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ESTABLISHED 1871.

Vol. 34.

TORONTO, CANADA, THURSDAY, OCTOBER 31, 1907.

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Synopsis of Canadian North-West
HOMESTEAD REGULATIONS.
ANY even numbered section of Dominion Lands
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ing 8 and 26, not reserved, may be homesteaded by
any person who is the sole head of a family, or any
male over 18 years of age, to the extent of one-
quarter section of 160 acres, more or less.
Application for entry must be made in person
by the applicant at a Dominion Lands Agency or
Sub-agency for the district in which the land is
situated. Entry by proxy may, however
be made at any Agency on certain conditions by
the father, mother, son, daughter, brother or
sister of an intending homesteader.
The homesteader is required to perform the home-
stead duties under one of the following plans:
(1) At least six months' residence upon and culti-
vation of the land in each year for three years.
(2) A homesteader may, if he so desires, perform
the required residence duties by living on farming land
owned solely by him, not less than eighty (80) acres
in extent, in the vicinity of his homestead. Joint
ownership in land will not meet this requirement.
(3) If the father (or mother, if the father is deces-
ed) of a homesteader has permanent residence on
farming land owned solely by him, not less than
eighty (80) acres in extent, in the vicinity of the
homestead, or upon a homestead entered for by him
in the vicinity, such homesteader may perform his
own residence duties by living with the father
(or mother)
(4) The term "vicinity" in the two preceding
paragraphs is defined as meaning not more than nine
miles in a direct line, exclusive of the width of road
allowances crossed in the measurement
(5) A homesteader intending to perform his
residence duties in accordance with the above while
living with parents or on farming land owned by
himself must notify the Agent for the district of
such intention.
Six months' notice in writing must be given to
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Lessons for Sundays and Holy Days.

November 3.—23rd Sunday after Trinity.
Morning—Hosea 14; 2 Tim. 4.
Evening—Joel 2, 21, or 3, 9; Luke 22, 31 to 54.

November 10.—24th Sunday after Trinity.
Morning—Amos 3; Heb. 3, 7-4, 14.
Evening—Amos 5, or 9; John 1, 29.

November 17.—25th Sunday after Trinity.
Morning—Mic. 4 & 5, 10 & 11; Heb. 10, 19.
Evening—Mic. 6, or 7; John 5, 24.

November 24.—26th Sunday after Trinity.
Morning—Eccles. 11 & 12; James 3.
Evening—Haggai 2 to 10, or Mal. 3 & 4; John 8, 31.

Appropriate Hymns for Twenty-third and Twenty-fourth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 314, 315, 319, 428.
Processional: 427, 429, 435, 447.
Offertory: 222, 233, 234, 235.
Children's Hymns: 330, 335, 336, 438.
General Hymns: 228, 437, 445, 550.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 316, 319, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 227, 234, 243, 257.
Children's Hymns: 568, 569, 570, 574.
General Hymns: 212, 226, 200, 202.

TWENTY-SECOND SUNDAY AFTER TRINITY.

The close of the year in Nature corresponds to the close of the year in the Church. Both remind us of the close of life. Gradually as we approach Advent our watchfulness must deepen, and our preparations to meet the King at His coming must be complete. The Church on this Sunday directs to the "patient waiting for Christ." As fellow servants of the same great household of His Church, we must live in the practice of mutual prayer, and love and good works. The necessity of forgiveness in our preparation is strongly marked. This is at the root of salvation—Forgiveness of sins! Christ died for sinners.

Holy Baptism regenerates; Holy Communion strengthens against sin. God's forgiveness flows from His love, and it is impossible to conceive of that forgiveness being bestowed where it would do harm. In the parable in this Sunday's Gospel it did the servant harm; for it gave him an opportunity of committing fresh sin. It is not God who first forgives and then takes back His forgiveness, but the human king. What our Lord reveals, is that if ye forgive not men their trespasses neither will your Father forgive you your trespasses. This is the great principle of God's mercy and justice. The forgiveness of sins is conditional. Our acceptance with God is on account of forgiveness. The preparation of soul and body for Christ's coming must be carried out along the line of forgiveness of sins.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Again on this Sunday the Church is exhorted to an expectant state, looking for and waiting for the coming of Her Lord at Advent. Last Sunday the services brought before us the lesson of servants attached to the household of their Lord, looking for His return. This Sunday we are likened to citizens belonging to His heavenly country. The duty of the citizens is Godliness, their preparation and employment is prayer and watching for His coming. The parables in preceding Sundays of "the wedding garment," of "the armour of God," of "the servant of whom his Lord would take account, have all taught us the necessity of "Godliness" and good works; but of these God alone is the author and giver. He alone can supply us with "all things that pertain unto life and Godliness." We, therefore, as individual members, servants or citizens of the One Body of the Holy Church are united in one common object at this season of the Church's year. That object is to prepare for the judgment to come, and uniting in prayer and preparation. The practical lesson from the Gospel may be called "consistency." Render to Caesar, Caesar's things. Render to God, God's things. Our bodies, souls and spirits, our all must be rendered a living sacrifice unto God. Civic institutions and municipal affairs are the care of God, and the discharge of our duty to them form a part of our duty to God. At the same time must we render to God our dues. Our substance also of Thanksgiving at this time. Our money, our goods, our talents. All to God is given in the spirit of Godliness.

To Our Readers.

Mr. Frank Wootten, on recovery from a most serious illness, wishes to express his appreciation of the widespread sympathy that has been extended to him and desires to tender his hearty thanks to all his co-workers on the "Churchman" for their many acts of unselfish devotion to the interests of the "Churchman" during his enforced absence from duty.

The University in England.

As is natural at the present season, the proper conduct of an university is a fruitful subject of communications to the press. The undergraduates necessarily know more about certain aspects of the problem than those called on to administer the affairs. That was fully demonstrated in an investigation at the Toronto university on enquiry and the results of which are rapidly becoming ancient and forgotten. There are every year new arrangements and new problems from which new mistakes arise. What strikes one as the first problem is the perennial

one; what is the value of an university education or has it any real value at all? A writer in the Westminster Review raises one aspect of the question and from his life experience points a moral. "When I was eighteen," he says, "I was sent up to Cambridge, with some sort of hazy notion of going into the Church. In any case my people insisted that, no matter what profession I adopted, a Varsity degree would always enable me to earn a living. In due course I took a Poll degree. For the Church I showed no inclination, so, like so many others, I drifted into the scholastic profession. As, however, I had not taken high honours, I had to content myself with a post in a small private school at the magnificent salary of £30, resident. I remained a year, and then joined the staff of a so-called Army Coaching Establishment. I resigned this post after a short time, leaving for reasons more creditable to myself than my principal. As I received no testimonial from this worthy cleric, I found it impossible to get another post for the ensuing term, so I had to take a job as a reporter on a paper at £1 a week. Here my health gave way on account of the numerous colds I caught in the winter months owing to the exposure which a reporter's work necessarily entails." A superficial reader will say that such experience is not applicable to this continent. The experience and the lessons are applicable every where. The needs are always changing, but the question requires the answer which the writer's relatives believed, and an affirmative one, that a university degree would enable the gainer of it to earn a living. This failure had acquired in the bitter school of post graduate experience certain lessons. He rises above the details of the subject taught, which must vary according to the necessities of the hour. "Methodical habits," he tells us, "diligence, the capacity of application to set tasks, punctuality and accuracy in fulfilling duties, studious perseverance, are all and each of them held of little account. The hours of work are too irregular, sports too much thought of and followed, and if one is not naturally studious, there is nothing to compel one to study."

The University in the States.

A different cry is published in the "Atlantic Monthly." The writer is Mr. George M. Stratton who eulogizes the liberal government of European universities and has his grievance against the management prevalent in those in the United States. The professors across the ocean "have the chief voice in choosing those who are to join their body," and he eulogizes the practice which he alleges prevails of the headship being conferred by the faculties "often for a single year, upon one of their own professors, who returns, at the close of his brief term, to his old estate, and some colleague takes his place." This writer thinks the wise course would be to set aside the system of university government which has been evolved by experience in favour of one approximating to the political usage of the States. He wishes to see changes which would render the office and duties of the president ambulatory among the members of the faculty something that he thinks "would bring us a middle way between the United States and Europe," and as to the type of president as now evolved he says: "It is but natural where organization is so important and the office of administration is magnified, that the presidency should fast lose its connection with active and advancing scholarship. There is so much governing to be done—because in our universities we trust so much to government—that in but few places can a president continue a scholar's life. So the old type of leader, learned and temperate, fast yields to the new type—self-confident, incisive, Rooseveltian. And with the coming of the new type, there seems to be an in-

creasing stress upon rapid accomplishment, upon 'doing things,' with grave risk that our places of learning will preserve a less clear vision of what is catholic and enduring."

The Japanese Episcopate.

Readers of our front page will remember that we recently published the Rev. C. H. Shortt's opinion in favour of a native episcopate for Japan. It is interesting to note that Bishop Awdry, Bishop of South Tokyo, deemed it his duty to reply to the leading article in the "Church Times," which counselled delay in appointing native Bishops. Bishop Awdry thinks a Japanese Bishop ought to be appointed as soon as possible. If one or two native Bishops were appointed without delay they would, by association with English and American Bishops, receive a good training in episcopal work as it is understood and exercised in the British Empire and the United States Republic, and the first native Bishop so trained would be able to exercise an effective leadership over those appointed later. We are glad to see our own capable missionary's opinion so entirely endorsed by his Bishop, who is regarded as a reliable authority on things Japanese.

By What Authority?

A long report of a service recently held in St. John's Church, Toronto Junction, which appeared in Toronto press, stated that a Presbyterian, a Methodist, a Baptist, and a Disciple's Minister each took part in the service. As this is a decided novelty, though one could hardly call it "a ritualistic innovation," it is in order to ask, "By what authority this was done?" We were not aware that His Grace, the Bishop of the Diocese of Toronto, had authorized his clergy to invite such denominational ministers as they respectively choose to take part in the service of their respective churches. This is a somewhat important matter to Churchmen.

Authority Across Our Borders.

Our sister Church in the United States certainly has the courage necessary to maintain and enforce her convictions. Though Dr. Crapsey is doubtless an estimable and learned man the public proclamation of his heretical opinions led to his ejection from the Church. There is inherent in the Church a divine authority to maintain the established order of her ministry and to perpetuate the means of grace. There are, and we suppose ever will be restless and dissatisfied spirits who—as those of old—put forth unauthorized hands to steady the ark, or who take too much upon themselves to their own detriment. It is not easy to curb the impulsive vanity of youth which even age in some cases fails to temper. Our sister Church knows how with the strong, wise grasp of authority to restrain those—it matters not how estimable and benevolent they may be—who begin to tamper with the foundation of faith and to introduce revolutionary ideas and practices within the Church.

Young Unmarried Clergy.

In a convention address the Bishop of South Carolina expressed a desire that young men taking orders would agree to remain unmarried for the first five years of their ministry and devote themselves to building up the "waste places of Zion." A plan is now said to be in contemplation to form a community of young clergymen in South Carolina, who, living on minimum salaries, can build up some of the weak missions in which married clergyman could not possibly be sustained. The plan above outlined should be put into effect, or else, in the absence of an increase in the salaries of the clergy, many parishes and missions must continue to suffer from the want of efficient clerical ministrations. Our Bishops, as we have before said, should exert their authority in this

matter. It would be a boon to the younger clergy and a blessing to the Church. We here repeat what we have before said, that the young man who seeks the ministry as a means of getting a living or of improving his social position is unworthy of the sacred calling, and if he persists in his aim will do serious harm to the Church.

Forest Lessons.

A little more than a year ago the village of Ouzons in the Pyrenees in France was overwhelmed by a landslide, which on scientific investigation has been pronounced to be the result of the destruction of the forests on the mountain side. Unfortunately, it is said, like so many others, this forest had disappeared and was replaced by small shrubs on which innumerable sheep fed continually. A violent storm occurred. The soil of the slope that adjoined Ouzons, being no longer held in place by the powerful root system of the former forest, became detached from the subsoil and was carried away, rocks and all, by the irresistible force of the tempest, and precipitated upon the village, which was buried under a mass of earth. French writers have been impressed with the lesson and advocate tree planting. But they have to deal with the habits and convictions of peasants ingrained through generations. It is claimed that before the invasion of the Saracens in the eighth and ninth centuries the Alps and Pyrenees were covered by dense forests. Driven from the fertile and cultivated valleys the then inhabitants took refuge in the forests and began their destruction, a habit which has long outlived necessity. From quite another region of the earth we have another lesson showing again how when a tree is cut down three ought to be planted. This time it is from South Africa. From all over the Karoo, that mountain region which embraces the northern part of Cape Colony, the Transvaal, the Orange River, and the higher part of Natal, there comes the report that the land is drying up, and that slowly, but surely the region of productiveness is diminishing. One explanation is that in old times the feet of wild animals, and in more recent years those of their tamer successors, trampled and matted the grasses so that when the floods came these plants expanded and held the moisture-like sponges, thus it gradually sank into, saturated and enriched the soil of the mountain slopes and formed the springs of the lower regions. Be that as it may there is another additional explanation. These regions were covered with a large army which used all the fuel that it could get, and the farm houses were for one cause or another destroyed. The ravages of war have been repaired, and thus all kinds of timber must have been needed. It would require immense tree planting and forty years of care to replace the waste thus caused.

Church Mission Work.

By the report of the Board of Missions of the Church in the United States it appears that during the last three years the offerings of the Church in trust to the Board of Missions were \$2,386,877.43, exclusive of offerings made for diocesan missions. During the last three years the board has helped to support ten Bishops, sixty foreign clergy, twenty-two foreign lay workers, six hundred and fifty-seven native workers, clergy, teachers, Catechists, Bible women, and other helpers. For foreign work during that period \$1,314,023.10 was appropriated. In speaking to the report Mr. George C. Thomas said the Reserve Fund was \$371,000, value of the Mission House is \$500,000, property in mission fields is worth \$1,000,000, Trust Funds represent \$2,040,000, last year he spent \$1,300,000, and cost of administration was about 8 per cent. This is certainly an excellent showing.

All Honour to the Women.

