecture was illustrated by limelight views.

Milton.—The Halton Ruridecanal Chapter held a meeting at this place on October 23rd, the Rural Dean the Rev. A. J. Belt, M.A., presiding. There were present the Revs. Canon Sutherland, Archer, Broughall, Hovey, Gould, and Wilson. The day was begun with a celebration of the Holy Communion. Preliminary to the subjects for study and discussion a point of business was raised by the Rev. F. W. Hovey, M.A., of Burlington, viz., to arrange for a combined annual meeting of the three deaneries—Haldimand, Halton, and Wentworth, but the Rev. Matthew Wilson, M.A., of Acton, suggested that it might be better to include Hamilton, so that the annual meetings could be held in the city. He therefore moved that the feeling of all the four deaneries mentioned should be ascertained on the matter, and that if they were all agreeable a combined annual meeting might be arranged to take place in Hamilton. This proposition was adopted. The first subject to be discussed was Sunday School methods, and this was introduced and illustrated by the Rev. F. W. Hovey, M.A., of Burlington. The idea was to reach the mind and soul of the Sunday School pupil by increased attention to eye and ear illustrations, and this by extemporised map-drawing pictures, and any other kind of illustration which would appeal to the intelligence and surroundings of the pupils. Canon Sutherland spoke of his own method of written questions and answers weekly and of guiding and instructing the Sunday School teachers every Sunday afternoon for half an hour after the Sunday School, for the following Sunday's lessons. This method answered very well in his case, but each man should employ the method he feels most interested in. The next subject discussed was "The significance of the most ancient usages of the Church," and this was taken up by the Rev. Matthew Wilson, M.A., Rector of Acton. After dinner the subject of Faith-Healing was dealt with, chiefly by the Rev. Canon Sutherland, M.A., Rector of St. Mark's, Hamilton, and also by the Rev. W. M. Archer, M.A., Rector of Lowville, and the Rev. L. W. B. Broughall, M.A., Rector of Oakville. Dr. Gould also contributed very materially to the discussion. It was apparently admitted by all that Faith-Healing was helpful in the case of functional ailments, but not so much in organic diseases. At any rate, it could not be said that organic diseases were completely cured by such means, and of course it could be effective in functional cases only with the patient's sanction, that is to say, the outside influence, must appeal to, and affect, and lay hold of the patient in a mental and spiritual sense. In other words, Faith-Healing when it happens, is always chiefly subjective. The outside spiritual influence in whatever form and way it comes, must combine with and awaken the mental and spiritual faculty of the patient, in order to be successful. The afternoon's discussion and inquiry also raised the point as to whether there is any real difference in kind, between Modern Faith-Healing and the cases recorded in the Gospels. To this question no unanimous answer could be given by those present, at least as far as one could judge.—Matthew Wilson (Acton), secretary.

Caledonia.—On Friday the 2nd of October, and Sunday the 4th the Harvest-Thanksgiving services were held in this parish, and were most successful. The Rev. J. W. TenEyck of Hamilton, Rev. Dr. Gardiner of York, and the rector, the Rev. J. K. Godden, were the preachers for the occasion, and all delivered most appropriate discourses. Large congregations were present at all the services, and the very large number of communicants on the Sunday morning was very delightful. A circular letter had been sent out to all asking for a Freewill Offering of \$50, and to the great pleasure of all a response of \$61 was made. On Sunday the 25th October we had the pleasure of a visit from Mr. Adam Brown of Hamilton, who spoke to the people on the subject

of "The Laymen's Missionary Movement," and its application to the needs of the parish. Mr. Brown's happy way of putting things proved most successful, and the result was that the stipend is now set at \$700. A committee in connection with the above "Movement" is now formed in the parish, which we trust will have the desired effect of increasing contributions to Missions.

HURON.

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

London.—The Bishop of the diocese has appointed the Rev. J. A. Robinson, M.A., of Markdale, rector of Norwich and Otterville and the Rev. A. B. Doherty, M.A., rector of Tilsonburg.

St. Matthew's.—At a meeting of this branch of the A.Y.P.A., which was held on Tuesday night, October 20th, the officers for the ensuing year were elected, arrangements made for a bazaar on November 24 and 25. The following officers were elected last night: Fred Bartlett, president; Miss L. Henderson, vice-president; Harold Sharman, secretary; D. Sharman, treasurer; executive committee, Mrs. Ouematte, Mrs. Patrick, Miss L. Henderson, D. Sharman, visiting committee; Miss Ida Francis, Miss Cornish, Miss L. Henderson, Mrs. Fred Bartlett; programme committee, Rev. Wm. Lowe, D. Sharman, Minnie Heighway, Miss L. Henderson and B. Molton; missionary committee, Miss Lillie McKnight, Will Davis, B. Molton and Miss Stanton.

St. Andrew's.—Mr. J. Campbell White, of New York, general secretary of the Laymen's Missionary Movement, spoke in the schoolroom of this church on the 20th ult. before a large number both of clergy and laymen and gave a very interesting address. Mr. White presented the following table, showing the amount of money which was raised last year, the amount promised this year and the amount promised per church member:—

	1907	1908	Member
Winnipeg	\$ 53,000	\$175,000	\$10.00
Calgary	15,500	40,000	8.88
Vancouver	27,000	75,000	8.62
Toronto	141,000	500,000	8.33
Montreal	100,000	250,000	8.33
Moose Jaw	2,950	10,000	8.21
New Glasgow	7,000	10,000	8.60
Medicine Hat	2,400	5,000	7.69
Edmonton	7,900	25,000	7.35
Portage la Prairie	2,720	10,000	7.00
Victoria	4,400	25,000	6.90
Regina	5,000	12,000	6.66
Ottawa	28,250	75,000	6.12
Hamilton	40,000	75,000	6.11
St. John	16,000	50,000	5.08
Amherst	3,500	8,000	5.00
Brantford	13,800	30,000	5.00
London	25,000	50,000	5.00
Moncton	3,100	12,125	5.00
Sydney	4,000	10,000	5.00
Truro	4,700	10,000	5.00
Stratford	6,000	18,500	5.00
Halifax	17,750	40,000	4.70
Totals	\$530,970	\$1,515,625	

