

# Canadian Churchman

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

Vol. 37

TORONTO, CANADA, THURSDAY, OCTOBER 13th, 1910

No. 38.



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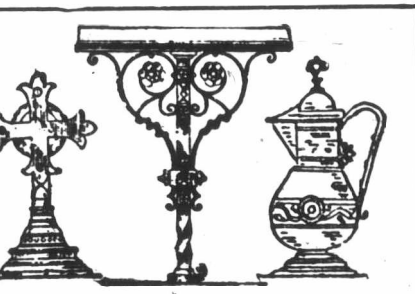
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# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 13, 1910.

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October 16.—Twenty-first Sunday after Trinity.  
Morning—Dan. 3; 1 Thess. 1.  
Evening—Dan. 4; or 5; Luke 12, 35.

October 18.—St. Luke, Evan.  
Morning—Isaiah 55; 1 Thess. 3.  
Evening—Ecclus. 38, to 15; Luke 13, 18.

October 23.—Twenty-second Sunday after Trinity.  
Morning—Daniel 6; 2 Thess. 3.  
Evening—Dan. 7, 9; or 12; Luke 17, to 20.

October 28.—St. Simon & St. Jude, A. & M.  
Morning—Isaiah 28, 9 to 17; 1 Tim. 3.  
Evening—Jeremiah 3, 12 to 19; Luke 19, 28.

October 30.—Twenty-third Sunday after Trinity.  
Morning—Hosea 14; 2 Tim. 1.  
Evening—Joel 2, 21; or 3, 9; Luke 20, 27—21, 5.

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

### TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 233, 242, 244, 397.  
Processional: 349, 560, 598, 601.  
Offertory: 392, 397, 501, 564.  
Children: 553, 508, 562, 686.  
General: 400, 507, 555, 565.

### TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 232, 234, 237, 653.  
Processional: 343, 391, 599, 605.  
Offertory: 324, 555, 616, 657.  
Children: 649, 687, 689, 692.  
General: 463, 503, 678, 760.

### THE TWENTY-FIRST SUNDAY AFTER TRINITY.

A considerable number of our fellow-churchmen and churchwomen these days are beseeching God to deepen their belief in the dignity and the power of prayer, and to increase in them the gift of intercession. The Epistle for this Sunday draws particular attention to the need of earnestness in prayer and supplication on the part of those who seek to be fitted for the spiritual combat. Consider the whole armour of God. The girdle of truth, keeping everything together and adding conscious vigour to the frame; the breast-

plate of righteousness, protecting the heart of man; the steadfastness of the warrior, assured by the protected and certain foot-hold; the shield of faith, proving that our safeguard lies in looking ever to God; the helmet of salvation; the sword of the spirit, which is the Word of God. And then in addition to all this Divine armour, the soldier of Christ must be a man of prayer. We may regard prayer as the Christian's conversation with his living Father. In every sphere of life, action, and ambition receive direction and stimulus from confident conversation. Nowhere is this truer than in the religious life. And the object of our present meditation is to influence Church people to make more use of prayer and intercession. "It is worth while making any effort, however desperate, to learn to pray." Why? Because God answers prayer. The experience of every saintly person confirms that statement. Some are sceptical in this connection. But the scepticism of the man who never prays cannot outweigh the value of evidence of the man who has prayed for definite blessings, and has received definite answers. Much damage has been done to the spiritual possibilities of many by the assertion that in prayer the Christian seeks to bring God to his level of thinking, or to concurrence in his mode of action. The reverse is the truth. When we pray we seek to learn God's will and to bring our wills into harmony with His will. Thus understood, prayer in its manifold forms becomes a specially-valued aid to holy thinking and living. Now we want to apply this, our consciousness, to our every-day problems. We ought to have more frequent and more definite intercessions. Every Christian ought to be in a Prayer League of some sort, bound together with some of his fellows in common intercession so as to claim the Master's promise, that if several agree upon a certain thing and make it a matter of prayer, He will grant it unto them. We should endeavour to organize in our parishes small meetings, informal gatherings, where we can intercede for the various activities of the parish, intercede for missions, far and near, intercede for those who are wandering from the Church. What a strength there is in common aim and ambition! What a power it is to know that others are united to you in common interests! The financial problems of Holy Church are not dealt with in a sufficiently spiritual manner. We need to consecrate our church business in prayer and intercession. Rectors and wardens praying for a blessing on system; rectors and organists praying together for godly choirs; Sunday School superintendents, officers, and teachers pleading at the throne of grace for the scholars! What a spiritual power the Church can be! The Gospel shows God answering the intercessions of the nobleman. We shall find life springing up into fruitful energy where death formerly threatened to extinguish all vigour, if to all heavenly armour and preparation we add the privilege of speaking to God about our work, our troubles, and our successes.

We have much pleasure in publishing the following letter:

### Bicentenary of the Church of England in Canada, 1710-1910.

Halifax, Nova Scotia, Oct. 3rd, 1910.  
The Canadian Churchman, Toronto, Ontario.

Dear Sir,—On behalf of the Bicentenary Committee, I write to thank you for the very great assistance which you have given us in carrying out all arrangements in connection with the Congress, and I have to thank you especially for generous editorial reference to the preparations for the Bicentenary celebration, and for excellent reports of the various

events of the commemoration. The undoubted success of the Bicentenary Commemoration is due to the hearty and earnest efforts put forth by all alike.

I have the honour to be

Faithfully yours,

Clare L., Nova Scotia.

President of the Canadian Church Congress.

### Mr. Jenkins' Illness.

All churchmen in Canada, who keep in touch with the legislative and Synodical work of the Church are familiar with the name, and not a few enjoy the personal acquaintance or friendship of Mr. Charles Jenkins of Petrolea. To one and all this gentleman's illness will be much regretted. For many years, Mr. Jenkins has been indefatigable in his efforts to revive the Scriptural office of Deacon, to bring it into deserved prominence, and enlist the sympathies of both Clergy and Laity in its re-establishment on a sound and efficient working basis within the Church. Would that the Church amongst its Laity, had more sons of the calibre of Mr. Jenkins: Large hearted, loyal, and ever cheerfully responsive to the call of duty. The Churchman expresses its sincere regret at Mr. Jenkins' illness and its warmest hopes for his recovery.

### The Return of the Regiment.

Never before in the days of peace has the unity of the British Empire been more clearly or earnestly proved in the face of the world, than by the voluntary visit to Aldershot of Sir Henry Pellatt and the Queen's Own Rifles; their taking part in the drill of the forces there quartered; and the return to their Canadian home of the loyal regiment and its gallant leader. To our mind, the most striking feature of this notable incident in our military history, is its purely voluntary character. There was no order from military headquarters; no warlike menace from a foreign foe; no fears from without, nor anxiety from within. In none of these causes is to be found the motive of the Colonel and the men of his command. It was, on the contrary, a deep and moving demonstration of the strong and abiding bond of sentiment and affection that binds together all parts of the British Empire, in peace as well as war.

### Unhappy Portugal.

It is a sad commentary on the religious condition of a people when they reveal to the world the deplorable fact that their leading citizens cannot devise a more civilized method of settling their differences of opinion, as to the way in which their country should be governed, than by revolution and bloodshed. The religion of Portugal cannot in the words of Father Bernard Vaughan be called "soulless," as in the main it is and has been through the long centuries that provided by the Church of Rome, and yet we find this old historic land in the throes of a desperate struggle bringing before its suffering people the terrible visitation of "battle, murder and sudden death," and we constantly pray that the Lord would deliver us from.

### The Eloquent Archdeacon.

Whilst regretting the inability of the Bishop of Nova Scotia and the illness of Mr. Charles Jenkins, the lay delegate of our Church, which prevented them from representing us at the convention at Cincinnati, we rejoice not only to know that Archdeacon Cody was able to be present, but that his masterly address so favourably impressed the assembled convention that despite the rule to the contrary, it was received with unwonted applause. It would indeed be hard, if possible, to select from the Canadian Church any

one man who could with more ability, learning, and eloquence, represent it on any great occasion, than the learned Archdeacon. We give a few epigrams from the Archdeacon's address:—"In literature and science there are no national distinctions, but the best of each is given for the that of two evils always chooses both." "The genius of our churches is to reverence the past, but not to be enslaved by it. We should not be like the potatoes—the best part underground." "There is a cheap kind of optimism that shuts its eyes to opportunity, and a despicable pessimism that of two evils always chooses both." "The schoolmaster and the sky pilot are abroad in the land." "We have the same problems as you in fighting insistent materialism, and the same struggle with the almighty dollar." "A greater word than Anglo-Saxon is humanity. A greater word than either Catholic or Protestant is Christian."

#### Church Conventions.

Little does the average layman realize the amount of time, labour, and trouble expended by those upon whom the burden falls of preparing for, and carrying to a successful issue, a Church convention. These gatherings it should be borne in mind, are not only mainly, but solely for the good of the Church. There is no little expense connected with them. To this the laity should freely and cheerfully contribute. Yes, even without being asked to do so. A good deal of thoughtful study is given to the preparation of papers to be read and discussed, and these papers, as a rule, deal with subjects relating to church work and progress, and we would suggest that those who are privileged to hear them, should refer to their subject matter in conversation with their friends and acquaintances as they have opportunity, and so extend the good work of the convention as far as possible.

#### Depopulation.

One justification for Mr. Lloyd-George's scheme of land taxation consists in its being a beginning of an era of land holding in England and Scotland. It is unreasonable to expect that the gift of ownership to the worker could be confined to Ireland. The state of feeling in Scotland is well expressed by a writer who is familiar with the country. "We often hear," said a farmer, "that it's healthy men and women that make up the true wealth of a country, and if that is true, Scotland, for all its increase of riches, is every year growing poorer. How can the people left in the glens continue to propagate a hardy race, if all the healthy young bloods leave for the cities and settle there, unless the Government give some kind of inducement for the peopling of the land with good self-respecting men that have a bit of land of their own. Put before that young man the hope that he may become the owner of a morsel of land, however small, and you put life and pride into him. Our young fellows don't really want to leave the land and go to die prematurely, as a great many of them do, in the slums of Glasgow and Edinburgh. Some of them go away to the colonies and thrive as farmers there. I rejoice to hear of their success, but I rejoice with trembling when I think how much of Britain's best manhood has to leave her shores to till trans-Atlantic fields, while so much land at home remains unoccupied."

#### Expatriation.

The writer of this book, referring to the competition to lure away great numbers of the peasantry, refers to vigorous efforts made by Virginia. Virginia, as we all know, was the land of proud land magnates, and the State which suffered most severely in the Civil War. When it began to recover after the war, a successful effort was made to induce young Englishmen of the

then Public school class to emigrate to it. These young fellows gave their money and life work to the State, but with little result, so far as the outside world knew. At the exhibition in Philadelphia in 1876, a cricketing team, composed of these settlers, with home-made appliances, gallantly played in an unaccustomed game with younger men, but since then little had been heard of Virginia farming until about five years ago, when a descent on the Old Country was made by delegates, and the passages of selected strong young men were paid to the old Dominion.

#### Peasant Ownership.

In writing the above we are not forgetting that much is done in England to extend small holdings. Sir Gilbert Parker, under the title of the "State Tenants in Being; an Experiment," reviewed the Board of Agriculture's report. Commenting on some dozen different schemes therein described, Sir Gilbert concluded that British peasants have the qualities required of the small cultivator, that responsibility develops these faculties, that by the distribution of land its capacity as an employer is increased, and its productivity enhanced. And he finds that although some tenants succeed, the success would be greater did they own the land. Truly, it is a tragedy. Were the result of war the loss of a hundred picked flowers of a country side the loss would be lamented, but emigration to a foreign land is not noticed—it is too common. No wonder that there is talk of Home Rule, while every one knows what is really needed is the sale of the land to the tenant, as Wyndham did in Ireland. "We cannot think," says the Church of Ireland Gazette, "of our country as flourishing and prosperous, holding its own amid world competition, providing adequate and profitable scope for the energies of its sons and daughters. Land purchase has been exerting an enormous vivifying influence."

#### Church Statistics.

A great deal of instructive information is afforded the reader of the Church of England Year Book for the present year. One fact that will deceive some ill-informed people is that the voluntary contributions of the Church for 1908-9 were over £8,000,000. For the last ten years English Church people have raised, apart from endowments, seventy-nine million pounds in aid of Church work of all kinds. Within the last 25 years, for Church extension alone, £35,750,000 have been contributed; of this sum, three and a quarter millions were invested as new endowments, 44 churches were built, and 23 restored in 1908, and in ten years nearly 600 new churches have been built, while 2,500 have been restored. Foreign Missionary Societies and Training Colleges, and subsidiary associations, received £887,684. Clergy education and charitable assistance benefited to the extent of three hundred thousand pounds. Voluntary contributions to clerical income in Manchester Diocese were £42,300, and in London £93,000. This is a noble showing for the "English Catholic Church" of the Mother Land. The Church has long antedated Gregory, Bishop of Rome, and Augustine, his missionary to England.

