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diocese to the parish all these persons were confirmed by him.

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Evening—Dan. 7, 9, or 12; John 4, 31.

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Morning—Eccles. 11 & 12; James 1.
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ALL SAINTS' DAY.

During the course of the Christian year the Church bids us keep certain days in memory of Saints, Apostles and Martyrs, that we may meditate upon their lives and their work, and be inspired and encouraged by both to take up our daily cross. Thus are we to learn from the past. Today Holy Church bids us combine past and present in a consideration of the common interests that bind together all the Saints of God. Who are the Saints? Those who are dedicated to God and His service. Therefore we think to-day of the Saints in the Church Triumphant—in Heaven, of

the Saints in the Church Expectant—in Paradise, and of the Saints in the Church Militant—in this present world—the things that bind us into one great army are eternal. We are one in our faith in the Blessed Trinity and in God's provision for the souls of men; one in our hope of the triumph of Christ's army; one in our love of all mankind; one in our source of inspiration and power. For all are dependent on Him Who said, "I am the Vine, ye are the branches." This doctrine of the Communion of Saints is one of the most comforting revealed to and taught by the Catholic Church. In its application to the problems of the day we learn a new interpretation and an effective solution of all our trials and difficulties. In the immediate past we Anglicans have been unfaithful to the doctrine, and we have in consequence suffered much. Frightened by mediaeval accretions we have neglected the kernel of truth. How necessary that truth to our spiritual lives! Are we perplexed by the discordancy among and the disunited efforts of Christians? May we not be comforted by the thought that underlying all these signs and proofs of weakness and sinfulness there is a common life, love, hope, and inspiration to effective work and life? The death of a friend seems to break the much-appreciated bond. But it really strengthens the bond of friendship by limiting the Communion to eternal principles alone. And in the light of this most holy doctrine we lose all fear of death. Death is not lonesome. We go to meet Jesus the greatest friend, and to commingle with our friends who have gone before. To-day is sacred to the Saints of God in Heaven, in Paradise, and on earth. Let us think of the common interests that bind us into one great invincible army under Christ Jesus. Tomorrow is sacred to All Souls. As we think of the dead let us be warned by their failures, encouraged by their persistence, and inspired by their achievements.

Australia.

Orators and authors have been busy in late years describing the mighty possibilities and the wondrous destiny that lie before Canada. But it is not the only section of the British Empire that invites the attention of the statesman and arouses the imagination of the seer. Mr. W. H. Lang has recently written "The Romance of Australia," and gives us some startling things to think about in his book. He looks forward to the time when the great flat, waterless central plain will be transformed into a fertile and well-watered land as it once was. Very much has been done by human skill and ingenuity to overcome the lack of water. Millions of gallons of water are now taken from artesian wells, and this is only one of several expedients resorted to. Truly the British Empire has an interesting future before it if even half of the forecasts that have been uttered about it ever come true.

The Imprecatory Psalms.

It is rather refreshing in these days of aggressive criticism to find one of the leaders of the Church, Dr. Sheepshanks, Bishop of Norwich, courageous enough to defend the regular use of the imprecatory Psalms. He holds that Psalm cix., which has so often been objected to, may be explained in a Christian sense and conveys a definite Christian message. The Bishop's new book, "The Pastor and His Parish," seems to have met a hearty reception from the Mother Church and is the subject of a leading article in the "Church Family Newspaper." St. Peter's remark in Acts 1:20 shows that Psalm cix. should receive a Messianic interpretation. The words "concerning Judas" in Acts 1:16 give the key to this Psalm. Judas was the "guide" and ringleader of God's

enemies and Psalm cix. is, therefore, levelled at the whole brood of wicked-doers.

A New Nation.

In his sermons and missionary addresses Archdeacon Lloyd has continually called attention to the fact that it is a new nation which is being rapidly developed on the vast plains between Lake Superior and the Rocky Mountains. The following extract from the Weekly Report of one of the Saskatchewan Catechists is an everyday proof of this. The Catechist reports: "On Saturday, October 3rd, I was the guest of a German Lutheran family where there was a Welsh Church of England help. Next day I was with a native family of our own communion. Then with a Frenchman (English Church) who has an American wife of the Congregational persuasion, and on Monday with a Dutch Lutheran whose wife is a Swede." Surely it ought not to be necessary to add that now or never is the time to put the Anglican mark and tone on this new nation.

From the Waste Papyri.

Within recent years there has been great and steadily increasing interest in old papyri. The old Eastern monasteries were ransacked for early MSS. years ago. But the sands of Egypt have preserved for us unlooked for literature. The papyri and inscribed potsherds which have been dug up have been pored over and already the results have thrown floods of light upon the habits and language of New Testament times. Greek had followed the conquering path of Alexander and had become the common tongue of the period, the Esperanto of the region. The problem which scholars have found impossible to surmount was, that the books of the New Testament were not written in the common literary Greek, but in a Greek of a more vulgar character. Until within the last fourteen years there was no explanation. It is now recognized that of this common Greek there were two forms, the literary and the colloquial, and the greater part of the New Testament is written in this latter form. Papyrus and potsherd have given the explanation. Ordinary letters of life and business were written in this colloquial dialect and thousands have been read. The Gospels, with the exception of some parts of St. Luke, are all thus written. The epistles of St. Paul are of this familiar character, they are purely occasional, like that to Philemon, and without any intended permanence. Therefore the New Testament bears the marks of authenticity. The epistle to the Hebrews is the only literary epistle, the rest are letters.

An Awakening.

There is undoubtedly a religious awakening, despite evidences of irreligion and indifference; and the occasional announcement by some scholars, given to publicity, of their intellectual agnosticism. Meetings are being held in various quarters and determined, and energetic men are doing their utmost to induce men to lead religious lives. If denominational, or undenominational workers are spending and being spent in this cause are, may we ask, Churchmen making corresponding efforts to have the unbaptized baptized, the unconfirmed confirmed, and non-communicants communicate? If not, why not? Are the means of grace—sections of a Royal Road to Heaven—along which they can journey leisurely, selfishly at their own sweet will? Or is each of them a talent committed to each professing Churchman for the use or neglect of which he shall have to render an individual account? Are we too busy to attend to this matter? Then, we may rely upon it, that our Lord will not be too busy at the proper time to call upon us for an exact account of our stewardship.

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An Appreciation of Jesus.

In the Hibbert Journal for October Mr. Charles Johnston, late of the Bengal Civil Service, gives a most interesting account of a conversation on religious subjects had by him with a distinguished Chinaman, His Excellency Kang Yu Wei. "I asked Kang Yu Wei," writes Mr. Johnston, "who has studied the Gospels profoundly, what seemed to him the most striking quality in the character of Jesus. He answered somewhat to my surprise, as we generally lay the emphasis elsewhere, that what appealed to him most in the personality of Jesus was his courage—the manliness which could so quietly and dauntlessly face the hatred of so many of his fellow countrymen, the fierce enmity of the powerful Pharisees; and, above all, the certainty of death, and of the outward failure of his mission: the courage which undertook a work so constructive, the valour which could make, and could ask from others such large sacrifices. The positive attitude of authority and power, maintained by one who was outwardly a homeless wanderer, seemed to Kang Yu Wei the dominant note in the character of Jesus. His courage stood first: next to courage came his love. And Kang Yu Wei had been deeply impressed by the fact that the love of Jesus, profound, abundant and all embracing as it was, was yet wholly free from weakness and sentimentalism; could, indeed, be terribly stern on occasion, as when he scourged the money-changers from the Temple."

Mothers Training.

A great deal of attention is paid in Europe to the preparation of girls for their life work more than unfortunately is the case on this continent. There have been more than the usual letters and advice in our exchanges and Old Country papers, and we now endeavour to summarize such portions as may be of the greatest use in our changed conditions of life in Canada. Mothers are asked to teach their girls to do something more useful than knitting on leaving school. During school life home lessons should not monopolize a girl's time, she might with future advantage to herself and as an important part of her real education wash the tea things, towels or pinafores, clean the knives, etc., for the following day and other domestic work. When a girl leaves school, how many have received any training at all? If a girl goes to domestic service she may be willing to learn, but a mistress does not care to feed and pay a girl, teach her and do the work herself, and yet this is what many young wives have to do. Too often the real blame rests on the mother who may have set the girl a bad example. There are mothers, also excellent housewives, who make the mistake of doing everything themselves, they cannot be troubled with the work of teaching or making the girls work before they are obliged to do so, and so the girls grow up without any interests in home, and when they leave it are unfitted for keeping one. It is suggested that when a girl leaves school, whether to go to service or to work in a factory, store or office, her mother should keep her at home for six months and devote the time to training her daughter to wash, to mend neatly, to select and cook plain, wholesome food, and especially to understand the value of, and the spending of, housekeeping money. If this were conscientiously done by every mother, she would learn much herself, and save her daughters untold discontent, discomfort and too often misery.

Sir Thomas Browne's Religion.

Dr. William Osler has been making another excursion into the field of letters in "An Alabama Student and other Biographical Essays." By the way, he has paid some attention to an eminent literary medico, Sir Thomas Browne, who Dr. Osler says, "subscribes himself a loyal son of the Church of England." Sir Thomas declared that "where the Scripture is silent the Church is my text, where that speaks it is my comment. When there is joint silence of both, I borrow not the

rules of my religion from Rome or Geneva, but from the dictates of my own reason." Were the rule of that eminent scholar and thinker more generally observed there would be more reverence and devotion in the world, and less self-sufficient scepticism on a subject of the most vital importance to mankind.

Bishop of Birmingham.

Everything affecting Bishop Gore, the distinguished Bishop of Birmingham, is of great interest to Canadians, to many of whom he is personally well-known. His recent severe illness unfitted him for taking part in the Pan-Anglican Congress, and the late Bishop of Montreal, Dr. Carmichael, ably acted as his substitute at some of the chief meetings at which he was announced to appear. He is now much stronger and at work again, and is as alert and keen as ever. Quite recently the reverend principal of St. John's Hall, Highbury, having occasion to refer to him, called him "the Protestant Bishop of Birmingham." As there is a Roman Catholic Bishop in Birmingham, some distinguishing epithet was thought necessary. But Bishop Gore was quick to inform the principal, Dr. Greenup, that he is properly called "Bishop of Birmingham" without any epithet, and prefers that name, His title being conferred by the King's authority has the highest sanction; the other Bishop gets his title from the Pope, and it is simply in his case a courtesy title, for there is and there can be, in the eyes of the law, only one Bishop of Birmingham. Dr. Gore thought the point was too important to be passed over and Dr. Greenup has assured him no intentional discourtesy was meant.

A Good Policy.

No better policy could be adopted by a leader of men than the determination to maintain honesty and purity in public, as well as in private life. It is true that to live up to such a determination calls for the exercise of qualities that are noble and rare. Then again the glittering rewards of public life and the favour of the populace are usually won by those who are most skilful in cultivating the art of gratifying the desires of the people and winning its favour. But there are men and statesmen too who are capable of better things. It is hard for men to estimate the debt they owe such men, who are, indeed, the salt of the earth.

Making a Will.

A correspondent in the "Church Family Newspaper" has written forcibly and convincingly on the duty of wealthy Churchmen to remember the Church in their wills. They remember their poorer relations and servants, but no servant, he remarks, does more for them than the Church. On public grounds, as well as on personal grounds, the Church deserves to be remembered. Historians remind us that the Church of England was united before the State was, and the State learned the lesson of national unity from the old Church of the land. For this reason the Church instructs her clergy in the visitation office to "admonish" parishioners concerning their wills and to do so "often." If this was systematically done, the duty of making a will would not be so much neglected, and the duty of remembering God's Church in the will would be better understood.

Duty.

It is familiar to every Churchman that "duty" is the subject of the third or central section of the Church Catechism. It is the central aim and purpose of all Church teaching, and the very highest achievement of Christian living, and yet strangely, as Prebendary Webb-Peploe reminds us, the word is only found seven times in the whole Bible. There is another place where it appears in the authorized version (viz., Eccl. 12:13), but it has been inserted there by the translators, the original being, "This is the whole of a man." It is a common thing to hear people decrying teaching

concerning "the Church" on the ground that the word was hardly ever used by our Lord. The very same objection might be urged against teaching "our duty," for the word is little known in Scripture, and yet the Church keeps on teaching her children their duty to God and man.

THE PERSONALITY OF THE PARISH PRIEST.

The parish priest comes into contact with his people in two distinct capacities, as an official and as a man. With the exception of the sister profession of medicine, there is no calling in existence wherein the personal equation counts for so much, and in which faithfulness and diligence in the discharge of official duties so largely depend for their acceptability and efficiency upon the personality of the official as in the ministry. In almost every other calling of a public nature the man is swallowed up in the official. In the ministry, however, and to a very great extent in the medical profession, it is otherwise. While we will not go so far as to say, that the official is swallowed up in the man, this we will say that no amount of official faithfulness or efficiency can offset or neutralize the lack of certain personal qualities, traditionally and universally associated with the typical or ideal minister or physician. The tendency among congregations to tire of their clergy, and to desire comparatively frequent changes, apparently purely for change's sake, is very generally deplored in certain quarters, and we have more than once dwelt upon it in these columns as a serious and growing evil, especially characteristic of the present day. It is a curious fact that this tendency on the part of congregations, very marked in the case of other denominations, and quite noticeable in our own, should co-exist with a very widespread improvement in ministerial efficiency. Never probably in the history of our common Christianity, at all events since the days of the primitive Church, have the clergy attained such a high level of official ability and activity, as is displayed on all sides to-day. The indolent, inefficient ministerial drove has virtually disappeared. There is no place or apology for him. The twentieth century parson, at all events on this continent, must in some sense "make good," or else step down and out. But is it possible that with this tremendous advance in the official capacity of the ministry there has been a corresponding decline in personal force and power? It would really seem as if there has been, and that in these later days the ministry has become, if we may use such a term, over officialized. The tendency to specialization, so widespread during the past twenty-five years or so, has no doubt had a good deal to do with this. All the professions have been influenced by it, and although on the whole, perhaps to the general gain, it has not been an unmixed benefit. Most assuredly not so in the case of the ministry. The parson has certainly become more of an official and less of a man in the estimation of the public. He is judged more and more by what he does rather than by what he is, by his ability as an official rather than by his personality. Personality, of course, as long as the world stands, will find its right place and level, and will rank in public life as the most influential of all factors, but this is true only in exceptional cases. The man of average personality will under circumstances like these be tempted to suppress or keep his individuality in the background, and depend entirely upon his efficiency as a mere official. And this it appears likely is one of the deeper causes of the increasing fickleness of congregations. Their clergyman in so many cases has become simply an official, an active faithful and efficient official, but still only an official. He has consequently ceased or is ceasing to occupy the same place in their everyday home lives as he did in days of yore. He becomes every day less of the