Brantford.—St. Jude's.—The meeting of the Ruridecanal Chapter of Brantford was held in this church on Tuesday afternoon, October 27th. There was an excellent turnout of the members and much business was transacted, the Rural Dean presiding. At the same time a very largely attended meeting of the ladies of the W.A. and women of the congregation throughout the deanery was held in the schoolroom. Mrs. Sage, diocesan president of the W.A. was present and formed an organization for the deanery. Miss Leigh of Burford, was chosen secretary. The greatest enthusiasm was shown in the work which is chiefly missionary, and there is no doubt the result of the meeting will give a great impetus to the cause of missions in the deanery. At 8 p.m. a joint meeting of the A.Y.P.A., the W.A. and the members of the deanery was held. The large schoolroom was filled to the doors. The Rural Dean, the Rev. T. R. Wright, occupied the chair, conducting a short service, the Rev. F. Leigh, of Burford, reading the Scripture lesson. The Rev. Canon Brown then addressed the meeting on some phases of the Pan-Anglican Conference recently held in London, England, to which he was a delegate. The address was clear, and it aroused great enthusiasm. The conference of delegates from all parts of the civilized world, manifested by the manner in which its members dealt with the great questions of moral and religious character, a depth of spirituality, a breadth of learning and thought, savoured with humility perhaps never before surpassed. The result of such a

gathering would not fail to give a wonderful impulse to the cause of Christ in the Anglican communion, whose roots have been deeply struck in every Christian mind. After singing the hymn "The Church's One Foundation," Mrs. Cockshutt read an admirable paper on Mission Work which was very much appreciated. The Rev. F. D. Woodcock, in behalf of the A.Y.P.A., delivered a very interesting and helpful address on "Worship, one of the Principles of Organization." After a brief summary by the chairman in which he pointed out that the end and result of all conferences and organizations should be service for the Master, he called upon the congregation to join in singing "Lord speak to me that I may speak, in loving echoes of Thy Voice." Archdeacon Mackenzie pronounced the Benediction, and thus brought to a close a meeting which for its spiritual uplift will long be remembered and will not fail to bear much precious fruits.

Seaforth.—St. Thomas.—Harvest Thanksgiving services were held in this church on St. Luke's Day, morning and evening, with a celebration of the Holy Communion at 8.30 a.m. Large congregations attended and the offertory amounted to \$300. Eloquent and impressive sermons were preached by the Rev. T. G. A. Wright, B.A., Rector of Walkerton. The music was excellent, including the anthems, "Ye shall dwell in the land" (Stainer) and "The radiant morn hath passed away" (Woodward). Mrs. H. Edge and her choir are to be congratulated on the success of their work to make the services worthy of the occasion. The decoration of the church with harvest emblems was much admired, and the whole festival was one of the brightest and most edifying ever held in this church.

KEEWATIN.

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

Rainy River.—St. James.—The Harvest Festival services of this church were held on Sunday, October 4th, when the incumbent, the Rev. Joseph Lofthouse, preached at both services. The church was very prettily and tastefully decorated by the ladies of the church, and presented a very beautiful appearance. There were large congregations both morning and evening. A feature of the latter service was the duet rendered by Mrs. Tate and Miss Gesner. The work of this parish is in a very flourishing condition, and the building of a new rectory is under consideration by the vestry.

Keewatin.—St. James.—The Lord Bishop of the Diocese inducted the Rev. Wm. Crarey into the incumbency of the above church on Sunday evening, October 18th. There was a large congregation, and the service was deeply interesting and instructive.

Whitemouth.—St. John's.—The Harvest Festival services of this church were held on Sunday, October 25th, when the sermons were preached by the Rev. A. A. Adams on behalf of the Home Mission Fund of the Diocese. The decorations were of a very simple character, yet effective; a screen being built across the front of the chancel, and handsomely decorated with grain and autumn leaves. Vegetables, flowers and fruit were used in the decoration of altar and sanctuary, and a very pleasing effect produced. Unfortunately a heavy rain storm prevented many people from getting to the church on Sunday, but the collections taken up were very creditable considering the size of the congregations.

Kenora.—St. Alban's Pro-Cathedral.—The Harvest Festival services were held on Sunday, October 25th, the preacher at the morning service being the Lord Bishop, and in the evening the Rev. C. W. McKim, rector. Never, perhaps, has the church looked more beautiful in its autumn decorations than on last Sunday. The Chancel Guild displayed excellent taste in the arrangement of the abundance of grain, fruit, and vegetables, which had been generously supplied by members of the congregation, the result being a most tasteful and effective display. The singing of the choir, under the direction of Mr. G. H. Carpenter, organist, was especially good. In the evening the church was completely filled, the collections of the day being devoted to Home Mission Fund. On Monday the fruit and vegetables were sent to the Royal Jubilee Hospital, for the use of the patients.

RUPERT'S LAND.

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

Winnipeg.—Christ Church.—The annual Harvest Festival was held on Thursday, October 22, and continued on the following Sunday. The Rev. Canon McMorine, Rector of Portage la Prairie, was the special preacher at the opening service; the rector (Rev. S. G. Chambers) preaching on the Sunday. The annual appeal on behalf of the Home Mission Fund of the Diocese was made at all services, and a very fair response resulted. The annual congregational social gathering was held on Thursday, October 29th. The Senior W.A. had the arrangements in hand, and a very pleasant evening was spent.

St. Margaret's.—This new church was opened on Friday, October 30th, with appropriate services. It is situated on the western limits of the city, in a fast growing district. The Rev. A. W. Woods is the first incumbent.

St. John's College.—Many of the diocesan clergy (alumni of the college) attended the commemoration service and conversation on Monday, November 2nd.

St. Matthew's.—At a well-attended meeting of this Branch of the A.Y.P.A. on Monday evening the 19th October the following officers were elected: President, Mr. Hargreaves (re-elected); 1st vice-president, Mr. Spence; 2nd vice-president, Miss Hodgins; secretary, Mr. Poapst; treasurer, Miss Kelly; press correspondent, R. W. Smith; conveners of committees, programme, Mr. Charnley; social, Miss Mitchell and Mr. Hargreaves; missionary, Miss Roblins; reception committee, Mrs. Smith; executive committee, Mr. Wallace and Miss Stinson.