At the meeting of the Woman's Auxiliary held at Richmond, Virginia, the General Secretary,

Miss Emery, gave a brief triennial report. Since 1904, twenty-two diocesan officers have died, some of whom had been thirty years in the field. Two new districts—Cuba and Mexico—were added at the last convention, and Auxiliary branches have been formed in these. For the first time in history the foreign Churches have been organized, and with the Bishop of Nebraska in charge, and they have now formed a branch of the Woman's Auxiliary. There are now 7,818 parishes and missions recorded in the Church almanacs. Of this number, in 1905, 3,043 parishes had branches of the Auxiliary. In 1907, there are 3,162, showing an increase of 119, which the Secretary felt was not a sufficient increase for three years. In view of the fact that there are 950 officers, Miss Emery urged that during the next three years the officers' labour to increase the strength of the Auxiliary numerically. She called to mind that at the Triennial in California, the women were asked to give \$100,000 annually. This year, they have given \$75,000 only, so she recommended that women increase their efforts and offer \$20,000 more next year, and the Juniors and Babies' Branch increase theirs by \$5,379.03. The sum total of money given during the three years was \$827,946, and the total value of boxes \$582,426, making a grand total of \$1,410,472.

New Theology and the Fall.

Bishop Hamilton Baynes in the "Nineteenth Century" for September, has written a temperate and thoughtful article on the above subject. Mr. R. J. Campbell's recent sensational book is referred to with critical and by no means unwarranted keenness. "The writer," says the learned Bishop, "sees little or no difficulty in settling the profound questions which have baffled philosophers in all ages in a few short chapters thrown off in a ten day's holiday." Taking the case of the drunkard, the devotee of the senses as illustrating the fall of man, the Bishop says, "That fall is set before us in the allegory of Adam, the man made in the image of God, arriving at the full consciousness of good and evil in the very act of identifying himself and his infinite desires with the satisfaction of a bodily appetite. And the reverse process—the re-ascend of fallen man—is equally appropriately set before us in another allegory—in the refusal of the Son of Man, to use his God-given powers in turning stones to bread."

TURNING THE CORNER.

King's College, Windsor, N. S., has opened this year, we understand, with an actual attendance of considerably over fifty. The old college building with its three "Bays"—radical, north and middle—is filled to overflowing, and a large number of students have been obliged to seek board and lodging elsewhere. Several more students, we believe, are expected, which will bring the total up to the neighbourhood of sixty. This is, of course, independent of the law school in St. John, N. B. With the possible exception of one year, when some disagreement between the faculty and undergraduates of the University of New Brunswick drove a number of the latter to King's to complete their course, this is the largest attendance on record, and considerably more than double the average for the last ten or fifteen years. To all appearances King's College has at last turned the corner in the long weary lane, which for the last three generations, and perhaps in a sense since her foundation, she has been travelling. The vitality of the old institution has been truly marvellous. The first of the three Canadian King's Colleges, she has outlived them all, and is the last to retain the proud title. The hope expressed by ourselves that this historic Canadian college has at length after many vicissitudes "found itself," and is about to enter upon a new career of usefulness, will, we feel assured,

be heartily shared in by all Canadian Churchmen. Our hearty congratulations are tendered to those Nova Scotia Churchmen, who in the hour of her apparently swiftly approaching dissolution, rallied round the college, and continued what perhaps the actual majority of the well wishers of King's, was a hopeless struggle. Their dogged determination, thanks to the energy and judgment of President Boulden, is now beginning to bear tangible fruit. The memory of some grievous disappointments, in connection with past forward movements, are still too fresh in our minds to permit of over confident prognostications. Still we may safely say that the future is full of promise, for we have passed out of the stage of talk into that of actual accomplishing. The attendance at all the other Maritime universities,—Acadia, Mount Allison, Dalhousie, University of New Brunswick we have been informed also shows a very marked increase over that of last year. The future of the "small college" on this continent is now, we take it, as assured as any human institution can be. Our educational system, there is every reason to anticipate, will resolve itself into a four-cornered affair. First there will be the common or primary school, then the high school or "academy" as it is called in the Maritime Provinces, then the small college conveniently situated in some quiet town, large enough for the conveniences and amenities of modern life, but not large enough to exercise a distracting or demoralizing influence on the students, and finally the great centrally situated universities where men, who have the ability and means, will go for specializing or post graduate work. There are thousands of young men, however, to whom a college education would on general principles, be of immense advantage. To this class, which compose the overwhelming majority, the small college especially appeals. Even supposing, as has been sneeringly said, they are little more than "glorified high schools," they afford a cheap and easy education to thousands who otherwise would receive nothing better than a common school training. And they act, and will act more and more as feeders to the great colleges, into which parents will probably cease ere long to dump their raw untried boys. The success of King's will, we hope, encourage Rev. Principal Waller in his efforts on behalf of Huron College. There is plenty of room in the London district for a small college of a very high order of usefulness. The absence of interest on the part of the Churchman and the general public of the Western Peninsula, in the scheme is puzzling. That it is perfectly feasible and eminently desirable is, we hold, now fully established by what we see in the Maritime Provinces, with their seven flourishing and admirably managed universities, and throughout the United States.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

At a meeting of clergy not long ago the question of the duty of the Church in Canada towards the immigrants entering this country and particularly those from the British Isles was discussed. The matter was laid over for fuller consideration on another occasion, but the opinion was definitely expressed that the Canadian Church has not begun to handle this problem with any degree of efficiency. It was asserted that a system should be devised whereby the Church would be definitely in touch with the immigrant from the time he made application for his passage until he had taken up his residence in some corner of this Dominion, whether it be the Western prairie or the Eastern city. To-day things seem to be carried on in a happy-go-lucky manner. No doubt those who have official relations with the immigrants

are discharging their duties with faithfulness. We have no reason to think otherwise. But what seems to be the trouble is this, the Church in Canada acting as one body has no vision of a great articulated scheme for handling this problem. The existing officials are working under conditions cramped, cabined and confined. One English society has an agent here and another there. There is no organized connection between them, and the result seems to be that thousands of Church people entering this country annually slip through our fingers and having received attentions and advice from other sources the Church knows them no more. The Rev. Frank Pratt, of Montreal, has been working upon this problem for some time and, we understand, that he has secured the interest and co-operation of the Bishop of London for any reasonable scheme which the Canadian Church may lay before his great diocese or before the English Church. One is disposed to ask the question why a subject of this kind is not taken up and thought out and launched by the Board of Management of Missions?

In the discussion on immigration already referred to the character of Churchmanship represented in the English immigrant was commented upon. One clergyman who has large experience with these people declared that there was no need of Canadian Churchmen going abroad to find, and minister to heathens, when a heathen flood was pouring into this country straight from Churchly England. These people, he said, turn to the Church when baptism, marriage or burial are required, but so far as Church attendance or Church responsibility are concerned they are heathen to all intents and purposes, and spreading their heathenism in our midst. One might be disposed to put down a part of that statement to rhetoric, but the assent which was accorded by other clergy present indicated that the speaker was not drawing a fancy picture. The indictment of the Church in England implied in this statement is surely a most solemn and serious one. To think that in a country when the Anglican Church has had for centuries the supreme and dominating position for spiritual influence, and yet has not laid hold of the working classes with a grip that will rise beyond the reception of favours is not very creditable. If we read some of the English Church papers we might imagine that the ornaments rubric is the real thing worth while. It is not surprising that the Bishop of London should be such a marked man when his life work has been to lift up the poor and the ignorant into a higher conception of their place in the family of God. We are well aware that some of the finest type of work and the highest quality of thinking may be found in the Church in England, but it is manifest that the spirit of the sporty parson has not wholly disappeared. It may be more deftly concealed to meet the demands of a higher public standard of life, but too much of it still abides, else a trip across the Atlantic has a most unwholesome effect upon character.

We recently listened to a preliminary discussion on prison reform in one of our large cities. The proper classification and isolation of prisoners and the proper provision for offenders against the law who really ought not to be sent to jail at all, these were the chief points referred to. A subject of that kind, to our mind, manifestly affords an opportunity for the members of various Churches visiting in active and brotherly co-operation. One instinctively feels that to approach the fallen in the spirit of a divided Christendom is feeble and ineffective. On the other hand if we are ever to approach one another in any sense more vital than that of empty phrases such a work as prison reform and other phases of social service ought to furnish just the kind of common ground upon which we all could operate. Canada is developing

many cities of considerable dimensions and it is a manifest duty resting upon the Churches to see that the criminal classes are surrounded with the best available influences that may make for their regeneration. Now is the time for us to avail ourselves of the most effective experience of those who have accomplished good results elsewhere. Do not let us wait for the development of crime such as is known in European cities before we bestir ourselves. Prevention in this as in other cases is better than cure. One of the first requisites apparently in prison reform is the proper classification of prisoners. To lock up young offenders in the same ward with hardened and hopeless criminals is simply to invite failure in all efforts to reform. Again there are violations of the law by men and women involving imprisonment that ought to be dealt with in other ways, but if no provision is made for such cases then they are thrown in with hardened criminals and soon self-respect and shame and the horror of crime and its consequences are gone. The handling of criminals with a view to their reformation is to many the most difficult work that can be undertaken, but it is certainly one of the most useful forms of Christian service. We would like to see in every city in this Dominion an awakened consciousness of duty both among Protestant and Roman Catholics in regard to the best methods of winning back to the paths of righteousness those who have fallen under legal condemnation.

The Canadian Government has sent a representative to Japan to negotiate with the Government of that country for the exclusion or limitation of immigration into our Dominion. It will be interesting to note the issue. How a country like Japan with power behind its diplomats could acknowledge to the world that its citizens are not fit and proper persons to enter another country on the same terms as the other country's citizens enter their's, is difficult to see. Of course some arrangement mutually satisfactory may be accomplished but on just what basis one cannot now imagine. Again it seems a pity that a Government should wait for the argument of violence to convince it of the necessity of action. Is not the question of Oriental immigration to-day just where it was before a few violent citizens of Vancouver smashed the property of the Japanese and for which Canadians generally will have to pay? If the Oriental invasion is a menace to Canada it ought to have been taken in hand before violence was necessary. If it is not a menace then why in the name of common sense should a few hot heads on the Pacific Coast stampede the Government of this country to do a foolish and unwarranted thing? Spectator.

THE GENERAL CONVENTION AT RICHMOND.

The name "American" in designating the Church produced a great deal of discussion. It arose incidentally out of a proposal of the Rev. Dr. Huntingdon of the Diocese of New York to adopt a new preamble to the constitution so as to inject, as he said, a little religion into the constitution, the name of God appearing only once in the constitution, and then only indirectly. During the discussion Mr. Prince, of New Mexico, made the curious statement that, "If ever there was an American institution, it was this Church!" In the end the Convention voted to retain the word by a very large majority. The Auditorium at Richmond which seats 4,500 people and which the Bishop of London called, "The worst building he had ever spoken in in his life," was abandoned as a meeting place after a disappointing meeting at which historical addresses were given by the Bishops of Massachusetts and California. One of the most important debates of the Convention took place over the proposal of the House of Bishops to create eight provinces each with Provincial Synods, the Bishops of each province electing a Primate. The proposal was defeated by the vote of the lay order, the figures standing thus: For the proposal, clergy, 39, against, 17; for the proposal, lay, 19, against, 32.

The House of Bishops has not given up hope and a conference is to be had between the two Houses. The burning question of work among the negroes was taken up and much discussion followed. There were three propositions before the Convention as follows: (1) Complete separation and the creation of a negro branch of the Church Catholic by the consecration of three colored presbyters to be Bishops of a new Church, or new branch of the Catholic Church. This plan was presented by the Arkansas deputation, and in the discussions was known as the Arkansas plan. It was defeated by an almost unanimous vote. (2) The creation of Missionary Districts to be exactly like present Missionary Districts, and have their Bishops elected by the House of Bishops and confirmed by the Deputies. These Districts could be formed only by consent of existing dioceses, but were to be on racial lines and not on geographical ones. Hence there might be two Bishops working in the same territory, a Missionary District formed for colored people embracing, it might be, parts of several dioceses formed for white people. This plan was presented by the Pennsylvania deputation, the late Rev. Dr. Fulton having been the author of it. It was endorsed by the deputations from East Carolina and North Carolina, and also by a minority of two members of the joint committee on memorial from the Conference of Coloured Workers. These two were the Bishop of North Carolina and the Rev. W. M. Clark, of Virginia. This plan was debated in Committee of the Whole along with one providing for Suffragan Bishops, and some of the great speeches of the day were made while it was under consideration. Finally, at the night session, when a vote in Committee was taken, the vote against it was overwhelming—53 to 327. (3) The election of Suffragan Bishops, to have seat but no vote in the House of Bishops. In the case of the Missionary District plan, and also of the Suffragan Bishop plan, no mention whatever was made of the negro, and white or negro presbyters might be elected. Both plans were possible of adoption, in so far as the constitutional amendment goes, although amendments to the constitution are required in both cases, and nothing definite can be accomplished until action by another General Convention in 1910. Sitting as a Committee on the Whole the Deputies recommended the latter plan to the House by a vote of 268 to 109. The negroes themselves have presented a memorial asking for the formation of missionary districts presided over by negro Bishops. The House of Bishops have reached no conclusion as yet on the subject. The election of a Presiding Bishop who shall be paid and devote his whole time to the work required was decided upon by the House of Deputies. The General Convention will meet at Cincinnati in 1910. During the proceedings a telegram was received announcing the death of the Lord Bishop of Fredericton and prayers were said for his family.

JOINT COMMITTEE ON SUNDAY SCHOOLS OF THE GENERAL SYNOD.

The regular half-yearly meeting of the Joint Committee on Sunday Schools of the General Synod, met at the Synod Office, Toronto, on Wednesday, October 23rd. There were present the Bishop of Fredericton, in the chair, the Bishop of Nova Scotia, the Very Rev. the Dean of Huron, Rev. Dr. Rexford, Rev. F. W. Powell, Rev. Canon Ingles, Messrs. A. P. Tippett, F. H. Gisborne, and H. Mortimer. Letters were read from several absent members of the committee. The vexed question of a general secretary for Sunday Schools for the Dominion was again discussed, and after considerable discussion the following resolution was adopted:—"Resolved, That in the opinion of this committee the importance of the Sunday School as an auxiliary of the Church has not been sufficiently recognized by the Church of England in Canada in the past. That it is the duty of the Joint Committee on Sunday Schools of the General Synod to make provision for grading in the Sunday School courses of study—teacher training and examinations and methods of organization in order to secure the unification and organic development of the Sunday School work of the Church of England in Canada. That in the opinion of this committee the appointment of a permanent paid secretary for the work of this committee is absolutely necessary in order to enable this committee to carry on the important work committed to its care by the General Synod." A sub-committee consisting of the Rev. Dr. Rexford and the Rev. Canon Ingles was appointed to procure a full opportunity for a discussion of the Sunday School question at the General Synod. It was "Resolved, That the General Synod be requested to appoint a general secretary for Sunday Schools

and to ask the various Dioceses to provide the necessary funds for the office of general secretary, and that for this purpose the sum of \$3,500 be raised." In reference to a graded system of lessons it was thought best to bring before the Synod a general scheme of grading the details of which should be filled in afterwards. The following was adopted by the committee as an outline: 1. Beginners' Course covering two years. 2. A Primary Course covering three years. 3. A six years Course for the Junior and Senior Grades of the main school. 4. A Bible Class grade for all over sixteen years of age. To many enquiries being made of members of the committee relative to a good live Canadian Church paper for use in our Sunday Schools, it was "Resolved, As the amount of time available in our Sunday Schools for teaching is necessarily so limited, the committee would recommend the question of the publication of a Sunday School paper to the most serious consideration of the General Synod, and would further recommend that the general secretary for Sunday Schools, when appointed, should consider the editing of such a paper one part of his work. The question of teacher training was discussed, and the following resolution adopted: "Resolved, That the committee realizing the importance of teacher training would bring to the attention of the authorities of our Theological Colleges the importance of providing as an integral part of the scheme of extension lectures or otherwise courses of training for Sunday School teachers." The resolution of the committee emphasizing the importance of our Theological students being trained as educators adopted at London last October was reaffirmed. A discussion followed on the subject of the finances of the committee. The report of the treasurer showed that only four parishes had sent in contributions since the last meeting of the committee. The committee, as appointed by the General Synod, has no funds to carry on its work from the Synod and the Sunday Schools of the Dominion pay no attention to the appeal for funds, and then the Canadian Church wonders that more work is not done. The committee then adjourned to meet again next April.—Charles L. Ingles, hon. secretary, 15 O'Hara Avenue, Toronto.