#### IS CHRISTIANITY A FEMININE RELIGION?

A prominent Baptist clergyman in the Maritime Provinces recently complained in a paper read at the annual conference of the denomination, that Christianity, as expounded in its present form, appealed almost exclusively to women. Its ideals, he contended, were mainly feminine. It exalted feminine virtues at the expense of manly virtues, and discouraged all that was strong and masculine in human character. This is not a new charge. Lecky, in his "History of European

Morals," makes the same statement. He says that while the ancient pagan religion of Rome was essentially masculine, Christianity is essentially feminine, in that it glorified distinctively feminine virtues. At first sight, perhaps, there may seem some apparent foundation to this charge. Christianity certainly does exalt some virtues whose practice we are accustomed to specially associate with women. Patience, gentleness and compassionateness are undoubtedly Christian virtues, and they are traditionally connected in our minds with the feminine character. They do seem to sit more gracefully on the woman than on the man. And yet is not this due to a misconception of the real nature of these virtues? We forget that they exhibit themselves in many and varied forms. Essentially and fundamentally the same in both sexes, they will not manifest themselves in the same way in the man as in the woman. And so what we are apt to consider as a typical or distinctive feminine virtue is only that virtue under its feminine form or manifestation. The same may be said of "masculine" virtues, so called. The fact of the matter is, that there are no distinctive sex virtues. What is good and admirable in a woman is the same in a man. But it will not, we readily grant, show itself in the same way. The patience of the man and the patience of the woman springs from exactly the same root, viz., the determination to bravely endure; but in the case of the former it will find its highest manifestation in passivity, in the case of the latter in action. In both instances, however, the Christian ideal standard is fulfilled: you accept and accommodate yourself to your lot for the time being. Masculine and feminine pity and compassionateness, again, are the same thing, and yet they are strikingly diverse in their exhibition. To attribute these cardinal Christian virtues almost exclusively to women, as is so commonly done, is, therefore, to utterly misunderstand their true character. The trouble is that people use the two terms, "masculine" and "feminine," in this connection as being contradictory rather than as being complementary. To these people one is synonymous with "strength" and the other with "weakness." But even granting, for the sake of argument, that some cardinal Christian virtues do sit more gracefully on women than on men, and do appeal more powerfully to them, is it not equally easy to make out a strong case on the other side? Are there not distinctive cardinal Christian virtues that may be colourably said to be of the masculine cast and type, such as magnanimity, generosity, and a forgiving spirit? We are only, be it remembered, advancing this for the sake of balancing things up, for these virtues exist in woman, and show themselves in another form. Is not magnanimity—great-mindedness—the very flower and crown of Christian character-building: the capacity for taking broad views of things; the strong sense of tolerance and fair play; an abiding self-respect, which no petty slight or insult can upset; the self-reliance that "looks on tempests and is not shaken"; the moral courage that will do and dare to the uttermost for right and truth, and which "fears not the face of clay?" A religion which finds its highest expression in the exercise of such robust virtues as these cannot surely be called unmanly or "womanish," for this is really what is meant by "feminine" in this connection. If, in the final analysis, the male type of character presents the ideal of human excellence and strength, then Christianity is pre-eminently a masculine religion. But it is only masculine in the sense that it includes the feminine. After two thousand years of Christianity it is just as impossible to-day as it ever was to set up any fixed type of Christian character. Christianity will always have its feminine and its masculine side, because it is an universal religion, and to identify it more or less exclusively with either sex is to deny its own claims and mission.

**DOGMATISM OUTSIDE OF THE CHURCH**

The intolerance of theologians and their constitutional inability to see more than one side to a question is proverbial, and all but universally accepted; and it would be folly to attempt to deny that this very common impression has had substantial foundation in actual fact. We speak in the past tense, for to-day the pendulum has swung a considerable distance in the other direction, and the cardinal failing of the theologians in the majority of cases is certainly not an exaggerated and truculent dogmatism. Indeed, the not infrequent complaint is that the average, up-to-date theologian is apt to err on the side of indefiniteness and nebulosity, and there are people who shake their heads and sigh over the good old times, when the theologians "knew their own minds," and spoke them without reservation or qualification, and were not afraid to sturdily lay down the law. Those days, however, are passing or have passed to all appearances. But it is with non-theological, not with theological, dogmatism that we are at present concerned. And what a vast amount of pure, unadulterated dogmatism there is in the world around us. Take, in the first place, the dogmatism of physicians, and their frequent attitude towards any new theory which comes through any but the orthodox and established channels. We know a medical man of more than average ability whose unvaried reply to anyone happening to mention any new discovery in medicine reported in the press, was: "I won't believe a word of it till I see it in the journals; if it isn't mentioned there, there's nothing in it." Perhaps some of our readers have heard the same thing. How slightly, not to say contemptuously, is the normal physician inclined to speak of the "laity," and with what lofty disdain does he receive his suggestions or opinions on any question relating to professional matters. To listen to some doctors you would imagine that between the "lay" and medical mind some fundamental difference existed which placed them entirely above criticism. There are, of course, members of this noble profession to whom this does not apply, but the tendency is nearly always in this direction. The average doctor is almost invariably prone to regard the canons of his profession as being by their own authority beyond the questioning of the non-professional or "lay" mind. With lawyers, though, perhaps, not to quite the same extent, we see the same tendency to dogmatism. They use the expression, "the laity," just as frequently and nearly as overbearingly as physicians. They lay great store by "the legal mind." They are just as full of "wise laws and modern instances" as they always have been, and just as intolerant and contemptuous of the "lay mind" and its way of looking at things as has been the most hide-bound theologian. Then there is the dogmatism of the scientist, perhaps the most unreasoning and superstitious of all forms of dogmatism. The man who is a "trained scientific investigator," as the phrase goes, labours probably more than anyone else under the temptation to arrogance and intolerance. The average scientist, to put it politely, seems to take himself more seriously than anyone else under the sun, and no one is more firmly wedded to traditional methods of work and thought, and more instinctively conservative. We are not disparaging the work of scientists. They have achieved great things, because their leaders from time to time have risen superior to the dogmatic spirit; and dogmatic as are the rank and file, they are nevertheless immensely serviceable to the community. But the fact remains that no other class of people in the world so dearly love to lay down the law and are so blindly enamoured of their own way of doing things as is the typical scientist. Again, there is the political dogmatist, with his nostrums and cure-alls, whose secret motto is that men were made for laws, not laws for men. And lastly, there is the dogmatism of all trades and

callings under the sun, with its myriad shapes and forms. Beside this great army of dogmatists the theologian makes but a modest showing. Dogmatism, in fact, is the fault and the virtue of all sorts and conditions. No man who was ever in earnest but was not tempted to dogmatize and to magnify his office, and there is no one who is exempt from the tendency to regard his own professional methods, from reading the heavens to cobbling shoes, as alone worthy of serious consideration. The fact is we are all "laymen" to each other, and "the sin of dogmatism," that has been fastened upon the clergy as their own peculiar failing, is as universal and as injurious as any other primitive human failing. All of us worth our salt are at times tempted to dogmatize. There is no one who believes in himself or his work who is not a bit of a dogmatist. But there are dogmatists and dogmatists.

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**FROM WEEK TO WEEK.**

**Spectator's Comments and Notes of Public Interest.**

A special evangelistic campaign is in progress in the Eastern Townships, a portion of the Diocese of Montreal. Every parish in three deaneries is to have a series of daily services, meetings, celebrations of the Holy Communion, addresses, meditations, calls to prayer, and so forth, all with a view to the deepening and broadening of spiritual life in the community. Careful preparation has been made for some months in advance. Sermons have been preached with this mission in view. Pamphlets have been issued at intervals to develop interest and convey instruction on the fundamentals of our faith. The reaching of the heads and the hearts of the people, and the stirring up of latent energy within them, is aimed at. With the results may be, no one, of course, can tell in full, but one thing we think must follow, and that is a higher esteem of the Church. Men and women cannot but respect the Church that is taking pains in its work, that is going after the people in love and service. It is an evidence that the Church is dead-in-earnest, and people quickly recognize the real thing. If faithfully and wisely carried out there ought to be a new spirit and a new energy dominating that community for years to come. It is a great matter to get enthusiastic sometimes at least. It is a fine thing to be stirred and stimulated into vigorous thought and action, and to be subdued into penitence and devotion. It will be interesting to follow the results of such an effort, but in any case it is better to fail in a great honest effort to touch the hearts and the wills of the people than to fail of inactivity.

Next Sunday will be Children's Day in the Canadian Church. In one sense it will be rather

a parents' and teachers' day, since it will be an occasion when some of the duties and privileges of parents and teachers will be set forth, when they shall be specially called together to intercede on behalf of the children, that the children may eventually fulfil the pledges given at their baptism. It is, we think, extremely important that some special effort should be made to impress this day very definitely upon the memory and imagination of our youth, and to put our hearts into the prayers we shall offer on behalf of the little ones. There is no telling the effect of such occasions upon young minds, and what may seem formal and unproductive to those whose youth is in the receding past may be most stimulating and elevating to those setting out on life's highway. We commend the energy, enthusiasm and persistence of the Sunday School Commission in developing Children's Day, and the evidences already shown of its influence upon our Sunday School work. We trust that success will attend the work of the Commission in every department of its operations. We would venture, however, to give a word of warning, namely, that care should be taken lest in its zeal the Commission should yield to excessive organization, and should enfeeble its efforts by over anxiety to help. It is not a sound principle of education to do all or nearly all the thinking, even for Sunday School workers. While it may be useful in some cases to give detailed instruction, and to be definite in the proposals as to how teachers should proceed, it still remains a fact that men and women are living organisms, and each must have liberty to develop according to the personal equation. It is better to implant principles, stimulate zeal and fidelity, point out lines along which development may take place, than to seem to indicate that there is one "best" way for all.

"Spectator" has been trying to look into the very complicated and much-discussed question of Indian education, a question that is coming up very definitely at the October meeting of the Board of Management. In a very few words this is the situation as we see it. An investigation of Indian schools, founded and maintained by Anglicans, Methodists, and other communions, has shown that better results might reasonably be looked for from the expenditure that is made. In any case an increase per capita grant from the Government is necessary to maintain the schools, even at their present imperfect position. The Government has studied the situation, and has expressed itself as ready to make itself financially responsible for the secular education of Indian children, leaving the religious instruction to be attended to by the various churches now in the field. But the Government will do this only on condition that there is a complete or almost complete reconstruction of the educational system. For example, the churches appear to have largely developed the Industrial and Boarding School System, taking the children completely away from their uncivilized or semi-civilized homes and surroundings. The Government says it is better to have the children always in touch with their homes, and therefore it would revert to a modified day school as the best means of education. The children would be gathered up from the reserves and conveyed to the day school where their education would be on lines calculated to make them useful citizens according to Indian traditions and possibilities. The modification comes in the form of a hot mid-day meal, which the Indian girls are eventually taught to prepare. Trained nurses are employed in the schools, and on the reserves, to instruct mothers in sanitary house-keeping and the care of children. Various other features are outlined, all of which look to us to be sensible, but, of course, we have no experience in Indian work. However, in order to carry out a system of reformed



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schools, such as described, the Government insists that many of the present Industrial and Boarding Schools shall be abolished, and several of those that are not abolished shall be concentrated into one strong school. Now if we understand the situation aright, our brethren from the West are not opposed to the Government policy of day schools, but they are opposed to the abolition of existing Anglican schools, and to the amalgamation of, say, two Anglican schools with one Methodist school, and thus practically obliterating the work that has been done during these years. The situation, it can easily be seen, is a very delicate one. If the Government absolutely insists upon its scheme as a condition to the assumption of the responsibility for the secular education of Indian children, then where shall we stand if the Anglicans insist upon their resolution to keep all their schools intact? Presumably the Government will cut off the insufficient grant now made to these institutions, and the last state will be worse than the first. If these schools are to be maintained at all costs, then it will mean an immensely increased demand for money upon the Board of Management, the Church at large, and possibly the people of England. "Spectator" speaks with no assurance that he has a full view of the situation, but he puts the light that he has before the public that those who are interested may be able to give him and those like him more light, with a view to an intelligent vote at the approaching meeting.

"Spectator."

#### IN JOURNEYINGS OFTEN.

By Archdeacon Lucas.

Fort Simpson, Mackenzie River, N.W.T.

Canada.  
After a prosperous journey of nearly 12 weeks, Mrs. Lucas and I arrived at our old Mission Station of Fort Simpson, on September 6 last. Our furlough fortunately synchronized with the Pan-Anglican Congress, and the first week of "Africa and the East," affording unique opportunities for meeting fellow-workers from all parts of the world. Many happy friendships were formed, and others renewed, the memories of which often bring pleasure to our minds when tempted to feel lonely. We have returned with renewed health and strength of body and with spirits greatly refreshed—both essential requisites for joyful and successful service. The outstanding event of the past year was the visit of Bishop Stringer of Yukon, to all the missions of the Diocese—the first in three years. His spirituality coupled with a winsome personality gave a much needed impetus to the work, encouraging the workers and also the Indians. It must be remembered that the Roman Catholic Indians are visited every year by their Bishop with great state, on his own fine steamer, and generally with reinforcements to his already numerous staff. This fact, while it encourages his adherents, tends to produce a corresponding feeling of depression amongst our Indians as year after year passes by and no visit from their Bishop. This lack of visitation must also act adversely upon the workers themselves, serving as it does to emphasize the fact of their own isolation. The first mission station to be visited was at Chipewyan in Athabasca, and here the Rev. O. Roberts was ordained priest, and several candidates were confirmed. Thence the Bishop proceeded to Fort Smith, where he selected a site for a new mission house and church to be built as the headquarters of this Diocese. Both he and Bishop Holmes, of Athabasca consider it absolutely necessary that the headquarters should be transferred from Simpson with but three mails a year, to Fort Smith, which now enjoys at least eight per annum. To give an example showing the need: Since our arrival here last September, we have had but one regular mail from outside, though we secured a second by going 650 miles for it. It is clearly impossible for the work of the Diocese to be carried on satisfactorily under such conditions. The order was given for the house materials to be prepared during the winter and now the logs, boards, shingles, etc., have all been got out, and all that is needed is their erection which we hope will take place this summer. The people around are anxious to help and have furthered the preparation of the above, but we shall need to raise about £200 (\$1,000.00) from outside