Woodlands.—On Sunday, October 11th last, His Grace the Archbishop of Rupert's Land paid a visit to this Mission, and in the morning preached in St. Oswald's Church, Oswald, Argyle, from the words, "Now, therefore, our God we thank thee," 1 Chron. xxix. 13. There was a good congregation and the message delivered was greatly appreciated, being very timely and helpful. It was a message given in anticipation of the Harvest Festival service which was to be held on the following Sunday. In the afternoon His Grace, accompanied by the incumbent, the Rev. Henry W. A. Brand, proceeded to St. George's Church, Woodlands, where a confirmation service was held, six candidates being presented for the apostolic rite of "the laying on of hands," in token that henceforth they would bear their witness in the world for God, for Christ, and for His Church. It was a very bright service, and yet the solemnity of the occasion made itself felt, and the special addresses given by the Archbishop to the candidates, the parents, and the congregation generally, were full of wholesome advice and needful exhortation. One specially encouraging feature in these services was the marked heartiness with which the congregations entered into them.

On Sunday, October 18th, the Harvest Festival service for Argyle was held in St. Oswald's Church at 3.30 p.m., that hour being fixed to make it possible for as many as possible to be present. The incumbent preached a most helpful and instructive sermon from the words "Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of harvest," Jer. v. 24, setting forth the rightful duty of man to remember the goodness of Him who is both Creator and Preserver, and the suitability of so doing in the practical way of giving of the first fruits of one's substance for the extension of His work in the world. Special emphasis was laid on the urgent necessity of doing our utmost at the present critical juncture in the history of our beloved Church in the Great West to remove the present financial strain and assist in the furtherance of her work here. The offertory on this occasion, was, as usual, given to the Home Mission Fund. It may be of interest to your readers to give a brief description of this Mission. Woodlands Mission is one of the oldest in Manitoba, and its parent church in Woodlands township is one of the oldest, if not the oldest, centre of Church activity in the country districts of Manitoba. The old church, built of logs, which served the neighbourhood for many years as the Parish Church was in the Diamond Jubilee year (1897), replaced by the present fine frame structure, dedicated to St. George. This church stands in what is regarded as the centre of this Mission, a Mission covering more than 250 square miles. Some three years ago a second church was built, a very comely structure situated in Oswald Argyle, seven miles from St. George's Church, and designated St. Oswald's Church.

The congregation at this end of the Mission have still a considerable sum of money to pay off a loan obtained to enable them to complete the structure; the payment of which loan has to be met speedily. As there are at present only a few church families resident in this place, the task falls very heavily upon them. At the present time the church stands in need of a font, and a few other articles of church furnishings, but the obtaining of these has been allowed to stand over on account of other calls upon the church's funds. Should any reader of this account feel disposed to assist in the equipping of this church the incumbent, whose address is St. Oswald's Vicarage, Oswald P.O., Manitoba, will be very glad to hear from such and would give all necessary information as to its needs. At the earliest opportunity the incumbent hopes to proceed with the building of the third church for this Mission. For the past fifteen months he has been holding periodical services in an outlying district of this Mission in a schoolhouse. For long this has been too small to accommodate those who come to worship, and it has become a matter of necessity, if the services are to be continued, that there should be a church erected. Offers of help in the way of work have been made by some of the young men who are most anxious to have a church of their own. A site has been offered, stones hauled to the spot, and \$166 collected for the purpose of building, and if any would like to encourage a deserving effort let them write the incumbent who will gladly supply any needed information. There is need in this Mission for two more churches, instead of one, if it is to be in any sense adequately equipped, for in one of the centres where regular Sunday services are held, a place nearly eighteen miles distant from the vicarage, it is necessary to use rooms in farmhouses very generously offered for the purpose, and these are sometimes uncomfortably crowded. Since the advent of the present incumbent, who came here in May, 1907 from the London College of Divinity, Eng., there has been a steady improvement in the conduct of the services, which, whilst simple, are hearty and reverent. St. Oswald's Church is fortunate in having the help of Mrs. Brand as organist, through whom the musical portion of the service has much improved. Mrs. Brand is also an indefatigable worker in many other ways, and a ladies working party under her direction has done good service in very materially helping in the reduction of the church debt.

SASKATCHEWAN.

Jervols A. Newnham, D.D., Bishop, Prince Albert, N.W.T.

Fielding.—St. Andrew's.—This new church was opened on Sunday, October 25th. It is one of the best furnished churches in the Province. Established less than a year the parish has grown rapidly. An anonymous contributor gave a large donation, which left the parish free to provide luxurious equipment. One of the wardens has given to the church a beautiful hand-painted east window. The painting, which is an excellent piece of art, was done by Mr. Robert Ireland. The cost of the whole church is borne, largely by the unknown friend, and although the figure is not known, the estimate places it at several thousands of dollars.

CALGARY.

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

The Bishop and Canon Webb left home on Wednesday, October 14th, to visit the Wabamun and Lac La Nome Mission, at present worked by Mr. Leversedge, lay-reader, licensed under Rev. Canon Webb. Services were held at Wabamun, Rexboro, Island Lake, Lac Ste. Anne, Onaway, Lac La Nome, Bartons. Total services, 7; celebrations, public, 7; celebrations, private, 3; communicants, 75; baptisms, 13; confirmed, 20; parish organized, 1; branches of W.A. seen, 2; total miles travelled by rail, 409; by driving, 192. The parish organized was St. Paul's, Rexboro, where a log church will be built as soon as possible. Other church buildings are projected.

The branches of the W.A. are at Rexboro and Onaway. At each place the W. A. furnished luncheon, and at the first named the Bishop gave an address to the members present after luncheon. In both branches there is much earnestness and enthusiasm. At Rexboro the Secretary, Mrs. Boswell, walked 5 miles to be present.

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One member spent 15 cts. in purchasing cotton which she made into fly covers for the ears of horses, and sold for the benefit of the Branch: another gathered wild strawberries when the mosquitos were very troublesome, and made pies or tarts which she sold to some of the bachelors of the settlement; while a third sold kittens at 50 cts. each, saying she never knew before why there were so many kittens at a birth. The three private celebrations to the sick taken by Canon Webb, while the Bishop was otherwise engaged, were greatly appreciated by those for whom they were taken, who could not attend a public celebration. It was intended to prolong the tour, by going to Pembina, P.O., Edison and Clive, but the very severe snow and wind storm which came on Tuesday morning, and the uncertainty as to arrangements made for more services, led the party to return via Riviere Qui Barre, and St. Albert to Edmonton. Mr. Leversedge's Mission embraces 56 townships. He is doing a splendid work. He knows, and is known and respected by all the people in his immense mission and beyond it. He did most of the driving, most of the road travelled over was rough, stumps and trees had to be removed, or avoided; and about 7 o'clock on the night of the storm and when it was at its height the party got stuck in a muskeg, when the horses had to be removed, and hitched by a rope to the hind axle of the rig which was pulled out backwards. Mr. Leversedge proved himself fully equal to every emergency. The party were everywhere received in the heartiest manner and served with the best at command, in most cases free of charge. The distance covered and the state of the roads made the visitation a strenuous one, but it was the most delightful one the Bishop has ever made and will never be forgotten. The Bishop reached home at midnight on Oct. 21st, leaving Canon Webb to spend Sunday, 25th, at Edmonton.

