

Canadian Churchman

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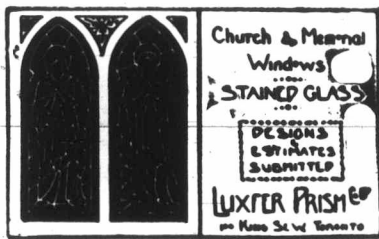
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Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may, however be made at any Agency on certain conditions by the father, mother, son,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

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(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

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

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

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November 24.—26th Sunday after Trinity.

Morning—Eccles. 11 & 12; James 3.
Evening—Haggai 2 to 10, or Mal. 3 & 4; John 8, 31.

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Evening—Isaiah 2, or 4, 2; John 11, 47-12, 20.

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Offertory: 174, 184, 203, 217.
Children's Hymns: 178, 240, 333, 334.
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TWENTY-FOURTH SUNDAY AFTER TRINITY.

Swiftly to its close the season of Trinity Tide is drawing with its practical lessons. During the summer season the course of lessons in Collect, Epistle and Gospel has been to show us our sins and temptations and the manner of avoiding them and overcoming them. We have seen how God would have us walk, and the means of grace at our bestowal. This is not all. The knowledge of things we ought to have done only serves to show us the things we have left undone. The contemplation of the Holy Life of the Blessed Saviour only shows us how great are our short-

comings. Therefore, this day we come before Him as unprofitable servants, throwing ourselves entirely upon His mercy, we beg a full and free pardon for our many transgressions. The collect pictures sin as a band or chain. It is like a dangerous and strong chain. One link added to another makes a chain, so sin added to sin lengthens our guilt. One little sin or frailty may seem a trifle, but unless forgiven will soon increase. We say in the creed, "I believe in the forgiveness of sins." By the gospel for this Sunday we see forgiveness, pardon, and release granted to the woman who was diseased. By coming to Christ we also can be forgiven. But how? How can we draw near and touch Him? Christ though no longer visibly present has appointed certain outward and visible signs of inward and spiritual graces in the sacraments He ordained. Such to us is the Holy Baptism and the Holy Eucharist. The cleansing and strengthening which they supply come from "the virtue" which goes forth from Christ Himself. This "virtue" of Christ will absolve us from our offences and deliver us from the bonds of sin, and thus prepare us for His second coming to judge the world.

Lord Rosebery.

Lord Rosebery is admitted to be the most eloquent speaker, as well as one of the most profound statesmen of the day. For a short time he was Prime Minister, but ill-health compelled him to retire. He is said to be a victim of sleeplessness and only to derive relief by sleeping, not at Dalmeny, but at a little residence near it on the sea shore where the sound of the lapping of the waves soothes him. Consequently he ploughs his lone furrow to emerge only occasionally into the public eye. A recent speech at Leith on the unveiling of a monument to our late Queen Victoria has again brought him into prominence and caused a re-iterated regret that his talents cannot be brought to run in harness with a political team. Perhaps they are of more value in independent work. In the course of this address Lord Rosebery said of the Queen, "Under her long reign her sovereignty emerged into double and incalculable Empire. Nor is that all or nearly all. It is not the mere increase of territory, nor the bloodshed of war, however, triumphant, nor the mere swell of wealth, that are the tests of a glorious reign. It is well to make an Empire. It is well to see victory crown a righteous cause. It is well to see a nation reap the fruits of its industry and intelligence. But the test of a reign must be the condition of the nation itself, its moral, physical and intellectual welfare, and what reign will better bear that crucial test than the long years of Queen Victoria? They were the period of wise progress, of increasing liberty, of unwearied emancipation. It was a period marked by the promotion of health and education, the raising of wages, the cheapening of all the necessities of life, the larger association of the nation in its own government, the removal of religious barriers not merely in tests but in Christian co-operation—all this marked the sublime and upward path of her reign."

The Loss of the Church.

At the recent Church Congress held at Yarmouth in England the Bishop of Norwich delivered an address containing a paragraph which has surprised and pleased us. For about a quarter of a century we have implored our friends at home to prepare their people for the changed conditions on this side of the Atlantic, but without avail until now. This is what the Bishop said: "I have one sad and humiliating admission to make: for I am trying to speak quite dispassionately. Why is our

dear Church so remarkably, so distressingly, weak outside the realm of England? Do you all realize how very far her position is from what we should wish and expect it to be? I find from the "Free Church Year Book" for 1906, that whereas the number of communicants of our Church outside England is 1,405,862, the members (or communicants) of the four bodies—Methodists, Baptists, Presbyterians, and Congregationalists are put down as 19,238,875. You may make deductions if you please from these figures (which I observe include "probationers" among the Methodist bodies), but anyway they are grievously disappointing, and must cause Churchmen many searchings of heart. The remarkable numerical weakness of our communion in the United States, which is by far the chief factor in this question, is no doubt mainly owing to the arbitrary and fatuous policy of George III. and his Ministers in refusing to allow any Bishop to be sent to the American colonies. Thus, while the voluntary bodies grew rapidly from year to year, our Church was crippled by being dependent upon a fitful supply of clergy sent slowly across the stormy Atlantic. But if we ask why in our great colonies our Church is so backward, though not nearly to the same extent, I for my part must in candour reply that, while, no doubt, other reasons can also be given, I am convinced that the chief reason is to be found in the past established, and more particularly endowed, condition of the Church. For reliance upon this position has impaired, if not eradicated, from the minds of our people, the fruitful principle of "self help." The Church has too often clung to the idea of State-aid and "clergy reserves," instead of throwing herself upon the people; like the timid school-boy who clings to the bladders instead of swimming forth into the stream. In the early days of a settlement the average English Churchman, fresh from the Old Country, thinks that, of course, there ought to be a clergyman. "The Government ought to send one, or S. P. G. His grandmother had subscribed to S. P. G. for thirty years, why doesn't the society send a clergyman?" At first he is not disposed to do anything himself, and needs the advice of Hercules to the wagoner. Meanwhile the members of the various voluntary denominations have met, raised a fund, put up a temporary building, sent a call to a regular minister, and appointed a man of good character, one of their own number, to lead them in worship until the minister comes. And so, when at last a clergyman of the Church puts in an appearance, he finds flourishing religious communities, and the more pious of the Church people settled down with one of the voluntary bodies, and their children all swept into some Sunday School."

The Door of Entrance.

This is at last a step in advance, but one which to be of value would need repetition, not by one Bishop, but by all in the United Kingdom, not in diocesan charges only, but in personal application in every parish. And it would do good were the Bishop's words taken to heart in every parish in older Canada. They tell what we all know to be the most fruitful cause of our Church's failure. In every mission there should be laymen who in the inevitable absence of the clergyman, catechist or missionary can conduct the Sunday Schools and read the services so that the people do not gather together in vain, or simply to swell the numbers at the next building. Let the leakages be stopped. We don't want to supply men like the late Dr. Potts, of Toronto, to other religious bodies. Rather we wish them or their descendants to come back. It is not sufficient to ask them to "come home" and to find no entrance, on the contrary the door must be thrown wide open and a hearty welcome given.

A Loyal Protest from Oudh.

Despite the tidings of reckless words and disloyal deeds which come to us from India, there are not wanting signs that some of the good work in the past is bearing fruit to-day. From the "Times" we learn that the loyal protest from Bengal against the "wild and mischievous" anti-British agitation which has disturbed the province, has been followed by a still more emphatic declaration of attachment to British rule from the Taklukdars of Oudh. Here more than elsewhere has there grown up a spirit of territorial responsibility, a closer reproduction of English ways in the honorary dispensation of justice by the landed aristocracy. This contact with their tenantry and the people generally gives greater weight to the views of the Taklukdars as set forth in an address to the Lieut.-Governor of the United Provinces in September last, disapproving of the form of agitation adopted in some parts of India. After pointing out that religious duty, gratitude, and interest alike claimed their loyalty to the Crown, the address continued: "We rejoice to think that there is no agitation in the Province of Oudh and that we are free from the evils of a press which seems to stir up race against race, class against class, and creed against creed. All thinking men must deplore methods of agitation which seek to embitter the minds of the people against their rulers. The interest of the chiefs and owners of land, and indeed all men of experience and moderate views, must be identical with the interests of a government which earnestly seeks the welfare of its subjects. We are not less eager than others to witness real progress, but we have learnt from the management of our estates that improvements, to be effectual, must be of natural growth, and that all classes must participate in it. . . . We look to the government to assist us steadily onwards along paths of progress to greater prosperity, and we deem it our highest prerogative to assist the government." Strong, hopeful words, with surely promise for the future.

"Blood is Thicker Than Water."

One of our favourite exchanges is "The Church of Ireland Gazette." In the last number we are pleased at finding the following announcement: "His Grace the Archbishop of Dublin made a most interesting announcement to the Dublin Synod. On some day in January of next year it is intended that a special thankoffering should be made by the Church of Ireland to be presented in London at the great Pan-Anglican Congress during the summer of 1908. The Archbishops and Bishops have decided to ask Irish Church people to make this thankoffering on behalf of the need of the Church in Canada. Into West Canada thousands upon thousands of emigrants are pouring weekly, and an unparalleled opportunity presents itself to Anglican Churchmen. Never was there more urgent need for immediate, if not prolonged, assistance. There are hundreds of places utterly destitute of any provision for religion, and any offering that can help a work of such splendid promise will be worthily spent."

"Real Men."

"It cannot be too often emphasized that character nowadays goes further than anything else in procuring and retaining public support and sympathy for Christian leaders and teachers," says an exchange correspondent. "No two men could be further apart than the Bishop of London and General Booth. Dr. Winnington-Ingram is loved where his ecclesiastical views and administrations are detested, because he is recognized to be a 'real man,' whose human sympathy is genuine, and whose desire is to serve and to live for others. His breezy personality wins men to his side, and his root convictions make themselves felt as the very soul of his soul. General Booth conducts the greatest 'one man' organization in the world.

No Pope was ever so unfettered as the sinewy and tireless head of the Salvation Army. Criticisms of the most serious kind have been made of his autocratic rule, but it goes on unchallenged because everyone knows that the General is honest and disinterested. In humbler spheres the same trust in character may be seen. In a North London slum—in a parish of casual labourers—a North of Ireland man has a church whose environment would depress nine men out of ten. The depressing influences were a call to service. The man threw himself into his work, without self-advertisement—that most detestable of clerical weaknesses—and laboured patiently, his parishioners responded to his efforts and now he has a crowded congregation and the means of carrying forward an effective organization. The man is not brilliant, University examinations were too much for him, but he is whole-souled and disinterested."

Patriotism.

Dr. John Watson (better known as Ian MacLaren) was a thorough-going patriot and said some good things on patriotism: "Our history," he said, "affords evidence of the faithfulness of God as convincing as any to be found in the Hebrew annals, and it is a provincialism of faith to seek for the living God in the forays of the judges, and not in the battles of the Peninsular War. Pitt and Wellington were more distinguished servants of God than Jephthah and Samson, and if those merciless fighters rendered service to humanity by smiting the decadent Canaanite Stock, we served the cause of righteousness in Napoleon's day. What nation in modern history has established so many colonies, explored so many lands, rendered such services to civilization, or set before the world so perfect an example of liberty? . . . Is it not, therefore, becoming that our children should be taught the names of those notable servants of God,—prophets, statesmen, soldiers, travellers—who built up the fabric of the Empire, and also the mighty works wrought by our fathers?" If school teachers could present the great and good characters in history in an engaging and attractive light, and could trace the Providence of God in such lives, such teaching would make a deep and permanent influence for good on the children's minds. Too often these young minds are bewildered and faded by their efforts to memorize innumerable gulfs and bays, or the long wearisome technicalities of subjects like physiology, which, if taught at all to children, ought to be taught with some regard to the powers of a child's mind.

Ill-Bred Children.

The writer was standing at the edge of a sidewalk in the City of Toronto waiting for a friend a few days ago. It was a fine morning and a number of children were passing by on their way to a public school. Although it was in a beautiful part of the city and the children seemed to belong to what is curiously called "the better class," it was saddening to see in many of the faces the lack of that innocent freshness and winsomeness always so attractive in childhood. To one who is fond of children this was regrettable. Still more regrettable was the deliberate rudeness of a lad who, as he ran by, went out of his way to jostle the bystander and without a word of regret ran on. How marked the contrast between the conduct of this youth and that of a parcel boy who quite recently in stepping backward from his delivery cart caused the writer to swerve in his walk and though he did not touch him—instantly said: "I beg your pardon, Sir." The poor lad was gentle and gently bred. The rich lad was rude and ill-bred.

Spanish Religious Unrest.

It is difficult to realize that Spain is much changed and is still more rapidly changing. The

war which deprived her of Cuba and the Philippines relieved her of a great drain of men and money. The English marriage has brought many visitors and much wealth, new enterprises, hotels, etc., and along with it have come ideas and influences from France and Italy and much plain speaking on ecclesiasticism. The "Literary Digest" recently published a long extract from an address by the rector of the Univ. of Salamanca Miguel de Unamuno upon the clerical question, an address which a few years ago would never have been made public, certainly not through the columns of the "Diario Universal" of Madrid. It is absurd to take for granted all that an extremist may say or think on one side or another, in a strange land whose language, habits and modes of thought are alien to us. This address insists that Spanish Catholicism has de-Christianized Spain, that the majority of the priests have never read the Gospels except the few extracts read in Latin in the Mass. "That part of Spain which thinks and reflects on its own mission and future, and which is educated, is no longer Catholic. A deep chasm has been made between educated Spain and the Church, and those Spaniards who seem to be educated and yet claim to be Catholic have no real religious training." This professor in another address delivered in the Madrid Athenaeum declared that it was not his mission to define the type of Christianity to take the place of that now professed. That is an evil common to all the Latin countries, as to which we can only pray they may be led into the way of truth and hold the faith in unity of the spirit in the bond of peace and righteousness of life.