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contact with his an official and the sister pro- alling in exist- counts for so and diligence in largely depend y upon the per- ministry. In blic nature the l. In the min- t extent in the se. While we the official is will say that no efficiency can certain personal ally associated r or physician. s to tire of their tively frequent ange's sake, is a quarters, and upon it in these evil, especially It is a curious ct of congrega- other denomina- own, should co- vement in min- y in the history all events since have the clergy ial ability and es to-day. The ve has virtually or apology for n, at all events e sense "make But is it pos- vance in the ere has been a al force and there has been, inistry has be- ver officialized. widspread dur- o, has no doubt All the profes- nd although on gain, it has not ssuredly not so parson has cer- and less of a c. He is judged rather than by icial rather than of course, as d its right place life as the most is true only in verage personal- these be tempt- viduality in the rely upon his And this it deeper causes congregations. cases has be- ve faithful and official. He has g to occupy the e lives as he did y day less of the

personal friend and confidant. By a curious irony of fate, his very excellence as a model pastor alienates him from his people. He is so closely engaged in the discharge of his multifarious official duties, and his conception of their importance has so tremendously developed and their number has so greatly increased that close personal intercourse with his parishioners has become almost impossible. Now the average man never tires of a real friend, and no congregation will ever tire of the parson for whom they have a strong personal affection. They may tire of his preaching, preach he never so attractively, of his reading, of his style of conducting the service, his personal appearance, his mannerisms, etc., etc., but never of the man who has gained their hearts. Cases of this kind occur to us everywhere, of men who have triumphantly held their place in the affections of their people, absolutely indefeatable, and in many cases directly in spite of their lack of, certain gifts, supposedly essential to ministerial success. Our readers, of course, will not misunderstand our position. It is not that we belittle ministerial efficiency and the faithful performance of official duties. God forbid, but none the less would we emphasize the surpassing importance of the personality of the parish priest in his work. And we will go so far as to say, that where the choice lies between the slighting of official duties and the neglect of close personal intercourse, should such a case be conceivable which is fortunately not easy, it would be better to adopt the former course as a lesser evil. Nothing, in our opinion, can compensate for the lack of this personal influence, so characteristic of a bygone age, and it can only be attained by close personal contact. This, as one of the great needs of the hour, we commend it to the earnest and thoughtful consideration of the clergy of all ages. It is by your personality, rather than by your cleverness or efficiency, that you will stand or fall.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Spectator is not quite prepared to admit that he gave inaccurate expression to Dr. Scott's views regarding the true principle of reunion as enunciated at the recent session of the General Synod. Our reproduction of what Dr. Scott said was not an attempt to give his very words, but to convey as accurately as possible the substance of what at the moment struck us as a very remarkable utterance. Spectator sat in the gallery behind Dr. Scott at the time and it is quite possible that he may have missed the point of his remarks. This is what happened as far as it can be recalled. There was a point raised regarding the description of the Communions with whom negotiations are expected to proceed. Were they to be described in the report as "Churches" or "Bodies" or what? It was finally decided to use the words "Christian communions." It was during this brief and informal discussion that Dr. Scott by way of parenthesis expressed the opinion that union must proceed on the principle of inclusion just as the hymnal recently adopted had been successfully consummated on that principle. He also, unless we are greatly mistaken, used the word "federation" as a description of the process he had in mind. If this be a just presentation of what was said then it can hardly be maintained that Spectator was guilty of any serious inaccuracy in giving Dr. Scott's views of reunion as necessarily proceeding "on the principle of inclusion and not in rigid conformity to a single type." In a lengthy conversation with a prominent member of the Synod on the train to Montreal the following day this very point was touched upon and the delegate referred to evidently took exactly the view that has here been expressed. However, there is no attempt to tie a delegate to his words hurriedly

expressed on the floor of Synod, what Spectator is keen about is that he should not be regarded as careless concerning his utterances on such matters. Dr. Scott's view of reunion as expressed in his letter of correction is certainly quite different from what we believed he said at Synod. His plan of inclusion appears to be that acted upon by the lion in uniting himself to the lamb prior to their lying down together. The plan has unquestionably the merit of simplicity.

It was a source of keen regret to Spectator that he could not be present at the discussion on the acceptance of the Hymnal at the recent session of Synod. The unanimous opinion of those to whom he spoke on the matter was that Mr. Jones' presentation of the case for the Committee of Compilation was masterful, skilful and complete. It left practically nothing for anybody else to say. He explained every feature of the book, anticipated and answered every possible objection that could be raised and left the impression upon his hearers that the compilation before them was the result of hard, sustained, conscientious work, keen, intelligent study, and courageous frankness. It was an easy matter for the committee to give expression to the views of the Church for the simple reason that it frankly asked the Church what its views were. It could easily meet the objections raised against various features of the compilation, for it courted public criticism before its work had crystallized into permanent form. It acted upon the principle that all the wisdom of the Church on hymns was not included in that committee. It sought first and before all things a really comprehensive collection of the best hymns that could be used in public devotions and in doing so it also won fame among the brethren. It has become the model for all committees in zeal, in unity of purpose, and in systematic consultation with the public. It has set a standard of efficiency that must not merely be copied, but surpassed by the greater committee on the revision of our liturgy. We sincerely trust that the Treasurer of Synod has made some attempt to provide adequate funds for the various committees to carry out their work with efficiency. The judicious expenditure of money on printing by the committees that cannot meet often will in our judgment be the only effective way of getting their work done with any degree of fullness and power. Working, thinking, deliberating and constructing committees are the hope of the Canadian Church. Let us keep that clearly before our minds and impress it deeply upon the men who occupy places on the committees.

We hope there is no confusion in the minds of the public in regard to the status of minority reports. Two minority reports were presented at the last session of the General Synod, and both were ruled out of order, that is, they were pronounced by the Chair to have no status of right in the proceedings of Synod. The only way that they could receive consideration was by permission of the House. It was quite within the rights of the House to assent to the hearing of the reports of minorities, and if these minorities were sufficiently in earnest and could show any reasonable cause for their presentation of the case the House would be in duty bound to assent. It appears that in the two cases referred to the House did not accept the minority reports, namely, on Temperance and the Hymnal. In our judgment the Church should be very careful how it sets aside the report of a minority. Majorities are not always right and it seems to us that men who have backbone enough to stand out against their brethren and appeal to the whole Synod have on the face of it some right to be heard. To lightly wave aside such men is dangerous to the well-being of the Church. Majorities are likely to do their work much more carefully if they know that another view of the situation may be presented. We would, therefore, suggest that minorities

should stick to their guns and compel a hearing if they have anything really worth presenting to Synod. British fair-play can be had in any Canadian Synod if the members are only appealed to in the right way.

The debate on the Indian question was, we understand, quite exciting. The men from the West came down determined to appeal to the General Synod over the heads of the Board of Management where they declared they had been set aside and their appeal was not in vain. On more than one occasion Western men, from the Archbishop down, complained that they had been treated unfairly in the way in which the new Indian policy had been drafted and put through the Board. They maintained that the work of the missionaries had been misunderstood and misrepresented and it was only natural that they should make a determined stand in the last ditch, that is, before General Synod. Their final effort was largely successful, and it goes without saying that the Board of Management will henceforth be more amenable to reason when the men of the West speak on Indian affairs. The result of this conflict is likely to be felt in many ways in the future. It was a practical demonstration of the fact that men who are dead in earnest about anything and are defeated in committee have still the possibility of appeal to the Supreme Court of the Church. While the men of the West have much to cause them to be gratified, it is only fair to state in their hearing that there was a strong impression left on the minds of the members of Synod that the Indian work needed and needed badly to be shaken up. It is felt that good must come of this gladiatorial conflict, and if these gentlemen are to hold the good will of Synod they will have to be able to show decided progress when they report three years hence.

Before these words reach the public it is very probable that a new Bishop of Montreal will have been elected. Our words will come too late to influence any one in this particular election, and too early to cause embarrassment to the Bishop elect, for, of course, we have no idea who will be that man. In the first place it seems to us that the time has come when we should throw to the winds this idea that the episcopate must be looked upon as a reward, a prize that is presented for faithful services. It cannot be treated in such a way. It is a call to higher service and greater responsibility. Service—responsibility,—these are the conceptions to emphasize. Capacity, power, willingness to serve these are the underlying principles of the office. To look upon it as something that puts the coping-stone upon a career—the last honour that can come to a priest of the Church,—that is a false and vicious view of such an office. The only thing that should possibly permit a man to think of such an office is his capacity to fill it, not the adding of one more honour to those that he may already have won. In the next place this is an office for a young man and not for an old man. Men will, of course, grow old in the Episcopate as elsewhere, but when a man enters upon this work he ought to have the vigour and enthusiasm of middle life at least. When a man takes up this office after three score years it is safe to say that he will blaze out no new trail of Episcopal service. A quiet life will in all probability be his ambition.

Spectator.

The Churchwoman.

OTTAWA.

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

Ottawa.—The regular monthly meeting of the Woman's Auxiliary of the Ottawa Diocese, held recently in Lauder Memorial Hall, was largely attended by the presidents and representatives of the different parishes throughout the diocese. The meeting opened with devotions led by the Rev. Lennox I. Smith, after which the usual routine

business was transacted. Mrs. Tilton, the president, occupied the chair and satisfactory reports of the recent triennial convention were read. The billeting committee, with Miss Bogert as convener, reported 121 delegates in attendance, all of whom were entertained by ladies of the city parishes. Mrs. George Greene, the Dorcas Secretary, reported that one bale and one outfit of clothing, the whole valued at \$50.06, had been sent out from this diocese. The bale was sent from Pembroke and the outfit of clothing for a missionary's child was prepared by the junior branches of this deanery. Mrs. Greene also made a strong appeal for a large general bale of clothing and groceries to be sent to Rev. C. Weaver for his mission work at Wapuskow. The statement of the treasurer, Mrs. George E. Perley, showed a balance on hand at the beginning of the month of \$825.67. Total receipts during the month \$111.87; expenditure, \$773.35; balance on hand, \$164.19. Mrs. R. Doney, treasurer of the Extra-Cent-a-Day Fund, reported that \$17.78 had been raised during the month. The work in the Babes' Branch under the secretary, Mrs. J. R. Armstrong, has increased remarkably. Thirty-seven new members have been added to the roll and the secretary has received permission to form a branch at Bell's Corners. Through the organizing secretary, Miss F. Greene, a Girls' Auxiliary branch will be organized at Russell. The resignation of Miss Bogert, who has held the office of corresponding secretary for the past six years was regretfully accepted. Miss Bogert was appointed to a similar office on the General Board at the recent triennial meeting. The election caused by this vacancy will take place at the next regular meeting. The meeting closed with the reading of an appeal from Rev. Egerton Ryerson for funds towards the spread of literature in the Japanese language, which was met with a resolution to send \$15 for this work.

TORONTO.

"Georgina Houses, Incorporated."—No. 106 Beverley Street, is a Home for Women and Girls earning their own livelihood, will be open for the reception of guests about December 15th. In the meantime, the ladies who are so deeply interested are very busy in arranging for the furnishing of the rooms, quite a number of which have been taken by individuals who will make their subscription in this complete furnishing of one room under the direction of the Executive Committee of Ladies. The linen and napery has been undertaken in part by one group of young ladies, and it is expected that the complete furnishing of the house will be accomplished in this manner of subscriptions. The balance of linen and napery as well as kitchen utensils, cutlery, china, and the sitting-room furnishing is yet to be provided for, and all interested in this very laudable work are requested to communicate with Mrs. G. H. Broughall, chairman and treasurer of the Executive Committee, or the secretary, at No. 13 Borden Street, Toronto. A number of meetings are being held in different parts of the city, of which notices will be duly given through the press, and it is most earnestly requested that those who are at all interested will respond promptly. "He gives twice who gives quickly." The officers of Georgina Houses Incorporated, are: His Grace the Archbishop of Toronto hon. president; J. A. Kammerer, president; Rev. Canon Welch, vice-president; D. W. Saunders, secretary-treasurer of the corporation. Directors: Rev. Canon Welch for five years, Rev. Provost Macklem for four years; J. A. Kammerer for three years; Noel Marshall for two years, and D. W. Saunders for one year. An Executive Committee consisting of Mrs. G. H. Broughall, Mrs. J. A. Kammerer, Mrs. St. George Baldwin, Mrs. E. B. Brown, and Miss Gertrude Brock, has been appointed, who have complete control of the administration of affairs in the House and with whom such sub-committees as they may appoint shall work together. Mrs. G. H. Broughall is chairman and treasurer, and Mrs. E. B. Brown, secretary; they may be addressed at 13 Borden Street, Toronto. A number of ladies are soliciting subscriptions for the Building Fund, and it is to be hoped that they receive much substantial encouragement.

NIACARA.

Hamilton.—All Saints'.—The annual meeting of All Saints' Chapter of the Daughters of the King was held in the Schoolroom of this church on Tuesday, October 20th, the Ven. Archdeacon Forester presiding. The officers and conveners presented very satisfactory reports of the year's

work, and the president and members of the Chapter were very highly commended by the rector for their earnest and untiring work in the parish. This Chapter has forty members on the roll and an average attendance of twenty-eight at the meetings, which are held every Tuesday. The officers elected for the current year are: President, Miss Thomson; vice president, Miss Ferguson; treasurer, Miss Bain; secretary, Miss E. Ferguson; corresponding secretary, Miss Fairclough; assistant secretary, Miss Grieve, and assistant treasurer, Miss E. Lewis.

St. Mark's.—The Local Assembly of the Hamilton Chapters of the Daughters of the King was held on Tuesday, October 13th, at the Parish House of this church. There was a large attendance from all the Chapters. Papers were read on the work by members of the different Chapters, and very interesting addresses were given by Mrs. T. E. Leather, President of the W.A., and Mr. Birmingham, Travelling Secretary of the Brotherhood of St. Andrew in the North-West, on the Pan-Anglican and Brotherhood work and its relationship to the work of the Daughters of the King, respectively. After closing prayers the meeting broke up and a social time was spent, at which light refreshments were served.

RUPERT'S LAND.