The Churchwoman.

INDIA ORPHAN WORK.

There are still a few kind friends to thank for remembering the little orphans who were placed in Homes after the dreadful famine in India. Miss M. E. Austin, \$2; Miss Julyan, \$25; Memorial Church, London, Ont., \$2. For the sake of the little ones themselves and for the sake of the Christian teaching they get in these Homes I am still holding out my hands on their behalf. I am thankful for all interest taken in them, for all offerings however small, and for the kind and loving hearts that I so often see into with the gifts. May I once more remind their friends that \$15 keeps one of these children in a happy home for a year. Please address your contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

ONTARIO.

Brockville.—Trinity.—The members of the W.A. in this rural deanery met in large numbers in this church on Tuesday, October 15th. There were also many of the clergy present. At the service which was held in the morning an able and eloquent sermon was preached by the Rev. Mr. Kidd, of Frankville. During the afternoon a business session was held at which several very satisfactory reports were read showing progress all along the line. The visiting members were most hospitably entertained during the day by the ladies of the parish.

Barrie.—St. Mark's.—The annual meeting of the Parish Guild was held in the vestry of the church on Thursday, October 17th, at 2 p.m. The meeting was a very large and enthusiastic one and was presided over by the vice-president, Mrs. R. J. Moore. The proposed new constitution and by-laws were read, and adopted by the meeting, after which the officers for the ensuing year were elected. Mrs. A. B. Wilmot was chosen as president, Mrs. Walter Woods, as vice-president, and Mrs. W. A. Milton as treasurer, Miss Agnes Seale and Miss Gertrude Patterson were elected auditors. The collectors then pre-

sented their reports which were of a highly satisfactory character. The retiring officers who had faithfully fulfilled their duties to the guild in the past were heartily thanked for their very valuable services, and the guild enters upon the third year of its corporate existence with bright prospects for usefulness and work.

OTTAWA.

The annual meeting of the Women's Guild of St. Alban's Church was held last week in the Sunday School room of the church. Rev. Archdeacon Bogert conducted the devotional exercises and read the minutes of the last meeting. The secretary's report showed a balance on hand of \$37.50, and for the poor relief fund a balance of \$12.70. It was decided to work this year for the church debts and towards this end a parochial re-union will be held some time before Advent. The only other business done was the election of officers, which resulted as follows:—Honorary president, Mrs. Grant Powell; president, Mrs. Patterson; treasurer, Mrs. Rivers; secretary, Mrs. Clayton; vice-presidents for the work: Mrs. Farrar, Miss Hay; president poor relief fund, Mrs. Bogert; treasurer, Mrs. MacDonald.

All Saints.—The Women's Association of this church are making arrangements for the annual At Home to be held on All Saints' Day in the Sunday School hall. The president, Mrs. J. M. Courtney, is in charge of the work, and the ladies will undoubtedly make the re-union its usual success.

The Parish Guild in connection with Trinity Church, Billings Bridge, has been reorganized. During the summer months no meetings have been held, but every winter the Guild is reorganized to render aid to the church. Entertainments and other functions are held, and in many ways does the Guild help on the good work. Both ladies and gentlemen comprise the membership and they co-operate in making the work a success.

The Calendar Circle of St. Matthias' Church, Hintonburg, will hold a rummage sale in the latter part of this week.

Boys and Girls

OTTAWA.

An interesting service was held at Christchurch Cathedral last week, it being the annual one for the sisters and pupils connected with the Church School for Girls on Kent Street. Every year they have a special afternoon service, and on this occasion it was held at Christchurch, and Rev. Lenox I. Smith occupied the pulpit. Mr. Dorey presided at the organ.

The Anglican Young People's Association connected with St. George's Church, and which was only formed a few days previously, met last week and elected the following officers:—President, Rev. E. C. Burch; first vice-president, Mr. E. Thompson; second vice-president, Miss Isabella Neeve; secretary, Mr. Wilfrid Harrison; treasurer, Miss Orme; councillors, Miss Gerald and Mr. Hamilton. It was decided that the meetings be held fortnightly.

The Young People of St. Luke's Church held their regular meeting last week and decided to give an entertainment on the evening of November 27th, the main feature of which may be Mrs. Jarley's Wax Works. The Parish Guild are holding their bazaar on the 4th and 5th of December and the young people will prepare a play for the evening of the 4th, the choice of which has not been made.

The postponed meeting of the Boys Club of Grace Church was held Tuesday night last week, when twenty-five boys were present and spent a very jolly evening. The devotional service was conducted by the rector, Rev. J. F. Gorman. The annual meeting will be held shortly after the return of the president, Dr. Morse.

TO SUBSCRIBERS.

The subscription price of the "Canadian Churchman" is two dollars a year, but if paid strictly in advance we make a reduction of one dollar. Owing to the great increase in the cost of production the two dollars must be paid unless the one dollar is strictly in advance. The price (owing to postage), if paid in advance, to subscribers in Toronto, the United Kingdom, and United States, is \$1.50 a year.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

With the Travelling Secretary.—After addressing the Church boys at the Collegiate School at Windsor, N.S., which has a record going back over a hundred years, and after a very successful meeting at King's College on same evening, train was taken on following day, Saturday 19th inst., for Kentville, the travelling secretary being met at that place by the active secretary of the Chapter, F. L. Corey. Later on same evening the director, W. A. Hiltz was met, and plans talked over. On Sunday morning service was attended, an address was given to the members of the Chapter in the afternoon, the evening service was conducted by Mr. Thomas, in the absence of the Rector, an address being delivered on the work of the Brotherhood. Monday morning a start was made for Yarmouth, a stop being made for a short time at Middleton, where the clergyman and some members of the Chapter were met at the railway waiting room, and a Brotherhood Conference held there and a lot of information given and received. Arriving at Yarmouth, it was found that the Chapter was dormant, and the Rector, Rev. R. D. Bambrick, did not think it wise to call a meeting of his men at that particular time. Brotherhood matters were discussed with the Rector and his son, pressing correspondence attended to, and on the following morning a start was made for Bridgewater, where a very interesting meeting was held immediately on arrival. A conference was held between Rev. G. M. Ambrose (Bridgewater), Rev. Mr. Harris (Mahone Bay), Mr. Pyke (Liverpool), and a junior member from Lunenburg, and the general secretary, and Brotherhood matters generally discussed. A full evening service was held on Tuesday 22nd, a good number being present, and four clergymen being in attendance the address being given by the travelling secretary, Rev. L. H. Haslam, of St. John's, Lunenburg, had driven over with seven of his Brotherhood men to take part in the meeting, and a very interesting hour was spent; after service the Lunenburg men arriving home at 1.30 a.m. The following morning a visit was paid to Lunenburg, evening service was held, and a Brotherhood address delivered in that historic Church, and the members of the two Chapters were met after service.

Extract from letter to Mr. Alder Bliss of the Ottawa Local Assembly, from a clergyman in a rural parish, Diocese of Ottawa:—"I am very anxious to work out this problem of the boys for I find it very difficult to direct their active energies for the first two or three years after Confirmation. There is such a difference between the boys and the girls in that respect, and if we can enlist the interests of four or five of them at least, I firmly believe that it will mean great doings for all the boys. There is, of course, the Sunday School, more particularly the Communicants class, then the general duties in the Church and at Service. But week after week I know here I could give ten lads particular, practical work with other boys, bringing them to the class and to service, and the personal influence is just as much needed here as in the town or city, to make the boys faithful communicants being in itself a large and important work."

Brockville.—An Eastern Ontario Conference of the members of the Brotherhood is to be held in this place D.V. on January 17, 18, and 19 next. A very attractive and interesting programme is being prepared, which will include addresses from the Bishop of Chicago, the Very Rev. the Dean of Cleveland, Mr. Hubert Carleton, of Boston, and also prominent Canadian workers, both clerical and lay.

The essence of love is kindness.

To know the will of God and how to do it; the deepest meanings in life's experiences; how to be brave, yet humble; weak, yet strong; how to endure trial, yet keep sweet; how to use time to the best advantage; how to select between apparently conflicting opportunities of service; how to love God more and more, and to think no uncharitable thoughts, and to say no uncharitable things of my brethren.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Windsor.—King's College.—The oldest University in the Dominion, has a larger number of students than in any years since 1859.

St. Mark's.—At the annual service held lately in this church the Rev. Dr. Boulden, the Principal of King's College, Windsor, N.S., was the preacher. He chose for his text the words of Pontius Pilate to our Lord, "What is Truth?" and preached therefrom a forceful and eloquent sermon.

Halifax.—St. Paul's.—A very large gathering of the members of the parochial branch of the C.E.T.S. took place in St. Paul's Hall on Wednesday evening, October 16th, to welcome back again to the parish, Mr. H. Lindsay and his wife, who have been absent on a missionary tour in Guysboro' County. Mr. George Knowdell presided and proved to be a most capable chairman. During the first part of the evening a short programme of songs and recitations was given, after which speeches were made by the rector, the Ven. Archdeacon Armitage and Mr. Lindsay. Refreshments were served during the evening by the members of the committee. The meeting was brought to a close by the singing of the National Anthem and the Doxology.

QUEBEC.

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

Quebec.—The Guild of the Cathedral of the Holy Trinity, Quebec, held a general meeting in the Church Hall on Wednesday, October 9th. The Secretary, (Miss Patton), was able to announce that a good deal had been accomplished by the Guild since the annual meeting in May. On the occasion of the Synod held in Quebec during the last week in May, a reception had been given by the members of the Guild in the Church Hall on the 29th, and was much appreciated by the clerical and lay delegates, assembled in Quebec. A most successful theatrical and musical entertainment had been given during April which had realized the large amount of \$165. With regard to the work done within the cathedral itself, the Guild had presented 200 prayer-books, and 100 hymn-books, for use in the cathedral. Over 100 new hassocks had also been supplied for the pews, and a new sanctuary carpet had been ordered, and would be placed in the cathedral, as soon as the repairs to the heating apparatus, were completed. A prayer desk had been presented for use in the sanctuary, and was used for the first time by the Bishop of London on the occasion of his visit to Quebec. An order for a crimson altar cloth, fair linen and surplices had been given to the Guild, and these had been made by the ladies attending the sewing meetings, and had resulted in a small profit of \$10, which had been added to the funds of the Guild. It was announced after discussion that a sale would be held in November 28th, in aid of the funds of the Guild to enable them to continue their work in connection with the cathedral. The Devotional meetings of the Guild held in All Saints' Chapel, commenced in September, and will be continued throughout the winter months.

MONTREAL.

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

Montreal.—St. George's.—It is intended to erect six new churches in the vicinity of this city, and on Sunday, October 20th, the Lord Bishop of the diocese preached in this church on behalf of this Church Extension Fund at both morning and evening service, and a very liberal response was made to his appeal.

ONTARIO.

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

Kingston.—Sunday, October 20th, was M.S.C.C. Sunday in this city. The Bishops of Algoma and Keewatin, and Canon Kittson, composed a special

deputation of preachers. Successful services were held and appeals made in all the churches. Dean Farthing took the place of the Rev. C. N. F. Jeffrey, who was expected but could not come. On Monday evening a large missionary gathering took place in St. George's Hall, Dean Farthing, presided. The Rev. W. F. FitzGerald, vicar of St. Paul's, read the opening prayers. The Rev. J. O. Crisp, rector of Portsmouth, read a portion of Scripture, and the Bishops of Keewatin and Algoma, gave stirring addresses. Mr. Muckleston, a layman, also spoke. The following clergy were present besides the above-mentioned:—The Rev. R. S. Forneri, B.D.; Ven. Archdeacon McMorine; the Revs. Canons Cooke and Louckes, and the Revs. S. Tighe, and C. L. Bilkey.

A deputation consisting of the Lord Bishops of Keewatin and Algoma, and the Rev. Canon Kittson, of Ottawa, visited this city lately in the interests of the C.C.M.S., and on Sunday, October 20th, sermons were preached by them in the cathedral and in St. James', St. Paul's, and St. Lukes' churches, on the subject of Missions.

Portsmouth.—St. John's.—The Rev. Canon Kittson preached in this church on Sunday evening, October 20th.

On the following evening a joint missionary meeting was held in St. George's Hall, the Dean of Ontario presiding. The meeting was addressed by the Bishops of Keewatin and Algoma, and Mr. John Muckleston, of Calgary.

Wolfe Island.—Trinity.—Two socials have been held in connection with this parish during the past week. The attendance at both of these was very large and they passed off most successfully. A great improvement has been effected in the churchyard lately whereupon the men of the congregation are to be much congratulated.

Brockville.—Trinity.—The Ven. Archdeacon Harding, of the Diocese of Qu'Appelle, preached in this church, of which he was formerly curate, both morning and evening on Sunday, October 20th. In the course of his sermon in the evening he expressed his gratification at the signs of prosperity and progress in and about Trinity Church, the large congregation and the beauty and dignity of the services so heartily entered into by the whole congregation. Many of the older members of the congregation were delighted to meet him and his wife, and wish them many years of happiness and prosperity. The Archdeacon is visiting Ontario on his wedding trip.

Camden East.—St. Luke's.—An illustrated lecture was given recently in Hinch's Hall, under the auspices of the ladies of this parish, by Mr. H. Haywood, F.R.G.S., his subject being, "A Tour Through Australia, New Zealand and Canada." The lecture was illustrated by a number of beautiful views. It was greatly enjoyed by all present.