Financial Panic.

New York every now and then becomes a financial storm centre, and many a seemingly fair bark goes down with all hands on board. Stock gambling is a deplorable sin. It is responsible for the ruin of countless lives. Young men of good parts whose future—had they been content with the fruit of honest labour—would have been assured, year by year go to the wall blighted in hope, warped in character—heavily handicapped at the very outset of the race for life. There is nothing to compare with hard, steady, honest toil after all.

The Deceased Wife's Sister Act.

On this subject we extract two paragraphs from an excellent article in the "National Church:" "The whole question of the marriage law with regard to affinity has been opened up by the passing of this Act, and it is impossible that the matter should rest where it is. It is the wider social aspect thus forced into prominence, more, perhaps, than the consideration of Canon Law or any moral question which will awaken the general public to a realization of the gravity of the step which has been taken. But, at any rate, the words of the Archbishop should be taken to heart when he expresses the hope that "in anything we may say or do in this delicate and difficult matter we shall avoid harsh and uncharitable words." A great deal of ignorant and learned foolishness is being written in the columns of the press with regard to the Deceased Wife's Sister Act and the advice given to the clergy by the Archbishop of Canterbury and the Bishops. If people would realize the difficult and delicate nature of the position, and the issues indirectly raised, they would not be in so much haste to further complicate the matter by writing and uttering hasty opinions, but would await the result of the full consideration of the matter by the Bishops and their formal conclusions promised by the Archbishop. Many persons seem to consider that the leaders of the Church should immediately have directed the clergy to act as if the 'Table of Kindred and Affinity, wherein whosoever are related are forbidden in Scripture and our laws to marry together' had ceased to exist and was no longer to

be found at the end of the Book of Common Prayer."

Are the Gospels Trustworthy?

The tone of much of the current thought of the present day is either openly hostile or offensively patronizing to the Christian religion. It is thought by many that science and criticism have undermined the foundations of the Christian creed. For this reason Church journals and Christian teachers should show from time to time the strength of the Christian cause. Just now we deal with one point only. Are the Gospels trustworthy? Will they bear investigation? Would a judge on the bench accept them in a court of law as evidence of the facts they relate? It may not be generally known that this question was examined carefully by the late Professor Greenleaf. There are no greater names in the whole range of law literature than the two great American text writers, Judge Story and Professor Greenleaf, Greenleaf's treatise on "The Law of Evidence" is probably the greatest book on the subject ever written and is a recognized authority in English as well as American courts. It is a matter of profound interest to all Christians that so great an expert on the law of evidence has sifted and examined the narratives of the four evangelists in a book published under the title of "The Testimony of the Evangelists," and rises from the investigation, as he says, with "An undoubting conviction of their integrity, ability and truth." The basis of his investigation is the rule as laid down in "Starkie on Evidence," in these words: "The credit due to the testimony of witnesses depends upon, firstly, their honesty; secondly, their ability; thirdly, their number and the consistency of their testimony; fourthly, the conformity of their testimony with experience; and, fifthly, the coincidence of their testimony with collateral circumstances." On these five grounds the investigation proceeds, and on every one of them a verdict favourable to the Gospels is arrived at. Let those who cast aside the Gospel story as incredible and untrustworthy remember that the greatest expert who ever wrote on the law of evidence deemed them worthy of his acceptance and belief.

Ill-Judged Marriages.

One of the saddest things in life is an ill-judged marriage. There are many contributory causes. A passing fancy for a pretty face or shapely form; the sordid wish to share the portion of a wealthy man's daughter; admiration of the literary taste of some bright and promising young woman; a fondness for music and enjoyment of the gifts—whether vocal or instrumental of a clever girl. These are some of them. One of the most fatal of them all is that which arises from a short acquaintance, an impetuous fancy, false conclusions drawn from quick impressions, and the erroneous conclusion that a few days or weeks are sufficient to reveal the true character of a person and enable one to form a sound judgment as to it. What is sometimes supposed to be the grand passion in time proves to have been misguided impulse. There is no event in life that calls for more careful consideration or sounder judgment than marriage. Alas! that it oftentimes should receive so little of either the one or the other.

THANKSGIVING DAY, 1907.

Every age like every individual is apt to have the defects of its virtues. The age in which we live, the best that the world so far has seen, is certainly not exempt from this tendency, or law. It has in a very full measure the defects of its virtues. On October 31st we were called upon by the representative of His Most Gracious Majesty, whom we all delight to honour, to render thanks to Almighty God for the bless-

sings of another year. On this occasion, when in the majority of cases opportunity was taken for national self-congratulation, it was to our gain to consider in what sense and degree we, in common more or less with all our sister nations, are suffering from the abuse of conditions, good and excellent in themselves. So far as Canada is concerned the evils most obtrusively evident are first the decay of authority. This is pre-eminently the defect of a virtue, the abuse of freedom. The great danger to-day in this connection is, that in our love of freedom and our determination to enjoy it to the very fullest extent, we should forget its corresponding duties. The age is in danger of temporarily forgetting the fact that rights without duties are as unthinkable as a balance with one weight. The two are essential to each other. Every right is purchased by the due performance of a duty, and every duty well and faithfully performed earns its own corresponding right. False ideas of independence are consequently everywhere rife. To be independent is to take without giving, to have privileges without responsibilities. It is an entirely one-sided arrangement. Thus the widespread self-assertion of the age. There is little disposition on the part of the average man to "render to all men their dues." He is too self-centred. And, therefore, authority, abused in bygone ages, has woefully declined. Its decay is everywhere manifest in Church and state and family it is a swiftly diminishing force. Obedience, for its own sake, has almost ceased to be a virtue. By this we mean the disposition to sacrifice one's will to another's. This lack in the rising generation is especially to be deplored. For discipline is the basis of all character, and there can be no discipline without obedience. Akin to this evil is the lack of reverence, or at least the lack of reverence for what is really worthy of our reverence. There is plenty of reverence for what is called success, and for the qualities that attract attention and enable a man to gain his avowed ends. But for mere goodness, that makes no noise in the world and brings its possessor no solid return there is, we fear, but scant respect. Again there is the lack of public spirit, which is another effect of a condition of affairs originally good and desirable. Men have largely lost their public spirit, because the great battles for fundamental rights having been fought and won, they imagined that the country could be left to the guidance of professional politicians, and that, so to speak, things could run themselves. The bitterness of party spirit has certainly visibly declined, but with it is undeniably evident a corresponding decline in the public spiritedness that was ready to make personal sacrifices for some object that brought no direct or indirect advantage beyond the triumph of some abstract political principle. We have rid ourselves, to a considerable extent, of the intolerance and acerbity that disfigured our political life a generation ago, but men are certainly not as disinterestedly in earnest in pursuing their political ends as they used to be. A last very marked defect of one of the virtues of the age is false liberality. This is an eminently tolerant age and therefore it is a pre-eminently falsely liberal age. There is a danger of liberality becoming cheap and nasty. But we have already more than once discussed this matter, and will not dwell upon it now. Suffice it to say that it is one of the most widespread and insidious of present day evils, and all the more dangerous because the perversion of something essentially admirable. Nevertheless, thank God, the balance is on the right side. Slowly and irregularly, it may be, but none the less surely and irresistibly the world moves in the right direction. The evils of the age will correct themselves. The truths, of which they are the exaggeration and perversion will reassert themselves. With all its faults it is a big-hearted, generous age. Its failings are of the head rather than the heart. They are, as we have pointed out, defects of virtues rather than positive failings, the overdoing of what in itself is noble and admirable.

And so matters are bound in the end to regain their true proportions and balance. None the less, however, do these evils require vigorous and persistent combatting.

A NOTABLE CONVENTION.

According to the Philadelphia "Church Standard" the Convention of 1907 will go down in history as one of the most remarkable ever held, not only for the work it has accomplished, but for the spirit it has manifested. "Hitherto the American Church has as a rule been characterized by a spirit of extreme conservatism. By the way who was it that recently said that the Americans had become the most conservative of civilized people." In the Convention just closed, however, a new spirit seems to have awakened in the Church. Canons have been passed by overwhelming majorities, which no doubt will be regarded by many Canadian Churchmen as almost meriting the term revolutionary. The most startling is that which permits the Bishop of the diocese to license ministers of other denominations, and laymen, to preach in our churches at the request, we presume, of the incumbent. The results of this radically new departure will be watched with deep interest. It might possibly be adopted as a partial solution of the reunion question among ourselves. Whether or not it will be widely or even appreciably taken advantage of by those interested, and how it will be received by the Church people as a whole, of course, remains to be seen. The Canadian Church is perhaps fortunate in having an object lesson, in the practical working of the scheme, supplied free of cost. Another very important canon, which again marks an entirely new departure from the settled policy and practice of over a century, is that which authorizes the appointment of Suffragan Bishops, without the right of succession. Until now every assistant or Coadjutor Bishop possessed this right by virtue of his appointment. This canon was passed to meet the demand for Negro Bishops, on the principle that the less is contained in the greater, and deserves to be commended as a most ingenious and statesmanlike solution of a very pressing and knotty problem. The Southern dioceses are now free to elect colored Bishops without any fear of the possible complications that might result under the old system. A proposal to constitute a distinct African Church met with hardly any support and was promptly voted down. A radical change in the matter of the Presiding Bishop was made. Hitherto the office has gone to the Senior Bishop, now the Presiding Bishop will be elected by the House of Bishops, subject to the confirmation of the House of Deputies. This, in our opinion, is a wise move, as the duties of the Presiding Bishop are yearly becoming so onerous as to severely tax the time and strength of a man in the full prime of life. A proposal to revise the thirty-nine articles was defeated. The House of Bishops decided in favour of recognizing the validity of Swedish orders. Bishop Brent made a striking, and one might almost say a sensational, speech arraigning the American administration of the Philippines, which subsequently bore fruit in a memorial from the Convention. The proposal to establish the provincial system, i. e., with groups of dioceses presided over by primates was lost by non-concurrence of the laity. A very encouraging report was presented by the General Clergy Relief Fund. This society grants unconditional relief to all disabled clergy, of whatever age or diocese, supplementing whatever they may receive from local funds. During the past three years it has raised over \$325,000, and has added \$138,000 to its permanent funds. A committee was appointed to take steps to raise a fund of \$5,000,000. A member of this committee has promised \$5,000 per annum for three years to secure the services of an agent to push the matter. What is there to prevent the Canadian Church from establishing a

like fund, and so to partially roll away the present reproach. The report on the state of the Church is on the whole, and with one exception very encouraging. There has been an increase of nearly 300 in the clergy, and of over 60,000 in communicants. During the session of the House of Bishops a telegram was sent to Bishop Rowe of Alaska offering him the See of Western Colorado, which, however, was declined on the grounds of the superior claims of Alaska. Thus ended, viewed from whatever standpoint it may be, one of the most useful, interesting, progressive, important and memorable Conventions ever held by our sister Church.

FROM WEEK TO WEEK.

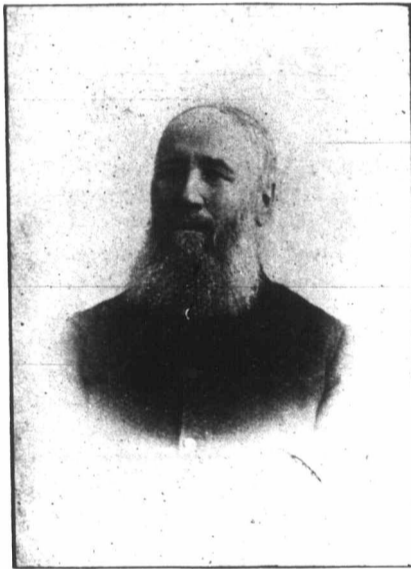
Spectator's Comments and Notes of Public Interest.

The autumn meeting of the Board of Management of the General Missionary Society was held a couple of weeks ago, and the Church public we are convinced would like to know something of the inner working of that very important body. For years Spectator has been calling, but calling up to the present in vain for a really effective report of those meetings. We have never had the slightest faith in the old-fashioned out-of-date policy of silence regarding the proceedings of such a Board, and we see no good reason for changing our opinion now. It is in our opinion the worst possible policy from the merely prudential point of view not to take the public fully into our confidence when we are utterly depending upon the enthusiasm and co-operation of that public for the success of our schemes. Convince yourself of the wisdom and rectitude of your policy, announce it boldly to the public, inform them as to the reasons which impel you to act thus, answer all reasonable objections, and you are in some sort of a position to carry the public along with you. Hitherto we have had no such effort on the part of the Board of Management to grip the public or take the Church into its confidence. It is all very well to toss to Churchmen a dry resolution to the effect that we shall or shall not undertake this or that work, but no enthusiasm is engendered unless we give the reasons which warrant such action. The work of the Board of Management looks a long way into the future. It is not a work that will come to an end in a few years and be forgotten. They who build must build for the future. To do this they must begin with a solid foundation of education and information. Enthusiasm is fickle and transitory unless it is based on knowledge and conviction. We have more than once warned the Board of the folly of the policy of aloofness—of the terrible dread of criticism should a question be opened to the public. The responsibility is their's not ours, but we would suggest that the diocesan synods require reports from delegates and that full information should be required of the Board through the General Synod if necessary.

