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Evening—Ezek. 18 or 24, 15; Luke 18, to 31.
- November 1.—Twentieth Sunday after Trinity.
Morning—Ezek. 34.
Evening—Ezek. 37; or Dan. 1.
- November 8.—Twenty-First Sunday after Trinity.
Morning—Dan 3; Heb. 1.
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- Holy Communion: 184, 259, 304, 552.
- Processional: 298, 542, 547, 603.
- Offertory: 165, 226, 446, 550.
- Children's Hymns: 333, 564, 569, 570.
- General Hymns: 296, 540, 541, 546.

ST. LUKE'S DAY.

The needs of human souls and the appropriate Providence of God are set before us in a variety of ways. The soul needs to be guided, directed and nourished. Therefore, we think of the Shepherd of souls. The soul is afflicted and defiled by many diseases, due to the influence of sin. Therefore we look for healing, "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings." (Mal. 4:2). Now the Lord established His Church to be the spiritual mother and healer of all mankind. And accordingly the Church is never truer to herself and to her Lord than when she is revealing her

message of salvation to men, and healing the spiritual diseases of humanity. These two aspects of her work are necessarily coincident. And the coincidence is emphasized in the life of St. Luke. The beloved physician is called to preach the Gospel of Salvation. A man of many gifts he dedicates himself to God's service and uses his gifts for the advancement of God's kingdom. How much we owe him for his artistic, literary work! Oh that he could have been spared to have given us the third Book—which he in all probability planned—on the missionary work of St. Paul! St. Luke is an example of what every priest should be—a physician of the souls of men. One name by which priests used to be known suggests much to us—curate—cure. One of our prayers speaks of Bishops and curates. The priest is entrusted with the care of souls. He must nourish, direct, and strengthen the souls of men. He must be able to diagnose all spiritual diseases. Therefore it is his duty to warn and to prevent; to warn men of the insidious approach of spiritual disorder, and by good advice and discipline, to prevent the inrush of troubles which may prove fatal. The priest is therefore a student of human souls. It is his privilege to speak to men about their souls' welfare. And this he will do collectively and individually. And always that he may lead men to Christ Jesus. Nor must the laity forget this responsibility of the office to which God has called the priest, and for the due exercise of which the Church has bestowed the grace of Holy Order. Men and women mindful of this aspect of the priestly office will rejoice in the nourishing of their souls, will appreciate the warning and prevention, and will gladly seek direction and guidance at the hands of the Church's ministry. Spiritual direction has its recognized place in our communion. Great help is possible from a true use of it. But how careful must he be to whom the Church has given the responsibility of caring for the souls of men. The priest's lips must keep wisdom. For how can the blind lead the blind?

Our Special Offer.

We would draw our readers' attention to our special liberal offer in another column. It is an appeal that past experience warrants us in believing will have a wide and hearty response. There is just this one caution we may be permitted to give. Let no friend or reader of the Churchman think that because many others will avail themselves of this cordial invitation, he or she need do nothing. We appeal to all our friends and readers without exception to bear a hand generously in this matter, and in advance we tender each and all of them our heartiest thanks for doing so.

The Needy Poor.

There is a beautiful passage in Hudson Taylor's "Retrospect," in which he speaks of taking thought for the poor. Not only did he give his tithes to Christian work but he carefully went through the house from time to time to see what he could spare there. Alluding to the blessed hope of Christ's return, he says:—"It led me to look carefully through my little library to see if there were any books there that were not needed, or likely to be of further service, and to examine my small wardrobe to be quite sure that it contained nothing, that I should be sorry to give an account of, should the Master come at once. . . . It has been very helpful to me, from time to time, through life, as occasion has served, to act again in a similar way; and I have never gone through my house, from basement to attic, with this object in view, without receiving a great accession of spiritual joy and blessing. I believe we are all in danger of accumulating—it may be from

thoughtlessness or from pressure of occupation)—things which would be useful to others, while not needed by ourselves, and the retention of which entails loss of blessing." Winter is near and the time for taking thought for the poor is now. Many a farmer might keep a poor family in fuel by giving his refuse timber for that purpose; and cast-off clothing is always required by the needy poor. We commend Hudson Taylor's example to all our readers.

Fire Prevention.

The widespread and ruinous havoc recently wrought throughout Canada by fire injuriously affecting, directly or indirectly, all classes of our people, should stir us up to seek for and find aid in preventing, as far as possible, its recurrence. One well-known cause of fire is the spark from the locomotive engine. Many a lawsuit has taken place with regard to fires that have done serious damage along the lines of railways. "The London Railway Magazine" has had an interesting article on "Fireless Locomotives." These locomotives so far are suitable mainly for station purposes. It is to be hoped that progressive experiment will ere long adapt them to general use. In that event fires along railway lines will be reduced to a minimum.

Service.

This is an old Church word and an honoured one. To many we fear it is little more than a syllable sound. But to the man or woman who is not only content, but determined by grace, daily to live the simple life of self-denial, cross-bearing, and following the divine foot prints, this seemingly servile word spells freedom. Gradually, but surely, the letters become transposed. And such an one in the very storm and stress of the most testing, trying, service here, receives, actually, really receives, the foretaste of the joy and peace that the world can neither give nor take away.

"Muck Raking."

The pen work to which the harsh name "Muck Raking" is applied has its use and abuse. Where the motive that prompts the writer is pure and honourable, and he bravely strives to aid in remedying a wrong by a vigorous and accurate presentation of observed facts, he merits approval and support. If, on the contrary, his aim is to obtain notoriety and profit for himself and the journal, or magazine, for which he writes his exaggerated and sensation article—the reverse is the case. Hood's "Song of the Shirt," and much of Dickens' writing might have had this epithet applied to them. No honest, courageous man who openly and justly denounces wrong-doing—whether it be through the press, or in pulpit, or on platform, need regard the jibe "Muck Raking" as otherwise than honourable to himself, and helpful to his cause.

Memorizing Scripture.

Attention is so much devoted to Biblical criticism, we are in danger of forgetting the devotional study of the Bible, the mediating day and night, which is recommended in the first psalm, and which is the key-note of the whole book. In the Great Psalm which is wholly devoted to God's word, the 119th, the Psalmist says, "Thy word have I hid (or stored) in my heart that I might not sin against Thee," (Ps. 119:11). The practice of memorizing Scripture helps to purify our lives. Later on in the same Psalm we are not surprised to read, "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth," (Ps. 119:103). Scripture stored up in the heart is sure to sweeten speech. The habit of memorizing Scripture which has done so much for the present Bishop of Durham is sure to bless every one who follows it.

The Living Power of God's Word.

Two books which have made an indelible mark on the life of the Church are Thomas A. Kempis' "Imitation," and Bunyan's "Pilgrim's Progress." The charm and the strength of both books are the extraordinary use of God's Word not only in supplying actual quotations, but in giving tone and temper to the books. Of the two books, the latter is unquestionably the greater marvel in this respect, and has appealed to people of many tribes and tongues. And its copious use of God's word is well-known. It is not so well known how much the former book owes to the Scriptures. Thomas A. Kempis loved his Bible, wrote out the whole of it with his own hand, and perhaps made many copies of some books, and in the "Imitation" referred to the Holy Scriptures more than one thousand times. It is the faithfulness of both books to God's Word which has made them immortal.

Play the Game Fairly.

Our attention is being turned from the Forest to the Political fire. The warriors of stump and platform are busy polishing their weapons and girding on their armour, and soon will be in the thick of the fray. And now, gentlemen, a word with you, if you please. Play the game by all means, but remember, it is the greatest and most responsible of secular games. Play it in keeping with its best traditions; its grand possibilities. Play it fairly—without undue personalities or unjust imputations. As a great advocate once said:—"Be sure of your facts and figures." Above all play it as Christian gentlemen—and you cannot go very far wrong.

Public Office.

It is a curious illustration of the lack of the sense of proportion in certain individuals that when some important public office becomes vacant forthwith a number of eager people, most of whom have had neither experience in its duties, nor special qualifications for their effective discharge, do their utmost to obtain the appointment. It is a matter of serious concern that those in authority, whose duty it is to select a person for such a position, should have the moral courage to regard the experience and special fitness of the proposed appointee as their chief ground of selection, and to disregard the influence that seeks to place in an important and responsible position, one, who, whatever else he may possess is lacking in the requisite experience and particular qualifications that the influential character of the office demands. One can scarcely understand the point of view of these insistent and energetic people. There is not one of them who would ask an unknown man on the street, to draw an important will, or to prescribe for a serious illness. And yet, without the necessary training, acquired skill, and matured judgment that the position of a specialist in common fairness requires of its occupant—they are eager, one and all, to fill the position and (?) fulfil its duties. It is a good thing that those in authority in this country are not lacking in common sense and sound judgment. So that, in the main, wise office appointments are made to responsible offices that are influential and beneficent, or the reverse; in proportion to the character, acquirements and capacity of their occupants. And, strange though it may seem, sometimes a quiet, modest man, whose faithful and effective work has won him the respect and esteem of his fellows, is reluctantly promoted by the force of public opinion.

"A Living Thank-offering."

The following extract from an English journal speaks for itself:—"An interesting announcement made this week shows that the Pan-Anglican Congress will have at least one definite result in the way of active service abroad. The Bishop of Dorking, who was the first to suggest the idea of a 'Living Thank-offering,' has decided to go out to the Diocese of South Tokyo and work as

assistant Bishop under Dr. Awdrey. He will, therefore, cease to be Suffragan Bishop in the Diocese of Winchester before the end of the year. Bishop Boutflower has already succeeded in touching the imagination by his offer of service, but he repeats the process by now attaching himself to Bishop Awdrey, who in a quiet way is one of the heroic figures of the missionary life of the Church. Those who know how he left the Lambeth Conference to undergo an operation and returned as soon as he could in a bath-chair, are best able to understand the attraction which he must have for a youthful zealot like the Bishop of Dorking. But the latter is chiefly to be congratulated on the sphere he has obtained. It is hard to say how much effect the Japanese genius, once thoroughly interested, may exert on the progress of Christianity and the processes of Christian thought."

New Beliefs.

We sometimes wonder at the readiness of our Anglo-Saxon race to seize some new thing in religion, to adopt the strangest superstitions, to follow the bold charlatan, provided only such impostor is able to impress the intellect of his dupe. Look round you and reflect on the need of the clause in the Lord's Prayer, "Lead us not into temptation, but deliver us from evil." How many new systems are in our midst, Mormons, Scientists, Dowieites, and smaller sects innumerable. Some bright young man will disappear from old associations; we need not take examples of our own day or our own neighborhood. But take Laurence Oliphant, a brilliant leader of forty years ago, who abandoned a political and literary success to labour in an illiterate community in the States.

THE GENERAL SYNOD OF 1908.

The General Synod, recently closed, has more than fulfilled our anticipations as to the important character of its work. And yet it was not so much the work actually accomplished, important as it undoubtedly was, as the spirit evinced which we think will mark this Synod off from all previous Synods since the consolidation of our Church in Canada. A few weeks ago in writing on the then approaching General Synod, we expressed the hope and expectation that it would accomplish something that would definitely mark the beginning of the nationalizing of our Church, as an institution indigenous to the soil of Canada. This expectation, or rather hope for the history of our Canadian Church to date does not encourage the formation of extravagant expectations, has been abundantly justified. The Synod through all its deliberations displayed a spirit of robust self-reliance and a confidence in its own ability to single-handedly grapple with its own problems, and to work out its own destiny, that has never before been approached, and which betokens a great awakening and transformation in the corporate consciousness and spirit of the Church in all portions of the Dominion. To some, no doubt, and they neither few in numbers nor lacking in weight, this new departure so resolutely made, will appear almost revolutionary, as it most undoubtedly would have done so to the Fathers a generation ago. This, of course, is inevitable, and such views are entitled to respect, for they represent that conservative element in the Church, which may always be depended upon to act as a most valuable corrective to hasty or ill-considered legislation. But conservatism may be carried too far. It most assuredly has been carried too far by the Canadian Church. Now a reaction has set in. By and by, no doubt, the counter reaction will come, and we will rest and be thankful for a time. In the meantime the Church in Canada will carry out her newly inaugurated policy of "doing things." The era of talk and procrastination has at length come to an end. The Canadian Church has begun in good earnest to set up housekeeping for herself, and

she will not rest until she has set her house in order. Of the actual legislation accomplished the adoption of the new Hymnal undoubtedly takes the foremost place. The acceptance by the Synod of the name, "The Book of Common Praise," certainly comes as a surprise, considering the very strongly expressed preference for other names revealed by the vote taken through the columns of "The Churchman." Speaking frankly, we do not care for the name. It seems to us altogether too pretentious, and in any event, the name will probably never come into general use. The book, it is almost certain, will be known at least among our own people in common conversation as the "Church Hymnal." The decision to go straight ahead with the proposed revision of the Prayer Book, without any reference to the Consultative Board, is another and a somewhat startling assertion of the spirit of independence and self-reliance, whose note has been so emphatically sounded all through the proceedings of this very remarkable Synod, as also the like determination in the matter of Church Reunion. The decision to commemorate the two hundredth anniversary of the founding of the Church in Canada in 1710 at Annapolis Royal, N.S., is especially gratifying, as notice was first drawn to the fact in these columns. But the apparent omission of any Nova Scotian Churchman named from the committee appointed to arrange matters is somewhat strange. Towards the end of the proceedings the attendance, as usual, rapidly thinned, and we had the very unedifying and humiliating spectacle of a "count out." On the whole, however, the Synod of 1908 may fairly be described as the most practical and business-like so far held, and in the matters of self-reliance and "progressiveness," indisputably unique. Our existence as a self-sustained, self-governing and distinctively Canadian institution will date from the Synod of 1908.

