

Canadian Churchman

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

VOL. 36.

TORONTO, CANADA, THURSDAY, SEPTEMBER 30th, 1909.

No. 43,37

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October 3—Seventeenth Sunday after Trinity
Morning—Jeremiah 5; Ephesians 4 to 25
Evening—Jeremiah 22; or 35; Luke 6 to 20
October 10—Eighteenth Sunday after Trinity.
Morning—Jeremiah 36; Philippians 4.
Evening—Ezek. 2; or 13, to 17; Luke 9, 28 to 31.
October 17—Nineteenth Sunday after Trinity
Morning—Ezek. 14; 1 Thess. 2.
Evening—Ezek. 18; or 24, 15; Luke 13, to 18.
October 24th—Twentieth Sunday after Trinity.
Morning—Ezek. 34; 1 Tim. 1, to 18
Evening—Ezek. 37; or Dan. 1; Luke 17, to 20

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SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 601.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General: 6, 12, 162, 379.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 271, 279, 281, 283.
Processional: 379, 388, 435, 651.
Offertory: 345, 351, 560, 564.
Children's Hymns: 669, 671, 676, 677.
General: 408, 563, 579, 587.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The Epistle for this Sunday presents to us a most adequate indication of the spirit and temper of St. Paul. These words were written during his first imprisonment in Rome. They were called forth by no relapse or heresy on the part of the Ephesians' converts. St. Paul sought to establish them in the faith, and to impress upon them the ideal of unity. The object and circumstances of writing are most significant. We have no impassioned defence, no complaint because of loss of freedom, no fervid appeal to the Ephesians to demand his release. St. Paul in prison walks worthy of his vocation. He resists the temptation to despondency and discouragement, and writes words that lift up and encourage Christians in all ages. He does not allow the present stress to interfere with his Christian service and worship. And in this his attitude we have a confirmation

of the teaching of the Gospel parable. Had St. Paul exalted himself by complaining he would have gained nothing. But he sacrificed the self, and magnificently espoused the cause for the advance of which he persevered even to death. And God said to him, "Friend, go up higher." From St. Paul let us learn what our attitude must be in the face of persecution, misunderstandings, or affliction. Life has its ups and downs. But in either the Christian must preserve equanimity and peace. These are the manifestations of humility. And must we not be humble? St. Paul's words to us to-day emphasize the unity which characterizes the Christian religion. Unity means perfection. Pride is the over-emphasis, the exaggeration, of the personal relationship, the individual worth and power. Pride entails disunity. Whereas humility sees perfectly the mutual relationships and interdependencies, humility makes for unity because it is in itself the true spirit, the perfect attitude. This standard implies a severe discipline. Inequalities, harshness, and unfairness, in treatment are accompanied (in fact constitute), by the temptation to exalt self at the expense of the faith, the Church. Man, under such conditions, is apt to think of himself more highly than he ought to think. And in the chafing Christian service and worship are forgotten. An unkind word spoken, an unfair advantage taken, and a member of the Church is in a pet. And he usually manifests his displeasure by absenting himself from worship and by general indifference to religion. How foolish! St. Paul converted to the faith the soldiers who were chained to him. How few of us are chained up day and night to those who would restrain our freedom! Let us make earnest use of the Collect. We need the grace and help of God. For to walk worthy of our vocation means to be continually given to all good works. And the temptations to the contrary are always with us.

Pamphlets.

We have received a large number of letters from correspondents, written in terms of censure of certain pamphlets that have been appearing dealing with subjects related to religion in a pronounced controversial manner. Upon careful consideration we have thought it better for the Church, and better for the individual, to refrain from publishing these letters. We fail to see that good can come from giving a large portion of our columns to matters of difference in individual opinion. We remember an instance where two men reputed to be respectable, in an action at law, gave evidence of the most contradictory character. One of these witnesses was so exasperated by what he deemed the misrepresentation of the other that he proposed publicly to denounce him. His learned and prudent counsel, however, checked him, with the advice, "Do not do so, for after all it is mainly a difference of recollection." People will differ on given subjects, as long as the world lasts, especially on matters of religion. Better far we believe would it be, for all concerned, if the controversy were settled in private, than aired in public. Too often to the gratification and amusement of the agnostic, the atheist, and the worldly generally, who in referring to religious brawls upon paper delights to be able to say with quiet sarcasm, "See how these Christians love one another."

The New Hymn Book.

One of the most encouraging letters we have received for some time was the one from a leading layman of the diocese of Ontario, regarding the immediate and universal use through Canada of our new Hymn Book. It was the more encouraging, following, as it did, reports that the clergy were in too many instances hanging back;

they were reluctant to put the parish to the expense, etc., and so they followed the cult of the jumping cat. Those good people surely forget that the parishioners, as a rule, will buy hymn books, that where prayer and hymn books are combined, as they generally are, either the new Hymn Book must be purchased or else an old one will very soon be superseded. The expense for choir books, etc., must be made, it has been looked forward to and necessarily considered and provided for, for years, and therefore to talk now of the expense as being an unforeseen claim is hardly reasonable.

Important Witnesses.

We were very much impressed by an article of Mr. Chesterton's in a late number of the "Hibbert Review," in reply to an attack in a previous number on the character of our Lord and Saviour by a Mr. Roberts. Mr. Chesterton is one of the brightest and most original of our present-day English writers. A one-time agnostic, he is now a convinced Christian, and in the Church he sees the Gospel explained, illustrated, and adapted to the needs of men. We understand that a man of mark in a specific field of intellectual effort somewhat outside of the ordinary course of literature, whose work, "The Influence of Sea Power on History," has become a standard authority—we refer to Captain Mahan, of the United States Navy—is about to bear his written testimony in support of the Christian Religion, from the standpoint of his own experimental knowledge of it. Christianity may be attacked with all the force and skill of the accomplished agnostic, or the acute and subtle atheist, but she never lacks defenders of the highest order of intellect, and of the most cultivated and scholarly character, men who have taken front rank in the world of thought and action. The experimental testimony of such witnesses cannot lightly be set aside.

Civic Reform.

It is sad reading, the reports of bribery and corruption in connection with the municipal and political life of Canada. It is time we had throughout the country an organization of honest, public-spirited men who would be willing to give time and spend money in the prevention and prosecution of offences against the public purse and honour. It may seem strange that men who would scorn to pick the pocket of a private citizen, have no hesitation any day in the week at picking the public pocket, and at the same time thinking it an allowable and clever thing to do. We wonder what part the banishment of religious teaching from the public schools has played in this development of a low, and debased moral tone. It is well for the community that there are men who will not idly stand by when wrong is being done. May their numbers increase!

Clerical Attire.

Clergymen should remember that their changes of fashion are more noticed and criticised than those in ladies' dresses. A custom which we fancy grew up in North America has "taken" among English people, and has roused the Church critic. It is that of dropping the clerical dress while on holiday, not only on the Continent but at home in the British Islands. The critics say with truth that the laity expect the clergy always to wear some distinguishing mark of their calling. This criticism applies most forcibly to those who are on duty fulfilling ministrations either in the country or on the Continent. The congregation experiences a shock when the man who all the week has dressed and acted as one of themselves appears in clerical garb and vestments.

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Song Birds.

Since Canada was Canada it has been a constant regret felt by new-comers that the woods were silent. It is often said that our birds have no songs, but that is a mistake, and now that the fashions are changing and there is a hope that women will not have so many rare birds slaughtered to stick in their hats, we may hope for brighter summers, more birds and fewer insects and moths. The climate on the Pacific Coast approximates that of England, and we read of an English medical man named McCutcheon, who now lives in Tacoma, and who for the last five years has maintained a large aviary in which to acclimatise English song birds before turning them loose. It is said that thanks to him English skylarks are singing in the meadows of Puget Sound, and that linnets, gold finches, thrushes and black birds are seen and heard all over the country west of the Cascade Mountains. Dr. McCutcheon from time to time hears of some birds having been seen miles away, and recently of gold-finches nesting and rearing young as far as fifty miles from home.

The Cry of Popery.

Mr. Eugene Stock in his delightful "Recollections," which appear week by week in the "Church Family Newspaper," referring to William Pennfather's great work at Mildmay, says he "started the well-known Mildmay Deaconesses to the horror of staid Islington, which saw popery in their simple uniform," and now there is nothing of which Evangelicals are more fully proud than the "Mildmay Deaconesses." The Church owes a deep debt of gratitude to the great representatives of the Evangelical School,—Eugene Stock, Sir John Kennaway, Bishop Drury, Bishop Moule, etc.—because while maintaining their own convictions strongly, they yet are fair and just, and charitable to others, and their lives make for peace. It is easy to cry "popery" at every progressive step or new movement, but let us be thankful that Canada has many pronounced Evangelicals who emulate the splendid examples of Stock and Kennaway. When Handley Moule became Bishop of Durham, Canon Body, the high-church missionary of that diocese, tendered his resignation; but to Bishop Moule's great credit, he retained Canon Body as Diocesan Missioner though in many points they may not agree.

An Excellent Plan.

One of the best working aids in upbuilding and establishing Church membership that we remember having heard of is a working Church Register. We do not refer to the Register that is kept in some vestry-rooms, taken out on service days when a few details as to number of congregation, amount of offertory, etc., are written in and the register is laid away until the next occasion for its use arrives. We refer to a much more lively and thorough register of which a contemporary has this to say:—"The fact that many children who are baptised in Church fall off from attendance later in life, is apparent to everyone and this to a great extent is due, presumably, to a lack of systematic registration on the part of the incumbent and failure to keep in touch with the individual throughout life. The register in question, to which our correspondent refers, starts with the surname, then the christian name, then follows the date of birth, date of Baptism, christian name of parents, address, god-parents, date of admission to Sunday School, date of confirmation, date of first Communion, if a churchworker, if married, surname, if left parish, name of fresh parish, date of death, and a column for remarks. Surely such a register, if properly kept, ought to remove the reproach that the Church does not sufficiently look after her children's welfare in later life." Of course, like the card index system such a register works its

wonders, only when it is thoroughly and exactly kept, and the information stored in it put to constant and profitable use. If carelessly handled, or only used as a medium for recording certain names, facts, and figures, and nothing more, it would be but a dead letter. On the contrary, when well kept and definitely used, it would be of signal service in maintaining and extending Church membership, and surely this is an object worth striving for on all hands.

Better Administration.

Little general notice has been taken of the appointment by President Taft of a most desired commission to enquire into the remedies needed for the efficient administration of civil and criminal justice in the United States. Things have been steadily growing worse, and irregular bodies with judicial powers have been created to palliate the evil in civil matters. But the scandal and disgrace of the failure of criminal administration, now that Judge Lynch has practically disappeared, is a menace to law-abiding citizens, brought to public notice by cases like the Thaw in New York, and the more extended troubles in San Francisco. A just and speedy reform will save the country from enormous waste of money and life. As the neighbouring country, Canada, will benefit by an improved tone in the United States.

What is Hell?

At Bishop Ingram's missions questions are asked on all kinds of subjects, and he is painstaking and patient in dealing with every honest difficulty. And in his addresses and "answers to questions," he very often refers to some standard book on the point, and so puts the questioner on the right road where he will get the best and latest knowledge on the subject in hand. Being asked what hell was, he referred to Canon Holmes book on "Immortality," and recommended it as a good text for Lent reading. He drew particular attention to the comparison between hell and Gehenna. Gehenna was outside Jerusalem, it was where the offal and defilement was burnt, but it was not outside the government of the Roman Empire. So hell was outside of the holy city, it was the place where the morally infectious were put, but it was not outside the government of God. God is the God of hell, as well as the God of heaven.

For Big Churches.

There is probably no instinct so marked in human kind as the desire to raise imposing altars to the Deity. The memorials of forgotten races exist in standing stones, gradually becoming temples and cathedrals. And so it is at the present day, and as marked on this continent, notwithstanding all our divisions as in any previous age of the world. This is a long train of thought raised by reading an article in the "New York (Presbyterian) Observer," on "the pros and cons of big churches." It is necessary to state that the article is written by some one accustomed to Presbyterian usage and modes of worship. In favour of large edifices, after specifying more ordinary arguments, the writer adds:—"In immense cities, there are so many people of any given type that crave the same style of ritual or preaching that the gathering together of huge throngs of these like-minded ones seems a natural evolution. Again, many causes whose prosecution by the Church is very necessary can be advanced only, or at any rate better, by large aggregates of Christians than by smaller communities. It is also true that enthusiasm often goes with numbers."

Against Big Churches.