Belleville.—St. Thomas.—The Bay of Quinte Clerical Union held its semi-annual meeting in the Parish Hall on Tuesday and Wednesday, October 15th and 16th, the following clergymen being present:—Canons Bogert, Cook, and Jarvis; Rural Deans Armstrong, Beamish, and Dibb; the Rev. Messrs. French, Fraser, Jones, Forster, Dowdell, Blagrove, Byers, Irvine, Depencier, Dixon, Spencer, Dickinson, Wagner, Cook and Geen. The President, Canon Bogert, presided. An excellent paper was read by the Rev. J. F. Fraser, on "Predestination and Election," and one by the Rev. Rural Dean Dibb, on "Real Presence." The Rev. J. W. Jones was elected a member of the executive, in place of the Rev. E. Costigan, who is about to remove to Toronto. On Tuesday evening service was held in St. Thomas' Church, and splendid addresses were delivered by the Rev. Mr. McGinnis, a missionary from Japan, and by the Rev. E. J. Peck, a missionary for thirty years among the Esquimaux. Sincere regret was expressed at the loss which the Clerical Union sustains, and the Diocese of Ontario generally, by the removal of the Rev. Ed. Costigan to St. John's Church, Toronto. Great sorrow was also expressed at the death of the late Lord Bishop of Fredericton. The visit of the Bishop of London, England, and his wonderful work came in for special expressions of appreciation. A hearty vote of thanks was tendered the ladies for their great kindness in entertaining the clergy during their stay in Belleville. On Wednesday a banquet was tendered to the Rev. E. Costigan at the New Balmoral Hotel by the Union. A splendid repast was provided and much enjoyed,

after which the following toasts were heartily responded to:—"The King," "Our Guest," "The Bishop and Diocese," and "The Bay of Quinte Clerical Union."

Tweed.—St. James'.—A special service was held in this church on Sunday, October 20th, at which the incumbent, the Rev. C. A. Firench, delivered an interesting address, basing his remarks on Zechariah 8:5.

The Rev. R. H. McGinnis, a missionary in Japan who is at present on furlough, visited this parish lately and delivered a most interesting and instructive address in Robinson's Hall, on that country and its people. From his remarks one could gather that the Japanese are the coming leaders, at least in the Orient. They are fast advancing in education, over 90 per cent. of the population passing through the schools.

OTTAWA.

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

Ottawa.—The Jewish Evangelization Committee which was appointed at the last meeting of the Diocesan Synod met for the first time last week, and elected as Chairman Archdeacon Bogert, and as Secretary, the Rev. W. P. Garrett. The aim of the new movement, which is to try to convert to Christianity the Hebrews in the Diocese of Ottawa, was discussed at considerable length. The committee finally adjourned to meet again this week. Those present were the Rev. Mr. Neugewirtz, of the Jewish Mission, Montreal; Archdeacon Bogert, the Rev. J. M. Snowdon, the Rev. A. W. Mackay, the Rev. W. P. Garrett, the Rev. J. F. Gorman, the Rev. C. B. Clarke, and Messrs. T. Alder Bliss, and H. C. Ross.

St. Luke's.—The Harvest Thanksgiving services at this church on the 20th inst., were of more than usual interest and were largely attended. The Rev. W. P. Reeve, rector of the church at Kemptville, preached at both services. The church was beautifully decorated with fruits, grains and plants, and the music was of a very high order, there being numerous solos and anthems. The attendance at the Sunday School in the afternoon was also large. Nearly four hundred people attended the harvest festival the following night. The festival was held in the school room of the church, which was prettily decorated for the occasion. There was first a dinner for the parishioners, lasting from 6.30 to 8.30. A large proportion of the gathering was composed of children. After the dinner singing was enjoyed and addresses were delivered by various ministers. The Rev. W. A. Read, rector, spoke of the burning of the church four years ago, and stated that the debt on the old building was completely paid off, and that one hundred dollars, the first instalment of the principal borrowed for the erection of the new building, was to be paid on October 30th. Following the rector's remarks, a capital programme of song and recitation was enjoyed.

Kemptville.—A most painful sensation was created in the village on Monday evening last week, when the news came from Ottawa that the Rev. C. P. Emery, for over 20 years the beloved rector of Kemptville, had been suddenly called home after an illness of only two or three hours' duration. The shock was the greater inasmuch as the deceased had officiated at three services here the day before, and had visited a number of his old parishioners in their homes during the previous week. He had hurried away to the capital early Monday morning to attend the luncheon tendered to Rudyard Kipling, and it is feared that the continuous exertion taxed his physical endurance too greatly, as he was seized with fainting spells just as he was leaving the luncheon hall, and gradually sank, passing away in an hour or so after the first seizure. The funeral service took place on Wednesday at St. Alban's Church, and was conducted by the rector, the Ven. Archdeacon J. J. Bogert, and among the clergy present were the Revs. Lenox Smith, C. Clarke, J. W. Forsythe, J. J. Lowe, Mr. Burch (curate of St. George's Church), Squire, and others. The following clergy acted as pall-bearers:—The Rev. Canon H. Pollard, the Rev. Canon E. A. W. Hanington, the Rev. Canon Henry Kittson, the Rev. J. F. Gorman, the Rev. A. W. MacKay, the Rev. W. A. Read, the Rev. W. P. Garrett, and the Rev. Mr. Coleman. After the service a watch was set in the church and continued throughout the night, the watchers being members of All Saint's, St. George's, and St. Matthew's Chapters of the Brotherhood of St.

Andrew, of which deceased had always been an active member. Early Thursday morning the remains were brought here and laid to rest after a specially impressive service in the church, where he had so long officiated. The late Mr. Emery was born in 1832, was educated at King's College, Cambridge, and attended St. Augustine's College, Canterbury, where the Rev. Canon Pollard was also receiving his education at the same time. Being too young for ordination he was tutor at St. Columbia's College (the Eton of Ireland), for a year and a half. In 1855 Mr. Emery was ordained deacon, and a year later was received into the ministry. The first three years of his ministry were spent in charge of the County of Megantic, Quebec, and he was afterwards curate at St. George's Church, Toronto. On the formation of the Ontario Diocese, in 1860, he went to be assistant minister at Christ Church Cathedral, Ottawa. In 1862 he became rector of Pakenham, Ont., in 1875 was rector of Smith's Falls, and in 1881 he came to Kemptville, which parish was his last one. Four years ago the Rev. C. Emery retired from active work and went to live in Ottawa. While there he constantly assisted in various parish churches both in the city and diocese.

Pembroke.—The Rev. George Bousfield preached his farewell sermon in Holy Trinity last Sunday, as he will take up his new charge of St. Margaret's, Janeville, this week, officiating there for the first time next Sunday.

Cornwall.—Trinity.—The ladies of the Parochial Guild of this church intend holding a sock social in Trinity Hall on Wednesday, Nov. 13. Socks will be distributed previous to the entertainment, in which each person is expected to put in a contribution at least equal to twice as many cents as the size of sock worn. The proceeds will be for the rectory building fund.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—On Tuesday, the 22nd, a delightful reception was given by His Grace the Archbishop and Mrs. Sweatman, with the ladies of St. Alban's congregation, to the Right Rev. Bishop Reeve and Mrs. Reeve, in the Cathedral Crypt, which was crowded to the doors. Between forty and fifty of the city clergy and their wives, also the officers of the Diocesan Board of the Woman's Auxiliary, were present. Handsome decorations of flags, palms, and flowers, made the room bright and attractive. The Primate with Mrs. Sweatman, Bishop Reeve and Mrs. Reeve, and the Bishop of Algoma, occupied the platform, and received the guests graciously. After a short musical programme of songs and instrumental solos, refreshments were served by the ladies of St. Alban's. The entrance of Bishop Reeve upon his work as Assistant Bishop of the Diocese, must prove a great relief to Archbishop Sweatman, who has of late found himself unequal to the strain of diocesan labour with all the added duties of the Primacy of the Dominion.

St. James'.—The Ven. Archdeacon Lloyd preached in this church on Sunday morning last, and the Right Rev. Dr. Richardson, the Bishop of Fredericton, in the evening.

St. Mary Magdalene.—As a mark of his appreciation of the work of the Rev. Charles Darling, rector of this church, Mr. Andrew Carnegie has forwarded to Mr. Darling a cheque for two thousand dollars. Mr. Darling and Mr. Carnegie are old friends, and Mr. Carnegie has always taken an interest in the work of the church. Since the commencement of the erection of the addition to the church Mr. Darling has worked hard and has been instrumental in raising a considerable amount of money, and he has decided to place the two thousand dollars received from Mr. Carnegie to the credit of the Organ Fund. An organ which will cost four thousand dollars has been ordered for the new church, and Mr. Carnegie's gift will defray one-half of the cost.

Church of the Redeemer.—The Rev. J. Antill preached in this church in the morning, and the Lord Bishop of Montreal, in the evening.

St. Luke's.—A very interesting missionary meeting was held in the schoolhouse last Friday evening, the rector, the Rev. A. G. Hamilton Dicker, A.K.C., presiding. Two addresses of very great interest were delivered by the Ven. Archdeacon Lloyd and the Rev. John Antill respectively; the first telling of the work which is being carried on by the Church amongst the

settlers in the Diocese of Saskatchewan, which is 4,000 in extent, and the latter speaking of his work amongst the loggers on the British Columbia coast, a work which was inaugurated five years ago amongst the loggers on the coast of Vancouver Island. From \$350 a month the cost of conducting the mission had increased to \$1,000 a month, and about \$2,000 a year additional in contingencies. Last year the lumbermen contributed \$5,500 toward the mission, and a large portion of the balance came from the Government. The Toronto Diocesan Woman's Auxiliary was thanked for assistance. An appeal was made for help to extend the work so as to obtain a new hospital boat, to cost \$15,000, in addition to the present \$5,000 boat, and the need of more clergymen was urged. A new hospital is wanted, and it was desired to double the extent of the mission district.

The Report of the proceedings of the Board of Domestic and Foreign Missions of the Church will appear next week.

Church of the Messiah.—Anniversary services were held in this church on Sunday last. The preacher in the morning was the Rev. Canon O'Meara, and in the evening, the Rev. Canon Cody.

Holy Trinity.—On Sunday last, the sixteenth anniversary of the consecration of this church was held. The rector, the Rev. Dr. Pearsons, preached in the morning, and the Rev. Canon Welch in the evening. The choir during the day were assisted by an efficient orchestra.

Balmly Beach.—St. Aidan's.—On Sunday afternoon last an interesting address was given to the children of the Sunday School by Mr. R. W. Allin, assistant secretary of the C.C.M.S. In the evening a special service of praise was held, the Rev. Canon O'Meara, the Principal of Wycliffe College, preaching the sermon.

Chester.—St. Barnabas.—The church people of this place celebrated Thanksgiving Day in a manner which undoubtedly afforded them the most unalloyed enjoyment. Much of the manual labour which has been bestowed upon the present church, the parish house and the material work generally of St. Barnabas' Church has been voluntarily performed by the friends and adherents. Last year St. Andrew's Mission was erected, and on Thursday morning, the 31st, with willing arms and strong the members foregathered at the corner of Pape Avenue and Bee Street to begin the erection of a parish hall on the same lot, on which stands the St. Andrew's Mission. While the sterner sex were engaged in erecting the carpenter work, the ladies of the congregation arranged for catering to the hearty appetites of those engaged in the good work.

Whitby.—St. John's.—The chancel of this church is the recipient of a very handsome and appropriate Bishop's chair, the gift to the church by the ladies of the congregation, and some of their friends. The work was executed by the Valley City Seating Co., of Dundas, from a design furnished by a member of the congregation. A design for a prayer desk and seat to harmonize with other chancel fittings has been approved of, and already an offering has been received from a friend in Toronto for this object.

Bethany.—The Rev. H. A. BenOliel, of Millbrook, exchanged with the incumbent, the Rev. H. Cooper, Alwin, on Sunday, October 20th. Mr. BenOliel preached on the religious education of the young. He was greeted by good congregations at St. Mary's and at Bethany. The services as usual were hearty; and it is hoped that all parents will remember and act upon his scriptural advice in the matter of implanting God's Word in their children's hearts.

Hawkestone.—The Church-people of this place feel they have great reason for rejoicing, and thankfulness to God was an event that took place on Wednesday, 23rd October. Since the inauguration of services here, some fifteen years ago, worship has been held in a rented hall; but, in the afternoon of the day mentioned, was laid, under the happiest auspices, the corner-stone of a new hall which will be owned by the Church, and is intended to serve as a spiritual home for the people. The day, though cold, was bright and clear; and the attendance was large, and included the representative people of all classes of the community. The incumbent, the Rev. J. Russell MacLean, who presided, after a brief re-

ligious service, made a few remarks, emphasizing the need of gratitude to God for enabling the congregation to proceed so far in the task they had undertaken. The ceremony of laying the stone was then performed by Mrs. O'Brien, of Shanty Bay, who was presented with a handsome silver trowel. She spoke most appropriately and encouragingly. She had seen what she had been longing for for many years, the founding of a habitation for the Church people of Hawkestone. Efforts had been made towards this before; but only now had fruition been realized. She trusted that, with the building of a spiritual house, a new era had dawned for the local church people. Her prayer was that they would increase in numbers and influence. Mr. Leighton McCarthy, M.P., who was present, spoke as a Churchman in stating that it was a pleasure to him to witness such an evidence of the Church's growth as the building of a place of worship. He wished the people God-speed in their task. The good wishes of the Presbyterian and Methodist members of the community were expressed respectively by the Rev. Neil Campbell, of Oro, and Mr. R. W. Metcalfe, Hawkestone. Col. O'Brien, of Shanty Bay, in encouraging the congregation to go forward, commented upon the fact, often lost sight of, that the true prosperity of a people was that due to religion. The Rev. Mr. Owens, the recently-appointed curate of St. James', Orillia, conveyed the congratulations and good wishes of Canon Green and St. James' parish. In the evening was held a social gathering at which appropriate speeches were made by those of the speakers who could stay over. In an interesting address. Mr. McCarthy strongly emphasized the value of religion in the body politic. There was, he said, no greater power than religion for the upbuilding of a nation, and he looked for the event which had taken place that day to make incalculably for the good of the district. He thought, however, that Church-people should take a deep interest in the affairs of the State. The incumbent announced amid applause, that Mr. McCarthy had shown a most practical interest in Hawkestone by the handsome donation of \$50 towards the building of the hall. Later during the proceedings, the incumbent, in the name of the congregation, presented Mr. William Foster, one of the wardens, and the Chairman of the Building Committee, with an illuminated address in which were engrossed the thanks and hearty regard of the congregation for his efforts in forwarding the erection of the hall. The incumbent who took occasion to commend Messrs. W. H. Leigh, Lachlan Campbell, Christopher Wrigley, W. J. Foster, Philip McLeod and Robt. Anderson, the other members of committee, for the generous service they had rendered to the Church. The hall will be fitted with a chancel, and will be seated for two hundred persons. It will be equipped with a furnace and lighted by stained-glass windows. Seven stained-glass windows have been given by St. James' Church, Orillia.