THE INCRIMINATED HYMNS.

(Contributed.)

Now that the new Hymn Book upon which during the last three years so much care and thought and labour have been bestowed, has safely passed the ordeal of presentation to the General Synod and has been adopted by both Houses, on the distinct understanding however that nothing contained in it was to be regarded as an authoritative doctrinal pronouncement on the part of the Synod, it may not be amiss to attempt to allay in some measure the feeling of uneasiness and dissatisfaction which has arisen in the minds of a few attached and faithful members of the Church. The chief difficulty, where any has been experienced, in the way of a frank and cordial acceptance of the book, has been caused by the presence in it of three hymns (245, 248, and 254) by the great scholastic theologian, Thomas Aquinas, who was known as Doctor Angelicus. This St. Thomas was undoubtedly one of the great champions of the doctrine of Transubstantiation, and therefore it may be at once conceded that these hymns come from a source of which it may at least be said that it is open to suspicion. To be open to suspicion is, however, by no means the same thing as to be guilty. And it may be contended with great show of reason that these particular hymns are not guilty of the charges which have been brought against them. To say this is not to deny that Aquinas held the doctrine of Transubstantiation. It is not even to dispute Lord Selborne's assertion, which has been a good deal quoted in this connection, that Aquinas in his Eucharistic Hymns set forth the doctrine "with a wonderful degree of scholastic precision." For it must not be forgotten that Aquinas wrote other hymns than those contained in "Hymns Ancient and Modern," and that it is wholly illogical to conclude that because he inculcated Transubstantiation in some hymns therefore it is to be found in all. Beyond question he

teaches the doctrine to which exception is taken in certain hymns, in which also he asserts the validity of Communion in one kind; but equally beyond doubt those hymns are not found in "Ancient and Modern," and therefore no demand was made for their insertion in our book. The fact is that the only fair way of judging of a hymn is to judge of it on its own merits without reference to the source from which it came, and it would not be difficult to show that each of what we have called the incriminated hymns may be quite easily and naturally interpreted as not involving any reference to Transubstantiation, while no interpretation that is consistent either with the English or with the original Latin can possibly discover any countenance for the practice of Communion in one kind. The one passage that has been adduced as favouring the practice is in fact directly opposed to it. It is, surely, not much to ask that those who say in all good faith that they do not find in these hymns the doctrine condemned in Article XXVIII. should not be deprived of them because others believe the objectionable doctrine to be there. The Synod, at any rate, thought that they should be allowed to keep the hymns, and was thus true to the principle which guided the Compilation Committee throughout—the principle of "unity by inclusion and not exclusion." If the committee had allowed themselves to condemn all hymns which come from a suspicious source, it would have gone hard indeed with some most popular favourites, notably, for example, with "Nearer, my God to Thee." In that hymn there is not one word which is distinctively Christian, except the word "cross," and even that does not in this connection refer to the Cross upon which the Saviour of the world died for our redemption. The fact is that though the hymn is a prayer to be brought nearer to God the one Mediator between God and men is consistently ignored; there is no thought of Him Who declared Himself to be the Way, and said that no man cometh unto the Father but by Him. Nor is this to be wondered at when we remember that the writer of the hymn was a Unitarian. But though there is nothing positively Christian in the hymn, on the other hand there is nothing actually anti-Christian, and therefore the hymn can find a place in Christian Hymn Books without reproach, in spite of the fact that it comes from a source which is far more than open to suspicion. In itself it is free from positive objection on the score of doctrine, and the same is true of the incriminated hymns of Thomas Aquinas.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Elsewhere in this issue will be found a letter from the Rev. G. Osborne Troop, of Montreal, protesting against Spectator's conception of an episcopal election. Mr. Troop is quite within his rights in protesting against this or anything else Spectator may say which does not conform to his standard of rectitude. He is also within his rights in setting before the public the better way as he sees it. A discussion of this kind to be useful must be frank and outspoken, and Mr. Troop must not be disappointed if Spectator opens his mind on one or two points. In the first place he has to confess that he has no sympathy whatever with the contents of the letter in question nor with the utterances of Mr. Troop, which have found so frequent publicity in the Montreal press in the few days that have elapsed since the death of the Bishop. Mr. Troop expresses himself in a language that Spectator does not understand, and gives utterance to sentences that he regards as vain and profitless. Whatever Mr. Troop intends to convey, his words imply that he is extremely exercised over the possibility and the probability of iniquitous political methods being employed in the choice of a new Bishop. His

words have gone forth over this continent as a potential charge against the honour, the honesty and the sanity of the clergy and laity in the Diocese of Montreal. What else does the terrible panic which seems to possess him mean? We fancy Mr. Troop does not stop to realize the seriousness of the gross shadow of suspicion which he casts upon the Church of his diocese, and upon his brethren in the eyes of the whole world—not by direct charges—but by a series of pious ejaculations about what might happen. If he knows of anyone who is promoting the cause of an aspirant to the office of Bishop by threats of disfavour if opposed, or promises of reward if supported, or in any way other than the free, full exercise of his rights as an elector, then he ought to declare it and he would find the Church in the Diocese of Montreal rising up and supporting him in his act. If, however, it is proposed to forbid Churchmen consulting together on the subject, enquiring, comparing opinions, looking into vague prejudices against this or that man and in general using the common sense and judgment that has been vouchsafed to them then we desire to say in language that may not be misunderstood we will have none of it. To pretend that we will speak to no one on the subject, to take our ballot and pencil in hand proclaiming that we have come to no conclusion on the matter but are awaiting a revelation of the divine will, to dishonour the God-given intelligence we possess by putting it aside and declaring it has no part or lot in this matter that we declare to be folly. It is worse than folly, it is setting up an unreal standard that is damaging and degrading to character. Anything that is unreal is contrary to our best instincts and destructive of our spiritual life. We have not spoken of seeking quietly and without ostentation divine guidance in the choice we should make, because that in a Christian Church must be taken for granted, but we are not unmindful of the apostolic precedent—"look ye out among you seven men of honest report full of the Holy Ghost whom we may appoint over this business,"—with a slight emphasis on the words "look ye out."

Spectator had the privilege, while in Ottawa a couple of weeks ago, of attending some of the sessions of the triennial meeting of the Woman's Auxiliary and occupying a seat that was carefully labelled "visitors." We mention this for it indicates a care in arrangement and an attention to detail that seemed to run throughout the appointments and programme of the whole assembly. What we heard of the proceedings was most interesting, and what we didn't hear seemed equally attractive for bon mots that caused merriment almost invariably fell short of the visitor's chair. Whether the acoustic properties of the hall or the inherent gentleness of feminine voices or some defect in the auditory organs of the onlooker was the cause of this aggravating loss of what was so manifestly worth hearing we cannot tell. There was one little sally, however, that did reach us. A deputation of Bishops had presented the greetings of the Upper House of the General Synod. One Bishop had come from the Atlantic seaboard, another from the Pacific coast, and a third from the interior. One of the ladies in replying to the gracious words that had been spoken by the distinguished prelate, and addressing herself more particularly to his lordship from beyond the mountains, she congratulated the assembly on having before them not only "wise men from the East but a wise man from the West." On another occasion a diocesan officer, evidently girding under the direction of a masterful president, slipped into the question box an enquiry to the following effect: "Should a president write letters that belong to the secretary's department?" Mrs. Tilton, with a twinkle in her eye, and putting her hand on the shoulder of her efficient general secretary gravely remarked, "I never write a letter that I can possibly

induce my secretary to write for me." Many such passages illuminated the proceedings. The only real discussion we had the good fortune to hear was on the proposal to raise the salaries of the matrons and nurses under the control of the Auxiliary. Miss Halson, the Dorcas secretary, who seems to be appealed to as having first hand information about all the Canadian work presented the case for the affirmative. In clear incisive phrases she pleaded for more generous treatment of the women at the front doing the work for those who remained behind. She had a statement prepared that showed the amount that would be required from each branch to bring up the salaries to the desired standard, amounts that seemed small enough to be within the reach of any energetic organization. There were a few dissentient voices, but one after another the delegates arose and declared the righteousness of the claim and their willingness to support it. We were informed that at a subsequent meeting of treasurers to adjust this matter it was found that branches that had publicly supported the movement with enthusiasm were now doubtful if they could meet the increased financial obligation. Our comment was, "that is just like men."

The central figure of the assembly was, of course, the presiding officer, Mrs. Tilton of Ottawa. Mrs. Tilton has the distinction of being the founder of this Auxiliary movement, and has been the general president since its inauguration some twenty years ago. Her power as a presiding officer and director of an organization that extends from coast to coast is at once felt. She understands the work from beginning to end, is a clear and forceful speaker, has a keen sense of quiet humour which lightens many a serious subject, is loyal to her subordinate officers and is frankly conscious of her advancing years. Of her own motion she endeavoured to give up the presidency three years ago, but her associates would not hear of it. Now she simply insisted that she must be relieved of the duties and responsibilities that ought to fall upon younger shoulders. When a step of this kind is taken politeness usually prompts people to express their sorrow. To Spectator few things show more unmistakably the good judgment of the woman or her real interest in the work she has so long guided than her determination to step aside while she was yet able to perform her duties unimpaired, to make way for a younger and more vigorous successor. Spectator was in a position to hear the loving references to her work by those who knew her best and when official testimony was borne of her services one realized that they were not words of formal politeness that were used. The new president, Mrs. Paterson Hall, will keep up the high traditions of the office. The only one that has any doubt about that is Mrs. Hall herself. She was happy in her work as general secretary, and was content to remain there, but her fellow workers decided otherwise. It was unquestionably a case of the office seeking the woman, and a good deal of persuasion was necessary to convince her that she ought to accept. When she becomes accustomed to her new duties she will probably blaze out a new trail in the way of missionary efficiency. In reference to the other officers one realized that they were experts in their work. Each knew her department from end to end, and was ready with any information at a moment's notice. The point that struck us as being perhaps a little weak was the lack of keenly contested questions. To us it is always a healthy evidence of interest and thought when questions of importance are keenly argued. Think and you will have difficulties and obstacles to overcome. If you think not, well everything will be plain sailing. It was really a very interesting and instructive session and one that seems to have appreciably pushed forward the good work of the Church.

Spectator.

The Churchwoman.

THE TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY.