On the other hand, in opposing big barns, the writer felt strongly the bad results which would naturally flow from size and wealth, the

arrogance that goes, often unconsciously, with the possession of supreme power. Big churches, the writer alleges, are generally unwieldy, loosely held together, and devoid of real organic life; the members, like the under-graduates of large colleges, have little opportunity to become acquainted with one another or their official leaders. In such churches there is about as much actual home life as in the average religious convention. This last argument strikes us as very weak, and that as much, possibly more, might be said on the other side. But the writer turns to another point which is often overlooked, in stating that in large edifices the acoustic properties are often poor, and the preacher's voice overtaxed with the result that the choice of pastors is very limited. "It is true that if the average theological student paid more attention to elocution the percentage referred to would be somewhat higher, but still the fact remains, that the big churches on the whole have not so wide a range of choice of ministers as have small or middle-sized churches (of five hundred members down), and often are obliged to take an intellectually or spiritually inferior man who can be heard, where other churches can take their pick of the brightest men from a far larger number."

Thebes.

Talking of temples, here is an account of Thebes on the Nile in Egypt. The plain on which it stands afforded a noble site. Here the hills which extend along both banks of the Nile recede from the river so as to enclose a vast plain, through which runs the river, with a broad expanse of verdure on either bank. Here, therefore, the city was built. On the western bank stand the ruins of the great temple-palace called the Ramesseum. It was built by Pharaoh Rameses II., the Pharaoh who "knew not Joseph," and so cruelly ill-treated the Israelites. Over the city towered the colossal image of Rameses himself. No description can give an adequate idea of this enormous statue, now prostrate in dust. The block of stone from which it was fashioned weighed nearly nine hundred tons. It measures twenty-two feet from shoulder to shoulder; a toe is three feet long, the foot five feet across. For fifteen hundred years generation after generation added to the splendor of the city. Avenues of statues and sphinxes, miles in length, ran along the plain, leading to gateways a hundred feet in height, through which kings and warriors, priests and courtiers, passed into the temples and palaces which lay beyond. Enormous images of the Pharaohs looked down upon the city, and far over the plain at their feet, like gigantic warders. Still seated in solemn majesty on the plain are the two "Colossa." They are but slightly smaller than the prostrate figure of Rameses, these alone remaining of an avenue of eighteen similar statues leading up to one of the temples. They were seated upon their thrones when the Israelites were in Egypt, and they seem likely to remain there.

Northern Lights.

Whatever they may have failed to do there can be no doubt that both Dr. Cook and Commander Peary are giving us new and instructive information on the Arctic Regions. Through their intrepid and adventurous incursions into the remote Northland, not only men of science, but the common people are the gainers. We see the Esquimaux in their home-life and social habits. We follow them in their buoyant and diminutive kyaks as they brave the giant berg and grinding ice-pack, in victorious pursuit of whale, narwahl or walrus. Then again we note the curious atmospheric changes of seasons, the long gloomy night of winter, and the longed-for day of the rising sun. Gradually the salient features of

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THE NEW HYMN BOOK.

I.

Arctic life are being unfolded for us and what has hitherto been largely a land of mystery and conjecture is becoming with astonishing rapidity familiar ground. One great lesson taught by the evolution of scientific exploration has been the common-sense of natural adaptation. The wild uncivilized dweller in the North has taught his civilized brother from the South how to endure the rigors of an arctic winter, and to overcome the obstacles of arctic travel.

Learning Through Experience.

We believe that the lessons learned by successful explorers can be turned to great advantage in the wise prosecution of missions. Natural adaptation is the physical requisite, unselfish devotion, the spiritual. The day of mere impulse and superficial preparation is passing and the absolute need of applying the principles of selection and training that prevail in business life to the needs of the mission field is becoming more strikingly apparent. One can well understand the mental attitude of the clear-headed, well-informed Japanese towards the well intended but ineffective efforts made to convert them to the Christian Faith by men whom they are convinced are their inferiors in intellect, information, knowledge of their language, customs, modes of thought, however, irreproachable the private lives of their would-be teachers might be. No sane Christian could for a moment suppose that the extension of the Church is entrusted only to the intellectual and highly cultivated. But we should never forget that though some of our Lord's first disciples were humble fishermen, yet the great Apostle of the Gentiles was a man of the keenest intellect, widest learning, as well as of indomitable energy and inexhaustible enthusiasm. If we choose, let us refer to the record of one of the most remarkable Christian movements of all time, the Laymen's Movement, and ask who are the leading spirits in this world-wide extension of the Christian faith. Are they not men of the calibre of John R. Mott, and Robert E. Speer, men not only of great force of character and power of speech, but who most happily combine mental and spiritual culture with deep knowledge of human nature and a broad and tolerant sympathy with all classes and conditions of men. We must raise the standard of missionary efficiency if we wish to attain the best result from missionary enterprise.

France.

One of the staff of the "Church of Ireland Gazette" has written upon the present state, and the prospects of religion in France; unfortunately, they are not re-assuring. The cures have hard times; even in the most religious districts they find it very difficult to make ends meet. The cancellation of associations, and the stoppage of others involved the loss of 280 diocesan states, 30,000 parsonages, and pious foundations with a capital of seventy million dollars. The people will not give for the support of the Church, and the struggle for existence grows harder every month, and in many instances the cures support themselves by secular occupations. In Paris the official journal fills forty pages with the list of Church assets for sale, including the well-known Basilican Church of Montmartre, the endowments of Notre Dame, the seminaries, the parish churches, the parsonages, the homes for aged and infirm priests. There appears to be little difficulty in realizing these effects. Threats of excommunication fall lightly where the religious sense is lost, and where bargains are offered. The old Catholics or Protestants do not win the ordinary Frenchman, the means of propagating any form of religion have been weakened, and the evil effects cannot be confined to France. * * * There is an old saying that when things are at their worst, they mend. May it be so in the present case, we can hardly imagine a worse.

The hymnal compiled by the committee of the General Synod is now published, and it remains to be seen whether the Church will adopt the action of its representative body. We think there ought to be no doubt about this. It is the first really important constructive work in the liturgical department, which has been undertaken by the Anglican part of the Canadian Church, and it is to be hoped that the care and labour which has been expended in the compilation may not prove fruitless. The compilers had the great advantage of being able to cull from all previous Hymn Books their choicest hymns, and it is clear that in making the compilation the committee were sufficiently open-minded to avail themselves of the opportunity to select and include therein hymns suitable to the worship of the Church wherever they might be found. Hymn writing, no doubt, received an immense impetus in the last century, and by far the largest number of composers included in the New Hymn Book date from that era—and by far the greater number of hymns included in the book were composed by members of our own communion. At the same time, Roman Catholics, Presbyterians, Methodists, Baptists, Quakers, Plymouth Brethren, and even Unitarians have all a place within its covers. We have also translations of Latin, Greek, French, Italian, and German hymns. It may be thought by some that in thus adapting hymns from such various quarters there might be some peril of introducing "strange doctrine," but the compilers will be found to have very carefully avoided any such imputation, and we do not think after a very careful consideration of its contents, that the new Hymn Book can be truly said to embody any doctrine which may not be legitimately held by any loyal Anglican Churchman. The advantage of this book is, that instead of representing one phase of Churchmanship, it fairly and reasonably represents all,—and from its comprehensive character, it ought to be found acceptable to all. The book appears to be arranged in a satisfactory way. It opens with Morning and Evening Hymns. Then come those especially appropriate to the Lord's Day. Then follow hymns for seasons of Advent and Christmas. The new secular year is not, it is true, an ecclesiastical festival, but it is a season which marks an important event in our lives, and is a proper time for special hymns, and no less than five are provided. Then follow hymns for Epiphany, Lent, Easter, Whitsuntide, and Trinity, with special hymns for all red letter Saint's Days, and also for the Transfiguration. Then follow hymns for Holy Communion, Baptism, Confirmation, Matrimony, the Burial of the Dead,—ordination, including the setting apart of lay helpers and teachers, then we have hymns for missions, for travellers, for times of war and scarcity, thanksgiving, harvest, national occasions, laying foundation stones of churches, dedication of churches, and special offerings,—restoration of churches, anniversary services,—for friendly societies,—Temperance, Mother's, School and Colleges, Quiet Days, Processions, and for the parish; and besides all these there are 274 general hymns; followed by hymns for private and personal use, and children's hymns which (including Christmas and Easter carols), number 66. Then we have hymns for parochial missions and metrical litanies for Advent and Lent. It will thus be found, where the compilers have really only suitable hymns for almost every conceivable occasion. Great care has been taken to print the hymns as written by the authors, and a departure from that rule has been allowed only where a change is, and will be generally recognized as, an improvement on the words of the author, some changes from the accustomed words will thus be found, where the compilers have really

only restored the original text. Among the authors are such well-known names as Sir Henry W. Baker, Baring Gould, Mrs. Alexander, wife of the Archbishop of Armagh, Dean Alford, Bishop Bickersteth, Horatius Bonar, Cardinal Bonaventure, E. Caswall, (both as author and translator), Cowper, Bishop Coxe, W. C. Dix, Bishop Doane, D. Doddridge, the Rev. John Ellerton, Charlotte Elliott, W. Faber, Frances R. Havergal, Bishop How, Tom Hughes, Keble, Bishop Kere, Kipling, Archbishop Maclagan, Dean Milman, Cardinal Newman, Rev. John Newton, Rev. I. M. Neale, Jas. Montgomery, the Wesleys, (John and Charles); Whittier, S. J. Stone, Tennyson, and Thomas Aquinas,—and among Canadian authors we find the names of Canons Welch and Scott, Mrs. Plumtre, the wife of the rector of St. James', Toronto; Dean Patridge, Mrs. Mills, the wife of Bishop Mills; Cora Evans, W. E. Emnan, and Dean Bullock. The names we have mentioned, however, are selected at random, and are not a tithe of the authors whose compositions are included. We are glad to see that the two first verses of the National Anthem only are printed, "Confound their politics," etc., has no place here, and seems out of place in a hymn. A verse, however, is appended, which will appeal to all Canadian hearts;—

Our loved Dominion bless
With peace and happiness;
From shore to shore;
And let our Empire be
Loyal, united, free,
True to herself and Thee,
For evermore.

It is only just to say something of the printer and publisher, H. Frowde. A great variety of editions have been published in all shapes, and sizes, and to suit all pockets. The higher-priced copies are all that can be desired, in paper, binding, and typography; and the cheaper editions are marvellously good for the price. The work has been capitally done in every respect.

"SECONDS AND THIRDS."

A very important feature of nearly all the great city stores is the bargain counter. Here you can purchase articles at a reduced price which although lacking in their construction or quality are for all practical purposes "as good as new." They possess some flaw, which while it renders them theoretically imperfect, and perhaps prevents them from being put to some conceivable uses, does not interfere with their ordinary worth and serviceableness. It is only under very exceptional circumstances that the flaw becomes apparent. They might be in use for a lifetime without its existence ever being noticed or suspected. In fine, they are good valuable articles, to reject or destroy which would be sinful waste. This it has occurred to us is an illustration of mankind in the masses. The vast majority of us are "seconds and thirds." Of a select few it may be said that they are "firsts," and that they are practically flawless. The work they do is the very best. They never fail of their use and purpose. But this class is so limited that it hardly counts in every day life. The people who really count, the people who are doing the vast bulk of the world's work to-day are the "seconds and thirds." Now it seems to us that this fact, so easy of verification, indeed so self-evident, is very often ignored and repudiated by the very people to whom it most essentially applies. We find consequently a very widespread indisposition to undertake anything at which the doer cannot excel. People say to themselves, "If I cannot do a certain thing perfectly, I won't attempt it at all," or what is commoner, they are tempted to regard their work necessarily imperfect as being a failure, and to take no pleasure in it. This