NIAGARA.

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

Welland.—The Ven. Archdeacon Clark took charge of the services here on Sunday, the 6th inst., and had a conference with the congregation afterwards with reference to an assistant for the Rev. Dr. Johnstone, the rector, who had just recovered from a very serious illness. The congregation were most desirous to give the rector the assistance needed, and promised to report to the Bishop as soon as a canvass was made. The town of Welland is growing rapidly, the population having doubled itself in the last two years. The Rev. Dr. Johnstone has been rector of this parish for over twenty years, and is much beloved by all.

Rural Deanery of Halton.—The annual convention of the Rural Dean of Halton, held lately, was a gathering of very special interest to the ministers and members of the Anglican Church throughout the county. There were very interesting sessions devoted to the Woman's Missionary Auxiliary, to Sunday School interests and to deanery matters generally. The Rural Dean, the Rev. A. J. Belt, M.A., of Milton, presided. The proceedings opened with a Chapter meeting in St. Alban's rectory on Tuesday morning, which was of special interest to the clergymen present. At two o'clock the fourth conference of the Woman's Auxiliary was held in the town hall. In the absence of Mrs. Bristol, of Oakville, the Deanery Secretary, who,—with the Rev. Mr.

Broughall, and fifteen others, felt it to be wisdom not to attend owing to the smallpox outbreak there —Miss Moore, of Acton, presided. Miss Jenner, of Burlington, was elected Secretary. Words of welcome were spoken by the Rev. M. Wilson, M.A., of Acton, and the Rural Dean followed in an inspiring address as to the duties and privileges of the church along missionary lines. The Rev. J. G. Waller, M.A., of Nagano, Japan, then gave a stirring missionary address. His opening remarks emphasized the value of missionary work in general, and then followed a highly interesting and instructive resume of the splendid work being accomplished by the Church through its missionaries in Japan. A paper describing the Athabasca field with the heroic work and long missionary journeys of Bishop Bompas was read by Mrs. Belt, and the tremendous distances covered by him pointed out on a map. On Tuesday evening a choral evensong service was held in St. Alban's Church. Acton, Milton and Glenwilliams choirs were well represented. Milton choir's interest in the services was well manifested in the presence of nineteen members. Mr. Collins, choirmaster, had charge of the combined choirs. Mrs. (Rev.) Matthew Wilson, performed the duties of organist on short notice, Mr. Edmonds, of Oakville, having been expected. The Rev. Matthew Wilson sang the service; the Rev. W. L. Archer, M.A., of Lowville, and the Rev. F. W. Hovey, M.A., of Burlington, read the Lessons, the Rev. J. G. Waller, M.A., preached an eloquent and impressive sermon. The Rev. Rural Dean Belt pronounced the Benediction.

Wednesday was largely devoted to Sunday School interests. At ten o'clock there was Holy Communion at St. Alban' Church, after which the delegates assembled in the town hall. The Rural Dean gave a very helpful address to teachers. He was followed by the Ven. Archdeacon Clark, M.A., who spoke very interestingly on Sunday School schemes and efforts in the United States.

In the afternoon the Rev. Mr. Waller gave many points of special interest in treating the topic, "Sunday Schools in Japan and Missionary Work for Children." Mr. Burlington, of Crewson's Corners, then read a very practical paper on "Influence." This was followed by discussion on the practical points of Archdeacon Clark's paper. The session closed with the answering of questions relative to Sunday School work which had been deposited in the question drawer. The following delegates, and numerous other visitors, were in attendance: Acton—Mrs. White, Mrs. Collier, Mrs. Chapman, Miss Moore and Mrs. Wilson. Rockwood—Miss Lister, Miss Livingstone, Miss Leslie, Miss Philips, Miss Strange, Mrs. Richardson, and Mrs. John Lister, Georgetown—Mrs. Young, Mrs. Roe, and Miss Dale. Glenwilliams—Mrs. Beaumont. Norval—Miss Pettigrew, and Miss Thompson. Stewarttown—Mrs. Tracy. Milton—Mrs. Dyer, Mrs. Belt, Mrs. Maud and Mrs. Hannant. Burlington—Miss Jenner. Dinner was served both days at the Acton House at 12.45. To the Rev. M. and Mrs. Wilson, and their local helpers, much credit is due for the success of this very interesting Deanery meeting.

HURON.

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

London.—All Saints'.—We are glad to welcome the Rev. A. W. Slade into the ranks of active workers in the Church of England. Mr. Slade has had a good deal of valuable experience in Christian work, both in England and Canada, and was ordained as a minister of the Reformed Episcopal Church, and stationed at Alliston. He begins his work in the Church of England in All Saints', London, where he will supply the vacancy caused by the absence of the rector, the Rev. T. B. Clarke, who has gone to England for six months on deputation work as a lecturer of the Colonial and Continental Society. Mr. Slade is now under the control of Bishop Williams, and will meet whatever requirements may be demanded of him, including reordination in preparation for the Church of England ministry.

Call.—Trinity.—The initial meeting of the A.Y.P.A. was held on Monday evening, October 21st, and was a grand success. The parish school-room was filled to its utmost capacity, thus evincing the popularity and broad scope of this organization. Apart from the W.A.M.A., it is the only one in the parish, as it takes in and embraces all branches of Church work. Its four distinct principles of worship, work, fellowship, and edifi-

cation, give ample room for such, and wisely utilizes in this way the varied talents and inclinations of all the young people in the parish. The tastefully decorated room, the cordial greetings and friendly intercourse, made all feel at home, especial attention being given to the large number of new arrivals from the Old Country. The Young Men's branch of the Association is a special and encouraging feature, their active services being directed in various channels according to their ability and wishes. For instance, there is a look-out committee to look up strangers in the shops and factories, etc., another to visit the hospital, hotels and homes, another to assist as ushers, attend to lectern, prayer-desk and choir stalls, etc., and all seek to bring young men to the services, Bible class and Holy Communion. Special meetings are also held for the young men, their spiritual welfare being the primary object. In this way every effort is made to keep them in close touch with the rector and the Church services, and the result has been highly satisfactory. Once a month all of both sexes hold an open meeting consisting of evenings of a social, musical, literary, and religious character, a special committee with convenor being responsible for each programme. The first of these gatherings meeting with such marked success augurs well for the coming winter months.

Adelaido.—Grace Church.—This church, which is situated in the hamlet of Warwick, was reopened by the Ven. the Archdeacon of London, on Sunday, October 13th. Dr. Richardson preached three times during the day to large congregations who much appreciated them. The musical portions were well rendered by the choir.

On the following evening a very successful tea party was held in the schoolhouse. The greatest credit is due to Grace Church congregation for transforming their old church into what might now be called a magnificent edifice, and notwithstanding the large sum of money expended they have enough to defray all indebtedness.

Windsor.—Church of the Ascension.—A most enthusiastic meeting of the men of the congregation was held on the 17th inst., for the purpose of organizing a chapter of the Brotherhood of St. Andrew. A chapter was formed, and the following officers elected:—Director, the Rev. W. H. Snelgrove; Vice-Director, W. Beall; Secretary-Treasurer, E. Wilkinson. Fourteen members have signified their willingness to join.

Brantford.—Grace Church.—The A.Y.P.A. of this church held their annual meeting on October 21st, in the school-room. The committee reported progress on the annual conversazione which is to be held on Monday evening, November 4th. The retiring officers reported on the past year's work. The president gave a review of the work and pointed out the mistakes that had been made and suggested several points for the new officers. The Treasurer reported that the Society had raised about \$350; \$270 had been paid on the improvements that were undertaken by the Society, and the balance given to various objects in which the Society was interested. The nomination and election of officers then took place with the following results:—Patron, Archdeacon Mackenzie; President, J. F. Mellor; Secretary, Miss M. Roberts; Corresponding Secretary, Miss C. Davies; Treasurer, L. Strickland; Chairman of Programme Committee, W. Devonport; Social Committee, Miss Davies. After the business refreshments were served by the young ladies.

Broughvale.—St. Luke's.—The formal opening of the new room in the basement of this church took place on Monday evening, October 21st, the Ven. Archdeacon Richardson presiding. The Chairman made an interesting and inspiring speech, and short addresses were also given by the Rev. W. Lowe, the rector of St. Matthew's, and the Rev. Freeman, pastor of the Richmond Street (London), Methodist Church. A very interesting and enjoyable musical programme was given during the evening. The room was filled to its utmost capacity, and a liberal offering was given by those present towards the Building Fund.

Burford.—Trinity.—The Right Rev. David Williams, D.D., Lord Bishop of Huron, conducted the service of the consecration of this beautiful parish church, on Tuesday, October 22nd, at two o'clock in the afternoon. The weather was fine and good congregations of devout and attentive worshippers filled the building. The Ven. Dr. Young, Archdeacon of Norfolk, acted as

Bishop's chaplain, and the Revs. J. F. Rounthwaite, M.A., of St. John's Church, Brantford; T. Bart Howard, B.A., of St. James', Brantford, and John Hale, of Princeton, assisted the rector, the Rev. Frank Leigh, in the service. The Bishop, accompanied by his chaplain, entered the main door of the Church, where he was met by the rector, churchwardens, Robert Balkwill and Charles H. Pratt, and the other clergy. The Rev. Mr. Leigh read the petition for consecration on behalf of himself, the wardens and other members of the congregation. The Bishop, receiving the same, offered up prayer; then wardens, the clergy and Bishop formed a procession and marched up the aisle to the chancel reciting the 24th Psalm. The prayers of consecration were offered by the Bishop, and the declaration of the definite setting apart of the edifice solely to the worship of God was read by the chaplain and laid on the Holy Table. After the singing of a hymn regular Evensong was begun by the rector; the Rev. Mr. the Lessons, and the Revs. Mr. Rounthwaite and Hale read the Psalms, the Ven. Archdeacon read Mr. Howard took the prayers. The Bishop preached clear, plain, yet powerful truths, pointing out the evidence of faith, hope and devotion of Christianity in its building instinct and also the instructive character of the plan of the church interior. The offertory was taken up in behalf of the Jubilee Fund of the diocese during which a most beautiful quartette was sung by Mrs. Bond, Miss A. Pratt, Miss F. Chilcott, and Miss J. Leigh. The reverent, solemn and imposing service will not soon be forgotten by those privileged to be present, and many expressions of appreciation to the Girls' Guild are made for their zeal in working to pay off the mortgage in the past seven years.

Woodstock.—St. Paul's.—The ceremony of the induction of the Rev. T. G. Wallace, M.A., late rector of Oakville, as rector of this parish, took place on Wednesday, the 23rd instant, in this church in the presence of a large congregation, including a deputation from Oakville, and a number of clergy. Included amongst the latter were the Lord Bishop of the diocese, the Right Rev. David Williams, D.D., Archdeacon McKenzie, Brantford; Archdeacon Young, Simcoe; the Rev. J. Ward, (Norwich), Rural Dean of Oxford; Principal Waller, Huron College, London, the Rev. G. M. Quillen, rector of Eastwood; the Rev. R. H. Shaw, vicar of Old St. Paul's, and the rector-elect. The ceremony was performed by the Bishop who also preached the sermon. He chose for his text, Genesis 4:9; and Gal. 6:2.

At the conclusion of the service a reception was held in the schoolhouse. There was a crowded attendance and those present included Mayor Butler, the Rev. Dr. Dickie, pastor of Chalmers' Church, the Rev. C. S. Pedley, pastor of the Congregational Church, the Rev. Father Cook, and others who attended to show their sympathy and interest with the work of the new rector. During the evening light refreshments were served by the ladies of the congregation.

Wallaceburg.—Church of St. James' the Apostle.—The Rev. B. A. Kinder, B.A., preached thanksgiving sermons here and at Christ Church, Becher, Sunday, the 20th inst. The weather was most unfavorable, but the services were well attended, and the people appreciated very much Mr. Kinder's excellent sermons.

Glencoe.—St. John's.—An organ recital and service of praise was held in this church on Monday evening, October 21st. The recital was conducted by Mrs. Kinder, of Strathroy, assisted by the organist, Miss Lila Rogers. The choir, followed by the rector, the Rev. E. G. Dymond, entered the church as on Sundays. The hymn, "Ye boundless realms of space" was sung, followed by prayers and Psalm 148. The anthem, "I will lift up mine eyes" was sung by the choir, then followed solos, and duets by members of the choir; also solos by Miss Smith, of London, and Miss Adams, of Dutton. These were interspersed by beautiful organ solos by Mrs. Kinder. The offerings of the people were presented by the rector after the first half of the recital had been rendered; and the whole was concluded by prayer and the Benediction. The attendance was large and the collection a liberal one.

Preston.—St. John's.—The Rev. R. Herbert, rector. The semi-annual session of the Deanery was held here on Tuesday, October 22nd, the Rev. Rural Dean Ridley presiding; the Rev. W. N.

Duthie, Secretary. As the May meeting is the general one for the Deanery, when the Churchworkers from all the parishes assemble, this session is mainly of a business character when the work for the whole year is outlined, and systematic plans arranged for the carrying out of all financial schemes. Reports from the various parishes revealed a healthful and highly satisfactory state of things, and showed that all Deanery obligations will be fully met. \$800 have been raised for the Diocesan Jubilee Fund, with more to follow. The M.S.C.C. apportionment of \$800 for 1907 is also fully guaranteed, nearly all of it having been paid in. The Diocesan assessment of \$582 for the current year will also be forthcoming, with something to the good. The Rural Dean also brought up the claims of Huron College, and strongly urged loyal and liberal support as a Diocesan Institution. Two young men have recently been sent from Galt and are now enrolled as students. Another was sent from Hespeler, and others, it is hoped, will add to the promising number. As the claims of the College are urgent, its present position and prospects were encouragingly dealt with, and very kind words spoken of its energetic and successful Principal, the Rev. C. C. Waller, M.A. A plan was outlined, subject to the Bishop's approval, for the annual visitation of His Lordship in January next, when confirmation services will be held throughout the whole deanery. An invitation has been extended to the Bishop by the rector and parishioners of Berlin, and endorsed by the mayor of the town, for the next meeting of the Diocesan Synod to meet there. Should it suit the convenience and meet with the approval of His Lordship, the Deanery in session assembled pledged loyal support and co-operation, as all the parishes are in close proximity to Berlin and easy of access both by railway and electric lines, the town affords every facility. Regarding the matter of Church extension, which is always one of the questions brought up at these meetings, the rector of Haysville stated that he intends opening services in Baden, and the rector, Waterloo, has undertaken similar work at Bridgeport. Arrangements were made for the annual meeting, which is to be held at Haysville, and valuable suggestions given by the rector of that parish, the Rev. C. C. Owen, as to the practical and successful carrying out of the same. The parish is an ideal one for all such meetings, both as to its situation and the loyalty and devotion of its parishioners. It goes without saying, therefore, that the Deanery meeting of Waterloo County for 1908 will be in every way all that can be desired, and with the local arrangements in the hands of its active and enthusiastic rector, will be looked forward to by clergy and laity throughout the entire deanery, with great pleasure.