We learn from members of the Board of Management that the recent meeting was not an optimistic one. The Bishops almost with one voice declared that a larger sum could not be raised for missionary purposes than that of last year. Why this should be might afford an interesting subject for study. The needs for Church extension in this country are apparently greater. The giving power of the people is certainly not less. Then why should not the offering of 1908 be in advance of former years? If every clergyman and interested member of the Church could be enlisted as an intelligent and enthusiastic advocate of this great work the difficulty might be overcome. It is the duty of someone, however, to see that we all have the necessary facts upon which to found addresses that will go home to

our people. Above all we need faith in our cause and faith in our people. If faith seems to waver at the head of a movement it is hard to expect much enthusiasm from the rank and file. We learn that the Western Dioceses have courageously faced the raising of a much larger share of the whole apportionment than in former years. Every effort ought to be made to increase our gifts in the East as well as in the West. If you fail in this respect then we shall in effect bid the western Bishops turn to England for the necessary help, and that would be far from satisfactory. England has done much for Canada, and it is time Canada was relying more upon itself.

There was another criticism made of the Board of Management Meeting, and that was the excessive brevity of the time devoted to the consideration of the immense amount of business calling for attention. This, it was explained, was due to the fact that business and professional laymen had to hurry off to attend to their private affairs. A couple of days was all those gentlemen could possibly devote to business that called men together from the Atlantic to the Pacific. Now that is not fair to the Church at large, and it not fair to those men who come great distances at great cost to themselves or to



The late Rev. C. P. Emery.

their dioceses. It would seem to us that a full week would be needed to intelligently consider and dispose of the business brought before the Board of Management at these semi-annual meetings. To rush it through in a day and a half or two days in order that a few dear laymen may get back to their clients or customers is hardly what we would expect. As a matter of fact we are surprised that the men from British Columbia and the men from Nova Scotia stand it. When laymen desire to take a hand in a political campaign they can arrange their business to go on for weeks without them, but when the Church calls them together they are in a stew until they get away again. Our advice would be that the clergy should go on and transact the business until completion, even if their lay brethren found that they had pressing calls from home. It is much better to do this than have the responsibility of practically the whole missionary work of the Church upon the shoulders of a small executive.

A remarkable canon was passed at the recent convention of the Episcopal Church of the United States, which gives authority to the Bishops of the Church to "give permission to Christian men who are not ministers of this Church to make addresses in the church on special occasions." By this action one of the ancient rules of the

Anglican Church has been set aside, by the largest branch of our communion. It would appear that the intention of the canon is not to encourage but rather discourage frequent invitations to men of other communions, but it recognizes the necessity we might almost say, of extending Christian courtesy and fellowship on certain peculiar occasions. We have never felt that anything is to be gained by a free and easy exchange of pulpits, but occasions do arise when we are all conscious that it is natural and fitting that we should be able to invite a clergyman of another church to speak to us. The action of the American Church places this whole matter upon an entirely new footing. It is, of course, quite competent for any branch of the Anglican Communion to retain the old canon in force, but since such an important national Church has decided to modify the rule we may no longer look upon those who advocate such action in this or any other church as necessarily disloyal. We have seldom heard of so radical a change being brought about with so little public discussion. We had no idea that such a step was contemplated.

Spectator.

CHARLES PHILIP EMERY, PRIEST.

In Memoriam.

To many homes in Eastern Ontario the sudden death of the late Charles Philip Emery, rector of Kemptville, will bring a sense of loss and bereavement, while his fellow-clergy will miss a brother who, during a ministry of over half a century, set an example of indomitable perseverance, irrepressible energy, unflinching courage, and never-failing cheerfulness. With him duty ever held the foremost place, and expediency the last. Born at Gamlingay, near Cambridge, in August, 1832, he received his early training in the King's School in that university town. From there he proceeded to Saint Augustine's College, Canterbury, and, finishing an honourable course before the canonical age for Deacon's orders, he became a tutor at St. Columba's College, near Dublin, Ireland, an educational institution intended to do for the Irish youth what Eton does for the English. Proceeding to Quebec in 1855, he was ordained deacon and priest by the second Bishop Mountain, and placed in charge of the district of Megantic, where now four missionaries carry on the work. Shorter periods of service at St. George's, Toronto, and Christ Church, Ottawa, followed. His short ministry at Ottawa was the beginning of a career of over forty years devoted to upbuilding the Church in Eastern Ontario, and upon his three parishes he left an indelible impression. In 1862 he became missionary at Pakenham and Fitzroy, and soon changed it into a self-supporting incumbency, that now forms two parishes, and a strong Mission, which will soon be independent of extraneous aid. In 1875 he was removed to the important parish of Smith's Falls, then consisting of the growing village and parts adjacent. His ceaseless activity soon made subdivision inevitable, and four strong and active priests carry on the work where he was alone. Most unexpectedly, in 1881, he was appointed by Archbishop Lewis to the third rectory in the Diocese of Ontario, Kemptville. Here he followed in the wake of clerics like-minded to himself, and nobly and successfully he carried on their work. The beautiful Patton memorial was finished and consecrated, and in constant use. The sound of the bell called the faithful to the sanctuary not only on the Lord's Day, but frequently during the week the services were offered and the children catechized as the Church directs. The old rectory having fulfilled its duty, was replaced by a handsome and convenient one of brick. Four years ago he relinquished the active work of the parish and moved to Ottawa, where his time has been freely spent in assisting in the services at the various city churches, as he might be requested. On Saturday, October 10th, he went to Kemptville to take the Sunday duty there in order to permit the vicar to be the preacher at the patronal festival at St. Luke's Church, Ottawa. He took the three services, preached, and catechized, drove some six or seven miles, and paid some ten calls on old parishioners; hurried home on Monday morning in order to attend the lunch given by the Canadian Club in honour of Mr. Rudyard Kipling, not knowing that the end

was near, and his earthly life of devoted, unwearyed service for Christ and His Church was finished. Immediately after the luncheon he passed into a faint. Reviving somewhat, he was hastily placed in a carriage and driven to his abode. The ruling principle of his life was still strong within him, though the light of earthly day was waning: "I must be at St. Luke's to-night" were almost the last words he uttered. Ere the hour of sacrifice the brave heart had ceased to beat, and the intrepid spirit had returned to the God that gave it. May he rest in peace, and may light perpetual shine upon him. It only remains to say that no signs of love and respect were wanting when the necessary acts of sepulture were carried out. The body, clothed in its priestly robes, the hands clasping the worn office book he had so faithfully used, was placed in its casket, which was covered with exquisite floral and Christian tributes, and carried on Wednesday afternoon, eight of his brother priests acting as bearers, to St. Alban's Church, where, a full choir being in attendance, the first part of the Burial Office was beautifully rendered in the presence of a goodly number of sympathizing friends, and watch was kept during the night by members of the Brotherhood of St. Andrew. On Thursday the remains were taken to Kemptville for interment, the Archdeacon of Ottawa and the Revs. W. A. Read and A. W. Mackay accompanying the relatives. On arrival at the station the funeral cortege was met by the vicar, the Rev. W. P. Reeve, a number of the congregation and other friends, and the local lodge of the A.O.U.W., and the body was taken to the parish church he loved so well. It was noticed, as the procession wended its way thither, that the blinds of all houses and shops were drawn in silent respect for the departed. The church reached, it was found prepared for a solemn celebration of the Holy Eucharist, the large surpliced choir and good congregation being in waiting. The Archdeacon was celebrant, assisted by the Revs. Canon Cook, Rural Dean Patton, and W. G. Swayne as epistler, gospeller, and server, respectively. Many of the congregation received with the funeral party. A course that filled the large church to its utmost capacity. All then betook themselves to the grave, where was laid the mortal remains of the last rector of Kemptville, the words of committal being most appropriately read by the son of the first rector, Archdeacon Patton. Very affecting was it when, at the end of the grace, there arose from the white-robed choir, surrounded by an immense crowd of sympathizers, the triumphant hymn for All Saints' Day:—

"The saints of God! their conflict past,
And life's long battle won at last,
No more they need the shield or sword
They cast them down before their Lord."

THE GENERAL CONVENTION AT RICHMOND.

The Convention had a very lively debate on October 16th, on the proposal to have an "Open Pulpit." The proposer was the Rev. Cyrus Townsend Brady, who offered a resolution allowing the minister in charge of any congregation, when authorized by his Bishop, to permit a sermon or address by any Christian person approved by the Bishop. He urged that comity would be furthered and prejudice removed, and the Church brought into closer touch with Christian communions all over the world. This was opposed on various grounds, one being that the door was open now to what Dr. Fauntleroy, of St. Louis, called, "that theological monstrosity, the Broad Churchman," and that it should not be opened wider. Another opponent alleged that Churchpeople did not want to hear "the voice of the stranger." Finally, the proposal passed the House of Deputies by a vote of 40 dioceses in the clerical order, and 42 dioceses in the lay order against 18 and 15 respectively. The House of Bishops sent down their concurrence, but on the transmission of their message a curious mistake occurred which for a time raised quite a vigorous debate. The message appeared to limit the consent of the Bishops to Christian men "not members of their church," whereas it should have read, "not ministers of this Church." After explanation the resolution was adopted and concurred in as follows:—"No minister in charge of any congregation of this Church, or, in case of vacancy or absence, no churchwardens, vestrymen, or trustees of the congregation, shall permit any person to officiate therein, without suf-

ficient evidence of his being duly licensed or ordained to minister in this Church; provided, that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers, or to prevent the Bishop of any Diocese or Missionary District from giving permission to Christian men not ministers of this Church from making addresses in churches on special occasions." It will be observed that the initiative lies with the Bishop, whereas Dr. Brady's resolution left it with the clergyman in charge. The "Southern Churchman" commenting upon this subtle difference observes, "The Open Pulpit" discussion was both a profound and surprising gratification and a great disappointment. It was profoundly gratifying to find what the mind of the House of Deputies was on this important subject, and how truly and steadfastly and courageously that House stood for a great principle that would have done more for Church Unity than all the platitudinous resolutions that could have been passed in a generation. Indeed, the action of the House of Deputies, had it been concurred in by the House of Bishops, would have been a most notable and momentous advance in the direction of Church Unity. But the action of the House of Bishops destroyed the fair promise and was depressing to a degree. It was a curious condition manifested by the vote of the proposed amendment to the canon; the strongest support came from the laity; the next strongest, from the clergy, and the reactionary influence came from the House of Bishops. One great comfort in the debate and vote lay in the fact that some of the very strongest advocates of the proposed amendment were among the High Churchmen; thus evidencing the fact that the proposition had no partisan character, but reflected the growing sentiment of the Church at large." The House of Bishops concurred in the solution of the question of work among the negroes, namely, by the appointment of suffragans. A joint committee was appointed to draft a canon on the subject, which, if agreed to in 1910, will become law. The question of omitting the Articles of Religion from the list of things "that shall be in use according to the Constitution." It was charged that these were antiquated without being ancient, and that the "whole Ecclesiastical sky had changed." Mr. Butler, of Central Pennsylvania, answered this by saying that there were as good reasons for omitting the Ten Commandments as the Thirty-nine Articles. A joint committee to consider the question was finally appointed, and the House of Bishops agreed to this course. A very important change in the machinery of missionary work was made by the passing of a Canon, concurred in by the House of Bishops, creating eight departments for missionary purposes, each with its council auxiliary to the Board of Missions. These missionary councils shall provide their own organization, appoint a department secretary, and have the right to subdivide the apportionment made by the Board of Missions for that department. Each council shall be entitled to have a representative who shall have the right to attend the meetings of the Board of Missions, but without vote. The Rev. Mr. Parsons, of California, read the report of the Commission on Capital and Labour. It said that the cause of most labour troubles is a moral one. It took the ground held by the Presbyterian organization which has established a bureau on the subject that the only solution of these troubles is the application of religion. The report recognized that special issues might not be presented from pulpits, but that ground work principles might be given—as that men are trustees, not owners of wealth, and that labour must be reasonable both in its demands and in its methods to secure their fulfillment. Arbitration is urged for disputes. There was a discussion of child labour and it was deplored. Men were called upon to see that children are never ill-used. There is ignorance of labour conditions on the part of those who speak in the name of the Church, and ignorance on the part of those who labour, of the real message of Christ to mankind. There should be education along all lines. The report mentioned the several organizations that are working, and said that no one is national, or has authority to speak for any great number. It recommended the creation of a central body, representative of the Church, which should have for its task the co-ordination of existing labour organizations, the reaching out toward labour and the use of the public press. The House of Deputies acted on the recommendation. The most interesting closing incident of the Convention was the presentation of the following resolution sent down by the House of Bishops. "Resolved: That the General Convention, while recognizing the impropriety of any Church's inter-

fering in matters of purely political import, and while abstaining from all expressions of opinion on mere questions of legislative or administrative policy, is charged from time to time with the responsibility of declaring its mind on the moral aspect of political measures, and that it hereby places itself on record as believing it to be the duty of all Christian citizens to insist that the injustice allowed hitherto and now by our Federal Government of refusing ordinary trade rights to the Filipinos, which all other peoples under the American flag enjoy, be removed without further delay; also that the law be repealed, which, in the interest of American corporations; attempts to impose on the Filipino market cotton textiles, at the cost of advancing the price of a necessity of life for the Filipino people." The resolution, after a most interesting debate in the House of Deputies, was tabled by a vote of 163 to 108. Bishop Tuttle brought the proceedings of the Convention to a close by an address, in place of the issue of the usual pastoral, which was deferred. His impressive remarks contained this interesting passage. "Hither English character brought English principles of liberty without license and authority without despotism. And hither were brought the Book of Common Prayer and the English Bible, soon to be set forth in an authorized translation to be the sacred and abiding enshrinement of the English principles. These precious things were cast as seed into fertile soil, and so Anglo-Saxon Christianity and English liberty and law have brought forth abundant fruitage in American Christianity and American civilization and American life."