we judge, is the reason why such a vast amount of work degenerates into pure drudgery, and of the great army of hopeless toilers, of workers who simply "hang on," and who take no pleasure or satisfaction out of their work. Conscious of the fact, as ninety-nine per cent. of thinking men must be after a very brief experience of life, that they are "seconds and thirds," they lose heart in their work. They continue to perform it, it is true, but it is done in a listless mechanical way, and becomes infinitely less efficient than it might be. What the world and the church wants are men who are content to be "seconds and thirds," men who are willing to do imperfect work with their whole heart and soul. This is the secret of most of the bad work. People are not lacking in ambition, as is often supposed. No, the trouble is generally all the other way. They are too ambitious. They are too hard upon themselves. They expect too much, and when they don't get what they expect, when they fail of the standard set by some exceptional individual, all the zest goes out of their work. It becomes drudgery, and consequently, of course, suffers. If most of us would only cheerfully accept the fact that we are what we are in this world for some wise and providential purpose, that the work we can do, and not the work somebody else can do, is the work that God has laid upon us, if men would only frankly accept their limitations cheerfully what a different world this would be. Many years ago we read a most interesting, suggestive stimulating and inspiring essay by "A. K. H. B.," the once widely-known and widely read author of "The Recreations of a Country Parson," on "Screws." A "screw" in England is what is called a "plug" in Canada, a horse that has its blemishes and weaknesses, but still can do its work. The author of the essay pointed out the fact that the great majority of us all are "screws," and yet capable of a vast amount of good useful work, in which we might take much pleasure and credit. He dwelt on the folly of people losing heart, and sometimes abandoning work because it was not of the very best and highest kind and quality. In all this again there is the higher and deeper lesson of the discipline of our limitations. It is by the way in which we act under the pressure of our limitations that we shall be judged, by our capacity of doing our very best, joyfully, and even enthusiastically, under the pressure of the consciousness of our own imperfection. To do good work with little effort, or to do imperfect work unconsciously is very well in its way. But to do work faithfully and bravely, with the full and ever present sense of its imperfectness, in other words, to manfully accept our limitations, this is one of the truest and finest tests of characters. And it is something that at least nine out of ten of us may well aim at. And let us remember our limitations are not eternal. They are accidental and temporary.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The Sunday School Commission of General Synod is making a great effort to have Sunday, the 17th of October, adequately observed as Children's Day in the Church throughout the Dominion. Services of intercession have been prepared, instructions have been issued to all the clergy by the Bishops, and preparations are being made in hundreds of churches to make that day memorable not only to the children that participate, but to all Church members. Upon the response that is made to this effort on the part of the Commission, much will depend. It is proposed to have a man of knowledge, common sense and enthusiasm placed at the head of our Sunday School work who will devote his whole time to

develop better results in this department of the Church's efforts. The possibility of consummating this scheme will in a measure be contingent upon the successful efforts that are put forth to adequately observe Children's Day. It will do the Church of England in Canada no end of good to take up with enthusiasm an effort of this kind and carry it out to a successful issue.

Through the courtesy of one of the members of the Joint Committee of Presbyterians, Methodists, and Congregationalists on church union, "Spectator" has received a copy of the printed report of the transactions of that body. It contains, of course, the Anglican communications on the subject of union and the official reply that was made to our overtures. The Anglican position is set forth in a double-barrelled way. First, the Secretary of the General Synod forwarded without comment the resolutions which were adopted on the subject at the session held in Ottawa a year ago. Secondly, the Chairman of the General Synod Committee on church union wrote calling attention to what the Church had done, and asking if our delegates would be welcomed under these limitations. In both these communications the resolutions of the Lambeth Conference were prominently emphasized. "Spectator" gathers from the correspondence referred to, although he admits it is not set forth very clearly, that the Anglican Church desired to know if any fruitful purpose could be served in discussing union on the understanding that we consider the episcopate an essential element in the united body. The answer that was given was based upon an entirely different conception of what was sought on our part. The Joint Committee understood the Anglican to ask them were they ready to accept episcopacy as a preliminary to negotiations. That is without any discussion, without an opportunity of stating their position or claims they were to accept our system of government and then we would negotiate about what was left. Here is the particular passage of the reply that covers this point. "This resolution of the Lambeth Conference and the document as a whole seem, in the judgment of this Joint Committee, to require the acceptance of episcopacy in the ordinary sense of the term as a prior condition of negotiations for union with the Church of England in Canada. The Joint Committee regret that they are unable to accede to this condition. While, however, the Joint Committee's interpretation of the proposal submitted by the General Synod appears to be the only interpretation which that proposal will bear, should it hereafter appear from any authoritative source that the Church of England in Canada interprets the Lambeth resolution in a different sense, and is prepared to enter, on free and equal terms, into negotiations for union, the Special Committee of this Joint Committee already appointed for the purpose, will gladly welcome any delegation duly authorized to treat with them as to union. Their pleasure will be all the greater because they heartily concur in the opinion expressed by the general Synod, that there is no serious obstacle to union as regards the first three articles of the Lambeth Quadrilateral, relating to the Holy Scriptures, the great creeds of antiquity, and the sacraments of Baptism and the Lord's Supper." From this it is apparent that the Joint Committee does not reject episcopacy, but insists that all other subjects allied with the "problem of union must be thrown into the melting pot of discussion on free and equal terms. There is some significance in the phrase, "Episcopacy in the ordinary sense of the term." Does that imply that there may be found a sense in which the episcopate would be acceptable to our brethren? "Spectator" puts this question to the Church and asks for thoughtful consideration of the same. Is it not possible to secure the acceptance of "the

fact" of the episcopate,—this link with the ancient Greek and Roman Communions,—this channel of grace reaching back to apostolic times and crowned with apostolic sanction—without any definitions in regard to the "theories" of the same? The effectiveness of the episcopate cannot be contingent upon our theories concerning it. If, therefore, we could have "the fact" accepted and a united church brought into line with this ancient order so as to be participants in its benefits, could we not leave the "theories" as matters of private judgment? We should be particularly pleased if our readers would give some thought to this proposal and communicate their conclusions to the public. In the meantime we hope that the Anglican Committee on Union has done, or will do, itself and the communion for which it speaks ample justice in the spirit in which it couches its reply to the letter from the Joint Committee.

Mr. Bevan, in the last issue of "Churchman" discusses in a very interesting way "Spectator's" attitude in regard to the position of the Canadian Church should revision of the Prayer Book in England precede action on the part of the Church in our Dominion. It is apparent that either we have not made that position clear, or else it has been misunderstood. What we were trying to impress upon the Church public was, not our inability to save ourselves from the English revision if it should prove inadequate, but the necessity of doing something, else we would wake up some day to find the revised Prayer Book in possession of the field, and if we wanted to cling to our present book we would have to reject the new one. That would be an undertaking quite different from calmly deliberating whether we would "accept" it or not. We based our reasoning on this fact that according to the General Synod's constitution, and we suppose the constitution of all our synods, our acts of public worship are to be conducted as provided in the Book of Common Prayer, etc., etc., "according to the use of the Church of England." Now the moment the English Church revises its book, and rejects the present book, that moment our book is no longer according to "the use of the Church of England." It takes its place with the other discarded revisions; "Spectator" fully agrees with Mr. Bevan that the Canadian Church is mistress in her own house, and fully controls her liturgy, but what we do not want to occur is that we should be caught napping and find that because we have made no preparation for the situation we have a new Prayer Book concerning which we had not a single word to say thrust upon us. Now Mr. Bevan's quotations from the canons of the Provincial Synod of Canada are most interesting and instructive, and we are free to say quite new to us. It is evident that that Synod had provided for just the situation that possibly may confront us at any time. But that provision does not hold good for the whole Church in Canada as represented in the General Synod. The enactment by the General Synod of the Canon of Provincial Synod which Mr. Bevan quotes, would put us in just that position which a self-governing Church should hold.

"Spectator."

THE NEW DIVINITY COLLEGE.

Many of your readers might be intensely interested if they could see the way the work of the Church has to be done in the West. I am sitting at a board table in the middle of the open prairie at Nutana, on the other side of the river from Saskatoon. Around me are a dozen tents that we brought in with the Catechists three years ago. A large tent borrowed for the purpose does duty for kitchen and dining-room. In front, the prairie is strewn with lumber and shingles. Ten or twelve of the students of the Saskatchewan Divinity College who have just finished their term's study in Prince Albert, are down here camped out, hammering, sawing and building as

hard as they can go, and a tired lot of men they were last night. Very few have much experience with the hammer and the saw, but they are all at it, putting up an 18 x 20 shack, for one of the lecturers to live in; and to-morrow we are starting a long 64 x 10 dormitory building one storey high. They are temporary wooden buildings which we are putting up to house between 30 and 40 catechists who are coming in at the end of September, to take this winter's work in the new university of Sask., and their divinity lectures. Half a mile over we can see the ground where the new university is to be built, and we hope that twelve months from now we shall have the commencement of a permanent brick and stone building for the Divinity School, attached to the university. In the meantime we are doing our utmost to make everything comfortable and warm, though decidedly primitive and inartistic, but it will do until the permanent building can go up. It is expected that between thirty and forty men will come into residence this fall. The classes in Prince Albert are now permanently closed.

G. E. Lloyd.
Nutana, Saskatoon, 15th September.

Brotherhood of St. Andrew.

A. C. Alexander, Hamilton, President.

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

"Brotherhood men should subscribe for the Canadian Churchman."

The Brotherhood of St. Andrew convention recently held in Vancouver must be looked upon as one of the most successful Church Conferences ever held in the west, or in fact, all of Canada. One particularly noticeable feature was the frankness with which knotty points were thrashed out between clergy and laity. It is a thing to be thankful for these days that the two branches of the church are getting rid of the misunderstandings that have for so long existed between them. The convention teemed with evidence of this disappearance. Bishops, priests and lay workers, met on the common platform and thrashed out their differences of opinion. Mr. Newill's address on the "boy problem," given in the opera house on Sunday, the twelfth, will be long remembered. Mr. Newill has been for the last twenty-five years dealing with boys; has been head-master of one of the largest schools in Portland, Oregon, and is an adviser to the magistrate of the juvenile court in that city. Mr. Newill says the solution of the boy problem rests with the father: to express his idea in a sentence; the father and the boy have not enough confidence in each other. Every boy expects advice, companionship, encouragement, and even entertainment of his father, and if the father can't give this, he has no right to bring the boy into the world. A boy, even as young as eight years, should be told the secrets of life. He should not be lied to, because he will find it out, and his father will drop in his estimation as a direct result. Mr. Newill scored a strong point when he advocated the father giving the boy ten or fifteen minutes of his time, just before the boy goes to bed, to let his son talk, ask questions, and be sociable generally. At the junior session papers were read by three different boys on various phases of the junior life and work. The Ven. Archdeacon Pentreath, speaking at the close of the session made the remark that with such fellows as these, following in the footsteps as their elder brothers, the Church need have no fear as to obtaining suitable material for carrying on its work to the next generation. At the meeting held for the purpose of discussing the forward movement of the Brotherhood, it was very gratifying to have a considerable sum of money paid in cash and pledges, in order to wipe off a deficit at the head office. Mr. G. Ward Kemp of Seattle, and Messrs. C. H. Hewitt, and J. A. Birmingham, of Vancouver, gave a very clear and concise account of the growth and needs of the growing Brotherhood. Mr. Birmingham, who is the western travelling secretary, pointed out the need of a new co-worker, as there are places waiting to start chapters, but have been unable to do so because he has not been able to visit them at all. He instanced his last trip, where he was for eleven months on the road without a rest, and still there are as many places to visit as he visited during the whole of that time. The man who came the farthest, was Mr. G. Frank Shelby, the field-secretary for New York. Next to him were four from Los Angeles. In all there were about two hundred registered. The Right Rev. Bishop Paddock, of Eastern Oregon,

had the most strenuous time getting to the convention, as his trip took him seven days.

At the recent Pacific Coast Conference, held at Vancouver, B. C., \$277 was pledged towards the extension work of the Brotherhood. Up to time of writing, \$4,276.95 has been received in pledges from all parts of Canada for this portion of Brotherhood year and further amounts are likely to come in, before year closes. Junior chapter has just started at Little Current, Ontario, with 10 on the list. The chapter at Fort William and Port Arthur have formed the Thunder Bay Local Assembly, drawn up a constitution and rules, and first meeting will be held at St. Thomas, Westfort, on 30th inst. Two leaders in Brotherhood work, among the clergy, the Rev. Samuel Fea, rector of St. Peter's, Winnipeg, and the Rev. Harold G. King, rector of St. Paul's, Fort William, have just returned from a vacation spent on the Pacific coast. C. S. Wilcox, M.P.P., Windsor, N. S., was one of the speakers at the recent Maritime Conference at Moncton, N. B. Trinity Chapter, Quebec, is entering upon work for the fall and winter with renewed energy. The chapter meets weekly and at two last meetings 10 and 12 members have been present. Steps are to be taken shortly to organize a chapter at Milverton, Ontario. The parishes of St. George's and St. Margaret's, Toronto, having amalgamated, will mean the absorbing of the four chapters into St. George's seniors and juniors. A very encouraging letter has been received from the Rev. A. B. Higginson, the new rector of Georgetown and Glen Williams, speaking of his desire to see Brotherhood chapters working in both these places, and steps will be taken to that end. The dates of the Toronto sectional meetings are, St. Anne's, Thursday, 30th inst., Church of the Redeemer, on Tuesday, 5th October, and Church of the Ascension, on Thursday, 7th October. Churchmen generally are urged to attend these meetings, and all Brotherhood members are pressed to attend all these meetings and not simply the one in their particular district. The members of St. Michael's chapter, Wychwood, Ontario, were admitted last Sunday. Mr. J. A. Catto, former Canadian president, giving a Brotherhood address. The Rev. F. W. Walker, rector of St. George's, Brandon, will take steps towards having an active chapter there, and it may be possible to form a Brandon Local Assembly during the winter. Six members are working steadily in the probationary chapter of St. Andrew's mission, Toronto, and charter will be applied for shortly. Mr. John Harris, an active Brotherhood worker for years, in Toronto, is now doing good work at St. David's, in that city, and it is likely that a chapter will develop there. Mr. J. W. Connor, for years director or secretary of St. John's chapter, Berlin, has removed to Eglinton, where he will be a decided addition to the active chapter there. A meeting of the Dominion Executive Committee was held in Toronto, on Wednesday last, when the appointment of the additional travelling secretary, was further discussed.