Kirkton.—St. Paul's.—The annual Harvest Home Thanksgiving services were held in this church on Sunday, October 13th, when eloquent and appropriate sermons were preached to large congregations by the Rev. W. J. Taylor, rector of St. James' Church, St. Mary's, and Rural Dean of Perth. He was assisted by the Rev. Geo. W. Racey, rector of the parish. The church was beautifully and most tastefully decorated with flowers, fruit, and grain. The choir under the able leadership of Miss Ethel Berry, rendered the musical portion of the services, including the hymns and anthems in an excellent manner. On Tuesday evening, October 15th, the Thanksgiving festival was held. This consisted of a hot fowl supper, followed by a patriotic lecture on Canada, by Lt.-Col. MacQueen, of Woodstock, interspersed with patriotic songs by the choir and others. The large audience present listened with wrapped attention as the lecturer sketched the history of Canada from the earliest times to date. The taking of Quebec was portrayed in a most vivid manner, as also were the wars of the country. The different stages of Canadian history, and the great discoverers who came to Canada were mentioned in a manner that was very pleasing. He paid a well-merited eulogy to the late Sir John A. MacDonald, whose chief aim in life was for the glory and advancement of Canada. When talking about the war in South Africa, he showed what loyal, brave subjects Canadians were when opportunity offered, when thousands of men most willingly and heartily volunteered, and went to fight for King and country, accompanied by those self-sacrificing women without whose assistance and skill as nurses many would have suffered untold miseries and have died. This deeply interesting lecture was brought to a close by the singing of the National Anthem, and a hearty vote of thanks being tendered Col. MacQueen, and those who had assisted in the programme.

ALGOMA.

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

Haileybury.—St. Paul's.—The annual Harvest Thanksgiving service was held in this church on Sunday, October 13th. The anthem, "Thou visitest the earth and blesseth it," (Greene), was pleasingly rendered by the choir, the solo being taken by Mr. H. R. Griffith. The offerings which were for the Superannuation Fund of the Diocese, amounted to \$9.73.

The first meeting of the Rural Deanery of Nipissing was held in St. Paul's Church, on Monday and Tuesday, October 14th and 15th. Those who took part in the services were the Right Rev. George E. Thorneloe, D.D., D.C.L., Bishop of Algoma; the Rev. Rural Dean Bishop, of North Bay; the Rev. D. A. Johnston, of Sturgeon Falls, formerly stationed at Haileybury; the Rev. A. T. Lowe, of New Liskeard; the Rev. E. P. S. Spencer, of Cobalt; Mr. John Leigh, of Englehart, and the Rev. R. A. Cowling. Monday's proceedings consisted of one important gathering, namely, a missionary meeting at 7.30 o'clock p.m. The addresses were by the Rev. E. P. S. Spencer and the Bishop. Mr. Spencer told in a simple and interesting way of St. Paul's idea of missions, of the different agencies and societies now at work upon this problem, and of the work which they have accomplished. The Bishop, in his address said that the missionary spirit comes from God, just as a mother's love for her child does. The will of God about missions might be summed up in one word of two letters, namely, "Go." He told how the saintly Bishop Fauquier and the brilliant Bishop Sullivan answered that call and came to Sault Ste. Marie, respectively as first and second Bishops of Algoma. The changes in the Diocese since then and even since his own first visit to Haileybury, were marvellous. It was hard to realize that this was the same place as the one where he was landed one very dark night in a painter from the good old "Argo," a boat which leaked above and below. The Bishop's words were so eloquent and his arguments so forcible, that his hearers were convinced that disbelief in missions is something utterly unworthy of being held by anyone who bears the name of Christian. Tuesday there was a celebration of the Holy Communion at 7.30 o'clock a.m. Then at 10 o'clock a.m., Morning Prayer was said, and this was followed by a quiet hour conducted by the Bishop, wherein much sound advice and kindly exhortation were received by the clergy. The study of Ephesians, chapter 1, in Greek, completed the morning. Mrs. Stitt kindly entertained the clergy and Messrs. Bailey and Legge, churchwardens, at lunch. Her good eatables and her courtesy were much appreciated. At the afternoon session there was first a business meeting. The Rural Dean, the Rev. C. E. Bishop, M.A., presided. The Rev. R. A. Cowling was elected secretary-treasurer of the Deanery. After the various items of business affecting the Deanery had been discussed and arranged, various papers and addresses followed. The Bishop gave an explanation of the Diocesan form of returning annually the parochial statistics.

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The Rev. D. A. Johnston read a practical paper on Sunday School work. The Rev. A. T. Lowe followed with a well-thought-out paper on "The Lack of Definite Religious Training for the Young." The banishing of the Bible and religious teaching from the schools, through the jealousy the different denominations have of each other, is one of the greatest causes of this evil. Home teaching is also lacking, especially where there are mixed marriages. The Bishop gave some practical advice on the Sunday School question. Mr. John Leigh gave an animated and full description of the work of the Church Army in England, in which he was for eight years a captain. The Rev. E. P. S. Spencer read an essay based on Ralph Connor's book, "The Prospector," quoting many of the choicest passages. A vote of thanks was passed to the rector and members of the congregation of St. Paul's, special mention being made of Mrs. Stitt, for their hospitality. It was decided to meet again at Sturgeon Falls in January, 1908. At 7.30 o'clock p.m., a confirmation service was held, seven candidates receiving the Apostolic Rite. The Bishop preached an impressive sermon on St. Luke 14:18, "They all began with one consent to make excuse." The rector desires to express his thanks to the wardens, the choir, and others who entertained the visiting clergy, for their generous help in making the whole gathering such a success.

KEEWATIN.

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

Dryden.—St. Luke's.—On Sunday morning, October 13th, a harvest festival service was held in this church, which was beautifully decorated with pot plants, fruits and vegetables. Special music was rendered by the choir, under the direction of Mrs. J. E. Gibson, organist. The Rev. A. A. Adams, General Missionary, preached on behalf of the Home Mission Fund, and a large collection was taken up.

Eagle River.—A special sermon on behalf of Home Mission Fund, was preached on Sunday morning, October 13th, by the General Missionary, and a collection taken up. The attendance both at this place and at Dryden is increasing, and good work is being done by the incumbent-in-charge, Ven. Archdeacon Cooper.

Gold Rock.—Ven. Archdeacon Cooper paid a visit to this mission on Sunday, October 13th, and held service morning and evening, large congregations attending both times. A special collection was taken up in aid of Home Mission Funds.

Kenora.—St. Alban's.—An organ recital was held in the Pro-Cathedral recently, when the organist, Mr. H. Carpenter, presented a choice programme of sacred music, consisting of solos, duets, and choruses by the choir. The recent addition of several boys' voices to the choir, has made a great improvement in the singing. A collection was taken up in aid of the Organ Fund. Mr. Carpenter is to be congratulated on the success of the recital.

RUPERT'S LAND.

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

Winnipeg.—Christ Church.—The members of the congregation held their annual social gathering on Thursday evening, October 17th. During the evening a bright musical programme was most acceptably rendered. There were large numbers of people present, and the evening passed off most successfully.

St. Barnabas.—The opening services in this mission church took place on Wednesday evening, the 16th inst. The opening exercises were conducted by the Rev. S. Fea, rector of St. Peter's; the Rev. Mr. Peart and the Rev. Mr. Diamond, the curate in charge. Archdeacon Fortin preached from the text, "Thy way, O, God, is in the sanctuary." He stated that after 32 years in the city of Winnipeg he had seen the beginning of every Anglican church, with the exception of St. John's, and St. James', and had founded some of them. He congratulated the people on the opening of this church, and the fact that the Church was keeping pace with the expansion of the city. He drew lessons from his text that though God may be found in other places, yet His

way is in the sanctuary. His Grace Archbishop Matheson congratulated the Revs. Messrs. Fea and Diamond, and the people of St. Peter's on the erection of the mission church of St. Barnabas, stating that it was only a few short years since St. Peter's was a baby daughter of St. John's, and now already she had grown into a mother church. He expressed the hope that this would become a rallying centre for the people in the outlying north-western portions of the city. He then read the prayers of dedication. During the offertory, Miss Maude Wellman sang a solo: "Guard While I Sleep." S. C. Oxtan, of St. Peter's Church, presided at the organ during the service. In future the church will be in charge of the Rev. Mr. Diamond, under the supervision of the Rev. Mr. Fea.

St. Peter's.—The parochial branch of the A.Y.P.A. held its first meeting for the season on Monday evening, October 21st, when the President, Mr. T. H. Brown, gave an address full of encouragement and helpful advice to the members. At the close of the address a musical programme of vocal and instrumental pieces was given.

Beausejour.—St. James'.—A confirmation service was held in this church by His Grace the Archbishop of Ruperts' Land, on Sunday afternoon, September 29th, 1907, at 3 p.m. The student-in-charge, Mr. F. Halliwell, accompanied by the churchwardens, Mr. F. Johnston and Mr. T. J. Deakin, received His Grace at the station on the Saturday evening. Nine persons received the Sacred Rite, seven females and two males. The addresses from His Grace were most impressive. Special hymn papers were provided, and the hymns, 391, 271, and 280, were most heartily sung by the crowded congregation. Miss G. Towle very ably rendered a solo, "Lead Kindly Light," accompanied by Mrs. H. J. Howland, the organist. His Grace also baptized five infants. After the service Mr. and Mrs. H. J. Howland kindly invited the wardens and vestrymen to tea, where His Grace stayed. Afterwards, several members went to give His Grace a good send off at the station on his way to Montreal. F. Halliwell has laboured for six months here, and it is nice for him to finish his work with presenting the candidates for confirmation on his last Sunday here. He left on the following Wednesday to take up work at Winnipegosis, Fork River, Sifton, Pine View and Mowat districts. As he was getting on the train, two parishioners came up to him and handed him a letter, which contained \$23 as a token of their appreciation for his work amongst them.

NEW WESTMINSTER.

John Dart, D.D., D.C.L., Bishop, New Westminster, B.C.

Vancouver.—Christ Church.—During the early part of September Vancouver had the pleasure of a visit from the Rev. A. R. and Mrs. Cavalier, who have been travelling through Canada on behalf of the Zenana Bible and Medical Missions in India, of which Society the Rev. A. R. Cavalier is general secretary. Various meetings were held, addressed by both Mr. and Mrs. Cavalier, and on Thursday, September 12th, an illustrated lecture was given in Christ Church schoolroom, entitled "The Women of India." The large audience listened earnestly to the account of the wonderful work being done by the Zenana Society among the women, and to the great needs of the people. Workers and funds are urgently needed. A branch of the Society is being formed in Vancouver. The work is interdenominational, and we trust all interested in missionary work will show an active interest in this section. On Sunday, September 22nd, the members had the great pleasure of welcoming their former rector, the Rev. Canon Tucker, O.C.L. The church was crowded at both services, and the congregation listened most intently to Canon Tucker's eloquent appeals on behalf of Canadian and general missionary work.

Chilliwack.—Rev. Canon Hinchliffe, B.A., rector of Red Deer, Alta., will take charge of this parish on the first Sunday of November. The parish is self-supporting, and has increased the stipend from \$800 to \$1,000. The church is an excellent building, and stands with the parsonage, on the most valuable corner in the town.

The Theological College.—The site for University of British Columbia has been secured at Port Grey, Vancouver, where 32 acres have been set apart by the Provincial Government. A build-

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ing to cost \$100,000 will be begun next year, and the Provincial Secretary will present to the Legislature in January, a scheme for the government of the University. Two million acres of land in the northern part of British Columbia have been given for endowment and buildings, etc. Free sites are offered on the grounds for theological colleges. We are the first to take advantage of the offer, and it is intended to put up the wing of a permanent building to cost between \$15,000 and \$20,000, towards which there is on hand about \$5,000. A constitution has been drawn up providing for a Board of Governors and Executive Council, which has been approved by the Bishop: It will be interesting to Eastern readers to know the courses of study. A.—The full course in Arts, in the University, followed by two years of Theology in the College. B.—The full course in Arts, with certain Theological options, followed by one year devoted exclusively to Theology. C.—Matriculation in Arts and the first year's examination at the University, followed by a presented course in Theology. D.—On the recommendation of a Bishop "special" students will be accepted, who shall take such course as the Bishop and Warden may decide. Students taking course A, B, or C, and passing the required examinations, shall receive the degree of Licentiate in Theology, and be entitled to the hood which will be presented. The clergy will be affiliated to the University, and be incorporated at the next session of the Legislature. The Constitution, etc., have been modelled on the lines of the Montreal Diocesan Theological College, with some modifications. It is hoped to begin in temporary quarters next year. Would that some wealthy Churchmen would do for us what has so generously been done in Montreal! Mrs. Trillon Gurney, of London, England, has given \$1,000 towards the building, \$400 towards the furnishing of the chapel, when provided, and her late husband's library.

Victoria.—St. John's.—The Rev. A. J. Stanley Ard preached in this church on a recent Sunday evening, an interesting sermon on the subject of Christian Social Union. He chose for his text St. Matthew 7:28-29.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

Prince Rupert.—The Right Rev. Bishop DuVernet in speaking of the founding of the missions of the Church in Northern British Columbia on a recent Sunday evening, gave an historical sketch of the missions from the formation of the mission by the C.M.S., on the appeal of the late Admiral Prevost, R.N., up to the present time. "It is a matter of thanksgiving said the Bishop in the course of his remarks, "that after fifty years heathenism has practically disappeared so far as the Northern Coast Indians are concerned."

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Correspondence.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Sir,—Will you kindly insert the following from the pen of the late Archdeacon Whitaker, for so many years Provost of Trinity College? I think it to be a complete answer to that part of Mr. Pickford's letter relating to the Book of Leviticus and a substantiation of the splendid argument of Mr. Holmsted.

Chas. L. Ingles.

Oct. 8th, 1907.

