

Canadian Churchman

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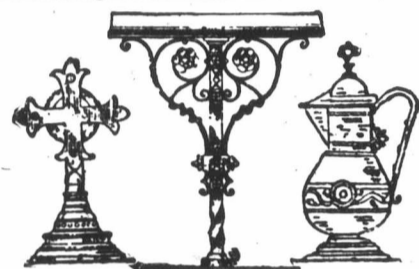
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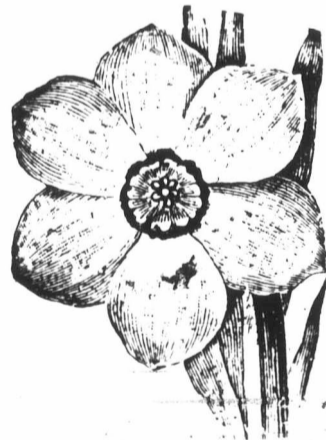
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THE TWENTIETH SUNDAY AFTER TRINITY.

There is an increasing observance of Quiet Days and Retreats on the part of clerical and lay members of the Church of England. This is symptomatic of the desire of men and women to keep the vow of renunciation and so to be ready, both in body and soul, cheerfully to accomplish the things God wants and wills us to do. The days are evil and we are affected by them. Manifold temptations take us off our guard and thus our life becomes a range of inconsistencies. These

inconsistencies have their lesson. And that lesson is to the effect that consistency, single-mindedness, is purity. Therefore, the first object of any retreat is that we may learn to understand and to put into practice the will of the Lord. The leader of a quiet day, the conductor of a mission, must, therefore, be apt to teach; the retreatants must be ambitious to learn what is the perfect will of God. It is not enough that we listen to carefully-prepared addresses or instructions; we must spend some time in meditation upon the words of the teacher, or along lines suggested by his words. The purpose of Daniel's life was to live purely. And because he abode by that purpose God gave him knowledge, and skill in all wisdom and learning. Thus knowing the personality, the character and the will of God he walked circumspectly and redeemed the time by serving the Lord. Another feature of a retreat is suggested to us by the epistle for to-day, "Be not drunk with wine, wherein is excess." To serve the Lord God we need to discipline the body. For the body is more apt to be affected by the evil days than the soul. "The spirit is willing, but the flesh is weak," saith the Master. In all our Christian life we need to fast more than we do. Saintliness and fasting are always closely allied. Daniel refuses dainty food, preferring the plain nutritious fare of his Israelitish home. His power of discipline in this respect proves his ability to rule the flesh in other matters, and to overcome its sinful inclinations. He who will not, cannot, fast is the victim of unsatisfied desires,

"Avarice, envy, pride,

Three fatal sparks, have set the hearts of all On fire."

And these are the three great sins of all who are filled with wine and not with the spirit of God. The retreat is an occasion when we may learn the blessings of discipline. And the last feature of a retreat to which we now refer is the spirit of thanksgiving. He who learns to understand the will of God, who recognizes the blessings resulting from the discipline of the body, must sing and melody in his heart, and give thanks to God. Melody means harmony. And the retreat seeks to unite in harmonious relationship and effort the willing soul and the hitherto weak flesh. And again when we perceive that harmony which is the earnest of Divine Presence, we give thanks unto God and the Father, in the Name of our Lord Jesus Christ. Therefore our retreats are characterized by frequent Eucharists, the divinely-appointed service of thanksgiving. And finally as we issue forth to our life duties again, we find our hearts in peace because we have learned His will; and we live in peace with our neighbours because we have gone on to fear God.

A Soulless Religion.

What is the soul of religion? Father Vaughan says it is the sacrifice of the mass—that and nothing else. But does not God's Word say that those who call on the name of the Lord will be saved? Might we not say, on the faith of that verse, that prayer is the soul of religion? Or again, are we not told "the Word of God is quick (or living) and powerful?" Would it be wrong to say God's Word was the soul of religion? Or again, St. James tells us that pure religion is to visit the fatherless and widows and keep unspotted from the world. Would it be wrong, in the light of that verse, to say Christian service was the soul of religion? The fact is, Father Vaughan, in his sweeping charges against Protestantism, greatly overshot the mark, and his subsequent left-handed apologies show that he realized this himself. Canada is a land of peace and good-will, and Canadians have little appetite

for the extravagances of the medievalist Vaughan or of the iconoclast Perks. Both these men were excessively fiery in denouncing those who differed from them in their first utterances after reaching Canada, but they learned a soberer and saner method of speech before they left it. A man may plume himself on his scrupulously exact orthodoxy, as the Scribes, who strained at gnats and swallowed camels; but all the while he may lose or obscure, as they did, the core of true religion, which is not ritual observances, but holy living and humble dependence upon God.

Prayer in Mixed Assemblies.

Dr. Gore, Bishop of Birmingham, was at the Edinburgh "World Missionary Conference," and is convinced that it was a good thing for Anglicans to be there, and he asserts: "There was no compromise of any kind required of us." And yet, while he heartily joined in the Conference, and profited by it, he does not hesitate to criticize it and all such assemblies, especially in the matter of prayer. "There is, as far as I can see," he says, "no reason at all why we should not join with Christians of all kinds in common prayer on neutral ground." He approves and he practises a large amount of fraternity with other Christians. His criticism of the prayers offered at such mixed assemblies is all the more significant. "I must admit," he says, "I came away from Edinburgh feeling more than ever the difficulty of joining in such extempore prayers as suggest rather the method of the orator or the instructor addressing his fellows than that of the intercessor who is thinking only of approaching God. It was, indeed, a comfort when the chosen leader used the method of bidding us to pray for such and such objects, and then after a moment's silence offered a brief prayer for the object specified." If great leaders like Dr. Gore would use their great influence to promote fraternity with other Christians, and to regulate it, we would undoubtedly have more of it, and what we had would be of the right sort. How often are prayers offered in public assemblies in reality speeches addressed to the assembly instead of appeals to God. Man's need and God's grace ought to be outstanding features of every prayer.

Autumn.

Shortening days and cooler nights, with many other signs of the changing season, make known the arrival of autumn. The beautiful flowers of summer are dead, or dying, and in their stead the eye is refreshed with the flaming leaves of the maple, the deep red tints of the sumac and the bronzed richness of the oak. The fern lingers with its graceful form and pleasing greenery, and the constant evergreens show an undaunted front to chill night air. To the sequestered nooks of the river and reedy ponds, and lake margins, the wild duck wings his rapid flight, and in the forest glades, the partridge seeks his accustomed food, or startled breaks the silence with his whirring flight. Now the prudent husbandman prepares for the coming winter, and after his hard day's work, enjoys the comfortable warmth of sparkling log or glowing coal. The growing coolness should remind us of those whose needs increase as winter approaches, and move us betimes to remember that it is not only a Christian duty, but privilege, "to bear one another's burdens."

Union of Parishes.

There is something to be said in favour of the union of some parishes, not only in the city but in the country. In the city there are constant changes going on. What at one time was a prosperous residential neighbourhood, in the course of years, loses its prosperity and is for-

saken by people of means. Then there is the constant influx of the foreigner, whose religion, if he have any (and we say not in any taunting sense), is not usually that of our Church. The country also is subject to change. We recall the lament of a worthy rector that the best churchmen in his parish and the most generous supporters of the Church had been laid at rest in the graveyard. Now and then parishes may be said to overlap each other, resulting in a consequent dissipation of means and energy. This union of parishes is a matter that demands due and careful consideration. Wise retrenchment and revision are just as necessary, on occasion, as are progress and expansion.

A Perverted View.

A striking illustration of a perverted view of the doctrine of grace is found in the "Recollections" of Mrs. Mayo where writing of her religious experiences, reference is made to the famous London minister, Mr. C. H. Spurgeon: "His influence was certainly wonderful," says Mrs. Mayo. "Yet perhaps it was not invariably deep. I know of one man—and he was an educated man of good birth—who, continuing to live in every infamy, still went constantly to hear Spurgeon, and who, when his own flagrant misdeeds were personally pointed out to him, answered: 'But we are saved by grace, grace, grace—not by works. Spurgeon says so. Works are nothing.'" Though this may be thought an extreme case, we believe it to be by no means exceptional. So subtle and powerful is the deceptive power of sin, as directed by the author of evil, that not a few men, educated and uneducated, of good birth and of humble birth, who live evil lives, take refuge behind the soul-wrecking sophistry:—"We are saved by grace, grace, grace,—not by works,—works are nothing."

Imitation.

It is a curious fact that peoples of different countries influence each other to a degree that is generally unknown, save to students who are attracted by such subjects. There has been a number of thoughtful articles in the "London Times" on Indian unrest. From these it seems that the Eastern Radical makes a study of the methods pursued by the Russian Anarchist, and the Irish Fenian. As the evil example of murderous men is spread from country to country, so the beneficent example of faithful God-fearing men should be constantly extended to overcome evil, and extend the reign of the Prince of Peace. The disclosure of this sinister fact increases the measure of our responsibility, and should also increase our interest in and aid to Foreign Missions.

Public Opinion.

We must confess though we be Canadians that we have much to learn from the "Old Country" in the way of a free and forceful "Public Opinion." It may be that the average Canadian feels that he is too much under the necessity of earning his living or supporting his family to give time and effort, or spend money, in the maintenance of a sound and vigorous "Public Opinion." Yet it was not by such a policy that the Charter of British Liberty was wrung from a reluctant and oppressive king. There must be at the root of the matter an unselfish and courageous spirit: unselfish in the determination, when called upon, to make sacrifice of time, means and labour for the righting of wrong and the maintenance of the good of the public; courageous in finding a way or making one to that end with a determined and unyielding spirit, it matters not whether the offender be an individual, a corporation, or a government. No people can fairly claim to be free, where wrong is permitted to triumph over right, for lack of upright, brave, high-spirited men to defeat the one and maintain the other.

Historical Teaching.

The language used at the Roman Catholic gathering at Montreal draws attention to a feature which cropped up in the "Franciscan days of Vigil," which we recently noticed, and also is prominent in a life of the late Cardinal Herbert Vaughan. It is the revelation of the mental bent given to Roman Catholic English children; "The mentality in which a strict modern English Roman Catholic is nurtured, educated, and lives. He is taught to misread the past, both of his country and his Church, and he is very unlikely in this atmosphere to understand the present. His Church is presented to him as if it were identical through all its history with the existing Papacy; while the penal laws are mentioned without any reference to Papal aggression, Jesuit plots, the whole policy and method of the Catholic Reaction, and the various events of the sixteenth and seventeenth centuries, all of which explain the attitude of our forefathers to the Papacy, and go very far towards explaining their action against its more zealous and responsible adherents." The answer to the Reformation was not simply the Council of Trent. There was the organization of the Jesuits, anathemas against reforming rulers, followed by attempts at assassination, sometimes successful; massacres, like St. Bartholomew, the Inquisition of Spain, the gunpowder plot in England. Can it be wondered at that our forefathers passed these Acts? But why are children brought up to misunderstand either the past or the present? Wellington's maxim was, "Before you can conquer your enemy you must understand him."

Requirements of the Clergyman.

Never more than to-day was there required of a clergyman greater singleness of aim, directness of teaching, purity of life. "It is not a new Gospel that we need, but a living Gospel, Christ living in us, a more Christ-like people, a more Christ-like ministry," said the late saintly Bishop King in his last published address on the Imitation of Christ. This sounds like an extract from Thomas à Kempis. As the gold coin of the time of the ancient saint rang with the same clear sound as the gold coin of to-day, so the spiritual advice of our saintly Bishop, who died but a few short days ago, has the same clear ring as has that of the saint of the bygone years. "There must be spiritual vision," says our Missionary Bishop Montgomery, "to have seen God, to know Him in Christ, better than anything else in life, to have heard His voice and to know that He has heard ours." This is the spirit of the true clergyman. Whatever else he may lack, this is indispensable for a true shepherd of the flock.

Caution.

The Scottish Episcopal Church has a canon, as we learn from the charge of the Bishop of Argyle, which requires the clergy to keep a book in the vestry in which every clergyman of another diocese who officiates is to enter his name, present preferment (if any), the title of the Bishop who ordained him, the dates of his ordination as deacon and priest, and the date when he officiated. The Bishop added: "This is really an important matter. The canon is plainly intended to secure care in regard to those whom we ask to assist us, and to provide information to the Bishop concerning them on his visits and in the Annual Return."