OTTAWA.

Ottawa.—Latest reports from various parts of the diocese indicate that a large proportion of the parishes will be represented at the Brotherhood conference which opens here on Friday of this week. The billeting committee has found the church homes of the city as hospitably open as ever, and all delegates from outside points will be cordially welcomed and entertained during their brief sojourn. Much attention is being given to the arrangements by the city press, the papers having all published the programme in full together with portraits of the principal speakers and other matters of interest in connection therewith.

The Churchwoman.

OTTAWA.

Ottawa.—The month of September, as usual, has found practically all the women's organizations of the city churches busily engaged preparing for the winter's work. The W. A. branches of the Cathedral, Grace Church, St. Matthew's and All Saint's, have all met and organized during the past week. St. Luke's parish guild, St. Anne's guild of St. Matthew's Church, and other parish guilds are once again active; and many of the girls and junior W. A. branches have started the season's campaign.

Home & Foreign Church News

From our own Correspondents

MONTREAL.

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

Montreal.—We regret to record the death of the Rev. Edmund Wood, rector of St. John the Evangelist, who died on Sunday morning last. Further notice next week.

ONTARIO.

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

Kingston.—St. Paul's.—The Venerable Archdeacon Carey has been appointed chaplain to a church in Switzerland.

St. James.—The new hymn book was used in this church and St. George's Sunday School, on Sunday, 19th. It will be adopted in the cathedral in October.

Mr. J. S. Turner, local manager of the Standard Bank is going to Winnipeg to open a branch there. He will be greatly missed at the cathedral where he took a most active part in church work.

Wolfe Island.—Trinity and Christ Churches.—Harvest services were held in these churches on Sunday, September 19th. The churches were beautifully decorated, the services most heartily rendered and the rector was the preacher at all the services. The offertories were given to general missions. The interior of Christ Church has recently been redecorated. The church has been removed and enlarged. A new oak lectern has been put in the church and the rector has moved into the new rectory.

Camden East.—Harvest Thanksgiving services were held in this parish on Sunday, September 19th. There were large congregations present, the services were very hearty, and very able sermons were preached by the Rev. H. H. Bedford Jones, of Brockville.

Tyendinaga.—Christ Church.—Thanksgiving services were held in this church on Sunday, September 19th. The services were largely attended and most devoutly rendered.

Athens.—The rector, the Rev. R. B. Patterson, is taking three weeks' holidays. During his absence, the services are being taken by the Rev. W. Scammel, His Honour Judge Reynolds, and Dr. Crawford, of East Africa.

Brockville.—Trinity Church.—The Very Rev. Dean Bidwell was the preacher at the Harvest-home services in this church on Sunday, 19th. His discourses were highly appreciated. On Monday evening a congregational reunion was held.

Portsmouth.—St. John's.—The rector, Rev. J. O. Crisp, left last week for an extended tour of nine months in England and the continent. The sudden death of Miss Margaret Dobbs, daughter of the late Rev. F. W. Dobbs, was deeply regretted here. She was a most devoted church worker, was organist, teacher, visitor, worker and leader in young men's meetings, also in benevolent and family circles. Her desire was to be a deaconess. The Rev. O. G. Dobbs, Brockville, and Rev. C. C. Dobbs, Manitoba, are brothers.

Barrie.—St. Mark's.—The Harvest Thanksgiving services held in this church on Sunday, September 19th, were most attractive. The congregations were very large, the services were most heartily rendered and the church was beautifully decorated. The Rev. T. W. Savary was the preacher in the morning, and in the evening, the rector, Rev. A. H. McGreer preached. The offertory amounted to \$100.00.

March.—St. Mary's church, being erected at March, is nearing completion. It is a fine stone building costing about \$5,000, and it is expected will be ready for use before Christmas. Rev. G. E. Weagent is rector.

OTTAWA.

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

Britannia.—A special vestry meeting was held on Monday evening of last week in St. Stephen's

church, at which the recently appointed rector, Rev. H. Stacey, presided. The acting people's warden, Mr. Geo. D. Pope, presented the financial statement for the past season, which was very gratifying, and a hearty vote of thanks was extended to Mr. Pope for his efficient services. Mr. E. L. Brittain was then elected people's warden for the balance of the church year. The rector appointed Mr. J. Milton Skuce as rector's warden for the same term. The annual harvest festival was held on Wednesday evening, the 22nd, and was largely attended. Rev. R. H. Steacy, conducted the service and Rev. J. F. Gorman preached an excellent sermon. The church was beautifully decorated, a feature being an arrangement of fruits and vegetables donated by a number of the members of Bell's Corners Christ Church, Rev. Mr. Steacy's late charge.

Westboro.—A very pleasant time was spent last Thursday evening at Westboro, by the members of the Westboro Church, where a harvest festival was held. The church was gaily decorated with bunting and flowers and presented a superb appearance. One very noticeable feature of the decorating was a plow which was secured and neatly covered with all kinds of beautiful flowers. Rev. Mr. Steacy took charge of the services and Rev. Canon Kittson preached. The festival continued on Sunday, the Rev. Mr. Steacy taking charge of the morning service and Rev. Canon Smith, of Hull, the evening service.

TORONTO.

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

Toronto.—Grace Church.—Thursday September 23rd.—A well-attended meeting of the A. Y. P. A. was held and organized for the ensuing season. The following officers were elected: Hon.-president, the rector; president, Mr. C. D. Clarke; vice-president, Mr. Joseph Tomkins; secretary Miss Bearce, 12 St. Andrew St.; treasurer, Miss May Clarke, together with twelve others form the executive committee. The rector the Rev. A. J. Fidler, junior, was surprised beyond measure on being presented by the association with one of the most richly and handsomely bound copies of the new Canadian hymnal, music edition. The recipient expressed his deep gratitude on being so delightfully remembered by young people of the parish.

The Bishop of Chichester of England and Mrs. Ridgeway, were in the city last week, staying at the Queen's Hotel. The Very Reverend Dr. McCarroll, Dean of Detroit, was visiting his nephew, the city crown attorney, also last week.

St. Barnabas.—Harvest Thanksgiving services were held in this church on Sunday last. The Bishop preached in the morning and Rural Dean Cayley in the evening, to large congregations.

St. Anne's.—The Bishop of Montreal preached a most able sermon in this church on Sunday morning last to a full congregation, and in the evening he preached a very powerful sermon in the Church of the Redeemer.

The Bishop of Toronto entertained 56 of the clergy to luncheon at Williams' café, on Monday, 20th, the occasion being the opening of the meeting of the Rural Deanery of Toronto. The luncheon was held after the meeting of the Deanery and was very much appreciated by the clergy of the Deanery. The Bishop gave a short address outlining somewhat the work for the year. He spoke of the Laymen's Missionary Movement, the work of the new field secretary (Rev. C. V. Pilcher) of Sunday Schools. The Bishop gave an outline of his idea of the Church Club. He hoped that some organization in connection with the church in Toronto might be started somewhat along the lines of the Canadian Club. The speakers would be procured from different parts of Canada and the United States. The club would meet monthly or perhaps twice a month. He urged that a strong committee be appointed to initiate the movement. The following were appointed a committee to take the matter up: The Rural Dean Rev. C. Costigan, Rev. C. E. Sharp, and the Rev. W. L. Baynes Reed. After a hearty vote of thanks to the Bishop for his kindness in entertaining them, the clergy dispersed.

St. Mary Magdalene.—Harvest Thanksgiving services were held in this church on Sunday last. The Rev. H. T. Archbold, preached in the morning and the rector in the evening, to good congregations. The services were very hearty.

St. James'.—The new rector, the Rev. H. P. Plumtree, was inducted rector of this parish on Monday evening by the Bishop of Toronto. The

solemn service began with the singing of the professional hymn, "The Church's One Foundation." Seated in order within the altar rail were the Bishop of Toronto, attended by the Bishop of Montreal, Canon Dixon, Canon Broughall, Rural Dean Cayley, Rev. Gore Barrow, Chancellor Macklem, Rev. Dr. Pearson, Canon Cody, Principal O'Meara, while some thirty clergymen from the diocese were also present. The service was conducted by the Bishop, who made the solemn announcement of the appointment, after which the Rev. Mr. Plumtree read his declaration of assent. The Bishop then sat in his chair at the chancel steps, while the new incumbent knelt before him, and the solemn formula of induction proceeded. At its conclusion the church wardens, Dr. F. L. Grasett and Mr. A. H. Campbell, jun., presented the keys of the church to the rector. Rev. J. H. Warren and Canon Macnab intoned the evening prayer and the lessons were read by Chancellor Macklem and Canon Cody. The Bishop preached a most appropriate and impressive sermon.

St. Monica's.—A successful garden party was held in the grounds of the church, on Saturday, 17th inst. On Thursday last, the Reverend C. A. Seager, M.A., rector of St. Cyprian's, preached at the Harvest Festival service. The choir sang the anthem "Ye shall dwell in the Land." The services were continued on Sunday last—celebration of Holy Eucharist, 8 a.m.; Matins and choral celebration at 11 a.m. The Rev. W. L. Baynes-Reed, rector, preached. Children's Evensong, at 3 p.m., together with the Sacrament of Holy Baptism. Choral Evensong at 7 p.m., the preacher being the Rev. Robert Gay, priest-in-charge. The choir rendered the anthems "Praise the Lord," and "The Eyes of All."

Eglinton.—St. Clements.—A meeting of the congregation was held last Thursday evening, the rector, Rev. T. W. Powell in the chair. The financial report, which was read by Mr. T. A. Radcliffe, showed that the income for the year amounted to \$1,805.66, and that a surplus of \$84.71 is on hand. The total indebtedness of the congregation is \$6,300. This, however, is upon the school building, rectory, gymnasium, and athletic grounds, the church building being entirely free from encumbrance. The rector, in his opening remarks, spoke very highly of the new Anglican hymn book, and it was decided that the book would be introduced in the church next Christmas.

Weston.—St. John's.—His Lordship, the Bishop of Toronto, accompanied by Mrs. Sweeny, visited Weston, on Thursday, September 16th, the occasion being the Harvest Festival, in St. John's church. The church was very beautifully decorated with tastefully arranged sheaves of grain, and fruit and flowers. The Bishop preached an impressive sermon. The music was well rendered under the leadership of the organist. At the conclusion of the service, the Rev. and Mrs. J. Hughes-Jones, held a reception in the school house, to enable members of the congregation to meet the Bishop and his wife. Mrs. Hughes-Jones presented a bouquet of beautiful flowers to Mrs. Sweeny, who spoke briefly. Mr. T. J. Reaston one of the church wardens, read the following address of welcome to the Bishop:—
"To the Right Reverend James Fielding Sweeny, M.A., D.D., Lord Bishop of Toronto. Right Reverend Father in God:—On this, your first visit to this parish, as Bishop of the diocese, we, the rector, church wardens, and congregation of St. John's Church, Weston, do most cordially welcome you and congratulate your Lordship on being raised to be the chief shepherd of our diocese. We recognize that this diocese presents a very large and difficult field of labour, but your zeal and untiring labours as rector of St. Philip's Church, Toronto, Archdeacon of York and Simcoe, administrator of the diocese, member of various synod committees, have given you an experience, and we feel sure that you will grapple earnestly with the problems before you, and will show the same tireless activity and zeal in the work of the diocese as you did before you were called to the high and holy office of Bishop. We assure you of our high regard for yourself and your office, and our devotion to the interests of the Church. May we assure your Lordship that our constant prayer will be that the Holy Spirit may ever guide you in your labours, and that you may long be spared to discharge the duties of your high vocation. And we trust, and pray that we shall often have the pleasure of welcoming you amongst us as our Father in God. (Signed) J. Hughes-Jones, M.A., rector; Geo. W. Verral, rector's warden; T. J. Reaston, people's warden."

warden. Weston, September 16th, 1909. The Bishop in reply recalled some of his previous visits to Weston, and expressed his pleasure at being once more among the people of St. John's parish. In honour of his visit to Weston, the Bishop asked Mr. M. E. Matthews, headmaster of St. Alban's school, Weston, to give the boys a day's holiday. Refreshments were served to those present; the Bishop and Mrs. Sweeny remaining for some time, making acquaintance with the members of the congregation. The festival was continued on the following Sunday. The number of communicants was 30 per cent. larger than last year. The Rev. D. T. Owen, Holy Trinity Church, Toronto, preached at Even-song. Large congregations at all the services.