Correspondence.

THE INCRIMINATED HYMNS.

Sir,—The writer of the "Communicated Article," in your columns, under the above caption, is hard to follow both in his premises and in his conclusions. This much however, seems to be clear. He evidently thinks that the members of the General Synod who objected to the teaching in Hymns No. 245, 248 and 254 were fighting shadows, that they are not the hymns to which Lord Selborne took exception, and that the hymns by Thomas Aquinas which "beyond question" teach the doctrine of Transubstantiation, are not to be found in the collection known as Hymns Ancient and Modern, much less in the Book of Common Praise. Truth, in this instance is not hid at the bottom of a well. The facts of the case may easily be gained by any one who takes the trouble to gather them. But alas! that is exactly what people as a rule are unwilling to do. They seem to prefer their information at second hand, and so run the risk of accepting inaccurate or prejudiced statements. The opinion of Lord Selborne, in regard to the incriminated hymns is to be found in his article on "Hymns," in the IXth Edition of the Encyclopaedia Britannica,

Volume XII., page 584. Lord Selborne writes as follows:—"And the four other well-known sacramental hymns of St. Thomas Aquinas, viz., 'Pange lingua gloriosi corporis mysterium' ('Sing my tongue the Saviour's glory'), 'Verbum supernum prodiens' ('The Word, descending from above'), 'Sacris solemnibus juncta sint gaudia' ('Let us with hearts renewed our grateful homage pay'), and 'Adoro Te devote, latens Deitas' ('O Godhead hid, devoutly I adore Thee'), a group of remarkable compositions, written by him for the then new festival of Corpus Christi, of which he induced Pope Urban IV. (1261-1265) to decree the observance. In these (of which all but 'Adoro Te devote,' etc., passed rapidly into Breviaries and Missals) the doctrine of Transubstantiation is set forth with a wonderful degree of scholastic precision; and they exercised, probably, a not unimportant influence upon the general reception of that dogma. They are undoubtedly works of genius, powerful in thought, feeling and expression." It is beyond all human comprehension how any one could have made the deliberate statement in your contributed article, "but equally beyond doubt those hymns are not found in 'Ancient and Modern,' and therefore no demand was made for their insertion in our book." The language of the article is so involved, that it is almost an impossibility to get at the writer's exact meaning. But this much is clear, that he intends the reader to believe: (1) "That the 'Incriminated Hymns' were not condemned by Lord Selborne"; and (2) that the hymns which teach Transubstantiation, from the pen of St. Thomas Aquinas, are not to be found in Hymns Ancient and Modern, and that as a consequence, no demand was made for their insertion in the Book of Common Praise. The writer does not dispute Lord Selborne's assertion that Aquinas in his Eucharistic hymns set forth the doctrine "with a wonderful degree of scholastic precision," but he argues that he wrote other hymns than those contained in "Hymns Ancient and Modern," and it is wholly illogical to conclude that because he inculcated Transubstantiation in some hymns therefore it is to be found in all. His argument is: "Beyond question" Thomas Aquinas taught Transubstantiation in certain hymns, but "equally beyond doubt" those hymns are not in Ancient and Modern, and he suggests the inference: they are not in the Book of Common Praise. The first hymn which Lord Selborne marks out as teaching with a "wonderful degree of scholastic precision" "the doctrine of Transubstantiation," is: "Pange lingua gloriosi corporis mysterium" ('Sing my tongue the Saviour's glory'). This hymn is No. 309 in Hymns Ancient and Modern, and No. 248 in the Book of Common Praise, "Now, my tongue the mystery telling." The Rev. W. A. Shoults, B.D., in Julian's Dictionary of Hymnology, page 878 says of this hymn that it contains "clear cut dogmatic teaching." "It was written for the office of the Festival of Corpus Christi, which St. Thomas drew up in 1263, at the request of Pope Urban IV. . . . Wherever employed it was always primarily for use on Corpus Christi, either at Matins Sarum or at Vespers (Roman). It has also been used as a processional on Corpus Christi . . . Stanza V. is sung as a separate hymn in the office of the Benediction of the Blessed Sacrament, or during Mass at the elevation of the Host." There are several English translations of this hymn which tone down the extreme sacramentarian language of the original, which might well have been taken by our Compilation Committee. The committee, I regret to say, accepted one of the most objectionable renderings, one which can never be honestly interpreted according to the standards of the Church of England. The second hymn by Thomas Aquinas, which Lord Selborne declares, teaches the doctrine of Transubstantiation, with a "wonderful degree of scholastic precision," is: (Verbum supernum prodiens ("The Word descending from above"). This hymn is No. 311 in Hymns Ancient and Modern, and No. 254 in the Book of Common Praise, "The Heavenly Word proceeding forth." It was written, according to the Rev. James Mearns, assistant editor of the Dictionary of Hymnology, "for the office for use on Corpus Christi . . . its primary use being at Lauds on Corpus Christi." It is also sung in part, according to the Dictionary of Christian Antiquities, "during the Office called Benediction, at the moment when the Tabernacle is opened, in order that the Consecrated Host may be removed, and placed in the Monstrance prepared for its solid Exposition." One of the most objectionable English translations has in this case as well, been selected for our use, although there were other translations available, in which instead of addressing the "Host": "O saving Victim," we might have said with Isaac Williams: "O Lord, Who didst a willing Victim die," or with Johnston: "O Lamb of God! the Victim slain." The third hymn (fourth