M.S.C.C. BOARD MEETING.

The autumn meeting of the Board of Management of the Missionary Society of the Church of England in Canada, was held in Toronto, October 24th and 25th, and was in many ways the most successful meeting in the history of the Society. The attendance was so unexpected and unprecedented that adjournment had to take place from the Synod Room to St. James' School Room. His Grace, Archbishop Sweatman, Primate of All Canada, occupied the chair. The attendance included:—Diocese of Toronto, the Archbishop, Provost Macklem, Canon Ingles, Hon. S. H. Blake, Dr. N. W. Hoyles. Diocese of Montreal, Bishop Carmichael, Archdeacon Ker, Principal Rexford, Dr. L. H. Davidson, A. P. Tippet. Diocese of Huron, Bishop Williams, Dean Davis, the Rev. Dyson Hague, Charles Jenkins, Matthew Wilson. Diocese of Ontario, Bishop Mills, Dean Farthing, the Rev. O. G. Dobbs, Ed. J. Pense, Dr. R. V. Rogers. Diocese of Quebec, Bishop Dunn, Dean Williams, Archdeacon Balfour, John Hamilton. Diocese of Nova Scotia, Bishop Worrell, the Rev. C. G. Wallis. Diocese of Fredericton, Bishop Richardson, Archdeacon Forsyth, the Rev. G. F. Scovil. Diocese of Niagara, Bishop DuMoulin, Archdeacon Clarke, Archdeacon Forneret, J. H. Ingersoll, Alfred Powis. Diocese of Ottawa, Bishop Hamilton, the Rev. J. M. Snowden, Judge Senkler, F. H. Gisborne. Diocese of Algoma, Bishop Thorneloe, Archdeacon Gilmour, Canon Boydell, Charles Sarney. Representing the Archdiocese of Rupert's Land were Archbishop Matheson, Bishops Pinkham, Reeve, Newnham, Loft-house, Holmes; Archdeacons Lloyd, Sweeny, MacKay, Harding, Tims; Canons Welch and Cody; Principal O'Meara; the Revs. C. J. James, E. J. Peck, T. J. Marsh, John Antle, L. E. Skey, E. W. Greenshields, A. E. O'Meara, C. E. Sharpe, Messrs. Dr. C. H. Thomas, F. C. Jarvis, H. Mortimer. The report of the General Secretary, the Rev. Dr. Tucker, copies of which were ordered to be printed and distributed throughout the different dioceses, was made up largely of notes of 8,000 miles of travel occupying 138 days in the six months. A notable feature was the review of strong new settlements in the North-West. In one day this spring, through English mission help, 60 laymen were placed in Saskatchewan diocese, and 50 churches and 60 parsonages are in process of erection in the effort to keep pace with the immigration. The report of the honorary treasurer, Chancellor Worrell, showed contributions to be about \$1,000 in advance of last year. A proposal for a Canadian Anglican mission province in China came from a missionary, the Rev. W. C. White, Longuong, as a reflex of the Centenary Missionary Conference, and was referred to the Executive Committee with instructions to report at the next meeting of the Board. Hon. S. H. Blake presented a comprehensive report upon North-West Indian work, the outcome of months of investigation and conference with other religious denominations and their negotia-

tions with the Government to induce them to assume as their own full charge the work of education, leaving to the churches religious care only. The existing system has been a partial failure and is becoming too onerous for the churches with their rapidly-growing work, while the children are undoubted wards of the nation. Despite much disease the educated male Indians were reported as rising in the industrial scale; last year they earned in the North-West \$5,000,000 agriculturally. The figures in regard to the cost of education and the percentage of deaths caused discussion. The report was received, but not adopted, pending further statistical enquiry. The grants recommended for 1908 were:—Algoma, \$7,000; Athabasca, nil; Caledonia, \$2,900; Calgary, \$9,000; Columbia, \$2,500; Keewatin, \$4,500; Kootenay, \$4,000; Mackenzie River, nil; Moosonee, \$2,500; New Westminster, \$2,900; Qu'Appelle, \$10,000; Rupert's Land, \$10,450; Saskatchewan, \$17,500; Yukon, \$4,000. These grants are a considerable advance upon last year's on the whole, and the annual apportionments to raise the \$120,000 were discussed at length, and referred to a special committee, (Archdeacon Matheson, Bishop Williams, Hon. S. H. Blake), for adjustment. The result of the adjournment was that the western assessment increased about 75 per cent., and placed on the same proportionate rating as to families, contributions parochially, clergymen, etc., as the eastern. It was felt that the East had been doing its best, and the desired increase of means should come from the hitherto favoured section. The assessment struck was as follows:—Algoma, \$2,347; Athabasca, \$100; Caledonia, \$350; Calgary, \$2,875; Columbia, \$1,400; Fredericton, \$4,725; Huron, \$16,800; Keewatin, \$600; Kootenay, \$1,274; Mackenzie River, \$100; Montreal, \$14,175; Moosonee, \$343; New Westminster, \$2,500; Niagara, \$7,875; Nova Scotia, \$6,825; Ontario, \$6,300; Ottawa, \$7,875; Quebec, \$7,350; Qu'Appelle, \$1,200; Rupert's Land, \$6,704; Saskatchewan, \$1,411; Toronto, \$25,000; Yukon, \$2,310. To the grants to be given were added \$2,000 for Mackenzie River, \$2,000 for Athabasca, \$500 for the Yukon, and \$1,000 for the Columbia Coast mission. Archbishop Matheson, Bishop Williams, Archdeacon Tims, Hon. S. H. Blake and Edward J. Pease, were delegated to confer with the Woman's Auxiliary, regarding the sharing of expenditure, and on the recommendation of this committee it was decided to ask the W.A. to delegate two of its members to seats upon the Board. A paper, by Charles Jenkins, urging a settled policy upon Foreign, Indian, and white work, was referred to a special committee. The Board resolved that it would not continue aid to industrial and boarding-schools for Indians, or take up operations of that class released by the Church Missionary Society of England, evangelistic work among the tribes would be continued, but education was the duty of the Government, especially for wards of the nation. Other denominations ask for sufficient funds to sustain the schools, but desire to continue in charge. The new policy of evangelizing and civilizing the Eskimo, including a permanent central station, as presented by the Rev. E. J. Peck, missionary, with the full sympathy of the English C.M.S., were heartily commended and support promised. The Epiphany appeal for foreign missions was adopted. The next meeting of the Board will be held at Toronto in April.

The Churchwoman.

TORONTO.

Bethany.—St. Paul's.—This Branch of the W.A. lately had a very pleasant visit from Miss Tilley, president of the Toronto Diocesan W.A. Board. Miss Tilley spoke of the great need for women missionary workers, how women had been called to work for God in Bible times. In these days God has opened many doors for women's work; hence the Woman's Auxiliary to the M.S.C.C. Miss Tilley then described W. A. methods, speaking at length on the bale work, helping in building of churches, parsonages, and furnishings for both, sending and supporting women workers in the great North-West and in the foreign field, besides disseminating missionary information at home. The Society has over 27,000 members. Its income is derived from very small subscriptions, often representing little acts of self-denial. Great emphasis is placed on intelligent interest and prayer for Missions by every member of the Auxiliary. Before the close of the meeting four new members were enrolled and light refreshments enjoyed. Somewhat similar meetings

were held at two other points in the parish: St. Mary's, Lifford, and St. Alban's, Janetville.

OTTAWA.

Ottawa.—The monthly meeting of All Saints' Branch of the Women's Auxiliary, held last week in the schoolroom, was a very busy and interesting one. Mrs. T. G. Rothwell, the president, conducted the order of business, which included the reading of the reports of the officers and filling two vacancies on the Executive. Mrs. T. Alder Bliss was appointed treasurer, in place of Mrs. Bower, who was elected at the annual meeting, but who will be absent from the city for the winter, and Mrs. Uniacke will fill the office of secretary of literature for the balance of the time until the next annual meeting. Miss Kingsford read an excellent report of the Diocesan Board meeting, held on October 7th, and Mrs. Codville and Miss Parmelee contributed papers on the subjects for the present month. Mrs. George Greene addressed the well-filled room on the subject of Dorcas work and other important parts of Auxiliary work, which was very much enjoyed. The annual rummage sale in aid of Grace Church was held last week. The following ladies arranged it, and worked for its success: Mrs. Louis Jones, president; Mrs. J. Gilmour, vice-president; Mrs. T. B. Flint, Mrs. Kennedy, Mrs. B. McLoughlin, Mrs. Crombie, Miss Morgan, Mrs. W. H. Martin, Mrs. Moss, Mrs. Bryce, Mrs. A. M. Bruce, Mrs. A. E. Forde, Mrs. H. Lyons, Miss I. Wright, and Mrs. Gorrell.

NOVA SCOTIA.

Annapolis Royal.—The W.A. has been organized. The following officers were elected: Mrs. How, president; Mrs. Chas. McCormick, secretary; Mrs. F. C. Whitman, treasurer. A goodly number attended. The Sunday School house was full, after service on Sunday, 6th inst., to hear an interesting account of the work of Pundita Ramabai, in India, by Mrs. Nalder. The collection was \$9.28.

Boys and Girls

Ottawa.—A devotional service to mark the annual Intercession Day for Sunday School work was held in St. George's parish hall last week, and was well attended. Among the clergy present were the Revs. Canon Kittson, Snowdon, Clarke, of Billings' Bridge; Neuge-wirtz, of the Montreal Jewish Mission; Sills, Mackay and Garrett. The Rev. Canon Smith, of Hull, was the speaker of the evening, and divided his address into two parts. He did not go into Sunday School methods in detail, but, taking Jacob's Ladder as a symbol, he illustrated how Christians, Sunday School teachers and others might advance and do good if they were persevering and determined. He touched on the responsibility of the work of training children, and gave a talk, which was full of practical advice and help for the many teachers present. The singing was hearty and the service an interesting one. The third of the series of illustrated lectures being given by the Rev. Canon Kittson in Christ Church Sunday School hall on the "History of Jerusalem" was given last week. The subject was the period of David's life and reign, the beginning of the great kingdom of Israel, and the civil and religious life throughout. A successful and enjoyable social was held Thursday evening in St. George's Church parish hall by the members of the newly-formed branch of St. George's Young People's Association. About one hundred and twenty young people gathered, and passed the time with games, social intercourse, and music. The Society hope that in the near future they will be able to arrange debating contests with other Young People's Societies of the city. The Young People's Association of Anglesea Square held an organization meeting last week, with an attendance of over thirty. The meeting was conducted by the Rev. E. H. Capp, and the only officer elected was the president, Mr. William Perkins. The young people of the Mission are entering into the work with much enthusiasm, and it is felt that the Society will prove a very interesting and helpful one. Refreshments were served at the close of the meeting.

It is usually not so much the greatness of our trouble, as the littleness of our spirit, which makes us complain.—Jeremy Taylor.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. John's.—St. Thomas'.—On October 21st, in the evening, the Rev. Canon Dunfield, the churchwardens, and Messrs. P. Johnson, H. W. LeMessurier and T. Lawrence waited upon Mr. Wm. Clapp, M.H.A., and presented him with a handsome salver, as a token of appreciation, from the congregation, of his twenty-four years' service as organist and choirmaster. The Canon made a congratulatory speech, and then Mr. Rendell made the presentation. The salver is solid silver, and is inscribed as follows: "Presented by the congregation of St. Thomas' Church to William Mainwaring Clapp in recognition of his valuable services to the parish as organist, 1882-1906." Mr. Clapp replied in a few apt words of thanks.

NOVA SCOTIA.

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

Halifax.—The Rev. Rural Dean Dixon, of Wolfville, recently exchanged with the Rev. Cecil Wiggins, of Sackville, N.B. While there he addressed the Ladies' College by special request on the "Right Use of Time." The Rev. C. Wiggins, who has been twenty-seven years in this parish, is greatly beloved by all classes of people. King's College, Windsor, has now settled down to work, with fifty-one students in attendance. The Church of England Institute in this city is greatly prospering under the new management.