To the Editor of the "Globe":

It will be allowed that the law recorded in Lev. 18 is of Divine origin, and consequently that we are not at liberty so to interpret it as to impress upon it a character of caprice or imperfection. We should look, on the other hand, in a law solemnly promulgated by God, for a Divine consistency, completeness and equity. Let us consider, then, how we are to interpret this law. Are we to affirm that it allows all unions which it does not expressly forbid? Observe, then, what follows on this hypothesis. It is lawful for a man to marry his own daughter. If we would escape this monstrous result, what rule of interpretation must we perforce adopt? We must confess that the express prohibition of marriage between any persons near of kin involves the implicit prohibition of marriage between other persons who stand to each other in a relation strictly parallel to that in the case of which the prohibition is expressed. If a son is forbidden to marry his mother (Lev. 18:7), we must confess that this prohibition contains within itself the prohibition that a father shall marry his daughter. Otherwise we venture to heap on this Divine law a load of intolerable infamy. Nor is it without significance that we have been left to infer that so grossly incestuous a connection as that which I have mentioned is forbidden, that it is not proscribed totidem verbis, that we can only reply to a bold questioner of the future who may ask, "Where is the Divine word which prohibits this union?" "God has forbidden another which is strictly parallel, and that prohibition involves this." Shall we venture to say that we may draw this inference when we please, and to deny that we must draw it in every instance in which there is an exact parallel between a relationship in the case of which marriage is expressly forbidden, and another relationship which is passed over in silence? Is this dealing reverently with a Divine law? Would it be regarded as dealing fairly and honestly with a human law? Must we not either hold to the bare letter, or adhere with the strictest rigour in every instance to that interpretation which in parallel cases is forced upon us by reason and by conscience? Be it understood, too, that the express prohibitions in the law are not restricted to cases in which the bar is presented by consanguinity. Out of thirteen cases enumerated the bar is presented by affinity. No kind of distinction is hinted at between the one relation and the other, as regarded as an impediment to marriage. Let us take an instance under the head of affinity, in respect of which I think every reasonable man will confess that we are bound to adhere to that law of interpretation under which only we can affirm that God has forbidden the marriage of a father with his own daughter. In Lev. 18:14 marriage with a father's brother's wife is forbidden. There is no express prohibition of marriage with a mother's brother's wife. Yet is it possible to conceive of a just and holy law which shall forbid the one union and allow the other? God speaks to His people as intellectual moral beings, and leaves them to interpret His silence in the one instance by His express prohibition of the other. We may now pass to another relation in the case of which the bar is again presented, not by consanguinity, but by affinity. In verse 16 marriage with a brother's wife is strictly prohibited, and by the rule of interpretation already stated and applied in two instances, I affirm that we are compelled to infer that marriage with a sister's husband is forbidden to a woman; or, in other words, that a man is forbidden to marry his deceased wife's sister. On what pretence, I would ask, do we seek to evade the application of the general rule by which the law is interpreted to this special case? We come, then, to this consideration of verse 18, with this overwhelming a priori evidence against the interpretation of the verse for which—contends. [Mr. Pickford is now contending for the same interpretation.—C. L. I.] I do not say that the verse presents no difficulty. The Professor himself appears to allow that its lan-

guage is ambiguous, and, this being so, I am amazed to find that any man should give it, without hesitation, a meaning which flatly contradicts what has preceded, if it be interpreted throughout by a rule which commends itself alike to our reason and to our conscience. The case, then, is very different from what it would have been had this verse stood alone. We are obliged by the context, duly weighed, to approach the consideration of the verse with the conviction that a certain marriage is absolutely forbidden, and it is not a little startling to be told that that solemn prohibition is here restricted to the lifetime of the first wife, and is withdrawn at her death. I do not intend to enter into the question of the interpretation of verse 18, except to express my opinion that it is probably to be regarded as a prohibition of polygamy. To the question, "Why did the sacred writer not express it in the same simple manner as he expressed the law forbidding the marriage with a deceased brother's wife? There is no mistaking that language. (See Lev. 18:16) My answer is, 'Because it appears to have been the will of Him who spake to Moses that it should not be expressed at all, but implied in that command, the language of which the Professor justly says 'cannot be mistaken,' though, alas! in our days it may be treated with open contempt. The sacred writer was, it would appear, taught to observe here the same instructive silence which he observed respecting the marriage of a father with his daughter, or of a man with his mother's brother's wife. The word spoken would suffice for the willing and obedient, and to them God spake then, and speaks now. . . . In support of my opinion as to the import of verse 18, I will do no more at present than avail myself of the following statement: 'The phrase, 'A wife to her sister, or rather, 'A woman to her sister,' and the similar phrase, 'A man to his brother,' occur, with slight variations, forty-two times in the Hebrew Bible, and that they are never employed to designate the blood relationship of the two sisters or of the two brothers. When used of persons they invariably mean two men together or two women together, and when used of things they mean two things of the same kind. They are actually thus translated in our Bible in thirty-two out of the forty-one other places in which they occur; and in the nine other places the word 'brother,' obviously does not denote consanguinity, but merely proximity or association. If, therefore, in Lev. 18:18, a 'A woman to her sister' be not idiomatic and metaphorical (as our marginal version makes it), it is the solitary instance in the whole Bible.' The main question, however, does not stand or fall with this interpretation of the verse." I am, Sir, yours faithfully,

George Whitaker.

Trinity College, April 14th, 1880.

THE SEAT OF AUTHORITY

Sir,—The second annual memorial service for railway trainmen who have fallen at the post of duty during the past year was held in St. John's Church, Toronto Junction, on Sunday afternoon. . . . All the local clergymen of the different Protestant denominations were present and assisted at the service. They included Rev. Dr. Pidgeon of Victoria Presbyterian Church, Rev. Dr. Hazelwood of the Annette Street Methodist Church, Rev. T. Cowan of the Baptist Church and Rev. A. N. Simpson of the Disciples' Church. The sermon was preached by the Rev. T. Beverley Smith, rector of St. John's." The above extract formed part of a three-quarter column report which appeared in the Toronto World of the 22nd October. I was under the impression that St. John's Church, Toronto Junction is a Parish Church within the jurisdiction of the Bishop of Toronto, and that the "Rev. T. Beverley Smith, rector of St. John's," is an ordained clergyman of the Church of England in Canada, holding his licence from the said Bishop. I am certainly very much puzzled. My bewilderment reminds me of Rip Van Winkle recovering from his long sleep and gazing with astonishment on the astounding changes about him. What does it all mean? Has the Bishop of Toronto actually been accepted as their Bishop by the Presbyterian Dr. Pidgeon; the Methodist Dr. Hazelwood; Mr. Cowan the Baptist, and Mr. Simpson the Disciple? Has His Grace admitted them into the Church by the ordained rites and ceremonies and authorized them to assist in its services? Or in the alternative—if the above report be correct—has the Rector of St. John's Church, Toronto Junction taken it upon himself to ignore the authority of the Bishop and set at naught the authority, order and tradition of the Church into

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which at his own request he was ordained, and by implication appointed himself his own Bishop Taking in a word the heroic attitude of a certain married woman as to whom her timorous husband remarked to a friend: "My wife is a very determined woman, she is a law unto herself." How well the following announcement would answer the preamble of the new theological reform bill: "All the local clergymen of the different protestant denominations were present and assisted at the service." We wonder which of the protestant dignitaries sat in the seat of the Bishop—probably the Cromwellian Rector himself. We used to hear a good deal about Ritualism in the Church. Congregationalism appears to be the latest innovation—with the Rev. T. Beverley Smith as its High Priest. If this sort of thing is tolerated we fancy that the seat of authority in the Church will be the will of each young vainglorious clergyman who craves for a little notoriety and to that end does not hesitate to trample decency and order under foot, imagining himself for the moment to be an up-to-date Luther. The band of the Salvation Army meantime playing "See the Conquering Hero Comes," and the reporters hastily penning three-quarter column reports for the daily press.

Thomas Edward.

The shadow of death is over us all, and always. "No sooner do we begin to live in this dying body," says St. Augustine, "than we begin to move ceaselessly towards death." From our very birth the shadow of death is over us, and there is never a moment in our earthly journeyings when the sky of our life is wholly free from the gathering clouds of death. At times the light is brighter, and again the shadow is heavier. * * * In the quickening of our faith, and for the subduing of our tears, we have need of help from Him Who has shared in our human experiences, and has triumphed over all that imperils us, that He "might deliver all them who through fear of death were all their lifetime subject to bondage." —Selected.

FURS FOR EVERY PURPOSE

Every lady is entitled to her own individual choice in the selection of a Fur Garment. Some want a long, some a short, some a loose-fitting and others a tight-fitting garment.

Whatever one's individual taste may be, the variety of our stock of Fur garments is ample enough to suit every demand.

The early selection of your Furs means the first choice of the best of our stock. This includes plain and fancy Coats for street, carriage and motor wear, made of Sealskin, Persian Lamb, Mink, Caracule, Broadtail, Musquash, Pony, Squirrel and many other fancy Furs; also Fur-lined garments of all kinds.

We invite inspection and comparison of prices.

"It pays to pay for quality."

J. W. T. FAIRWEATHER,
84-86 Yonge St., TORONTO.

British and Foreign.

The Rev. F. W. Cobb, M.A., rector of Holy Trinity, Chesterfield, has been appointed rector of St. Mary's, Eastwood, Nottingham.

The memorial to the late Bishop Ridding will be unveiled in Southwell Cathedral by the Duke of Portland on Thursday, November 14th, at 2.30 p.m.

Prior to his leaving for the General Convention, Bishop Graves, of Laramie, was presented by Archdeacon Cope, in the name of the clergy, with a pectoral cross.

The bells of Dulverton Church being out of repair the villagers were summoned to Divine worship on a recent Sunday by the blowing of a bugle by a local volunteer.

Pangbourne is to have a memorial to the memory of the late Sir Benjamin Baker, the famous engineer. It is proposed that a tablet be placed in the church. His country residence was in the parish.

The Bishop-Suffragan, of Reading, Dr. Randall, has intimated his intention of resigning that office on account of advancing years. Dr. Randall has been in Orders for a period of fifty-five years.

The Right Rev. Bishop Welldon, Dean of Manchester, has been appointed to the office of Lady Margaret Preacher at Cambridge University. The sermon will be preached on November 3.

The Rev. Canon Henry Bell, late Vicar of Mimcaster, has been presented with a silver tea-kettle, inkstand, a pair of candles, and a purse by his parishioners on the occasion of his resignation. The clergy of the Archdeaconry of Furness also unanimously passed a resolution of regret at his departure from their midst.

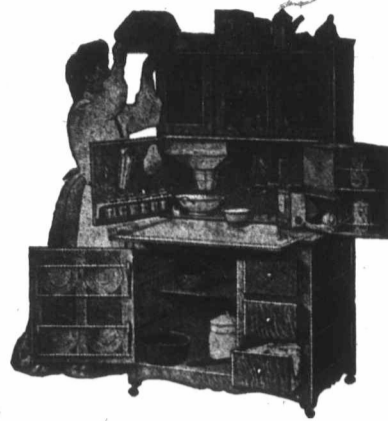
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The old-time custom of ringing the curfew during the autumn and winter months has been resumed at Ottery St. Mary. The bell is rung ten minutes each night, after which the day of the month is tolled out on a lighter bell.

Mr. T. W. Hull, late a Lutheran minister at Manchester, Pa., was confirmed on the last Sunday in September. He has been appointed a lay-reader at Laporte and Eaglesmere, under the direction of the Archdeacon of Williamsport.

The Dean of Carlisle lately dedicated the new choir-stalls in Carlisle Cathedral, given by Mrs. Chalker in memory of her husband, the late Canon Chalker. The stalls are of oak, beautifully carved, and in keeping with the surroundings.

A beautiful Munich window has been unveiled and dedicated at Llanrhos Church by the Archdeacon of St. Asaph. The window is a memorial to the late Mr. William Moore Campbell, of Close House, St. Helens, and consists of two lights and tracery, and very appropriately represents the Resurrection.

The Church Congress recently held at Yarmouth was in every way a very distinct success. The Bishop of Glasgow who was recently elected to the vacant Bishopric of Mashonaland, South Africa, has been obliged to decline this post of work for reasons of health.

The Rev. J. P. Way, D.D., headmaster of Rossall School, has tendered his resignation to the council, having just completed his thirtieth year of work as housemaster or headmaster. He retires at Easter. The present Bishop of London was once a boy in his house at Marlborough.

The members of St. John's Bible Class, Aberdare, presented their oldest member, Mr. Knapman, with an album on the anniversary of his ninetieth birthday. The recipient, who has been a member of the class since its formation, and is still a most faithful attendant, is held in very high esteem by his fellow-members.

Twelve months ago the Rev. Norman Nash inaugurated a men's Bible Class in connection with St. Wulfran's Church, Grantham, and the class has steadily grown until at the present time there are between two and three hundred members. During the summer months meetings have been held on the lawn in the pleasant grounds of the vicarage (by kind permission of the Bishop of Grantham).

An endeavour is being made to bring about the establishment of the Essex Bishopric and Cathedral at Woodford (where the Bishop of St. Albans has resided during almost all the period that he has occupied the See), thus bringing diocesan organization into close touch with the vast population of the district known as "London-over-the-Border."

Two interesting memorial windows have recently been placed in St. George's Church, Fredericksburg, Va. One is to the memory of the late Marshall Hall, who was for many years the faithful superintendent of the Sunday School. The other is to the memory of Mary Washington, mother of General George Washington, who was a parishioner and whose funeral took place from this church.

A good deal has been heard lately about the way Bishops are paid, but not so much about the way they work. A hint in this direction is conveyed by an announcement in the Manchester Diocesan Magazine. It is to the effect that the Bishop (Dr. Knox) is this month making up his engagements for the Sundays of the whole of 1908. He requests that applications for sermons should be sent in before October 20.

Canon and Mrs. Stuart were presented with valuable gifts by the congregation of St. Matthew's, Bayswater, last week, upon leaving for Canterbury. Colonel Frobisher, J.P., as senior churchwarden, made the presentations, which consisted of a handsome bureau to Mrs. Stuart, and a silver ornament for his table and a

purse containing £391 19s. 6d. to Canon Stuart. The total sum collected was £422 18s. 6d.

The Rev. Canon Wood, Vicar of Headingly for the past twenty-six years and four twenty-four years previously one of the clergy of Leeds Parish Church, was presented lately with several gifts in recognition of the completion of fifty years' service in the city. The presentation took the form of a cheque for 500 guineas and an illuminated address. The Vicar of Leeds, Dr. Bickersteth, presided, and the Lord Bishop of Ripon made the presentation.

What Joy to be Freed From Piles
THERE IS SCARCELY A SUFFERER IN THIS BROAD LAND BUT CAN BE CURED BY

Dr. Chase's Ointment

The utter misery and despair of the sufferer from a severe case of piles or hemorrhoids cannot be described in words.