Ottawa.—This meeting, the seventh Triennial, held in this city during the last week in September, was larger and more representative than any former one. Delegates were present from Athabasca, Algoma, Calgary, Caledonia, Columbia, Fredericton, Huron, Kootenay, Montreal, Moosonee, Niagara, New Westminster, Nova Scotia, Ottawa, Ontario, Prince Edward Island, Qu'Appelle, Quebec, Rupert's Land, Toronto and Yukon, several of these dioceses being represented for the first time. As the General Synod was meeting in Laurier Hall, our gatherings were held at St. George's, where the beautiful schoolhouse was placed at our disposal, and everything that kindness and thoughtfulness could suggest was contrived for the comfort and convenience of the visitors. The opening service was held in St. George's Church on the morning of Thursday, September 24th, when the Bishop of Ottawa celebrated the Holy Communion and the Secretary of Missionary Society preached. At this service the united thank-offering was presented, and was subsequently announced to have amounted to \$8,606.05, a disappointing result. Items from the reports showed progress in various directions, there are now 32,050 members; 17 general pledges; receipts, \$147,166.08; 17 children of missionaries are being educated; a number of baptisms have taken place among the Chinese

good deal of business, and where specimens of W.A. publications were on sale;—these included the outline blanks and certificates for Junior Mission study; officers' duties; sketch of the W.A.; the large prayer card; Indians of Canada; also the Moslem World; the Churchman's Missionary Atlas; and other books and pamphlets. Here, too, were shown specimens of missionary magazines mounted on cardboard; some very attractive Korean photographs belonging to the Rev. S. H. Cartwright, and a beautiful set of Indian pictures collected by Mr. Tilley, of Huron. The method and value of Deanery Conferences were set forth by Miss Green, of Ottawa; Mr. Hobson, of Niagara; Miss Gower, of Huron; Miss Muckleston, of Ontario, and others, and it was shown that these gatherings are very helpful in reaching many unable to attend annual meetings, and in encouraging timid speakers to express their ideas and state difficulties. The thank-offering report embodying the suggestions of the committee recommended that all applications should be reported upon by the committee to the executive, with whom should rest the responsibility of accepting them and determining the grant. It was pointed out that the designation of the present thank-offering to the training of missionaries, has committed the W.A. to a definite policy, and involves some extension of the funds for their support. It was therefore resolved that the next thank-offering should be for support and training, and it remains for us now to enter with more purpose into our thank-offering, to realize more fully the joy of thankfulness, and the privilege of joining in a united Thank-offering to God for His innumerable blessings

privilege was that of attending several sessions of the General Synod; many of the W.A. were present at the solemn and enthusiastic moment when the new Hymn Book was adopted, and many followed the interesting, if intricate debate, on Indian affairs; needless to say the W.A. to whom the cause of our Indians is so dear, heard with great thankfulness the general opinion that the western missionaries had vindicated their position and had satisfactorily refuted the accusations made against the schools. A resolution on the claims of the Indians to our care and support, was spoken to by our dear and honoured friend, Mrs. Bompas, in an eloquent and touching speech, and she subsequently played the accompaniment for Miss Pauline Johnson's missionary hymn which was sung to the tune of "The Church's one foundation." It is impossible to close this short account without a brief reference to our retiring President, who has watched over and guided our destinies since the establishment of the W.A. No words can express what the W.A. may we not say what the Canadian Church, owes to the Mother of the Auxiliary whose wisdom and justice, and whose loving, impartial, prayerful, spirit has been so wonderfully blessed by God in the development He has given to this work. As our Honorary President and a Life Member, we hope for many years to have the benefit of Mrs. Tilton's presence and counsel, and by the Roberta E. Tilton Fund, the interest of which will be given yearly to the object chosen by our retiring President, there will always be amongst us a tangible memorial of her work in the cause of missions. The unanimous election of Mrs. Hall brings to the Presidential chair one whose work as Corresponding Secretary



The Delegates of the Triennial Meeting of the Woman's Auxiliary held in Ottawa, September, 1908.

under the care of the Church; the Dorcas Secretary reported progress in the quality of gifts sent in bales, due largely to the co-operation among branches, and said that church furnishings were being increasingly sent to missions, among these gifts being 81 sets of altar vessels and 29 fonts. In the Junior Department which includes the babies, and is such an important branch, excellent results are obtained; the children support their general pledges well and have contributed \$9,282 to the treasurer's total. Two excellent discussions were those on mission study and on deanery conferences. Mission study has come to be a very important branch of W.A. work, and is carried on by means of lectures, classes, short talks on papers at the monthly meetings, and a series of questions in the "Leaflet" each month. Many dioceses have a regular course of lectures each winter, and almost all have some plan for interesting their members in the history and progress of missions. Miss Ashton Phillips, of Montreal, and Mrs. Griffin, of Toronto, in two admirable papers, maintained the superiority of the regular mission study class to any other form of instruction, and showed how it could be carried on; while Miss Ambrose, of Niagara, Mrs. McAvity, of Fredericton, and others, taking up the discussion, pointed out that these classes must be supplemented by simpler means for teaching the large majority of our members about missions, for there will always be many who cannot be enrolled in study classes—and especially for training them in a knowledge of the fundamental principles which must be the foundation of all our service. In this connection should be mentioned the "Literature Table," which was the centre of a

upon our Auxiliary, and upon ourselves individually. A most beautiful series of noonday addresses were given by the Rev. Canon Kittson; the Bishop of Fredericton; the Rev. T. W. Powell; Archdeacon Harding; and Rev. Dr. Symonds. The subjects were the mottoes of some of the Diocesan Auxiliaries,—"Occupy till I come;" "Blessed are ye that sow beside all waters;" "Be ye followers of Me;" "Whatsoever He saith unto you, do it;" and "By love, be servants one to another." The noonday pause for prayer and the beautiful and uplifting thoughts given us through the medium of these addresses, were no doubt a chief reason why this gathering was so uniformly happy and harmonious. We were privileged in welcoming many visitors from the Synod, and it was most encouraging to receive the kind greetings of both Houses, those of the Upper House being conveyed by their Lordships of Nova Scotia, Calgary, and Caledonia, those of the Lower House by the Rev. Canon Cody, Rural Dean Ridley, and Mr. Spencer Page. We also welcomed our old friend, the Rev. C. H. Shortt, who has come home on his first and much delayed furlough from Japan; the Rev. John Antle; the Rev. R. H. Dobie, of Qu'Appelle; the Rev. F. H. Graham, of Kootenay; and the Rev. J. D. Neugewirtz, while our meeting closed with a missionary gathering addressed by Archdeacon Lloyd, Archdeacon Gilmour, the Rev. C. A. Sadleir and others. Many of the delegates having been at the Pan-Anglican Congress, informal impressions were given by Mrs. Kulering, Miss Macaulay, Mrs. Cummings, Miss Tilley, Mrs. Cooper and others, each taking some special point, the services, the social gatherings, and the various sections of the Congress. A special

has given her a wide knowledge and experience, and whose personal qualities have long since made her the friend of all with whom she is associated, so that the feelings of sorrow at the retirement of our first President are mingled with the glad welcome which the W.A. gives to her successor. It is impossible to mention every matter of interest in this meeting, but every member, surely, has carried home the resolve, with fresh enthusiasm, "to go forward in faith and hope, looking unto Thee."

ONTARIO.

Athens.—Christ Church.—The W.A. annual Conference of this Rural Deanery was held in this church here on Tuesday, October 6th. Sixty-seven of the members united to partake of Holy Communion at 11 o'clock. The rector, the Rev. R. B. Patterson, was celebrant, assisted by the Rev. E. H. Croly, of Lyndhurst. The business session in the afternoon, presided over by Mrs. F. D. Woodcock, was very interesting. Miss Macaulay, diocesan president, gave an account of a visit to the Pan-Anglican Congress. Mrs. Leech gave a paper on the Triennial Conference at Ottawa. The next place of meeting is to be St. Paul's, Brockville.

MONTREAL.

Sutton.—The twenty-fourth meeting of the Brome Clericus was held in this place on Tuesday, October 6th. The Holy Communion was

sessions of W.A. were ic moment , and many debate, on e W.A. to dear, heard pinion that ated their the accusa- sultion on nd support, red friend, ing speech, mpaniment ary hymn urch's one e this short ur retiring guided our e W.A. No we not say e Mother of istic, and it has been evelopment r Honorary e for many 's presence ilton Fund, early to the t, there will orial of her unanimous Presidential g Secretary

celebrated at 10.30 by the rector. The Ven. Archdeacon Davidson, D.C.L., gave an address on the "Pan-Anglican Congress" in its bearing on matters ministerial and parochial the world over. There were also present besides the above-mentioned the Rev. Rural Dean Carmichael, Knowlton; the Rev. E. P. Judge, Brome; the Rev. J. M. Coffin, Glen Sutton; the Rev. G. A. Masin, West Shefford; the Rev. F. W. Steacey, Adamsville; the Rev. J. W. Martin, Iron Hill; the Rev. W. Garner, Mansonville.

The afternoon session began at two o'clock with a paper on "Eternal Punishment" by the Rev. E. P. Judge, which provoked an interesting discussion. The next paper was contributed by the Rev. J. M. Coffin on "Isaiah," which was much appreciated on behalf of the Clericus. The study of the Greek Testament was then resumed, after which a resolution of condolence was tendered to the Rev. Rural Dean Carmichael in his loss and ours in the recent death of our beloved Diocesan, Bishop Carmichael. A vote of thanks was given to the Rev. J. H. and Mrs. Bell for hospitality dispensed to the members of the Conference. The next meeting of the Clericus is announced to take place at Knowlton January, 1908.

On Wednesday, October 7th, the parish hall was duly opened with a service in the church at 10.30. A forceful sermon by the Rev. Rural Dean Lewis was delivered, after which the clergy and people, marching to the new hall, sang "Onward, Christian Soldiers." This happy event following the Clericus may be described "as a veritable feast of fat things."

TORONTO.

West Toronto.—St John's.—The October meeting of the Board of the Toronto W.A. was held at this church on Thursday, October 8th, at 10.30 a.m. In spite of the distance from town and of the not very favourable weather there was a large attendance at what proved to be a most interesting meeting. Several missionaries were present, among them being the two sisters of the Rev. Mr. White of Fort Vermilion, who are now on their way to England, Mrs. Weaver, of Wabascow, Mrs. Hamilton, who has but recently arrived from Japan, and Miss Trent, who is returning immediately to the same place. Each of these ladies was introduced to the meeting and spoke a few words of greeting, and it is hoped that Mrs. Hamilton will at a subsequent meeting give a further account of her work. Addresses were also given by the Bishop of Caledonia, by the Rev. G. M. Dobie of Qu'Appelle, and the devotional address at noon by the Ven. Archdeacon Sweny. Bishop DuVernet spoke of Caledonia as the youngest diocesan branch of the W.A. One of its parochial branches is of especial interest, as of the 29 members of which it is composed 24 are Indian, or as they are called there "native" women. The difficulty of arousing interest in missionary work in that part of the country lies in the fact that there are so few women and that these few are so occupied with their daily work and live such isolated and lonely lives. Those who belong to the W.A. however, feel that they have a bond of union with the East through it. The Bishop expressed gratitude to the W.A. for the help given by them towards rebuilding the Mission Hall at Lakgalzap, which was destroyed by fire, also for assistance given to the missionary at Bulkley Valley, and for the money voted at the Triennial meeting to pay off the debt on the church hall at Prince Rupert. It will be a splendid thing to have a Church building free of debt and ready when the expected large numbers of people come in next Spring.

Mr. Dobie gave an interesting account of St. Chad's Hostel in Regina, which was opened a little more than a year ago, and where there will be ten students this autumn. The great need of the North-West is that of clergy who have had some experience of life in that country and can understand the needs and condition of the people there, and it is thought that if they receive their training there it will do much towards accomplishing this end. The men receive their education during the winter months and spend their summers in the distant Missions ministering to the people and doing a really splendid work among them. The best way of keeping the Hostel would be by establishing scholarships, which would offer an opportunity to some who could not afford to pay the necessary amount to benefit by the education to be obtained there. Mr. Dobie also spoke of the Parsonage Fund of Qu'Appelle and showed the importance of having some sort of house, be it only a shack, where a clergyman can live and begin to work. School-

houses, etc., being always available for holding services until a church can be built.

An interesting feature of this meeting was the account of the various proceedings at the Triennial meeting, given by the General Life Members and delegates who attended it. One and all expressed their gratitude for the privilege of having been there, and spoke of the inspiration it had been to them of seeing and meeting their fellow-workers representing the Dominion of Canada from the Atlantic to the Pacific.

Among the correspondence this month was a letter from Mr. White, of White Fish Lake, thanking the St. James' Church branch for undertaking the education of his daughter. He also spoke of the great encouragement he had had of late in his work among the Indians in his district, there having been a distinct revival there since last Easter. Another letter was from Mrs. Gibbons, who has lately gone to Japan as a missionary of the General Board. She spoke of the great need of Christian women as teachers to reach girls and women and to prepare them for baptism. This work can only be done by women, and is most important as the Japanese women can in turn influence their own sons and daughters, filial affection being a well-known characteristic of the country.

A letter from Miss Pitts, C.M.S. secretary, at Hong Kong, in giving some details about the Bible Woman Shau-U, now supported by the Life Members, also spoke of the great need of native workers there.

The Extra-Cent-a-Day Fund, amounting this month to \$141.65 was unanimously voted towards improving and heating the parsonage at Engelhart, in the Diocese of Algoma, where a church and parsonage have been built since last Easter.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.
Brotherhood men should subscribe for the "Canadian Churchman."