A meeting of the clergy of the Rural Deanery of Halifax took place at the Church of England Institute on Wednesday, October 23rd, Rural Dean LaMoine in the chair. The Rev. W. H. Bullock was elected secretary, to succeed the Rev. W. L. Cotton, who has gone to England. Arrangements were made for the services at the Old Ladies' Home and the Nova Scotia Hospital for the next three months. The next meeting of the Deanery is to take place at St. George's Church. The Rev. R. A. Hiltz is to read a paper on "Baptism in Private Houses." The Rev. C. W. Vernon, secretary of the Institute, brought up the matter of the opening service at the coming Churchworkers' Conference to be held on November 18th and 19th, under the auspices of the Institute, and asked that the Church of England choirs of the city should unite for that service, which is to be held at St. George's, November 18th. The rectors present agreed to take the matter up, and those absent will be communicated with on this matter.

Annapolis Royal.—At a recent meeting the following resolution was unanimously passed: "We, the rector, wardens and vestry of St. Luke's, desire at this, our earliest quarterly meeting, to express our sense of the loss sustained by the death of Augusta Isabella, widow of the late Rev. W. S. Gray, and to convey the assurance of our sympathy to her sister and relatives. Regular in her attendance at all the services of the sanctuary, generous in personal services, liberal in her gifts to the parish church, St. Alban's and St. Mark's, a constant supporter of the Boards of Home, Domestic, and Foreign Missions and every diocesan scheme, a sympathetic helper of the poor, and a devoted friend, we may confidently say that she was an ideal parishioner, whose name will long be held in reverence, and whose life should stimulate all to become fellow-labourers with God." The Rev. George Johnston, agent for Sabrevois Mission, collected \$38.80. His appeal was especially good. The harvest festival services, both in St. Luke's and St. Alban's, were attended by good congregations. Mrs. How and Chas. Hoyt, organists, had full choirs, and their rendering of special anthems was excellent. James E. Elliott sang his tenor solos excellently. Extensive repairs in the underpinning of St. Luke's have been made. The hole has become a capacious cellar. The chancel of St. Luke's shows to greater advantage since the font has been removed to the door.

New Germany.—The new church, which has lately been erected in Union Square, was form-

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ally opened for Divine service on Thursday, October 24th. The Rev. Richard Johnson, the incumbent, and his parishioners deserve congratulations on the erection of such a beautiful and commodious edifice, so complete in every way. The building stands on high ground, just at the spot La Have River flows out of Indian Lake, and is one of the most beautiful spots in Nova Scotia, although almost unknown to our own people, and never visited by the tourists, being outside of the beaten track. On Thursday morning, the 24th ult., at 10.30, the Rev. Richard Johnson held the first service, and addresses were given by the Rev. W. E. Gelling, Rural Dean of Lunenburg, and the Rev. G. M. Ambrose, rector of Bridgewater. At the afternoon service the Ven. Dr. Armitage, Archdeacon of Halifax, was the special preacher, and took for his text Isaiah 62:1-3. The service was taken by the Rev. G. M. Ambrose, and the lessons were read by Rural Dean Gelling and the Rev. J. L. Foster, rector of Hubbards. In the evening the Rev. E. A. Harris, rector of Mahone, took the service, and gave an address, which was followed by addresses from the Rev. W. F. Miller, rector of New Ross, and the Rev. J. L. S. Foster, of Hubbards. There were seven clergy present at the opening service, and a very large and representative congregation.

FREDERICTON.

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

Fredericton.—At a meeting of the Cathedral Chapter, held in this city on October 15th, 1907, a committee consisting of the Rev. Canon Montgomery and Mr. Chancellor Allen was appointed to draft a resolution with reference to the death of the late revered Bishop of this diocese, the Right Rev. Hollingworth Tully Kingdon, D.D. The following tribute to the memory of the late Bishop has accordingly been prepared by the above-named committee, and the Chapter, by resolution, requests the same to be printed in the next issue of the Diocesan Synod Journal and entered on the minutes of the Chapter:—

"It having pleased Almighty God in His wise Providence to take unto Himself in the rest of paradise the soul of our revered father in God, the Right Rev. Hollingworth Tully Kingdon, D.D., Bishop of this diocese for twenty-six years, we, the members of the Cathedral Chapter of the Diocese of Fredericton, desire to place on record our sincere appreciation of the life and labours of our late Bishop on behalf of the Church in this diocese generally and of our Cathedral in particular, and of our deep sense of the loss sustained by the Church at large, and by ourselves personally. Twenty-six years ago last June the Rev. H. T. Kingdon, D.D., came to this diocese as Coadjutor Bishop elect, and was duly consecrated to the high and holy office of Bishop in the Church of God in our Cathedral on July 10th, 1881. From that time forward, so long as health and strength permitted, he set himself to the task of upbuilding

the Church in this diocese on the broad and deep foundations laid by the venerable and ever-revered John Medley, D.D., first Bishop of Fredericton and Metropolitan of the Ecclesiastical Province of Canada. His was the great work of organizing the Church in this diocese and inculcating the principles of true reverence and devotion in the worship of Almighty God "in the beauty of holiness," and of building houses of God in which such reverent worship should be signified as shown in the model of our own Cathedral Church, which will ever remain a memorial in this respect of the great work accomplished by the first Bishop of this diocese. The late Bishop Kingdon, entering upon his work first as Coadjutor Bishop and later on as Bishop, put forth every effort in still further promoting the well-being of the Church in this diocese with all the energy, enthusiasm and patient toil that was in his power to give. His line of work was happily different from that of his illustrious predecessor, but none the less arduous. It was that of extending the missionary efforts of the Church, especially in the poor and needy portions of the diocese, and the increase of its funds generally for the maintenance of such work. In the steadfast and persevering efforts to carry on this work he ever kept before him the high ideal of doing it all to the honour and glory of the Great Head of the Church, and His approval of what he did, irrespective of the praise or blame of men. "Please God" was ever the expression on his lips in the prosecution of his labours on behalf of the Church he served so faithfully and loved so well. The work he accomplished during the twenty-six years of his episcopate will ever be of enduring fame. The opening up of new missions, the building of new churches in neglected and outlying portions of the diocese, the rescue of Church property, and the increase in the various funds of the Church in the diocese will ever bear witness to his being a "workman that needeth not be ashamed." We desire also to bear witness to his many excellent and natural gifts, and to his power in word and deed exercised for the glory of God and the advancement of His Kingdom amongst men. His splendid executive ability was ever manifest in the synodical and committee work of the Church in the Diocesan, Provincial and General Synods of the Church of England in Canada. His ripe and great scholarly attainments were widely recognized by the whole Anglican communion, and were of great service to the Church in Canada, and we believe will be of still greater service in years to come. His literary works, such as his book on "Fasting Communion," and his lectures delivered before the Faculty and students of the General Theological Seminary of New York on "God Incarnate," besides many other lectures and pamphlets on important subjects, are considered by many noteworthy scholars of the Anglican communion as standard productions, which will ever be recognized by students of Canon Law and Church Doctrine as marks of ripe scholarship, sound learning and great ability. His setting forth the true ideal of the sacred rite of Confirmation in his lectures and addresses on this subject in the diocese will also be recognized as one among many of the enduring benefits he has conferred upon the Church by his great and wide learning, and is bearing fruit already in this and other dioceses of the Church of England in Canada. Unswerving in his loyalty and fidelity to the essential principles of the Catholic Faith as held and taught by the Church of England, it may be truly said of our late Bishop that he "rightly divided the word of Truth." With him in his teaching there was no mutilation of Bible Truth or of Church Doctrine, and yet all was taught by him in the spirit of charity and good-will towards those who might not entirely agree with him. In his domestic life no one could exceed the late Bishop in his genial, cordial, hospitable entertainment as a Christian gentleman, as seen on the occasion of the Synod meetings in Fredericton, and enjoyed both by clerical and lay delegates to the Synod. And in the inner life in his own home circle he has left us a worthy example of the Christian ideal of husband and father. We desire also to thank our Heavenly Father for the good work done by His servant, the late Bishop, for our Cathedral Church, and for the furtherance of the Kingdom of our Lord and Saviour, Jesus Christ, in this diocese, and humbly pray that we may be enabled to continue that work, and so follow the good example of our late Bishop, that we with him and all saints departed this life may be reunited in the Church triumphant in heaven through the merits of our Saviour and Redeemer, Jesus Christ our Lord. The members of the Chapter further desire to express to Mrs. Kingdon and family our deepest sympathy in their sad bereavement, and to assure them of our sincere prayers that it may please the God of all comfort to sustain,

strengthen and console them with His Divine help in this time of their great sorrow." Signed on behalf of the Cathedral Chapter. Henry Montgomery, M.A., Canon of Christ Church Cathedral; T. Carleton Allen, Chancellor of the Diocese of Fredericton. October 28th, 1907.

Oromocto.—The Rev. H. E. Diblee, who for the past eighteen years has been the rector of this parish, is leaving very shortly for California, where he will in future reside, as he has accepted the offer of a parish in that State and diocese.

QUEBEC.

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

Nicolet.—An act of vandalism is reported from this place. When the church was opened on Sunday morning, the 27th ult., it was discovered that fifty panes of glass were smashed, the doors were torn from their hinges, books were destroyed, and the large Bible had been taken from the lectern and burned in the stove. The Rev. H. C. Stuart, of Three Rivers, went over to Nicolet a few Sundays ago, but did not go near the church, the service being held in a private house. He passed by the church on that occasion, but did not notice anything wrong. It is not known when the outrage was committed, but the authorities promise that a vigorous investigation will be made.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Rev. Dr. Symonds has inaugurated his fifth annual series of special student services. The introductory sermon dealt with "The Bible in the Light of Modern Society." The remainder of the series consists of the following sermons: 2, November 10th, "The Old Testament and Its Ideas"; 3, December 8th, "Prophecy: What It is and What It is Not"; 4, January 12th, "Progressive Revelation"; 5, February 9th, "The New Testament and its Relation to the Old" (Part I.); 6, March 8th, "The New Testament and its Relation to the Old" (Part II.); 7, April 12th, "Conclusion: Loss and Gain."

ONTARIO.

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

Kingston.—St. Luke's.—The Lord Bishop of Nova Scotia preached an eloquent sermon in this church on Sunday evening, October 27th, from the text, Daniel 3:17, 18. There was a large congregation present at the service.

Barrie/field.—St. Mark's.—The Lord Bishop of Nova Scotia preached in this church on Sunday morning, October 27th. He chose for his text St. Mark 13:37. The Bishop was at one time rector of this parish.

Cananoque.—Christ Church.—On Tuesday evening, October 22nd, the Young People's Club of this parish held a very successful At Home in the schoolhouse. The room was well filled, and a special feature of the gathering was the presence thereof of a number of Englishmen and others who had but recently arrived in the town. Mr. W. E. Carroll made a short speech, in which he extended a hearty welcome to the new arrivals. During the evening an excellent musical programme was most acceptably rendered. Professor Gallop, president of the club, took the chair.

Madoc and Queensborough.—St. John the Baptist.—This church was reopened after a thorough restoration on the 16th of October last. The church was partially wrecked by fire on the 8th of June, and during the intervening months service was held in the town hall. The opening services were well attended, the Holy Communion being celebrated at 8 a.m. by the rector, and Evensong, which was partly choral, said at 8 p.m., the Dean of Ontario preaching an eloquent sermon. The altar and sanctuary presented a bright appearance with flowers and autumn leaves, and the church altogether has a comely appearance. A new pipe organ has been supplied by Mr. Walter Spencer, of Hamilton, at which Mr. Reginald Geep of Belleville, presided for the occasion.

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Queensborough.—St. Peter's.—This church is in a prosperous condition, and several new members have been added to the congregation recently. A lawn social was held on the church grounds on the 21st of August, which a large number attended. The proceeds amounted to \$71.

Deseronto.—St. Mark's.—At a parochial farewell reception of the Rev. Edward and Mrs. Costigan, which was held on a recent date, the former was presented by the congregation with a purse of gold on his departure from the parish after a pastorate of ten years to take the position of assistant rector of St. John the Evangelist, Toronto. Mrs. Costigan was presented with a silver candelabra by the members of the W.A. Mr. R. N. Irwin occupied the chair. The Rev. A. H. Cregan, of Tyendinaga, spoke very appreciatively of Mr. Costigan's work in Deseronto, and the chairman also spoke in very kindly terms. There were a very large number of people present, the hall being crowded, and a very pleasant social evening was spent. Much regret was expressed by all present at the approaching departure of the Rev. E. and Mrs. Costigan, who have endeared themselves very greatly during their residence in this town to their parishioners.

OTTAWA.

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

Ottawa.—The Rural Deanery meeting of Ottawa has been fixed for the 14th of November, at St. George's parish hall, when three papers of excellent merit will be read. "The Difficulties of a Country Clergyman's Life" will be the theme upon which the Rev. C. E. Sills, of St. Alban's, will enlarge, while the Rev. Canon Muckleston, of Perth, will speak on "Some Rubrical Anomalies." "Why I Became an Anglican" is the topic for Mr. J. R. Jackson. Besides these papers, there are other business matters to be dealt with.

Christ Church Cathedral.—In spite of the tempestuous weather a large congregation, including many from other churches, gathered on Sunday morning to hear the Rev. Father Waggett, of the Cowley Fathers, Oxford, who was spending Sunday at the capital. The distinguished divine, who has been travelling extensively in the States, and is now on his way home, preached eloquently and convincingly from 1 John 3:7, "He that doeth righteousness is righteous," etc. Father Waggett also spoke before the Canadian Club on Saturday evening on the subject of "Christian Socialism." During his short stay in the capital Father Waggett was the guest of His Excellency the Governor-General at Rideau Hall.