Winnipeg.—All Saints'.—At a recently-held meeting of the Women workers of this church, which was largely attended, a Deaconess Aid Society was formed, and the following officers were elected: President, Mrs. Macgachen; vice-presidents, Mrs. Robert Rogers, and Mrs. Huxley; secretary, Mrs. Brodie; treasurer, Mrs. Wiloughby Brown, Miss Radcliffe, the deaconess, is already at work.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—A very interesting meeting was held at the Church of England Institute on Thursday the 22nd October, when the Bishop gave a report of the Lambeth Conference, and the Halifax clergy who attended the Pan-Anglican Congress spoke on different sections of its work. Very Rev. Dean Crawford occupied the chair. The Bishop sketched in an interesting way the origin of the Lambeth Conference, due in the main to the late Archbishop Lewis, described Lambeth Palace where the meetings were held, and gave interesting accounts of many of the most prominent Bishops engaged in it. Archdeacon Armitage spoke of the missionary section of the Pan-Anglican Congress, Rev. H. W. Cunningham of that which dealt with the Anglican Communion, Rev. C. W. Vernon on "Men's Work in the Church," and Rev. J. L. Donaldson on "The Congress and Social Problems." The course of Sunday afternoon meetings at the Institute opens next Sunday when Dr. C. F. Fraser will speak on "The Church and Electoral Reform."

All Saints' Cathedral.—The corner stone of this cathedral, a grand place of worship that will be a credit to all the Church of England, and a source of legitimate pride to the people of Halifax, was laid on Monday afternoon, the 19th inst. It was really a re-laying, for the stone was first laid at the corner of Robie Street about twenty-one years ago. The wind was high and raw and it threatened rain, yet there was a great crowd, so great indeed, that it was not possible for all to get within eye-shot or ear-shot of what was going on. It was impossible to arrange otherwise, owing to the location of the stone and the condition of the work. The Bishop of Nova Scotia conducted the exercises, and there were representatives of the clergy from all over the province. The choir boys from St. Luke's were present, and also assisting in the music was a part of the band of the Royal Canadian Regt. The old box from the corner stone was removed from the site at the Bishop's chapel and is in the new building with its contents. Together were deposited with it a list of articles as follows and the subjoined statement:—The corner stone was laid first at the corner of Robie Street and Cobourg Road in 1887. The building then contemplated, was never proceeded with. When, on December 14th, 1905, St. Luke's pro-cathedral was burnt, it was resolved to erect All Saints' Cathedral, and the present site on Tower Road

was purchased from the City Council. The architects are Messrs. Cran, Goodhue, and Ferguson, New York, associated with Messrs. Harris and Horton, Halifax, N.S. The contractors are the S. M. Brookfield Company, Limited, Halifax. The contract was signed December 20th, 1907. The first sod was turned by the Right Rev. Clare L. Worrell, D.D., Lord Bishop of Nova Scotia, and the Very Rev. E. P. Crawford, D.D., Dean of Nova Scotia, on Thursday, September 26th, 1907. The stone is related by the Bishop on the 19th day of October, 1908, the first day of the 5th year of his consecration. This year is in the reign of His Majesty King Edward VII. The Most Rev. Randall Davidson being Lord Archbishop of Canterbury. The Most Rev. Arthur Sweatman Archbishop of Toronto and Primate of Canada. Right Hon. Earl Grey, Governor-General of Canada. Right Hon. Sir Wilfrid Laurier, Prime Minister. Hon. D. C. Fraser, Lieut.-Governor of Nova Scotia. Hon. G. H. Murray, Premier. Hon. D. A. McKinnon, Lieut.-Governor of Prince Edward Island. Hon. C. L. Townsend, Chief Justice of Nova Scotia. Mr. A. B. Crosby, Mayor of Halifax. In this year the Pan-Anglican Congress and the fifth Lambeth Conference were held in London, England, and the fifth session of the General Synod of Canada at Ottawa, Canada. The executive of the Cathedral are the following: The Bishop, the Dean, Archdeacon Kaulback, Canon Bullock, Rural Dean Lemoine, Rev. V. E. Harris, Rev. K. C. Hind, Chief Justice Townsend, J. W. Allison, J. A. Dickey, R. E. Harris, A. McKinley W. C. Milner, T. R. Robertson, A. H. Whitman, H. B. Stairs, C. F. Fraser and G. A. Woodill. The contents of the stone are: 1, Cathedral Booklet; 2, Diocesan Synod Year Book for 1906-7 and 1907-8; 3, Church Work, October 8th, 1908; 4, Canadian Churchman, October 15, 1908; 5, Third Annual Report Diocesan W.A.; 6, The New Hymn Book of the Church of England in Canada; 7, Encyclical of the Lambeth Conference, 1908; 8, First coins issued from the Canadian mint; 9, Stamps Commemorative of the Tercentenary of Quebec; 10, The contents of the stone when first laid; 11, Cross of Jubilee Coins from A. B. Davidson; 12, Halifax Daily Papers. There were three speeches, each of them good. The first was by His Lordship Bishop Worrell, who mentioned the fact in the course of his fine address that it was expected to have the sacred structure completed in 1910. Following the Bishop came a speech from His Honor Governor Fraser, who spoke in a most interesting way of the high purpose of a cathedral. The last speech was by Dean Crawford. The dean hoped to have the cathedral so far completed in the autumn of next year that worship could be held in the cathedral. At the conclusion of the exercises the Benediction was pronounced by Bishop Worrell.

In Memoriam.—On my return to Duluth on Saturday, September 12th, the mail brought me the notice of the death of Miss Sibyl Carter and Mrs. Fanny C. Wiswell. It seemed strange that both these noble missionary workers should be called from labour to rest at the same time. They had consecrated their lives and talents to the missionary cause, and for many years had been among the most devoted and fruitful servants of the Master. Miss Carter had organized the lace work in the Indian Missions of Northern Minnesota and other parts of our country, and trained and supported teachers at several of our stations. Among the most efficient of her assistants Mrs. Wiswell should be classed—who for a number of years was lace teacher at White Earth and matron of the Indian Hospital. The disease which eventually proved fatal came upon Mrs. Wiswell while residing at White Earth and caused her removal to the Indian work in the milder climate of the Diocese of Los Angeles. But after a short time she returned to our diocese and for a brief season was stationed at our Red Lake Missions, where she remained until her illness compelled her to resign last winter. On accepting her resignation the Bishop of Duluth requested the Board of Missions to give this faithful worker a pension equal in amount to the salary she had hitherto been receiving, which request was promptly granted. The memory of women like Miss Carter and Mrs. Wiswell will long be cherished in the Indian Missions of the Diocese of Duluth—for by their faith and patience, their energy and self-sacrifice they have left a noble record of good deeds well done, and of burdens quietly and bravely borne to the end. Miss Carter entered into rest at Sorrento, Maine, August 28th. Mrs. Wiswell at the home of her sister, Mrs. Carter, at Yarmouth, N.S., August 23rd, and was interred in St. John's Cemetery, Halifax, N.S.

"When the toil is over
Then comes rest and peace."

Dartmouth.—Christ Church.—A very largely attended and most successful meeting was held in the schoolhouse on October 21st, under the auspices of the parochial Chapter of the St. Andrew's Brotherhood. Dr. F. W. Stevens, director of the Chapter, presided. The Revs. F. P. Groatorex and C. W. Vernon took part with him in the opening exercises. The speakers during the evening were Mr. Justice Hannington, of Dorchester, N.B.; the Rev. G. R. Marshall, rector of Windsor, N.S., and the Lord Bishop of the Diocese; all three gentlemen gave excellent addresses. Mr. Justice Hannington spoke for over an hour on the Pan-Anglican Congress with much force and energy.

Windsor.—King's College.—The Rev. C. J. Boulden, the Principal of this College is, we are sorry to state, in very poor health. He has recently had to undergo an operation in the Victoria Hospital, Montreal, and he still lies in a somewhat precarious condition. It is sincerely to be hoped that he may in due course of time be fully restored to health (D.V.).

QUEBEC.

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

Lennoxville.—Bishop's College.—On St. Matthew's Day last the Lord Bishop of the Diocese held an ordination in the chapel of this college. There were six candidates for Deacon's Orders; five for work in this diocese: Cecil Allen, B.A., to be assistant curate to St. Peter's, Sherbrooke; Hollis Hamilton Corey, B.A., L.Th., assistant for the Labrador Mission; Henry Wilton Ievers, L.S.T., assistant in the Magdalen Islands; Owen G. Lewes, B.A., L.Th., missionary at Shawinigan Falls; Archibald Thomas Love, B.A., L.Th., missionary at Port Daniel; and one for the North-West, Archibald C. Calder, LL.B., who is going out to work in the Calgary Diocese. There was one candidate for priest's orders, the Rev. Philius Rufus Roy, B.A., L.Th., who has just left the Labrador to be missionary at Peninsula, Gaspe. The candidates were presented by the Rev. Canon Allnatt, D.D., Vice-Principal of the College, after which the Bishop made the charge to the congregation. The sermon was preached by the Rev. A. H. Robertson, Rector and Rural Dean of Cookshire. The Rev. H. H. Corey read the Gospel. There was a large congregation present, including many of the clergy from the neighbouring parishes.

Drummondville.—St. George's.—The stone tower of this church has thoroughly repaired and strengthened. Towards the amount required for this work the Ladies' Guild generously gave a subscription of \$30. In addition to this, thanks to the help of many friends supplementing the efforts of the congregation, a handsome and durable new fence has been built around the church grounds and cemetery. This fence, which promises to last for many years to come, and greatly improves the appearance of the church property, was erected under the able supervision of Mr. J. B. Mitchell, one of the parishioners.

St. Ursule Falls.—The first confirmation service which has ever taken place in the history of this parish was held here recently by the Lord Bishop of the Diocese. The Bishop, much to the surprise of all, read the service in French, and the hymns and the sermon which was preached by the Rev. Henri Bensit, of L'Eglise Du Redempteur, Montreal, were also in that language. There were eight candidates in all. The church was filled by a large congregation, many of whom were not Anglicans.

MONTREAL.

Montreal.—Sabrevois College Notes.—This college reopened on the first of October last. Many improvements have been made during the past summer. The exteriors of both the college and the church have been given a coat of paint. In the interior all the class-room floors have been laid in hardwood. A new bathroom has been placed off from the gymnasium and a new hot water radiator has been placed on the boys' side in addition to those that were already in the school. Assisting the Rev. H. E. Benoit are Professor A. Dougados, M.A., University of France; the Rev. R. E. Page, A.C.P., King's College, London, England, and Miss Mary Wallace Brooks, B.A., late teacher in Washington Ladies Seminary, U.S.A., daughter of the Rev. C. H. Brooks, B.A., of Ontario. Other teachers in the school are Miss Ethel B. de St. Croix and Miss Irene Benoit.

Brotherhood of St. Andrew.—The first meeting of this Junior Chapter for the session 1908-9 was

held in the school building on the evening of October 15th. The Rev. R. E. Page, appointed director by the Rev. Principal Benoit, was in the chair. After the opening exercises were over Mr. Page gave a short address to the boys and then called upon Messrs. Morris and Lummis of the Montreal Diocesan Theological College to give addresses. Both of these gentlemen have been connected with the Sabrevois College in the past, and were able to interest the young people before them, laying special emphasis on the twofold purpose and vow of the Brotherhood, namely, prayer and work. The Principal then asked that Mr. Alfred Valliere, an old pupil of the school, should be heard on behalf of the Laymen's Missionary Movement. Mr. Valliere, who is the representative of L'Eglise du Redempteur on the general Montreal committee of the League, spoke of the purpose of the Laymen's Missionary Movement, and appealed for a large measure of interest on the part of the young people for the missionary cause. All the boys in the school who were not members of the Junior Chapter of the Brotherhood of St. Andrew were then requested to retire while the members elected their officers. Mr. James Lummis was made secretary pro tem. The following officers were elected: Vice-Director, Master Horace Nelson; Secretary-Treasurer, Master Eugene Lanthier. Having decided to meet every Thursday evening the meeting was then adjourned in the usual way.

Shawville.—Deanery of Clarendon.—The annual meeting of the S.S. Association of this Deanery was held in Shawville on the 7th of October. Holy Communion was celebrated in the Parish Church at 10.30 a.m., and afterwards the Association met in the Municipal Hall for a business session, before lunch. Mr. J. E. Morris was re-elected President of the Association and the Rev. H. Coffin was appointed secretary-treasurer in lieu of the Rev. H. P. Mount, who has removed from the Deanery. The Rev. H. Coffin and Mr. J. A. Morris were appointed delegates to the Diocesan S.S. Association, and the Association then adjourned for lunch. Lunch was provided and served by the Ladies' Guild of St. Paul's in the Orange Hall. When the meeting came to order at 2.30 p.m. reports from Sunday Schools were heard, and addresses delivered by Rev. G. H. Gagnon, M.A.; Rev. Mr. Kerr, Rev. Mr. Goddard; J. E. Morris, etc. The proceedings ended with a missionary meeting in the church at 8 p.m.

Granby.—St. George's.—The opening services of this new church took place on Tuesday, October 13th, under glorious weather auspices. A party of fifteen clergy arrived on the Montreal train to take part in the ceremony with those who had arrived from other places of the townships. The leading towns and village communities were well represented in the large congregations which completely filled the sacred edifice both morning and evening. The morning service consisted of a celebration of the Holy Communion at which the following clergy took part. The celebrant and preacher was the Right Rev. the Bishop of Ontario, whose sermon was listened to with rapt attention; Gospeller, the Very Rev. Dean Evans, of Montreal; Epistoller, Ven. Archdeacon Naylor, Farnham; post-communion was taken by Ven. Archdeacon Norton, Montreal; rector of the parish, Canon Longhurst, taking remaining portion. Others of the clergy were Rural Dean Jeakins, of Waterloo; Carmichael of Knowlton; W. P. R. Lewis, of Cowansville, and A. Robinson, of Clarenceville; and Revs. R. T. Overing, of Stanbridge; J. H. Bell, of Sutton; W. C. Bernard, of Bedford; Frank Charters, of St. Simons, Montreal; W. A. Howard, of N. Shefford; Austin Ireland, of Philipsburg; F. Charles Ireland of S. Stukely; H. O. Loissell, of Sabrevois; John W. Martin, of Iron Hill; G. A. Mason, of West Shefford; L. T. Miller, of Abbotsford; R. D. Mills, of Waterlo—twenty in all. The Parish Church choir, augmented by volunteers, and strengthened by a small orchestra, conducted the musical portion of the service most successfully, under the direction of the choirmaster, Mr. A. A. Wood. Mr. Walter Legge presided ably at the organ. The offertory during the day amounted to the sum of \$1,150. A public lunch was provided in the Town Hall, where over 300 guests were hospitably entertained by the members of the W.A. and other ladies of the congregation. There was a very large congregation present at Evensong, which was fully choral. The preacher was the Very Rev. the Dean of Montreal, his subject being the Parable of the Good Samaritan.