CHILDREN'S DAY.

On Sunday, October 16th, Children's Day will be observed for the second time throughout the Church of England in Canada. The day is indeed set apart far and wide throughout the Anglican world, but for us it bears a special im-

port. The Church in the Old Country, as the result of persistent and self-denying effort, still largely holds the power of importing religious knowledge in the National Schools. The Church in New South Wales is working under an Act which gives simple Bible teaching at the public expense, and permits the clergy to supplement this during stated hours of the school curriculum, a permission of which full advantage is taken, at least in the Diocese of Sydney. In Canada, however, as throughout the North American Continent, the battle for the control of the Public School has ceased, and all efforts are concentrated on the task of solving the problem of religious education by means of the Sunday School. For us, indeed, the problem of the Sunday School, with all that the words imply in their enlarged modern significance is vital; and hence for us Children's Day comes in the main to mean the day upon which we pray for and give towards the work of our Sunday Schools. Last year the response made to the first appeal of the Sunday School Commission was most gratifying as a beginning. It enabled the Commission to secure the services of a general secretary, and to open a central office for the organization of the work. A larger offering to permit of the extension of the work is sought for this year, and the Church, before responding, has a right to ask for information as to whether the work already done justifies an extension of confidence. The reason why many an individual school or parish may feel itself at present to be untouched and fail to see results, is that so far the work has been mainly that of foundation laying. It has been, so to speak, underground. When once, however, this most important, but far from theatrical work, has been accomplished, we may hope that the edifice will rise with dignified rapidity, and become manifest to all. Even as it is the increasing number of those who are using the head office as a bureau of information shows that the work is becoming known, and that the tours of the general secretary, the conventions and summer schools, the use made of the Church press, and the monthly issue of the Commission Bulletin in connection with the Teacher's Assistance and the Church Sunday School Lesson Helps, are beginning to bear fruit for the future. As to the Lesson material, special graded courses for the beginners and primary departments have been prepared. These are being published and will be ready for use at the coming Advent. The first instalment of the graded Supplemental Course will also be ready for use on the same date. As another important work which looks to the future we must mention that already ten dioceses have organized themselves in order more efficiently to carry the benefits of the movement into each school. Diocesan superintendents are being appointed to advance within the diocese the varied departments of Sunday School work. Much is being made of the Teacher Training Department, the significance of which is obvious. The home is to be reached through the "Home Department;" the young children and their mothers by the "Font Roll;" the Adult Bible Class movement endeavours to hold the young men and women; the Missionary Department aims at making the instruction given on this most important theme both adequate and inspiring. In order to bring the needed guidance to each school in these matters, special pamphlets at once as concise and exhaustive as possible, are being prepared, which will be used by the Diocesan and Deanery Superintendents in their propaganda. Perhaps, however, the most important work of the Commission has been that which resulted in the adoption by the theological colleges of a text book on Sunday School matters. The subject is being required by the Bishops at their examinations, and the general secretary hopes to lecture to as many of the clergy of the future on this theme as is possible. We feel that so much accomplished work

justifies an appeal to the Church for its continued support, and for the raising on October 16th of the necessary \$4,000. Far more, however, does the Commission need the prayers of the Church, "that the wisdom required for the formulation of a successful policy may be given from on high; and more profoundly still that the new movement may not degenerate into a mere promotion of modern methods," but seeking ever its inspiration from above, may be filled with the Spirit of Him Who said, "Suffer the little children to come unto Me."

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We have just learned that the committee of management of the Columbia Coast Mission has decided to rebuild the hospital recently burned to the ground at Rock Bay. This was the first of the three hospitals built for that famous mission, and the loss has been a severe one to the work, which has entered upon a new era of usefulness in the enlarged capacity of the "Columbia II." It is just possible that the new hospital may possess some important advantages over the old one, bringing it more completely under the control of the mission. It appears that the old Queen's Hospital, Rock Bay, was built by the Hastings Mill Company, and the use of it given to the Columbia Coast Mission on condition that the Victorian Order of Nurses should furnish the staff, the mission to be responsible for the finances. Thus the building belonged to one organization, the staff to another, and the financial obligation rested upon a third. It is usual where the finances rest that there is the seat of authority, and that was the case to a certain extent here, but there were limitations to the control which the mission possessed in the premises. Now, we presume, all such limitations will be swept away and complete control in every particular will rest with the mission. That is the situation with the hospitals at Van Anda and Alert Bay, and it has been found to be more satisfactory. The situation in regard to the Queen's Hospital was one that came naturally at the outset of what was regarded as a great venture of faith. Any gift under whatever limitations was welcomed, so that the enterprise might be set in operation, and hence the Church must ever gratefully remember that the Hastings Mill Company and the Victorian Order of Nurses rendered possible the inauguration of a work which might easily have been extinguished for lack of such practical support. The Board of Management made a grant a year ago of \$3,000 towards the new boat: it would seem to be an opportune moment to again come to the rescue of the mission at this time of its misfortune through fire. It is apparent that churchmen in Canada are watching this mission with much interest and sympathy, for quite recently a gift of \$500 was received for fitting up hospital accommodation on the "Columbia," and still later a wireless telegraph apparatus for the ship has been given.

It would seem to us that the work of the Board of Management might be improved by a more careful division of labor. We are thinking at the moment of the necessity of separating the foreign missionary work from the home missionary special charge of these particular phases of the extension of the Kingdom. It would seem to us to be particularly advantageous to have a body of men who would devote themselves to the study of the needs and problems of the Church in foreign lands, shape the policy of the Board regarding our operations in those countries where we now occupy the field, look out and deal with candi-

dates who desired to serve in the foreign field, and in fact constitute themselves as a responsible body to give direction and leading in all our foreign work. The executive committee has too many things to attend to to develop the special knowledge that is necessary for this work. The foreign missions committee might work in conjunction with the executive, or it might make up its budget each year, and then direct its foreign work independently, reporting, of course, to the Board, and responsible to it. The touch between the field and the Board should be as close, intelligent and sympathetic as possible. When missionaries evolve some scheme in which they have grown interested there ought to be the possibility of fully understanding its import before it is sanctioned. There would appear to us to be abundance of work for such a committee, work which really calls for special treatment more loudly than, say, Indian education, or many other subjects for which special committees are appointed. It is a committee that would require to inform itself first-hand regarding the conditions and needs of the field, and the missionaries and resources at our disposal, and see that the most is made of the efforts we are putting forth towards the evangelization of the world. It should furnish the material for pamphlets from time to time to be given out to the public to spread knowledge and arouse enthusiasm. The impression has been made in some quarters that our "foreign policy" is a very fitful and nebulous sort of thing, and it would be well to have some definite body of men made responsible for this portion of work, and both the Board and the public would look to them for results.

It is anticipated that the members of the Board of Management from the Middle West will come to the October meeting with definite and final proposals on the Indian educational question. This has been a very troublesome and anxious problem for several years, and it will facilitate the other important questions pressing upon the Board if it can now be finally disposed of. To a certain extent the Church of the West has been on trial for the management of its Indian schools, and it is needless to say that from the Primate down a gallant defence has been made. There were weak spots, of course; still the results were claimed to be equal to what might fairly be expected, all things considered. On the other hand it was charged that from sanitary, educational, and financial points of view, the results in our church schools for Indian children were very disappointing. Elaborate arguments have been set forth on both sides of this question, and the ordinary member of the Board is more or less at the mercy of the special advocates. One thing that has pleased us very much is that the Western men have stood to their guns, and this has very much strengthened confidence in them.

"Spectator" has not the information at his disposal to give a final opinion upon the question and probably many of the members of the Board are in a similar position. If, however, the men from the West have a reasonable policy to lay before the Board, would not the safer course be to cast the burden and responsibility of this work definitely upon the shoulders of the men who know most about it and look to them for results? If we compromise, or impose upon them a policy in which they do not believe, then we rob them of enthusiasm and leave the door open to them to say, "I told you so." At all events we throw out this suggestion for what it is worth. In any case this Indian question ought to be disposed of once for all, and the decks cleared for other action.

"Spectator."

SEMI-ANNUAL MEETING OF THE SUNDAY SCHOOL COMMISSION.

The second meeting of the Sunday School Commission of the Church of England in Canada for the year 1910 was held at Toronto in the Synod Office on Thursday, Sept. 15th. The session was not remarkable for any striking novelties, but for the steady and quiet development of work already instituted. One new feature, however, must not be omitted. It was the first occasion on which the General Secretary, the Rev. R. A. Hiltz, M. A., who began his work only in April last, was able to present his report. This showed that much progress had already been made in spreading the influence of the head office over the Dominion. The number of those using the office as a central source of information was ever growing; a list of the superintendents of all the Sunday Schools of the Church was well on its way to completion; a serious effort for the first time in history had been made to gather complete Sunday School statistics; and a plan had been arranged by which through the Church press the Sunday School Movement should be kept before the eyes of the Church public. Special pamphlets describing the work of Teacher Training and of the Font Roll had already been issued. The varied efforts which have been made to ensure an even better observance of Children's Day this year were described. The importance of the Commission Bulletin as a means of forwarding the work of the Commission and the necessity of its future enlargement was also touched upon. The Report concluded by referring to the various synods, conventions, conferences, congresses, schools, and congregations which the general secretary had been able to address. He had travelled over nine thousand miles. It was perhaps natural that a member of the commission should remark, "In former days when we met, we felt that nothing had been done since our last gathering. But now we feel we are making progress." Ten dioceses had already organized themselves along the lines suggested by the General Synod. The treasurer's report was striking for a similar account of rapid advance. Up to last year fifty dollars had sufficed annually for the organized Sunday School work of the Church. This year was begun with a balance of nearly three thousand dollars in hand. Of this sum just enough was left to carry on the work until the funds of the forthcoming Children's Day should be received. The Commission will then need the \$4,000 for which it asks, if the forward movement is to prosper. The report of the Committee on Examinations led to the final formulation of a complete scheme both for teachers and scholars. As to the former, the usual examinations will be held this November for those who have already entered on the old course; but in future, beginning with May, 1911, the examinations held will deal with the new teacher training course and will take place at Whiteside immediately after the winters' work. This course has been divided into three sections, one of which may be taken each year. The first section consists of Hurlbut Parts I, II and V, together with the Bishop of Durham's book or the Rev. P. Dearmer's on the Prayer Book. The second section consists of two parts - (a) Daniel's, "How to teach the Church Catechism" I-xxxiii, and (B) Daniel's book xxxiv. to end, with Hurlbut's Book, Part vi. The third section consists of Hurlbut, Parts iii, iv, and vii with the Manual, "The Necessity of Mission Study in the Sunday School." We have said that the



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section may be taken each year, thus making a three years' course. Those, however, who prefer to cover the ground in two years may take the first section and part (a) of the second section, thus having for the second year, the second section part (b), and the third section. In the following May papers will be set on Section I and Section II. (a), to accommodate those who wish to make it a two years' as well as those who wish to make it a three years' course. For the scholars it was decided to have two sets of examinations viz. Junior and a Senior, instead of having one examination for the whole school. The dividing age was set at fifteen years—all under taking the Junior examination and all over, the Senior. It is unfortunate that once more the Committee appointed to investigate the matter of the production of a Sunday School paper for our scholars felt themselves obliged to bring in a negative report. Dummy copies of a suggested paper to be called "The Empire Sunday School Scholar" had been received from the S.P.C.K.; the idea being that we should add weekly about four pages of peculiarly Canadian matter. In several ways the material of the S.P.C.K. proof was felt to be approximately what was needed, but the style was judged to be far too heavy and utterly unsuited to children. The matter was again referred back to the Committee, and it is much to be hoped that their faithful persistence will, before the next meeting, have overcome difficulties which perhaps are scarcely appreciated by the anxiously waiting Superintendents of Schools. The Committee appointed to consider the question of a special Hymn Book for our schools had been advised that no action could be taken until the General Synod had made a pronouncement upon the scheme. The Committee on Daily Bible Readings met no such check, and presented a plan largely in line with the Daily Bible Reading Scheme put out in the International field. A committee was further appointed to draw up a graded series of prayers for use by the scholars privately and the parents in the homes. The Chairman, the Rev. E. I. Rexford, LL.D., was able to make two announcements of his own action to the Commission, both of which received hearty endorsement. The first was to the effect that he had entered into communication with the officials of the Woman's Auxiliary in order that some means might be devised for unifying the efforts made by that body and by the Commission towards the missionary education of the children. The second, of even greater importance, told the Commission of his success in arranging for the preparation and printing of lesson helps for the new graded church beginners and primary courses. Specimen copies were passed round which showed clearly that the S. S. Institute publications had produced folders which for paper, printing and illustration would be hard to surpass.