Brampton.—In the report of the deanery meeting in last week's issue, the word "complaints" should read "compliments."

Georgina Parish.—Harvest Thanksgiving services were held on September the 10th, at the three churches in the parish, the Rev. J. E. Gibson, M.A., vicar of Lloydtown officiating. The weather was very fine, and the congregations good. The churches were tastefully decorated with grain flowers, fruit, etc. The services were as follows: St. George's Church, 11 a.m.; Christ Church, Roche's Point, 3 p.m.; St. James' Church, Sutton West, 7 p.m. Special offertories on behalf of the diocesan mission fund and church expenses, amounted to about \$41.50 in the three churches.

Streetsville.—The Rev. J. H. Talbot, rector of Oshawa, has been appointed rector of this parish.

Swansea.—St. Olave's.—Harvest Home.—On Sunday, the little gothic Anglican edifice on Windermere road was prettily decorated for the Harvest-home festival. Sheaves of wheat, barley and oats were arranged in front of the chancel representative of the bounteous harvest that has been garnered in our great Northwest. Fruit and flowers were tastefully grouped by the rood-screen and the altar arch was festooned with grape vines and white clematis, having a very chaste effect. Special anthems and hymns were sung by the choir, and the rector, Rev. W. H. H. Sparks, preached a most appropriate sermon, taking his text from Galatians, chapter 6: verse 8, "He that soweth to the Spirit, shall of the Spirit reap life everlasting." The evening service was especially well attended and the choir rendered Greene's beautiful harvest anthem, "While the Earth Remaineth." The baritone solo was taken by Mr. Thomas Earl of Swansea. Miss Ann Pressley presided at the organ. The attendance was remarkably good. The offertory will be offered towards the diocesan missions. It is expected that the new organ will be ready for next Sunday's services. Holy Communion will be celebrated Sunday next, October 3rd.

Millbrook.—The Deanery of Durham and Victoria, held its regular fall chapter here on Tuesday and Wednesday, September 21st and 22nd. A large number of clergy were present at the opening of the session—Rev. W. C. Allen, Rev. F. G. Rickard, Rev. F. L. Barber, Rev. J. A. Poston, Rev. H. Earle, Rev. C. Bilkie, Rev. C. H. Marsh, Rev. T. N. Lowe, Rev. J. Creighton, Rev. E. Daniel, Rev. J. Scott Howard, and Rev. W. H. A. French. Rev. Rural Dean W. C. Allen, M.A., led the devotions of the clergy and presided. Greek Testament, the 8th chapter of Hebrews was read, after which an exhaustive and able paper on "Educational Principles in our Sunday Schools," was read by the Rev. F. L. Barber, rector of Christ's Church, Bobcaygeon. The clergy adjourned about 5 p.m. and went in a body to meet the Right Reverend J. F. Sweeny, D.D., Lord Bishop of the diocese, who arrived on the evening train. On resuming the business of the chapter the Rev. Canon Montgomery gave a scholarly paper on St. Stephen and the sources from whence St. Luke obtained his account of the same. At 7 p.m., service was held in St. Thomas' Church, which was still decorated for the Harvest services of the preceding Sunday. The Rev. T. N. Lowe took the service, the Rev. H. Earle reading the 1st, and the Rev. C. Bilkie the 2nd lesson. The choir gave a fine rendering of the anthem "Our Grateful Hearts." The Bishop then preached a magnificent and eloquent sermon on the words "Follow Me," St. Matt. 9: 9. He described the meeting of our Lord with St. Matthew with graphic power, and then passed on

to deal with the text. First, consider what this meant to the Church, in the matter of a life wholly given to Jesus Christ, in the record of holy writ as in the gospel St. Matthew gave to Christendom, in the revealing of fulfilled prophecy, and as an example of obedience to our Lord in the immediate and faithful following of the apostle. Then he set forth the all-compelling power of Christ, by examples taken from the gospels St. Peter, St. James, St. John, St. Philip. What contributed to this? First the God force—the divine in Christ and secondly, human personality. Then he dwelt upon the heart of the text, "Follow Me." It was an early call in the ministry of our Lord, and a last call; it stood at the commencement and at the end. The call was a daily one, both to the clergy, and to the laymen of the church in every change and chance of this mortal life, for to follow now, means to follow hereafter. A reception to the Bishop was held in the Sunday School, after service, when Rural Dean Allen in a few well chosen words welcomed the Bishop to Millbrook, to which the Bishop made reply assuring the people of the parish of his deepest interest in their parochial success, and his pleasure to find such a beautiful church and so many evidences of their generous interest in the Church. Refreshments were served by the ladies. Visitations such as Millbrook has been favoured with from the Bishop cannot but deepen the interest of the church members in their work. On Wednesday there was a celebration of the Holy Communion at 8 a.m. The Bishop was celebrant, assisted by Rural Dean Allen. The chapter met afterwards at the Rectory at 10 a.m., when the Bishop addressed them on several important matters as follows: 1. He urged the clergy to keep Children's Day, the 3rd Sunday in October, and to endeavour to raise the Sunday School apportionment in their parishes, the sum required being \$1,500 for special work in the diocese and \$750 for the work of the central body of the general synod, to be employed in maintaining a general field secretary and a diocesan secretary for Sunday Schools. 2. He drew attention to the several special assessments of the diocese which are larger than usual this year owing to special conditions. 3. He hoped that the Laymen's Missionary Movement would spread over the whole diocese and that the clergy would avail themselves of the speakers to assist in raising the parish apportionments. 4. He spoke of the contemplated Clergy House of Rest, on the Island, Toronto. This plan will depend very much on the answers received from the clergy to the Bishop's circular. 5. He desired the formation of a Church Club for the whole diocese. A committee is drawing up a constitution on the lines of the Canadian Club, and has been investigating the data of similar organizations in the United States. 6. He invited the clergy to the induction of the Rev. H. P. Plumpton into the rectory of St. James', as being an important event to the church in the diocese. 7. The Bishop spoke feelingly of the pleasure he experienced in his visitation to the deanery of Durham and Victoria. The Bishop then left to drive to Cavanville, to take the train for Norwood where he has a Confirmation and a Consecration the same day. The Deanery then adopted a resolution to introduce the new church hymnal as soon as may be convenient in each parish. Also a resolution was passed that the programme for the next meeting of the chapter be left in the hands of Rural Dean Allen, Rev. C. H. Marsh, and the secretary, the Rev. W. H. A. French. After votes of thanks to the Rural Dean Mrs. Allen the officials and the church people of Millbrook, for kind hospitality, the chapter closed.



NIACARA.

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

Mount Forest.—This parish has lately been favoured with visits from the clergymen from great distances. The golden wedding of Mr. and Mrs. T. G. Smith, devoted parishioners, brought Archdeacon R. S. Radcliffe, and Rev. Harry Smith, relatives of the venerable couple, from the United States, and acquaintances made two years ago in Essonville, Haliburton Co., with the family of Canon Spencer, whose son, Rev. Clarence Spencer was then in charge of that mission, more recently brought Rev. Hollis Corey, B.A., from the Canadian Labrador, to Mount Forest, he preaching to good congregations in St. Paul's church, on Sunday, the 10th inst. The people were greatly interested in the account of his work among the fisher folk. Rev. Charles Smith, M.A., of Niagara Falls, has also been a visitor.

Arthur.—Grace Church.—The Rev. E. F. Hockley, who has been in charge of this parish for a little over five years, has been appointed to the rectorship of St. James' Church, Wallaceburg, in the diocese of Huron. The congregation on the eve of his departure presented a silver pocket communion set, suitably engraved, accompanied by an address of appreciation and encouragement. The retiring rector in acknowledging the kind gift expressed the hope that his successor would be blessed. Mrs. Hockley was the recipient at the same time of a purse of gold and silver.

Fergus.—St. James'.—The annual Harvest services of this church, were held on Sunday, September 26th, and were in every respect most successful. Not only were the decorations very pretty—thanks to the efforts of the ladies of the congregation—but the music was splendid and the whole service bright and hearty. Seldom, too, has this church had such large congregations. An especially pleasing incident at the evening service was the use for the first time of the beautiful pulpit presented by Mrs. J. H. Perks, who has been such a good friend to this congregation. The pulpit is of quartered oak, octagon shaped, and is really an artistic piece of work, reflecting great credit on the manufacturers—The Globe Furniture Co., of Walkerville, Ont. The collections for the day amounted to about \$80, most of which was for the contingency fund of the church.



HURON.

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

London.—St. James'.—Last Sunday was Rally Day in St. James' Sunday School. For four weeks past the teachers and officers of the school have been busy by personal visitation and through the mail, endeavoring to reach every scholar and renew their interest in the school after the lowness of the summer months. For four weeks Rally Day has been announced from the pulpit and the parents have been urged to manifest their interest in the school by their presence. The result on Sunday last was most gratifying. Out of about 450 scholars on the roll, something over 400 were present, the total present of about 530 being made up of parents, ex-scholars and friends of the school. Not least gratifying was the offering that amounted to over \$38. \$22 and more being given by the boys and the balance by the girls. The rooms were tastefully decorated with flags and fruits and flowers, and perhaps never before did the school look so cosy and inviting for the girls, the school joining in the choruses, singing of opening and closing hymns, sung by all. Opening service, a hymn for the boys, a hymn for the girls, the scholars joining in the choruses, an infant class hymn and a solo by one of the younger boys of the school. The singing went off with a stir and a swing, accompanied by the Sunday School orchestra, which was a new acquisition to the school. Two short and very practical addresses were given by two prominent laymen of the Church and the children listened with wrapt attention to the story-coated precepts that fell from the speakers' lips. A spirit of good-will and cheer and satisfaction seemed to pervade the service and at the close, all heartily agreed that the first Rally Day of St. James' Sunday School had been a good success.

London South.—St. James'.—Thanksgiving services were held in this church on Sunday, 19th. The church was decorated with fruits and flowers for the occasion. At the morning service the Very Rev. Dean Davis preached a very forcible sermon and the curate, Rev. R. S. Hardy, preached a very able sermon in the evening. The services were well attended and hearty and devout throughout. The Rev. Llewlyn Davis who has just returned from England assisted at the services.

Glencoe.—The Venerable Archdeacon Richardson's first archdiaconal conference at Glencoe, promises to be an event of great interest. The Bishop, the dean, the four rural deans, a few of the canons and the Archdeacon himself, have all a part in this conference, making it as completely representative of the whole field as it is possible to make it. Many of the clergy have notified the rector, Rev. E. Lee, that they will be there and several of the clergy, besides the officials named, have places on the programme. The conference opens on Wednesday evening, October 6th, with divine service, the Bishop being the preacher, and all clergy being robed and taking

part. Prior to this there will be a preliminary meeting and tea served by the ladies of Glencoe, to all visitors. The conference continues all day Thursday, every session being filled with interesting addresses, the whole concluding with a big Laymen's Missionary Meeting. It is understood that the whole town and district, irrespective of creed differences, are looking forward with eagerness and interest to this conference.

The following is the programme of the first annual convention of the Archdeaconry of London to be held here on October 6th and 7th.

Wednesday afternoon, October 6th.—4 o'clock, preliminary meeting in S. S. room for organization. 6 o'clock, social reunion and tea; address of welcome, Rev. Edwin Lee, rector of Glencoe, reply, Rev. Wm. Lowe. 8 o'clock, opening service, St. John's Church, preacher, the Bishop of Huron.