Built in the Collegiate-Gothic style of the old English Universities the new church of St. George, standing in its ample grounds between Main and St. George's Streets, is an architectural triumph for the designers, Messrs. Cox and

Amos, of Montreal, and in its quiet grace, dignity and solidity of construction is a valuable and ornamental addition to the real estate of the town and an object lesson in Anglican Church building to the Eastern Townships and the Diocese of Montreal. Connected with the handsome Gothic Victoria Memorial Hall of the parish, erected eleven years ago by the same firm of architects, we have a block of ecclesiastical buildings which for beauty of outline, nobleness of proportion, truthfulness of traditional style, utility of detail and completeness of interior equipment, must be seen to be truly appreciated. The substructure, to a height of three feet above the ground level, is of grey limestone from the Archambault quarries on the St. Lawrence River. The excavation of the basement, which is six feet in height, is the full size of the building and upon rock or cement bases stands the steel frame supplied by the Dominion Bridge Company, the lower series of side rafters of which are anchored into the exterior buttresses of the aisle walls. In shape the building is cruciform, consisting of nave with side aisles, chancel the full width of the former and two transepts, one being designed to hold the organ, the other for clergy and choir vestries. The material used to clothe the steel framework is red brick with trimmings of limestone. The total length is 108 feet and the width 50 feet and between the transept wall 66 feet. The seating capacity is 300. All the roofs are covered with slate except those of the aisles and the cloister connecting the church with the parish hall. A Gurney hot water system of heating has been installed and gives excellent satisfaction. Underneath the chancel and transepts are placed a lavatory, furnace room, coal and organ motor rooms. All the under floors are laid in concrete and the ceilings plastered and the basement rooms are electrically lighted, ample ventilation also being secured by windows in all the walls. A striking feature of the church is its perfect Gothic tower, which is 66 feet high to the top of the battlements, and which is placed on one of the corners of the Main Street elevation, entrance being secured through a heavily moulded arched doorway of stone from which granite steps lead down to the quadrangle, which is paved on one side with a sweeping granolithic walk. The two end walls of the nave and chancel, the front gable of the former being finished with a heavy oak cross, and pierced by triple lancet windows and the clerestory windows over the aisle roofs throw a flood of additional light into the interior. The inside walls are covered with burlap of a soft olive green tint up to the side window line, while above they are calcimined in golden yellow colour. The heavily trussed roof timbers and panel mouldings are of ash, the Shield of St. George being carved on the face of all the hammer beams throughout the length of the building and the ceilings are laid in pine up to the height of the steel collar beams. The floors are all laid in red birch. The pure white octagonal pillars in the nave and chancel lend a cathedral aspect to the interior, the rich oak screen work dividing the transepts from the chancel being filled with leaded glass of chaste pattern. The north aisle is terminated by an oak and glass screen with entrance doorway from the cloister, the south aisle by a richly carved side altar and reredos. The pews, which are to be entirely free, are also of oak with wide centre aisle and two side aisles outside the pillars between the central and side blocks of seating. Clergy and choir stalls, Litany desk, Credence table and altar with elaborate canopied reredos, all of them richly hand carved in oak, complete the furnishing of the chancel, while a magnificent roodscreen, 12 feet in height, stretches across the large chancel arch and is surmounted by a floriated cross of generous dimensions. The Gothic arches are set upon a low panelling on either side with gates of open work in the centre and inverted tracery design with rows of carved dog tooth ornaments above. The pulpit is of open arched Gothic design in polished brass upon an oak base and stands at the north-east corner of the nave outside the roodscreen, the pulpit stairs having a brass handrail, the brass eagle lectern occupying a corresponding position on the south side. The roodscreen is a memorial to the late Mrs. J. Bruce Payne, and the altar and reredos are the gift of Mr. and Mrs. W. H. Robinson. With the exception of these two gifts and the eagle lectern the whole of the chancel furniture, screen work and pulpit has been undertaken by the members of the Parish Church Woman's Association at a cost of \$1,000. The building is lighted from the walls, the electric fixtures, in dull black finish of solid ironwork in the shape of floriated crosses containing each three pendant frosted lamps displayed upon a wide band between the arms of the cross. Rows of lamps on the cresting of the transept screens and over the back of the chancel arch serve for the illumination of the east end. A rich crimson

Wilton carpet is laid from the altar down the chancel to the nave floor and matting is in use for the body of the church. The altar rail is of oak, the central sliding portion of which and the double standards are of brass. The font is situated at the west end, the new carved oak crown of which is surmounted by a very old finial ornament of the twelfth century, representing two doves with conventional oak leaves above, which was presented by the Vicar of All Saints' Church, Granby, Nottingham, England, to St. George's congregation as a brotherly token, that it might serve as a link between the church in old Granby, in which it was placed 800 years ago, when the church itself was 600 years old, and the new Church of St. George which our people in the new country have been building and which is opened for service. The cost of the church and its furnishing is in the neighbourhood of \$35,000, about \$12,000 of which rests as a debt against the congregation, but which no doubt before long, with their well-known generosity, they will feel themselves in a position to discharge. The corner stone of the church was laid on the Festival of St. Barnabas, June 11th, 1907, by the late lamented Bishop Carmichael, the old church erected in 1843 having been pulled down to make room for the present building in the Easter week previous. The former clergy who have been connected with the Church and her work in Granby have been the Rev. Thomas Johnson, Rev. George Slack, afterwards Rural Dean of Bedford, Rev. Thomas Machin, Rev. William Jones, and Rev. Thomas Haslam, the first four of whom are deceased and the fifth is in England. The present rector is Canon W. B. Longhurst, who has just recently completed the twenty-eighth year of his incumbency of the parish. The contractors for the building were Messrs. Simoneau and Dion, of Sherbrooke. The steel work was put up by the Dominion Bridge Company, of Lachine. J. C. Spence & Sons, of Montreal, placed the glass work. The brass work was made by Pritchard & Andrews, of Ottawa, and the oak furniture and carving was supplied by Randall & Co., of Montreal. The foreman of construction was Mr. J. Lambert, of Granby.

ONTARIO.

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

Kingston.—The Bishop and Mrs. Mills arrived in this city on Thursday, October 15th, after an absence of four months, the greatest part of that time being spent in England and on the Continent. They had a most enjoyable trip, and both of them feel much benefited by the change of air and scene which they have had. A number of the clergy went to the railway station for the purpose of giving them a welcome home.

St. James.—The Ven. Archdeacon Macmorine has been ill and confined to his bed for the past three weeks and a trained nurse has been in attendance upon him. He is somewhat improved in health.

On St. Luke's Day, which was specially set apart for supplication on behalf of the Sunday Schools, the Rev. Charles Bilkey preached in the morning and the Rev. Canon Starr in the evening.

The A.Y.P.A. of this church held its first meeting of the season on Thursday evening, the 15th, in the schoolroom, and elected the following officers: Hon. President, Mrs. F. King; President, Rev. Charles Bilkey; Treasurer, Miss Patterson; Secretary, Miss Jamieson. It decided to cooperate with the St. James' branch of the Brotherhood of St. Andrew in giving a social evening and reception for the Anglican students of Queen's in the near future.

St. George's Hall.—The Rev. William Lewin, who some time ago retired from active ministry, gave a most interesting address at the meeting of the Anglican Woman's Auxiliary Board of the Diocese of Ontario last week, in this hall, on the collect for the Annunciation. He was allowed ten minutes, but rounded up the five theological points of the collect in less than the time limit, a record younger men may envy yet not obtain. For Mr. Lewin, whose degree is from Trinity, Dublin, is learned as the clergy of the present day never think of being. He is a scholar of the old school, with a finish of learning which does not despise brevity, and can avoid the pitfalls of needless discursiveness. The Diocese of Ontario has in this venerable priest a gold mine of wisdom and a living spring of what has been aptly "spiritual culture."

Newburgh.—St. John's.—A Harvest Thanksgiving service was held here on Sunday, October 11th, when the Rev. Canon Starr preached the sermon. The church was prettily and effectively decorated for the occasion.

Camden East.—St. Luke's.—This church was crowded at the Harvest Thanksgiving service which was held on Sunday, October 11th. The music was well rendered by the choir. The preacher, the Rev. Canon Starr, of Kingston, preached an impressive sermon on the subject of "Thanksgiving."

Madoc.—St. John's.—On Sunday evening, October 18th, the annual Harvest Thanksgiving service was held when the Rev. C. R. de Pencier, rector of St. Andrew's, Wellington, preached an able sermon. The rector of Madoc exchanged duty with Mr. de Pencier for the occasion.

Tweed.—St. James'.—The Rev. C. H. Shortt, of Tokyo, Japan, preached in this church on Sunday morning, October 18th. Mr. Shortt in the course of his sermon declared that he firmly believed that before long Japan would have a National Church served only by Japanese clergy.

Picton.—St. Mary Magdalene.—On St. Luke's Day the Rev. W. P. Reeve, late rector of Kemptville, preached in this church both morning and evening to large congregations. He stayed over at Picton for the Sunday on his way to Brandon, Man. The annual Harvest Thanksgiving service was held on the previous Wednesday, October 14th, when the Rev. Canon Spragge, the rector of Coburg, preached. Several of the neighbouring clergy were present and assisted in the service, which was fully choral, and the musical portion of which were well rendered by the choir.

OTTAWA.

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

Ottawa.—St. John's.—This church was well filled on the afternoon of Sunday week, when a Sunday School rally was held and offerings of money, fruit, and flowers were taken up, the latter collection being for the inmates of the Protestant General Hospital and the sick of St. John's parish. The members of the Sunday School were joined in the church by the Sunday School members from Anglesea Square Mission, who marched from Anglesea Square to St. John's, marshalled by their teachers. Rev. E. H. Capp delivered an interesting address on the significance of a flower service, and at the close of the service the children walked to the Protestant Hospital, where they visited the patients and presented their gifts of fruit and the flowers that were left, when some had been given to all the sick of the parish. Twenty baskets of fruit in all were contributed. The young women of the congregation have formed a Girls' branch of the St. John's Athletic Club. The following officers have been elected: President, Mrs. E. H. Capp; vice-president, Miss Lottie Grand; secretary-treasurer, Miss Hilda Mulligan; committee of management, Misses M. Johnstone, Mabel Irvine, Florence Ellard, Sadie Dougherty, and Gertrude Slade. A list of rules were drawn up and each member joining pledges herself, health permitting, to attend church service at least once on Sunday and also to become a member of the Sunday School. The club will meet every Monday evening, when a distinctive uniform will be worn. Miss May Laidlaw has been appointed directress of the gymnasium class.

St. Luke's.—A successful and pleasing church event took place on Tuesday the 20th inst. in the Sunday School hall. It was the nineteenth annual celebration of St. Luke's Day. The feast fell on October 18th, Sunday, so the congregation decided to celebrate the following Tuesday evening. A dainty and sumptuous dinner was served in the basement of the church to 400 parishioners and friends, which was followed by interesting addresses by Rev. Mr. Read, pastor of St. Luke's, Rev. C. B. Clarke, of Trinity Church, Billing's Bridge, Rural Dean Mackay, of All Saints', Rev. E. H. Capp, St. John's Church, and by Rev. Thomas Garrett, former rector of St. Luke's. Musical numbers were interspersed, those contributing including Mrs. Shore, Miss G. Smyth, Mr. R. Savage and Mr. W. Blackburn.

St. Matthew's.—Harvest Thanksgiving services were celebrated at this church last Thursday. The interior was beautifully decorated with fruits and grains. There was Holy Communion at 7.30 and 10 in the morning, the rector, Rev. W. M. Loucks, and Rev. E. A. Anderson being the celebrants. There was a service at night, when an address was given by Rev. Allan P. Shatford, M.A., of St. James the Apostle Church, Montreal. The musical portion of the service was repeated on Sunday evening, when Rev. Canon Kittson, rector of the Cathedral, preached.

Janeville.—St. Margaret's.—The Harvest Thanksgiving service was observed in this parish on Thursday of last week. There was a celebration of the Holy Communion in the morning at 10 o'clock, and there was a special service in the evening at 8 o'clock, conducted by Rev. George J. Bousefield, of Hawthorne, and the sermon preached by the Rev. G. H. Duder, curate of the Church of St. Alban the Martyr, Ottawa. The offertory was on behalf of the Diocesan Mission Fund.

TORONTO.

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

Toronto.—St. Luke's.—The members of this congregation held their annual conversazione in the schoolhouse on Tuesday evening, the 20th inst., when the spacious hall was crowded to the doors. During the evening, which passed off most pleasantly and successfully a delightful musical programme was rendered, one of the chief features of which were two pieces given by the members of the St. Luke's hand-bell ringers, whose efforts were greatly appreciated. This is a new parochial organization whose members made their initial appearance that evening, and their performance was a most creditable one. During the evening speeches were made by Mr. G. F. Holmsted, K.C., and the Revs. J. H. Fotheringham and A. G. Hamilton Dicker, A.K.C., the rector. Refreshments were served by the young ladies of the congregation.

Trinity College.—The following is the full programme of meetings and the subjects which are to be dealt with, together with the names of the speakers at the forthcoming Convention of the Church Students' Missionary Association, which is to be held in this College (D.V.) from November 5th to the 8th next:—

Thursday, November 5th: 4.30 p.m., Quiet Hour, Rev. T. L. Powell, Eglinton, Ont.; 5.30 p.m., Evensong and Address of Welcome, Provost Macklem, Trinity College, Toronto; 8 p.m., Business session for organization; 8.30 p.m., Address—Subject: The Pan-Anglican Conference and its message to students, the Rev. L. Norman Tucker, D.C.L., general secretary, Canadian Board of Missions.

Friday, November 6th: 7.30 a.m., Holy Communion; 9 to 11 a.m., Business session; 11 a.m., Theological School Conference; 12 a.m., Prayer for Missions; 12.15 p.m., Address, Subject: The New China, Rev. D. T. Huntington, formerly C.S.M.A. missionary; Afternoon (a) Conference for Women Delegates. Speakers: Miss Cartwright, St. Hilda's College; Miss Haywood, Tokio, Japan; Deaconess Knapp, Dean New York Training School for Deaconesses; Deaconess Goodwin, C.S.M.A., secretary for women's work. (b) Special opportunity given for meeting missionaries at the convention. 6 p.m., Evensong; 8.15 p.m., Address, Subject: The Mohammedan World and its call of students. Speakers, Rev. Sydney Gould, M.D., Palestine; Rev. S. W. Zwemer, D.D., Arabia.