A motion was subsequently brought forward that a committee should be appointed to investigate the whole question of the extension of this principle of grading to the main school. The idea was that it might be thought advisable to begin the preparation of a series of text books which should unify and make definite our course of Sunday School instruction, providing at once material suited to the different ages and needs of the scholars from 9 to 18; and also such systematic instruction in Scripture, the Prayer Book, Church History and Missions that we should know in our schools what we intend to teach and have means to teach it. Ultimately such a course would supersede the present somewhat inconsequent selection of passages, with the attendant necessity of using Lesson Helps written hurriedly week by week to meet an ever changing programme. Such a scheme would entail considerable initial expense, but, being permanent, would not in the end eat up more money than our present system.

On the other hand it was very forcibly pointed out that such a scheme, with its many lessons taught at the same time would be far harder to work in a school than the present uniform system; that many schools were finding graded courses too hard a burden to bear, and that the Commission had already pledged itself as far as the main school was concerned, to the principle of grading by adaptation—the publishers of the Lesson Helps being urged to issue suggestions for the different presentation of the one lesson to a junior and a senior class. As to systematic instruction the Commission is endeavoring to solve the problem by its scheme of graded Supplemental Lessons.

This latter point of view was so strongly approved by the majority of the Commission present that the motion was withdrawn.

A beautifully worded motion in reference to the late Canon Dann, who had been an active member of the Commission, was brought in by Canon Downie, who was elected to succeed him. A motion referring to the thankfulness of the Commission for the promotion of two of its members to wider spheres of work—the Rev. A. U. de Pencier to the Bishopric of New Westminster and the Rev. Canon T. W. Powell to the Presidency of King's College, Windsor, was also carried.

C. V. PILCHER.

Sunday, Sept. 11th, was a red letter day in the annals of the Cape Breton Church Sunday School Association. A mass meeting of all the Sunday School Scholars within convenient radius was held in the beautiful church of St. John Baptist, North Sydney. In addition to the local contingent there were representatives from St. Alban's, Whitney Pier; St. George's, Sydney; Christ Church, Sydney; Trinity Church, Sydney Mines, together with their respective clergy, superintendents and teachers. The day being fine and warm, the church was packed with children, and to anyone interested in the welfare of Sunday Schools and the future of the Anglican Church in Cape Breton, the sight of so many enthusiastic young churchmen and churchwomen was certainly exhilarating. Two short addresses were given respectively by the Venerable Archdeacon Ingles of St. Mark's, Parkdale, Ontario, and the Rev. R. A. Hiltz, general secretary of the Sunday School Commission of the Church in Canada. It was during the delivery of the latter address that the rector, the Rev. F. C. Ward-Whate, was informed by Lord Percy, aide-camp to the Governor-General of Canada, that his Excellency and Countess Grey wished to be present at the service, having made a special trip from their steamer lying in Sydney Harbour to attend the mass meeting. Earl Grey afterwards expressed his keen sense of pleasure, both at hearing Mr. Hiltz's practical address to the children, and at the hearty singing of the scholars. On the following Monday evening, a very successful meeting of Sunday School workers connected with the C.B.C. Sunday School Association, was held in Christ Church, Sydney, the president, the Rev. F. C. Ward-Whate, in the chair. Two stirring and powerful addresses were given, one on "Teacher Training," by the Rev. Canon Powell, president of King's College, and the other on "The proper observance of Children's Day," by Archdeacon Ingles. A spirited discussion as to the best means of unifying the Sunday School work of the diocese along the lines laid down by the Sunday School Commission, and the best agent for so doing, brought a very satisfactory meeting to an end. Another mass meeting of scholars in the deanery of Sydney is contemplated for the afternoon of Children's Day in the old parish church of St. George's, Sydney. At the last meeting of the Sunday School Commission, a committee was formed to conduct the scholar's examinations in the various dioceses in Advent. The committee consists of Rev. F. C. Ward-Whate, superintendent of supplemental lessons, examinations and grading, under the Sunday School Association of the Diocese of Nova Scotia.

The Churchwoman.

NIAGARA W.A.

Niagara.—The first meeting of the Niagara Diocesan Board, after the summer holidays, was held at St. Philip's Church. Holy Communion was celebrated at 10 a.m., by the rector, assisted by the Rev. P. Tshiwood; a short address was given by each of the clergy. The business meeting was held in the parish room, and was opened by Mrs. Leather, with the Litany for Missions, and the "Thanksgiving prayers" on the first page of the Leaflet. The rector, Mr. Kenrick, gave the W.A. a warm welcome to St. Philip's, and hoped the members felt like a "giant refreshed," after the holidays. He proposed as a motto for the year, "Watch us grow;" he had seen those words in front of the Y.M.C.A. building, and thought the W.A. might apply them to their work. Mr. Tshiwood took the text, "The love of Christ constraineth us," for the subject of his address. "He said if we analysed St. Paul's motive in his life and great works, we should find it a simple Gospel of love, by which he would draw all to the Saviour. We, unlike St. Paul, do not cling as

closely to our Lord as we should. Our reasons for doing missionary work and being members of the W.A. should not be simply from a sense of duty, or because our rector wished it, but from the constraining love of Christ. When our Lord said, "Take My yoke upon you," He also said, "My yoke is easy, and My burden is light." His knows the difference between a yoke that fits and one which does not. A yoke is not meant to be a burden, but a help to do our work for Him and through Him. The minutes of the June meeting were read and confirmed. The Dorcas Secretary reported 16 bales of clothing had been sent, on which \$547.11 had been spent, church furnishings also costing \$8.90. Secretary School Committee reported receipts, \$17.84; expenses, \$1.25. She said the General Board had recommended the study of the missions of South America for the coming season, but as many of our branches had studied this subject last year, our committee suggest Africa for the Niagara study classes. The Extra-Cent-a-Day Fund gave receipts, \$65; and expenses, \$28, none of this fund was voted on at this meeting. The Secretary of Babies' Branch reported 231 members and said \$45 has been handed to the treasurer as their first offering; it is divided between four pledges, \$15 to the Bird's Nest, and \$10 to three others. Mrs. Clarke read an interesting article from the "Canadian Churchman," of September 1st, telling of the origin of the Babies' Branch. Treasurer reported receipts, \$137.40 and expenses, \$536.56; besides diocesan expenses, \$180.85, including \$82 for the annual report. She hoped every member would read the reports, especially the pledge list on page 31. She would like the branch treasurers to send in money for one of their pledges now, as she has been obliged to advance some money that had to be sent off at once. The treasurer expressed her pleasure at meeting the members again, and hoped they were prepared to work with more zeal than ever, she thought the annual reports excellent, and would like to hear some other's opinion of them. Some one replied that the outsiders were most attractive, and if she would repeat the question next month, we might be able to express our opinion of the contents. The treasurer regretted that only two members had been able to attend the General Board meeting at St. John, N.B., but felt sure we should receive most interesting reports from the two who had been present, namely: Miss Ambrose and Miss Amy Gaviller. Corresponding secretary read letters in reply to expressions of sympathy from the General President, on the death of her husband; from Miss Minty, who had lost her brother. A resolution was passed authorizing the corresponding secretary to convey to Miss Minty our regrets at her leaving this neighbourhood, and our deep appreciation of her work while among us, especially in the Mission Study Class. The general corresponding secretary writes that Miss Lea, of China, will be in our diocese in the end of October for about five days—any branch wishing a visit from Miss Lea will please notify Miss Slater. Perhaps it would be best to arrange for Miss Lea to address some deanery meetings, as she has so little time to dispose of. A letter from Adonac, Sask., thanking the girls of St. Thomas' Branch for Communion linen, saying they have a nicely finished church which is nearly out of debt, which is well attended by Church people, as well as others; it is served by a missionary student. A letter from Miss Nesbitt, "Bird's Nest," China, with a photo of a group of nestlings, one of which is the adopted child of the girls of St. Mark's, Hamilton. A letter from the Rev. Mr. Peck, with thanks for money voted at the annual to assist his work. He has returned from his Arctic expedition, leaving a young man in the field, and hopes we will continue kind donors and praying friends. A letter from Mr. Weaver, Wapiskow, thanking a member of St. Thomas Branch for a donation of \$5. He says they have had most successful gardens this year, and he and many of his neighbours will have vegetables enough for the winter. A letter from Archdeacon Tims acknowledging the receipt of Miss Crawford's salary, and a contribution of \$5 towards the church debt. The school is prospering under the care of Mr. and Mrs. Gewitt, who are much interested in the work. A letter from treasurer of Port Dalhousie Branch offering church furnishings to any mission where our Dorcas Secretary thinks they may be useful. A special bale to the Leper Mission has been sent off. The corresponding secretary was instructed to send our congratulations to Mrs. Cummings, (editor-in-chief to "The Leaflet"), on the honour conferred upon her by King's College, Windsor, Nova Scotia, which has given her the degree of D.C.L. A letter was received from Mrs. Jones, Hamilton's missionary to China, thanking the

members for the fur coat so kindly sent to her. More city representatives are much needed. The meeting closed with the Doxology.

The second triennial convention of the Daughters of the King of the Church of England in Canada was held at Hamilton Beach from September 3rd to 5th. Through the kindness of the committee of the Girls' Friendly Society Holiday House, the delegates were enabled to live there together during the days of the convention, and so learn by personal intercourse more of one another's work, and in this way the meetings had to do more with the spiritual life of the members than to bring the Order before the attention of the Church people generally. On Saturday afternoon a meeting of the Canadian Council was held when the following officers were elected:—President, Mrs. L. E. Skey, Toronto; first vice-president, Mrs. R. Williams, Toronto; second vice-president, Miss Seymour, Vancouver, B.C.; secretary, Miss K. F. Sadleir, Hamilton; treasurer, Miss Thomson, Hamilton; editress, "Canadian Page Royal Cross," Miss Fairclough, Hamilton; chaplain, Ven. Archdeacon Forneret, Hamilton. The convention opened with a Quiet Hour service at Holiday House, when addresses were given upon the three-fold life of the Daughter of the King,—her secret life of prayer, Miss Thomas, M.A., Toronto; her open life of purity, Miss Oxley, Hamilton; her active life of service, Miss Connell, Toronto. On Sunday morning the delegates assembled at St. Luke's Church, Burlington, for the celebration of the Holy Communion, and afterwards at the morning service. The rector, the Rev. F. Hovey, M.A., preached an inspiring sermon from St. Matt. 20:26-28, "Whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." The subject of "How to prepare the Bible Lesson and how to study it," was the subject of the Sunday afternoon's meeting conducted by Miss Thomas. Her splendid address was listened to with rapt attention, and was followed by a short service of intercession. Miss Louy Thomas, of the Araucanian Mission, Chile, South Africa, then spoke of the work in the girls' schools of that mission. On Monday the meetings of the convention were held in the Bethel Mission Church, and at 9.30 a.m., the roll was called, Mrs. William, council president, being in the chair. After the reading of the minutes, the president gave the council report, which showed a slight increase in membership, senior and junior chapters having been organized in various places. The president also referred to the fact that though numerically small the deep spiritual tone of the organization was evidenced by the fact that five of its members are now in the mission field, while others are in training at the Church of England Missionary and Deaconess Training House. Two of the members, Mrs. Jones, of St. Peter's, Hamilton; and Miss Dorothy Page, of Christ Church, Vancouver, B.C., have gone, the former to China and the later to the Hay River Mission, during the past year. At 10.30 a.m. a conference on "our work" was led by Miss McCollum, of Toronto, when papers and addresses were given on "Among Juniors," by Ascension Chapter, Hamilton; "Among Girls," by Christ Church Chapter, Port Stanley; and "In Visiting," by the Deaconess House Chapter, Toronto. Two addresses followed on "Missions and their place in the Order," by the Rev. Canon Downie, and "Women's work in the foreign field," by the Rev. J. R. S. Boyd. After luncheon at Holiday House, the second conference on "The chapter in the parish" was conducted by Miss Hamilton, President Niagara Local Assembly, Hamilton. "Its membership" was discussed by All Saint's Chapter, Hamilton; "Its aims," by Christ Church, Vancouver; and "Its work," by St. Anne's Chapter, Toronto. Many helpful suggestions were given for the parochial work of the chapter. The closing address was given by Miss Connell, of Toronto, on "Personal work."