St. George's.—A Men's Guild has been organized in connection with St. George's parish. The president of the Guild is Mr. George F. Abbott. The object in view is the providing of instruction and recreation to the men of the parish. A reading-room is being fitted up in the new parish hall, and will be open three nights of the week—Monday, Wednesday, and Friday. Papers and magazines will be found on the tables, while games of all kinds will be provided. The Guild is a step in the right direction, and that it will fill a long-felt want is shown by the cordial way in which the men are taking to the idea, the membership now being forty or over.

St. Matthew's.—The teachers and officers of the Sunday School of St. Matthew's Church made their corporate Communion at the 8 a.m. service on the 27th ult., there being a good attendance. At the eleven o'clock service the children of the infant class and main school occupied seats in the nave of the church, the service being specially for the little ones.

All Saints.—The Bishop of Niagara, Right Rev. Dr. DuMoulin, was present on Thanksgiving Day, when the rector, the Rev. A. W. Mackay, preached a powerful, thoughtful sermon on "Thanksgiving." The text was Prov. 3:6, "In all thy ways acknowledge Him, and He shall direct thy paths." Last Sunday two handsome memorial tablets were unveiled, and the congregation also celebrated their eighth anniversary, so the services were of unusual interest. The Rev. Canon Shreve, D.D., rector at Sherbrooke, Quebec, preached morning and evening, and there was special music. On Monday evening the annual congregational reunion was held, and an excellent programme was provided. The memorial tablets were unveiled at the morning service by the rector, the Rev. A. W. Mackay.

One is in memory of the late Samuel Taylor, and is given by members of the congregation to commemorate his great generosity in giving freely to the different Church funds. It is placed near the pew that the deceased gentleman occupied in this church for so many years. The other tablet is given by Mr. H. N. Bate, and is in memory of his wife, the late Mrs. Catherine Bate. It is placed under one of the large west windows. According to the resolution of the Easter vestry, generous offerings are asked for the Rectory Building Fund from the congregation of this church. The Building Committee has purchased a suitable site on Laurier Avenue.

Ottawa East.—Holy Trinity.—The Men's Guild of this church met last week in the town hall, Ottawa East. There was a large and enthusiastic attendance, with the Rev. F. W. Squire, the president, in the chair. The election of officers for the ensuing quarter was proceeded with, resulting in the appointment of Mr. Ernest G. Browne as vice-president; Miss Gussie Plett, treasurer, and Mr. A. Spray, auditor. It was resolved for the forthcoming session to hold the regular meetings of the Guild on the second and fourth Thursdays of the month, instead of weekly, as heretofore, and a sub-committee was appointed to arrange a "Congregational At Home" at an early date. An elaborate scheme of concerts, entertainments of various descriptions, and social evenings was outlined for the winter season, and, judging from the enthusiasm and keen interest displayed the 1907-8 session of the Guild of Holy Trinity promises to be a live and successful one.

Janeville.—Mr. Bousfield assumed his new duties as rector of this church, Janeville, on Sunday last.

Pembroke.—Holy Trinity.—A stirring sermon was preached in this church on Sunday, Oct. 27th, by the Rev. Rural Dean Bousfield, it being his farewell to church and town. In the morning he bade farewell to his congregation, and the evening sermon was addressed to the citizens at large. He rebuked them severely for a lack of public spirit, which led to the corruption of the youth of the town, and took the women to task for social selfishness, which resulted in the neglect of their children. At the close of the evening service, Dr. Josephs and the churchwardens, Messrs. G. C. Archer and J. C. L. Hunter, presented Mr. Bousfield, on behalf of the congregation, with a purse of \$100 as a token of appreciation felt for his labours as rector for eight years. Mr. Bousfield accepted the purse in a suitable speech. At the last meeting of the North Renfrew Ministerial Association, a resolution was passed and presented to Mr. Bousfield, in which were set out his many admirable qualities as scholar, preacher, and man.

Iroquois.—St. John's.—The Rev. R. J. Dumbrielle, rector of this parish and formerly rector of North Gower, has met with an affliction in the death of his father, Mr. John Dumbrielle, which took place on Wednesday, October 16th. The old gentleman was eighty-seven years of age, and spent his last days at the home of his son Frank, who is postmaster at Maitland.

TORONTO

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

Toronto.—Holy Trinity.—The Diocese of Toronto has issued a programme of the Sunday School Convention, which will be held on Monday and Tuesday, November 11th and 12th, in the school-house of this church in this city. Several distinguished speakers will give addresses, besides members of the local clergy, the Rev. Dr. Rexford, Principal M.D.T. College, and the Rev. Canon Dann, M.A., London. Trinity College.—The late Rev. Professor Jones, amongst other bequests, left the sum of \$500 apiece to St. Mary Magdalene's Church, in this city, and to the Bishop Sullivan Memorial Sustentation Fund of the Diocese of Algoma.

St. James.—The Right Rev. the Lord Bishop of Huron preached in this church at the morning service on Thanksgiving Day from the words, "As long as the earth remaineth, seed-time and harvest, and summer and winter, shall not cease." The service, which was fully choral, was well rendered by the choir.

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All Saints.—In the Synod Journal for 1907 the apportionment to All Saints' Church, Toronto, for Diocesan Missions appears as \$722.65, and the amount paid as \$555.29, showing a deficit of \$167.36. It appears, however, that, according to the card sent to the Rev. Canon Baldwin from the Synod office, only \$523.29 was asked for Diocesan Missions, and that, instead of showing a deficit, the parish of All Saints' gave an excess of \$32. This statement is due in the case of a church which always meets its apportionments in full, and not unfrequently in excess.

Church of England Deaconess Home.—The members of the committee of the Church of England Deaconess and Missionary Training House, 179 Gerrard Street East, met there on Friday evening, the 18th inst. to bid farewell to their retiring head deaconess, Miss Mastel, and to welcome as her successor Miss Connell, a lady who has been trained in London, Eng. The meeting was presided over by Rev. Canon O'Meara. The address to Miss Mastel was read by Mr. E. W. Trent, the treasurer, Miss F. Trees presenting her with a purse. Rev. Canon Baldwin replied on her behalf, and spoke in the highest terms of her. The honorary president, Dr. N. W. Hoyle, on behalf of the committee, welcomed Miss Connell to her new sphere of work. His Grace the Archbishop and the Hon. S. H. Blake regretted their inability to attend. After the meeting an invitation was extended to all present to view the house, which has been redecorated. Refreshments were then served.

St. Mary the Virgin.—The new Mission Church at the corner of Dovercourt and Davenport Roads, in this parish, was opened and dedicated by His Grace the Archbishop of Toronto, Sunday, November 3rd. The service consisted of Matins and Holy Communion and prayer of dedication. It is a pretty frame church with stained glass windows and entrance porch, and when completed will have, besides a furnace and store room, two rooms in the basement which may be used for Sunday School or Choir Vestry purposes. It will comfortably seat 250, and was well filled at each of the three services on Sunday. Assisting the Archbishop were the Rev. Anthony Hart, rector of the parish, Rev. H. Burgess, and Mr. Clarence Bell, lay-reader, to whose zealous and faithful services the mission is largely indebted. Led by the choir, under Mr. W. H. Murdin, the congregation engaged very heartily in the service. Before the Archbishop's address the rector gave a brief recital of the history of the mission and its progress, as well as a list of articles of Church furniture which are still required, most of which, he suggested might be presented as memorials of deceased friends. The Archbishop's address was of a congratulatory nature, and at the same time he urged the people of the neighbourhood to make full use of the services in the new church, and to support it to the extent of their ability. His Grace was the Celebrant, assisted by the rector and Rev. H. Burgess. Out of the 226 in the congregation 54 communicated, a number of them being from the Parish Church. In the afternoon a Children's Service was held, at which the Rev. Professor S. B.D., Trinity College, gave an excellent address on "Worship." Two infants were baptized at this service. A Harvest Festival Service was held in the evening, the preacher being the Rev. Eustace A. Vesey, curate of the parish. This is a working-class neighbourhood, and the mission is deserving of outside support. A majority of the residents are English, many of them but recently arrived. They are a thrifty, hard working class, who buy a lot of land and build their own houses, living in them as they build. The first service of our Church in this part of the

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parish was held March 25, 1906, in a room in Bartlett Avenue public school house. A morning Sunday School was organized at 10 o'clock, followed by Morning Prayer and Sermon. This continued till November 1906, when a temporary hall was opened. Since then there have been morning and evening service, and afternoon Sunday School. The latter has grown from 36 to over 150 on the roll. Large families are the rule in this district, and since the opening of the mission 30 children have been presented for Holy Baptism.

A number of appointments have recently been made by Archbishop Sweetman. Among them are the following: The Rev. W. T. Hallam, from Cannington, to be assistant at All Saints', succeeding the Rev. A. F. Barr, transferred to Whitby and Pickering; the Rev. E. B. Taylor, of Washago, to Holland Landing; the Rev. S. A. Lawrence, of Pincher Creek, Alta., formerly of Markham, to Elmvale; the Rev. A. H. Wright, from All Saints', Whitby, to Stouffville, and the Rev. F. H. B. Cary, from Minden to Washago.

Norway.—St. John's.—A Confirmation service was held in this church last Sunday evening by the Assistant Bishop of the diocese, when no less a number than fifty-three candidates received the apostolic rite. Of this number, eighteen came from the Mission Church of St. Aidan's, Balmy Beach, and thirty-three from the parish church. The remaining two came from St. Philip's parish, Toronto. The church was so crowded that standing room was at a premium. The Assistant Bishop delivered an able and helpful address on the words, "Exercise thyself unto spiritual godliness," 1 Tim. 4:7. The Bishop urged the candidates to use all the means of grace regularly and consistently, so that they might receive the help necessary to advance in spiritual life.

Contracts for the erection of a new parish house have been let. The building is to cost \$15,000.

Warkworth.—St. John's.—The Rev. O. E. Newton, who has had charge of this parish for the past eighteen months, has accepted the curacy of the parish of Greenwood, Ivy Depot, Va., of which the Ven. Archdeacon Neve is the rector.

Port Hope.—St. Mark's.—The Lord Bishop of Calgary, the Right Rev. Dr. Pinkham, preached in this church on a recent Sunday evening, taking for his text the words, "The Lord hath done great things for us, whereof we rejoice." During the course of his sermon His Lordship gave some account of the work in his diocese, and spoke of its present condition and needs. In the afternoon the Bishop gave an address in the Chapel of Trinity College School on the subject of "Confirmation."

Bolton.—Christ Church.—The churchwardens and several of the congregation of this church met at the parsonage on Thursday evening, October 10th, to bid farewell to their late rector, the Rev. Joseph Fletcher, who has just given up the charge of the parish to retire to his home in Whitby. After a short time spent in social intercourse, Dr. Lepper, the senior warden, presented the reverend gentleman with a well-filled purse, and read an address expressing the deep regret which the members of the congregation felt at the severing of the bonds which so happily existed between them for the last four years, and their sincere hope that he and his family may long enjoy health and happiness. In a few well-chosen words the rector thanked the congregation, not only for the present act of kindness, but for the many tokens of good-will extended to him and his family during their residence in Bolton. He congratulated the members on the good spirit existing among them, and the excellent condition of the ministrations of a new and more vigorous man a fresh impulse would be given, and the church would enter upon a period of increased prosperity. Coming into a new and beautiful parsonage, and cheered by the zealous co-operation of a united congregation, he would be enabled to carry on the work of the church with zeal and courage.

At their last meeting in September the members of the Woman's Auxiliary and the Parish Gleaners presented Mrs. Fletcher with a morocco hand-bag, and Miss Ethel Fletcher with a purse, accompanied by a very flattering address, expressing deep regret at their departure, and best wishes for their future prosperity. Coming after the address and handsome dressing-case, which the ladies of the Woman's Institute pre-

sented to Mrs. Fletcher, their president, about a week previously, these acts of kindness show how much the rector and his family have been appreciated in Bolton, and how deeply their departure is regretted.

Brampton.—Christ Church.—The Right Rev. Dr. Reeve held a Confirmation service in this church on Sunday, October 27th, when the rector, the Rev. C. Walsh, presented twenty-eight candidates for the apostolic rite. This number included two married couples, one of them being an ex-Methodist minister and his wife. The Assistant Bishop gave a suitable address, and preached again in the evening. The attendance at both of the services was very good, especially considering the fact that the weather was most unpropitious. On Monday evening the opening service of the Archidiaconal Conference was held in the church at eight o'clock, when a "Quiet Hour" was conducted by the Archdeacon.