in Lord Selborne's list) in which the doctrine of Transubstantiation is set forth "with a wonderful degree of scholastic precision" is: "Adoro Te devote, latens Deitas" ('O Godhead hid, devoutly I adore Thee'). This hymn in Ancient and Modern is No. 312, and in the Book of Common Praise No. 245, "Thee we adore, O hidden Saviour, Thee." It was probably written, according to Julian, at the time that Thomas Aquinas was engaged "in drawing up the existing office for the Festival of Corpus Christi." There is a further objection to that noted by Lord Selborne in this hymn. It provides a form of adoration at the celebration of the Sacrament, which runs in the very teeth of the direct prohibition of the Black Rubric, at the close of our Communion Office: "For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored (for that were Idolatry, to be abhorred of all faithful Christians); and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one." The writer of your article on "The Incriminated Hymns" says that Thomas Aquinas also "asserts the validity of Communion in one kind" in certain hymns, but that "those hymns are not found in 'Ancient and Modern,' and therefore no demand was made for their insertion in our book." This is the view which Canon Welch, in a courteous interruption during my speech in General Synod, stated on the floor of the House. The "incriminated hymn" is No. 311, Ancient and Modern, and 254 Book of Common Praise, where according to Thomas Aquinas: "He gave Himself in either kind, His precious Flesh, His precious Blood." My contention, before the General Synod was, that these words teach the doctrine of Concomitance, which was formulated by Anselm as a result of Transubstantiation, and which teaches that the whole Christ is made to exist under each species, and that not only is the Bread the whole Christ, but that the Wine is the whole Christ as well. The history of the spread of this opinion in the Church is well known. The next step was the denial of the Cup to the Laity, the Council of Constance (1415) going so far to enact the extreme penalty that any priest persisting in giving the Cup to the Laity, was to be excommunicated and put to death by burning. Canon Welch contended, and the writer of your article, is but following his lead, that the term "either kind" does not express the doctrine of concomitance. Your article, however, goes a step farther, for it declares that the passage instead of favouring the practice "is in fact directly opposed to it." The discussion of the meaning of an English term often leads to a very thorny path, but the way seems plain enough here. Dr. Pusey's well-known canon of interpretation is applicable in this case: "The intention is presumed to be such as the words properly mean." Now the word "either," means (1) one or the other, one of two things; (2) each of two, both, one and the other separately. Canon Welch's definitions and illustrations met with such vociferous approval from the Synod, the thunderous applause representing, I presume, the relief felt, at what seemed to be the opening of a breach in an argument, which I venture to say has not been answered either in or out of Synod, that many present were led to believe that a final point taken on a mere side issue affected the indictment as a whole. Canon Welch used two illustrations which any one can find if he wishes to verify them in the Standard Dictionary. The first was from White's words and their Uses: "Take either side of the river, means that one or the other of the two sides may be taken." It is an excellent illustration. It had not been written when Thomas Aquinas wrote his hymns, but it would have suited his argument admirably. "He gave Himself in either kind." One or the other may be taken. Why this argument was received by the Synod with such a burst of applause I could not understand at the time, and looking at it in cold blood I understand it less now. The second illustration was: "On either side one, and Jesus in the midst." We only supply St. John's words: "and two other with him," and we have the complete sense. But what bearing has it upon the words of Thomas Aquinas: "He gave Himself in either kind, His precious Flesh, His precious Blood"? For St. Thomas elaborates his own meaning, and if the words mean anything, they mean that He gave Himself, His precious Flesh, and He gave Himself, His precious Blood, "in either kind," i.e., in each of the two, in both, in one and the other separately, the illustration in point, as quoted by the Standard Dictionary, being "on either side one, and Jesus in the midst." If we pursue still further, Dr. Pusey's canon in regard to the intention, which is presumed to be such as the words properly mean we find that "either" is the antonym to "both," that is to say, it is the very word most

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opposed to it in meaning, its absolute antithesis, its direct counter-term. Now "both" means the two inclusively or together, the couple, or the pair, referring to the two, and not merely to one of them. Dr. Murray, in the great Oxford Dictionary, says it is equivalent to "the two, and not merely one of them"; while Henry Bradley in the same great authority tells us that since the 14th century "either" has assumed a disjunctive sense "one or the other of two," and that in modern English, such expressions as "on either side" = "on both sides" are felt to be somewhat archaic, and must often be avoided on account of their ambiguity. Now, if in ordinary language "either" is the opposite in meaning to "both," in fact its direct antithesis, it is plain to any unbiased mind, that the words: "He gave Himself in either kind, His precious flesh, His precious blood," express exactly what Thomas Aquinas wished to state, i.e., the doctrine of concomitance, that the whole Christ is in the Bread, and that the whole Christ is in the Wine. I esteem it a great privilege that I have been allowed to defend the teaching of our beloved Church against the fatal error of Transubstantiation. While I am willing to exercise a large charity towards men who have taken a course which my conscience forbids, on my part I have no regrets, I have tried to keep the faith inviolate, and I still believe that the "one dissenting voice" witnessed for Truth, and if so "one on God's side is a majority." W. J. Armitage.

Halifax, N.S.

"SARTOR RESARTUS."

Sir,—Your weekly contributor, "Spectator," certainly succeeds in keeping great issues before the eyes of Churchmen. At one time it is the new Hymnal, or the new Prayer Book, and this week we are to take thought and ask ourselves wherewithal shall we be clothed. "Spectator" does not make it very clear whether he considers this a question of the "esse," or only the "bene esse" of the Church. Of course, we could go without clothes, as the Doukhobors have proved, exercising the right of private judgment. Still, it is doubtful whether they are really Protestants; so, for the present, we must fall back upon the Vincentian rule, "Quod ab omnibus." With the possible exception noticed above, all do wear clothes; we may, therefore, consider them as amongst the essentials. Does not "Spectator" then rather underestimate the importance of his subject? He devotes two-thirds of a column only to it, and speaks of it rather disparagingly as "a feature of the General Synod which, on the surface, might seem trivial," though he adds, "but which in reality is of more consequence than most of us realize. We refer to the distinctive dress of the dignitaries of the Church."