HURON.

The semi-annual meeting of the Board of Management of the Huron Diocesan Branch of the W.A. will be held in Windsor on October 4th and 5th. The Tuesday evening will be devoted to a discussion of the pledges under the following heads: (1) The Necessity of the Pledges; (2) The

Pledges from the Missionary's Point of View; (3) The Pledges from the Treasurer's Point of View; and (4) The Difficulties of the Branches in Meeting the Pledges. On Wednesday there will be a Communion service, short reports of the Church Congress at Halifax and of the annual meeting of the General Board at St. John, an address by Miss Archer, home from Japan on furlough, besides general business and other matters of interest. In the evening a public missionary meeting will be held, at which it is expected that addresses will be given by His Lordship the Bishop and the Rev. R. H. Haslam, of Kangra, India. Altogether, a most interesting and profitable session is assured and a large attendance is looked for.

YUKON.

Whitehorse.—At Christ Church the annual meeting of the Woman's Auxiliary was held, Sept. 9th. A large attendance being present, but owing to the extreme distances, many of the delegates were unable to be present. The Lord Bishop of Yukon presided at the opening meeting which was opened by a hymn and prayer. Mrs. Stringer then presided, and after the minutes of the previous meeting were read and confirmed an address of greeting was read by Mrs. Chapman, and a reply was given by Mrs. (Rev.) Canham of Selkirk. Address of greeting was read from Hon. Pres., Mrs. Bompas. Reports were read from Mrs. S. Taylor, Mrs. McAdam and Mrs. Chapman, also from Miss Goebel, secretary of the Junior Branch of W.A. All reports testified to the healthy condition of the different branch work. Mrs. W. Watson gave a synopsis of the work in general, which the Junior branch is accomplishing. The Woman's Auxiliary decided to keep up the interest and support of the different societies they are supporting, viz: Support of boy in Shigwauk Home; the C.L.M., Fund; Japan Pledge Fund; China Honan, Eskimo Mission, Athabasca-Mackenzie Fund, contributing an equal amount among these societies. The ladies have agreed to beautify the Rectory by placing a new roof, and papering the Rectory throughout. The Junior branch, under the able leadership of Mrs. W. Watson, has undertaken to supply clothes for Indian school, also altar drapes for Teslin Lake Church. Rev. C. C. Brett, of Teslin, gave an interesting account of his work as missionary among the Indians. Election of officers as follows: Hon. president, Mrs. Bompas; president, Mrs. Stringer; vice-president, wives of Clergy; rec. sec., Mrs. Phelps; cor. sec. and organizer of Junior branch, Mrs. Watson; treasurer, Mrs. S. Taylor, Leaflet Editor, Mrs. treasurer, Mrs. S. Taylor, leaflet editor, Mrs. Galpin.

Home & Foreign Church News

From our own Correspondents

FREDERICTON.

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

Shediac.—The regular quarterly meeting of the Shediac Deanery was held in this parish on the 20th and 21st instant. The proceedings were opened with a special service in St. Martin's Church, in which all the visiting clergymen took part. The sermon was preached by the Rev. W. Rees-Jones, rector of Westmoreland. On the 21st there was an early choral celebration of the Holy Communion, the Rural Dean, assisted by the Rector of Petitediac, officiating. At the subsequent session the customary Greek, Latin and English Lections were read and discussed. A committee—consisting of the Rectors of Moncton, Shediac and Petitediac, together with the Conductor, Mr. Woodhouse, organist of St. George's Church, Moncton—was appointed to arrange for the festival service of the Choral Union, which will be held in Sackville next spring. Arrangements for "Missionary Campaign Sunday" were approved, and various other matters of business, including suggestions in the matter of assistance for Campbellton, were dealt with. The visiting brethren were much impressed by the improvements in the Church property and were especially appreciative of the new organ, which was heard by them for the first time since its installation in the early summer. The instrument is a double manual of five oc-

taves, with 2½ octaves of pedals; it has twenty-one speaking stops and five mechanical stops, with swell, couplers, etc. The case is of finely grained quartered oak, and the pipes chastely decorated in green and gold. It is a fine instrument of great sweetness, variety and power, and reflects great credit upon the builders, Messrs. Doherty & Co. of Clinton, Ontario, both for tone and appearance. The contract was awarded through Messrs. Lounsbury & Co.

MONTREAL.

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

Montreal.—The Bishop presided at the meeting of the executive committee, held on the 27th ult., in the Synod Hall. The application of the Rev. Canon Dixon, rector of St. Jude's, for temporary superannuation was considered, and the rector was relieved from his duties for a year. On report of the committee of the Bishop Carmichael Memorial Church, the immediate commencement of the work on the building was authorized, in the hope of its completion by this time next year. Intending subscribers are urged to send in their subscriptions, that the work may not be delayed. Subscriptions may be sent in to the Rev. Dr. Paterson-Smyth, rector of St. George's Church, or to the secretary of the synod. The chancellor was authorized to take the necessary steps of the amendment of the "Church Temporalities Act," so that all doubt may be removed as to the power of the Church of England corporations to mortgage church properties. The treasurer presented the statement of finances to the first of September, 1910, which was received and adopted. Grants were made to two mission parishes, River Desert and Glan Almond to meet the necessities of changed conditions in both missions.

St. John the Evangelist's.—The Rev. Fr. Huntingdon, O.H.C., conducted on Friday, Sept. 30th, a quiet day for women, and on Sat. Oct. 1st, one for the men of the parish. Both retreats were well attended, and proved very helpful and inspiring. The annual dedication festival of the Church, as observed on Sunday, Oct. 2nd. Large congregations gathered to participate in worship, and to hear the sermons of Fr. Huntingdon. On the following Monday, the clergy and wardens held a reception for Fr. Huntingdon, at which many parishioners and city clergy were present.

Church of the Ascension.—The corner stone of this new church, of which the Rev. Jas. L. Flanagan is rector, was laid by the Bishop on Saturday, the 27th ult. A large number of the clergy and friends were present. The ladies of the Woman's Guild served refreshments at the close of the ceremony.

St. Augustine's.—Very successful Harvest Thanksgiving services were held in this church on Sept. 25th, 1910. Large congregations were present at all the services. The communicants were double those of last year. There are now over 100 children in the Sunday School, which numbered only 20 three years ago. The men's guild and the women's guild are weekly adding new members to their respective rolls. And the finances of the congregation are steadily improving.

Tetreville.—St. Margaret's.—A Protestant Day School has been opened with 30 scholars in attendance, in the hall of this Mission Church. Such a school would have been impossible, had not the church stepped in and provided a temporary home for the classes, until such times as the trustees find themselves in a position to erect a building for themselves. As a result of the Duplex system of envelopes introduced at Easter, the weekly offerings of the people have doubled.

Farnham.—The Lord Bishop of the Diocese will conduct a Quiet Day on Friday, October 7th, in St. James' Church, for the priests who will conduct the missions to be held in the parishes of the eastern townships, from Oct. 9th to 19th. Among the missionaries are the Very Rev. Dean Ketson, the Revs. F. G. Scott, A. H. Moore, J. L. Flanagan, J. J. Willis, A. C. Asch, Dr. Paterson Smyth and E. T. Capel. Owing to vacancies in the parishes of Bedford and Philipsburg, missions will be held at a later date when the newly-appointed rectors enter upon their cures.

Stanbridge East.—During the past summer the beautiful parish church has been re-decorated, a hardwood floor has been laid, a pulpit installed in memory of the late Callista Burnham who be-

queathed \$2,000.00 to the endowment fund, a chancel-screen has been built, and a handsome brass tablet placed upon the north wall, in memory of the late Arthur Gilmour, whose mother and grandmother were life-long benefactors of the parish. This church has several very fine windows, and this summer, the Baker family donated another beautiful window in memory of their parents. The church was re-opened for service on Sunday, Oct. 2nd, to the great delight of the loyal parishioners.

Extension Mission.—New Work in the Church. —1. St. Paul's mission church at Greenfield Park, St. Lambert. A neat frame building costing \$900 has been erected for the benefit of 30 church families. The only mission on this new subdivision. 2. A mission at Montreal South, in connection with St. Mark's, Longueuil. 3. St. Aidan's mission, Encord Ward. At present the congregation meets in the rented shop referred to by "Spectator" some time ago. The Rev. S. B. Lindsay, B.A., is in charge of this rapidly-growing mission. 4. St. Cuthbert's, Park Ave. extension. This is the only church situated on this new property, and is much appreciated by the church people of the vicinity. Mr. G. J. McCormack, Seminarian, is in charge, and has done splendid work. A very neat lectern was presented to the mission last week by Mr. C. E. F. Russell, a voluntary lay-reader, who works under the Rev. J. J. Willis, Bishop's Missionary.

Blue-Bonnets.—St. George's Mission will be looked after this winter by the Rev. H. R. Stevenson, M.A., rector of Montreal West. The Rev. Jas. Ereaux is to give voluntary services at St. Columba's Mission, Kensington.

ONTARIO.

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

Kingston.—The following are the Bishop's visits for October: October 9th—Sunday, 11 a.m., Merrickville; 3 p.m., Burrill's Rapids; 7 p.m., Kemptonville. October 10th—Monday, 8 p.m., Marlboro'. October 11th—Tuesday, 10.30 a.m., Oxford Station; 3 p.m., Acton's Corners; 8 p.m., Oxford Mills. October 12th—Wednesday, 11 a.m., Shanley; 3 p.m., Lime Kilns; 8 p.m., Cardinal. October 17th—Monday, 8 p.m., Ormsby. October 18th—Tuesday, 10.30 a.m., Coe Hill; 3 p.m., Faraday; 7.30 p.m., Bancroft. October 19th—Wednesday, 11 a.m., Hermon (opening of new church); 7.30 p.m., L'Amable. October 20th—Thursday, 11 a.m., Pevers; 7.30 p.m., Maynooth. October 21st—Friday, 10.30 a.m., Mount Eagle Valley (opening of new church); 3 p.m., White Church.

St. Paul's.—The Harvest Thanksgiving services in this church were well attended. The Rev. Rural Dean Beamish, of Belleville, was the preacher both morning and evening.

Belleville.—Christ Church.—In recognition of the kindly feelings existing between the congregation and rector, the Rev. R. C. Blagrove, he has been made the recipient of a beautiful and costly silk stole by a number of the ladies. This sacred vestment is for use in Trinity season, being green in colour, and is the handiwork of the Sisterhood of St. John, Toronto. At the Harvest Thanksgiving service, which was well attended, the Rev. Canon Tucker was the preacher.

Deseronto.—St. Mark's [and Christ Church, Tyendinaga] Harvest Thanksgiving services were held in these churches, and both churches were beautifully decorated. The Dean of Ontario was the preacher.

Newboro'.—The Bishop held Confirmation services in St. Mary's Church here and Emmanuel Church, Portland; St. Paul's Church, Elgin, and Union Church, California; also at St. Luke's, Camden East.

Sydenham.—St. Paul's.—Harvest Thanksgiving services were held in this church, and the Rev. A. H. Creggan, of Deseronto, preached in the evening to a large congregation. A beautiful brass cross, vases and alms-dish, hymn board and cards have been presented to this church by different members of the parish.