sources for the material, labour, furnishing, etc., as the funds of the Diocese are too low to meet this extra burden. The work at Smith will be chiefly amongst English-speaking people, and I would earnestly ask those who value the privileges of their Church and ministry to come to the help of these scattered ones. Proceeding to Hay River, the Bishop was welcomed by the Rev. A. J. Vale and his fellow-workers. The visit lasted but 8 hours (after waiting 3 years for a Bishop) during which time a confirmation service was held at which 20 persons received the rite, and this was followed by an Administration of the Holy Communion with 44 communicants. From thence, the Bishop was accompanied by the Rev. C. E. and Mrs. Whittaker, returning to Peel's River, also by Wm. C. Johnson, who was leaving Hay River after many years of faithful service, and Mr. W. H. Fry, a fresh recruit for Eskimo work. At Simpson, the Holy Communion was administered to 25 communicants for the first time in two years, as our locum tenens was only in Deacon's Orders. Our few scattered Indians at Wrigley were visited and encouraged, and then Fort Norman was reached. Here the steamer stopped for a short time and the Bishop held a midnight celebration of the Holy Communion with 24 communicants. The Indians crowded the church and earnestly pleaded that a missionary might be stationed amongst them. I trust this may be possible as soon as the new mission house is built there. A pleasing incident occurred after leaving Norman. At the suggestion of the Hudson Bay Company's officer-in-charge of this district, Mrs. Whittaker took up subscriptions towards building a new mission house at Norman, resulting in a total of \$125, which has since increased to \$150 (i.e. £30). This, together with the gifts handed to me while in England will, I trust, pay all expenses connected with this house. At Arctic Red River, where the Eskimos had assembled for trading their furs, the arrival of the mission party was the signal for such an outburst of cheering that it completely drowned the whistle of the steamer. Their joy was unbounded and was a happy augury of the most encouraging visit paid to their camps by the Bishop, Mr. Whittaker and Mr. Johnson a few weeks later en route to and at Herschel Island itself. We ask you to join with us in praise to God for the signs of the Holy Spirit's working in the hearts of these Eskimos. The first fruits have been gathered in and we are confidently looking for a rich harvest. Last summer, 8 adults were baptized, and others might have been, but a short delay was thought desirable. Now in His goodness, God has sent us a worker, Mr. Fry, of Bath, whose sole desire is to preach the Gospel to this people. He is now busy learning the language with Mr. Whittaker, who himself is doing translation work, which we pray will be useful in building up this young Christian Church of the Arctic. They and Mrs. Whittaker have wintered at Peel's River, continuing the work amongst the Loucheux Indians which has always been such an encouraging feature of our mission in this North. We have heard nothing of their doings since last November. Some account of our own doings will, I trust, prove of interest to our friends, many of whom we had the great joy of meeting face to face during our furlough. After our arrival here last September, we found plenty to do in preparing for the winter. Many repairs were needed on the house and compound, windows to be glazed, doors mended, water pails made, river bank cut away for water hauling, taking up potatoes, cleaning and repairing stove pipes, etc., etc. Indians from the woods came to visit us, with all of whom we had prayers and instruction. Day school was begun, Sunday services held in Church and Sunday School resumed by my wife. In addition to all these, my new duties as secretary-treasurer of the Diocese has kept me fully employed. Then again for two months I was absent from home, leaving Mrs. Lucas all alone in charge of the mission, and in that time travelled 1,300 miles by dog sled, making two trips of 650 miles each.

(To be Continued)

#### THE ARCHBISHOPS' WESTERN CANADA FUND.

The appeal of the Archbishops' of Canterbury and York for men and money, to meet the tremendous needs of Western Canada, has met with a generous support in money at any rate, if not in men. Since the appeal was launched in February last some £34,000 has been subscribed and some 12 Clergy and 8 Laymen have gone out to work in the different western dioceses. A mission has been established in the Diocese of Calgary, at Edmonton, with the Rev. W. G. Boyd,

Chaplain to the Archbishop of Canterbury at its head. Mr. Boyd and his party have already started services at many points; the work is well in hand, the Church of St. Faith is being built, and the Clergy House is under weigh. Here Mr. Boyd will live and this house will be the headquarters for his Clergy, who are now working in various mission stations in the vicinity. To this house they will return at different periods for counsel, and for spiritual refreshment. Thus will to some extent be overcome the terrible loneliness and spiritual isolation that has often proved disastrous to the priest who has to work single-handed on the Prairie. So much for the first work undertaken in connection with the Archbishops' Fund. The second branch of the work is in connection with the new railways that have been, and are being built in the Diocese of Qu'Appelle. This work is being carried on by the Rev. Douglas Ellison, whose name is so closely associated with the railway mission in South Africa. Mr. Ellison began his work last June, together with the Rev. Walter White, travelling missionary for the Diocese of Qu'Appelle. He has been going over the ground, visiting the new towns that are rapidly springing up along the Grand Trunk Pacific and the Canadian Northern. He reports good progress and a warm welcome from the scattered church people who are everywhere glad to feel that the Church is waking up to her responsibilities and the needs of her scattered children in the new land. Unfortunately, Mr. Ellison's work is largely hampered by lack of men. Immediate volunteers for the work are few, and Mr. Ellison's efforts are hindered greatly. The third group of workers has been established under the leadership of the Rev. W. H. Mowat, who has already done good service for the Church on the prairie, at Lethbridge, in the southern part of the Diocese of Calgary. Mr. Mowat's work will be carried on on the same lines as Mr. Boyd's work at Edmonton. Thus there are at present three main branches of work in connection with the Archbishops' Western Canada Fund. In addition to the three priests mentioned, the Rev. H. Speke and a layman have been sent at the request of the Archbishop of Rupert's Land, to assist one of his Clergy who is in charge of the large mission district of Durban in Northern Manitoba. Mr. Speke will remain here until the spring, working and assisting in the mission, after which he will proceed west, and join Mr. Mowat at Lethbridge, another clergyman it is hoped, taking his place at Durban. The three centres, Edmonton, the railway mission at Regina and Lethbridge, will receive further reinforcements in the spring, and will be assisted to become centres of larger and increasing activities. It is hoped also that similar centres and other augmentation work may be undertaken at different points in the great prairie dioceses under the direction and sanction of the Bishops. That the work is appreciated and the efforts of the Archbishops' council sympathized with, by the Canadian Church is evident from letters that have been received and votes of thanks passed at the various meetings and Synod gatherings. At its recent meeting at Prince Albert, the Provincial Synod of the Province of Rupert's Land passed the following resolution: "That this Synod desires to express its warm and grateful appreciation of the action taken by the Archbishops' of Canterbury and York in starting their fund, and calling for clergymen to work among settlers in different parts of the Province. The Church in Rupert's Land values more highly than it can express, the fraternal sympathy and active and practical interest of the Mother Church as shown in this movement, which while of a temporary nature, and urgently needed to supplement the work of our own M.S.E.C., gives us the strongest possible assurance that our needs and openings are in their hearts and minds."

(Signed) S. P. Rupert's Land. Metropolitan.  
G. F. Coombes, Prolocutor.

The Archbishops' Western Canada Fund is in close communication with the Missionary Society of the Church in Canada, and it is hoped as time goes on that much may be done by united effort. It is gratifying to find the Church in the Mother Land realizing more deeply her obligations to her children who are going out to make their homes in the distant parts of the Empire. It will be a matter of some years before the new settlers are in a position to do very much to help themselves; meanwhile it is fit and right that the Home Church should do her share, both with men and money, in keeping them steadfast to the Church of their Fathers. It would be manifestly unjust to expect these new settlers to fully provide for their own spiritual needs in these early

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days of settlement, or to expect the Canadian Church to provide for them. The duty lies for some years to come, with the Church in the Mother Land. It is in order to meet the need that the Archbishops' have put forth their weighty appeal, and both Clergy and money are being sent from the Old Country into Western Canada.

### Home & Foreign Church News

From our own Correspondents

#### NOVA SCOTIA.

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

Halifax. — St. Paul's. — The annual church parade of the 66th Princess Louise Fusiliers was held in this church, Sunday morning, October 2nd. There was a good parade, Lt.-Col. Chipman commanding. The chaplain of the regiment, Hon.-Major the Venerable Archdeacon Armitage, was the preacher. He took as his text: II. Tim. iv., 7; "I have fought a good fight. I have finished my course, I have kept the faith." Dr. Armitage referred in fitting terms to the loss sustained by the death of Lt.-Governor Fraser, who always took a great interest in the militia, and who possessed a true soldier spirit. At the evening service, the music was very fine. Archdeacon Armitage officiated, assisted by Rev. S. H. Prince. The archdeacon's sermon was from St. Mark v., 41, "Talitha Cumi." He spoke of the mystic words over a celebrated painting in the art gallery at the provincial exhibition, taken originally from the Aramaic, the language used by our blessed Lord in His earthly ministry.

#### FREDERICTON.

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

St. John. — The forty-second annual session of the Church of England Diocesan Synod opened Monday morning, the 3rd instant, in Trinity Church with a celebration of Holy Communion. The synod met for business at 2.30 p.m., when the Bishop delivered his very able charge. The various subjects were dealt with in a plain, straightforward manner, concise and business like, showing deep thought and care in preparation, and dealt with so many separate subjects of particular interest to the diocese. He made a feeling reference to the death of the Rev. T. H. Cuthbert, and Mr. G. Sydney Smith. The Bishop stated the results of his visit to England to seek there more missionaries, were encouraging. He managed to secure a number of promising men, four or five of whom will I hope, come to the diocese this autumn, whilst several more will be available next year. The missionary situation is, therefore, at the present time, distinctly promising, and unless we sustain a number of unexpected losses in the near future, we may hope soon to see most of our missions occupied. Some parishes will, of course, be without regular ministrations during the coming winter, but those will not be beyond the power of the canon missionary, aided by the clergy of the rural deaneries concerned. We continue to receive most favorable assistance from members of the Brotherhood of St. Andrew in St. John, and from other licensed lay-readers. He said many of our missions are too large and unwieldy. That no earnestness and enthusiasm on the part of their respective missionaries can do them justice. They are in urgent need of at least a dozen new missions. The area of the diocese of Fredericton is 28,000 square miles, and it is worked by about 75 clergymen. Roughly speaking, the average extent of a parish is 10 by 37 miles in the diocese. The average area therefore, is 370 miles to a clergyman. In reference to the stipends paid to the missionary clergy, which had been made somewhat larger, he considered the increase of stipends had not been at all commensurate with the increase of cost of living. If it be urged that the Church cannot afford to do better for her missionaries, my reply is that on the contrary, she cannot afford not to do better—she can not afford to be unjust. When I find that a good horse (and nothing less than a good horse will do a missionary's work) can hardly be purchased to-day for less than \$175, and that it costs as much as \$125 a year to keep that horse, when I find that the cost of living has increased by at least 40 per cent. in the last few years, and when I find further that the increased cost of living means more prosperity to almost every class in the community except the clergymen—I can only

wonder that the corporate Christian conscience has not long since been aroused to better things. Nor is the question one that concerns the country missions only. The self-supporting parishes are equally concerned. It is, indeed a grave question whether the rectors of some of the smaller churches in St. John are not even more poorly paid than most of the missionaries in country parishes. In some respects the cost of living is greater in St. John than in any other part of the province. Demands are made upon the pocket of a parish priest there, of which clergymen elsewhere in the province know very little. Add to that fact that in some cases there is no place of residence provided for the rector, and the income that looms large on paper becomes very small indeed. A strong appeal for more generous and systematic contributions from the parishes of the provinces with each parish having a better regard for its ability to give, followed, during which the following editorial reference to the subject by the Boston Transcript was quoted: "Members of the clerical profession have often had occasion to regret the utterly unbusinesslike way in which the business affairs of their churches have been conducted. Members who promptly pay their grocers every month and their servants every week, will often pay their preachers at indefinite intervals. Men whose business training has been of the most rigorous and exact character, will lend themselves to the recognition of church bazaars, in which every sound and sensible principle of business administration is flagrantly violated. They will calmly contemplate the undignified spectacle of a refined and scholarly minister giving time and strength to the sordid pursuit of replenishing the Church treasury. They will deny themselves no luxury, and keep their minister in a state of semi-pauperism, depressing alike to his intellectual and spiritual development." "There is enough truth in that scathing indictment to make more than one parish feel uncomfortable," commented His Lordship, who strongly urged the introduction of the envelope system as the regular and recognized method of Church support in every parish of the diocese. The Bishop spoke very highly of the Laymen's Missionary Movement and counselled careful consideration of the question of possible extension. That there are now 36 adult branches and 11 girls' branches of the Woman's Auxiliaries, was referred to as "a splendid record of wise extension" and he looked forward to the time "when a parish without branch of the Woman's Auxiliary will be counted incomplete." He referred to the Church's loss by fire of Campbellton, and the town having been destroyed, leaving some four or five thousand people to begin life again. Under these distressing circumstances, he felt that the Church at large must come to their assistance, and that as soon as possible. Obviously, the first step to take was to guarantee the stipend of the rector for the time being, and accordingly, after consulting with certain members of the Board of Missions, he instructed the treasurer to send the Rev. R. J. Coleman a cheque in full each month until further notice. He trusted that the appeal to the diocese for financial aid in the rebuilding of the church and rectory, would be very hearty, as it would be necessary to assist them to the extent of several thousand dollars. The Bishop suggested, with regard to memorials to deceased members of the Synod, the resolutions presented to the Synod should be brief and to the point. He suggested to the Synod that an increased revenue was required for the needs of the Cathedral. The Rural Deaneries would be allowed to continue the privilege of electing the Rural Dean, and that the changes in this respect announced at the previous Synod, would not become effective. Regret was expressed that some clergymen did not attend many of the meetings, and a suggestion was made that the Chapters of the Rural Deaneries be made to include to some extent the church wardens and lay delegates of parishes "to deepen the lay sense of responsibility for the life and business of the Church."