But how could such dress seem trivial on the surface? True, the underclothing of the dignitaries, or even of the inferior clergy, is a matter hardly worthy the consideration of the Church at large; and on consulting the latest published works of the leading clerical tailors (I mean the tailors who manufacture clerical garb, and who need not necessarily be even in minor orders) I do not find reference to distinctive underwear for Church dignitaries; so we may now dismiss that part of the subject, though it will have to be taken up in detail (or, to employ the comparative degree, more by de-tailor) when we come to deal with the ornaments rubric in the new Prayer Book. Perhaps the matter may fall within the purview of our old friend, Canon LXXIV., re "nightcaps" and "pink apparel," and such. But to return to outward and visible habiliments. It is much to be regretted that "Spectator" did not seize the opportunity of criticizing the clothes "that ap-

peared on the surface" at the W.A. meeting so graphically described by him a week ago. What is sauce for the gander, even though a dignitary, ought to be sauce for the —. No; I can't write the word; besides it would be quite out of place as applied to the good ladies. It was a temerarious thing for "Spectator" to more than hint at the age of some of them; his courage ought to have been sufficient to deal with the less delicate proposition. It would be very illuminating to know if any of the toilettes at all resembled "a streak of lightning," like the Bishop's he refers to. All "Spectator's" cited authorities on clothes, save one, have passed away. We should be glad to hear direct from the survivor. It is just possible, however, that he might go back on his record, as Dr. Scott has rather cruelly done when summoned as a witness on another matter, or, perhaps, modesty might prevent his giving testimony. Who knows whether his public appearance in undignified raiment may not have been occasioned by considerations of economy (no one would accuse him of deliberate slovenliness). The canon aforesaid distinctly provides for such emergency by permitting certain who may plead disability "to go in short gowns." None, however, are at liberty "to go in doublet and hose, without coats or cassocks," nor may they "wear any light-coloured stockings." We should have evidence as to the observance or otherwise of this provision in the case under consideration. It is certainly indicative of the renewed activities of the Church, that this important question is now being once more forced to the front. When the Ritualists took it up in a half-hearted way a generation ago, they made a pretty mess of it as we all know. Now, however, that more sober influences are in the ascendant the time for vigorous action has come; not by way of "enacting sumptuary laws," as "Spectator" forcibly remarks. No occasion even for a bungling committee of Synod. Let each one, including the dignitaries, follow the example set by one of their number and adopt each his own distinctive uniform. Thus, on the principle of "unanimity by inclusion," or the more scientific "survival of the fittest" (shall we say "fitter"), the vexed and vexing problem will have been solved in a thoroughly democratic fashion, setting all vain ecclesiastical fashions at defiance. Meanwhile, as the Prayer Book Committee is solemnly warned, "We must not fool with this question." Jeremy Tailor.

INDIVIDUAL CUPS.

Sir,—I am glad this matter has been introduced for ventilation in your columns. The Pan-Anglican Conference having pronounced against the use of individual cups, I presume forbids their use in any Anglican Church in Canada. If so, such a state of things is very much to be deplored. I submit there is no valid reason against their use, and much may be said in their favour. The whole question is one of degree, pure and simple. At the institution, we assume, there was one cup used for the assembly that then formed the church. As time went on, and members multiplied, congregations increased, and cups likewise. To-day in each church, there is one chalice, and therefrom wine is poured into one cup, or frequently into two cups. If that is done, and has been done, and will be done, why in the name of cleanliness, decency, and common sense, cannot the number of cups be multiplied indefinitely. Once you depart from the one cup, the idea of implied unity is lost sight of, which is the only figment of a reason the opponents to individual cups possess. There is an equal argument in favour of one loaf, to express unity; as we find with some good Christian people, who pass around a loaf, from which each participant plucks off a portion. These people view with horror the unsanctity of those who cut the bread into pieces, as being entirely destructive of the symbol of unity, spoken of by St. Paul, 1 Cor. 10:16, where the Apostle speaks of "one loaf." I have been presented, at the close of a celebration of the Holy Communion, with the cup in a wholly unfit and indescribable condition. I argue, it does not require such a state, to recommend the use of individual cups. It can easily be conceived, without any description, that one person alone, using the cup, could render it unfit for another's use. The use of a napkin, as suggested by your previous correspondent, would not meet the case. After a certain number of times, the napkin becomes equally unfit for use. Being by birth a Tory, and by training endued with strong Conservative leanings, I am not prone to novelty; but I trust I may live to see the day, when in common with many others, I may be spared the shuddering re-

pulsiveness engendered by enforced obedience to ignorance and bigotry.

Clinton, October 24th.

John Ransford.

SUN AND HASTINGS SAVINGS AND LOAN COMPANY.

We call attention with pleasure to the advertisement in another part of this issue of The Sun and Hastings Savings and Loan Company. This Company is offering Debentures for sale drawing interest at the rate of five per cent. per annum payable half-yearly. They are also paying 4% on Deposits, reckoning interest from the date amount is deposited. This Company offers the very best security that can be had, total Assets of the Company being security for the Debentures and Deposits, as these are a first charge upon all the Assets. To any of our readers who have money to invest we cordially recommend this Company, as they can feel a certainty of good returns and safe investment. Call and see them and you will be pleased with the courtesy extended to you and the particulars regarding the Company which will be freely given.

SIGNS OF DETERIORATION OF CHARACTER.

When you are satisfied with mediocrity.
When commonsense doesn't trouble you.
When you do not feel troubled by a poor day's work, when a slighted job does not haunt you as it once did.
When you are satisfied to do a thing "just for now," expecting to do it better later.
When you can work untroubled in the midst of confusion which you might remedy.
When you can listen without protest to indecent stories.
When your ambition begins to cool and you no longer demand the same standard of excellence that you once did.
When you do not make a confidante of your mother as you once did or are ill at ease with her.
When you begin to think your father is an old fogey.
When you begin to associate with people whom you would not think of taking to your home and whom you would not want the members of your family to know that you know.—Success.

The trouble with too many of our prayers is that we urge that our own will be done instead of asking that God's will may be done.

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British and Foreign

The late Mrs. Rachel Purdy leaves \$1,000 to Grace Church, West Farms, N.Y., and \$500 to its rector, the Rev. A. J. Derbyshire.

Mr. and Mrs. George C. Thomas of Philadelphia have given \$6,000 for current expenses to St. Paul's Normal and Industrial School for Negroes at Lawrenceville, Va.

Deaconess Pell Clarke has given \$5,000 for the chancel of the new St. Luke's Church, Kearney, Neb., which is to be a memorial of her husband, Leslie Pell Clarke, of Albany.

Three friends of the Western Theological Seminary at Chicago have placed \$11,000 in the hands of the trustees for the immediate erection on the seminary grounds of a suitable residence for the Dean.