Halifax.—Arrangements for Men's Week of Prayer.—The monthly meeting of the local assembly of the Brotherhood of St. Andrew took place Oct. 2 at the Church of England Institute, the president, Mr. J. M. Donovan, chairman. The chaplain, the Rev. C. W. Vernon, reported for the committee of the Brotherhood and Religious work that the committee of the Institute is to arrange for the observance of the Week of Prayer for Men, which is to be observed all over the English speaking world, from November 29th to December 5th. On Sunday, November 29th, both the Institute and the Brotherhood will co-operate with the Mission at St. Paul's Church, to be held by the Rev. E. J. Kennedy, Vicar of St. John's, Boscombe, Hampshire, England, in a mass meeting for men. During the week meetings will be held each evening at the Institute, except on Wednesday, when there will be a service at St. Paul's. On Sunday, December 5th, there will be a corporate communion for men at St. George's Church at 8 p.m., and in the afternoon a mass meeting for men at the Institute. The programme during the week is as follows:—Monday, Nov. 30th; chairman, J. M. Donovan; speaker, the Rev. D. B. Hommeon, "God's presence in the world and in me." Tuesday, Dec. 1st; chairman, Mr. C. A. Evans; speaker, Mr. P. F. Moriarty, secretary of the Y.M.C.A., "The joy of service." Wednesday, Dec. 2nd, the Rev. H. Lindsay, "Personal opportunity." Thursday, Dec. 3rd; chairman, Dr. F. W. Stevens; speaker, the Rev. C. W. Vernon, "The one body of which Christ is the head." Friday, Dec. 4; chairman, Mr. R. C. Johnson; speaker, the Rev. G. A. Lawson, "The law of Christ the foundation of national righteousness." Sunday, Dec. 5th; chairman, Mr. A. R. Wiswell; speaker, Archdeacon Armitage, "God's purpose to make this world His Kingdom."

OUR CALIFORNIA LETTER.

In explanation of the length of time which has intervened since the publication of our last letter, it should be stated that your correspondent has been a two months' captive of the alluring attractions of Southern California! To those who have experienced the "dolce far niente" of vacation time—little further need be said. To say that one has spent nearly a couple of months near Los Angeles, or in touring about through some of the attractive Coast resorts of this famed Mecca of the health and pleasure seeker, is to afford a fairly adequate plea for lenient judg-

ment in the matter of such an omission of duty as that for which we now ask your excusing. All California is divided into three dioceses. In the northern part of the State lies the Diocese of "Sacramento," with the strong hand of Bishop Moreland at the helm. Adjacent to this, and in the central part of the State is situated the Diocese of "California," of which San Francisco is the See City, and over which presides Bishop Wm. F. Nichols. This is the Parent See of the State, and although it has already given to the Church two dioceses, "Sacramento," and "Los Angeles," before many years there will probably be still another diocese, that of the "San Joaquin," all lying within the vast jurisdiction, at one time, and for many years, so notably presided over by the venerated Bishop Kip. The third diocese to be counted within the State of California, to-day, is that of "Los Angeles," extending from the Tehachapi Mountains to the Pacific Ocean, and reaching also from the south boundary of Bishop Nichol's domain to the extreme south of the State, i.e., to the old Mexico boundary. Of the elder of this daughter dioceses, "Sacramento," we shall have something of interest for your readers later on. Just now the Associations of the passing hour urge upon us that "Los Angeles" has the prior claim. The Right Reverend Joseph Horsfall Johnson, D.D., Bishop of Los Angeles, will be remembered by many Canadians of Western Ontario, as the sometime rector of Christ Church, Detroit, U.S.A. It was while rector of that parish, eleven years ago, that he was elected, upon the first ballot, to the See, over which, to the eminent satisfaction of Los Angeles Churchmen, he presides to-day. The Diocese of Los Angeles embraces a territory which is covered to-day by fifty-four organized parishes and missions. It possesses a clergy list of seventy-six, whereas 24 years ago there were only five clergymen ministering on the same ground. Of the clergy of the Diocese, fifty-eight are in active service and eighteen are on the non-parochial list. To a Canadian it has been matter of special interest to learn that of the 76 clergy in this Diocese, nearly half the number, or to be exact, thirty-four, are Canadian or English-born. This seems to answer in part the oft-repeated query of Canadians, why is the Church in some of our older dioceses so hampered for want of clergy? It is only fair to surmise, however, that few if any of the dioceses of the United States have so large a proportion of Canadian and British-born priests, as are found in the Diocese of Los Angeles. Devoted men, with impaired health, no longer equal to the rigorous winter climate of Canada, having been forced to leave the Father-land, have instinctively sought this climate of "eternal summer." To Canadians, however, there will be some measure of compensation for the unwilling contribution of so many of their much-needed clergy when we state that the most prominent positions in the gift of this diocese, are, with few exceptions, held by Canadians and Englishmen. The Dean of St. Paul's Pro-Cathedral, Los Angeles, the Very Rev. Wm. MacCormock, is Canadian born. Of the four Presidents of Convocations, one is a Canadian, and another an Englishman. Again in the most important organization within the diocese, the Standing Committee of the Convention, three of the four clerical members are "Canadians," namely, the President, the Rev. Dr. Trew; the Secretary, the Rev. J. D. H. Browne, and one other member. The two chief officers of the Convention we also find are held by Canadians, the Rev. Alfred Fletcher, Secretary of the Diocese, and W. G. Mushet, the Treasurer. One of the names we have mentioned will be recalled with especial pleasure by very many readers of the "Canadian Churchman." The Rev. J. D. H. Browne will be remembered as a former Secretary of the Diocese of Nova Scotia. As a member of the Executive of the Board of Governors of King's College, Windsor, during the earlier movements for confederation with Dalhousie University, he proved himself a vigorous and successful antagonist on behalf of the autonomy and preservation of "old King's." It was, however, as the promoter, the proprietor, and the editor of the "Church Guardian," that the Rev. J. D. H. Browne's name became the more widely known throughout Canada. His peculiar fitness for the large demands of such a work will be recalled, perhaps, by these few lines of identification. It was he who helped to lay a good foundation for those progressive strides, which have culminated in the publication of your paper, so creditable to the Church it represents, and so worthy of the widest circulation throughout the Canadian homeland! When compelled to vacate the editorial chair of the old "Church Guardian," through impaired health, the reverend editor, came to Southern California in 1884, in quest of health and strength. The friends in Canada of this veteran worker, will thank us for this added note;

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that he is, many years since, fully restored to health; and that in addition to the demands of a well-equipped and progressive parish, "St. Augustine's by the Sea," at Santa Monica, he finds himself returning to his first love, and ably edits the leading Church paper of the Diocese, the "Los Angeles Churchman." While numerically, the Church in Los Angeles ought not to be written down as being strong, it would be a sorry blunder, if on that account, it were appraised as being weak. In missionary enterprise, and in single-hearted devotedness to the cause of Christ, the clergy of this diocese display those elements, which, everywhere, in the spirit zone, go before success. Here, in the quickened feverish life which men live in these new lands of the farthest West, we must be content to measure up a church's strength, not so much by statistical tables, as by the weight of influence it exerts in moulding the thought and shaping the life of the people. Judged by this standard the Church in the Diocese of Los Angeles is a strong Church, and is rising step by step to the largeness of her opportunities. The "City Mission" and "the Church of our neighbourhood" are movements which point in this direction. The Church here has caught the spirit which pervades the Church elsewhere, and good sensible efforts are being made to place Sunday School educational work in the foremost position of diocesan activities. In this connection it may be said that a Field Secretary is shortly to be appointed, and that each summer a "School of Instruction" for teachers is held by the Sunday School Institute Workers. Another evidence of strength comes to us from the decision to establish next year two diocesan schools, one for boys, and another for girls, at San Diego. Again it is good news to chronicle, in these days of an unhappy dearth in the number of candidates offering for Holy Orders, that Bishop Johnson has a list of eleven candidates and postulants for the sacred ministry. The Bishop's charge at the 13th annual convention, last May, has been widely circulated and is a vigorous and broad pronouncement upon the live issues which are engaging the Church at this juncture throughout the American field.—H. E. D.

Home & Foreign Church News

From our own Correspondents

FREDERICTON.

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

Campbellton.—Christ Church.—the Harvest Thanksgiving services were held in this church on September 30th, when the Rev. E. A. Dunn, M.A., rector of New Carlisle, preached a most appropriate, interesting and inspiring sermon. The offering amounted to \$8.65.

MONTREAL.

Montreal.—St. John the Evangelist.—In view of the election of a Bishop for the Diocese of Montreal, the clergy of this church have issued the following form of prayer, which they ask to be said in those households that use family prayers, and also in private devotions:—"Almighty God, our Heavenly Father, who hast purchased to Thyself an universal church by the precious Blood of Thy dear Son, mercifully look upon this diocese, and so govern and guide the minds of Thy servants, the members of the Synod, that they may faithfully and wisely make choice of a fit person to fill the sacred office of a Bishop. And to him who shall be chosen for that holy function, give Thy grace and heavenly benediction; that both by his life and doctrine, he may set forth Thy glory, and set forward the salvation of all men, through Jesus Christ, our Lord. Amen." The Rev. E. Wood and the Rev. Arthur French add; "We shall go to the Synod with greater content and hope if we can feel that we are being supported by the earnest prayers of our people." Referring to the fact that in Acts XIII, it is mentioned that before sending forth Barnabas and Saul to preach to the Gentiles the early Church at Antioch "fasted and prayed," the clergy suggest that the Friday Fast, from now on to the day of election, should be used with special intention for the Synod.

The student services at Christ Church Cathedral will this year be held on the second Sunday evening in each month, the dates and subjects being as follows:—November 8th, "The Endowments of Life," (a), the emotions; December 15th, "The Endowments of Life," (b) the mind; January 10th, "The Endowments of Life," (c), the will; February 14th, "The Self-realization and Social

Responsibilities," No. 1; March 14th, "Self-realization and Social Responsibilities," No. 2; April 11th, (Easter Day), "The Goal of Life in the Light of the Resurrection." The first one was held on Sunday, October 11th, the subject being "The Ordering of Life."

A field day, in the interest of missions, will be observed by all the churches of Montreal and suburbs on Sunday, November 1st. For the advancement of arrangements for this occasion and the two weeks' canvass that will follow, a meeting of delegates was held in the Synod Hall on Friday evening October 2nd, over which the Rev. Paterson Smyth presided. It was announced that the following clergymen had accepted invitations to preach special sermons on missionary work in city churches on Sunday, November 1st:—The Bishop of Fredericton, the Rev. Canon Tucker, the Rev. Canon Kittson, and invitations to preach, have been sent to the Bishop of Huron, the Bishop of Ontario, Provost Macklem, the Rev. Dr. Bidwell, the Rev. Dr. Shreve and other eminent preachers. For the mass meeting on Monday evening, November 2nd, in the High School the Laymen's Missionary Movement are arranging for addresses by prominent laymen from different parts of the country. This will be followed up by the canvass, which must be concluded by November 15th. This duty will be performed by representatives appointed by the delegates who met last evening. There was a good attendance of laymen at the meeting, and besides the rector of St. George's, the following clergymen were present:—The Rev. Principal Rexford, the Rev. Rural Dean Dart, the Rev. J. A. Elliott, and the Rev. A. P. Shatford. Sympathetic reference was made to the loss which the Church had sustained in the death of the late Lord Bishop of Montreal, and Mr. Edgar Judge was deputed by the committee to draw up a resolution of condolence.

At the last meeting of the Board of Management of the Protestant Hospital for the Insane, the following resolution was passed:—"The Board of Governors of the Verdun Hospital desires to record in its minutes the deep sense of loss sustained by the death of the late Bishop Carmichael, who for many years was a governor, and whose sympathy and influence were greatly appreciated. The late Bishop was deservedly held in the highest esteem by the church, of which he was the chief representative in this city. He took an active interest in the philanthropic and charitable work of Montreal, and lent the weight of his powerful advocacy to many of its institutions. By a beautiful and consistent life, by a singularly genial and amiable disposition, and by an earnest and eloquent support of everything that pertained to the best life of the city, Bishop Carmichael won the affectionate respect of all classes in the community, and was beloved by all who knew him. His influence for good will long be felt and his memory will long be honoured in Montreal and throughout the Dominion. The members of the board join with many others in a sincere expression of sympathy with the members of his family in their bereavement."—James Brown.

Church Extension.—One of the present urgent needs of the Bishop's missionary, the Rev. J. J. Willis, 665 Adam St., Maisonneuve, Montreal, is a chalice and paten, for the celebrations at the various missions under his control. The sum of \$10 will procure a set adequate for this work. Mr. Willis will be glad to hear from any one willing to present this set or even a portion of it.

St. Martin's.—At a special meeting of the vestry which was held on Thursday evening, October 8th, the rector the Rev. G. Osborne Troop, announced the appointment of Mr. J. R. Meeker as his churchwarden in the place of Mr. D. M. Stewart, who has resigned.

ONTARIO.

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

Kingston.—St. Paul's.—On Sunday, October 4th, this church was reopened and the annual Harvest Thanksgiving services were held. The Very Rev. the Dean of Ontario preached in the morning, and in the evening the vicar, the Rev. W. F. Fitzgerald. During the period of renovation new carpets, new matting and new electric lights have been installed in the church, and the interior of the sacred edifice now presents a handsome appearance. The offertories taken up during the day were the largest in the history of the church.