Saturday, November 7th: 7.30 a.m., Holy Communion; 9 a.m., Business session; 10 a.m., Address, Subject: The College or University and its responsibility (a) to the schools; (2) to the problems of after-life, Rev. Professor Rhineland, Episcopal Theological School; 11 a.m., Conference for colleges and schools; 12 a.m., Prayer for Missions; 12.15 p.m., Address, Subject: Japan, Rev. C. H. Shortt, Tokio, Japan; Afternoon, Opportunities for Conferences; 6 p.m., Evensong, 8.15 p.m., Address, Subject: City opportunities, Rev. Canon Dixon, Rev. W. H. Vance.

Sunday, November 8th: 8 a.m., Holy Communion; 11 a.m., Morning Prayer and Address, Subject: Men and the Ministry; 3 p.m., Conferences on China, Japan, the Mohammedan World, City Work, etc.; 7 p.m., Evensong, followed by closing address, Subject: Convictions, Rev. Professor Rhineland; Brief after meeting for those in attendance at the Convention.

Wycliffe College.—Mr. Charles E. Howard, a fourth year student at this college, died on Wednesday, October 21st, in the General Hospital under peculiarly sad circumstances. Whilst ministering to the workers in one of the construction camps of the G.T.P. during the recent long vacation he contracted typhoid fever, and although everything possible was done for him he gradually got worse and passed away in the evening of Trafalgar Day. The deceased was a native of Birkenhead, England. The funeral took place on Friday, the 23rd, from the college to St. James' Cemetery.

The Harvest in this parish as a celebration morning at service in the Rev. George the sermon curate of the Ottawa. The Mission

and Primate, Bishop,

Members of this versazione in ng, the 20th passed to the 1 passed off elightful mu- of the chief given by the bell ringers, ted. This is se members evening, and edible one. made by Mr. Revs. J. H. lton Dicker, were served ation.

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p.m., Quiet 5, Ont.; 5:30 Welcome, Pro- onto; 8 p.m., ; 8:30 p.m., n Conference v. L. Norman y, Canadian

, Holy Com- sion; 11 a.m., a.m., Prayer Subject: The ton, formerly 1) Conference : Miss Cart- ywood, Tokio, w York Train- erness Goodwin, work. (b) ting mission- vensong; 8.15 medaa World Rev. Sydney W. Zwemer.

, Holy Com- 10 a.m., Ad- versity and its) to the prob- Rhineland, a.m., Confer- a.m., Prayer Subject: Jan- n; Afternoon, m., Evensonk, opportunities, ce.

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E. Howard, a died on Wed- neral Hospital Whilst min- e construction ent long vaca- and although n he gradually he evening of as a native of ral took place college to St.

Church of the Messiah.—The holiday season being over and the season for work having arrived a very successful men's meeting was held in the schoolhouse of this church on Friday evening, October 23rd, the object being to confer together and devise ways and means for carrying on the season's work. After partaking of a bountiful repast kindly furnished by the ladies, speeches were made in regard to the following church organizations:—The Sunday School, Mr. Yellowlees, Mr. Grant Helliwell and Mr. W. Peace. The St. Andrew's Brotherhood, Mr. J. A. Catto and Mr. Ewing. The A.Y.P.A., Mr. W. S. Battin, and Mr. H. Burch. Missions, Mr. W. D. Thomas and Mr. J. M. McWhinney. The Choir, Mr. Percy Milnes. The rector on the general outlook. Mr. Mark Bredin discharged the duties of chairman in a very satisfactory manner. At the close votes of thanks were passed to the ladies and to the visitors, Messrs. Yellowlees and Catto.

Barrie.—The third annual conference of the members of the Archdeaconry of Simcoe will be held (D.V.) in this town on the 18th and 19th of November next. At the opening service, which is to be held in the Parish Church at 8 p.m. on the 18th, the Rev. T. W. Powell, M.A., the rector of Eglinton, will preach. Others taking part in the conference will be the Revs. F. G. Plummer, Canons Ingles and Cody, Mr. F. E. Hodgins, the Assistant Bishop of the diocese and the Ven. the Archdeacon of York and Simcoe, who will preside.

Bedford Park.—An interesting function was celebrated on Bowood Avenue on the evening of October 21st, when the new Mission Church was formally opened for Divine services. Long before the hour fixed for opening the sacred edifice was filled to overflowing and standing room was at a premium. Bishop Every of the Falkland Islands was the preacher of the evening and was assisted by the Rev. Canon Welch, rural dean. The rector and curate of St. Clement's Church, Eglinton, Rev. T. W. Powell and Rev. A. K. Griffin, respectively, and the Rev. R. Ashcroft, rector of St. John's Church, York Mills, were also present. The surpliced choir of St. Clement's Church turned out in full force and the singing of the first hymn, "Onward Christian Soldiers," was an inspiration. The Rev. T. W. Powell announced that the church will be called St. Clement's Mission until the congregation grows larger and becomes a separate parish. The services will be: Sunday School at 3 p.m., sermon at 7 p.m., and an evening service on Thursday evening at 8 o'clock. The Right Rev. Bishop Every congratulated the congregation on the forward step, that of adding another church to the parish, and he then gave some interesting details of his own work and experiences in the far off Falkland Islands. The rector in closing stated that in all probability there will be a debt of about \$600 and urgently asked them to do their best to free the building from this encumbrance. A generous offering followed.

Brighton.—Mr. Samuel Patterson, one of the best-known and most highly esteemed residents of this community, has passed away. Under His Grace, the late Archbishop of Ontario, Mr. Patterson held a license as lay reader in the Church of England, and exercised his office under the late Canon Baker. Mr. Patterson was born in County Cork, Ireland, and early in life emigrated to Philadelphia, but many years ago came to make his home here. In 1873 he married Miss Gay, of West Huntingdon, and leaves three sons and a daughter. He was 73 years of age.

Peterborough.—St. John's.—The Rev. Canon Davidson, the rector of this parish, was given a public reception by the members of the congregation in the schoolhouse upon his return from England lately, where he had been in attendance at the Pan-Anglican Congress. There were a large number of people present, the schoolroom was crowded, and the evening passed off most pleasantly. A very enjoyable musical programme was rendered by the members of the choir and others.

Bobcaygeon.—Christ Church.—Harvest Festival services were held in this church, commencing on Friday evening, October 9th, when the church was tastefully and beautifully decorated. The service was choral, led by the rector, the Rev. F. Louis Barber, who was assisted by Mr. W. T. Comber, B.A., lay reader; the rector being the preacher. On this occasion the choir, which has been recently reorganized, was vested for the first time, being a mixed choir of 28 voices, the ladies wearing the Norway cap (the name given by the designer, the Rev. W. Baynes-Reed), presented a charming spectacle, adding dignity and stately

reverence in place of divers colours and raiment of needlework. The effect upon the large congregation present was one of distinct approval, and even those who had expressed themselves as unfavourable to the venture admitted that it was a great improvement. The services were continued on Sunday, the 18th, under the same favourable auspices. In the morning Holy Communion was celebrated at 8 a.m., Morning Prayer (plain) at 10.20 a.m.; preacher, the Rev. F. Louis Barber, rector; 3 p.m., Children's Service, when the address was given by Mr. W. Campbell a Brotherhood man—the prayers being taken by Mr. J. Lithgow, superintendent of the Sunday School. Evensong at 7 p.m.—choral, when the rector again preached—and was assisted by Mr. W. T. Comber, B.A., lay reader, who read the Lessons and said the prayers. The offertories and members present were larger than formerly, and it is taken as an earnest of greater interest, and more enthusiasm being shown in the work of the church. The rector and his officers are to be congratulated upon this forward movement, which adds so materially to the effective rendering of the noble and devotional service of our Beloved Church.

Dixie.—St. John's.—Two very hearty and impressive services were held in St. John's Church, Dixie, on Sunday, on the occasion of the reopening of the church, after it had been closed for three weeks for the purpose of being cleaned and redecorated. Special interest was given to the services of the day from the fact that the preacher was Rev. Dr. Bethune, of Guelph, who was rector of the parish from 1866 to 1870, and by whose exertions the sacred edifice was erected. The church was crowded at both services, a considerable number of former residents in the parish coming long distances in order to meet their old rector. Rev. H. V. Thompson, rector of the parish, conducted the services. In the course of his morning sermon, Rev. Dr. Bethune recounted some of the difficulties which had to be surmounted before the building of the church could be undertaken, the hearty and earnest co-operation of those who were then members of the church, many of whom has passed to their eternal home; and in conclusion spoke of the evidences he saw of the successful work which had been accomplished. The evening sermon was devoted to a consideration of the upbuilding of Christian character. Following the morning service there was a celebration of the Holy Communion. The collections for the day, amounting to about \$120, were in aid of the Restoration Fund. The colour design has been most carefully worked out, and the interior of the church presents a light and pleasing effect, which has been generally admired. The ladies of the congregation set to work and collected the funds for providing a new carpet for the church, which has added greatly to the appearance of the interior. The entire cost of the work has been in the neighbourhood of \$400, and of this amount \$100 has yet to be raised. It was a great personal pleasure for both the people and the rector to meet Dr. Bethune.

Harvest Thanksgiving services have been held at Trinity Church, Port Credit, at St. Peter's, Erindale, and at St. John's, Dixie. The churches were handsomely decorated, the congregations large, and the offerings for missions good. The special preachers were respectively the Revs. Robert Allen, Canon Farncomb and the Venerable Archdeacon Warren. Improvements to the amount of about \$2,000 have been made and paid for in this parish during the past two years.

NIACARA.

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

Hamilton.—St. Mark's.—On Thursday, October 15th, the Annual Thanksgiving Service was held in this church, which was tastefully decorated for the occasion with grain, fruit and flowers. The service was taken by the Very Rev. Sub-Dean R. G. Sutherland, rector. The choir was very fully represented and sang the anthem, "Praise ye the Lord of the Harvest." The preacher was the Rev. Mr. Hovey, of Burlington, who spoke with both force and eloquence on the duty of Thankfulness.

On Sunday last the Rev. C. H. Shortt, of Japan, conducted the services in St. Mark's Church. He was assisted by the Rev. Canon Bull. Mr. Shortt gave a most interesting and hopeful account of the progress of Christianity among the Japanese, and was of the opinion that had they a sufficient number of missionaries, Japan would speedily become a Christian nation.

All Saints.—Sunday, October 18th, 1908, was a Missionary Sunday in this church. In the

morning the rector, the Ven. Archdeacon Forneret preached an eloquent sermon on the missionary side of St. Luke's life. In the afternoon the pupils of St. Mark's, St. George's and St. John the Evangelist's Sunday Schools, met with All Saints' classes in All Saints' Church and held a short service, after which the Rev. C. H. Shortt of Japan, addressed the combined Sunday Schools on the "Children of Japan." Although there were many little ones among the scholars, the Rev. gentleman spoke with such earnestness and simpleness that he commanded rapt attention. The offerings at this service were devoted to the purchase of an organ for the North-West Missions, over which the Ven. Archdeacon Lloyd presides. Rev. Dr. Gould of Palestine preached at the evening service and very much interested his hearers in his splendid work.

St. Luke's.—The annual Harvest Thanksgiving was held in this church on Thursday, October 15th. The church was beautifully decorated, and the new banner of the Girl's Friendly Society, also the new choir screen were in place for the first time, and added much to the decorations. Three services were held. The evening service being conducted by the rector, Rev. E. N. R. Burns, the preacher being the Rev. A. J. Belt, of Milton. The preacher congratulated the rector and congregation on this being the season of the tenth anniversary of the Rev. E. N. R. Burns as Rector of the Parish, he rejoiced with them at the sign of peace and happiness which abound. The choir, under the leadership of Mr. W. Spencer, rendered Maunder's Anthem "Sing to the Lord of Harvest," also a setting to the Magnificat and Nunc Dimittis, composed by Mr. Spencer. St. Luke's Day was observed by special services. The preacher in the morning being the Rev. Canon Sutherland, Sub-Dean of the Cathedral, and in the evening the Rev. J. W. TenEyck. Both services were well attended, and were very bright and helpful.

St. George's.—The Rev. Dr. Gould of Palestine preached in this church on Sunday morning, October 18th. He gave a very interesting and eloquent account of the work in which he is engaged.

Damascus.—St. Paul's.—The annual Harvest Thanksgiving services were held in this church on Sunday, October 4th, when the Rev. Rural Dean Dreyer, of Beeton, preached appropriate sermons both morning and evening. The church was decorated for the occasion, and there were large congregations present. The offertory amounted to about \$15.

Colbeck.—St. Clement's.—The annual Harvest Thanksgiving services were held in this church on Sunday, October 11th, when the Rev. Seton Adamson, rector of St. Paul's Church, Shelburne, preached both morning and evening to very large congregations. The church was prettily decorated and special music furnished by the choir. The offertory amounted to \$23. On the evening of October 12th the congregation of this church held their annual Fowl Supper, which was a decided success. The young people of the congregation furnished a play for the programme, entitled "Out in the Streets," which was well received by the audience, and the young people deserve much credit for their willing effort. The proceeds amounted to \$102.

Farewell.—St. John's.—On Sunday, October 4th, Harvest Thanksgiving services were held in this church. The Rev. L. J. R. Naftel, M.A., of Elora, preached very helpful sermons to large and appreciative congregations. A larger number than ever before partook of the Sacrament of Holy Communion. In the afternoon teachers and scholars, eighty in number, walked in procession from the hall to the church, which was filled with children, parents and friends. In the evening the church was taxed to its utmost, and many were unable to gain entrance. The church was most tastefully decorated with grain, fruit and flowers. The offering was on behalf of the Sunday School and choir. The Rev. R. J. W. Perry, with a delegation of five members attended a very interesting and helpful Deanery, S.S., W.A., and Missionary Conference, held at Palmerston, October 15th and 16th. The Rev. C. H. Shortt, of Tokio, will preach in this church on November 15th.

Georgetown and Glen Williams.—The Harvest Festival services on September 27th and October 4th were largely attended. The offertories amounted to over one hundred dollars. The Rev. Richard Seaborne, of West Toronto, and the Rev. J. Hughes Jones, of Weston, were the preachers. The Rev. H. J. Hamilton, of Japan, has recently addressed successful missionary meetings in this parish. Mr. R. Cook, aged 94 years, has died.

His funeral was conducted by his old friend, Rev. J. Fennell, assisted by the rector, Rev. R. Atkinson.