The Rev. E. Jay Cooke, rector of St. Stephen's, Schuylerville, N.Y., dropped dead from heart disease in front of the waiting room of the railway station at Schenectady on Tuesday evening, October 27th.

Mr. J. Pierpont Morgan has remembered the home of his boyhood by erecting an addition to the Wadsworth Athenaeum at Hartford, Conn., which cost \$650,000, in memory of his father Mr. J. T. Morgan.

The Bishop of Worcester is making good progress with his scheme for making a complete collection of portraits of the 105 Bishops of Worcester. He has secured the portraits of nearly all the Bishops from the Reformation.

The Rev. Prebendary Covington, rector of St. Giles-in-the-Field and Prebendary of St. Paul's Cathedral, died lately after a painful illness which lasted for several months. He has been for the past nine years rector of St. Giles'.

The late Harriet E. Buell of Utica leaves \$5,500 to Grace Church in that city, \$1,000 to St. Luke's Hospital and Home, \$1,000 to the House of the Good Shepherd, \$1,000 to Trinity Church, Fairfield, and \$1,000 to the

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WRITE TO-DAY

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diocese of Central New York for diocesan missions.

Lord Coleridge has offered to give a spire to one of the twin towers of the collegiate church of Ottery St. Mary, which was built by Bishop Grandiss on the model of Exeter Cathedral. One tower already has a spire but the other lacks it, which gives the church a one-sided appearance.

It is seldom that a clergyman has to read his own banns of marriage. This experience has, however, come to the Rev. W. Terry, Vicar of Mardale, Sunderland, who is to marry a Keighley lady, and "called" his own banns on a recent Sunday for the third time.

What is believed to be a unique record has just come to light in Cheshire. Mr. Joseph Blease, aged 70, of Byley, Northwich, met with an accident which necessitated his absence from church on a recent Sunday for the first and only time in the long period of sixty years. He has attended church twice each Sunday for that time.

The Rev. Canon Weston, the Bishop-designate of Zanzibar, who was formerly Assistant Missioner at the Mission, 1893-96, was lately presented with an episcopal ring at the annual harvest home at the Trinity College, Oxford, Mission Stratford, London, E. The Rev. H. Legge made the presentation.

The Bishop of Newcastle, Dr. Stratton, was recently presented in the See City by the High Sheriff of the County of Northumberland, on behalf of 360 subscribers, with a motor car costing £551. Subscriptions were received from all parts of the country. The gift was a personal mark of the esteem entertained for the Bishop and was quite unconnected with the diocese.

In view of the meeting of the Australian Church Congress, which is to be held (D.V.) next year at Perth, it is proposed that some leading English Bishop should be invited to attend, and if possible hold an advance Mission as was done by the late Primus of Scotland for South Africa. It is also proposed to hold a General Mission of Help to begin after Easter, 1910. It is further proposed to invite ten missionaries from England to take part therein.

His Grace the Most Rev. W. D. Maclagan, D.D., has resigned the Archbishopric of York at the advanced age of 82. He was appointed to the

Archbishopric in 1891, being translated thereto from the Bishopric of Lichfield, to which he was consecrated in 1878. For some years before he became Bishop of Lichfield, Dr. Maclagan was Vicar of Kensington (St. Mary Abbots), and before that again Vicar of Newington. Dr. Maclagan, like Dr. Ryle, the first Bishop of Liverpool, served for some years before taking Holy Orders as an officer in the army, mostly serving in India.

Children's Department.

JOE'S SHORT WAY.

"I wonder if we'd better?" said Trudie, doubtfully. She did not like to oppose Joe very positively. In fact, Joe was not very easy to oppose when they two were alone together, but the round face looking out of the little red hood was turned wistfully toward the brother, two years her senior. She would be so glad to choose the longer way home if only Joe would consent. The little village, with its cluster of small houses, its wooden sidewalks, and its one short business street, was already beginning to show its twinkle of evening lights—so early the short afternoons merged into twilight; but the sight that disquieted Trudie only made Joe the more determined.

As a Family Medicine

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Lots of suffering would be avoided and much serious disease prevented if every family did as the writer of this letter suggests.

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Such diseases as Bright's disease, diabetes and appendicitis almost invariably arise from neglect to keep the liver, kidneys and bowels regular.

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INCORPORATED 1855

"It's getting so late," the little girl urged, timidly. "Yes, that's just it," answered Joe. "We've stayed later'n we ought—only we didn't know the time had gone so fast. We must get home quick as we can, and it's more'n a mile longer round by the roadway. If we cut through the woods—why, it isn't dark yet, Trudie; what are you 'fraid of? Here, let us put all the bundles in the basket and take it between us. We'll go quick." So out of the little frontier village, down the road and into the "timber" went the children. Going to the stores by themselves at midday had been delightful, but starting on the long homeward walk at dusk was another matter. Still, Joe whistled merrily, and Trudie, used to depending on the wisdom which he thought he possessed, carried her side of the basket, and tried to persuade herself that she was courageous. It was strange how swiftly the darkness gathered in the woods. Even Joe, who was familiar with the way, found himself straying first to one side, then to the other, of the path that wound among the trees, and in the gloom was hard to follow. Secretly he began to wonder if the difficulty in keeping the way might not offset all the gain of the

FAIR OF ALL NATIONS.

The nurses of Toronto are preparing a capital entertainment for the public in Massey Hall on November 12, 13, and 14. What is known as the Toronto Graduate Nurses' Club has the matter in hand. The title of "Fair of All Nations" has been adopted, and an especially appropriate programme is to be carried out. A prominent feature will be the music—an orchestra having been engaged for the afternoon and for each evening a military band.

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shorter route, but it was too late to turn back, and useless to express his misgiving. "What's that?" demanded Trudie, as a faint, doleful howl sounded from somewhere in the distance. It was repeated before Joe could answer with seeming carelessness, "Sort of sounds like a wolf-way off somewhere. We'll hurry, Trudie." Trudie was already hurrying, there was no doubt of that, nor were Joe's feet lagging, but it was not easy to keep track of landmarks in his haste, and he was no longer sure of his way. The long, howling cry sounded again, louder and nearer.