In reference to religious education, His Lordship referred feelingly to the death of the late Dr. Boulden and at the same time expressed pleasure that such an able head for King's College as Rev. Canon Powell had been secured. "As a diocese," said His Lordship, "we must learn to take the college seriously. I might go further," he added, "and say that the refusal to take the work of education seriously is a characteristic fault of the English Church in Canada." "This is not the first, nor the second time that I have spoken of this failure, but the longer I live and the more familiar I become with the life of the province, the more I am made sure that, as a people, we are suffering a grievous and irreparable loss because of it. I do not say, I do not

even suggest, that the Public schools of the province are irreligious. They are simply negative upon a point about which most of all they should be positive. They do not give that definite and detailed instruction in the principles and precepts of religion that is so essential to the development of character. An effort is being made to let moral instruction do the work that was once entrusted to religion. The effort is an honest one. Let no one make the mistake of thinking that this semi-secularism is consciously antagonistic to religion. There is nothing of that kind behind our system of public education. What you see in the schools to-day is simply the expression of the difficulty felt in framing any syllabus of religious teaching that would be acceptable to all the various religious bodies. The Bible has been practically banished from the schools, not because there is any antagonism to the Bible on the part of those responsible, because that seemed the easiest way and perhaps the only way of dealing with a very difficult situation. In the absence, therefore, of any definite and detailed teaching of the Bible, there is this honest attempt to make moral teaching take its place. It is an honest effort, but it is an effort that is bound to pay—nay, that has, I believe, largely failed already. It is too soon to gauge with any degree of accuracy the results of our present system of secular education, but signs are not wanting of the downward direction in which it is so surely leading us. I am not a pessimist in this regard, I hope, but I am impelled to believe that, slowly but surely, there is going on in our midst, a deterioration of moral fibre—that will inevitably find expression for itself in a lower level of public and private life. In some respects, indeed, we already seem to be standing on that lower level. I am not thinking now of politics, though one would find there a fruitful field of illustration. I am thinking rather of the way in which we seem to be losing the fineness of our sense of honesty. The worth of a man's word, the sacred nature of a contract, the duty of thoroughness, respect for law—these are some of the directions in which we seem to be losing ground, and it is, I fear, only the first fruits of a later harvest, whose seed was sown in the secularization of the Public schools. The attempt has recently been made to induce the governing bodies of the different Protestant Churches to co-operate with the Church of England in an effort to regain at least some religious teaching for our children, but so far without much success. An astonishing measure of agreement was found in the conferences that were held at the initiative of this Synod, and it was agreed to accept the syllabus of religious teaching used in the Protestant schools of the province of Quebec. The difficulty, however, has been to get the various churches represented to take any official action in the matter. I do not think that the situation is at all a hopeless one, and I would suggest that the committee of this Synod on religious education be continued, and that they be instructed to seek the privilege of presenting the subject in person to the assemblies and conferences of the churches immediately concerned. The one thing needed, I believe, is that we should come together. There is surely enough common sense in the Christian people of this province to evolve some practicable plan whereby our children shall be taught at least those fundamental facts that are common to the faith of all." In relation to King's College, he said it is our duty to give to the college not only our sympathy, but our support. "I call upon the clergy of the diocese to do all in their power to build up King's College by turning the thoughts of young men in that direction. Then at least we have tried to do something for the college in the way of money. From how many parishes contributions have been forwarded I do not yet know, but I hope that not many failed to obey the resolution of the Synod and make at least one Sunday offering. Let us try to do our duty." In reference to Rothesay Collegiate School, he said it was an important factor in the life of our Church. "How important a factor in the life of the Church that school is, and how much more important it may become, I question whether many of us realize. For my own part, I can think of no better investment for the Church's money than a good school for boys, well and wisely conducted, and I do not hesitate to express my own firm belief that the Rothesay Collegiate School is such an institution. I feel that we have a right to expect the support of the church public in our efforts to make Rothesay the leading school of its class in this part of Canada." The Bishop spoke very strongly for more attention to the work of the Sunday School.

(To be Continued).

## QUEBEC.

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

**Lennoxville.**—Earl Grey arrived here on October 7th, travelling in his special car from Montreal. On his arrival he was met by Principal Parrock, Registrar Frith and a detachment from the School Cadets. He was then taken to the university, where Chancellor John Hamilton read an address in which he stated: "It is our privilege on behalf of the University of Bishop's College, to welcome you as our guest to-day, and at the same time to humbly offer through Your Excellency to His Majesty King George V. the most ample expression of our loyalty to the throne, and our hopes for a long and prosperous reign over the Empire which he has been called upon to rule. It is a matter of unusual interest that His Majesty is represented here to-day by one who has been identified with public life in many parts of the Empire, and who, in addition to the ordinary duties of his office, has travelled the length and breadth of this land, and often at the sacrifice of convenience and personal comfort has visited even the remotest parts of the country. We feel, therefore, that so far from greeting you as a stranger, we must look to Your Excellency as one who knows our country even better than we know it ourselves. It is not without some feeling of pride that we greet Your Excellency to-day. Though inferior as regards wealth and numbers in comparison with the universities of the Old Land, and many even of the new, yet, when we recall that less than seventy years ago the land on which we stand was scarcely cleared of forest, we can lay claim to something of achievement. Beginning with a local grammar school in 1842, a college was founded in 1845, which eight years later, was, by Royal charter created a university, with a convocation and power to confer degrees in the several arts and in the faculties of divinity, law and medicine. After inspecting the university, Earl Grey proceeded to the school, where another address was read by Mr. J. Tyson Williams, headmaster. At 1.30 he was entertained at luncheon. At 3.30 o'clock a special convocation was held, at which the honorary degree of D.C.L. was conferred. Earl Grey left for Montreal this afternoon.

## MONTREAL.

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

**The Montreal Diocesan Theological College Association.**—The 22nd annual conference was held in the College on Thursday, September 29th. The conference was preceded by a Quiet Day, conducted by the Right Rev. J. Fielding Sweeny, D.D., Lord Bishop of Toronto, which began on the evening of the 27th, when the first address was given. The Rev. J. J. Willis, B.D., presided at the organ during the meetings. At the first address his Lordship based his remarks on 1 Sam. 10:26, "A band of men whose hearts God had touched." Briefly he told the story of Saul and his being chosen as king, and said that God had chosen a band of men for His work in the sacred ministry. He showed that their hearts ought to be touched with, 1st. Love to God and Christ, which would move them to service to God our Father, man our fellow, and Christ our Master. The characteristics of this service, he declared, would be found to be loving, willing, humble and wholehearted service. 2nd. Touched with faith, which would give them a sense of their responsibility, which in turn would lead them to prayer for help to discharge aright the responsibility. 3rd. Touched with a sense of power which would be best realized by setting the hopes high. 4th. Touched with a spirit of loyalty. At 9.30 there were night prayers. The exercises of the Quiet Day were resumed on Wednesday morning by Holy Communion at 7.30 and the second address at Matins. His Lordship spoke of the ministers of Christ as remembrancers, drawing the attention of those present to Is. 62:6, R.V. He said in part that there are many terms in both Old and New Testaments that may be appropriately applied to God's called workmen, but none perhaps more dignified and appropriate than this. As the Jews of old prayed and worked for the earthly Jerusalem, so should we for the Spiritual Jerusalem. We should frequently remind our Lord of the extent, duration and character of the Kingdom. We must not forget, he said, to plead for our branch of the Catholic Church, our Diocese, Parish and individual work. His Lordship likened the Christian worker, who did not pray, to a workman who would not take time to sharpen his tools; lasting defects would be the result

Continuing his address in the afternoon, his Lordship referred the brothers present to Ezekiel 23, where God through the prophet speaks to the watchmen. He said that the title, watchman, is connected with the earliest times and to-day his office is seen in the modern sentinel. A watchman in olden times was necessary for protection against three things, fellow men, who were enemies, wild beasts and sudden upheavals of nature. The watchman is chosen by the people, from the people, and must be strong of body, keen of sight and acute of hearing. As the watchman had his tower, so we have a place from where we take messages from God. Many are given to our care so that we must be vigilant and never cease watching lest the enemy surprise the unwary and their blood be upon us. In the evening the passage chosen was that of 2 Cor. 5:20 and the clergymen were spoken of as ambassadors for Jesus Christ. This address was perhaps the most full and earnest of the set. The parallel between the Political and Christian ambassador was clearly defined. (1) A wise choice must be made. (2) The King's mind and business must be known. (3) The duties would be to represent the King, to express the policy of the King, to protect the interests of the King. Three things would be required, faithfulness, loyalty and patriotism. In concluding, the clergy were asked to endeavour to do more work and better. Work of quality rather than of quantity. Those who were fortunate enough to take part in the exercises of the Quiet Day, felt that they had received real and lasting help, and the thanks of all are due his Lordship for the inspiring addresses given, and it is to be regretted that more did not avail themselves of this opportunity of gathering strength for future work. The Quiet Day ended with Holy Communion, on Thursday morning. At 9 o'clock business was proceeded with, the president, Rev. J. J. Willis, in the chair. After routine business the president read a very able paper which dealt with the impressions gained during ten years of active work. He spoke of a few of the problems confronting us at the present. (1) The securing of competent Sunday School teachers. The key to the position, he said, was the belief that God in heaven shaped our destinies and that people were more and more going back to the faith of ancient days. (2) The re-union of Christendom. He saw no difference in ten years. The Canadian movement was simply a federation, there would be a new church with a new name. There was no catholicity about it. Rome has nothing but sacerdotalism. Our attitude should be two-fold: 1st. Holding fast to what we have. 2nd. To develop a study of systematic dogmatic theology. (3) The mission work of the Church. The union of the Church in Canada could be seen in the work of the M.S.C.C., together with the Laymen's movement. (4) Prayer Book revision. He claimed that enrichment was more necessary than revision. (5) Candidates for the ministry. Parents and priests should keep this matter constantly before the young men who might be fitted for the ministry. The president closed by saying that the remedy for all the troubles in connection with the Church was the rise of the Priesthood and spread of the Gospel. An earnest discussion arose as a result of this paper on ways and means of providing preliminary education for those with small means who wished to enter the ministry. A committee was appointed to interview the Principal as to the possibility of establishing night classes at the college. Dr. Boyle then read a paper entitled "Some lessons from the first and second centuries." He began by saying that there must always be loyalty to the truth. There were two principal stages in the development of the Christian Church. Apostolic and post-Apostolic. Dr. Boyle gave a clear and scholarly survey of the writings of the post-Apostolic period and concluded by saying that the first there was the one Holy Catholic Church. In the New Testament no definite order of ministry could be found, but the order gradually developed till to-day we have the three-fold ministry of Bishop, Priest and Deacon. From the first the Bishops had the duties of the Apostles. Historical continuity was always insisted upon. The Doctor's paper showed careful study and preparation, and was listened to with marked attention and much appreciated by his fellow clergymen. Dr. Howard, in opening the discussion called attention to the two theories regarding the ministry. (1) That it was not an evolution, and (2) That the Church was the household of Christ with inherent life and had developed the three orders. He pointed out three practical lessons. (1) Church has the inherent right to develop her ministry. (2) Unity does not mean uniformity and (3) The early church's aim was

to emphasize the truth rather than her own organization. Mr. Charters spoke of the uniformity as well as unity of the early Jewish Church, and said that God did not change. Mr. Mount raised the question as to what was the Catholic Church. In answer, Dr. Symonds gave the test of life—the observation of certain phenomena. In the afternoon business was resumed, when the following gentlemen were elected to office for the ensuing year: President, Rev. H. S. Boyle, M.A., D.D.; vice-president, Rev. R. G. Asch, B.A.; secretary-treasurer, Rev. H. P. Mount, B.A., B.D.; Recording-secretary, Rev. J. B. Meyer, B.A. Executive committee: Rev. D. B. Rogers, M.A., Rev. J. A. Elliott, B.A., Rev. F. Whitely, B.A., Rev. E. P. Judge, Rev. Wm. Sanders, B.A. The Rev. James E. Fee then gave a very carefully prepared and concise paper on "The Scotch Reformation." A great array of facts of history were marshalled, showing the varied phases through which the Church passed in her struggle for supremacy. Mr. Fee's paper showed much study and research. Quite a lively discussion followed. Dr. Symonds gave an account of the World Missionary Conference at Edinburgh. He said that the greatest question seemed to be the native Church. How is awakened China to get along with the rest of the world, and how is the rest of the world to get along with China? was a question often asked. Only the power of the religion of Jesus Christ would settle the difficulty. His impressions of the Conference were: 1st. Not enough stress and importance laid on the subject of comparative religions due to the fact that (1) missionaries were interested in the practical side of the question only, and (2) that others were simple-minded people who were not interested in the scientific treatment of the subject. 2nd. Steady growth and enlargement of missionary work. 3rd. Success of missionary cause at present is not to be measured by numbers. 4th. Best features of the Congress, quoting from Rev. Scott Holland, would be found in what followed. The highest note of the Congress was struck by Bishop Brent who said, "We must not forget the Roman Catholic Church," and who immediately said that he had, just before he left, preached in a Methodist Church. In the evening, a large number assembled in the Convocation Hall of the college to witness the interesting ceremony of conferring the Degree of Doctor of Divinity, on the Rev. H. S. Boyle, B.D. His Lordship, the Bishop of Montreal presided and in a few well chosen words introduced the speakers. His Grace, the Archbishop of Ottawa, in a bright and interesting address spoke of his great privilege and hoped that the time would come when the Degree of B.A., would be granted in a similar way by a board of examiners. The Bishop of Toronto gave the Convocation address and spoke very forcibly of five present day needs. 1st. The Church keenly alive to her opportunities. 2nd. A band of men filled with the spirit of self-sacrifice. 3rd. Parents who will be willing to dedicate their sons to the sacred ministry. 4th. Church men and women who will give systematically and proportionately as God has blessed them. 5th. The whole Church of England in Canada needs stirring up by the power of the Holy Ghost.

**Granby.**—The Lord Bishop of Montreal purposes holding an Ordination on Friday, October 28th, 1910, in St. George's Church, when three candidates for the diaconate and one for the priesthood are expected to present themselves.

**Montreal.**—The programme of the Clerical Society for the season has just been issued. The following are the subjects and the essayists: October—The Edinburgh Conference; Dr. Symonds; November—The Second Advent; the Rev. W. S. Major. December—Halifax Church Congress; the Rev. A. P. Shatford. January—The Church and Moral Reform; the Rev. J. M. Almond. February—Eternal Punishment, the Rev. H. M. Little. March—The Church and Labour Problems; the Rev. D. B. Rogers. April—The Church and Modern Thought; the Rev. J. A. Elliott. May—Spiritualism; the Rev. R. W. Norwood. The Annual Missionary Field Day for the city and suburbs will be held on Sunday, November 13th, when special preachers will be heard in every church. On Monday evening two missionary meetings will be held. One in the hall of the Diocesan College and one in some hall in the east end of the city. The missionary committee is presently working up the details and have an effective Field Day. Brotherhood Convention.—It will be gratifying to all Brotherhood men to learn that the recent



convention committee after paying all the expenses have been able to forward a substantial balance to the head office of the Brotherhood for extension purposes. Bishop Taylor-Smith, who made such an impression at the convention, was invited by the Protestant Commissioners of Montreal to address the lads at the High School and at Riverside School. He also visited Lower Canada College and gave a talk to the boys on Purity.