Elora.—St. John's.—This church was recently the recipient of a handsome brass lectern, the work of Keith & Fitzsimmons, of Toronto. It was presented by Mrs. F. J. Ross in memory of her mother, and used for the first time on the day of the Harvest Thanksgiving Festival, September 20th. This church, which has spent a large sum of money lately in interior decorating by one of the best artists in Canada, Mr. P. C. Browne, of Toronto, is now free of debt and is now one of the handsomest churches in Canada outside of the large cities. The sister church in this parish, Holy Trinity, Alma, has also been thoroughly renovated and painted, inside and out, this past summer.

Palmerston.—St. Paul's.—The annual meeting of the Ruridecanal Chapter of Wellington Missionary Conference and Sunday School Convention was held in the schoolhouse on October 15th and 16th inst. There was a goodly number of representatives present, and the meetings were carried on with energy and earnestness. Among the more prominent speakers were the Rev. C. H. Shortt, M.A., of Japan; Miss Young also of same country and the Rev. Dr. Gould, of Palestine.

The Sunday School Convention was opened in the schoolhouse by the singing of a hymn and opening prayers, which were said by the Rev. Rural Dean Davidson, rector of St. George's, Guelph, who also gave a very lucid and interesting report on the legislation that took place at the General Synod on matters of vital importance to the Sunday School. The Rev. G. A. Rix, M.A., of Orangeville, gave a most helpful paper on the growing tendency of parents of allowing their children to substitute the Sunday School for the church. He strongly advocated the parents and teachers teaching the privileges of the Church to their children, and also the frequent occurrence of Children's services. Miss N. Taylor supplemented this address by sending a paper on the aid music can be in this work. The Rev. C. H. Shortt, of Japan, then followed speaking of what a child can do for Missions. His address was most helpful, and inspired all with the strong sense of duty laid on us of inculcating the Missionary spirit early in life. Miss Young, who followed, supplemented the address by directing her attention more fully towards the girls' schools which were sadly in need of Christian teachers. At the service in the evening the Rev. C. H. Shortt, of Japan, who was the preacher again spoke on our Missions in that land.

The second day's proceedings began with a celebration of Holy Communion at 8 a.m. in the church. The Rural Dean celebrated, assisted by the rector, the Rev. D. Grassett Smith, M.D. Matins were said at 10 a.m., when a special form of prayer was used. After the minutes of the previous meeting and some cursory business with regard to the Missionary deputation work to be carried on in November, the question of the state of the Church was taken up and elicited much useful discussion, especially as the rural population is gradually decreasing. One very gratifying feature was attested to by all that, viz., the attendance at Holy Communion and also in the matter of giving showed a very decided improvement. A committee consisting of the Rev. Rural Dean Davidson, Revs. L. J. R. Naftel, C. Scudamore and G. A. Rix was appointed to look into the whole matter, especially in regard to certain small parishes, Mission stations which were suffering from the lack of regular and systematic attention. Canon Spencer then read a paper on the social life of the congregation, deprecating strongly any questionable ways of making money for the use of the Church. The Rural Dean then gave another lucid address on the Proposed adaptation and enrichment of the Prayer Book, after which the meeting closed with prayer.

At the annual meeting of the Woman's Auxiliary, which was held at the same hour as the Chapter meeting, Miss Young, of Japan, gave a most inspiring address, followed by Mrs. Hobson, who gave a clear and comprehensive report on the state of the W.A. Miss Bethune was again elected secretary of the deanery, and altogether this meeting was full of much earnest and practical discussion. During the afternoon meeting addresses were again given by Miss Young, Mrs. Hobson, the Revs. Dr. Gould, and C. H. Shortt; in the evening a missionary meeting was held at which Dr. Gould gave his limelight lecture.

Barton.—Holy Trinity.—On Friday, the 23rd day of October, the members of the congregation of this church gave a reception to the Rev. Joseph Fennell, the late rector of the parish, and

to Mrs. Fennell. Mr. Fennell, who is retiring from the active duties of a parish and is about to take up his abode in Toronto, has been a faithful minister of the church for more than thirty-five years. He never spared himself during those years, but laboured diligently in his Master's cause and for the welfare of the flock placed under his charge. He now feels in need of a rest, and has retired from the charge of a parish, but he hopes to do temporary work whenever an opportunity presents itself. About 100 members of the congregation were present at the reception. Refreshments were provided by the ladies of the congregation, who supplied a choice variety of delicacies. An address and a purse were presented to Mr. and Mrs. Fennell. The purse contained the handsome sum of \$50. The address was read by the rector's churchwarden, Mr. John Walkden. Speeches were made by the Rev. John Fletcher, rector of Barton and Glanford, who was present by invitation, Messrs. Walkden and Mountain, churchwardens, Messrs. W. A. H. Duff, Henry Beckett and William Bruce. Several songs were sung by Mr. Walkden, and an interesting reading was given by Mr. Bruce. Mr. Fennell will be missed by the Deanery of Wentworth, the clergy of which at their last meeting expressed their appreciation of his sterling qualities, and their regret at his departure from among them.—John Fletcher.

HURON.

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

Call.—Trinity.—The annual autumn Deanery meeting was held in the Rectory on Tuesday, October 20th. All the clergy were present, also visitors, in the persons of the Rev. Canon Brown of Paris, and Rev. Rural Dean Ardill of Owen Sound. An interesting and very helpful session was held, after which, all were hospitably entertained to tea by the rector. In the evening, the initial meeting of the A.Y.P.A. took place in the parish schoolroom, which was of a social nature and was participated in by a very large number of the parishioners. Brief addresses were delivered by the Rev. Canon Brown, Rev. Rural Dean Ardill, Rev. Y. W. Y. Andrews, and the Rev. C. H. P. Owen. Refreshments were served and two very pleasant hours were spent in social intercourse, etc. This society is very active, and is an invaluable adjunct to the parish. The men's branch of the Association is engaged in several lines of practical and spiritual work all in the interest of young men, such as Bible Class, Hotel and Hospital visiting, Church Guild, visiting the sick, looking up young men and inviting them to the various services, corporate Communion, etc., etc. To this end, several active committees have been appointed, so that all lines of work are taken up and every effort made to secure the co-operation of all the men in the parish. In this way the men's branch of the A.Y.P.A. has succeeded in getting hold of a larger number than ever before, and finding out what each one is best qualified for, work is assigned to each one of them, and all co-operate under the direction of the rector, as members of the A.Y.P.A.

Ingersoll.—St. James'.—Very successful Harvest Thanksgiving services were held in this church on Sunday, October 11th. The special preacher was the Rev. T. S. Boyle, of Chatham. The congregations were very large, and the offering for the day amounted to \$323—which is the largest Thankoffering in the history of the parish. The annual congregational social was held on Monday, October 12th, in the schoolroom. The commodious room was crowded to the doors. There was an excellent musical programme and also a short address by the Rev. T. G. Wallace, of Woodstock, who congratulated the rector and the congregation upon the success of the Harvest services and the annual social.

Eastwood.—A very unusual experience was that enjoyed by the parish of Eastwood, Innerkip, and Oxford Centre on Sunday, October 18th, when a new font was unveiled and consecrated in each of the three churches, and twenty-four persons in all were baptized. Six persons were baptized in the new font at Christ Church in Oxford Centre, eight persons in the new font at St. Paul's Church of Innerkip, and ten in the new font in St. John's Church at Eastwood. The following was the unique ceremony used in each of the churches: (At the proper place for baptism appointed in the Book of Common Prayer, the rector, wardens, and clerk proceeded to the rear of the church when the font was placed and the wardens lifted the linen cover from the font and one of them read as follows: "Reverend Sir.—We the wardens of this church, in the name of the donors,

beg to present this font to the glory of God and to be used in the ministration of public baptism in this church." Reply of the rector: "Dear Sirs.—I accept this font at your hands and hereby request the clerk to duly record the presentation of the same in the records of the vestry." Rector: Let us proceed to dedicate this font to the glory of God and put it to immediate use. Let us pray: "O God, for as much as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen." "Brethren, we desire to consecrate this font to the honour and glory of God's holy name and to separate it henceforth from all unhallowed ordinary and common uses; and I do hereby dedicate it entirely to the service of God to be used in the ministration of holy baptism, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The lesson: Titus iii. 5-7: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace we should be made heirs according to the hope of eternal life." Prayer: "Regard, O Lord, the supplication of Thy servants and grant that all who shall be baptized in this holy font may receive the fullness of Thy grace, and ever remain in the number of Thy faithful and elect children; through Jesus Christ our Lord. Amen." Collect for St. Luke's Day and the Lord's prayer then followed, after which the office of holy baptism was proceeded with. The rector preached from the special lesson, Titus iii. 5-7, drawing attention to three special points: 1, The ceremonial baptisms of the Jewish Church; 2, the baptism of John the Baptist, and 3, the sacrament of Christian baptism, and concluded by explaining the covenant relationship with God to which baptism admits us. To the rector of the parish, the Rev. G. McQuillin, the day was an occasion of sincere joy, and gives cause for much congratulation on the part of those who are interested in the progress of Christian work. The consecrating of three new fonts and administering of twenty-four baptisms on a single Sunday is a distinct step in advance for the church in this parish. Since taking up the work about a year ago Mr. McQuillin has had 48 baptisms, and has accomplished much in developing the interest and activity of his people in the Christian life.

Broughdale.—The St. Luke's Festival observances, commemorating the second anniversary of its dedication, reached a successful conclusion last week. The services on Sunday (St. Luke's Day) were very impressive and edifying. In the morning, which was, in fact, the first Sunday morning service ever held in the church, there was a large congregation, many of whom received Holy Communion. Rev. Rural Dean Robinson, rector of Strathroy, preached an impressive sermon from St. Luke's Gospel, chap. ix. 62. The labours and perseverance of the great evangelist writer, who was also a fellow labourer of St. Paul, were instanced as worthy of imitation by his namesake church at Broughdale. In the evening the congregation was much larger and another eloquent sermon by Mr. Robinson produced deep impression. The special offerings towards the building fund were liberal. The supper was held on the Tuesday evening following in the church basement and proved a very happy occasion, Ven. Archdeacon Richardson presiding. The room was crowded. A devoted band of women, who form the Ladies' Aid, had the proceedings in hand and these were most satisfactory. The programme was of a specially high order. The splendid orchestra, under Mr. Court Irwin, with sixteen assistants, rendered five splendid instrumental selections. Addresses were made by Rev. R. S. W. Howard, of Christ Church, who spoke words of good counsel and direct bearing on the Broughdale Church work, and Precentor Dann, of St. Paul's Cathedral, who, after some hearty congratulations, spoke of love, worship and work as the aim St. Luke's should pursue. Both addresses were forcible and to the point. A well arranged plan of musical and literary selections followed, which was much enjoyed by all present. Altogether the evening was a memorable one in the brief history of St. Luke's, Broughdale.

ALCOMA.

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

Englehart.—Christ Church.—On Sunday, Oct. 18th, the first Harvest Festival services were held at the above church. The interior of the fabric had previously been decorated by members of the

congregation with fruit, vegetables, corn and flowers in a tasteful manner. The preacher, both morning and evening, was Mr. P. F. Bull, who has recently arrived from England for work in this diocese. Choral Matins and Evensong were sung by Mr. John Leigh, catechist-in-charge. Dr. Lowe, M.D., as usual, presided at the organ. Both services were exceptionally well attended and hearty in character. The fruit and vegetables were afterwards forwarded to the New Liskeard Hospital.

RUPERT'S LAND.

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

Winnipeg.—All Saints'.—The second annual business meeting of this branch of the A.Y.P.A. was held on Wednesday evening, October 15th. After deciding that the membership fee should be the same as last year and disposing of other business matters, officers were elected as follows: President, Rev. Mr. Findlay; vice-president, Miss Norquay; secretary, A. G. Penny; treasurer, Mr. Hulatt. The reports of the retiring secretary and treasurer were also read, after which entertainment committees were drawn up as follows: Dramatic, Mr. Deakin, Mr. Cave, Miss Alder and Miss Salter; musical, Miss Kershaw, Mr. Hulatt and Mr. Gee; social, Miss Norquay, Mrs. Hackman, Miss Nash, Miss Mason, Mr. Creighton and Mr. Hammill; lecture, Mr. Campbell and Dr. Leeming.

Christ Church.—The Rev. F. S. Lewis has returned to his former curacy here after a year as assistant priest at St. Alban's, Birmingham, England.

St. Luke's.—The Rev. H. Lancaster, B.A., has been appointed curate of this parish. He will also have charge of St. Alban's Mission Church.

*

Norwood.—St. Phillip's.—The first Harvest Festival service ever held in this church took place on Thursday evening, October 15th. The service was conducted by the rector, the Rev. W. J. Garton, and the sermon was preached by His Grace the Archbishop of Rupert's Land from the text, 1st Cor. xxix. 13. The church was tastefully decorated with fruits and flowers and presented a bright appearance.

*

Emerson.—The Rev. A. T. Norquay, M.A., has resigned the rectory of this parish, and has accepted the incumbency of Roland.

*

Oak Lake.—The annual Harvest Thanksgiving Festival was held on Sunday, October 11th. The church was beautifully decorated with grain and fruit; and the services throughout the day were most bright. The Rev. S. G. Chambers, B.D., rector of Christ Church, Winnipeg, was the special preacher. An appeal was made on behalf of the Home Mission Fund of the Diocese, to which a very fair response was made. Service was also held in the afternoon at Lansdowne (outstation).

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MacGregor.—St. Paul's.—On October 11th Harvest Thanksgiving services were held in this church and at the South End Mission. The church was, like the schoolhouse, appropriately decorated with grain, fruit, and vegetables. At each service there was a good congregation, and the singing of the Harvest Festival hymns was most hearty and congregational. The beautiful special service was much enjoyed and one could feel the gladsome and reverent gratitude pervading the services throughout. The incumbent, the Rev. A. J. Warwick, preached sermons appropriate to the occasion. On Friday, the 16th, the annual Harvest Thanksgiving social was held at the residence of the churchwarden, and a very pleasant and helpful evening was spent. There was a good programme, followed by refreshments. The collection taken up was devoted to the parish needs. For a few Sunday evenings the incumbent is giving, instead of the regular sermon, a series of addresses on the subjects taken up at the General Synod, which he attended as delegate for the Mackenzie River Diocese. On the 18th of October the subject was "Reunion," as expressed by the General Synod in accord with the Lambeth Conference. On the following Sunday the subject was "The Anointing of the Sick." It seemed good to the incumbent to make known to the people the attitude of the General Synod towards these important subjects.