Thursday morning October 7th.—8.30 o'clock, Holy Communion; devotional address, "Intercession of Christ," Rev. F. G. Newton. 10 o'clock, Opening of conference; chairman, the Archdeacon of London; prayer, the Rev. W. J. Doherty. 10.10 o'clock, chairman's address. 10.30 o'clock, "The Higher Criticism," Rev. C. E. Jeakins; discussion, Rev. Canon Craig. 11.10 o'clock, "Lord's Day Observance," Rev. T. B. Clarke; discussion, Rev. A. Carlisle. 12 o'clock, noonday prayer and intercession for missions. 12.10 o'clock, adjournment for luncheon.

Afternoon session.—Chairman, the Dean of Huron.—2 o'clock, service of prayer and praise, Rev. John Berry. 2.10 o'clock, prayer book study, Rev. T. G. A. Wright; discussion, Rev. R. S. W. Howard. 2.50 o'clock, the bible in the church service, Rev. Rural Dean Davis; discussion, Rev. H. A. Thomas. 3.30 o'clock, the Church's care for the young, Rev. Rural Dean Gunne; discussion, Rev. W. M. Shore. 4.10 o'clock, diocesan activities, Rev. Rural Dean Robinson; discussion, Rev. Dr. Sage. 4.50 o'clock, business meeting. 5.30 o'clock, adjournment for tea. 8.00 o'clock, the Laymen's Missionary Movement, Mr. Chas. Jenkins; representative from national committee. Conference led by the Revs. Rural Dean Dann and Canon Hague. Clergy, lay representatives, churchwardens and laity are cordially invited to any and all of these services and meetings. T. G. A. Wright, Sec'y.

Blyth, Belgrave, Auburn.—The annual Harvest Thanksgiving services in this parish, on Sunday, September 19th, were the most gratifying and successful ever held here. The Rev. C. E. Jeakins of Wingham, very ably assisted the rector, Rev. W. H. Hartley, and preached in each place during the day. In the morning, service was conducted at Trinity Church, Belgrave, by the Rev. C. E. Jeakins, while the Rev. W. H. Hartley did the same at Trinity Church, Blyth. In the afternoon both clergymen drove to Auburn and the rector read the service, and the Rev. C. E. Jeakins preached. In the evening Mr. Jeakins conducted the service throughout at Blyth, and the rector did likewise at Belgrave. The weather was perfect, the churches were beautifully decorated, the singing was hearty, and all the services were bright and animated, the churches being well filled at every service. But perhaps most gratifying of all, humanly speaking, was the unprecedented offerings. The offerings at Auburn and Belgrave were given on behalf of mission work, and at Auburn amounted to \$65.00 while at Belgrave the sum of \$114.65 was realized. At Blyth the offering was to be applied toward wiping out the remaining part of the church debt, which had been reduced to \$450.00. But so generously did the people give, at this place that the sum of \$706.80, in ready money was placed on the Lord's table during the day. This is the crowning achievement in a long struggle. The church here was built thirty-one years ago and only on Sunday, the 19th inst., did it get its last instalment of debt removed. It was a long, brave struggle, maintained at times by only a few, who had faith, loyalty and courage enough to face what many regarded as a hopeless cause. But they rallied others and the splendid offering at the harvest services this year is the result of the education received year by year, and of every individual in the congregation being interested and all pulling together and pulling in the same direction. Perhaps no parish in the diocese, comparatively speaking, is in better spirit and temper; and now that so much has been done, it is not the intention to leave things where they are. More shall be heard from this parish in future. It is expected the Bishop will visit Blyth soon and hold a service for the consecration of the church.

(A portion of Huron held over.)

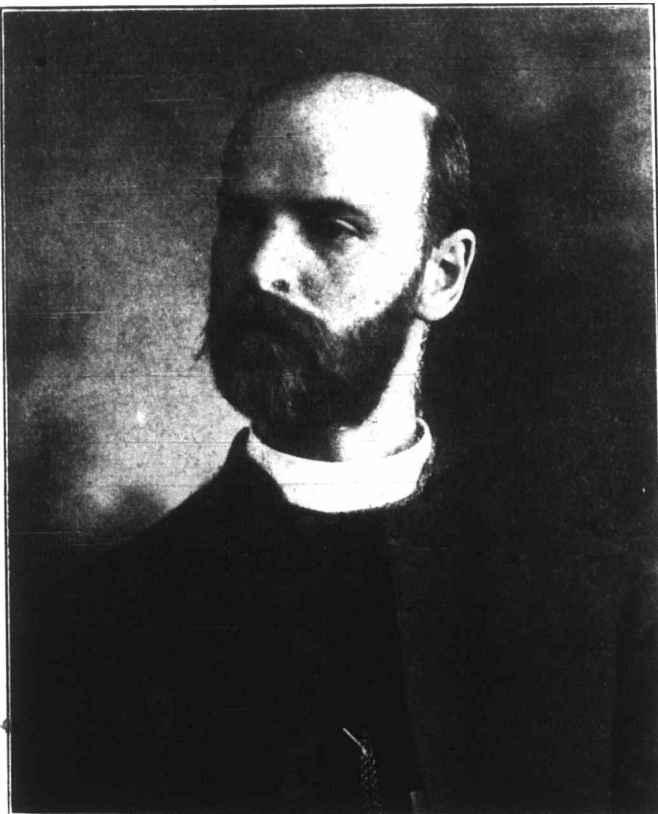
QU'APPELLE.

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

M. T. McAdam Harding, D.D., Coadjutor-Bishop, Regina.

Regina.—On St. Matthew's Day, September 21st, the consecration of Ven. Malcolm Taylor McAdam Harding, D.D., as Coadjutor-Bishop of Qu'Appelle, took place in St. Paul's Church, in the presence of a large congregation of both clergy and laity. Morning prayer having been said by the Rev. G. C. Hill, rector, and the Rev. D. P. J. Biggs, of Broadview, the ceremony of consecration began at eleven o'clock. The procession consisted of about fifty clergy, dignitaries and Bishops entering from the west door of the church to the music of the hymn, "For all the Saints who from their labours rest." The service as a whole represented the climax of liturgical grandeur in the historic church, consisting as it does of the Holy Communion, the Litany, and the Consecration service proper. The Most Rev. Archbishop Matheson, Metropolitan of Rupert's Land and Primate of all Canada was the central figure, acting as consecrator and celebrant. He was assisted in the laying on of hands by Dr. Grisdale, Bishop of Qu'Appelle, who read the Gospel, and by Dr. Anderson, Bishop of Moosonee, who read the Epistle. The Bishop of Qu'Appelle, came to the front of the chancel and spoke as follows:—"On this eventful, solemn, and yet joyful occasion, when we cordially welcome our Coadjutor-Bishop, and pray that the benediction of God may rest upon him and all his work, I desire to make the following announcement and appointments. In recognition of their valuable services to the Church in this diocese, and of their eminent fitness for the several positions, I hereby collate and appoint the Reverend George Nelson Dobie, Doctor of Divinity, of the University of Manitoba, to be the Archdeacon of Regina and Warden of St. Chad's Hostel; the Reverend Frederick Wells Johnson, Bachelor of Divinity of the University of Manitoba, to be Archdeacon of Moose Jaw; the Reverend Thomas Gilbert Beal, of St. Augustine College, Canterbury, and the Reverend George Charles Hill, of St. John's College, Winnipeg, to be Honorary Canons. The Reverend Richard John Morrice, Master of Arts of the University of Cambridge, to be sub-Warden of St. Chad's Hostel; and lastly, I appoint Edward Lindsay Elwood, Barrister-at-Law, Moosonee, as Chancellor of the diocese of Qu'Appelle. May these several appointments be for the glory of God and the welfare of His Church." By immemorial tradition three Bishops officiated at the consecration of another in order to preserve in triple security the Apostolic Succession. The Archbishop began the Communion Service and the sermon was preached by the Rev. W. P. Reeve, B.D., rector of Brandon. At the conclusion of the sermon the preacher delivered the customary address to the Bishop-Elect in touching and impressive language. Three and twenty years ago, he said, Dr. Harding had come from the best and highest traditions of the Church in England to offer himself in the spirit of service for the work of the Canadian Church. He placed himself under the care and guidance of older heads of the Church and began willingly to work for them. From Mattawa on the distant Ottawa he had gone to Trinity parish, Brockville, Ont., where he is held in affectionate remembrance to this hour. Then in St. George's, the historic cathedral of the grand old diocese of Ontario, the home of zeal and devotion to the highest ideals, he had left a memorial for living service and spiritual power that would not soon pass away. Coming to the West he became the reverend rector of St. Matthew's, Brandon, Manitoba, where he had done a work of reconciliation and love that has abided to the present day, and will not be forgotten. It was as his unworthy successor that he had the privilege of speaking to them that day and asking from them that which he knew they would give, the love and devotion, support and loyalty which next to that which he received from God himself was the greatest treasure that a Bishop could have. As Archdeacon of the diocese he had shown himself zealous, unselfish, and faithful. He would be as Bishop a faithful shepherd of the flock. He would defend the faith. He would extend the work of Christ's Kingdom. He would pour out the riches of his sympathy upon clergy and laity alike. He would be loyal and true to the Bishop of the diocese, and at the last, having fulfilled his course and given to Christ's family their portion in due season he would obtain the crown of

righteousness and glory and be received into everlasting joy. At the conclusion of the sermon and address the Bishop-Elect, vested in his rochet, was presented to the Archbishop by the Bishops of Qu'Appelle and Moosonee. The record of election and certificate of the Metropolitan were read by Mr. Spencer Page, acting for the Provincial Registrar. The Litany, with special suffrage for the new Bishop, was then read by the Very Rev. Dr. Sargent, Dean of Qu'Appelle, and the customary questions were asked and answered. In preparation for the supreme moment of the ceremony, the Bishop-Elect retired and returning vested in full episcopal habit, knelt before the Archiepiscopal throne, the priests and people singing in alternate lines, the Veni Creator Spiritus. At the moment of consecration the Archbishop in the centre, the Bishop of Qu'Appelle at his left and the Bishop of Moosonee at his right, the hands of all were laid on the Bishop-Elect who thus became Bishop in fact. It was a sublime and historic moment in the history of the Church of England in the West, and a solemn hush fell over the bowed heads of the congregation as the Apostolic Commission was thus transferred to a new generation in the diocese of Qu'Appelle. The offertory was on behalf of the Bishop Anson Memorial Fund. The Holy Communion having been concluded by the Archbishop, assisted by the Bishops present, the blessing was then pronounced by the Primate and the eventful ceremony closed with the singing of the joyful and elevating hymn "Alleluia, sing to



The Coadjutor-Bishop of Qu'Appelle.

Jesus." A full choir was present and their special anthem and hymns enhanced the beauty of the Church service, the anthem "O Saviour of the World," being exceptionally well sung. It may here be stated that this is the first occasion on which a Bishop of this diocese has been consecrated west of Winnipeg. The first Bishops of this diocese were Bishop Anderson, consecrated in England in 1884, Bishop Burn, consecrated in England in 1893, and Bishop Grisdale, consecrated in Winnipeg in August, 1896. The following Church dignitaries and clergy took part in the consecration ceremony:—The Most Reverend, the Lord Bishop of Rupert's Land, Primate of All Canada; the Right Reverend the Lord Bishop of Qu'Appelle; the Right Reverend the Bishop of Moosonee; the Right Reverend Dr. Harding, Bishop-Coadjutor of Qu'Appelle; the Very Reverend Dean of Calgary; the Very Reverend the Dean of Qu'Appelle; the Archbishop of Regina; the Archdeacon of Moose Jaw; the Rev. Canon Hill; the Rev. Canon Beal, the rector of Brandon, the rector of Moosomin, Rural Dean Pratt, Heward; Rural Dean Williams, Moosomin; Rural Dean D'Arcy, Abernethy; Rural Dean Wilson, Maple Creek; the Rev. F. W. Cunliffe, Fort Qu'Appelle; the Rev. Jas. Williams, Outlook; the Rev. E. C. Grosse, Pense; the Rev. W. Simpson, M.A., Caron; the Rev. D. P. J. Biggs, Broadview; the Rev. J. A. Easten, M.A., Arcola; the Rev. E. H. Knowles, LL.B., Tuxford; the Rev. J. Foster Stewart, Wolseley; the Rev. C. Wright, Swift Current; the Rev. W. H. White,