St. James'.—Harvest thanksgiving services were held in this church on Sunday, October 4th. The Rev. Canon Macmorine, of Portage la Prairie, preached in the morning, and the Rev. Dr. Gould, M.D., M.S.C.C., who has been for the past eleven years a medical missionary in

Palestine, and who is a graduate of Queen's College, Kingston, in the evening. The enlargement of the Sunday School in this parish is in contemplation. The Rev. Canon MacMorine addressed the Sunday School scholars on the afternoon of Sunday, October 4th.

St. Luke's.—The Rev. H. J. Hamilton, a missionary on furlough from Japan, preached in this church on Sunday evening, October 4th.

Portsmouth.—St. John's.—Dr. Gould preached in this church in the morning of October 4th.

Belleville.—Christ Church.—The annual Harvest Thanksgiving services were held in this church on Sunday, September 27th. The rector, the Rev. R. C. Blagrove, preached appropriate sermons. The church was tastefully and appropriately decorated with fruits, flowers, etc.

St. Thomas'.—The annual Harvest Thanksgiving services were held in this church on Sunday, October 4th. The Rev. T. O'Connor Fenton preached both morning and evening, and the offertory throughout the day was very large.

Athens.—Christ Church.—The Rev. Dr. Sydney Gould preached in this church on Sunday, September 27th, and gave an entertaining illustrated lecture on "Palestine" on Saturday evening, the 26th ult., in the schoolroom.

OTTAWA.

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

Ottawa.—A well-attended meeting of Churchmen was held on Tuesday evening of last week in St. George's parish hall, at the call of the Bishop, to consider what practical steps should be taken to carry out that part of the campaign in connection with the Laymen's Missionary Movement, which falls to the portion of the Church of England. A general meeting had previously been held of the Central Executive representatives of all the churches joining in the movement, and it had then been agreed that Ottawa should endeavour to increase her missionary offerings, which last year had aggregated \$28,000, to at least \$75,000, and the meeting last week was to decide what part of that \$75,000 the Churchmen of the city were prepared to assume responsibility for. After lengthy discussion it was agreed that \$20,000 should be the sum aimed for. Last year the English Church in the city had raised about \$8,000, so that \$20,000 is about the same proportionate increase as is aimed at by the city as a whole. A strong committee, representative of all the churches, was struck, those named at the meeting being: Mr. J. F. Orde, K.C., convener; and Messrs. Col. Irwin, Geo. Burn, B. P. Dewar, F. H. Gisborne, E. F. Jarvis, H. K. Egan, P. B. Taylor, Dr. Chas. Morse, E. L. Brittain, Capt. Chambers, A. F. Bishop, Major Douglas Cameron, Robt. Barnett, J. Kelly, Chas. G. Pepper, Major C. F. Winter, W. M. Maynard, Jas. Milk, G. W. Dawson, T. Alder D. Bliss, and G. R. White. Others will be added and active work will be undertaken at once, while each church will be left to carry out the details of the work as it thinks best. The meeting expressed itself unanimously in favour of the adoption of a weekly contribution by means of the envelope system, and this will no doubt be the method taken in the majority of cases.

St. Alban's.—The Ven. Archdeacon Bogert, rector of this church, on Saturday last celebrated his golden jubilee, the fiftieth anniversary of his ordination as deacon. To mark the occasion Holy Communion was celebrated at 7.30 in the morning in the church, when a large congregation of the clergymen of the city, parishioners and friends of Archdeacon Bogert were present. Following this service the Archdeacon entertained the following clergymen to breakfast at Hotel Cecil: The Bishop of Ottawa, the Rev. Canon Kittson, the Rev. Canon Hanington, the Rev. Canon Smith (Hull), and the Revs. J. M. Snowdon, J. F. Gorman, Edward Pick, W. A. Read, W. M. Loucks, C. B. Clarke, J. J. Lowe, Geo. Bousfield, F. W. Squire, E. A. Anderson, E. H. Capp, G. H. Duder, E. C. Bench, G. P. Woolcombe, A. H. Coleman, and Thomas Garrett. During the breakfast hour the Archdeacon was presented with a large gold cross by the clergy of Ottawa. In the evening his congregation tendered him a reception, when he was the recipient of an address as a memento of this auspicious occasion.

No kindness shown in act are so important and so essential a part of friendship as prayer for our friend.

TORONTO.

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

St. Anne's Opening Services.—When this church was in course of erection many and various were the remarks made upon it, and many of them were far from flattering. Mosque, cyclorama and synagogue were among the most common and frequent of the epithets used, and judged from the exterior view, being of Grecian architecture and having a dome as the main feature, it has of necessity a certain outward resemblance to the synagogue of the Jew, and no one is blamed for not altogether liking the external appearance; but when one comes inside then the judgment is reversed, for in simplicity, massive strength and dignity it is unsurpassed by any of our city churches, and one sees at a glance the aims of those who built it. It will seat 2,000 people, and even 2,500 were crowded into it on the evening of the opening Sunday, and the ventilation was perfect, and, with the exception of about six people, every person in that large audience had an uninterrupted view of the pulpit and chancel, but the main point, and the one for which they planned and aimed, was the hearing. From the standpoint of acoustics it is simply perfect. Every word can be heard from the end of the chancel to the last seat in or under the gallery. The people of St. Anne's are, therefore, quite satisfied, for they have a church which, inside at least, even according to the judgment of their severest critics, is most dignified and beautiful, and combines the three practical advantages possessed by so few churches, namely, that all can see well, breathe well and hear well. The objections that have been made that it is contrary to church architecture are, of course, only made by the ignorant, for there is no rule or law that the Gothic is the only type for Anglican churches, and if, for practical purposes, the Greek or Byzantine architecture is found to be preferable, there is no reason at all why it should not be used. St. George's Cathedral, Kingston, is of the same type, and, though, like St. Anne's, many do not admire it from without, yet there are few, if any, who would not admit that when you enter in you find one of the most beautiful churches in our country. St. Anne's and St. George's are, therefore, quite willing to wait and abide by the judgment of our people. All they ask is that the judgment will not be based on hearsay or on the outward appearance only, but that those who criticize will take the trouble to come and view them from within. St. Anne's chancel is 45 feet wide by 40 feet deep, seating a choir of 100. The organ was the one used by the Toronto Conservatory of Music, built originally by Warren, a new console having been added a few years ago by Breckels & Mathews. This was purchased from the Conservatory of Music, and thoroughly gone over, repaired and added to by Cassavant Bros., of St. Hyacinthe, who are putting in the new organ at the Conservatory. The organ thus refitted will have three manuals and thirty-five speaking stops. The seating of St. Anne's was done by the Valley City Seating Co., Dundas, and is most satisfactory. (It was originally given to the Toronto-Waterloo firm, but had to be taken away and given to the Dundas firm.) The offertory on the opening Sunday amounted to \$2,000. St. Anne's has always worked in co-operation with the other churches in the west end, and as

a result of this brotherly feeling nearly \$2,000 has been contributed to the building by members of other denominations near by, and on the opening Sunday prayer was offered up in the neighbouring Presbyterian Church (Chalmers') for St. Anne's success. Over the dome is a plain Maltese cross, which is lit at night by a soft light, which shines out through opaque amber glass.

Church of the Redeemer.—The Rev. E. J. Kennedy, vicar of St. John's, Boscombe, Hants, gave an address to men only in this church on

the Archbishop, Canon Tucker, the secretary, and other members were present. The meeting was called at this time on account of the departure of Canon Tucker for the Canadian West in a few days. The committee discussed the appointment of a Canadian clergyman to the bishopric of a new diocese in China. No name was given out at this time, as a final decision has not been arrived at in the matter. The General Synod at Ottawa passed a resolution to establish a diocese to be supported by the Canadian Church, having been invited to do so by the

the English and American branches of the Anglican Communion. The Rev. H. C. White is the missionary in China at present of the Canadian Church.

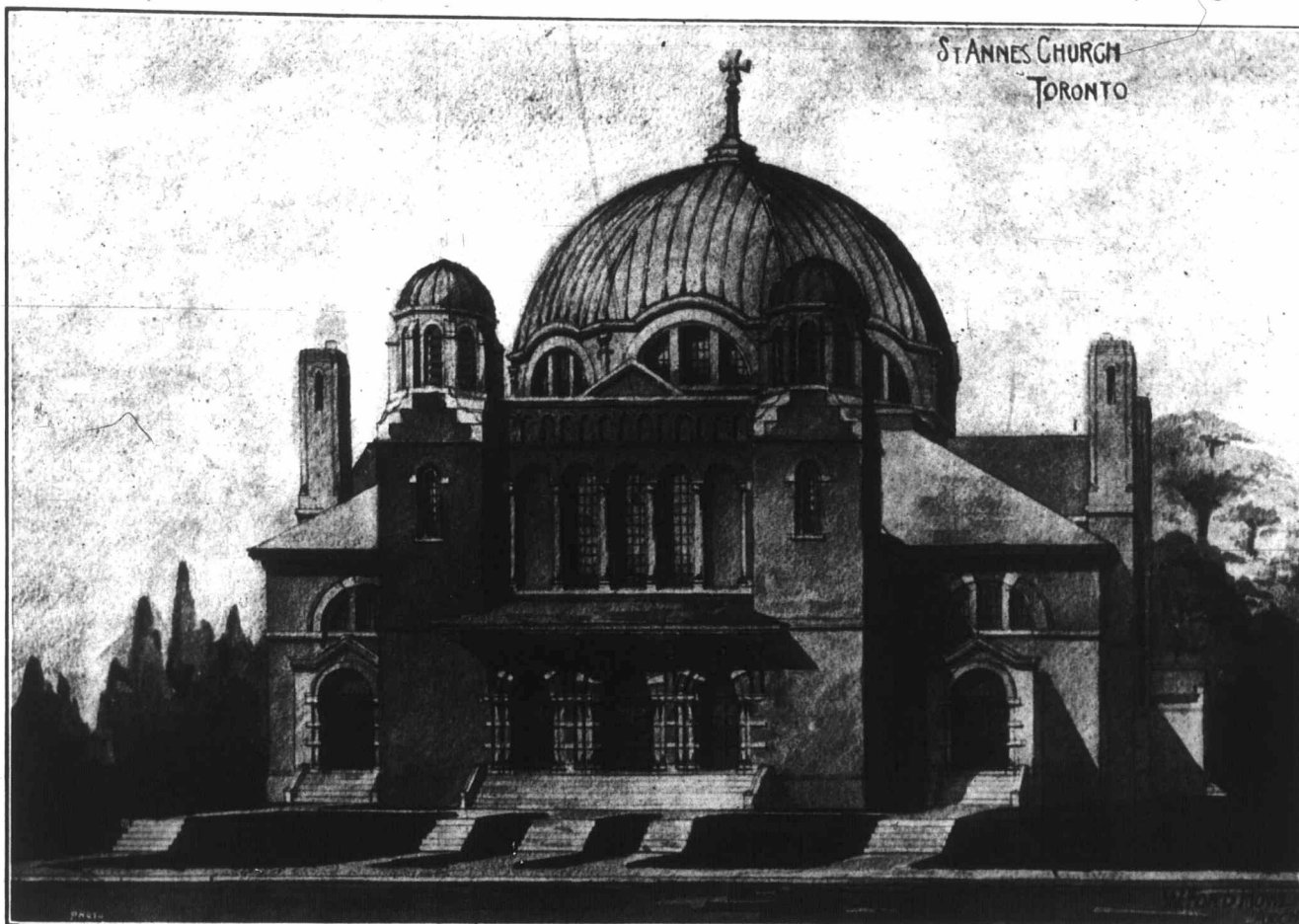
Norway.—St. Monica's.—The Harvest Festival service was held on Thursday, the 1st inst. The Rev. J. Bushell, M.A., rector of St. Clement's, preached upon the subject of "Thanksgiving." The services were continued on Sunday, the 4th: Celebration of Holy Eucharist at 8 a.m., Matins and celebration (choral) at 11 a.m. The Rev. Robert Gay preached an appropriate sermon from Isa. 65:21, "They shall build houses and inhabit them, they shall plant vineyards and eat the fruit thereof."

A special children's service was held in the afternoon, at which the sacrament of holy baptism was administered. There was a full church of the Sunday School scholars, parents and friends. The Rev. T. W. Paterson, M.A., of Deer Park, preached an eloquent and interesting sermon to a crowded congregation on the material and spiritual blessings of the harvest. The choir rendered the beautiful anthem, "Ye Shall Dwell in the Land." Mr. Hadley is choirmaster and Mr. Prest organist, and their efforts were crowned with success on Sunday with able rendering of the music by the choir. A number of the congregation remained after Evensong to view the decorations artistically arranged by several ladies of the congregation.