*

Morris.—All Saints'.—This church was completely filled by a congregation of devout worshippers on Sunday, October 11th at 3 p.m. The choir was in good form and rendered the musical services with profit to all. The centre pews were filled by the members of King Solomon Lodge No. 88, A.F. & A.M., G.R.M., who wore full masonic regalia. The preacher for the occasion was the Worshipful Bro. the Rev. J. F. Cox, chaplain of the lodge, now rector of St. John's Church, Hallock, Minn. This is the second year in succession that the Morris brethren have invited Mr. Cox to preach to them, and they listened to what they deemed a "very able, instructive and helpful sermon," which was based on 1 Peter ii. 17. Again, at 7 p.m., a large congregation was present and a hearty service was enjoyed by all; a goodly number partaking of the Holy Communion. The Rev. F. Brasier, who is in charge of Morris, went to Hallock, Minn., on Oct. 11 and was delighted with his visit there. The Rev. J. F. Cox was formerly incumbent at Morris, and has many warm friends there who always give him a hearty welcome whenever he visits his old parish.

Correspondence

PRAYER BOOK REVISION.

Sir,—What "Common Sense" says about rules and regulations being utterly ignored is undoubtedly true, and there is no reason to believe, that if new rules were made, which Liturgical Revision implies that they would be any more faithfully observed than the present rubrics and canons. The insinuation against those clergy who give some attention to the outward form of religion that they pay little or no regard to religion in common every-day life, is a slanderous imputation easily refuted, when the Church work of those parishes under the charge of so-called ritualists is inquired into. It is in vain for "Common Sense," and those of like views, to fret and fume because of vestments and crosiers. The Church of England deliberately enjoins and sanctions ritual in the preface on ceremonies in the Prayer-Book, which states that some ceremonies used before the Reformation are to be retained though many are abolished. This preface first appeared in the first Reformed Prayer Book in which the use of the vestments and pastoral staff is enjoined. The 36th article of religion states relative to the Ordinal of 1549, in which these ornaments are mentioned that "it contains nothing that is in itself superstitious and ungodly," and the present rubric refers not to the 2nd Prayer Book of Edward VI., in which these ornaments are prescribed, but to the first book in which they are prescribed. "John Toronto was a power in the land," sure. What would he have said had a leading layman in the Synod have defied his authority, saying, "Fie upon the man, I don't care for a whole bench of Bishops." What would he have said if certain members of the Synod had set up a rival theological college on the ground that the Provost and professors of Trinity were teaching popery instead of the doctrines of the Church of England. The falsehood of this charge is exposed in Bishop Bethune's last address to the Synod. Such was the factious opposi-

tion of the Puritan party in the Synod at that time that the Bishop had to have the assistance of a military officer to keep order. Has a disintegrating force always worked evil to the Church, how about the Reformation, and later on the Evangelical movement. A calm, and uniformity of superstition, or worldliness and lukewarmness, or of heresy and schism, is far more an element of weakness in the Church than a disintegrating force that breaks up an evil confederacy and "revives the dying churches" by a zealous and earnest preaching of the faith once for all delivered to the saints; such was the Oxford Revival. There is already one "portion of the Protestant population" that officially designates itself "the Church of Canada," though with the affix "Methodist."

E. Soward.

REUNION.

Sir,—I think your report as to the steps taken by the General Synod in reference to reunion are somewhat misleading. The action taken was, if I remember rightly, as follows:—The Upper House concurred in the appointment of a committee of both Houses to confer with similar committees of other churches as to reunion, but stipulated that nothing final be done till the General Synod, and the central consultative body of the Lambeth Conference approved of the terms of union. In this the Lower House did not concur; and the matter was referred to a committee to confer with the Bishops, which brought in a report recommending that any terms of reunion must secure the approval of the General Synod and of the whole Anglican Communion. This was agreed to and thus the matter stands. The Church in Canada is no doubt an independent national Church, but it is also a branch of the Anglican Communion, and when it takes action which affects not only the Church in Canada, but the communion of which it is a part, it is obvious that the larger body must be consulted. The central consultative body of the Lambeth Conference is purely consultative and advisory—and is not, nor does it desire to be either legislative, or coercive; but may be most useful in keeping all parts of our wide-spread communion in touch. The scope of the consultative body is shown by resolution adopted in 1897, "It is advisable that a consultative body should be formed to which resort may be had, if desired, by the national churches, provinces, and extra provincial dioceses of the Anglican Communion, either for information or advice." It is purely voluntary as to resorting to it in the first place, or accepting its advice in the second.

Alfred Brown.

THE CHRISTIAN ALTAR AND THE ALTAR OF INCENSE.

Sir,—Your correspondent, W. James, objects to my speaking of the Altar of Incense as a type of the Christian Altar. And I must admit that I saw, when too late to remedy it, that the expression in my former letter admitted of an interpretation that I had not intended, though very far from that which he has read into it. I wished to meet the scruples of those who think the acceptance of the term Altar necessarily commits them to the modern error that the sacrifice of Christ is repeated at each celebration of the Mass. But I did not mean to imply that the Altar of Incense was the only type of the Christian Altar or Holy Table. The fact is that, as our Blessed Lord fulfils all types, the Holy Table or Altar may be identified with several adjuncts of the Jewish ceremonial. Thus St. Paul says, "Christ our Passover is sacrificed for us, therefore, let us keep the feast." Here the Holy Table may be identified with the Table at which the Paschal Supper was eaten, and at which, indeed, our Lord instituted the Holy Eucharist itself. In the prayer of consecration the Holy Communion is spoken of as "a perpetual memory" of Christ's precious death." Now the Shew Bread was to be sprinkled with frankincense as a "memorial," and this Shew Bread was to set upon the Table "always." Thus the Table of Shew Bread was in a measure a type of the Holy Table of the Christian Church. Again, in the prayer for the Church Militant, which is said at the Altar, we ask God to "receive these our prayers, which we offer unto His Divine Majesty; and we are told in the book of Revelation that it is at the golden Altar before God's Throne that the prayers of the Saints are offered with much incense to God. Surely, then, this connects the Christian Altar with the Altar of Incense in the Temple service, which was an undoubted type of the Golden Altar before the Throne, for Moses was commanded to make all things according to the pattern showed

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him in the Mount. This was the point I wished to make in my former letter to show that even the most scrupulous need not object to the term Altar as applied to the Holy Table, inasmuch as in this sense at least it could afford no countenance whatever to the modern error so emphatically protested against in the hymn beginning, "Once, only once, and once for all, His precious Life He gave." It is, no doubt, quite true that over and above this we cannot exclude all reference to the Altar of Burnt Sacrifice, for we are told in the Epistle to the Hebrews that "we have an Altar of which they have no right to eat who serve the Tabernacle." And it was undoubtedly on the Altar of Burnt Offering that was offered the Memorial of those sacrifices that were afterwards partaken of by the worshippers. But the writer of that Epistle points out that this does not apply to the offering on the great day of Atonement, which was not eaten, but was "burned without the camp." And it was this sacrifice which was pre-eminently the type of the "one oblation of Himself once offered in which Christ, our Great High Priest, made a full, perfect, and sufficient, sacrifice, oblation, and satisfaction, for the sins of the whole world." Of course one cannot in a short letter fully discuss the intricacies of a subject upon which volumes have been and, no doubt, will yet be written. But these few remarks may help to show that we may safely apply the term Altar to the Holy Table, without committing ourselves to the modern and mediæval errors which have gathered around the subject of the Holy Eucharist; and that the use of that term may help us to realize more fully how significant the teaching connected with, and how vast the benefits we may derive from, that Sacred Feast. J.M.B.

PAROCHIAL MISSIONS.

Sir,—As the time is coming near when it is customary in some parishes to hold special Missions, may I send you these words for insertion in your useful paper. It always seems a pity to me, and also to many others with whom I have been in communication on the subject, that there is not more provision made for this purpose in the Church in Canada. It is surely most desirable, notwithstanding the possible abuse of a good institution, that this special effort should be made from time to time to lead our people nearer to God and to deeper spiritual life. The importance and utility of Parochial Missions is becoming, I think, more and more recognized in England, and it is becoming customary there for the city parishes to have each their own parish band, and with their choir and bandsmen robed in surplices, to go out in procession through the streets, and conduct open air services and draw the people into the church, to attend the special services being conducted there. I am not professing to say, or even to suggest, that this would be desirable in Canada; but I do wish that, as in England so also in Canada, provision might be made for specially selected clergy to be available for this most important undertaking in the interest of the Church and of the souls of men. We have men peculiarly adapted for the work, but when they are wanted, they are not to be had, for the simple reason that they cannot afford to provide a substitute for their parishes in their absence. Being anxious that something may be done in this matter, I beg to address you these lines on the subject, trusting that some one else will take the matter up. C. Lord.

It is thy duty oftentimes to do what thou wouldst not; thy duty, too, to leave undone what thou wouldst do.

Family Reading

MAKING THE BEST OF ONE ANOTHER.

We may, if we chose, make the worst of one another. Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon these; but we may also make the best of one another. We may forgive even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us; and life will become a pleasure instead of pain; and each will become like Heaven, and we shall become not unworthy followers of Him whose name is Love.

There is a story of a German baron who made a great Eolian harp by stretching wires from tower to tower of his castle. When the harp was ready he listened for the music. But it was in the still air; the wires hung silent. Autumn came, with its gentle breezes, and there were faint whispers of song. At length the winter winds swept over the castle, and now the harp answered in majestic music.

Such a harp is the human heart. It does not yield its noblest music in the summer days of joy, but in the winter of trial. The sweetest songs on earth have been sung in sorrow. The richest things in character have been reached through pain. Even of Jesus we read that He was made perfect through suffering.

The child of poverty and vice has still within him, however overlaid by the sins of ancestry, a germ of good that is capable of growth, if reached in time. Let us stretch out a tender, strong hand, and, touching that poor germ of good lifting its feeble head in a wilderness of evil, help it to live and thrive and grow.—Dean Stanley.

A LESSON ON FORGIVENESS.

Once in the olden time, and in a far-off country, there lived a saintly man who, because of his constant charities and his kindness to all who were in any kind of need, was called John the Alms-giver. He was Bishop of Alexandria, and was continually sought after for his wise counsel and his sympathy.

On one occasion a certain nobleman desired to speak with him, and when admitted into his presence poured out an angry tale of one who had grievously offended him. "That man," he cried passionately, "has so deeply injured me I can never forgive him—no, never!"

The bishop heard him in silence, and after a pause said it was his hour of prayer. Would he go with him into the chapel? The nobleman complied, and, following him, they knelt down together. Then the bishop began to repeat aloud the Lord's Prayer, his companion saying it after him.

When he got to the petition, "Forgive us our trespasses as we also forgive those who trespass against us," he paused, and the nobleman not heeding, went on with the words alone. Finding his voice was alone, he too stopped, and there was a solemn silence.

Then the message sent by God's grace flashed like lightning through his mind. He was calm; his anger was gone; and, rising from his knees, he hurried to the man who had offended him, and there, on the spot, forgave him freely.

Yet another lesson of forgiveness has come down to us from the same saintly man. He had remonstrated with the Governor of Alexandria for some oppression of the poor, and the governor resenting his interference, had dismissed him with anger and bitter words. John was deeply pained, and all day long grieved over the hasty temper of one whom he believed to be a Christian.

The evening hour came on; then he took a strip of parchment and sent it to the governor, after writing on it the simple words, "The sun is setting," leaving them to carry their own suggestions with them.

Again God sent the message home—we feel sure that prayer has winged it—and the governor, rushing to his friend with open arms, did not, "let the sun go down upon his wrath."

Perhaps some of us may need the lessons, too. If we have ever cherished unkind thoughts towards somebody who has not treated us well, if a word from a neighbour has rankled in our mind and roused resentment, we have ever said that unmeaning speech, "Well, I'll forgive, but I can't forget," let us remember John of Alexandria, and the way he brought home to others the need of a forgiving spirit.

Better still, let us recall the words of Jesus, who, in answer to Peter's question, "How long shall my brother sin against me, and I forgive him?" replied, "I say not unto thee, until seven times; but, until seventy times seven."

EYESIGHT.

Milton's blindness was the result of overwork and dyspepsia.

One of the most eminent American divines having, for some time, been compelled to forego the pleasure of reading, has spent thousands of dollars in value, and lost years of time, in consequence of getting up several hours before day, and studying by artificial light. His eyes never got well.

Multitudes of men or women have made their eyes weak for life by the too free use of the eyesight, reading small print, and doing fine sewing. In view of these things it is well to observe the following rules in the use of the eyes:—

Avoid all sudden changes between light and darkness.

Never begin to read, or write, or sew for several minutes after coming from darkness to a bright light.

Never read by twilight or moonlight, or in a very cloudy day.

Never read or sew directly in front of the light, or window or door.

It is best to have the light fall from above, obliquely over the left shoulder.

Never sleep so that, on the first waking, the eyes shall open on the light of a window.

Do not use the eyesight by light so scant that it requires an effort to discriminate.

Too much light creates a glare, and pains and confuses the sight. The moment you are sensible of an effort to distinguish, that moment cease, and take a walk or ride.

As the sky is blue and the earth green, it would seem that the ceiling should be a bluish tinge, and the carpet green and the walls of some mellow tint.

The moment you are prompted to rub the eyes, that moment cease using them.—Dr. Hall in "Southern Churchman."

Besides the joy of friendship, and its aid in matters of counsel, a third of its noble fruits is the direct help it can give us in the difficulties of life. It gives strength to the character. It sobers and steadies through the responsibility for others which it means. When men face the world together, and are ready to stand shoulder to shoulder, the sense of comradeship makes each strong.

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ALL SAINTS' DAY.

I love the feast-day of All Saints',
What glories it combines,
What high heroic love it paints,
What treasures it enshrines!
These treasures once were like the ore
From which pure gold is wrought,
But now they glisten evermore
Beyond our highest thought.

For through earth's furnace they have
passed

To high perfection bright,
And in the heavenly temple vast
Now shed their glorious light;
They are the jewels that were sought
By our Redeemer's love.

The precious stones His life once
bought

For His sweet home above.

The Jasper and the sardine stone
Gleam with the emerald there,
And sapphires blaze around His
throne

With rubies bright and rare;
The chrysolite and topaz gleam
Upon the streets of gold,
There amethysts and jacinths beam,
And vates of pearl unfold.

With such fair stones its walls out-
shine.

Nor shall their lustre fade,
For on the Corner-stone Divine
Their endless rest is laid;

From that fair Stone their beauty
springs,

They but reflect the rays
Of Christ, the glorious King of kings,
Whose beauty ne'er decays.

May we as stones be burnished well
To take our place with those
Who in that glorious temple dwell
And in their Lord repose,

And while we love their praise to sing
O may their virtues grow
Within our hearts, and like a spring,
Burst forth in ceaseless flow.

—William Edgar Enman.