OTTAWA

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

Ottawa.—The Archbishop of Ottawa, at Montreal Diocesan College last week, in his capacity as Metropolitan, conferred the degree of D.D.

upon the Rev. T. S. Boyle, Professor of History at Trinity University. The Archbishop was welcomed by Principal Rexford, and in his reply said there had been a tendency to multiply universities, but the Church of England had avoided this inclination. The universities then under her control were Lennoxville, Trinity and King's, Windsor. The Provincial Synod had decided that degrees should be conferred by the Metropolitan, and it was thus, said Archbishop Hamilton, that he was present. Archbishop Hamilton acknowledged the truth of the dictum that much study was weariness of the flesh. He was afraid there was a tendency among young men to imagine that when they were ordained they could put by their books. This was a serious mistake. He desired to emphasize the necessity of the clergy being students all their days. When their college course was ended their studies should continue just the same. His Excellency Earl Grey, the Governor-General of Canada, visited Bishop's College and School, Lennoxville, October 5th. He was the guest of the college authorities, and received the degree of D.C.L. The Rev. R. H. A. Haslam, a returned missionary, preached at the morning service at St. George's and in the evening at All Saints' Anglican Churches on the 25th ult., making an appeal for funds and help to carry on the work in India. At All Saints' in the evening the Rev. Mr. Haslam drew a splendid picture of the great opportunity that is awaiting workers in the Indian field, telling of his own district, where he was the only missionary to close on one million people. India was making great strides, and the ratio of the advance of Christianity was steadily increasing year by year. The Rev. Mr. Haslam delivered a series of illustrated lectures on India and its people as follows, viz.: Monday, St. George's Parish Hall; Tuesday, St. Matthew's Parish Hall; Wednesday, Lauder Hall.

Grace Church.—The Rev. J. F. Gorman is preaching an interesting series of sermons on the Eucharistic Congress.

All Saints'.—Ven. Archdeacon Raymond, of St. John, N.B., who is in the city to attend the meetings of the Royal Society of Canada, preached at the morning service on the 25th ult. in All Saints'. Last Sunday evening the rector, the Rev. Rural Dean Mackay, spoke to a large congregation on the Passion Play, which he witnessed during his recent trip to Europe.

St. Bartholomew's.—A memorial window will be unveiled on Sunday next to the memory of the wife of the Rev. T. D. Phillips.

Montague.—Harvest Thanksgiving services were held in this parish, and were well attended. The decorations reflected great credit on the ladies. The preacher was the Rev. John de Pencier Wright.

Aultsville Parish.—Harvest Thanksgiving services have been held in this parish at each of the three churches. The Rev. C. O. Carson was the preacher at Osnabrock Centre on Tuesday, September 20th, and gave an appropriate and helpful discourse on the text, "The earth is the Lord's and all that therein is, the world and they that dwell therein." Ps. 24:1. The Rev. Dr. Symonds kindly came to Gallingertown as special preacher on Wednesday, the 21st September, and took for his text, "I planted, Apollos watered; but God gave the increase," 1 Cor. 3:6, and delivered some very useful facts on man's co-operation with God. The following day there was a Harvest tea in the basement of St. Paul's Church, Aultsville. Abundance of provisions were given. A large number of the residents of the village attended the tea and stayed for the service, which was held in the church the same night. The Rev. Dr. Symonds was also the preacher on this occasion, his text being Rom. 1:20, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." The sermon was listened to with much attention by the large congregation present. The preacher enumerated besides St. Paul's view of the world, three others, viz.: (1) The scientific; (2) the commercial, and (3) the artistic. Each of these was useful in their different ways, but man needed the view of God indwelling in nature. An illustration was given from a flag, which, being taken to the scientific, the commercial, and the artistic men, its worth would be explained from their standpoint. Lastly, the flag being brought to the soldier, he gives its true value. It stands for his country; it represents the love, the devotion that he feels for his country. The Rural Dean, the Rev. C. O. Carson, D.D., rector of Wales, and the Rev. G. S. Anderson, rector of Morrisburg, were present and took part in the service, together with the incumbent, the Rev. J. Lionel Homer. The offertory at the service amounted to over \$5, and the proceeds of the tea were just over \$35. The church was beautifully and taste-

fully decorated, and those who did this loving service deserve great thanks and credit, as do also all who contributed in various ways. The singing was good and hearty, and the hymns appropriate.

TORONTO.

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

During the past week the Bishop of Toronto has filled the following engagements: Inducted the Rev. A. J. Fidler, M.A., as rector of St. Clement's Church, Eglinton, in succession to the Rev. Canon Powell, M.A. Inducted the Rev. W. J. Brain, M.A., the first rector of the Church of St. Michael and All Angels, Wychwood. Delivered an address at the laying of the corner stone of the new St. Paul's Church, Bloor Street East. Preached in St. Paul's, Innisfil and St. Peter's, Churchill, in the parish of Innisfil. Preached in Trinity Church, East Toronto, and St. Hilda's, Fairbank.

The Rev. E. R. James of Alliston has been appointed Incumbent of Craighurst and Crown Hill, in succession to the Rev. R. L. Weaver, transferred to Diocese of Niagara.

During August and September, Bishop Reeve held Confirmations at the following: The Mercer Reformatory, Toronto; Christ Church, Bobcaygeon; Holy Trinity, Haultain; St. Stephen's, Apsley; St. Andrew's, Apsley; St. Paul's, Apsley; St. George's, Apsley; St. Monica's, Toronto. Total candidates confirmed, 54.

The Venerable Archdeacon Madden preached on Sunday last in St. Paul's Church in the morning, and in St. Anne's in the evening.

St. Paul's.—Several hundred people, most of them nurses, attended a service held in this Church on Friday evening, 29th ult., under the auspices of the nurses of Toronto, in memory of the late Florence Nightingale, founder of the Red Cross movement. Ven. Archdeacon Cody delivered the address, and paid high tribute to the qualities of the great nurse. Part of the Church of England funeral service was read. At the conclusion of the service the audience stood while the organist played Chopin's funeral march.

Harvest Thanksgiving services were held in a number of the city churches on Sunday last, at which large congregations were present.

Wychwood Park.—The work at St. Michael and All Angels' was marked on Monday evening, October 3rd, by the solemn service of Induction, as first rector of the parish, of the Rev. W. J. Brain, M.A. It is just three years and three months since the first service was held in an unfinished house, and so steadily has the work grown, that now to-day this young parish has its history marked by becoming a rectory. The beautiful and well-appointed little church was filled with a responsive congregation. The services were conducted by His Lordship, the Bishop of the Diocese, who was also the preacher, basing his remarks on Hosea 4: 9, "Like people, like priest." After congratulating the congregation on their growth, his Lordship, in beautiful and feeling words, counselled the congregation, together with their leader, to emulate a high standard in their relationship one with the other, and bade them pray for the pastor, make known to him their affection and strongly support him, that priest and people might one day together win the Divine reward. The service was fully choral and was sung by Rev. C. A. Seager. Rural Dean Cayley read the Mandate of Induction. Bishop Reeve and Ven. Archdeacon Ingles read the lessons. The following clergy also were in the choir: Canon Williams, Canon Dixon, Canon Tremayne, a lifelong friend of the rector. Revs. T. W. Patterson, E. A. Vesev, R. Seaborn, I. Hughes-Jones, A. Hart, L. C. Vaughan, W. J. Creighton, D. T. Owen, V. E. F. Morgan, R. Ashcroft, C. J. James, A. J. Fidler, Geo. Scott, I. B. Anderson. The Presbyterian minister, Rev. W. A. McTaggart, was also present. The books were handed to the Bishop by the people's warden, A. B. Shorey, and the keys by the rector's warden, Mr. Sydney H. Jones, who took advantage of the opportunity to substitute a duplicate key in solid silver, suitably inscribed as a memento of the occasion. The beauty, stateliness, and dignity of the whole service was most impressive, and will long live in the minds of those present, as a fitting entrance upon the new work of the parish.

Cannington.—The Rev. John Vicars B.A., who has been some years retired, died on Friday, the

29th ult. The deceased was born in Dublin, Ireland, in 1827, and was in his 84th year. The funeral took place on the following Monday at 2.30 p.m., from All Saints' Church, and was under the auspices of Brock Lodge, 354, A. F. & A. M., of which the deceased was for many years chaplain.

Minden.—The Harvest Festival services were held at St. Paul's Church on Sunday, September 25th. The church was prettily decorated for the occasion and the services, which were of a hearty character, were well attended. At the morning service the Rev. S. A. Lawrence, who twelve years ago, was in charge of this parish, was the preacher, and in the evening the present incumbent, the Rev. T. A. Nind. The congregation has done a great deal of late to improve the church. Last Christmas it was entirely re-seated. Now new gasoline lights have been installed, and a new fence has been built along the frontage of the piece of ground on which it stands.

NIAGARA.

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

Hagersville.—All Saints'.—Harvest Thanksgiving services were held on Thursday, September 22nd, and on the following Sunday. The Rev. Canon Dixon, of Toronto, preached a very able and practical sermon on Thursday evening. The offerings, in all, amounted to over \$55. Miss Evelyn Howard, who has been the organist of All Saints' for a number of years, and who is leaving to make her home in San Antonio, Texas, was recently presented in behalf of the congregation and choir with a handsome pearl sunburst. A Sunday School Convention of Haldimand Deanery is to be held here on Friday, October 21st. The speakers will be: Miss M. J. Hamilton, Ven. Archdeacon Ingles, the Rev. R. A. Hiltz, Canon Howett, Canon Belt, the Rev. E. C. Earp, Rural Dean Godden, the Rev. H. J. Leake, Geo. C. Copley, C. E. Bourne, and others.

HURON

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

Millbank.—The Rev. F. K. Hughes, of Courtright, has been appointed to Millbank and Crosshill. Mr. Hughes did phenomenal work in Arkona, and has just seen the removal of the debt at Courtright and the consecration of the church there. Ever since the Rev. J. W. Jones effected the erection of the magnificent new church at Millbank, it has ranked as one of the best-equipped and most zealous parishes in the diocese, from which a number of young men have entered the ministry. We congratulate the parish on the choice of their rector, and the rector on the splendid field of work before him.

Gorrie.—The Rev. T. Hicks, a graduate of Huron College, has been appointed to succeed the Rev. T. H. Farr at Gorrie. His work at Mount Brydges and at Dungannon was highly appreciated, and now he goes to the strong but arduous parish of Gorrie. He is young and energetic, and will make a worthy successor of Mr. Farr, who has been transferred to Blyth.

Blyth.—The Rev. T. H. Farr, of Gorrie, has been appointed to this vacant parish. He has a fine record for self-sacrificing work in his former fields—Atwood, Wallaceburg, and Gorrie—and the people of Blyth may be heartily congratulated on this appointment. The Blyth parish is a strong country parish, and made a good name for itself in the past, and the work will no doubt grow and increase under the wise, fostering care of their new rector.

Courtright.—On Tuesday evening, September 27th, Bishop Williams consecrated this church. He was assisted by the Rev. R. S. Howard and the Rev. Edwin Lee (two former rectors); the Rev. T. G. A. Wright, of Sarnia; the Rev. Mr. Datson, of St. Clair, Mich., and the rector, the Rev. F. K. Hughes. The church was filled, and the Bishop in his sermon urged the people to make the consecration a real turning point in their lives by renewed consecration of life and more aggressive missionary work. After the service a luncheon was served in the parish hall, and then the Bishop was introduced as first speaker, and called on the Rev. Messrs. Howard and Lee, who spoke of happy memories in their pastoral work in the parish, and referred feelingly to the early efforts, which culminated in the consecration ser-

vice at this time. The Rev. Messrs. Wright and Datson also spoke briefly, and the Bishop also called on the Rev. Mr. Baker, the Courtright Methodist minister, who conveyed the greetings of his congregation. Great regret is felt in the parish at the approaching removal of the Rev. Mr. Hughes to the parish of Millbank.

Lucan.—This important parish has secured as its next rector the Rev. Wm. Lowe, of St. Matthew's, London. Mr. Lowe has a ripe and successful experience in his former parishes—Glencoe, Wingham, and St. Matthew's, London. Being an Irishman and a prominent Orangeman, he will be warmly welcomed by his compatriots in this parish. As a member of the Executive Committee, and a successful rector of both country and city parishes, he brings a unique experience to this new field of labour, and his numerous friends will rejoice at his deserved promotion to such a strong and well-equipped parish.

Hanover.—Many will learn with regret of the removal of the Rev. G. B. Cox from the diocese. He goes to the General Theological Seminary, New York, for post-graduate study. His successor at Hanover is the eloquent rector of Warton, the Rev. Wm. Henderson. Mr. Henderson is a brother of the Rev. Canon Henderson, formerly rector of Orangeville, which he served forty years. Mr. Wm. Henderson has had a long pastorate at Warton, and enjoys the reputation of being one of the most impressive and eloquent preachers among the Huron clergy.