Tuesday, October 29th, 1907.—The second day of the Conference of the Archdeanery of Simcoe was begun with a celebration of the Holy Eucharist in Christ Church at eight o'clock. Celebrant, the Assistant Bishop. A devotional address was given by the Rev. T. G. McGonigle, of Cookstown; subject, "Rest." After the service the members were breakfasted at the Graham House, and short speeches of welcome were made by the Rev. Wm. Walsh, the rector of Brampton, and Messrs. W. Morphy and S. Charters. At ten o'clock the members assembled in the schoolroom of Christ Church for the first session. There were present the Ven. J. F. Sweeny, Archdeacon of Simcoe, who presided; the Right Rev. Bishop Reeve, the Revs. Canon Tremayne, C. H. Rich, J. H. Sheppard, J. Gibson, Dean McGonigle, Thompson, McKittrick, Heeney, Walsh, R. Atkinson, T. W. Powell, Canon Brown, P. de Lome, H. O. Tremayne, Col. O'Brien and several laymen of the parish were also present. In the absence of the secretary, the Rev. H. R. Young, the Rev. H. O. Tremayne was asked to act as secretary for the day. After the opening prayers letters of regret at inability to be present were read from the Revs. H. R. Young, A. H. Wright, Prof. Clark, Wm. Farncomb, W. G. Dreyer, and R. Gay. The chairman delivered a short address, referring to the various subjects to be discussed at the meeting. He also touched upon the elevation of the Archbishop of Toronto to the Primacy of Canada, and expressed the gratification all present felt at the presence of the Right Rev. Bishop Reeve, the new Assistant Bishop of Toronto. He pointed out that the subjects to be discussed were eminently practical and non-partisan, and asked for hearty interest and participation in them as they came up. Before calling for the first paper he requested Bishop Reeve to say a few words to the meeting. The Right Rev. Bishop Reeve expressed his gratitude for the warm welcome the Archdeaconry had tendered him, and spoke of his call to his present work, expressing his conviction that it was, perhaps, his missionary experience which had led to his appointment, and the hope that this experience might be the means of helping him to arouse in the diocese that missionary spirit which is the very life of the Church. The Rev. Wm. Walsh then read his paper on "The Duties and Commission of Rural Deans." A discussion followed, taken part in by the Rev. Canon Tremayne, J. H. Sheppard, H. V. Thompson, T. G. McGonigle, W. B. Heeney, and R. Atkinson, after which the following resolution was presented. Moved by the Rev. T. G. McGonigle, seconded by the Rev. J. H. Sheppard, and resolved: "That it is the opinion of this Archidiaconal Conference that the respective duties of Archdeacons and Rural Deans, as set forth in the Constitution, and of other officials of the diocese, should be more clearly defined, so as to prevent overlapping, and also that the Mission Board should make provision for the necessary expenses of the Rural Deans in their duty of visiting the parishes in the several Rural Deaneries. And that the secretary be instructed to send a copy of this resolution to His Grace the Archbishop." Upon request permission was given the Rev. H. V. Thompson to bring up at this period the question of increasing the present inadequate salaries of the incumbents of the so-called self-supporting parishes. After some discussion the matter was left in the hands of the Archdeacon, who promised to try and have the proper committees take up the matter as soon as possible and give effect to Clauses (A) and (E), page 109, Synod Journal of 1907. The second conference on "Preaching" was then proceeded with, and Col. O'Brien read a paper treating of the subject from the layman's point of view, and the

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Rev. W. B. Heeney one from the preacher's viewpoint. At one o'clock Conference adjourned for luncheon. Upon reassembling at 2.30 o'clock it was decided, as the Rev. Canon Brown had to leave early, to have his paper upon the "A.Y.P.A. Movement" first. It was followed by an animated discussion, and many questions were asked, to which Canon Brown kindly made answer. It was moved by the Rev. H. O. Tremayne, seconded by the Rev. C. H. Rich, and resolved, "That a most hearty vote of thanks be tendered to the Rev. Canon Brown for his able and instructive paper." The second paper of the afternoon on the "Sunday School Movement and Convention" was read by the Rev. T. W. Powell. In the discussion which followed the Revs. E. McKittrick, W. B. Heeney, T. G. McGonigle, H. V. Thompson, and Mr. W. Morphy took part. In the absence of the Rev. Canon Welch the next subject, "The Thankoffering of Diocese of Toronto at the Pan-Anglican Congress," was presented by the Rev. P. de Lome, who has just been appointed secretary for this fund in Diocese of Toronto. At the conclusion of his paper a business session was held, and the Rev. C. H. Rich was elected secretary of the Archdeanery. An Executive Committee, to consist of the Rural Deans and secretaries of the various Rural Deaneries, was appointed. It was moved and carried that for future Conferences invitations should be sent to the lay delegates and churchwardens of the various parishes. The invitation of the Rev. W. B. Heeney to hold the next Conference in Barrie some time in the fall of 1908 was accepted. It was recommended that the Executive Committee should meet early in May to make final arrangements for the Conference. After passing various resolutions of thanks to the speakers, etc., the Conference adjourned.

There was a fair attendance of the clergy present. The papers read and addresses given at the Conference were excellent.

A large amount of Diocesan News, Correspondence, etc., held over on account of space.

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MARRIAGE

STEPHENSON-McPHERSON.—On Thursday, October 31st, 1907, at the residence of the bride's parents, Omeme, Ont. Florence Irene, daughter of Mr. and Mrs. T. A. McPherson, to Wm. G., son of the late Thos. Stephenson, J. P., Omeme.

One of the most quaint churches in Notts is that in the Parish of West Markham, or Markham Clinton, near Tuxford. It was abandoned many years ago, and the interior is now practically empty, though there still remains some old benching and a 17th century pulpit and font. The latter belongs, it is stated by archaeologists, to the 12th century; and the fabric, too, is evidently of the same period.

A peal of 8 bells has been presented to Buckhurst Hill Parish Church by Dr. C. E. Adams, who has also offered to enlarge the church room. Two years ago Mrs. Oliver, of Buckhurst Hill, died leaving £1,500 for a church hall or room. The churchwardens declined the gift owing to the annual expense which would be entailed, and the money reverted to Dr. Adams, as residuary legatee. Dr. Adams has now made an alternative offer, which has been gratefully accepted.

An open air pulpit has just been erected at Christ Church, North Brixton, London. The Rev. W. R. Mowle is the vicar of this church.

Dr. H. C. Perrin, organist of Canterbury Cathedral, has been appointed to the dual position of Professor of Music at McGill University, Montreal and Director of the affiliated Conservatory of Music in that city. He will not come into residence at McGill for another year, and will continue his work at Canterbury until next September.

Dr. Stratton, the new Bishop of Newcastle-on-Tyne, was enthroned in the Cathedral Church of St. Nicholas, in that city, on Wednesday, October 9th, in the presence of a crowded congregation. Canon Gough, the Vicar of Newcastle, performed the ceremony. The Bishop of Newcastle has appointed as his Chaplains the Rev. Canon Hamer, Vicar of St. Paul's, Newcastle-on-Tyne; the Rev. Canon Lowe, Vicar of Haltwhistle, and the Rev. Canon Wilsden, Vicar of Wooler.

The Rev. E. N. Powell, Vicar of St. Stephen's, Upton Park, in the East-End of London, has been offered and has accepted the Bishopric of Mashonaland, South Africa. He has held his present cure for the past twenty years, and is much beloved by his people there. He possesses great physical strength, is a good swimmer, and is fond of cycling, tennis, and boating. He is a graduate of Oxford University, and is 47 years old. He was ordained deacon in 1883, and was priested the following year.

An anonymous gift of £10,000 has lately been received by the Liverpool Cathedral Committee towards the Building Fund. At a recently held meeting of the Committee it was reported that the present progress of the work was most satisfactory. The family of the late Mr. Morrison, who was the head of the firm who are the contractors for the building of the Cathedral, and who died a few weeks

GRAND TRUNK EXHIBIT, JAMESTOWN EXPOSITION.

Telegraphic advice is received that Jury of Awards Jamestown Exposition, Norfolk, Va., have announced that Grand Trunk exhibit has been awarded two gold medals and one silver medal covering Installation of Exhibit, Photographic Scenes, and Fish and Game display.



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ago, have written the Committee offering to place two windows in the Lady Chapel to his memory, one from his widow and the other from his children, and the offer has been accepted.

The altar vessels in use at the Church of the Ascension, Chicago, have been in daily use for thirty years. They have three times been saved from destruction by fire, and the font was also saved from the ravages of the great Chicago fire of 1871. The interior decorations of this church have recently been enriched by the addition of a beautiful white marble tablet which has been erected to the memory of Mrs. Wheeler, who during her life-time was a constant attendant at the services, who beautified the sanctuary with her gifts, and who removed by her beneficence all incumbrance of debt upon the church. The formal celebration of the semi-centennial of this church has been fixed to take place on Thursday, November 7th. The Right Rev. Dr. Anderson, the Bishop of the Diocese, is to preach the sermon.

Children's Department.

COMMUNION HYMN.

In this morning hour, Christ Jesus,
Unto Thee our prayers arise,
Humbly kneeling at Thy altar,
Offer we love's sacrifice.

Oh, forgive our great transgressions,
For Thy blood is all our plea,
Every thought, this hour so holy,
Captive, let us bring to Thee.

Hungry, thirsty, we approach Thee,
Feed us with the bread divine;
Let us, lest we faint and falter,
Drink of love's life-giving wine.

Like St. John, Thy loved disciple,
Let us lean upon Thy breast,
We are weary, heavy-laden,
Precious Saviour, give us rest.

From the chain of sin's oppression
We are longing for release,
Thou, O Christ, hast paid our ransom;
Grant us, then, Thine own sweet peace.

In this morning hour, Christ Jesus,
Purest, holiest, joys are ours,
Let Thy love and tender mercies
Fall upon our hearts in showers.

—Lilian.

MISS PEABODY'S BIRTHDAY.

Ramsden-road, W., was one of those roads, not rare in London, which have seen better days. At one time a street of good houses, the abodes of quiet,

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If you spend three dollars a day and earn two you are sure to come to bankruptcy, unless, perchance, some rich friend comes to your assistance.

And yet this is just what thousands of us are doing in regard to our health. By worry, overwork, anxiety or the disobedience of the laws of nature, the energy and vigor of the body is wasted more rapidly than it is built up, and the result is the bankruptcy of the health and the decay of the body.

Dr. Chase's Nerve Food may be likened to the rich friend, for it supplies in condensed and easily assimilated form the very ingredients from which nature constructs nervous energy and builds up the human system.

Sleeplessness, headaches, indigestion, loss of appetite, tired, wornout feelings, spells of weakness and despondency are some of the symptoms of exhaustion which point to the approach of nervous prostration, locomotor ataxia and paralysis.

No one would think of neglecting such ailments if they realized their condition, but they do not, so gradual and insidious is their approach.

If you are persistently subject to these symptoms you are in danger. Your blood must be enriched. Your nerves must be invigorated. Your system must be built up. And there is no means whereby this can be so certainly accomplished as by the use of Dr. Chase's Nerve Food; 50c. a box, at all dealers, or Edmanson, Bates & Co., Toronto

respectable folk, no fewer than six of them were public houses, while the rest, with one exception, were let out in rooms. The public-houses flourished, with the usual result to the dwellers in their vicinity.

The exceptional house was No. 96. It belonged to Miss Martha Peabody and because it was her own, she continued to reside there long after the road had ceased to be a desirable place of residence. She was not obliged to live there since she might have made a considerable addition to her income by letting the house out

PIMPLES, BLACKHEADS—RUIN SKIN.

SKIN DISFIGURED FOR LIFE.

Make Your Skin Clear, Smooth and Free From Impurities As Soon As Possible, Because if You Allow Eruptions To Continue Your Face May Become Diseased and Disfigured For Life.

Send For Free Sample Package To-day.

The continued eruptions of the impurities of the blood through the skin of the face and other parts of the body in the form of pimples, blackheads, boils, fleshworms, eczema, blotches, blemishes, scabby crusts, scrofula, salt rheum, simple and chronic acne, poisoned skin, red skin or rash or spots, ulcers, carbuncles, etc., if allowed to continue indefinitely, will eventually destroy the skin so as to permanently disfigure your face and body. The glands in the skin, containing fluids and fatty secretions necessary for the nourishment of the skin, are often destroyed by continued eruptions, thus causing fissures, cracks and scars, and leaving the skin in a dried and shrunken condition.

Stuart's Calcium Wafers have made a sure and rapid cure for all skin diseases possible. They do not contain any poison, mercury, drug, opiate or cheap alcohol so common in most skin and blood treatments. Calcium Wafers contain in concentrated form the most effective working power of any purifier discovered—Calcium Sulphide. They also contain golden seal, quassia, eucalyptus, belladonna, and the vegetable alteratives and laxatives, all of which are essential to make rich, red, healthy blood.

Calcium Wafers are in dry, compressed form—little tablets—easy to carry around, and they cannot lose their medicinal power by evaporation as so many liquid medicines do. They are coated with chocolate, are easy and pleasant to take, will cure any form of skin and blood disease and will leave your skin in a perfectly smooth and healthy condition.

Why should you go around any longer with a disgusting looking face and have strangers stare at you and your friends avoid you, when you might just as well have a nice, smooth, attractive face. Stuart's Calcium Wafers have in many cases

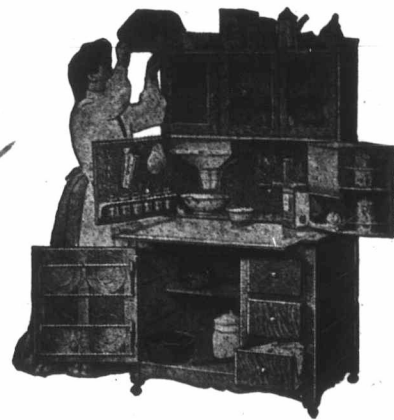
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in rooms; but the elderly spinster had a cat-like devotion to the house in which she had passed the greater part of her life. Beneath its roof her father and mother, her sisters and brother, had passed away, and she could not bear to leave the home associated with them, though it was melancholy to live on there alone, save for the young servant girl, frequently changed, who was at once the chief interest and the plague of her life.