An Appeal for the East End.—Preparations for the Winter Months.—Left-off clothing, old furniture, carpets, oilcloth, bedding, tools, pots, pans, etc., anything in the shape of clothing and discarded household effects will be thankfully received, and may be sent direct to the Rev. Robert Gay, 65 Leuty Avenue, or upon receipt of telephone message or post card will be called for. These miscellaneous articles are not given away indiscriminately to anyone and everyone, but are sold for a trifle and the proceeds devoted to some kind of work. Nothing is too old, nothing is too dilapidated but that it can be made good use of. Friends of the poor amongst readers of the "Churchman" can help us by collecting from their friends and sending or asking us to call for such. We are anxious to get a large supply of goods by the first week in November. We make an immediate appeal for a baby carriage for a very deserving young couple, and also for a sewing machine for use at our Mothers' Meeting. Who will help?

St. Jude's.—Harvest festival services were held on Thursday, October 8th and Sunday, October 11th. The special preachers were the Rev. Canon Macnab and the Rev. J. R. H. Warren. The church was most beautifully decorated with choice grain, fruit, vegetables and flowers. The music was of a very high order, and reflected great credit on the organist and choir. There were large congregations at all the services.

Kinmount.—Harvest Thanksgiving services were held in both churches belonging to this



St. Anne's Church, Toronto. Opened October 4th, 1908.

Sunday afternoon last at 3.30, and during this week is giving a series of addresses in St. James', also to men only, from 12.30 p.m. to 12.50 p.m.

Harvest Thanksgiving services were held on last Sunday in the following churches: St. Mary's, Dovercourt; St. Matthias', St. Simon's, St. Jude's, and St. Augustine's.



Rev. L. E. Sney, Rector of St. Anne's, Toronto.

A meeting of the Executive Committee of the Missionary Society of the Church of England in Canada was held on Thursday afternoon last, the 8th inst., in the secretary's office, Confederation Life Building. His Grace

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Mission on Sunday, September 27th. The special preacher for the day was the Rev. W. H. A. French, of Fenelon Falls. The churches were very appropriately decorated for the occasion, and large congregations were present at both services. On Thursday, October 8th, St. Luke's, Burnt River, held their annual Harvest Supper, which was well attended. This congregation erected last summer a Guild Hall and driving shed which will be of great assistance to the people in their work. St. James' Church, Kinmount, commemorated the twenty-fifth anniversary of their church by having it very tastefully painted inside and out.

Scarborough.—Christ Church.—The annual Harvest Thanksgiving Service took place in this church on Tuesday evening last, when the Ven. Archdeacon Warren preached. The church was prettily decorated for the occasion, and there was a large congregation present.

Stouffville.—Christ Church.—The annual Harvest Thanksgiving services were held in this church on Sunday, October 4th, when the Rev. A. H. Wright preached appropriate sermons both morning and evening. The decorations were most effective, and the special music was well rendered by the choir. During the offertory in the evening a solo was sung by Miss Jessie Teaney.

Holland Landing.—Christ Church.—The autumnal meeting of the members and associates of the Rural Deanery of West York was held at this place on October 5th and 6th, 1908. There was Divine service in the church on the evening of the 5th, in which the Revs. Geo. B. Morley (Rural Dean), T. W. Paterson, J. Hughes Jones and E. B. Taylor (incumbent) took part. The secretary of the Deanery preached from the text, "Who shall separate us from the love of Christ?" Holy Communion was celebrated the next morning at eight o'clock by the Rural Dean, assisted by the incumbent. At ten o'clock the Chapter assembled for business, the Rural Dean presiding. After the opening prayers the Rev. J. Hughes Jones conducted the quiet time, basing his remarks on the third question in the Ordering of Priests. This was followed by a study of 1 Tim 4:8 to end, Greek Testament, ably led by the Rev. J. E. R. Gibson, Lloydtown. The minutes of the previous meeting having been read and confirmed, communications from the Organizing Secretary in regard to diocesan missions and from the Mission Board were read and discussed. On the motion of the Rev. J. E. R. Gibson, seconded by the Rev. E. B. Taylor, it was resolved: "That January 17, 1909, be regarded as 'Missionary Sunday' in every parish and mission in the Deanery of West York, and that the arrangements therefor be left in the hands of the Organizing Secretary for the diocese and the Rural Dean." The Chapter having considered the letter from the Mission Board to the missionaries of the diocese, it was resolved, on the motion of the Rev. E. B. Taylor, seconded by the Rev. J. E. R. Gibson: "That the Rural Dean be requested to send copies to the clergy of the Deanery with such note and comment as he in his judgment may deem to be necessary." A book, entitled "The Three Creeds," by Bishop Gibson, of Gloucester, England, was partly reviewed by the Rev. T. W. Paterson. The time allotted was far too short for a subject so important, so Mr. Paterson has kindly consented to continue his review at the next meeting, dwelling particularly upon the Nicene Creed. The afternoon session was given up wholly to the Ven. the Archdeacon of York, whom the members of the Chapter were delighted to welcome again in their midst. In his well-known pleasing and attractive manner the Archdeacon noted some impressions of the Pan-Anglican Congress which had particularly struck him. Among such were the enormous amount of preparation that had been done by the authorities at Home; the wideness of the scope and thoroughness of the Congress subjects; the earnestness and enthusiasm of the speakers; the soul-stirring character of the opening and closing services; the opening of the floodgate of missionary enthusiasm; the prominent position of honour given to our own Canadians. In referring to the thank-offering presented in St. Paul's Cathedral the Archdeacon spoke of the attitude of our unselfish Mother, the English dioceses giving up absolutely all they collected. The usual votes of thanks were accorded to the readers of the papers, and to the Rev. E. B. Taylor and Mrs. Taylor for their warm and generous hospitality. Apologies for absence were received from the Revs. F. M. Dean and L. H. Kirkby. On the kind invitation of the Archdeacon of York the Chapter will hold their winter meeting at St. Philip's, Toronto, in February, 1909, at which

the Archdeacon has kindly consented to read in the Greek Testament study.

NIAGARA.

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

Hamilton.—The 34th annual session of the Synod of this diocese opened on Tuesday morning, October 6th, with a celebration of the Holy Communion in the cathedral at 9 o'clock, the Lord Bishop of the diocese acting as celebrant. He was assisted by the Rev. Sub-Dean Sutherland, the Ven. Archdeacons Clark and Forneret and the Rev. Canon Abbott the rector. A large number of the delegates, both clerical and lay, attended this service.

At 10 a.m. the members of Synod assembled in the adjacent schoolhouse for the transaction of business. The Report of the auditors was adopted and the following officers were then elected, viz., clerical secretary, the Rev. Canon Spencer; lay secretary, Mr. J. H. Collinson; secretary-treasurer, the Ven. Archdeacon Clark; auditors, Messrs. R. L. Gunn and W. G. E. Boyd. The Bishop then delivered his annual charge, in the course of which he said that he wanted to render up thanks to God for having brought him safely home from his journey. He was sorry to have to make the confession that he was unprepared with a written synod address for the first time on account of the demands on his time by clerical business. He referred touchingly to the deaths of the Bishop of Fredericton and Bishop of Montreal. Of the latter he said they might thank God for the examples of his life, which had been consecrated to the work of the Master. The Bishop also spoke of the death of the Rev. J. Smith, Fergus. His lordship then dealt with the changes in the diocese, which he was happy to say were few this year. He remarked that there were evidences of progress all along the line. He thought it was their prime duty to look after their own work of the Synod. Having done this, they would be well prepared to assist in carrying on the great work in the diocese. There were only two missions untenanted in the diocese, but these were most unattractive. Bishop DuMoulin paid a compliment to the harmony which prevailed at the General Synod which has just closed at Ottawa. The reports of the committees were then presented. The Rev. Canon Sutherland read that of the standing committee. Some discussion arose over the legality of the payment of clergymen, who have served a fraction of the year, from the A. and D. C. Fund. Chancellor Kirwin Martin said that the canon governing such payments made no allowance for portions of a year. The Bishop remarked that if he were a judge he would not look at it that way. He held that if a man had worked six months out of a year for him he would feel compelled to pay him a year's wages. Nothing was done, as the canon was not explicit. The reference in the committee's report to the fact that there are a number of parishes in the diocese which do not pay stipends of \$700 and a free house, brought out some opinions. It was suggested that the archdeacons visit these parishes. The Rev. Dr. J. O. Miller, St. Catharines, said such a condition of things was a disgrace to a rich diocese like Niagara. He thought the laymen in the big cities should work harder, and with the archdeacons stir the smaller parishes up to a sense of their duty. He said he was sure it was not so in Ottawa. Mr. Alfred Powis said he thought the Laymen's Missionary Movement might help to remedy the conditions. The Rev. N. I. Perry, St. Catharines, asserted that if some of the political laymen would bring a little of their platform oratory to bear on the farmer, his pocket might be touched for the cause. The Ven. Archdeacon Clark said he had done his best. The Bishop asked them not to take too gloomy a view of the situation. He said it was easy for delegates to make suggestions and comparisons, but were they always quite fair? Surely the city of Ottawa was richer than Hamilton. If they would appoint a missionary agent, as had been done in Toronto, he felt sure stipends could be raised. The Bishop defended the archdeacons and rural deans. He said the former were very much overworked and the agriculturists did not view the attempts of the latter to raise salaries with favour. He (the Bishop) thought the Laymen's Missionary Movement could abolish such low stipends better than a paid agent could do. Mr. A. Brown said the laymen should rise up and accept their responsibility. The clause referring to the archdeacon's visit was left over. The committee recommended that the assessment for general purposes for the years 1906-1907 for the following congregations, namely: Dunnville,

Erin, Hillsburg, Reading, Grantham, Virgil, Fairmerston, Port Maitland, S. Cayuga and Waterdown, be remitted, upon the understanding that there be no repetition of such neglect. This clause was adopted.

At this point of the proceedings the Synod adjourned for lunch. When the Synod resumed its sitting in the afternoon, the consideration of the standing committee's report was continued, and the following amendment was adopted: "In view of the increased interest aroused by the deputations and the Laymen's Missionary Movement, we would strongly recommend that the diocese accept, and, if possible, exceed the apportionment of \$7,875 for the M.S.C.C. for this year." Section 13 of the report gave the following as a list of the congregations which had failed to make remittance in respect of collections ordered by the Synod of diocesan apportionment: Arthur, Alma, Erin, Hillsburg, Reading, Georgetown, Merrittion, Palermo, Rothesay, Mount Forest, Smithville, St. Barnabas, St. Catharines. Rev. Dr. J. O. Miller, of St. Catharines, read the report of the committee on religious instruction in the schools. He reported satisfactory progress, and said that after years of effort the joint committee which had been working on the matter had secured a pledge from the minister of education that something would be done, and a syllabus of instruction had been prepared. He also submitted an outline of the syllabus. The report was adopted, and the committee was continued.

Mr. E. Kenrick submitted the report of the apportionment committee, which asked for \$14,780. The amount revised and agreed on by the several deaneries of the diocese was \$14,573. The report contained a suggestion that the deanery of Hamilton withdraw its objection to the increase in its apportionment, and that provoked some discussion, and brought out objections from some of the local ministers, who thought the parishes of the city should not be overloaded, but should contribute according to their ability, and endeavour to work up to the amount asked for. The Rev. E. J. Etherington offered some objection to the way in which the apportionments were made, and after explaining the position in which his church was placed, asked where, how, and when a parish might object to its apportionment. His church had appealed to the rural deanery, but had failed to get the amount reduced, and he wanted to know where or how the matter might be adjusted. Although the report was adopted, the questions asked by Rev. Mr. Etherington provoked considerable discussion. His lordship ruled the whole discussion out of order, and reminded those who had objections to make that the whole body was a free-will one, and that there was no desire on the part of anyone to ride roughshod over another. He asked that the matter be allowed to pass this time, and advised that it be brought up at the deanery meeting and the point forced to a settlement. The Rev. Canon P. L. Spencer, of Mount Forest, submitted the report of the committee on the state of the church, in which he dealt with the condition of the church by deaneries. The report outlined in a splendid manner the work accomplished in the diocese within the last three years, showing advancement in every department. The statistical report was as follows: Families, 8,327; adults not in families, 2,258. Baptisms—children, 1,133; adults, 100. Confirmations—male, 437; female, 509; total, 496. Communicants, 11,548; highest in one day, 8,434. Sunday Schools—officers, 231; teachers, 745; scholars, 7,878; offerings, \$7,549.61; marriages, 506; burials, 730; stipends paid, \$52,703.67; debts, \$101,630.92. Value of property—churches, \$602,300; parsonages, \$146,600; Sunday Schools, \$93,300. Following the presentation of the report, the Bishop expressed his pleasure at the progress which had been made in Sunday School work during the year. It was, in his opinion, the most important branch of the work, and it was a source of satisfaction to him that at the recent meeting of the General Synod a Sunday School Commission had been appointed, and the work given a new lease of life. As a result of the commission's being appointed he said, a man of experience would be secured to devote his entire time to the organization of the Sunday School work. The report was adopted. The Very Rev. Dean Houston, of Niagara Falls, submitted a short report of Trinity College, and at its conclusion H. E. McLaren was appointed to the board of the college to fill the place of Dr. Gaviller. Dean Houston was also elected to the Board of the College for two years. The Synod then adjourned, and in the evening the delegates were entertained at the See House by his lordship and Mrs. DuMoulin.