**Christ Church Cathedral.**—The Rev. Dr. Symonds has announced the following three lectures on the Edinburgh Conference to be given in the Synod Hall. The first delivered on Monday last, 3.30 p.m.: Introductory Remarks, Constitution and Personnel of Conference; Its Method of Work; Its Committees. Monday, October 17th, 3.30 p.m.: The Missionary Problem to-day, as presented at the Conference; India, Korea, China. Monday, October 24th, 3.30 p.m.: Impressions and Results. These lectures are to be given under the auspices of the Diocesan Branch of the Woman's Auxiliary of the M.S.C.C.

**Portage du Fort.**—The Harvest Thanksgiving service was held at St. George's Church on the 28th ult. The incumbent, the Rev. R. Atkinson was assisted by the Rev. E. E. Dawson, of Quyon, who preached an appropriate sermon. The church was very prettily decorated with flowers, leaves, grain, fruit and vegetables, etc. There was a numerous attendance and a very hearty service was rendered. The offertory was general. After the service a bountiful supper was provided at the town hall where there was a large gathering of people from different places. After summer addresses were given by the visiting clergy and W. Hodgins, Esq., clergyman's warden.

**Parkman.**—The congregation of St. Alban's Church are building a large extension to their driving shed. The work is nearing completion and has been largely done by voluntary labour on the part of many of the parishioners and their friends. It is hoped that the church which is generally densely crowded will also be enlarged as soon as possible.

**Grenville, Que.**—The congregation of St. Matthew's, Grenville, Que., has recently sustained a great loss in the death of Mr. Alexander Pridham, J.P. Mr. Pridham held the position of rector's warden in this parish for about thirty years, and he was ever devoted to church work. He was for a long time a member of the Montreal Diocesan Synod and also of the Executive Committee. His familiar figure is very much missed in the services of the church and especially at the celebrations of the Holy Communion. His love for the Sacrament of the Altar was conspicuous. He was a man of exceptional ability and he was called upon to exercise his gifts in many public offices, among which was that of warden of the County of Argenteuil, which office he held for twenty years. Our deepest sympathies are tendered to his widow and family in their sore bereavement.

**Westmount.**—Church of the Advent.—On Wednesday evening, the 5th ult., the Rev. Henry Marwood Little L. Th. was inducted rector of this church by the Bishop. The service was very impressive. Evensong was taken by the Rev. Dr. Paterson Smyth. The Rev. Dean Evans read the first lesson and the Rev. A. P. Shatford read the second lesson. The Rev. A. French preached the sermon.

ONTARIO.

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

**Kingston.**—St. Luke's.—The beautiful altar and reredos and the communion vessels which have been presented to this church in loving memory of the late Mrs. Forneri, were received and dedicated to the service of the Lord by the Bishop, at the morning service, Sunday, October 2nd. There was a large congregation present and the service was beautiful. The altar and reredos have been placed in the church by the congregation and the handsome silver communion vessels were presented by Mrs. E. Phippen of Conway, sister of the late Mrs. Forneri. There was a full choir and the music under the leadership of Mrs. Betts was well rendered. The Rev. Canon Starr acted as the Bishop's chaplain. The Venerable Archdeacons Carey and Daykin were also present and took part in the service. Holy Communion was celebrated by the Bishop. After the usual opening sentences Messrs. A. I. Shannon and J. H. Caldback, the church wardens, advanced to

the foot of the chancel and presented the gifts to His Lordship for the use of the church. The Bishop in accepting the altar, reredos and Communion service, delivered a brief address to the congregation in which he referred to the custom of God's people to give of the substance of which they were stewards, to God for the adornment of His holy temple and for use in divine service. The altar and Communion service were a memorial of one who was dear to the members of St. Luke's congregation and to other congregations in the city. Her name was a household word in the household and the church was best known to those to whom she had ministered. Canon Starr read the first lesson, and the Venerable Archdeacon Carey the second. The Bishop preached an eloquent sermon from Ephesians, 4th chapter, 20th to 24th verses. There was a large attendance at the Communion service. The following inscription is engraved on the Communion service: "Presented by Mrs. E. Phippen, Conway—To the glory of God and in loving memory of my mother, Charlotte Agnes Phippen, (Obit. 1895) and only sister, Jessie Agnes Forneri (Obit. 1910.)" The inscription on the altar, presented by the congregation, is as follows: "To the glory of God and in loving memory of Jessie Agnes Forneri, wife of the rector of this church who entered into rest on the 3rd day of June, 1910, this altar and reredos are placed here by the members of this church." In the evening the Venerable Archdeacon Carey preached an excellent sermon in which he made touching reference to the late Mrs. Forneri. The altar and reredos was the work of the Blonde Lumber Manufacturing Co., Chatham.

**Coe Hill.**—The short term of service, two months, made by Mr. Geo. Bracken of Wycliffe College at this mission was an undoubted success in every way. In that short time he brought the church services far above what they have been for years. His last service at St. Michael's, Coe Hill, was a "Thanksgiving." The church was nicely decorated with flowers, fruits, etc., also wreaths of bright coloured maple leaves, etc., which gave the church a very nice, bright appearance. The church was filled to the doors and the service a most hearty one. Expressions of regret are heard on every side that we could not keep Mr. Bracken much longer, as we all feel sure he would have brought the mission up to a good live state. All were well pleased with him, and he expressed much pleasure at the treatment he received from all he met here.

**Cananoque.**—On Monday evening Bishop Mills dedicated a fine beautiful bell at Christ Church, the gift of Mrs. Charles Macdonald of "Blick-bonnie" an old benefactor of Christ Church. The service of Benediction was most impressive, after which Choral Evensong was sung by Canon Starr, the Lessons being read by the Rev. Thos. Leech and the rector, the Rev. J. R. Sersan, after which the Bishop preached a magnificent sermon. Amongst the hymns were Canon Julian's splendid hymn for dedication of special offerings.

**Prescott.**—The annual Harvest Thanksgiving Festival was kept in this parish on Sunday, October 2nd. The church was appropriately decorated and many parishioners made their communion. Excellent sermons were given by the Rev. F. D. Woodcock, of Trinity Church, Brockville, and the Rev. E. L. Sanford, of Ogdensburg, N.Y. A general response was made to the yearly Pastoral asking for free-will offerings, and about \$200 was given during the day for different objects, including church maintenance, rectory fund, general missions and the Brockville General Hospital.

**Athens.**—His Lordship visited the three churches of this parish on Thursday and Friday, 22nd and 23rd ult., when the rector, the Rev. R. B. Patterson, presented 20 candidates to him for confirmation. The service here was a particularly well-attended one and a very bright one. His Lordship's addresses were marked by their deeply earnest and spiritual tone and were well calculated to inspire young hearts to consecration and renewed devotion. The Revs. W. E. Kidd

and W. Hilyard Smith assisted in the services. On Sunday, 25th ult., the Rev. Rural Dean Dobbs of Brockville, preached at morning and evening Harvest Festival services, and on Sunday, 2nd inst., the Rev. T. Austin Smith, of Lyn, preached at well-attended services of a thanksgiving nature at Trinity Church, Oak Leaf, and St. Paul's, Delta.

**Belleville.**—St. Thomas.—This church was crowded at the Harvest Thanksgiving services. The offerings were large and so was the number of communicants. The Rev. G. R. Beamish was assisted by the Rev. J. F. Fraser and the Rev. A. L. Geen and the special preacher was the Rev. W. F. Fitzgerald of Kingston.

**Amherst Island.**—The Harvest Thanksgiving services were largely attended. The Rev. W. F. Fitzgerald of Kingston was special preacher and the Rev. J. C. Dixon, rector, conducted the services.

**Sydenham.**—At the annual Harvest Home dinner the special speakers were the Rev. W. F. Fitzgerald and Dr. Edwards, M.P.

**Sterling and Frankford Parish.**—Harvest Thanksgiving services were held in this parish last Sunday, at which the Rev. A. S. Dickinson, of Rawdon, preached very appropriate and helpful sermons.

OTTAWA

Charles Hamilton, D.D., Archbishop, Ottawa.

**Ottawa.**—Rev. Jocelyn Perkins, Minor Canon of Westminster Abbey, is in the city this week, and is the guest of the Archbishop and Mrs. Hamilton.

**St. Matthew's.**—The annual Harvest Thanksgiving services of St. Matthew's congregation were held on Thursday of last week and were well attended in spite of the rough weather. The Rev. R. W. Norwood, M.A., assistant priest of Trinity Church, Montreal, was the special preacher. His Grace the Archbishop of Ottawa and many of the city clergy were present.

**St. Barnabas.**—St. Vera's Guild has completed arrangements for a grand bazaar next Saturday in St. George's parish hall.

**Hawkesbury.**—Harvest Thanksgiving services were held in Trinity Church on Sunday, September 25th, Canon Phillips, the rector, being the preacher at both morning and evening services. The congregations were large and many received at the Holy Communion. The church was beautifully decorated, the fruits, etc., furnishing a well-filled hamper for the children's Memorial Hospital at Montreal. On Sunday, October 2nd, the Harvest Thanksgiving service took place at the Church of the Nativity, L'Original, the rector Canon Phillips, again being the preacher. At this service the church was well filled and 34 received. A solo was sung during the offertory by Miss Meservey of the Boston Conservatory of Music. The decorations, carried out by the ladies of the congregation under most discouraging weather conditions, were excellent and testified alike to the zeal and good taste of all concerned in them, as they did also at Hawkesbury the Sunday before. On October 18th, the most Reverend, the Archbishop of Ottawa holds his conference at Hawkesbury, with the clergy and laity of the Deanery of Prescott and Russell, for which notices have been issued. On October 30, the Rev. J. L. Homer is announced to preach on behalf of M.S.C.C.

**Smith's Falls.**—The annual conference of the deanery of Lanark took place here on Tuesday and Wednesday of last week. His Grace the Lord Archbishop of Ottawa presided. The chapter, consisting of Rural Dean Fisher and the clergy of Lanark, first met. Arrangements were made for a meeting of the clergy and delegates from the several parishes, to be held in Carleton Place, on the 25th inst., for the purpose of forming a Sunday School Association for this deanery. On Tuesday evening there was choral evensong in St. John's Church at 8 o'clock. Rural Dean Bliss, the rector, took the services. Rural Dean Fisher read the 1st lesson, Canon Mucklestone, the 2nd lesson. The preacher, the Very Rev. Dean Bidwell, of Kingston, took for his text, 15th verse of the 16th chapter of St. Matthew. He emphasized the truth that the Church is founded upon fact, not upon theory or supposition. The fact of the Christ, God-man,

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and faith in His Person as such, is the basis and ground of the Church. Our Blessed Lord's birth of a pure Virgin, His earthly ministry, His death, His Resurrection and His Ascension are the facts by the teaching of which Christianity has so far won the world. These alone are what will enable the Church to gain the final conquest, and however they may be doubted, whether within or without, there can be no question that the Church has the facts on her side. On Wednesday morning there was a celebration of the Holy Communion at 7.30. The Archbishop was the celebrant, the Rural Dean the Gospeller, Canon Elliott, the Epistoler. Morning Prayer was said at 9.45 by Rural Dean Fisher. From 10 to 11 there was a "Quiet Hour" for clergy and laity, conducted by Dean Bidwell, who took for his subject the Christian Vocation. The conference proper opened at two o'clock in the Nesbitt Memorial Hall. There was a large attendance of clergy and laity. The Archbishop, in a short opening address, stated he had found these conferences very useful. Churchmen by meeting together and interchanging ideas furthered the Church's cause. Besides, that attitude of suspicion, which had prevailed somewhat without, had been almost entirely dissipated. Canon Muckleston, of Perth, gave a very interesting and illuminating address on the English Communion Office. He pointed out how the Liturgy, following all the early liturgies originating in Apostolic times, preserved that essential feature in our Lord's institution of the sacrament—the communion of the whole people. It was in accordance with this principle that the Reformers had deliberately abolished private masses. A practical and convincing paper on "Proportionate Giving" was read by the rector of Almonte, the Rev. C. Saddington. The Rev. T. L. Aborn gave an address on "Faith Healing," and the Rev. C. E. S. Radcliffe read a paper on "Christian Unity." In the evening at 8 o'clock, there was an open missionary meeting in the church-hall, under the presidency of the Archbishop. In spite of the downpour of rain the hall was well filled. Mr. T. A. Thompson, of Almonte, was the first speaker. Mr. Thompson is known in this district as a good speaker; but on this occasion, in dealing with the Church's position, in relation to other religious bodies, he proved himself to be an eloquent orator. Mr. J. F. Orde, K.C., of Ottawa, gave a forcible address on the Laymen's Missionary Movement. The Rev. Canon Tucker, whom the Archbishop introduced as one of the most eloquent men of the Empire, sustained his reputation, in speaking about the work of the C.C.M.S., of which he is secretary. The press despatches, indicating that Dr. Tucker may accept appointment to the cathedral at London in succession to the late Canon Dann, causes mingled feelings in the minds of churchmen. They recognize his fitness for any position in the gift of the Church, and that he has well earned a rest from his trying and wearing duties. But they also deeply regret that our missionary society must, in the event of his acceptance, and there is good authority for believing he will accept, lose a most capable and energetic secretary. The hospitality shown by the good people of Smith's Falls was most generous. The clergy were given an automobile drive through and around this growing town. From the assurance with which they climbed into the machines, one would be almost deceived into thinking that such a drive was an everyday occurrence with them.

**Richmond.**—Cleaning the rubbish from the cemetery of St. John's Church is occupying the attention of the wardens and others. The rector and his wardens intend to have the yard put in some sort of shape next spring. Contributions to this end are asked from all parties. In Ottawa several parties have offered five dollars each to form a general fund to put the graveyard in proper shape. The rector and wardens intend to have the rotten wooden railings removed and the roots of the lilac trees taken out, and a general overhauling made in the whole yard.

**TORONTO.**

**James Fielding Sweeney, D.D., Bishop.**  
**William Day Reeve, D.D., Toronto.**

**St. James'—**Rev. Jocelyn Perkins, minor Canon of Westminster Abbey, gave a lecture on Westminster Abbey in the school-house, last Monday evening. He spoke about the three different churches which had stood on the site, the history of the abbey, the architecture of the abbey, and the various monuments, all illustrated

by magnificent views. He showed some 10 or 15 views of the Coronation of King Edward the Seventh, in anticipation of the Coronation to take place next year. There was a very large attendance, and the lecture was very much appreciated.