Markdale.—The annual Harvest Home services were held in Christ Church on Sunday, September 18th. The rain prevented many from attending at 11 a.m., but the church was comfortably filled, and the surpliced choir of twenty-five voices led the singing at both services. There was a very large attendance at Evensong. The church was tastefully decorated with grain, fruits and flowers. The rector preached in the morning from Psalm 145.15, 16, the subject being "Our Dependence upon God for Temporal Blessings." His subject at Evensong was "The Beauty of Thanksgiving," from Psalm 50:14, "Offer unto God Thanksgiving." The musical portion of the services was of an especially high order, and was repeated, in part, on Sunday last. In the morning the anthem, "Praise, O Praise Our God and King," was well rendered, a unique part of the same being a quartette sweetly sung by four little boys. In the evening the choir sang as an anthem, "Praise Ye the Lord," and Mrs. T. B. Lucas sang "Consider the Lilies" during the offertory. Miss Macpherson, who was appointed organist about a year ago, deserves much credit for having brought the choir up to its present number and its high state of efficiency. The Thanksgiving offering amounted to over fifty dollars.

Strathroy.—The annual session of West Middlesex Chapter was held here in St. John's Church on the 22nd and 23rd ult. The service on Thursday evening was read by the Rev. E. W. Hughes, and the lesson by the Rev. F. Leigh. The Rev. F. G. Newton, of Parkhill, preached a very thoughtful and instructive sermon on the humility of Christ. Holy Communion was administered on Friday at 9 a.m., the Rev. Mr. Leigh, of Delaware, and the Rev. E. Lee, of Glencoe, celebrating. The business session followed in St. John's Hall, and after the secretary, the Rev. J. Carlton McCracken, had read the minutes, the ballot was taken for the name to be submitted to the Bishop for rural dean. The former occupant, the Rev. S. F. Robinson, was selected, and, on motion of Archdeacon Richardson, his name was ordered to be sent to the Bishop as the choice of clerical members of the deanery. Some practical discussion followed on the subject of Indian missions, insurance of church buildings, custody and keeping of registers, and how to attain the best results for the mission and diocesan funds. On motion, Iderton was selected for the meeting in May.

Ingersoll.—St. James'.—On Sunday last, apart from the annual Thanksgiving services, there was celebrated in this church the seventy-fifth anniversary of the first church service in Ingersoll.

This service was held in 1835 by the Rev. John Rothwell, who was the first clergyman. For nearly five years the church services were held in the old school on the site of the present Central School. About 1840 the first church was built on King Street. This was a frame structure, and was used until 1868, when the present church on Oxford Street was completed. This magnificent edifice is a standing monument to the efforts of the Church people of that time, and of Canon Hincks, who was then rector.

St. Mary's.—A marked contrast was presented on Sunday morning week between the dullness of the weather outside the English church and the brightness inside. The church was in festive array for its annual Harvest Thanksgiving, and presented a most tasteful appearance. The services of the day were at 8.30, when the Holy Communion was celebrated; 11 a.m. and 7 p.m. The rector, the Rev. W. J. Taylor, R.D., conducted the devotions on each occasion, while the sermons were preached and the lessons read by the Rev. Professor Jeakins, M.A., of Huron College, London. Two forcible, practical and thoughtful sermons were delivered by Professor Jeakins. He has a clear brain and a strong physical frame, which help to send home his message, but above all there is dependence upon the Word and power of God, which are the main momentum of the message. In the morning the professor spoke of the harvest: "As long as the earth endureth, seed time and harvest shall not fail." On God's part there is faithfulness; on ours there should be gratitude. An important question is, What will be the harvest of life? In the evening Mr. Jeakins took the subject of the good Samaritan, deducing from it thoughts of love, service, and sacrifice. These were manifested by Jesus Christ in His life; these were the test of our lives. Herein is the picture of God's character, and of His action towards us. The choir sang really excellently, and with precision and true devotional feeling. Much credit is due to both Mr. Matthew and Miss Howard, choir leader and organist. Miss Buckley sang two solos. The offerings of the day were most liberal.

London.—The Rev. Canon Tucker, secretary of the Missionary Society of the Church of England, has been offered the rectorship of St. Paul's Cathedral, in succession to the Rev. Canon Dann. Canon Tucker has not made known his decision in the matter.

ALGOMA.

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

Port Arthur.—St. Ausgarius.—This church was filled by an earnest congregation on Thursday evening, the 15th inst., for the dedication of a new oak pulpit, clergy desk, and seat lectern and sanctuary, and altar fittings. The service was conducted by the incumbent, Mr. Perceval Mayes, and the sermon was preached by the Rev. O. G. King, Rector of St. Paul's, Fort William. The choir of St. John's Church assisted the choir and rendered the anthem "Now the day is o'er," Mrs. J. W. Crook's sweet soprano voice being heard to great advantage in the solo. Mr. H. S. Ouline-Goodier presided at the organ.

On the Sunday following, the Harvest Festival was held. The church was beautifully decorated with choice flowers. The Rood screen was covered with wheat and logan berries while the gallery was ablaze with golden rods for its full length. The reading desks and lectern were hung with grapes while potted plants in profusion flanked the approaches to the chancel. There were a large number of communicants at the two celebrations. The preacher in the morning was the Rev. S. M. Rankin of St. Thomas, West Fort. A largely attended children's service was held in the afternoon when Mr. Mayes gave an interesting address on the word "Harvest." At the evening service the church was crowded to the doors, the choir rendering special music and an anthem. The singing of "Now thank we all our God" was a fitting finish to a series of helpful and successful services.

On Wednesday the commodious basement under the church was crowded to the doors on the occasion of a sale of work and concert. A large business was done and until 11 o'clock the halls were so crowded that there was not room to move around. Mrs. T. J. B. Foote was responsible for a splendid musical programme which was thoroughly enjoyed. As a result of the day's work the respectable sum of \$135 was added to the Church Furnishing Fund. The collections on the Thursday and Sunday reached \$35.

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During the evening a presentation was made to Mr. Perceval Mayes, who for the past five months has worked faithfully and earnestly as Incumbent of St. Ausgarius Church, and who is leaving for Trinity College, Toronto, to finish his course of studies. The presentation consisted of a handsomely illuminated address in Old English style and a morocco leather wallet containing a goodly sum of money from the parishioners of St. Ausgarius. The presentation was made by the Rev. W. S. Weary, Incumbent of Scheiber.

During the time Mr. Mayes has been at St. Ausgarius the congregation has trebled. The envelope system has been established. The Girl's Auxiliary Choir, Altar Guild and Sunday School have been successfully worked. A bell has been hung in the tower and some \$400 has been spent on the furnishing of the church, and he leaves everything in a flourishing condition and with a hopeful future.

RUPERT'S LAND.

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

Winnipeg.—Church Extension.—An informal meeting, presided over by the Archbishop, was lately held, when the work of church extension was discussed in a preliminary way. A committee of inquiry was appointed, which will report at a later date. His Grace will appoint a layman from every parish, whose duty will be to ascertain the views of the parishioners, and confer with the respective rectors. The revision of parish boundaries and that of sites for new churches were mentioned in the course of the meeting.

All Saints.—The Rev. Arthur E. Bruce has accepted an appointment in the diocese of New Westminster, and has left for the West.

SASKATCHEWAN

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

Prince Albert.—Sunday, Sept. 25th, 1910, will long be remembered as a remarkable day for the three and a half years of strenuous work in college and mission field, culminated in the solemn Ordination service, when 27 young men were admitted to the Diaconate. St. Alban's was crowded as the procession moved up the aisle, the band of 27, the college professors and Principal Lloyd, Archdeacon Mackay, Rev. F. T. Mullins of the C.C.C. & S., Archdeacon Madden, of Liverpool, and the Bishop. After morning prayer, Archdeacon Madden preached the Ordination sermon. Taking for his text the epistle for the day, he addressed the candidates very earnestly. He sketched the requisites for the first deacons and applied them to the work of the present day. Deacons must be men, strong men of honest report, in the good, old, full meaning of that word; straight, simple, without guile; the daily straight life being the most powerful of sermons. They must be "full of the Holy Ghost," and as surely as we believe in the Holy Ghost so surely there is the special gift, the special "filling" in answer to prayer and expectation. It is a terrible thing to profess, "I believe in the Holy Ghost," and then not to expect that He will come to dwell within, as is promised. Deacons must also be "full of wisdom," winsomeness—he that winneth souls is wise,—that which is so much required in daily contact with people, which will be given for the end is sure, if any man lack, "let him ask." Again, he must be full of faith. "All these things are requisites and are all surely given in answer to faithful prayer." The solemn loving words of cheer and help must remain with those that heard them. An intense hush fell as the whole congregation united in silent prayer for those about to be ordained, that they might be indeed "full of the Holy Ghost." When the time came for the laying on of hands it was very impressive seeing so many who "willingly offered themselves" for the service of the Ministry with its God-given opportunities of spiritual work. A short devotional service, consisting of a special Litany and a searching, helpful, heart-to-heart talk from Archdeacon Madden, was held in the afternoon, for the newly-ordained deacons and clergy only. In the evening, the Church was crowded to the doors, and chairs were placed up the aisles, every available corner being filled. There are always a large number of men at St. Alban's, but the proportion was much larger on this occasion, as so many wanted to hear the

message brought from the Old Country by the eloquent Archdeacon, who seemed no-wise tired after the very severe duties of the day. He had addressed a mass meeting during the afternoon as well as having given the devotional address. The Archdeacon took for his portion, part of the Rev. 21, the visions of the Church as she should be when perfected. First he dwelt on the Church as the bride, this character signifying her love, devotion, loyalty to her Bridegroom, Who so loved her that "He gave Himself" for her. He pointed out the necessity of having a living Saviour, for as the man said, "I have a living devil to fight all the week, so a dead Christ is no use for that." Next, "her light was like unto a stone, most precious, and clear as crystal." The duty of the Church, to let the light shine through her, that she may be a light-bearer to those who are in the surrounding darkness. If we have the light we must let it shine and not dim it by allowing sin. Lastly, the Church as the city, "four square, the length and the breadth and the height of it are equal," this signifying her unity, one city; her universality, as shown by the size, 1,500 furlongs every way, room for everyone. The Prayer-book definition of the Church, is "the blessed company of all faithful believers." Then her accessibility, "on the east 3 gates, on the north 3 gates, on the south 3 gates, on the west 3 gates." Everyone is to enter at the gate opposite him, along his line of thought. No one is to aim at entering in by the gate which suits another. There is a danger in telling one's spiritual experiences, if it makes another strive for just the same. But we may look at a further view of the gates. What is the east gate, but the gate of hope, the gate of the sun rising, the gate for the young to enter, that they may "come and be glad all their days?" The north gate, the gate of sorrow and pain, trouble may lead through the gate to a blessing which could not be obtained another way. The south gate, the gate of peace, the gentle leading, the peace surrounding, "come thou south winds and blow upon my garden, that the spices may flow forth." The west gate, the gate of the sun setting, when life is almost past, the gate for fathers and mothers, if they have not already entered in. All the gates are open all the time, for "there is no night there," all are invited to come in.—"Come now that you may never hear the words, 'Too late, too late.'"

NEW WESTMINSTER.

A. U. de Pencier, Bishop, Prince Rupert.

The Bishop of the diocese will visit the following parishes: October 7, Greenwood; October 8 and 9, Grand Forks; October 10, Rossland; October 12, Nakusp; October 13, Arrowhead; October 14, Revelstoke; October 15 and 16, Golden; October 17, Sicamous; October 18, Vernon; October 19, Okanagan Centre; October 21, Salmon Arm; October 22, Ducks; October 23, Grand Prairie.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

The Ven. Archdeacon Canham, D.D., of Selkirk, has been appointed to Carcross in place of Rev. John Hawkesley. The Ven. Archdeacon Canham and Mrs. Canham have returned to the Yukon Diocese, after one year's furlough, much improved in health. Rev. John Hawkesley, of Selkirk, has arrived from England after furlough,

much to the delight of his many friends. Rev. W. G. Blackwell, rector of Whitehorse, preached to the miners and track-workers, Sunday, Sept. 11th. The hearty way in which these men respond by singing and taking their part in the service is very encouraging. These men seldom have a Sunday service, it being only possible to have service through week days. Much good is being done among the miners. The Lord Bishop of the diocese preached in Christ Church, Whitehorse, Sunday, this being his last Sunday previous to going to Dawson with his family. He gave his celebrated lecture on Monday evening for the benefit of the W.A., the subject being reminiscences of his trip into the far north.