Wednesday, October 7th.—At this morning's session of the Synod Bishop DuMoulin appointed the following gentlemen to act as scrutineers for the election of clerical and lay delegates to the

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General and the Diocesan Synods:—Clerical—Rev. E. N. R. Burns, Rev. J. W. TenEyck and Ald. William Nicholson. Laymen—H. E. McLaren, Rev. R. H. Ferguson and C. E. Bourne. His lordship also made the following appointments to committees:—Sunday School—Rev. A. J. Belt, Rev. R. F. Nie, George C. Coppley, Lieut. Col. George Thairs, C. R. McCullough and M. Medlen. Church House, Committee—D'Arcy Martin, E. V. Wright, A. G. Alexander, T. E. Leather, Charles W. Heming, convener. The election of delegates was next taken up, and while the scrutineers were making up the returns his lordship suggested that the delegates who had attended the General Synod be heard. Before that, however, Mr. J. H. Collinson and Mr. Chancellor Martin presented a resolution congratulating the Venerable Archdeacon Clark on his appointment to the post of honorary clerical secretary of the General Synod. The resolution passed unanimously. His lordship then called on Archdeacon Forneret for a report of the General Synod. The Ven. Archdeacon Forneret said that all who attended had enjoyed themselves and had been well used by the Ottawa people. He spoke at some length on the work of preparing the new hymnal, and said it was necessary to have a new collection of hymns, because in the Maritime Provinces eight or nine different hymnals were in use. He told of the work of compiling the hymnal, and said that the committee had accepted a suggestion made by him to publish some of the hymns in a lower key. The Rev. Canon Sutherland spoke on the manner in which the Synod had dealt with the unktion of the sick, or the attitude of the healthy towards the sick. He said that too often the visit of the clergyman to the sick was for the preparation of the latter for death. The sick man did not want to be prepared for death, if he could help it, and to his mind the visit of the clergyman should be as beneficial as that of the physician. He referred to the accomplishments of Christian Science and others, and said there was no secret in their work. He pointed out that the most beneficial results could be obtained by getting the unconscious mind to work, for, said he, the conscious mind is always full of objections. He expressed his approval of the laying on of hands, and of cheerful and brighter thoughts. A functional complaint, he said, could be benefited by rousing the patient, and impressing him with the idea that there was something better to live for. He thought the physicians could do more good if they were trained differently, but as it was, they dealt with the material only. Too frequently the clergyman was considered the advance agent of the undertaker. He urged the younger ministers of the Synod to take up the matter and make a study of it. His one regret was that the matter had come to him at so late a date in his life. Chancellor Martin spoke at some length on the revision of the Prayer Book now in use by the Church, and which, he said, was about 250 years old. He outlined the changes proposed and gave assurance that in the revision of the book nothing would be incorporated that would affect the doctrines of the Church. He said the work of revising the Prayer Book would have to be taken up by the General Synod, three years hence. Following the noonday prayer con-

ducted by His Lordship, Bishop DuMoulin, the reports of the General Synod were continued when the Rev. A. J. Belt spoke briefly on the new hymnal. He said that eleven hymns had been written by Canadian authors, and about forty tunes were the work of Canadian composers. He referred to the discussion on the abolition of the Indian Boarding Schools in the West, and of the missionary work accomplished in China and Japan. He made a lengthy reference to the Sunday School work, and said that in the past the Church had been only groping. The Sunday Schools had been established by the Mother Church to look after the children of the poor, on the assumption that the children of the rich would be looked after at home, but it had served a better purpose than was originally intended. He was pleased at the prospect of the appointment of a Sunday School agent, who would look after the work properly. The Synod had placed itself on record as favouring Local Option and being against the treating system. Mr. J. H. Ingersoll, of St. Catharines, made a few remarks of a general nature in the work of the Synod, and said that if he should be elected a delegate to the next Synod he would certainly be in attendance, for the benefit he received from his few days' presence there recently.

Following Mr. Ingersoll, the Venerable Archdeacon Clark read some of the resolutions passed at the Synod. The Synod then adjourned for lunch.

When the Synod assembled in the afternoon, the scrutineers appointed at the morning session reported on the election of representatives to the General Synod and the standing committee of the local synod as follows:—General Synod—Venerable Archdeacon Clark, Venerable Archdeacon Forneret, Rev. A. J. Belt, Rev. Canon Sutherland, Rev. G. F. Davidson, Rev. Canon Spencer, G. E. Bristol, J. H. Collinson, Adam Brown, E. Kenrick, W. Nicholson, Chancellor Martin. Substitutes—Rev. N. I. Perry, Rev. Canon Abbott, Rev. William Bevan. Standing Committee—Rev. A. J. Belt, Venerable Archdeacon Clark, Rev. G. F. Davidson, Venerable Archdeacon Forneret, Rev. Canon Sutherland, Rev. Canon Spencer, Rev. E. A. Irving, Rev. E. J. Etherington, Rev. N. I. Perry, Rev. W. Bevan, Rev. Canon Abbott, Rev. F. E. Howitt, G. E. Bristol, J. H. Collinson, Adam Brown, William Nicholson, E. Kenrick, T. E. Leather, Chancellor Martin, H. E. McLaren, J. H. Ingersoll, Charles Lemon, R. R. Bruce, C. W. Heming. Messrs. Adam Brown and George C. Coppley addressed the Synod on the Laymen's Missionary Movement, giving an outline of the workings of the movement. Responding to the remarks, his lordship, on behalf of the Synod, expressed his heartiest approval of the movement and said that in it he saw a solution of many of the difficulties which now confronted the clergy of the diocese in matters of finance. He urged that every clergyman and layman of the Synod take up the matter in their respective districts. A resolution extending thanks to Messrs. Brown and Coppley for their addresses and heartily endorsing the movement was presented by the Ven. Archdeacon Forneret and George E. Bristol, and was carried unanimously. Mr. J. A. Birmingham, of Vancouver, B.C., western travelling secretary of the Brotherhood of St. Andrew, addressed the meeting in the interests of the convention which will be held here within the next few days, and urged that not only the clergymen attend, but that they send a lay delegate and a boy or two, whether they were Brotherhood men or not. Votes of thanks were passed to the Rev. Canon Abbott and the choir and organist of Christ Church Cathedral for the use of the cathedral and their services, and to the Rev. E. J. Etherington and the ladies of St. Thomas Church for the luncheon supplied each day during the meeting of the Synod. His lordship appointed Dean Houston, Rev. J. A. Ballard, Rev. R. Ker, Rev. E. N. R. Burns, Rev. J. A. Miller, Rev. J. H. Ross, E. F. Noyes, F. C. Young, E. D. Smith, H. Gummer, W. J. Hobson and Colonel Thairs to the Standing Committee. On the motion of the Venerable Archdeacon Clark and Forneret, the following were appointed the correspondence committee of the M.S.C.C.: The Venerable Archdeacon Forneret, the Rev. Rural Dean Davidson, Rev. F. E. Howitt, Rev. H. J. Leake, Rev. Rural Dean Belt, Rev. R. Ker, Rev. E. A. Irving, Rev. N. I. Perry, Rev. Canon Spencer, Rev. Canon Wade, Rev. Canon Abbott, A. Powis, J. H. Ingersoll and Chancellor Martin, with power to add to their number. His lordship appointed the Rev. Rural Dean Davidson and Mr. H. J. Collinson to represent him on the Corporation of Trinity College. Following the adjournment of the Synod a meeting of the Standing Committee for organization, the Rev. Canon Sutherland was elected permanent chairman, and the Ven. Archdeacon Clark secretary-treasurer. It was decided

to cancel the October meeting of the Committee.

In the evening a public meeting was held in the Cathedral Schoolhouse, at which short addresses were given by the Rev. F. E. Howitt, the Ven. Archdeacon Clark and the Bishop on the Pan-Anglican Congress and the Lambeth Conference. The former of these gentlemen showed a number of limelight views representing different scenes in connection with the Congress, which were of great interest.

Hagersville.—All Saints'.—The annual Harvest services were held in this church on Wednesday evening, September 30th, the Rev. F. C. Piper, of Thorold, a former rector, preached an able and interesting sermon, which was greatly appreciated. The church never before was more prettily decorated, and the choir rendered specially prepared and appropriate music. On Monday, October 4, a concert was given in the hall, under the auspices of the choir. Mr. Harold Jarvis of Detroit, Mrs. Helen Wyrick Shafar, elocutionist, of Detroit, and Dr. C. L. M. Harris, piano, of Hamilton, provided a programme of exceptional merit.

HURON.

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

London.—Huron College.—Everything indicates that the Western University, since it was placed under the efficient management of the city of London, will have a great future, and it also seems likely that Huron College, which has been so closely allied to the Western University will share in the steady progress which seems now in sight. We congratulate Dr. James and the Rev. Principal Waller on the improved outlook, for both men in their respective institutions have done good, thorough work that is bound to bring forth good results. London is fast becoming one of the most important educational centres of the Dominion; its university, Divinity College, Medical School, Normal School, Collegiate Institute, etc., are institutions of which any city should be proud. It is time that Mr. Andrew Carnegie looked this way, for a man with millions is what is now wanted.

Christ Church.—On the return of the Rev. and Mrs. R. S. W. Howard from England a largely attended reception was held in the schoolroom of this church to welcome them home. Tastefully-spread tables occupied the basement of the church, and after supper an address of welcome was read, to which the rector replied, thanking the congregation for their unflinching kindness, and assuring them of the pleasure and profit of his visit, and of the happiness it gave him to be at home again. On the following Sunday the annual Harvest Thanksgiving services were held, with large congregations and a liberal offering. The rector preached for the first time after his return at these Harvest services.

Church of England people form one-third to one-half of the population of Chelsea Green, and one of the most flourishing Missions in the city is the Anglican Mission in that thriving suburb, in charge of a student, Mr. Stanley MacDonald, and under the care of this church, supervised by the rector, the Rev. R. S. W. Howard. An enthusiastic meeting of men was held lately, and liberal subscriptions were made towards the erection of a church. A lot has already been purchased, and a committee was appointed to proceed immediately with securing plans and specifications and to call for tenders for the erection of the building in order that it may be completed this autumn.

St. Mary's.—St. James'.—It cheered the hearts of the congregation to see their beloved pastor, the Rev. Rural Dean Taylor, in the pulpit on Sunday morning last after a long absence at the sanatorium at Clifton Springs, New York State, in an effort to regain lost health and recover from an operation. It was doubly pleasing to find his quest had not been in vain, and that, though not so rugged as in other days, yet wonderfully improved after a much-needed rest and treatment at this noted institution, he has returned once more to take his wonted place amongst his people. The morning service was one of thanksgiving on behalf of both pastor and congregation for the blessings vouchsafed to them individually and as a church by Almighty God. In the afternoon Mr. Taylor gave a short, racy address in the beautiful new church hall to the young people of the Sunday School.

Brantford.—St. James'.—Bright and hearty Harvest Thanksgiving services were held in this church on Sunday, October 4th, when the rector, the Rev. T. B. Howard, B.A., preached at both services. During the day the offertory amounted to \$45.

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Grace Church.—The Rev. J. F. Roundthwaite, rector of St. John's, gave a very interesting lecture on the Pan-Anglican Congress in the school-house of this church on Monday evening, October 5th. The lecture was well illustrated by a set of excellent lantern slides. There were a large number of people present, who evidently enjoyed Mr. Roundthwaite's lecture to the full, as also the views which the reverend gentleman had brought out from England with him. The Ven. Archdeacon MacKenzie presided.

St. John's.—The opening meeting of the A.Y.P.A. was held on October 7th, and the following officers were elected for the ensuing year: President, Mr. Trenwith; vice-presidents, Mr. Richards and Miss Cleator; secretary, Miss Dalton; treasurer, Miss Merrett. Executive Committee—Miss Suddaby, Mrs. R. H. Ballantyne, Miss Lowes. Various matters were discussed, and it is proposed to formally open with a social evening on Monday, October 19th.

Atwood.—St. Alban's.—The annual Harvest Thanksgiving services were held in this church on Sunday, September 27th, and were in every way successful. Appropriate sermons were delivered by the Rev. H. P. Westgate from Deut. xvi. 13, and Job v., 26., morning and evening respectively. The male choir rendered anthems at both services, and in the evening Mr. W. G. McCulla also sang a solo. On Monday evening the Ven. Archdeacon Richardson delivered an address on the "Pan-Anglican Congress." For an hour the Archdeacon held the rapt attention of the congregation as he outlined the opening services, briefly reviewed the subjects discussed and the closing service in St. Paul's Cathedral in connection with this great gathering.