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"We ought to be almost to the clearing by now," he panted. But no sign of an opening appeared, and soon there could be no question that the dismal sounds, growing more frequent and drawing steadily nearer, were the voices of wolves. "Run, Trudie! We must run!" ordered Joe, throwing aside the last pretence of feeling that there was no danger. He took the basket on his own arm, and caught his little sister's hand. Both children had already been going at a pace that left them breathless, and, though they ran, they could not greatly increase their speed. Then Trudie's foot struck a fallen branch, and she stumbled and fell with a cry of terror. She was up in a minute, and they hastened on again, but Joe, looking backward, fancied he saw a dark shadow pursuing them. "It's no use, Trudie. We must get into the first good tree we find," he decided. "Here, this one will do." He helped the little sister to mount to a lower branch, gave her the basket, climbed above her, and then drew her up to a more secure resting-place. The mounting took time, however, and was accomplished none too quickly, for they were scarcely settled before a dark body appeared under the tree, and then another, and another. "Don't be afraid," said Joe, though his own voice was trembling. "They can't touch us up here, Trudie. Lean back against me, and don't be afraid." "But how'll we ever get down?" wailed the little girl. "Maybe father and Ben'll come to look for us pretty soon," suggested Joe, though his heart sank with the dread that it might not be for hours. "Let's call. If we keep calling every few minutes

it will tell where we are." "Help! help!" rang out the childish voices, shrill with terror. "Help!" It seemed to them an endless time before any sound but that of the hungry, snarling wolves reached them, but at last came the shouting of human voices, a crashing of bushes, and the glare of torches—a noise and light that swiftly scattered the savage but cowardly animals. "Hello! what's this?" and a man's face peered up into the branches. A camp of wood-choppers had fortunately been near enough to notice the prolonged baying of the wolves, and three of them, starting out to investigate, had heard the children's cries. Sobbing Trudie and scarcely-frightened Joe were helped to the ground again, and safely escorted by the men and their flaring torches to within sight of the light from the home windows. Father and Ben had already been down the road looking for them, and they were received joyfully. But there were grave faces at the story of their having ventured into the woods so late, and of what had befallen them. "We haven't heard much of wolves, lately, but you're too much given to running risks, young man," said big brother Ben, a little inclined to be cross now that he was relieved of his anxiety. "You were safe in the tree for a while, but what would have happened when one or the other of you got too tired to hold on any longer?" "There, there, Ben!" interposed the father, with a quick glance at the mother's paling face. "They're safe home, thank God! and I'll venture Joe had some thoughts up in that tree that he will never forget." Joe slipped his small hand, trembling still, into the big brown palm held so lovingly out to him. It was such a comfort to feel that Father understood!

GOOD REFERENCE.

A Lawyer.

John was fifteen, and very anxious to get a desirable place in the office of a well-known lawyer, who had advertised for a boy, but doubted his success, because, being a stranger in the city, he had no reference to present. "I'm afraid I'll stand a poor chance," he thought, despondently; "however, I'll try to appear as well as I can, for that may help me a little." So he was careful to have his dress and person neat, and when he took his turn to be interviewed, went in with his hat in his hand and a smile on his face. The keen-eyed lawyer glanced him over from head

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to foot. "Good face," he thought, "and pleasant ways." Then he noted the neat suit—but other boys had appeared in new clothes—saw the well-brushed hair and clean-looking skin. Very well, but there had been others there quite as

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cleanly; another glance, however, showed the finger-nails free from soil. "Ah! that looks like thoroughness," thought the lawyer. Then he asked a few direct, rapid questions, which John answered as directly. "Prompt," was his mental comment; "can speak up when necessary." "Let's see your writing," he added aloud. John took a pen and wrote his name. "Very well, easy to read, and no flourishes. Now what references have you?" The dreaded question at last! John's face fell. He had begun to feel some hope of success, but this dashed it again. "I haven't any," he said, slowly; "I'm almost a stranger in the city." "Can't take a boy without references," was the brusque rejoinder, and as he spoke a sudden thought sent a flush to John's cheek. "I haven't any references," he said, with hesitation, "but here's a letter from mother I just received. I wish you would read it." The lawyer took it. It was a short letter:—

"My Dear John,—I want to remind you that wherever you find work you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon, but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go. You have been a good son to me, and I can truly say I have never known you to shirk. Be as good in business, and I am sure God will bless your efforts."

"H'm!" said the lawyer, reading it over the second time. "That's pretty good advice, John—excellent advice. I rather think I'll try you, even without the references." John has been with him six years, and last spring was admitted to the bar. "Do you intend taking that young man into partnership?" asked a friend lately. "Yes, I do. I couldn't get along without John; he is my right-hand man!" exclaimed the employer, heartily. And John always says the best reference he ever had was a mother's good advice and honest praise.

The people of an Oxford parish associated themselves with the Pan-Anglican Thanksgiving Service in St. Paul's by a revival of the worship of past centuries in that most ancient church—the crypt of St. Peter's-in-the-East. The capitals of the dwarf pillars which support the vaulting, carved with the Saxon or early Norman axe, bespeak, in the view of some archaeologists, an antiquity of near a thousand years. In any case the church is of the very oldest still intact. Here, on the Feast of St. John Baptist, was celebrated at 8 a.m. the first Communion it may well be since many centuries ago, its altar was deserted for that in the Norman chancel, erect-

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ed over it, of the later church. The native simplicity and rudeness of the place was fitly conserved by the carpet of straw over the earth floor, and the rough sconces for light fitted to the corners of the low capitals, also by the cross of white flowers upon the rough stone altar. The Vicar (the Rev. J. H. Skrine) celebrated, and was assisted by the Vice-Principal of St. Edmund Hall (the Rev. S. L. Ollard), who thus revived an ancient ordinance by which the priests of this Hall were bound to render service, if needed, in St. Peter's, under whose shadow their home is built. They administered to a score of communicants ranged along the three walls. Later, at 11.15 a.m., another well-attended service was held. To this came also the school children, with whose delight in the adventure of "going to church underground" our sympathy is ready. The "Old Hundredth" and "O God, our help in ages past" were the appropriate hymns. The Vicar in his address pictured to the young audience the kindred worship of early Christians "in fear of the police" under the vaulting of the chapels in the catacombs; and drew out from his text ("Your life is hid with Christ") analogies to that "hid" or "crypt" worship and its later emergence to light and victory in the emergence to light of the life of the Anglican

Church, long "hid" from many of her own members, through the Pan-Anglican gathering and in the discovery for the believer of a life in himself "hid with Christ in God."

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