M.A., Lanigan; the Rev. J. B. Luidsell, Fleming; the Rev. P. C. Hackworth, Cannington; the Rev. J. F. D. Parker, Oxbow; the Rev. R. J. Adams, M.A., Whitewood; the Rev. R. J. Morrice, M.A., Rouleau; the Rev. C. Arthur Wells, Balgonie; the Rev. M. Buchanan, B.A., St. Chad's; the Rev. J. A. Horrock, B.A., Willow Bunch; the Rev. G. L. Freebern, B.D., Wapella; the Rev. W. A. P. Rowland, Strassburg; the Rev. A. Beauchamp Payne, Moose Jaw; the Rev. J. K. Irwin, B.A., Bearing; the Rev. P. C. Gerden; the Rev. H. T. Peacock, Saltcoats; Ald. Irvine; the Rev. F. Watson, Lumsden; the Rev. H. V. Hitchcock, Cupar; the Rev. W. Y. Hunter, Wawota; the Rev. A. C. Tappin, Esterhazy; the Rev. Mr. Ellison of the South African Railroad Mission. Among the congregation were ministers, representative of other denominations in the city. The Rev. W. P. Reeve, B.D., rector of St. Matthew's Church, Brandon, took as his text—St. Matthews, 20th chapter, 25th and 26th verses:—"But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and that they that are great exercise authority upon them. But it shall not be so among you. Let Him be your minister." "It is right and fitting that the meaning of the solemn ceremony at which we are present should be fully understood. This can be done only as we understand God's plan for the world's redemption, as it is revealed in Jesus Christ. By his incarnation and that which flowed therefrom he pointed out and showed the power of a new and everlasting covenant. But his purpose did not end here. In order that this covenant might be progressively effective in the world, He had founded a peculiar institution, a Divine society which was the visible Church, whose duty it was to preserve and transmit the treasures of His Grace. The spirit of the Church was the spirit of service as indicated in the text. It was not sufficient for the Church to regard itself merely as an established institution. It must earnestly seek to uplift and ennoble the lives of men. Now in this church leadership is absolutely necessary. Clear as was Christ's action in founding the Church, His action in providing for leadership was even clearer. He had chosen a trained and select body of men to whom on His departure He committed the duty of administration of the temporal and spiritual life of the Church. The Apostles in their turn transmitted their authority in all its fulness to the permanent ministry of the episcopate. As the most eminent authorities of modern times, Harnack and Duchesne, speaking from the purely scientific and scholarly point of view, had announced, the episcopate represented the apostolic succession and was in accordance with the sum total of the facts. "Now just as the true purpose of the Church demanded the spirit of humility and of self-sacrifice and service which was the keynote of Christ's own ministry as shown in the text, so also this was demanded of the episcopate. No pride of office, no spiritual predominance, no love of power for its own sake should be seen in Bishops. They were supremely faithful to their commission, when they devoted their authority and energies in all humility and self-sacrifice to the service and salvation of men. There were certain regular functions to be performed to which the service of the episcopate had always been rendered. Bishops were the guardians of the faith. They stood for the permanent existence of the Truth which they had to guard against the innovations of transient error. In this capacity they were neither to add nor to detract from the original truth. Then again the discipline of the Church was committed to their care. Order must be preserved in the flock of Christ. It was a singular vindication of the original prerogative of the episcopate that even in England, where the Church was allied to the State and where presumably the highest tribunal was the judicial committee of the Privy Council, that the jurisdiction of this secular authority had been practically destroyed by the force of public opinion which tended more and more to recognize that the proper disciplinary authority was the episcopate and in late years the Bishops were the chief agencies in that sphere. Another function of the episcopate was the control in matters of administration and worship." The preacher here proceeded to enlarge with great force upon those wider and more striking functions of the episcopate which resulted from the reserve power which they obtained in the Apostolic ministry. These reserved energies were manifested by the interest which Bishops should take in social questions, material life, also the great missionary work of Christianity. A Bishop was never more truly fulfilling his mission than when he became a real

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being blown up. About 2 a.m., Mr. Antle awoke to the fact that the 'Columbia' was filled with smoke, and rushing on deck found the cannery on fire and the decks of the 'Columbia' so hot that it was almost too hot to stand on them. The suction of air passing under the building to feed the flames was so great that although the lines were cut it was impossible to move the 'Columbia' away from the wharf, and the crew expected every moment that the gasoline tank would explode. Eventually the engines turned over and the 'Columbia' moved off under power. The Rev. J. Antle says:—"The 'Columbia's' boats and sides are scorched, but not otherwise injured. Myself and the crew came off lightly. Dr. Kemp has a few bruises from falling out of the hospital cot, and I have one hand and the soles of my feet blistered, but not badly, and a rather painful cut on my toe. We are all feeling thankful to-day for the merciful escape both of the ship and ourselves. The boat could not have remained another 60 seconds at the wharf without going up in a blaze."

Christ Church.—The Rev. A. H. Sovereign returned from the East last week and preached in Christ Church in the evening.

St. James'.—The rector, the Rev. H. G. Fiennes-Clinton, has just left on a three months' visit to the Old Country. During his absence the services will be conducted by the assistant rector, the Rev. W. C. Summerscales.

St. Mark's College.—A preliminary meeting was held in the guild room of St. Paul's Church, Vancouver, of clergy and Bishops of the Anglican Church, to take steps to formulate a constitution for and obtain incorporation of St. Mark's Theological College as a training college in the Province for students in Theology. The Bishop of New Westminster was in the chair, and the Bishop of Columbia, Archdeacon Pentreath, and eight of the local clergy were present. The Rev. St. George Buttrum was elected Secretary. It was resolved that a committee be formed composed of representatives of the four dioceses in the Province to draw up a provincial constitution and obtain incorporation, such representatives to be designated by the Bishops of each diocese. Archdeacon Pentreath reported that \$6,000 is in the hands of the Treasurer of this diocese for this college, that \$25,000 has been granted from the Pan-Anglican thankoffering towards it, and that \$7,000 more is promised. It was resolved, if possible, to begin forthwith with a training school for theological students for the dioceses of Columbia, New Westminster, and Kootenay, pending the incorporation and establishment of the Provincial College. A resolution was passed asking the rector and churchwardens of St. Paul's Church as to lecture-room accommodation for such school. The hope was expressed by the Bishops present that the Bishop of Caledonia would join with them in establishing the Provincial College; that incorporation to be obtained forthwith, and that all preliminaries be accomplished so that the building might be proceeded with as soon as the Government decides on the location of the university. The New Westminster and Kootenay Association in England has made the building and endowment of the college the jubilee memorial of the founding of the original diocese of British Columbia, and pending the raising of the endowment is prepared to pay the stipend of a warden. It is hoped to build one wing and the chapel, but the position of affairs precludes that at present. The Provincial Government has passed the Constitution and Statutes of the University, but has not definitely decided upon the site. It, however, some time ago, leased to the "Royal Institution of Learning," a magnificent site at Pt. Grey, a suburb of Vancouver, consisting of thirty-two acres. Through

this institution, McGill University of British Columbia is working. A plan for the first unit, a building to cost \$100,000 has been adopted, and tenders have been asked for. The money is on hand. Meanwhile, the Government yielding to pressure, has agreed to appoint three experts from Eastern Canada to decide upon a site. While in the minds of most people there is a reasonable certainty that Pt. Grey site will be chosen; still the Theological Colleges which have been assigned free sites at Pt. Grey hesitate to begin building. McGill stands ready to hand over everything to the Provincial University. At present there are 175 students. The lecture-rooms of the university are in the old city hospital at present. The Rev. H. G. Fiennes-Clinton has gone to England and expects to return in December. The Brotherhood of St. Andrew held a most successful and helpful convention, September 9th to 12th. Delegates were present from the Pacific Coast, including the Bishops of Eastern Oregon and Olympia. The mass meeting for men in the opera house was addressed by Bishop Paddock, of Eastern Oregon, and Mr. A. H. Newell, M.A. (Oxon), Head Master of a large boys' school in Portland, Oregon, on "Our responsibility for the man." "Our responsibility for the boy." The meetings closed on Sunday night in Christ Church, with an address by Bishop Keator, of Olympia. The Parish Hall of St. Mark's, (Kitsilano), one of Vancouver's growing suburbs has been completed and will be used for a church, until a permanent church can be built. This is a new parish.

St. James'.—The Rev. G. F. C. Coffin, M.A., has been attached to the staff of this church, with the special charge of St. Peter's Mission, Mountain View. The Rev. C. J. Leonard, of Surrey, has been licensed as curate of the cathedral.

Surrey.—The Rev. W. E. Gilbert, B.A., late of Vermilion, Sask., has been appointed to this mission.

Chilliwack.—The Rev. Geoffrey Cyril d'Easum, M.A., of Calgary, Canon of the Pro-Cathedral, has accepted the position of assistant priest in this parish, of which his brother-in-law, Canon Hinchcliffe, is rector. He will enter on his work in November.

British and Foreign

Peace Sunday is annually observed at Christ Church, Portsmouth, N. H. (the Rev. Charles Le V. Brine, rector), on the anniversary of the signing of the treaty of peace between Russia and Japan, which took place in that city, and was followed, on the part of the Russians, with a Thanksgiving service and Te Deum in Christ Church.

Medical Missions in West Africa.—In view of the widespread interest now being shown in the branch of medical research which is endeavoring to find preventives of the more virulent diseases to which Europeans and natives who dwell in the western countries of Africa are exposed it is noteworthy that an excellent medical work has been done in the Niger district by the Church Missionary Society since 1898. In that year a medical Mission was founded at Onitsha, and subsequently transferred to Iyi Enu, five miles farther east. The Mission comprises a hospital having forty-three beds, at which 137 in-patients and 519 out-patients were received and treated last year.

Dr. Adelbert John Robert Anson, of the Cathedral Close, Lichfield, Canon of Lichfield Cathedral, and assistant bishop in the diocese, who died on May 27, aged 68, left estate valued at £8,627 gross, with net personalty £8,388. He left to the Bishop of Lichfield his episcopal ring and pectoral cross, with the request that he will leave the latter to the Bishop of Qu'Appelle for the time being; and all his books on the missions of the church to the library in the diocese of Lichfield. Dr. Anson had left several bequests to his protégé, the Rev. Leonard Thomas Strong, but he revoked these bequests in the following terms: "Whereas the Rev. Leonard Thomas Strong, to whom I have made various bequests in my said will and first codicil, having joined the society of St. John the Evangelist at Cowley (for which I am sincerely thankful as the evidence that God has accepted his entire service) is no longer able to hold any private property, I therefore revoke the various bequests to him, and leave £200 to the society of St. John the Evangelist at Cowley, as a token of my thankfulness for his having been received as a member thereof."

The Chaplain of the British Seamen's Institute, Libau, Russia, writes, under date 10-23

August, 1909:—"On the occasion of the visit of H.M.S. Cornwall to this port, and owing to the suggestion of the English Chaplain of Libau and the medium of the doctor of the naval port, the authorities gave permission for an English service to be conducted in the Port Cathedral on Sunday evening last, at 8 o'clock. The service was taken by the Rev. T. Wood Robinson, Chaplain to H.M.S. Cornwall, and the Rev. J. D. Crabtree, resident Chaplain, the Captain reading the lessons, Isaiah, lv. and Ephesians, ii. 4, to the end. Instead of the appointed Psalms, the Russian choir sang the 101st Psalm, and in place of the Magnificat it sang the 1st Psalm. Immediately after the Benediction the Cathedral choir sang the Te Deum. The Cathedral was crowded, and it is difficult to give an adequate idea of the interest evinced by the Russians on the one hand, and the heartiness with which the English joined in the service on the other. The Precentor and choir of the ship sang in splendid time and tune, and with the English officers, cadets and crew joining in, flooded the vast building with the fine words of hymns 166 and 447. I think it is probable that no English battleship has visited a Russian harbour since the Crimean War, and never has such a service been held in a Russian Cathedral. It is of interest to note that our fellow-worshippers consisted of the High Priest, the priests and officers of the Cathedral, the Admiral, doctors and officers of the Port with their families, the officers, cadets, blue-jackets and marines of H.M.S. Cornwall, the English and other residents, Letts, Russians and Germans from Libau. The whole service was most impressive, and has evoked much enthusiasm and good feeling."

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The well known firm of Messrs. Gourlay, Winter & Leeming, of Toronto, are holding a stock-taking sale of superior pianos of unusual variety and attractiveness. The stock includes square, upright, and baby grand pianos, by some of the most celebrated makers of this favorite household instrument. The great advantage of this sale to the public is that for an extremely moderate price it will enable persons of moderate means to obtain a standard instrument in capital condition. In another column appears a detailed list, giving descriptions of the pianos offered and the unusually low prices at which they are offered. The well known reputation of this house gives character to this sale, and stamps the list as thoroughly reliable.