British and Foreign

The Rev. C. E. Stowe, pastor of the
Congregational Church at Bridge-
water, Mass., has resigned his min-
istry in that body and will read for
Holy Orders in the Church.

The Rev. Chapman S. Lewis, pas-
tor of the River Forest Methodist
Episcopal Church, has resigned from
the ministry of that body, and will
study with a view of taking Holy
Orders in the Church.

The ancient parish church of Hart-
lip, near Sittingbourne, has just been

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WRITE TO-DAY

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beautified by a handsome reredos, the
gift of Mrs. Faussett-Osborne and
family. The vicar, the Rev. J. S. Mc-
Millan, conducted the dedication ser-
vice.

At St. Stephens-by-Launceston a
church room is being erected by the
voluntary labour of the members of
the congregation. Mr. Athelstan
Riley has lent a machine for making
blocks of concrete, and many of the
men attending church may be seen in
their shirt-sleeves at this work. The
cornerstone was laid by the Hon. Mrs.
Athelstan Riley.

The late Miss Frances Gray Smith,
left \$5,000 in her will to the Diocese
of Michigan, for the benefit of St.
Andrew's, Algonac, the interest of
which is to be devoted to Church pur-
poses. Four lots are also left as a site
for a new church, and the residue of
her estate, after all other beneficiaries
are paid will go towards the cost of
erecting a new church and rectory.

Syston possesses two Churchmen
whose combined records it would be
has been a chorister at the parish
difficult to beat. Mr. William Oswin
church for sixty-one years, and Mr. J.
W. Freeman recently completed a
jubilee of service as parish clerk and
captain of the local fire brigade. In
the former capacity Mr. Freeman has
assisted at nearly 2,000 funerals.

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Shortly before midnight one day
lately Yarmouth was startled by the
loud clanging of the bells of St.
Nicholas's Church. On investigation
it was found that the aged ringer,
whose duty it was to ring the curfew
at night and welcome the day at 5
a.m., with a chime—a custom which
has been handed down from Saxton
times—was busy at the ropes, having
mistaken the time by several hours.

The appointment of Archdeacon
Gwynne, first Archdeacon of the Sou-
dan, to be Assistant Bishop to the
Bishop in Jerusalem and the East
(Dr. Blyth) elevates an old C.M.S.
pioneer missionary and a muscular
Christian to episcopal rank. He is
essentially a men's parson, being him-
self an athlete and thoroughly in sym-
pathy with all masculine physical re-
creation. He is also a man of remark-
able tact.

A beautiful stained-glass window
was unveiled in Darton Parish
Church, near Barnsley, Yorks., by the
Rev. W. P. Kingston, vicar, in mem-
ory of the Rev. C. Sangster, who was
vicar of Darton for fifty-one years, and
who died two years ago. The window
has been subscribed for by the in-
habitants of Darton in token of their
esteem and kind respect for their
grand old vicar, who attained the ripe
old age of 88 years.

Amongst the bequests of the late
Mr. Charles G. Stark, a parishioner
of St. Paul's, Milwaukee, who died
lately, was one of \$5,000, which sum
is to be left to that parish in trust for
the use of its Sunday Schools, the in-
come of which is to be used in the
interests of that school and in pro-
moting other like educational and
missionary work amongst the children
and youth, more especially of the
poorer classes, who may be under the
care of the church.

At Bocking, Essex, there has been a
remarkable gathering in the celebra-
tion of the diamond wedding of an
Essex patriarch, Samuel Chapman,
and his wife, Susannah. Many of
their 143 living descendants visited
the little cottage in which the old
couple live. Of seventeen children,
ten survive, and there are eighty
grandchildren, fifty-three great-grand-
children, and one great-great-grand-
child, which was christened on the
diamond wedding morning.

The Chapter House which is to form
part of the new cathedral at Ballaree
is now approaching completion and
the next session of the Diocesan
Synod will be held within its walls.
The foundation-stone of the cathedral
for Wangaratta will be laid shortly by
the Bishop of Ballaree, who was the
assistant curate at that place in the
early days of his ministry. It is in-
tended to complete the nave in the
first contract, leaving the choir and
west front to be subsequently added.

In the recent September ordinations
in England two instances occurred
where father and son were respect-
ively the preacher and gospeller. The
first was at Exeter where the Rev.
Prebendary Burroughs, vicar of St.
Andrew's, Plymouth, preached, and
the Rev. E. A. Burroughs, licensed as
a public preacher in the diocese, read
the Gospel. The second took place at
Rochester, when the Bishop of Ken-
sington preached and the Rev. N. V.
Ridgeway, who is an assistant master
at Tonbridge School.

The organist at Halberton, near
Tiverton, who is totally blind, walks
from Uplwman twice every week, and
learns all his tunes from memory, in-
cluding elaborate pieces by noted
composers. His daughter, beginning
at the bass note, reads out one bar at
a time, working upward. The father,
who is nearly sixty, and has been
organist for nearly forty years, then
plays it over, and it is accurately stor-
ed in his wonderful memory. His
spare time is filled up with basket-
making.

The sculpture of the west portal of
Beverley Minster, comprising thirty-
seven figures, has just been complet-



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ed. In the central niche in front of
the west window is the figure of St.
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The twelve Patriarchs and twenty-four
other Old Testament saints and
worthies have been placed in vacant
niches, and the effect has been in-
cidentally to bring out the carved
work of the niches, and greatly to
enhance the beauty of the western
front.

The four clergy of Pershore,
Worcestershire, are responsible for
Sunday services at the Abbey Church
of Holy Cross, St. Andrews, the Union
Chapel, and a mission room in the
town, and at the three rural churches
of St. Nicholas, Pinvin; St. Michael's,

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up the system when it gets run down
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Nerve Food**

Bricklehampton; and St. Barnabas, Drake's Broughton. On a recent Sunday pressure of circumstances called upon them to undertake a service in the morning at Eckington and in the evening at Little Comberton. During the day four men served eight churches and a mission room, seventeen services were conducted, thirteen sermons were preached, and forty-nine miles were travelled—rather more than "a Sabbath day's journey."

A quaint ceremony took place lately on the roof of the ancient Church of St. Peter and St. Paul, Clare, Suffolk, when the vicar replaced a stone ball, which had for many years been missing from the north turret of the church, although its former companion on the south turret had braved the

elements for centuries. The vicar (the Rev. J. Vatcher), with some members of the choir and a small congregation assembled on the roof, and after singing "O God our help in ages past," and praying, the vicar mounted the scaffolding and placed the ball firmly on the apex of the turret repeating the words, "In the name of the Father, the Son and the Holy Ghost." Then, after a few more prayers and a concluding hymn, the ceremony was over, and the interested congregation dispersed.

Mrs. Christopher Hawkins, who is building the western towers and spires of Truro Cathedral in memory of her late husband, has just laid a memorial-stone at a short outdoor service held for the purpose. When the spires are completed Truro Cathedral will be a modern rival of Lichfield, with its three spires. Until the Dissolution of the monasteries there were two Midland cathedrals possessing each three handsome spires, for St. Mary's Cathedral at Coventry, built in the early fourteenth century, was a reproduction of Lichfield on a larger scale. Bishop Lee pleaded hard for the preservation of Coventry Cathedral, but Henry VIII. was obdurate, for the sale of the lead from the roof brought a large sum to the Royal exchequer. A few stones now remain, and the street known as "Hill Top" runs over part of the site. Coventry's grandeur, impressive even now with the spires of St. Michael, Holy Trinity, and St. Thomas, must have been indeed splendid in the Middle Ages. In a few years Lichfield will again cease to be the only English cathedral with three beautiful spires.

Father Ignatius, whose real name was the Rev. Joseph Leicester Lyne, O.S.B., who for many years has been a monk and the Superior of Llanthony Abbey, Wales, died on October 16th last, aged 71. He was one of the

most picturesque and remarkable characters ever connected with the Church of England. He was ordained deacon in 1860 and first served as curate at St. Peter's, Plymouth, and afterwards under Father Lowden at St. George's, London Docks. He did not remain long there, but went into Suffolk for the purpose of founding a monastery, which he eventually did in 1870 at Llanthony Abbey in Wales. He became widely known throughout the Church on account of his powerful preaching, but because he refused to forego the monastic habit he was refused advancement to the priesthood by a number of the Bishops. He remained a deacon till 1898, when he accepted advancement to the priesthood at the hands of Bishop Villatte, thereby making what is commonly felt to have been the greatest mistake of his life, and thereby abandoning the Orders of the Church of England. He spoke sometimes at Church Congresses, and in 1890-91 travelled as a Missioner in the United States.

Children's Department.

SELFISH UNSELFISHNESS.

"Hallie, are those your best shoes?" The tired woman at the sewing machine stopped in the middle of a long seam to ask the question, and there was an anxious note in her voice. "Yes, they are," admitted the girl, who was impatiently flinging on her coat and hat. "I'm wearing them because I hate the others so—clumsy old things! Oh, I wish I could have enamel pumps, and spats to match the colour of my dresses! All the girls do. You've no idea how much they dress at high school, sister. Silk petticoats and lovely hats—and then the girls are wearing two-dollar gaunlets, and I'm just crazy over them. I hate being poor." "You look very sweet and trim, anyway," smiled the patient older sister, who had worked until midnight a few evenings earlier trying to make Hallie's winter hat as pretty as anybody's. "I need some new gloves shockingly, Laura," was the answer, made while Hallie studied herself in the mirror. Then the door closed and Hallie was off to school. When she came home that afternoon she saw her Aunt Elizabeth's carriage in front of the house, and not being in the mood for visiting with rich relatives, she slipped in at the side door unobserved. Aunt Elizabeth was just leaving, and from the sitting-room the listening girl heard her say distinctly: "You're selfish with Hallie, Laura. You keep the best for yourself. The thing she really needs is a chance to do some of the giving up. You grow sweeter all the time by doing it, of course, but I'm sorry for Hallie!" The surprised exclamation Laura had given when Aunt Elizabeth began, turned into a happy little laugh at the end. "Oh, but aunty," she protested, "I sympathize with the way she feels about pretty things, because I love them so myself. Why, even at my age, I've been just hungry for something rich and bright this winter. One gets so tired of wearing black. And as for shoes, I used to be dreadfully vain of my small feet when papa was here to spoil me with pretty shoes. Besides,

you know, Aunt Elizabeth"—and Laura's voice trembled a little—"I'm all she has now. I have to be father and mother both. That's why I'm so thankful for this money just now. There were more farewell words, but, Hallie did not hear them. She stood with burning cheeks and wet eyes, thinking hard, and when Laura Wilbur turned back into the sitting-room she suddenly found herself caught and held fast in a pair of impetuous young arms. "O, Hallie, you're here!" she cried. "The loveliest thing. Uncle Seymour has sent up a present of fifty dollars, not for a birthday or anything, just for love! Now you can have—" "I can have a beautiful, rich, wine-coloured suit for you, you darling, darling angel," interrupted a choking voice. "And a pair of nice shoes, and gauntlet gloves—for you, Laura! Oh, why didn't I think of it before? No, you needn't say a word,

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THE WISHING GIRL.

She wished she were a princess—
Or, better still, a queen;
She wished to see strange countries
That she had never seen.
She saw the wealthy ladies
And wished to take their place;
She wished for their fine jewels,
Their satins and their lace.
She wished that all her duties
Were changed to play and fun,
Or that, by merely wishing,
Her duties could be done.
But strange, with all her wishing,
She never wished to be
The helpful and unselfish child
That others wished to see!

THE BOY WHO KNEW.

Frank Disston's father had been in the city; now he was to come home. Frank was glad; he had missed his father.

"We are like chums," Frank had gleefully said, more than once, to envious playmates.

Frank was happier still when Mrs. Disston told him he might go to the station to meet the train.

"You must promise to be careful," she said, as he started off to school. "Don't get the wrong train."

"Oh, I'll be careful!" Frank agreed; and he thought, "As if I wouldn't be careful! Why are mothers so anxious about a fellow?"

Mr. Disston's train was due at four o'clock. As the station was nearly a mile from the school-house, Mrs. Disston had given Frank a note to his teacher, asking that he be excused at half-past three. Of course Miss Redman quickly agreed. She seemed much interested.

How slowly the hands of the clock moved that afternoon! But, at last, it was time to go. He did not need Miss Redman's smiling reminder.

"Good-by, Frank," she said. "Be careful at the station. You know that trains on two roads come in almost at the same moment. I think Mr. Disston will come on the I. B. & W. road."

But Frank was out of the door before Miss Redman had finished.

"I wish they would give a fellow credit for knowing a little! Miss Redman may know more than I do about arithmetic and things, but I guess I know more than she does about trains. Why, all the fellows know that the I. B. & W. train doesn't come from the city."

He ran to the station, he was so eager to see his father. He was seated in the waiting room, resting when Mr. Watson saw him.

"Down to meet your father, Frank? Good! Know which train to watch?" "Of course I do!" was the scornful answer.

Just then the I.B. & W. train steamed in. "Guess I won't go out there," Frank thought, "Mother said to be careful, so I'll stay right here."

Then the Union Central train was called. Frank was on the platform in a hurry. Confidently he watched the

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passengers. His father would be by his side in one instant more! More men and women passed him. What could be the matter? His father couldn't be as eager as he was. He could hardly believe his ears when, after every passenger had gone, the conductor cried, "All aboard!"

He hurried to the great man in the brass buttons. "Mr. Conductor?" he called, "Can't you wait just a minute? My father is coming on this train. Maybe he's asleep in his seat."

"Where is he coming from, sonny," the conductor asked. "Chicago, you say? Why, this isn't the Chicago train. The I.B. & W. brings the Chicago passengers. He must have come five minutes ago, on the train that has just left the platform."

Poor Frank! The tears came to his eyes. His father had come, and had gone home alone! Now he must try to catch him.

But he had delayed too long. Mr. Disston was in the house when Frank arrived out of breath. His mother was just asking where he was.

Frank heard the question. "Here I am, mother! I missed father. I thought he was coming on the Union Central, and I didn't look at the I. B. & W. train at all."

"But I told you—" his mother began.

"Yes, and so did Miss Redman, and Mr. Watson tried to, but I wouldn't listen. I thought I knew."

"That's just the trouble with you so many times, Frank," his father said, as he put his arm about the disappointed lad; "you think you know more than some of the rest of us. Maybe this will keep you from being quite so sure next time."

And Frank thought it would.

"Find out what God would have you do;

And do that little well,
For what is great and what is small,
'Tis only He can tell."

The following story told this week may interest Scotch delegates: "A lady suffering from the affliction of severe deafness, entered one of those kirks in which musical instruments

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