**Wycliffe College.**—Last week sixty graduates of the college gathered for the annual meetings of the Alumni Association. Before the session opened the men partook of the Holy Communion in the college chapel, the president of the association, the Rev. J. R. S. Boyd, being the celebrant. Archdeacon Madden of Liverpool, England, conducted the quiet hours each morning, basing his remarks on Acts 26: 16-18, the Call and Commission of the Christian Minister. His addresses were searching in their directness and simplicity. Special speakers were invited at the luncheons. Canon Tucker spoke on some mistakes of the clergy which often made shipwreck of ministries which otherwise would have been fruitful. Archdeacon Madden referred to the Visions of Young Men, the Vision of Providence to Jacob, of Holiness to Isaiah, of Power to Paul, of Unity to John. Dr. G. H. Hanson, of Belfast, Ireland, spoke on the necessity of conviction and certitude for successful ministry and emphasized especially the need of constant communion with the Master. Two remarkable books of the year were reviewed. Prof. Wrong, writing on Gwatkins' Early Church History, extolled the scholarship and impartiality of the book. Dr. Gwatkins convincingly shows that Episcopacy was a development in the Church and not a divine prescription. Canon Plumtre reviewed Bishop Gore's "Orders and Unity" and pointed out particularly the admissions in the book of the success of even non-episcopal churches. Papers were read on "Church Federation," by Rev. L. E. Skey; on "Reforms Needed in Sunday Schools," by the Rev. C. V. Pilcher; on "The Critical Estimate of Deuteronomy," by the Rev. Dr. Griffith-Thomas; on "The Intellectual Life of the Clergy" by Archdeacon Armitage, Halifax; on "Parochial Finances," by the Rev. C. McKim, St. John, N.B. Addresses were given by the Rev. R. H. Haslam, on "India," by Canon Tucker, on the "Edinburgh Conference." During the session, the Rev. Ben. H. Spence spoke to the Alumni on "The Present Outlook of the Temperance Campaign." The college opening took place on Tuesday, the 4th inst. The principal event was the formal welcome to Dr. Griffith-Thomas as Professor of Old Testament and Ecclesiology, by Dr. Hoyles for the college and Bishop Reeve (acting for his Lordship Bishop Sweeney, who had been called to Montreal on account of a bereavement) for the diocese. Dr. Thomas was received by the large audience of friends and students with deafening applause. Principal O'Meara reported 116 students enrolled in the divinity courses. The Rev. J. D. Mullins, secretary of C. and C.C.S. of England, made an appeal for men for Western Canada. Archdeacon Madden brought welcome news of the progress of Emmanuel College, Saskatoon, and of Latimer Collège, Vancouver. Dr. Hanson, of Belfast, spoke a word of counsel to the students on the preparation for the sacred ministry. On Thursday evening Professor Griffith-Thomas gave his inaugural lecture on "The Supreme Authority in Religion." He discussed the claims of Reason, the Church and the Bible to this authority and decided that the Bible revealing Christ and witnessed by the Reason and handed by the Church was the supreme authority. The following officers were elected for next year: President, the Rev. N. I. Perry; vice-president, the Rev. C. H.

Owen; secretary, the Rev. L. E. Davis; treasurer, the Rev. E. Sotley.

Mr. Fred Cresswell died at his late residence, 30 St. Marys Street, early on the morning of September 20th. He was 79 years of age and was born in Plymouth, England, where his father was a solicitor. He came to Canada with his parents and first lived in Hamilton. For years he was in the Merchants Bank in Toronto, and later was manager of the branch in Brampton. Of late years he has resided in Toronto. He was a member of St. Paul's Anglican Church.

**The Georgina House Rest Room.—**Prayer—Almighty and merciful God, we beseech Thy boundless loving-kindness, that as Thou didst of old visit Thy servants who were sick and weary so Thou wouldst vouchsafe mercifully to visit this Rest Room and to bless it with Thy right hand and Thy perpetual presence, that Thy servants abiding in it may receive the rest they need, and may attain health of body and soul, and whensoever they die may be protected by the guardianship of Thy holy angels. Through Jesus Christ our Lord. This prayer was used by the Rev. Canon Welch, rector of St. James' Cathedral, where he opened a Rest Room on Easter Sunday, April 11th, 1909, in the Georgina House, a residence for business women. Alms

for one year and five months this room has been occupied by tired women who needed rest, both financially and bodily. The room has proved itself a success and the time has arrived for our citizens to know that there is such a place at the disposal of business women. It was Miss Grand's idea to furnish a small room with every comfort and make it available for the self-supporting woman, who, not ill enough to go into an hospital on recovering from an illness, could at least find a little home of rest. The room is prettily decorated with soft grey wall paper and crimson hangings, books, magazines, flowers, also many delicacies are supplied every week to the patient who, with a doctor's order, is allowed the privilege of resting in the room for two or three weeks as the case may demand, for the sum of (\$2.00) two dollars a week. The remuneration of the person occupying this extra being guaranteed. If the person is in a position to pay the full amount, the nominal fee charged, is that the person may feel independent without accepting charity. It is Miss Grand's earnest desire, as the Georgina House extends, to open a Rest Room for self-supporting women in every large city in Canada. Miss Grand will be glad to give information to any person who may be interested in the work. Address Miss Grand, Reston, 64 Bernard Avenue, Toronto.

**Toronto.—St. Alban's Cathedral.**—At the regular meeting of the Toronto Diocesan Lay Readers' Association held on Friday evening last in the chapter house, the Bishop held a special service for the formal admission of the members of the association as lay readers. Through the kindness of the ladies of St. Alban's Branch of the Woman's Auxiliary tea was provided for the members at 6.30, thus allowing the business meeting to begin at 7 p.m. The admission service was held in the chapel at 8 p.m., Canon Macnab assisting the Bishop. Only members were present. All were in cassock and surplice and the number filled the chapel. The service was most solemn and impressive. Each member was presented, in turn, with his license and a copy of the New Testament. His Lordship took for his text, "Thy Word is a lamp unto my feet, and a light unto my path," Ps. 119: 105. So practical, instructive and helpful was the address that at the conclusion of the service an expression of thanks was sent to his Lordship for his words of counsel and encouragement. The following were admitted: G. B. Macpatriek, G. de W. Green, R. B. Lowndes, George Bemister, W. P. Thompson, W. J. Dyas, A. T. Trethewy, S. T. Church, G. M. Ritchie, George Raikes, T. E. Moberly, C. J. Agar, C. A. Bell, Philip Dykes, M. E. Matthews, A. H. Rousby, S. J. Boyde, E. B. Burt, Geo. E. Blake, W. R. Scaddings and A. E. Edkins.

**Trinity College.**—There will be an open meeting of the Students' Missionary Society, on Monday evening, October 17th, at 8 o'clock in Convocation Hall. There will be an address on Japanese Missions by Miss A. L. Archer, home at present from that field. This will be followed by an address from Mr. R. W. Allin, of the Laymen's Missionary Movement, on the subject of Mission Study. The meeting is intended as an opening for the year's mission study. The clergy and laity of the city are very cordially invited.

**St. Mary the Virgin.**—At the opening meeting for the season of the A.Y.P.A. of this church, Mayor Geary was present and formally made a

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member. The Rev. Anthony Hart, L. Th. pinned on the insignia of membership, after which his Worship gave an excellent address to the members.

**New St. Bartholomew's.**—On Saturday afternoon last Bishop Reeve laid the foundation stone of this new church at the corner of Wilton and Blair Avenue. A handsome silver trowel was presented to the Bishop by the rector's church warden, Mr. Richard Postans. In a cavity in the stone were deposited copies of the Toronto daily papers and the Canadian Churchman. All the members present signed their names on a roll which was also placed in the stone. Bishop Reeve delivered an interesting address to the large congregation present, also Mr. A. C. Kemp, ex-M.P. and the Rev. Canon Jarvis. The rector, the Rev. G. I. Taylor, congratulated the congregation on having secured the new church which will seat four hundred. It is to be of brick, in the Gothic style, and will cost about \$12,000. It is hoped that it will be ready for occupancy about the first Sunday in Advent. The Rev. Mr. Taylor has been rector of this church for nearly 35 years.

All arrangements for the A.Y.P.A. Inter-diocesan Conference in St. Philip's Church Toronto, on the 24th, 25th and 26th October, are now complete. A programme and circular letter is being sent to each clergyman in the diocese of Huron, Niagara and Toronto. Among the speakers at the conference will be the Rev. Dr. Griffith-Thomas, the Rev. Dr. Boyle, the Rev. C. A. Segar, the Rev. D. T. Owen, the Rev. Lawrence Skey, the Rev. T. B. Howard, Miss Connell, head deaconess, Church of England Deaconess and Missionary Training House; Miss Thomas secretary Gleaners' Union; and a number of prominent lay workers in the association. The Bishops of Huron and Toronto open the conference, which at the close will take the form of a joint service at which Canon Macnab (Toronto); Canon Brown (Huron); Canon Starr (Ontario), will conduct the service and Canon Abbott, (Niagara) will give the address on "Service." Branches of the A.Y.P.A. and other organizations of the Anglican Church are requested to send as many representatives as care to come.

**Davenport Road Mission.**—Knowing the great interest that you take in all the movements of our dear old Anglican Church in Toronto, more especially in the mission extensions, I know you will be glad to have particulars of what is modestly called the Davenport Road Mission, which is under the auspices of St. Paul's and Redeemer. The Rev. Professor G. M. Wrong, M.A., is in charge of the service, which is held in the Ketchum Hall every Sunday afternoon at 3.15, commencing the first Sunday in October, and already has an attendance of sixty. Miss Greenshields is organist. On Tuesday evenings there is also a service conducted by Mr. Thomas Mortimer of the C.E.M.S. The Misses Gillespie and Winter are working very hard in this district. Mr. James Greer is secretary of the movement which may yet lead to the establishment of a Mission Church of their own, (as Ketchum Hall is only rented) by the Anglicans in this densely crowded neighbourhood occupied solely by working people, mostly English, who attend no regular church.

**Lakefield.**—The Rev. Canon Tucker gave a most inspiring address at the interdenominational banquet held in connection with the Laymen's Missionary Movement here last week when there was a gathering of about one hundred and fifty men. The special preacher at the Harvest Thanksgiving service was the Rev. Canon Plumptre.

**King.**—The death of Mr. Joseph Keffer of this village removes from our midst one of the oldest Anglicans of this district. The site for St. Stephen's Church, near Maple, in Vaughan Township, was presented by Mr. Keffer's grandfather in 1830, and with this congregation he was connected from his boyhood, often in the capacity of warden or lay-delegate. In 1891, Mr. Keffer removed to King, owing to advancing years he was not able to take any active part in church work here, but until weakness prevented, was a regular worshipper and communicant with All Saint's congregation. Since 1906 he had resided with his son-in-law Mr. Wm. Badger, where, after five weeks' illness he passed peacefully away on September 15th, 1910. Requiescat in pace. The funeral which took place on Saturday, 17th ult., from All Saint's Church, King, was largely attended.

On Sunday, September 25th, the congregations of King and Maple held their annual Harvest Thanksgiving services. The congregations were large, the services hearty, and the people testified to the sincerity of their thanksgiving by liberal offertories. The Rev. T. G. McGonigle, of Lambton Mills, was the special preacher, his eloquent sermons were much appreciated.

**Innisfil.**—The Bishop visited this parish on the 25th September, preaching Harvest Thanksgiving sermons at St. Paul's at 11, and at Churchill at 3.30. The churches were tastefully decorated and the congregation was much gratified with the Bishop's kindly commendation and helped by his earnest counsel. At Churchill seven females and one male were presented for confirmation. It was a most inspiring service and the attendance and offertory, it is said, were the largest in the church's history. On the following evening there was a very successful Harvest Home social at Churchill. On Sunday, 2nd October, the Rev. Frank Salmon of Elmvale, preached most acceptably; the rector going to the Elmvale parish for Harvest Thanksgiving services.

**Stouffville.**—Christ Church.—The Harvest Thanksgiving services were held in this church Sunday, October 2nd, and as usual were bright and pleasing. The Rev. H. R. Young of Uxbridge was the preacher and gave two thoughtful discourses. The decorations of grain, fruit and flowers were most beautifully arranged. In the evening a solo was rendered by Miss J. Leaney, very sweetly, during the offertory. The congregations at both services were good and the singing and responding hearty.

**Goodwood.**—Special Harvest Thanksgiving service was held here in the afternoon when the attendance was excellent. Fruit and flowers were most tastefully arranged for this service by members of the congregation and their friends. Mr. Young also officiated here at 3 o'clock, the rector, the Rev. A. H. Wright, taking his special services at Uxbridge.

**Peterborough.**—All Saints'.—This church was beautifully decorated for the Harvest Festival. The services were very hearty and the congregations very large. The special preacher was the Rev. W. L. Armitage, the first rector of All Saints', who preached most impressive sermons.

NIAGARA.

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

**Hagersville.**—All Saints'.—The Lord Bishop of the diocese administered the rite of Confirmation to ten persons on Sunday morning, Oct. 2nd. The Bishop during the service dedicated a beautiful brass lectern, the gift of two brothers, H. A. and J. F. Howard, in memory of their father and mother, the late Joshua and Emma Howard.

**Norval.**—St. Paul's.—The harvest thanksgiving service was held in this church on Thursday evening, September 29th, the service being read by Rev. J. Fennell, of Toronto, and the Rev. T. G. Wallace, of Woodstock, preaching an eloquent and helpful sermon. The church which was tastefully decorated for the occasion was well filled. The service was repeated on the following Sunday evening when Mr. Fennell preached an appropriate sermon.

**Nanticoke and Cheapside.**—St. John's Church.—Cheapside is receiving many improvements. Mrs. Winyard is putting in a memorial window of St. John in memory of her husband. Other windows are in contemplation for the nave. A vestry is being added, the seating is being overhauled, Georgia pine trimmings, graining and papering will decorate the interior, while gas heating and lighting is being installed. This little church occupies a prominent and beautiful site. Its little graveyard is a model for neatness and order.