CALGARY

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

Calgary.—St. Cyprian's.—This beautiful new church was lately dedicated by the Bishop. The church was filled at both morning and evening services, the clergy assisting with the rector, the Rev. J. E. Murrell-Wright, and the Rev. W. sermon expressing great satisfaction at the excellent work being done in this mission by the Rev. W. V. McMillen. The Bishop said since H. Mowat. The Bishop preached a very excellent January 1 last, he had dedicated no fewer than eleven new churches and several more are being built and will be dedicated before January 1st next. In order to keep up and extend this wonderful development, they must be prepared to assist themselves; wherever two or three members of their church came together, but not in sufficient numbers to themselves build a church or pay a minister, they must be prepared to render assistance. In conclusion, he said the object of his sermon and the lesson he wished to teach from the opening of St. Cyprian's Church, was the greatness of the truth that never before in the history of the world, and in no part of the world could it be realized more than in Western Canada, that the tabernacle of God is with man and that God desires to animate men with His Spirit to control and influence them all and always.

Correspondence

LETTER IV. "re" SMOKING.

Sir,—Permit me as a clergyman of twenty-nine years' active experience in this Diocese, and one who, previous to his taking Holy Orders, had seven years' experience in commercial life in our city, and whose position during that time required almost daily contact with business men throughout a large portion of Ontario, to say that the great body of laymen of the Church are utterly at variance with the sentiments expressed by the "Old Parson's" 4th letter, and that Mr. H. M. Speechly's excellent letter expresses their feelings and mine. I would just add a few words from the late Lord Bishop of Grahamstown's "Help to the Devotions of the Clergy" bearing upon this very question. "Most Holy Jesus, shall I not serve Thee by taking up my cross after Thee? While I meditate upon Thy Cross, should I not meditate upon my own wearing of the Cross, which is my service? Thou has charged Thy disciples that they should wear their cross. If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Herein dost Thou call me to follow Thee in the narrow way of daily self-denial. To please Thee I must learn to unlearn the love of my own will, to sacrifice self, my own tastes, inclinations, humours, pleasures, appetites. I must seek to mortify my heart, to mortify my flesh also, that I may 'walk after the spirit' and be under the dominion of the spiritual mind. How could I preach mortification, self-denial, deadness to the world, unless I have myself experience of the Cross? Thy servant John Baptist, was one of a mortified life when he preached repentance, that his life also might preach his doctrine. Ought I not then to take up my cross, if I would effectually preach the Cross? Thy priests should oppose softness by strictness, self-indulgence by self-denial, sumptuousness by simplicity in their living. Surely we are bound to give an example of strictness; strict preaching with easy living, Gospel doctrine with worldly conversation, much speaking of the mortified spirit with much intercourse with the worldly-minded, and fellowship

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with them in their pleasures and mode of life, will cause the world to misbelieve our words, and to accept our practices."

Geo. B. Morley, (Canon).

IMMEDIATE HELP NEEDED.

Sir,—I am at present in the interior of northern British Columbia, and only heard yesterday that our mission buildings at Aiyansh, consisting of the Rev. J. B. McCullough's dwelling-house and a chapel school attached were completely destroyed by fire on Wednesday, September 7th. Within ten minutes from the time Mr. McCullough first observed the flames in the roof, the whole group of buildings was swathed in fire, roaring like a mighty wind. Within an hour everything was wiped out, a few articles of clothing, three or four chairs, a few pieces of silverware, a typewriter and a sewing machine were all that were saved. Mr. McCullough made three trips into the house, but was driven back on the fourth attempt. An Indian named Haimisqu nearly sacrificed his life. Thinking that the missionary's baby was still in the bedroom, he made a dash in and crawled on his hands and knees till almost overcome. The total loss is estimated at over \$8,000. When one considers that Mr. McCullough has been twenty-five years labouring at Aiyansh, and has gathered round him books, implements, printing press, Indian curios, etc., and also had provisions on hand for the winter, one can begin to think of what the loss must mean. Mr. and Mrs. McCullough are about seventy miles from the coast, with no other way of getting clothing and supplies up than by canoe, and the season is getting late and navigation will soon be closed. The Rev. J. H. Keen, diocesan treasurer, Metlakatla, B.C., will be glad to acknowledge any contributions sent for the relief of these worthy missionaries in the time of their great need. Yours faithfully,

F. H. DuVernet,
Bishop of Caledonia.

At the Big Canyon, Skeena River, B.C., Sept. 22nd, 1910.

SPECTATOR CRITICIZED.

Sir,—Is the autonomy of the Canadian really in such danger as "Spectator" seems to imagine? To judge from his utterances, one might imagine that some dark plot was being hatched in the Downing Street of Lambeth, against our ecclesiastical liberties. "Spectator" seems so far prejudiced in this matter that all he can say of the Archbishops' mission of help, is that it is a "mission fussing away in the West." Is this the right feeling that should be aroused by the sight of the "Appeal" posted on every church-door in England? One wonders what our brother churchmen there, think of our taste if such remarks are to appear as quasi-editorial utterances in a Canadian church paper.

"Anglo-Canadian."

THE BOOK OF COMMON PRAISE

Sir,—A cheque has just been received from the Oxford University Press for the first year's royalties from the Book of Common Praise. The total royalties due to the General Synod for the first year amount to \$15,508.26, out of which the committee have paid \$3,853.10 towards cost of purchase of copyrights, leaving net profits for the year \$11,655.16. The synod has not yet decided what to devote the money to, and in the meantime and until September 1911, it will be deposited in

the account of the Mission Fund to meet any overdraft, and to ensure prompt payment of salaries. The total number of copies of the Book of Common Praise sold is 419,691, a record sale for a book in Canada. The Canadian Presbyterians, with no rival book to compete with their new hymnal, sold 366,000 in the first year. The use of the Book of Common Praise is merely permitted by the General Synod, and no congregation is obliged to adopt it. The prompt and practically universal acceptance of it in Canada within a year was beyond the most sanguine expectations of everyone. There should be a large sale this fall and winter, which will help reimburse the publisher for the great financial loss occasioned by the death of the late King. The wholesale stock on hand of combined Prayer and Hymn books was shipped back to England to be rebound with the altered prayers for the King and Royal family, and there was a temporary set-back to the sale, as retail dealers would not put in new stock till the old stock was sold out. The returns from the clergy throughout Canada are not yet complete, but your readers will perhaps be interested in an interim report. In the following schedule, the figures in the first column indicate the number of clergy who have adopted the Book of Common Praise in one or more of their churches or stations. The figures in the second column indicate the number of clergy who chiefly, they state, for financial reasons, have not yet adopted the Book of Common Praise.

Huron	126	3
Niagara	53	3
Ontario	37	3
New Westminster and Kootenay.	19	3
Nova Scotia	51	5
Toronto	111	20
Algoma	34	5
Fredericton	32	5
Qu'Appelle	16	4
Calgary	24	6
Ottawa	41	8
Rupert's Land	41	13
Montreal	43	16
Quebec	33	17

At the Congress at Halifax much use was made of some of the new hymns and tunes. At the service at Annapolis Royal, the singing of O Sion, haste (No. 312) was memorable. Many kind things were said of the Book of Common Praise. At one of the meetings, the Bishop of Harrisburg, a member of the Hymnal Committee of the American Church, stated that in his opinion, our hymnal contains the best collection of children's hymns to be found in any church hymn book.

Jas. Edmund Jones,
Sec. Hymnal Committee.
Toronto.

AN APPEAL.

Sir,—May I, through the medium of the "Canadian Churchman," appeal to those who use lantern slides for their assistance? We (i.e., an assistant priest, a lay reader, and myself) want, during the coming winter to make good use of our lantern, and need slides suitable for Advent, Lent and ordinary seasons—both Scriptural and historical (church) subjects would be acceptable, and we would gladly pay freight both ways. As there are at least 8 or 9 centres where slides can be made use of, we should be glad of the loan of any for some weeks at any rate, and the longer the better. A prompt response to this appeal is earnestly asked for, in order that we may get our winter's work organized.

H. B. HOARE,
(Priest-in-charge),
Mission House, Durban, Man.

BOOK REVIEWS.

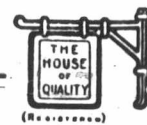
The Gospel of the Hereafter, by J. Paterson Smyth, B.D., L.L.D., etc., Rector of St. George's, Montreal. Revell & Co., New York. Henry Frowde, 25 Richmond St. West, Toronto. Price \$1.00.

At this time when so much is written, both as fiction and as the result of serious and scientific research, on the life after death, such a work as this is most acceptable. Parts of this book appeared in the Canadian Churchman, and it may please Dr. Paterson Smyth and his publishers, when we mention that in instances of affliction within our knowledge, the numbers in which these parts appeared have been treasured by survivors. Now that the work is issued as a connected whole, it is sure to have the reception that

it deserves. It is not a book of pious reflections, but that difficult thing to do, a clear statement in colloquial language of the facts of life, the grounds of the Christian belief, and the Church's teaching as to the life hereafter. In all ages there has been the conviction of an infinite and eternal energy, from which all things proceed, and on what is God, there have been endless discussions. The book is divided into two parts, the near hereafter, and the far hereafter. The whole is written in the author's attractive style, but a very little examination shows that every part, however easily read, is the result of great study and thought. We are glad to have a plain statement of what the Church teaches on the subject of the life of the dead. A revulsion from the dreadful habit of extorting money and gifts for the relief of the departed soul, naturally swings the pendulum to the opposite extreme, and raised the idea which Dr. Paterson Smyth combats, that it is wrong to pray for the dead. Few know that the 39 articles were originally 42, and that the 40th says, "They which say that the souls of those who depart hence do sleep, being without all sense, feeling, or perceiving, till the day of judgment, . . . do utterly dissent from the right belief declared to us in the Holy Scripture." This extreme doctrine was by no means universal in western Europe. It was, and is at best, a personal non-belief, and is quite contrary to the doctrines enunciated in the Confession at Westminster, which went to the other extreme and stated that the members of the Invisible Church enjoyed communion in glory with Christ, and immediately after death their souls were made perfect in holiness, while the souls of the wicked were cast into Hell; consequently, it was wrong to pray for the dead. But if the doom is final at death, why is there a judgment at the last day? This Puritan theology still permeates our literature, and it is high time that a brave and capable theologian, like this writer, should restate the gospel—the good news—of the hereafter for the common people. Dr. Paterson Smyth shows that this dread theory is neither warranted by the Old Testament, nor by Christ's teaching, nor by the writings of the Apostles and the early Fathers.

I think we should treat our minds as innocent and ingenuous children whose guardians we are: be careful what subjects we thrust on their attention.

A Large Amount of Diocesan News and Correspondence Held Over for Want of Space.



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Children's Department

BEING FAIR TO FATHER.

"Hush! Hush, Marian! Father's in the library writing. What will he think? Mrs. Gray's eyes added an impressive protest. "Do see if you can't be still, Johnny, for a little while. Father will hear that scraping, and it will disturb him!"

Really, by the time mother was through her adjuration to her lively offspring, an outsider would have received the impression that there was some one very like an orgre behind the closed doors of the library. If

that outsider had been able to take a peep into the room and seen the very mild, though worn, fatherly face, bending over the papers, he would have received a very different impression.

The children gradually quieted down. Somehow father seemed to be always busy in the library and a damper on their fun. Now and then they forgot him, however, and their shrill little voices arose in unrestrained glee or occasionally in animated dispute.

"Really, children, if you are not more careful I shall have to speak to father about you as soon as he comes out. I am sure you don't want me to do that!" Mother's tone seemed to imply woeful consequences.

"No, siree!" Johnny's voice was so emphatic, and the words were accompanied by such a knowing wag of his little round head, that Mrs. Gray looked for a moment a trifle disconcerted.

But she was soon busied with a complicated bit of mending, and it was not long before the children seemed to forget her presence.

Once, when Marian's voice rang out with unrestrained levity, Johnny corrected her rather sharply, with a suggestion about "father."

"I wonder what he'd do to us, anyway," Marian said, rather reflectively. "Mother always tells us we must be so careful not to do anything to bother him."

"I know it!" Johnny's voice took it up with animation. "Queer how much nicer mothers are than fathers!"



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Perhaps Mrs. Gray had come to a good stopping place in her sewing. At any rate, suddenly her face flushed. Her lips opened hastily, then closed again, for Marian was speaking.