It is not only the intense itching and stinging, which in themselves are bad enough, not only the dread of a surgical operation, with its pain, expense and danger, but the whole system seems to be undermined, and as the ailment drags on from day to day and year to year one becomes discouraged, despondent, and in despair gives up all hope of cure.

The joy which cured ones experience on being freed from itching, bleeding and protruding piles is told in the thousands of letters which we have received from time to time.

You need not tell the writers of these letters that there is a case which Dr. Chase's Ointment will not cure, for they will not believe it. They alone know how they suffered, and also know that Dr. Chase's Ointment cured them. In many cases the cures were almost like miracles, so little ointment was used. In others, while relief came quickly, cure was only effected by the persistent use of several boxes of the ointment.

It matters not how long you have suffered, if you have itching, bleeding or protruding piles. Dr. Chase's Ointment will relieve and cure you, and it is the only positive and guaranteed cure for every form of piles. 60 cents a box, at all dealers, or Edman-son, Bates & Co., Toronto.

You May Never Know What You Have Missed

CARUSO, Scotti, Eames, Plancon, Sembrich, Journet, Gadski — have you heard any of these great singers? If not, there is great joy in store for you.

Caruso gets \$3,000 for each performance, and you would say he was worth it if you could hear that glorious voice.



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The Berliner or Victor Gram-o-phone brings Caruso and all the other great ones right into your home at a very small expense indeed. Hard to realize, isn't it?

Think of the difference such music would make in your home. It would make life more worth living.

There are Berliner or Victor Gram-o-phones from \$12.50 to \$120 and these instruments will last a life time. The records are round flat discs (not cylinders). They take up little space and are almost indestructible. Send for booklet of 3,000 records. Then go to the nearest dealer and ask to hear some of them. You will want to take a Gram-o-phone home with you at once.

The Berliner Gram-o-phone Co. of Canada, Limited, MONTREAL.

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PAYS SPECIAL ATTENTION TO
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Interest Compounded four times a year.

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EAGLE AND RAIL LECTERNS,

Altar Rails, Crosses, Vases, Desks, etc., Candle-
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MENEELY BELL COMPANY
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TROY, N. Y., NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

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is desirable you should mention
The Canadian Churchman.

**CHARCOAL STOPS GAS ON YOUR
STOMACH.**

Wonderful Absorbing Power of Char-
coal When Taken in the Form of
Stuart's Charcoal Lozenges.

Trial Package Sent Free.

Charcoal, pure, simple charcoal, ab-
sorbs 100 times its own volume of gas.
Where does the gas go to? It is just
absorbed by the charcoal,—the gas
disappears and there is left a pure,
fresh, sweet atmosphere, free from all
impurities and germs.

That's what happens in your stom-
ach when you take one or two of
Stuart's Charcoal Lozenges, the most
powerful purifiers science has yet dis-
covered.

You belch gas in company, some-
times, by accident, greatly to your
own humiliation. That is because
there is a great amount of gas being
formed in your stomach by ferment-
ing food. Your stomach is not digest-
ing your food properly. Gas is inevit-
able. Whenever this happens, just
take one or two of Stuart's Charcoal
Lozenges right after eating, and you
will be surprised how quickly they will
act. No more belchings; no more
sour risings. Eat all you want and
what you want, and then if there is
any gas going to be formed, one of
these wonderful little absorbers, a
Stuart Charcoal Lozenge, will take
care of all the gas.

And it will do more than that.
Every particle of impurity in your
stomach and intestines is going to be
carried away by the charcoal. No one
seems to know why it does this, but it
does, and does it wonderfully. You
notice the difference in your appetite,
general good feeling, and in the pur-
ity of your blood, right away.

You'll have no more bad taste in
your mouth or bad breath, either from
drinking, eating or smoking. Other
people will notice your bad breath
quicker than you will yourself. Make
your breath pure, fresh and sweet, so
when you talk to others you won't dis-
gust them. Just one or two Stuart
Charcoal Lozenges will make your
breath sweet, and make you feel bet-
ter all over for it. You can eat all the
onions and odorous foods you want,
and no one can tell the difference.

Besides, charcoal is the best laxa-
tive known. You can take a whole
boxful and no harm will result. It is
a wonderfully easy regulator.

And then, too, it filters your blood
—every particle of poison or impurity
in your blood is destroyed, and you
begin to notice the difference in your
face first thing, your clear com-
plexion.

Stuart's Charcoal Lozenges are
made from pure willow charcoal, and
just a little honey is put in to make
them palatable, but not too sweet.

They will work wonders in your
stomach, and make you feel fine and
fresh. Your blood and breath will be
purified.

We want to prove all this to you, so
just send for a free sample to-day.
Then after you get it and use it, you
will like them so well that you will go
to your druggist and get a 25c. box
of these Stuart's Charcoal Lozenges.

Send us your name and address to-
day and we will at once send you by
mail a sample package free. Address
F. A. Stuart Co., 200 Stuart Bldg.,
Marshall, Mich.

The defects in Winchester Cathed-
ral have developed since the work of
preservation was commenced, and the
total sum collected as a result of the
appeal—£26,000—is totally inadequate
for the work, £5,000 beyond that sum
having already been spent. It is now
stated that to complete the work a
further sum of £35,000 will be re-
quired. For lack of funds portions
of the work will have to be stopped.
The whole of the east end has been
underpinned and now rests on solid
foundations, and this underpinning is
being continued along the south transept.

A meeting of the Liverpool Cathed-
ral Committee was held at the
Church House, Liverpool, recently,
Sir W. B. Forwood presiding. Mr.
Gilbert Scott, reporting on the pro-
gress of the building, said the "Lady
Chapel" had been advanced up to
the window sills, and the triforium
had been nearly completed. The
building of the choir walls had been
so far proceeded with that it was now
possible to obtain some idea of the
size and spaciousness of the choir
when completed. A letter was read
from the family of the late Mr. Robt.
Morrison, whose firm are contractors
for the building of the Cathedral, and
who, when he was alive, took the
warmest interest in the work. The
letter stated that the family would
like to erect in Mr. Morrison's
memory two windows in the "Lady
Chapel," one from his widow and the
other from his children. The com-
mittee gratefully accepted the gifts,
and expressed their appreciation of
the personal interest Mr. Morrison
took in the building of the Cathedral
in his lifetime.

OUR OPPORTUNITIES.

A great necessity is a great oppor-
tunity. Nothing is really lost by a
life of sacrifice; everything is lost by
failure to obey God's call. The
opportunities of generously serving
Jesus Christ are few; perhaps not
more than one in a lifetime. They
come, they do not return. What we
do upon a great occasion will prob-
ably depend upon what we already
are; what we are will be the result
of previous years of self-discipline
under the grace of Christ, or of the
absence of it.—H. P. Liddon.

THE STORY OF CAEDMON.

Thirteen hundred years ago, up on
the northeast coast of England was
a little village, with an Abbey stand-
ing high on a cliff. Looking out there
to-day, you would find a village there
still, and the ruins of a beautiful
Abbey, though not that very same
one.

Here lived Caedmon, the first Eng-
lish poet, and he served the Abbess
Hilda. He was only a plain, dull man,
for he had never learned much, and
he kept the abbess' cows. He was so
shy and silent that, when there were
feasts, where each one was expected
to sing for mirth's sake, he would
quickly rise up from the table, and
steal away, to the quiet cowshed
again.

TEMPEST IN A PORRIDGE POT.

**A Well-Known Journal Refuses the
Advertising for a Well-Known Food
Product on the Ground that the
Claims Made for It Savour of
"Patent Medicine" Ad-
vertising.**

The publisher of a well-known illus-
trated journal has stirred up "a temp-
est in a teapot"—or rather in a por-
ridge pot—in an effort to induce the
manufacturer of a well-known food
product to change the style of his ad-
vertising. It was contended by the
publisher that extravagant claims
were made as to the curative proper-
ties of this food which could not be
substantiated.

The claim that certain ailments can
be cured by food is not so extravagant
as one might suppose. It all depends
upon the disease and the food. Of
course everyone who possesses ac-
curate scientific knowledge upon the
subject knows that real appendicitis
cannot be cured by any food. Appen-
dicitis is inflammation and ulcera-
tion of the vermiform appendix, which
is a little "pocket" or tubular elonga-
tion of the caecum. The only cure for
it is the knife. It is caused by the re-
tention of undigested food material in
the bowel or alimentary tract causing
fermentation and finally inflammation,
which communicates itself to the
vermiform appendix.

But the prevention of appendicitis
is another question. Every doctor
knows that appendicitis can be pre-
vented, and that its prevention is
merely a question of eating the right
kind of food. The way to avert appen-
dicitis and its dangerous and
sometimes fatal consequences is to eat
a simple, nourishing food which will
stimulate "peristalsis" (bowel exer-
cise) without irritating the intestines,
and such a food is Shredded Wheat.
A daily dietary of Shredded Wheat in-
sures a complete, natural and regular
evacuation of the bowel, and when
this occurs, appendicitis is impos-
sible.

Stimulating peristalsis, or natural
bowel movement, however, is only one
of the incidental virtues of Shredded
Wheat. It contains all the muscle-
building, bone-making, brain-making
material in the whole wheat grain,
made digestible by steam-cooking,
shredding and baking. Its porous
shreds are quickly permeated by the
digestive fluids and hence are taken
up and assimilated when the stomach
rejects all other foods. It is the clean-
est, purest, most nutritious food made
in the world. It is delicious as a
breakfast food with cream or milk, or
can be used for any meal, in any sea-
son, in combination with fruits or
creamed vegetables. Your grocer
sells it.

One night after he had left the feast
in this way, he had a vision as he lay
in the little cowshed, and a Stranger
said to him, "Caedmon, sing me a
song!" But the poor cowherd ans-

PEARLY WHITE TEETH by using

TEABERRY

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wered, "I cannot sing; that is why I left the feast." Then the Holy One said, "However, you shall sing!" "What shall I sing?" asked Caedmon. "Sing the beginning of created things," replied the Stranger.

So Caedmon obeyed, and sang verses to the praise of God. He sang the story of Creation with such rapture as no poet had ever done before. Then he sang the fall of man, and the whole Bible story. Of course he well knew it all, because he had lived so long in the abbey; yes, even though he could not read nor write.

When he awoke in the morning, he was able to remember the verses he had sung. So he went straightway to the steward, who took him to the abbess, to whom he repeated them all, and even added more. She made him sing to her many times after that; and all those companions of his were sorry to think what sport they had made of him.

We know Caedmon's beautiful verses by the name of the "Paraphrase of Creation;" and they remind us so much of that noble poem called "Paradise Lost," that Caedmon is sometimes named the Saxon Milton. These verses of Caedmon's were held in such reverent esteem among all classes of Englishmen, that for five centuries they were given an honoured place with the Bible itself.

A beautiful tall cross has been set up in the little graveyard close by the ruins of the Abbey at Whitby, in memory of Caedmon; and as long as the sea dashes its waves at the foot of the cliff, so long will the name of the lowly cowherd abide in the hearts of men.



Every position great or small, may be made almost as great or as little as we desire to make it, according as we make the most of it or the least of it. To do the necessary duties of any station, that is easy enough; but to gather up all its outlying opportunities; to be ready to lend a helping hand there; "to fill," as we say, "our place in life instead of leaving it half empty"; to be entirely in our work for the time being—that is what makes all the difference.—Dean Stanley.

ROYAL YEAST CAKES

MOST PERFECT MADE.

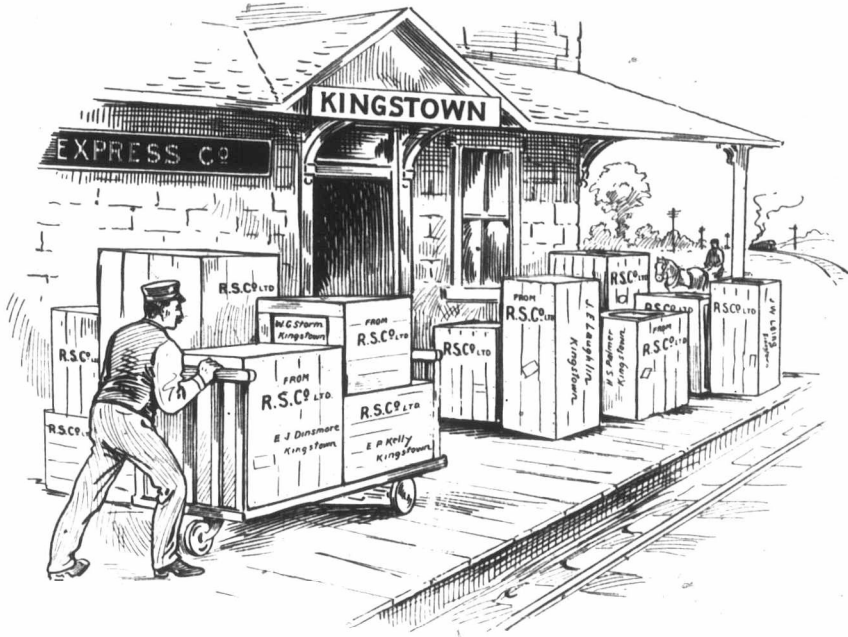
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This gives our Eastern and Western customers every advantage of Toronto styles and prices. Our arrangements for fast express and freight service are the best, and orders are filled from thoroughly complete stocks with a wide range for selection.



UNEQUALLED VALUE!

This Splendid Coat \$5.00

Excels anything heretofore offered at the price; made of Black Cheviot Frieze. Warm, serviceable quality; shoulders lined with goods of self, sleeves lined with sateen, 45 inches in length, with slotted seam down centre of back, collar trimmed with velvet and braid, cuffs and patch pockets; just such a coat as the good dresser likes to wear. Comes in sizes 32, 34, 36, 38, 40 and 42 inches bust measure..... **\$5.00**



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Buy This One At **\$3.95** Tailored by Skirt Experts

We point with pride to our incessant efforts for the betterment of ready-to-wear skirts, and offer this one at a sacrifice price, just to show you the difference in the skill of tailoring; the difference in the grace and fit, and the difference in quality and satisfaction between our skirts and the average ready-to-wear kind. Please order by number.

G-1179—Skirt of French Valenciennes, fine all-wool quality, superior finish, made in a fashionable pleated style, inverted pleat back, trimmed with strapping and buttons of self, silk waistband, bound seams; supplied in lengths from 37 to 42 inches front measurement, and waistbands from 22 to 28 inches. Be sure and send these measurements when ordering. This skirt would be good value at \$6.00; during the month of October we are offering it, black only, at..... **\$3.95**



G-1179

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