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the visit owing to the death of the naval officer on the Port 8 o'clock. T. Wood, and the Captain and Ephemeral appointed 1st Psalm, the 1st section the Cathedral give any of the Russian with the ship sang the English hymns 166 of English four since a service consisted of the officers of the cadets, the sailors and the music was enthusiastic

DEATH
Entered into rest on Thursday Sept. 9, A.D. 1909 at Toronto, Elizabeth, beloved wife of Francis Codd, Priest of the Diocese of Ontario. Grant her, O Lord, Eternal rest, and let Light Perpetual Shine upon her.

Children's Department.

ONE OF HIS JEWELS.

"O mamma, the girls are all going to wear jewelry! Nelly May says her papa is going to buy her a new set of garnets, and Annie Brown has her lovely turquoise ring and pin. Hatty Marston has a pearly-white cross, and all the rest have corals or jets or pearls or something. I don't believe there's another girl in school that hasn't at least a ring. Even Alice Horton has a plain gold band that used to be her mother's. She can't wear much, to be sure, because her mother's just died; but I haven't as much as she. I'm afraid I shall feel ashamed to stand out on the platform, before everybody, and look so plain and bare, with only a white dress on." Margaret had just come from school, where all was in preparation for the exhibition which would soon take place. The girls had been talking over their dresses, and she had felt that it was hard to be so poor. She knew her mother was sewing, sewing from morning till night, and denying herself many things that she needed, that the hardly earned money might help Margaret to get her schooling. She knew that it had been by severe pinching that the pretty white dress had been bought, and that her mother's eyes had often ached when she sat up long after midnight to make it up. Yet all these things only made it seem harder still, and Margaret wondered why her life was so different from that of others. In fact, she often made herself quite miserable with the thought that everybody else had more things to make them happy than she. She had sometimes said so to her mother, who had told her that she was mistaken. "We are poor, it is true," she would say; "but the rich are not always happy. If we work harder than many, that is far better than to be idle. And, after all, Margaret, God knows just what is best for us. If we love Him, we may be sure that we shall not lack anything that would be good for us." This afternoon, however, her mother did not reply, as Margaret rushed into their cosy little sitting-room. She only looked sad and grieved; and soon Margaret came and took a seat beside her, saying: "I'm sorry I trouble you so, mamma. I know we can't afford it, and I'll try not to want it." Her mamma rewarded her with a bright, loving smile, and then said: "Did I ever tell you why I named you Margaret? The name means a pearl. When God gave you to me, I felt that He had given me a jewel to take care of for Him. So I named you Margaret, to keep me always in mind of this. And, darling, I long to have you number yourself among his jewels now." Margaret knew what her mother meant, for only the day before her Sunday School teacher had

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- Great Union**—A very handsome 7 octave square piano by the Great Union Piano Co., in rosewood case with carved legs and lyre, serpentine and plinth mouldings, etc. Finished back and front alike, full overstrung scale, iron frame. Original price, \$375. Sale price \$94
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explained the text used as a motto for the paper which had been distributed in the class—"They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." She knew that her mother wished her to be a Christian, and so be one of the jewels in the Saviour's crown. "How shall I know if I am one of His jewels, mamma?" asked Margaret. "You would try to honour him. The jewels in His crown will add lustre, beauty and glory to it, and so contribute to do him honour. And one way in which you could honour him would be to have a patient, uncomplaining spirit, even though we have not as many pleasant things in life as some others have." "I do want

to, mamma," answered Margaret, "and sometimes I think I do love Jesus a little." "I hope you do darling. But give Him your whole heart and He will help you to meet all the trials which will come to you in life, both small and great." Margaret went up to her own little room, and told the dear Saviour all about it, and that she wished to please and honour Him. When the day for the exhibition came she had asked Him to help her specially; and He surely did, for Margaret's face was so sweet and beaming that no one noticed whether she had any jewelry or not. But the minister who was present, leaned over and whispered to his wife: "I think Margaret must be one of the Saviour's jewels; there is such a peaceful light shining in her face, which used to look so fretful.

A CHILD'S BEQUEST.

Some years ago a clergyman was speaking at a Missionary meeting, and he there noticed a man with a little girl about five years old in his arms. The little thing seemed to listen with as much interest as anybody else in the room. Shortly after this he was asked to visit a child who was sick. He went to her, and found it was the little one he had noticed at the Missionary meeting. She was very ill, but she smiled when he came to her bedside. He talked to her, and found that God had made her His own child, and that though she was so young, yet she had learned to love Him; she was very quiet and very happy. A little while later she died. After the funeral her father came to the clergyman with tears rolling down his cheeks, and took a little box out of his pocket and gave it to him, telling him that when they were going home after the Missionary meeting she was talking about all she had heard, and reminded him that the gentleman had said, that "everybody might do something," and she wanted him to buy her a Missionary-box. She begged so hard that he went into a toy-shop and bought her one. This delighted her, but her father had more than this to do, for the next day she wanted something to put into it: he told her he was too poor; however he promised her, if she was a good girl, he would give her a half-penny a week to put into her box. "And so, sir," said the poor father, "I got the box when she was gone, or she used to keep it always near her. It is just thirty-four weeks since the meeting, and she had a half-penny every Saturday night since, so I think you will find exactly seventeen pence in the box." They counted it, but instead of seventeen there was eighteen pence half-penny. The father was quite puzzled, and went away much distressed, for he could not tell how his little girl had got the other three halfpence. A day or two after he came back quite satisfied; he had found out that a kind lady who came to see her had given her three halfpence to buy an orange to cool her poor parched mouth. The dear little

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girl first looked at the money, and then at her little box which was close to her bed, and then again at the money; but though her lips were burning with fever she loved Jesus better than herself, and the three halfpence were put into her box; and this was the reason that, when it was opened, instead of seventeen pence, her father found eighteen pence half-penny. How many little girls are there that love their Lord as this little girl did? What a lesson she teaches her little sisters! Her happiness was bound up in her Saviour, and she was able to prove her love for Him who had done so much for her young soul. This little story teaches us all, too, that nothing is too small to be dedicated to God. The widow's mite thrown into the treasury was accepted as a rich offering to God, and so, we doubt not, was this little girl's halfpence. There is no effort so feeble, no offering so small, no gift so poor, that Jesus will not accept it; and the earnest desire to do something for Him will, in itself, bring down a blessing far greater than we could imagine or expect.

THE ELEVATOR BOY.

There was a lean, freckle-faced boy who a year or two ago ran the elevator up and down in an old shakely office building. I often went up in it, but certainly I never suspected "Billy" of any noble quality which raised him above other boys, high as was Saul among his brethren. But one day the house began to shudder and roar to its foundations, and then one outer wall after another fell amid the shouts of dismay from the crowds in the streets. And, Billy, as these walls came crushing down, ran his old lift up to the topmost story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads. "There's two women up there yet," said Billy, stolidly, and he went on up to the top, facing a horrible death each

minute, and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with the three figures on it. As it touched the ground the whole building fell with a crash. The women and the boy came out on the street unhurt, and a roar of triumph rose from the mob. Scores had been saved by the fidelity of the heroic elevator boy. But it was six o'clock and Billy slipped quietly away in the dusk and went home to his supper. For your real hero does not care to remain for the shouts and clapping of hands.

LADDIE.

Isabel was afraid of almost everything. She was afraid of the dark, afraid of spiders and cows, and most of all she was afraid of dogs. It made mamma feel very badly, and Isabel was trying hard to overcome her fears, but it was discouraging work.

When Isabel was seven years old, her father moved to a small city. Poor Isabel! She had grown accustomed to most of the dogs in the little town where they lived, and was afraid of only Mr. White's Carlo and the cross little spaniel Mrs. Dobbs owned. And now to go to a strange city where all the dogs might be cross!

It did not seem so bad at first. It was such fun to ride on street-cars and have a smooth stone sidewalk in front of the house, instead of the uneven path that was in front of the old home.

Uncle Robert lived in the city, too, that was another fine thing, and when he gave Isabel a pair of roller skates

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she was so happy she could hardly wait for morning to come. The walk in front would be such a good place to skate.

Next morning, a few moments after Isabel had gone out with her skates, mamma heard a dog barking furiously, and then Isabel rushed in, so frightened that she could hardly speak. A big dog had rushed up and began barking at her, she told mamma, as soon as she could.

In the afternoon mamma said,

"Come, Isabel, I will go with you and the dog will not bother."

She did so, but no sooner did Isabel sit down to put on her first skate than across the lawn bounded a yellow and white collie, wagging his tail and jumping about, giving short excited barks. Isabel began to cry. Her mother did not know what to do. Just then a little boy came past on roller skates, and the dog dashed towards him, still barking.

Mamma started to run to the little fellow's assistance, but to her surprise he gave a pleased cry, "Hello, Laddie," and the next moment he had caught hold of the dog's tail, and putting both feet together, allowed Laddie to pull him along.

He pulled him as far as the corner, then dashed back to Isabel.

"Go on, he won't hurt you," called the boy. "He pulls us all."

It was quite a while before Isabel dared take hold of Laddie's tail, but after she had once tried it she never wanted to skate without him.

And Laddie loved Isabel better than any of the other children. He seemed to realize that she was afraid of things, and followed her everywhere as if to protect her.

A year later, when Isabel's cousin Herbert came to visit her, he said to his mother:

"Isabel Barrows is braver than any girl I know."—Annie Louise Berray in *S. S. Times*.

BEYOND TO-DAY.

If we could see beyond to-day

As God can see;

If all the clouds should roll away,

The shadows flee,

O'er present griefs we would not fret,

Each sorrow we would soon forget,

For many joys are waiting yet

For you and me.

If we could know beyond to-day

As God doth know,

Why dearest treasures pass away

And tears must flow,

And why the darkness leads to light,

Why dreary paths will soon grow

bright;

Some day life's wrongs will be made

right—

Faith tells me so.

If we could see, if we could know,

We often say;

But God in love a veil doth throw

Across our way;

We can not see what lies before,

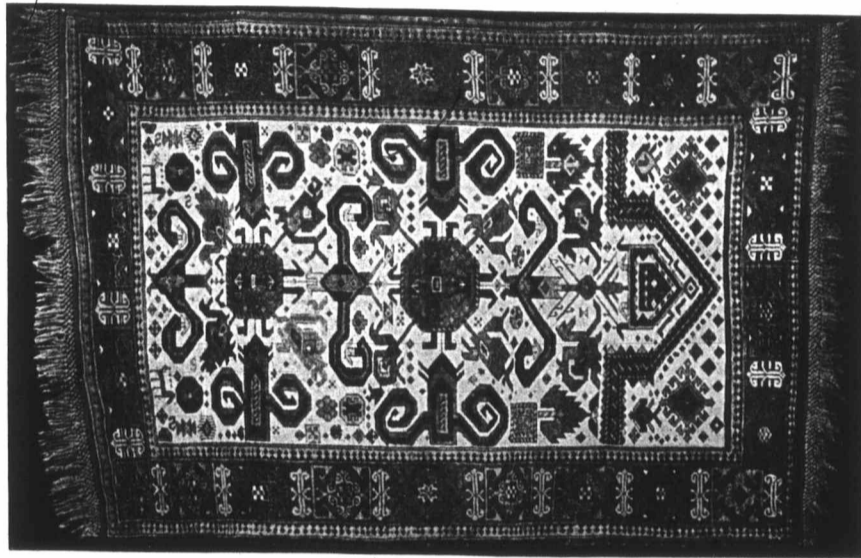
And so we cling to Him the more;

He leads us till this life is o'er—

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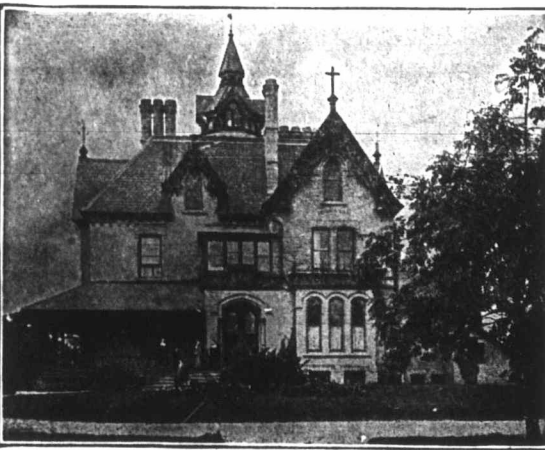
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