"Father doesn't play with us, like mother. He goes off all day long to the office, and then when he comes home he shuts himself up in the library, and we have to keep as still as mice."

"Guess prob'ly he doesn't love us as much as mother does." It was

Johnny's assertion. "Guess mothers always love most."

Mother's sewing dropped down into her lap then, unheeded. Her cheeks were quite red.

"O, children! children!" she said; "what are you saying?"

"What, mother? Two startled little faces looked up at her. They had almost forgotten she was in the room—and now—had they been naughty?"

"It's such a mistake!" she said.

"What—what is, mother?"

"All that," she said, compre-

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2110

WHEAT

hensively, "all that—about fathers. Father loves you just exactly as much as mother does."

Two little faces looked up at her wonderingly. Was there skepticism in the childish eyes."

"Listen, children! You think that way because father hasn't the time to play and romp with you as he would like to. Perhaps"—there was a catch in her voice now—"perhaps you think so because I tell you so often you must be still and not disturb him. But father never would be cross to you if you were noisy—he's so patient and uncomplaining. Mother knows how tired out he gets, and his work is of a kind that makes it necessary for him to have it very quiet—but he never would be cross anyway."

"O, but you say"—Johnny stopped with the sentence unfinished. Suddenly mother seemed to realize all the little veiled threats—the suggestions she was in the habit of dropping as to what father might do if certain childish misdoings reached his knowledge. O dear! how could she have maligned him so?

"Father's just dear!" she said. "I'm going to tell you why he is working so especially hard just now. He comes home all tired out from the office—too tired even to talk or romp with you as he would like to. But he's taken up this extra work; and do you know what for? But, of course, you don't—mother never thought to tell you. It's for your sake and mine—because he loves us so. I tried to keep him from undertaking this added care, for father isn't very strong. But no—he said he couldn't let the chance go by. What do you suppose he wants the extra money for? Not for anything for himself. It's all for us. Father never thinks of himself. He's trying to save something for us. It was only the other night he said: "I want the children to have a better chance than I ever had, and Marian must have those music lessons. This extra work will do a great deal toward that. Father does love you so!"

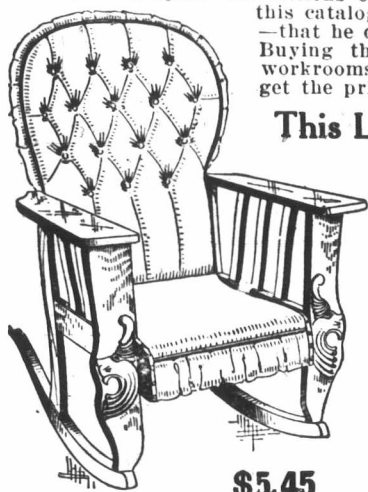
They were not very mature children, but they seemed to follow the spirit of the mother's words—their little faces were touched and thoughtful. Unconsciously their voices softened and dropped to a lower key. But it was not now from any fear of that tired worker behind the closed doors. Self-denying, patient father, having justice done him at last!—Bertha Gerneaux Woods, in "Zion's Herald."

LEARNING TO WORK.

"I don't know whether you can do anything with this boy," said the judge, when he placed a lad under the care of Mr. Milliken, principal of the Jewish Manual Training School. "He has been in court week after week and seems incorrigible, but I don't want to send him to the Reformatory. He'll be a good subject to test your theories upon."

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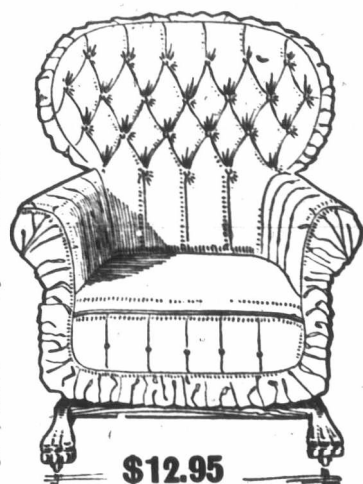
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"What can you do, Jim," asked Mr. Milliken, when the boy presented himself at his office.

"Nawthin'."

"What would you like to do?" "Nawthin'."

"Wouldn't you like to work in the carpenter shop?"

"Naw."

"Do you like to study?"

"Naw, I don't like studyin'."

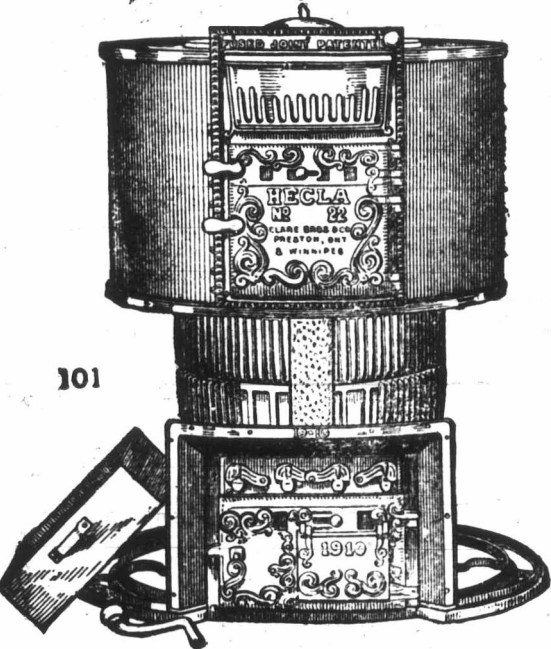
"Well, then, how would you enjoy

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seeing other people work?"

"I guess that would be all right," answered Jim, with a sudden gleam of interest.

"Very well, I'll get you a comfortable chair, and you may sit in the workshop and watch the boys work," said Mr. Milliken.

For three days Jim lolled in his seat while the boys sawed, planed and hammered the raw material into all kinds of useful articles. During all this time he looked bored and unhappy, while the rest of the boys were cheerful and gay. On his fourth morning at the school he said, rather shamefacedly:

"Say, Mr. Milliken, my mother says she'd like a box to keep things in. Can I make it?"

"Yes, certainly. How big a box?"

"I don't know."

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"You must find out the measurements so we can get the lumber for it."

The next day Jim appeared with a soiled scrap of paper on which his mother had written the dimensions of the box she wished.

"Two and a half by three and a quarter feet," read Mr. Milliken. "You must add that to see how much material will be needed."

"I can't add," muttered Jim.

"Don't you know any arithmetic?"

"Naw."


"Well, then, how are you going to find out how much lumber you want?"

"I s'pose I could learn that much arithmetic if any one would teach me."

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When Jim returned to the workshop from the class room he was smiling.

"Say, that teacher showed me how to add them figures easy. She's all right, she is! I guess I'll learn some more from her."

The box was a successful effort, and Jim's pride in it was great. "Mr. Milliken," he said, when it was done, "the boys say they learn how to make a lot of things from books. I kind of wish I could read 'em."

"Would you like to learn to read?"

"Sure," was the enthusiastic reply, and Jim's "sure" was certain; for to the satisfaction of all his teachers he learned by leaps and bounds, and in one year did the work of four grades. Then his mother moved away from the vicinity of the manual training school, and he was unwilling to go to the regular grade school, where there was no manual work to keep him interested, and Mr. Milliken secured him a position in a large mercantile establishment. There his quickness and faithfulness are proving the efficacy of the theories tried upon him.—"Youth's Companion."

FOR HONOR'S SAKE.

Farmer Hill sat in the comfortable chimney corner of the "house-place" or living room of his home in the Midlands. "Hill's farm" was a substantial but plain-looking house seen from the outside, but the interior was full of pleasant warmth and comfortable plenty, with old oak furniture, queer corners, little rooms, and small flights of stairs in all sorts of unexpected places.

Mr. Hill was the most comfortable-looking thing about the house. On this particular evening he was reading a letter which had come by the morning post, and which he had been too busy to open before. His face showed signs of emotion as he read: "Dear David, I am dying, and for the sake of Honor and the happy days of our boyhood, I ask you to give a home to my daughter, another Honour. 'Uncle David' is a name she has been taught to love. God bless you.—Will."

"Elen!" called the farmer, and an elderly housekeeper presented herself; "you remember Will Collins?"

"Indeed, I do, sir, and—"

"Well," interrupted the farmer, "he is dead, and his daughter is coming to live with me, that is all."

He spent the evening lost in memories of his old friend and of the woman they had both loved and for whose sake he had remained single. He was alone now save for a nephew whom he had brought up and who was as a son to him.

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A month later Honor Collins arrived. Farmer Hill gave her such a hearty welcome that tears filled her eyes. She was so like her mother that the housekeeper uttered an exclamation of surprise when she saw her.

"I could not help it," she said apologetically. "She is so like the other Miss Honor."

"Honor," called Farmer Hill, when Honor had been at Hill's farm for some months.

"Yes, uncle, coming," she answered and a moment afterwards came running lightly downstairs.

"Frank is coming, dear, and will be here this afternoon. He will spend some time with us."

"How old is he, uncle?"

"Twenty-eight."

"Is he engaged?"

"To tell you the truth he is not very fond of ladies' society; he is devoted to his profession, and that seems to answer as a wife to him."

"He must be very disagreeable, I know, I shall not like him."

"We shall see," and Mr. Hill left the room chuckling to himself.

Honor called a big Newfoundland

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dog and set out for a walk, talking to the dog as they went.

"We shan't like him, shall we? A grave lawyer. And we shall have to be careful not to vex his cross lordship. Here he is, Rover!" she cried, as they were returning. "Put on your best manners."

"Mr. Hill was in the 'house-place' and a man as tall and nearly as broad stood near him.

"My nephew, Frank Hill. Frank, my ward, Honor," he said.

They shook hands, and then Honor left them to remove her outdoor clothes.

Honor was up early next morning, seeing to the poultry and singing happily when she was joined by Frank.

They talked about many things, and Frank had soon noticed many points much in Honor's favour. Then he said: "I knew your father. He was very kind to me when I was a boy, and the memory of his kindness is very pleasant to me."

He had touched the right chord, for Honor's tongue was loosed as she spoke of her dead father. Indeed, the time passed so quickly that she had hardly finished her task when they were called to breakfast.

THERE ARE FEW SIGHTS

more pitiable than that of the man seeking employment who is met with the response: "You are too old; we require a younger and more vigorous man." Yet sooner or later that may be your own experience unless some provision is made against it now.



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So three weeks passed very happily.

"I must leave you next Monday, uncle," said Frank, addressing his uncle, but looking at Honor, and noticing with pleasure the light shadow that flitted across her face. He had learned to love Honor, but her manner had left him in doubt as to whether his love was returned.

Sunday was a bright, clear day, and Honor, with her uncle and Frank, walked through the lanes clothed now in the fresh beauty of spring, to the little church. They were rather a quiet trio on their way home; the hearts of two of them were too full for much conversation. And the farmer, old bachelor though he was, understood.

After dinner Honor wandered away from the house toward a favourite nook. But Frank followed her and found her hiding-place.

"Honor, he said abruptly, "I love you. Will you be my wife?"

"I thought you disliked women," she faltered, "and I promised to stay with uncle, and—"

The whispering branches alone overheard the arguments by which he overruled her faint objections. But a big bumble-bee that came beeming by fancied that it heard a soft sound somewhere, something like an echo of its own buzzing. And when, half an hour later, the farmer saw two figures coming arm in arm up the footpath through the meadow, he knew that his hopes were realized and his boy and his girl had found the secret of each other's heart.—Margaret Norton. In "Southern Churchman."

AN ADVENTURE.

By Grace Stone Field.

Out of his soft warm bed so white
A little lad crept, in the dead of night;
The moon slipped under a cloud and hid,
Only the stars saw what he did.

Down in the hall the light burned dim,
His funny shadow bowed to him;
And a little mouse squeaked shrill in fright
To see a child in the dead of night.

Somewhere, somehow, this laddie dear
Had heard strange tales of the mid-night drear;
Things that fairies and brownies did
Under the friendly darkness hid.

He did not see a single thing,
Except the mouse that ran from him!
'Till the clock struck one, and back to bed
He took himself and his sleepy head.

And so he said, as he cuddled down,
"Folks do just nothing in this town
In the dead of night but sleep and s-l-e-e-p!"

And that's the very best thing to do
In the dead of night, I think, don't you?

—American Messenger.

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