**Port Maitland, C. So. Cayuga.**—The Bishop of the diocese visited this parish and administered the rite of Confirmation in St. John's Church, on Monday, Oct. 3rd. Fifteen candidates, eight males and seven females, were confirmed. None of them were adults, and none were brought up outside the Church of England. Five of them were baptized by the present rector. Two boys belonging to the class were prevented from being present and being confirmed, one through re-

moval from the parish, and the other by a serious accident. An ideal autumn day, a large and interested congregation, the impressive ceremony, and the address of the Bishop, combining with characteristic skill and eloquence, doctrinal truth with practical, helpful counsel, made the occasion one to be remembered. Through the kindness of Mr. T. G. Scott, of Dunnville, the Bishop was conveyed the five miles between the station and the church, with speed and comfort, in a motor car. At the Harvest Thanksgiving service in Christ Church, Port Maitland, on Sept. 22nd, the Rev. D. Russell Smith, of Port Colborne, gave an interesting and instructive sermon.

**West Flamboro' and Rockton Mission.**—A Confirmation service was held in Christ Church, west Flamboro', on Tuesday evening, Sept. 27th, by the Lord Bishop of Niagara, at which fourteen candidates, (two males, and twelve females,) were presented by the Incumbent, Rev. W. A. Kyle, for the Apostolic rite of the laying on of hands. A good congregation was present to witness the ceremony.

HURON

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

**Preston.**—The Harvest Home services held in St. John's Church on Sunday, Oct. 2nd, were among the most successful in the history of the congregation. Not only was the attendance exceptionally large, but the offerings were very liberal, amounting in all to \$650 for the day. The Rev. R. Herbert preached both morning and evening. He was assisted at the morning service by Rev. Mr. Miller, of the diocese of Colorado. The church was beautifully decorated and a special and excellent musical service was given by the choir.

**Burford.**—Trinity Church.—This church held its annual Thanksgiving services on Sept. 25th. The church was beautifully decorated for the occasion, and large congregations present at both services, there being nearly three hundred in the morning, and quite that number in the evening. The rector, the Rev. J. M. Horton, preached at both services. In the morning he took his text from Col. 3:15, in the evening, Eph. 5:20, the theme being the fitting one of thankfulness for our many blessings. The offertory was quite substantial. Appropriate music was rendered by a vested choir of thirty voices, this being the first appearance of the choir in vestments. Great credit is due the rector and Mr. Smallman, the indefatigable organist, for the very orderly appearance of the choir and the smooth rendering of the service.

**Clarksburg.**—St. George's Church.—The annual Harvest Thanksgiving services will be held in St. George's Church at both the morning and evening services, on Sunday, Oct. 16th. During the afternoon the children's service will be held. Holy Trinity Church will also express its thankfulness for the bountiful harvest on Sunday afternoon, the 16th day of October. The A.Y.P.A., of Holy Trinity Church recently held a very happy social at Mr. Robt. Magill's home, Ravenna. During the evening the young people presented an address of appreciation and a cheque for one hundred dollars to their rector, the Rev. E. Appleyard. Miss Edith Appleyard, the rector's daughter, has again been successful in winning the gold medal for the highest standing in Thornbury Continuation School, which medal was presented to her by Dr. Cummings, the chairman of the school board. Miss Appleyard was successful in winning the prize last year. Miss Geikie Appleyard won the prize given by Mr. W. Boyd, to the pupil obtaining the highest percentage at the Entrance examinations.

**Prospect Hill.**—Trinity Church.—On the last Sunday in July a terrific storm completely destroyed a magnificent memorial window, situated in the chancel of this church; three other beautiful windows were badly damaged and the chancel so badly wrecked, that it was in danger of falling. The small congregation determined to attempt repairs at great self-sacrifice. The result of their efforts was seen by the public on Sunday morning, Oct. 2nd, when the Bishop rededicated the church in the presence of a large and deeply interested congregation, whose freely expressed opinion was that, the old church never looked better. After the dedication the Bishop preached from the text "This house shall be filled with My glory," tracing the word glory from its

visible interpretation in the fire and cloud of the wilderness, to its more wonderful New Testament interpretation, the glory of Righteousness. The text being fulfilled when the moral glory of Christ filled the temple. The Bishop strongly emphasized the fact that the responsibility for the local fulfilment was upon each individual of the congregation, and quite within their power. The annual thanksgiving service was held in the afternoon at Prospect Hill, and in the evening at Granton. The Bishop preached on both occasions to overflowing congregations. The proceeds of the reopening services were sufficient to pay all indebtedness and leave a substantial surplus, and a deep impression has been made upon the community and uplift given to the congregation.

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## ALGOMA.

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

**Little Current.**—Holy Trinity.—Work has begun on a new church hall. The basement of stone has been almost completed. The local branch of the Woman's Auxiliary are raising funds for the hall. The long-talked-of Manitoulin and North Shore Railway is really going to materialize. A large number of men are engaged on the right-of-way, and camps are being erected for them. This enterprise will be interesting, for Little Current will be the terminal of the railway.

**Sucker Creek.**—September 15th was a very delightful occasion on the Reserve, it being the Harvest Festival. The services in the little schoolhouse were held as follows: Matins and Holy Communion at 10 a.m., Evensong at 3 p.m. Suitable sermons were preached at both services by the Rev. C. C. Simpson, incumbent. The services were characterized by good attendance, hearty responses, and liberal offerings. The schoolroom was neatly decorated for the occasion. The first sod for the new church was turned in the afternoon. In the evening supper was served in the hall from 6 to 8 p.m., when a large number were present, and thoroughly enjoyed the good things provided by the women of the congregation. The bazaar added considerable interest to the evening's programme. Some very useful and most handsome articles, provided by friends, local and foreign, were for sale during the evening. The total receipts from the sale of tickets and goods amounted to \$70, and this will be applied to the Building Fund. The evening's amusement was brought to a close by the singing of the National Anthem.



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## KEEWATIN.

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

**Dryden.**—St. Luke's.—The annual Harvest service of the above church was held on Sunday, September 18th, and the ideal weather, combined with the fact that the ladies of the congregation had decorated the church most artistically, drew large congregations both morning and evening. Grain, flowers and vegetables formed the chief decorations. A screen built across the chancel and intertwined with grain, wild hops, and mountain ash berries, was very beautiful, while the windows were banked with grain and autumn leaves. The altar looked particularly attractive. Masses of golden glow flowers filled the vases while two miniature sheaves of wheat flanked the brass cross, with a loaf of bread at the base. The festal hangings of white on altar, pulpit and lectern added to the chaste appearance of the sanctuary. At the morning service the incumbent, the Rev. Rural Dean Adams, preached from St. Luke 17: 17, "The Ungrateful Nine," and the anthem during the offertory was, "Thou Crownest the Year with Thy Goodness." There was a celebration of Holy Communion at the close of Matins, which was well attended, about thirty-three communicants being present, the largest number in the history of the church. At the evening service, which was fully choral, the church was filled. The anthem, "O Lord, how Manifest are Thy Works!" being well rendered by the large choir, who acquitted themselves exceedingly well throughout both services, and who deserve special mention, as this was the first time that the service had been entirely choral. The sermon subject was "The Abundant Life," the text being St. John 10:10. The Bishop of the diocese opened a new church at Sioux Lookout, near the Superior Junction of the G.T.R., on Sunday, September 25th. This is the first place of worship to be opened on the new line between Fort William and Winnipeg. The Rev. J. Atkinson will be in charge of the work. The incumbent is desirous of placing a memorial in St. Luke's to the late Ven. Archdeacon Cooper, and it is proposed that a brass sanctuary rail be the shape the memorial will take. Subscriptions are being received for this purpose, and any friends of Dr. Cooper who may wish to contribute are asked to send in same to Rural Dean, Adams, Dryden.

**Eagle River.**—St. Matthew's.—Perhaps never in the history of St. Matthew's Church did it present so chaste and beautiful an appearance than in its autumnal garb for the annual Harvest festival on Sunday last. Mrs. Aldum and Mrs. Nicholas, two of the earnest workers of the W.A., had spent several hours on Saturday in arranging the grain, vegetables, and flowers till it was a delight to the eye. The reading-desk was banked with autumn leaves and golden rods, while the east window was filled with grain. There was a large congregation, and the service, which was fully choral, was bright and hearty. The Rev. Rural Dean Adams preached on the sin of ingratitude, basing his remarks on Luke 17:17. A beautiful white altar frontal, the gift of Mrs. W. Aldum, was used for the first time. Mrs. David Nicholas presided at the organ. The collection was unusually large.

## RUPERT'S LAND.

**Samuel P. Matheson, D.D., Archbishop, and Primate, Winnipeg.**

**Winnipeg.**—The Committee of the Diocesan Sunday School Association met on Tuesday, September 27th. The field secretary, the Rev. W. A. Fyles, presented a report. The apportionments were also made towards the Association expenses. A pastoral will be issued by the Archbishop asking for the due observance of "Children's Day." The Harvest Festival at St. Mark's Mission was held on Thursday, September 22nd. The mission church was nicely decorated, and the choir rendered appropriate music. The sermon was preached by the Rev. S. G. Chambers, rector of Christ Church.

Miss Whittome, matron of Dynevor Indian Hospital, has tendered her resignation, which has been accepted by the committee. It is likely that Miss Hawley, of Fort à la Corne Indian Mission, will succeed her.

**Glenboro' and Stockton.**—The Rev. Rural Dean Davis, B.A., rector of Carman, was the special preacher at the Harvest Thanksgiving services on Sunday, September 25th. Mr. C. Blay, the student-in-charge, read the prayers. The churches were beautifully decorated and the music excellent. The services were well attended.

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the church at Glenboro' being filled to overflowing at the evening service, the Methodists having withdrawn their service. Mr. Davis' sermons were appreciated, and his visit declared to be productive of good, especially to the Home Mission Fund. Sunday, September 18th, Mr. Davis visited Barnsley, Sunnydale and Elm Creek, conducting the Harvest Thanksgiving services and making the Home Mission appeal.

**Gilbert Plains.**—St. Matthew's Church.—Anniversary services were held in this parish on Sunday the 2nd inst. The preacher both morning and evening was the Rev. W. B. Heeney, rector of St. Luke's, Fort Rouge, Winnipeg. Mr. Heeney, who since his coming to Rupert's Land, has taken front rank as a preacher and worker, was listened to by the people with marked attention and with evident appreciation. The incumbent of the parish is the Rev. S. L. Nash. Mr. Nash has spent the whole of his ministry thus far in this parish. He has not aimed at startling effects, but in a steady persevering way has been gradually making an impression, which is likely to prove enduring. He has charge of a territory large enough for two missionaries at least, if not three, and it is highly commendable to his energy, and earnestness, that he has been willing for so long to carry the burdens of what is certainly for one man, an unwieldy mission. It is hoped that at no distant day this mission can be divided and another clergyman be given to the work in this large and promising portion of the Diocese. On the same Sunday at 3:30 p.m., the Harvest Thanksgiving services were held at Eldon, an outstation from Gilbert Plains. Mr. Heeney was the preacher at this service also. There was a good attendance and a satisfactory response to the appeal for the Home Mission Fund of the Diocese.

## CALGARY

**William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.**

**Calgary.**—On the Festival of St. Michael and All Angels the Church of St. Michaels and All Angels, Crescent Heights, a northern suburb of Calgary, celebrated its first Dedication Festival with choral Evensong and sermon. There was a good congregation present. The service was sung by the Rev. C. W. E. Horne, and the announcements made by Mr. Reed, lay reader in charge. Dean Paget, of the pro-Cathedral, preached the sermon, congratulating the parishioners upon the completion of the first year of worship and work in their church. It will help the readers of the "Churchman" to realize the extraordinary development in the West when it is remembered that ten years ago the little, old pro-Cathedral of the Redeemer, with a seating capacity of a little over three hundred, more than sufficed for the whole Church of England congregation of Calgary. In a few years the growth was so rapid that in January, 1905, the Church of St. John the Evangelist was built and opened for service in East Calgary, and in the following July the present large and handsome stone pro-Cathedral, capable of accommodating 1,000 souls, was built and used for service. In 1906 the Churches of St. Stephen and St. Barnabas were erected in this quarter of the city. All of these three new parishes are now self-supporting, and have been doing good work. On St. Michael's Day, 1909, the latest church, St. Michael and All Angels, was opened in the rapidly-growing suburb of Crescent Heights, which is rising upon the commanding plateau north of the Bow River. In spite of the four new churches, which are well attended as a rule, the pro-Cathedral is well filled, and crowded on Sunday evenings. The

large proportion of men in the congregations and at the Communion is a striking and hopeful feature in Western Church work. More churches in the south of the city are still needed to meet the growth of population. The Boy Scouts have been organized in connection with the pro-Cathedral by the Rev. C. W. E. Horne, assistant priest, and also in connection with St. Stephens' parish. The Calgary Scouts recently entertained the English Boy Scouts who came out with General Baden-Powell. The General made himself at home in the rectory, and the English Scouts slept in a tent on the rectory lawn, and were treated to a motor ride out to the Sarcee Reserve. The heavy mortgage upon the pro-Cathedral was finally paid off last May, and the building was duly consecrated on Trinity Sunday by the Bishop of Calgary. A substantial parish hall, 100 by 45 feet, of two storeys, and containing all needful accommodations for Sunday School and parochial organizations, is now in course of erection at a cost of \$25,000, and a new heating plant is being installed in the pro-Cathedral to serve for both buildings. It is hoped that all may be completed and be ready for use by Christmas.