One day when Mary Jane had gone for her afternoon out, Miss Peabody was in the kitchen, setting the kettle to boil, when she was startled by a knock on the front-door. Who could it be? The milk-man had been, and the baker also. Fearing it might be a beggar, Miss Peabody did not hasten to open the door. But the knocker was a determined character. When three loud raps had resounded through the house, Miss Peabody went to the door.

On the doorstep stood a neat, little woman, with dark, bright eyes and sunny smile. That she was a gentlewoman, Miss Peabody saw at a glance, while the visitor recognized as quickly that this householder was not as the other residents in Ramsden-road. She was surprised at the neat interior revealed by the open-door. Oil-cloth of spotless cleanliness covered the passage, good carpet protected by white druggeting was on the stairs, and some good old prints in dark frames adorned the walls. How different from the other houses she had visited!

"Good afternoon," she said cheerily. "Good afternoon," responded Miss Peabody; "I am sorry you were kept waiting, my maid is out this afternoon."

"Don't mention it," said the visitor. "I have brought you an invitation to attend some Mission services we are about to hold at St. Olaf's."

"Oh!" Miss Peabody looked as if she had received a shock. "I never go to anything of that kind."

"Really?" the visitor smiled more brightly than before. "You go to church, I suppose?"

"Certainly," said Miss Peabody stiffly. "I belong to the Church of England."

"So do I," said her visitor briskly "and what is better, I belong to the Church of Christ. May I ask which church you attend?"

The question seemed to embarrass Miss Peabody.

"I attend my parish church, of course," she said.

"That is St. James', is it not?" Well, St. Olaf's is an offshoot of St. James's, and much nearer to you than that church is; won't you try to go to these services?"

"You don't understand," said Miss Peabody. "Missions are all very well—

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The Transfer Books will be closed from the 16th to the 30th of November prox., both days inclusive.
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most desirable, I am sure—for such people as live out here, but I am not like them. I would not live amongst them, only the house happens to be my own, and I have such associations with it that I cannot make up my mind to leave it. All who ever belonged to me have died beneath this roof, and now I am left to live on here alone."

"That seems sad," said the visitor, her voice soft with sympathy, "but happily no one need be really lonely; there are always those around us who want our help. I've just seen that poor crippled woman next door. Isn't it wonderful how cheerful she is?"

"I know nothing about her," said Miss Peabody, coldly.
"No! And yet she is your neighbour!"

"Oh, indeed, I don't look upon these people as neighbours. It is my misfortune that I have to live amongst them."

A shadow fell on the face of the other lady.

"It might make a great difference to them that you lived here," she said.
"May I leave this card? If you do not care to attend yourself you might induce some one else to do so."

"Why, yes, I'll send Mary Jane," said Miss Peabody, brightening, "I'd be thankful if anything would do her good. That girl is a perfect torment, so heedless, so idle, so impertinent. So ungrateful, too, for what I've done for her. She hasn't a soul belonging to her and was almost in rags when she came to me."

"Poor girl," said the lady involuntarily. Miss Peabody looked at her with some suspicion, but her smile was full of kindness as she passed on her way.

Mary Jane was willing enough to embrace the opportunity of an extra outing in the following week. She went to the Mission service and returned punctually at nine. As she let her in Miss Peabody noticed that her eyelids were red.

"What's the matter, Mary Jane?" she asked sharply; "you've been crying."

"No, Mum—yes, Mum, I mean," faltered the little maid, her tears gathering anew, "but it's not because I'm unhappy, Mum."

"Did you like the service?" inquired her mistress.

"Oh Mum, it was just lovely," said Mary Jane fervently. "There was a lady who sang beautifully, and she spoke to me, and said she knew you and had called at this house."

"So she was there," said Miss Peabody. "What was the text, Mary Jane?"

"One there is Who loves thee," said the little domestic.

"That's no text," replied her mistress; "those words are not in the Bible."

"It's Gospel truth, though," responded Mary Jane astutely, "and the preacher didn't talk of nothing else but love. It's made me so happy to think that there's One who loves a poor girl like me."

Miss Peabody looked at her Abigail in astonishment.

"You don't mean that you have been converted, Mary Jane?" she said.

THE FOUNTAIN OF YOUTH

Professor Hart, who is 73 Years of Age, has found it in a Wheat Diet.

In an instructive article on the Secret of Longevity, contributed by several leading English and American scientists, considerable space is devoted to Professor Herbert H. Hart, an Englishman, who believes he has found the fountain of youth. He is 73 years of age, and his hair and beard are white, but these are the only signs of age upon him. It is claimed that if his body were found to-day in a railroad accident, with the head missing, it would be set down by the police as belonging to a man of 35 years of age. The writer goes on to say: "Yet Professor Hart was once dying of a wasting disease. He had lived, like the rest of us, on whatever the baker gives us in the way of bread, and the restaurant sees fit to serve. He was fifty years old. The doctors having nothing better to suggest, advised travel. A few months of wandering brought him to Judea, where a sprained ankle made him dependent for several days upon the hospitality of a Jewish woman.

"At first he was afraid he would starve to death before he could move on. The woman ate nothing but wheat cakes made from flour ground in a little hand-mill, which had not been improved since the time of Methuselah. On these cakes Professor Hart lived a week, and, instead of dying he found himself stronger than he had been in many months.

"He had learned his lesson, and has lived on similar food ever since."

Professor Hart believes the bread made of ordinary flour is almost wholly starch and of little nutritive value. The civilized world he thinks is suffering from lack of nutrition, though the white man eats more to-day than ever before. He points to Methuselah as an object lesson in favor of proper diet. Methuselah's meals were prepared in the primitive way. The flour for his bread was ground by the little hand-mills you now see in Judea and baked in the primitive ovens. It did not have all the nourishing part extracted leaving only the starch for Methuselah's consumption. Had this been done, the world would never have heard of "the oldest man." Instead, his food was the wheat as nature intended it to be eaten. And the best source of brain, muscle and nerve nourishment is unquestionably wheat.

Physicians in examining Professor Hart marvel at the condition of his arteries, which show very little sign of the hardening of old age. Such sclerosis as there is Professor Hart says occurred before he discovered the natural diet. From year to year, his arteries are growing softer instead of harder according to his observation.

In this connection it may be pointed out that Shredded Whole Wheat is the purest form in which this life giving diet can be eaten. It is made of the choicest Canadian wheat, cleaned, steam-cooked, shredded and baked in the most hygienic factory in the world. It is the Whole Wheat and

nothing but the wheat—nothing added and nothing taken away.

Try the Biscuit with milk or cream. You will find it not only a healthy, wholesome food, but a palatable one as well.

"I don't know about that," said Mary Jane; "but I do mean to be a better girl and to do my work as well as possible. I'm going to try to love you, too, for I've no one else to love."

"Oh, really!" Miss Peabody was not as grateful as she might have been.

"Put on your cap, Mary Jane; your actions will soon show whether you have any affection for me."

"Yes, Mum," said Mary Jane as she pinned on the grubby morsel of muslin which was her badge of service. Miss Peabody withdrew to the dining-room, astonished.

Her astonishment was still greater on the morrow, when Mary Jane was remarkably energetic and did her work so well that her mistress could find no fault with it. As a reward she was allowed to go again to the Mission.

Martha Peabody felt sad and lonely as she sat by herself that evening. She could almost envy the little maid who had seemed so happy all day, singing from time to time, "One there is who loves thee." Her past life came back vividly to her. She remembered that the morrow would be her birthday, and recalled what that day used to mean for her. Now there was no one to wish her "many happy re-

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I and lonely at evening. little maid py all day, "One there r past life She remem-ould be her at that day w there was y happy re-

turns," still less to prepare a gift for her. The usual noises from the street met her ear, the shouts of children, the shrill outcry of quarrelsome women, the noise of a hurdy-gurdy grinding out its oft-iterated tune outside the nearest public-house—sounds which only made her feel more lonely.

Suddenly a fresh sound broke in, the sound of singing, but not of the usual street order. She went to the window and peeped over the wire blind. A procession was approaching. There were clergy and choristers with banners, and nursing sisters in their neat uniforms, followed by a strangely mixed crowd. Among them she recognized the lady who had called on her, and Mary Jane marching joyfully by her side. The words they were singing, already familiar, reached her ear: "One there is who loves thee." Loving because one was loved—was that what religion meant?

When Miss Peabody came down the next morning, breakfast was in perfect readiness, a bunch of chrysanthemums adorned the table, and ere she could express her surprise, Mary Jane greeted her with: "Many happy returns of the day, Mum."

"How do you know it is my birthday?" asked Miss Peabody, too surprised to thank her.

"I see'd it in the Bible that lies on the drawers upstairs, said Mary Jane. Miss Peabody forgot to reprove her for praying.

"Did you get these flowers because it was my birthday?" she asked huskily.

Mary Jane nodded. "The green-grocer got them for me," she said; "they're fresh from Convent Garden this morning."

Miss Peabody could only respond by a kindly touch on her maid's shoulder, but it forged between them a lasting bond.

* * * * *

That birthday was an epoch in Martha Peabody's history. She still lives at 96 Ramsden-road, but the house is a home now, a centre of light and neighbourly comfort for the dwellers in the crowded tenements which adjoin it.—Eglanton Thorne.

MAGIC



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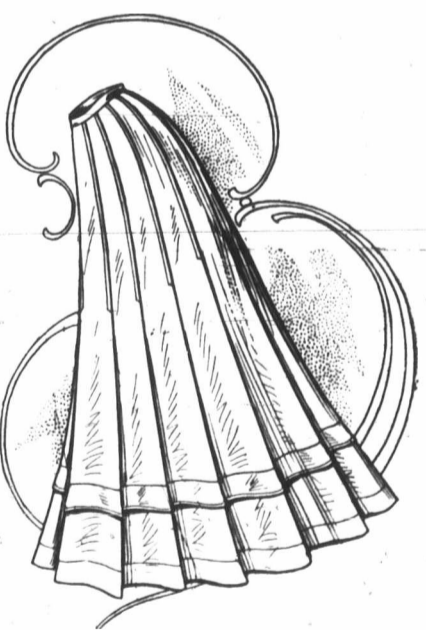
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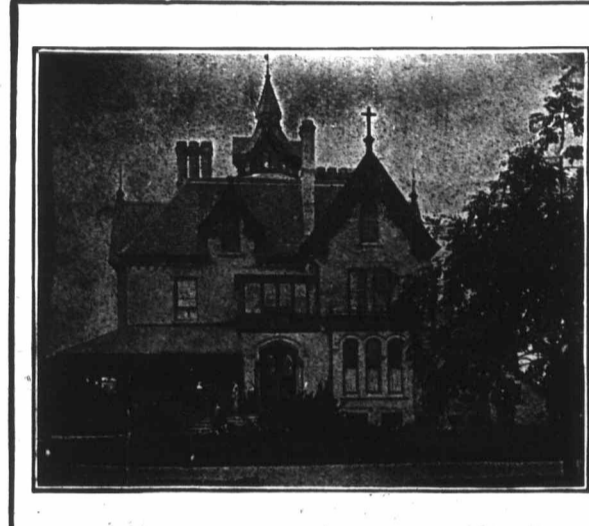
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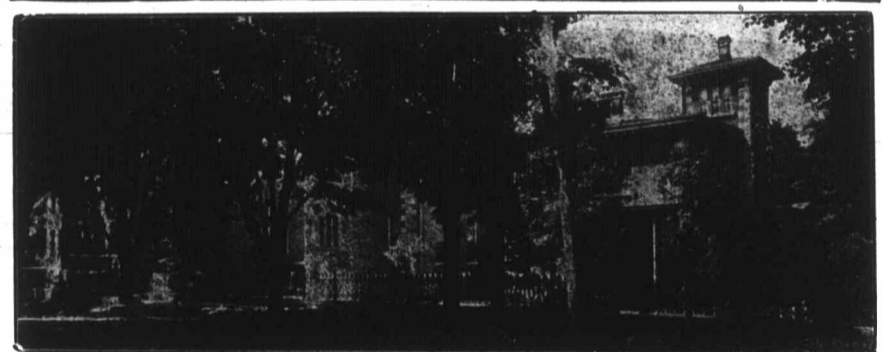


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The Rev. M. Hare, who has been for some years past rector of New Milton, Conn., has been appointed rector of Grace Cathedral, Davenport, Iowa. Dr. Hare was, previous to his going to New Milton, for some time curate of St. George's, Toronto, Ont.

A baptism in Gloucester Cathedral is so rare an occurrence that considerable interest was aroused on Saturday when the grand-child of the Mayor and Mayoress of Gloucester was publicly baptized by the Dean, Dr. Spence Jones. Four generations were represented at the ceremony.

The Rt. Rev. G. A. Ormsby, D.D., formerly Bishop of British Honduras and Central America, has entered into residence as chaplain of the British Embassy Church in Paris.

Workmen engaged in re-roofing the Middleton Parish Church have come across a long narrow stone, which had been used as a section of a window frame. It is beautifully carved, and it is supposed to have been an ancient coffin lid. This, however, is mere conjecture, and archaeological experts will be consulted. The stone is believed to have been put in the wall when this portion of the church was built four hundred years ago.

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