#### KOOTENAY.

A. U. de Pencier, M.A., Bishop.

Nelson.—St. Saviour's.—Bishop de Pencier of New Westminster paid Nelson his first visit on Wednesday and Thursday, Sept. 28th and 29th, arriving in Nelson shortly before midnight on the 27th. The Bishop was met by the rector and churchwardens and other members of the church committee. On Wednesday the Bishop presided at a meeting of the executive committee of the Synod of Kootenay, which was held in the parish hall, and was very fully attended. After the executive meeting the Bishop visited the Nelson fruit fair for an hour or so, and later on in the evening attended a reception in the Eagle's Hall. There was a large number of parishioners present as well as all the visiting members of the executive. During the evening an informal concert was held, the entertainment being opened with a piano solo by Mr. W. A. Jowett. The rector, Rev. F. H. Graham, then gave an address of welcome to the Bishop, to which his Lordship replied in most complimentary terms. A song by E. Lupton was followed by another by Mrs. J. H. Fox. A piano solo was then most exquisitely

rendered by Miss Wrightson, from the adjoining parish of Kokanee, who in turn was followed by a song by her sister Mrs. C. Harrison. The rector then welcomed the Rev. Jocelyn Perkins, minor Canon and Sacrist of Westminster Abbey, who was making a tour of the diocese, who gave a most interesting address in reply. The musical part of the programme was concluded with a song by Miss Mackenzie, which though last was by no means least. After the handing round of refreshments in the shape of tea and coffee and cake, this very enjoyable evening was brought to a close by all present singing the Doxology, followed by the Benediction by the Bishop. On the following day the Bishop attended the Rural Deanery meeting in the morning and addressed the members of the Canadian Club at a luncheon given in his honour, and at which Canon Perkins was also present, and then left on the afternoon boat for Kaslo.

#### Correspondence

##### THE "OLD PARSON'S" LETTERS TO A THEOLOGICAL STUDENT.

Sir,—In the "Churchman" there has appeared recently a series of letters from "An Old Parson to a youthful theological student." Although I am not in that category, I have read those letters with deep interest, and, to a great extent, warm approval. But in one letter, "An Old Parson" is speaking of the use of tobacco, in the form of smoking, and he expresses approval of a clergyman so using tobacco. Now, I would first disclaim any special detestation of tobacco,—having a horror of all habit-forming, narcotizing drugs, and I would very much prefer a man, whom I would desire to honour fully, as I would honour any clergyman, should be free from any habit which would in any way interfere with the perfection of his humanity. We should give to God our best—the very best we are capable of giving—and the world regards our duty as being the giving to God our best, and when one who is specially set apart to the service of God (note our phrase "Holy Orders"), is guilty of conformity in habit to the sinful world around, the world has its "opinion" of him. We read of One to

Whom was said, in the dim ages of the past, to One in the prime of manhood, to One whose mission was to found a world wide empire;—To Him, I say, was shown all the kingdoms of the world, and the glory of them, and the offer was made, "All these will I give you, if you will fall down and worship me." But our Lord, clearly seeing that right results cannot follow wrong actions, refused to yield to the winning temptation. Not for nothing did our Lord lay down His life in the prime of manhood—when all His physical powers were at their best—and He left us an example that we might follow His steps. Not for nothing did He refuse the narcotizing draught on the Cross. If I were training my son with the aim that he should enter Holy Orders, I should endeavour to so train him, that body, soul and spirit should be pure and holy,—as perfect in all things as it were possible for him to be—that so he might present himself, soul and body, "a reasonable, holy and lively sacrifice to God," thus, if called to suffering—as was our Great High Priest—he might attain such perfection as the Father would bestow on him. We pray that our priests may be clothed with righteousness, and they cannot be thus clothed if, in their personal habits, they are conformed to the world. I trust my words may not seem unduly harsh to "An Old Parson," but I simply had to state what I am aware many others as well as myself feel very deeply.

Sara F. Tracy.

#### RE SMOKING.

Sir,—We parsons do not attempt to debar other men from the pleasures which a quiet smoke affords—pleasures which have in them nothing harmful, and yet which no man who is not a smoker can speak of at all. The working rule is to advise the boys not to smoke until they are grown up, and then smoke if they will. As for the parsons, they who will, let them smoke, as they will at any rate. As for the "monotony" of the "Old Parson's" letter, to which our critic takes exception, the parson who sees the littleness of human nature in its conception of religion more than anyone else, may be allowed his harmless soothing of his nerves, if soothing he finds his smoking to be. "Events are only events after all, but a good cigar is a smoke." A Smoker.



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Do you know where the salt comes from that you see on your dinner

table every day? Most likely it comes from England, for in that little island you will find some of the biggest salt-cellars in the world. One of them lies a thousand feet underground and covers an area of forty square miles, while the bed of salt it contains is in some places a hundred and fifteen feet thick. Just think of that the next time you have occasion to say, "Please pass the salt."

In Poland there is another great salt mine, which was opened six hundred years ago, and in which eight hundred men and four hundred horses are still working.

In this mine are some wonderful salt caverns which great numbers of visitors go from all parts of the world to see; and there is also a little chapel which was carved out of the solid salt three hundred years ago. In the dim light of the underground the beautiful walls and pillars of salt look like the purest marble, while the little salt crystals of which they are

composed flash back the light of the guide's torch or lantern as if each one were a tiny diamond.

#### TO DISPEL THE CLOUDS.

A laugh is just like sunshine,  
It freshens all the day,  
It tips the peak of life with light,  
And drives the clouds away;  
The soul grows glad that hears it,  
And feels its courage strong—  
A laugh is just like sunshine  
For cheering folk along!

A laugh is just like music,  
It lingers in the heart,  
And where its melody is heard  
The ills of life depart;  
And happy thoughts come crowding  
Its joyful notes to greet—  
A laugh is just like music  
For making living sweet!

#### GRANDMA'S LONG SCHOOL NAP.

By Emma C. Dowd.

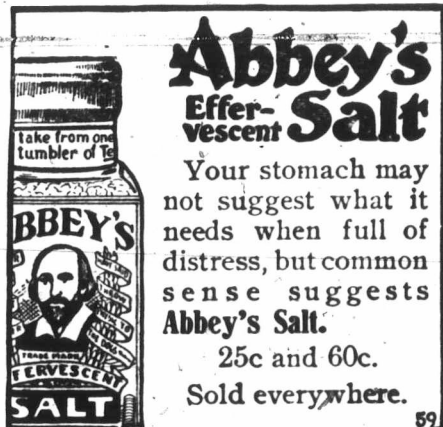
Claire ran in from school, eager and smiling.

"Something awfully funny happened to-day," she said. "Jeannie Pardee went fast to sleep, and Miss Winthrop had to wake her up!"


"When I got sleepy," said grandma, "though I guess I wasn't quite so big as you, they put me to bed."

"But not in school?" cried Claire. "Certainly. That's what I mean," replied grandma.

"A bed—right in school?" squeal-



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Land, worker, atten-Incum-Mr.

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...first, and when I found the door was  
locked I recollected that I thought for  
a minute that I'd have to stay there  
till somebody came. But then I  
thought of the window, and it was an  
easy matter to go out that way, for  
they were not far from the ground.

ed Claire, laughing. "Why, how  
funny!"

"It would seem so now, but child-  
ren went to school younger than they  
do nowadays, and the little ones need-  
ed naps. So there was a bed in the  
corner of the big entry—just a bed-  
mattress on the floor, with a bed-  
quilt or comfortable for covering in  
cold weather. I don't believe I ever  
told you about the time I shall al-  
ways remember—and grandma  
laughed softly to herself.

"O, please tell me!" pleaded Claire.  
"Is it about going to bed in school?"

"Yes. I recollect I was studying  
my spelling lesson, and grew drowsy,  
so the teacher said I'd better have a  
nap. I tumbled down in the corner  
and pulled the comfortable all up  
around my head, it was so cold. In a  
minute I was fast asleep. It happen-  
ed that the teacher was sent for to  
come home early because some one  
of the family was sick. So she let out  
school in a hurry, and nobody thought  
of me, down in the dark corner of  
the entry. When I woke up the moon

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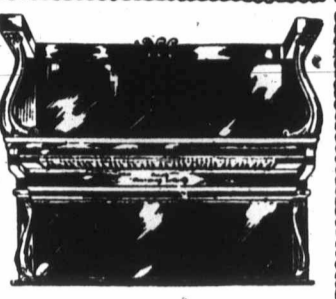
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My father and mother supposed I had gone over to Aunt Betsey's, as I often did, and that she had kept me to supper, so nobody had worried a bit about me. The teacher felt very mortified to think she had forgotten me, and I don't believe she ever locked anybody in the school-house again."—Southern Churchman.

### THE CONTENTED HERD-BOY.

In a flowery dell a herd-boy kept his sheep; and because his heart was joyous he sang so loudly that the surrounding hills echoed back his song. One morning the king, who was out on a hunting expedition, spoke to him and said:

"Why are you so happy, dear little one?"

"Why shall I not be?" he answered. "Our king is not richer than I."

"Indeed!" said the king, "tell me of your great possessions."

The lad answered: "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand thalers for my hands; my eyes are of more value than all the precious stones

in the world; I have food and clothing, too. I'm happy as the day is long. Am I not therefore as rich as the king?"

"You are right," said the king, with a laugh; "but your greatest treasure is a contented heart. Keep it so, and you will always be happy; happier, yes, and richer perhaps than the king."—Southern Churchman.

### CASABIANCA.

By Elizabeth Price.

Mama was going out calling. Theo had watched her while she puffed her pretty hair and pinned on her best collar and got out her white gloves. It must be very interesting making calls. Much nicer than being left at home with Peggy, who was ironing and almost sure to be cross. A little crvase had been folding itself in and out between Theo's eyes ever since he knew Mama was going, till a sudden thought smoothed it out in a flash.

"Mama, couldn't I go calling, too?" he asked. "I'm most sure I'd bother Peggy if I stay at home and—"

"Where would you like to go?" inquired mama.

Theo considered. Don wasn't at home, Marjorie had company, and Marie was taking her nap. Anyway, those wouldn't be calls—they'd be just everyday play visits. Calls

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were for grown ups. "I'd like to call on old Mrs. Philipps," he said slowly. "She's about the grown-upest lady I'm acquainted with."

Mama smiled, but she only said, "Why, yes, I should think you might go there, if you can be very polite. Callers are, you know, and always try not to make their hostess any trouble, or stay too long."

Theo thought it over. Yes, he'd try it, especially if he could have on his best suit and the kid gloves Aunt Emilie had sent for his birthday. Mama helped him get ready, even waiting till she had pushed every

chubby finger into those gloves, and buttoned the fat wrists out of sight.

Mrs. Philipps came to the door herself when Theo rang the bell. She was a tall, stately old lady with white hair, and a manner that never had made Theo feel quite at home with her. It was because he never would have dreamed of making her a "play visit" that he thought of coming to call.

"What do you want, little boy?" asked Mrs. Philipps.

"I've come to call on you," explained the visitor. "Mama's gone calling, and I—I have, too." Theo was a little uncomfortable. He hadn't expected to have to account for his coming.

"Well, did you ever? Come in and have a seat. But I'll have to get you to excuse me while I take a short nap. I've been so drowsy all afternoon I can't keep awake any longer. I'll only be a very few minutes."

Theo said, "Certainly," because he thought that was the polite thing to say, but he really didn't believe Mrs. Philipps heard him. She had dropped into her big chair, untied her cap strings, and closed her eyes. Just then the clock struck three. When it struck four Theo felt for his clean handkerchief, and wiped a wet spot off his sleeve and another off his cheek. But he didn't make a sound. He remembered what mama had said, and he was trying to obey—only about staying long, and that he felt he couldn't control.

It was almost half-past four when Mrs. Philipps woke up. Her caller still sat where she had put him, his eyes were heavy, and the corners of his mouth were drooping down instead of curving up as they usually did, but his shoulders were straight and his kid gloves were folded patiently together, with the chubby fingers still inside them.

Mrs. Philipps stared for an instant, then suddenly remembered. Then she looked at the clock, rubbed her eyes, and looked again. After that she did the most surprising thing. Just gathered her caller up in her lap and kissed him.

"You dear little gentleman. You're a boy in a thousand—a real Casabianca. Please, please forgive me."

Theo didn't know why she called him such a queer, long name, but he understood what followed very well indeed, for Mrs. Philipps could make the most beautiful cookies in the shortest time. And she assured him that it was time for the call to end and the "play visit" to begin, and it didn't matter how long that lasted.

It was tea time when he left, with a rosy apple in each jacket pocket, a bag of cookies in one hand, and a slice of cake in the other.

"Come again soon, Casabianca," Mrs. Philipps called after him.

"I will, thank you," he smiled back; and he kept his word, for they were the best of friends after that. Mama told him the story of Casabianca. Ask your mama to tell it to you.—The S. S. Times.

## YOU CAN INTEREST HIM

### Any Man Over Fifty

You can interest any man over fifty years of age in anything that will make him feel better, because while he may not as yet have any positive organic disease he no longer feels the buoyancy and vigor of twenty-five nor the freedom from aches and pains he enjoyed in earlier years, and he very naturally examines with interest any proposition looking to the improvement and preservation of his health.

He will notice among other things that the stomach of fifty is a very different one from the stomach he possessed at twenty-five. That greatest care must be exercised as to what is eaten and how much of it, and even with the best of care, there will be increasing digestive weakness with advancing years.

A proposition to perfect or improve the digestion and assimilation of food is one which interests not only every man of fifty but every man, woman and child of any age, because the whole secret of good health, good blood, strong nerves, is to have a stomach which will promptly and thoroughly digest wholesome food because blood, nerves, brain tissue and every other constituent of the body is entirely the product of digestion, and no medicine or "health" food can possibly create pure blood or restore shaky nerves, when a weak stomach is replenishing the daily wear and tear of the body from a mass of fermenting half-digested food.

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As Dr. Bennett says, the only reason I can imagine why Stuart's Dyspepsia Tablets are not universally used by everybody who is troubled in any way with poor digestion is because many people seem to think that because a medicine is advertised or is sold in drug stores or is protected by a trade mark it must be a humbug, whereas, as a matter of truth, any druggist who is observant knows that Stuart's Dyspepsia Tablets have cured more people of indigestion, heartburn, heart trouble, nervous prostration, and run down condition generally, than all the patent medicines and doctors' prescriptions for stomach trouble combined.

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In how many cases the hasty tem-  
per flashes out and does it work with  
the precision and the pain of the  
swift stiletto. Singularly enough the  
hasty word oftenest wounds those we  
love. We know the weak points in  
the armour of our friend; we are  
aware of his caprices, and are ordi-  
narily tender and compassionate even  
of his vanities; but there dawns a  
day when it is written in the book of  
fate that we shall be as cruel as lov-  
ing. We are cold, or tired, or hungry.  
So politeness fails us, fortitude van-  
ishes, and we say that which we re-  
pent in sackcloth and may be for-  
given, but it is not forgotten. It has  
flawed the crystal of our friendship;  
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