Walter's Falls.—St. Phillip's.—One of the most successful deanery meetings in the County of Grey was held in this place, which is in the Parish of Euphrasia, on September 23rd. The Chapter opened with an administration of the Lord's Supper, at which the Rev. James Ardill, R.D., was the preacher, and the Rev. D. E. Cameron celebrant, assisted by the Rural Dean and the Rev. J. A. Robinson. Thirty-five people partook of Holy Communion. The afternoon and evening sessions took the form of a conference on Sunday School work. Exceedingly profitable papers were read by Mrs. Cameron and Miss McWilliams of Owen Sound; Miss Haskett of Markdale, and Mr. F. A. Abbott of Meaford. Addresses were given by the Rev. J. A. Robinson and the Rev. J. H. Lemon. A very interesting part of the conference was a Model Bible Class, conducted by Mr. W. B. Hawkins of Huron College. The social part of the programme was a tea served to those attending the Convention on the church grounds by the ladies of the parish.

ALCOMA.

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

Falkenburg.—St. George's.—The annual Harvest Thanksgiving service was observed on Friday evening, October 2nd. There were present Canon Allman, of Burk's Falls, and Canon Burt, of Bracebridge. The latter read the lessons, and the incumbent, the Rev. J. Waring, read the prayers. Canon Allman preached a sterling sermon, and most appropriate for the occasion. The musical portions of the service were admirably rendered by the choir from St. Thomas' Church, Bracebridge, under its leader, Mr. Wm Kirk, which choir distinguished itself by its exquisite and helpful singing when making its much-appreciated annual visit to this church. The church was most artistically and beautifully decorated by willing helpers with produce from the neighbouring farms.

Little Current.—Holy Trinity.—The annual Harvest Thanksgiving services were held in this church on Sunday, September 27th. There were large congregations both at Matins and Evensong, and a number of communicants at the celebration. The decorations were very artistic and most appropriate to the occasion, and much credit is due to the organist and members of the choir for their share in the services of the day. The rector, the Rev. C. Simpson, preached both morning and evening.

Aspdin.—St. Mary's.—The Rev. L. Sinclair visited his former churches in Novar, Ilfracombe and Ravenscliffe on Sunday, October 4th, and was pleased to find large congregations at each station and signs of enthusiasm in the work of the Church. The annual Thanksgiving supper, given by the members of St. Mary's, Aspdin, was very successful. This was encouraging, as the ladies of this auxiliary help the congregation with the larger share of the clergyman's quota.

RUPERT'S LAND.

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

Brandon.—St. Mary's.—The parish of St. Mary the Virgin held its first Harvest Thanksgiving services in this church on Sunday, October 4th. The parish is just a little over six months old, starting from the date of its erection into a separate parish by Archbishop Matheson. The services were most hearty and inspiring, notwithstanding the weather was dull and heavy. The donations of flowers, fruit, vegetables and grain were most liberal. The decorations were in excellent taste, and a band of most earnest workers made the House of God worthy of His Praise and glory. The music was excellent, being hearty and thoroughly congregational. The anthem, "O Taste and See," by Sir John Goss, was well rendered at Evensong. The choir was very strong, numbering twenty-two voices. The Rev. J. A. Maggrah, rector of the Sioux Indian Reserve, near Griswold, Manitoba, was the special preacher for the day. He preached two good, practical sermons, which were much appreciated. The offerings for home missions and St. John's College, Winnipeg, were large and liberal. The incumbent and churchwardens thank all who helped to make the festival the success it was.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask.

Regina.—St. Chad's Association.—An association has been formed under the above title in connection with the parish of St. Chad's, on the north side of the town, the main object of which is "To promote the true Christian principle of universal brotherhood and comradeship." This parish was only formed a year ago at the same time as the Shropshire Mission to North-West Canada located the hostel here as the nucleus of what it is hoped will become in the near future a large theological college, the first warden of the hostel being the Rev. C. R. Littler, B.D., who also acts as the incumbent of the parish in which the hostel is situated. The association will act somewhat on the lines of the St. Andrew's Brotherhood, but seeks to avoid absolutely everything savouring of exclusiveness. It is hoped that this association will be of much good in extending the Kingdom of Christ in the parish in which it has been formed. The objects of the association are: To promote the true Christian principle of universal brotherhood and comradeship; to stimulate and to keep alive a real practical interest in, and love for Christ's Church; to promote the social, moral, intellectual, and spiritual welfare of the members; to strengthen and support the weak; to stir up the indifferent, and to welcome back the strayed.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, N.W.T.

Rosthern.—St. Augustine's.—The church in this place, always a very pretty church, has just been further enriched and beautified by two memorials, consisting of a pulpit and prayer desk in quarter-cut oak, both very massive and handsome and beautifully carved and churchly in appearance. This makes St. Augustine's one of the best, if not the very best, appointed churches

in this diocese. These memorials, as well as all the furniture in this church, were made by the Globe Furniture Co., Walkerville, Ont.

Correspondence.

AN EPISCOPAL ELECTION.

Sir,—I beg to enter a grave and earnest protest against "Spectator's" conception of what an episcopal election should be. A "hustling campaign" may be all right in a political contest, and it is well to have it "carried out with perfect good humour." But surely the Church of the living God is not a political organization, nor are political methods justifiable in the election of a Bishop. The Church is a Divine Society indwelt by God the Holy Ghost, who is Christ's supreme Vicar upon earth. Every man who casts his vote for a Bishop is depositing his ballot as in the very presence of God. It is "touching the Ark" to trifle with this trust. It is neither "cant" nor "nonsense" to call earnestly upon the Synod to wait humbly and reverently upon the Lord in faith that the ballot cast as in the Divine Presence will reveal the man whom the Holy Ghost has chosen. What enlightened Christian would dare to enter upon the office of a Bishop as the result of a political canvass? It were better for a man that he had never been born than that he should "Creep and intrude and climb into the fold."

G. Osborne Troop.

THE FIRST BISHOP OF QUEBEC.

Sir,—As many of your readers are subscribers to the work I began to publish some years ago, entitled "The Church of England in Canada," I shall be greatly indebted to you if you will be good enough to enable me, through your columns, to inform them that the publishers say the cost of bringing out books has increased one hundred per cent. since the publication of the first part of the work, and that it will be impossible to put into their hands the second instalment, dealing with the first fifteen years of the Episcopate of Dr. Jacob Mountain at less than one dollar and a half per volume. May I through the courtesy of your columns, request those of my subscribers and others, who are willing to pay this increased amount, to be good enough to drop me a postcard to this effect? Only a small edition of five hundred copies is contemplated, and if the necessary encouragement is forthcoming, the second instalment of the work will, I expect, be pub-

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lished at once, to be followed by the third part, containing the concluding section of Dr. Mountain's Episcopate, and a little later that of the Hon. Dr. C. J. Stewart, both of which are ready for the press. H. C. Stuart. Three Rivers, P.Q.

CENTRAL PRISON (TORONTO).

Sir,—There is a great scarcity of magazines at this institution. The chaplain is constantly being asked, "Can you get me a magazine? I'd be very grateful if you could." Will those who have any to spare address them to the Rev. R. Seaborn, Central Prison, Toronto?

THE WORD "ALTAR" IN THE NEW HYMNAL.

Sir,—J. M. B., a correspondent in your issue of September 10th, says:—"Of course, I know that some object to this name, but it is only because they fail to distinguish between the Altar of Burnt Offering and the Altar of Incense in the Holy Place. It is this latter, which is the type of the Christian Altar." There are many statements made in regard to Scripture, as if they were true, and many inferences based upon them, which lead only to error. But our friend, J. M. B., instead of proving his point, really furnishes the argument which disproves it. He freely acknowledges, that no one would be allowed to eat of the Burnt Offering, for the whole of it was burnt. Now what of the Incense Altar? It never in the whole history of God's people received anything that was eatable. Could argument, or illustration be more futile? Was ever claim made on more unstable ground? W. James.

OUR WESTERN HOME, NIAGARA-ON-THE-LAKE.

Sir,—Referring to my letter which appeared in your issue of the 10th instant, I have the pleasure to state that the Archbishop of Toronto and the Bishop of Niagara have become joint-presidents of the above Home. This is an additional reason why the clergy should co-operate with the committee in finding suitable homes with Church-people in Canada for the young English girls in the Home. E. de M. Rudolf. Savoy Street, London, Eng.

EXPOSITORY PREACHING.

Sir,—The writer of these words is a strong advocate of expository preaching. A very fine example of it is found in the famous "Expositions of Holy Scripture," by Rev. Dr. Alexander MacLaren, of Manchester. This great work and the cordial welcome which greeted it show that there is a real demand for honest Bible Exposition. The late Ian MacLaren (John Watson), on one occasion, at a Bible Society meeting, spoke very strongly on this subject, and as he was himself a distinguished preacher his words are all the more weighty. He was reported thus: "He believed that the Bible was better understood in many a shepherd's cottage than in many a scholar's study, and that many an old woman in England could teach many a great divine some things he did not know about God and Jesus Christ. There was a Teacher higher than all theologians and critics, and if anyone would read the Bible with prayer and faith the same Spirit who gave the Bible would interpret that Bible to the honest and true heart. Dr. Watson declared that the Bible was the real subject for the preacher. It was a great loss to the Church that expository preaching was almost dead." A. W.

THE DEVOTIONAL STUDY OF THE SCRIPTURES.

Sir,—We have had, in recent years, far too much rash criticism and far too little reverent devotional study of God's word. It is always helpful and refreshing to be reminded of the hidden treasures stored up in every part of God's word. Mr. Cody in his charming biography of Bishop Bompas tells us how that good man, in the midst of ceaseless travel and multiplied discomforts, found a constant delight and companionship in the perusal and annotation of God's word. His life was a concrete instance of man "living by every word that proceedeth out

of the mouth of God" (Matt. iv. 4). Little does casual readers know of the depths and riches of divine revelation. Dr. Lefroy, Bishop of Lahore, in his great Congress speech on the claims of India, reminded us of an oft quoted remark of the late Bishop Westcott. Westcott, who had made the Gospel of St. John his life-long study, believed it would never be thoroughly understood or expressed in the life of the Church till the consecrated thought of India was applied to it. Such a statement by one of the profoundest thinkers of modern times shows us the inexhaustible riches that lie stored in God's word, and invites the patient and persevering effort to understand more and more of the mind of God.

A Reader.

Family Reading

WORDS OF CHEER.

Never sit down to think when you've work to do,
Of how you will get it done;
And worry and fret the minute through,
Whilst your battle might half be won.
If you had to reach ere the daylight fled,
Your home on some mountain height,
Would you loiter along at the foot instead,
Whilst fast came the shadows of night?
No!—eagerly up you would gladly climb,
However rugged your pathway lay;
For you knew that though weary you felt at the time,
You could rest at the close of the day.
Or if in your life as you journey on,
Some break in your pathway be;
That path where the sun had so pleasantly shone,
So safe and so sheltered for thee.
Never shrink, though the way that God opens
instead
May be perilous, dark and drear,
Though clouds gather threateningly over your head,
If He guide, you have nothing to fear.
So trusting in Him have a cheerful face,
Let your voice have a pleasant tone;
For though trials throughout all your path you may trace,
Others have some far worse than your own.
They can ne'er from your life be entirely cast,
Whatever the station you fill;
But you surely will reach to your rest at last,
If you faithfully do God's will.

Nanette.

THE WEALTH OF OLD MAN JONES.

"There is one thing that I can't understand," said my friend with a questioning mind.
"What is that, Hanson?" I asked.
"About old man Jones, down there at the foot of the hill. If there are any Christians in this country, he is one. He has prayed twice a day for forty years, and proved his faith by his works. He has worked hard, and has been ambitious to lay up something for his family, yet he is exceedingly poor, has always been poor—often his family lack the bare necessities of life." That little cabin with the rocky patch of ground around it is all that he has to show for a whole life of drudgery. Yet the Bible says that all things work together for the good of those who love God, and "to him that asketh it shall be given." How do you explain it?"
"Let us go down and talk with him about it," I replied.
The old man warmly welcomed us into his simple cabin, and set chairs for us by the open fireplace, for it was a frosty November day.
"I'm glad to see you, Will." He always called me Will. "I have been waiting to tell you about a letter I got two weeks ago from Dave. Dave has joined the Church."
The old man's eyes grew bright, but his voice shook a little.
"I've been praying for that boy for many years, and I knew the Lord would save him."
The light on his face, furrowed by toil and age, was good to see.
"I'm perfectly happy now," he continued. "Mary married a good man, and they have a good home. Sam is preaching the Gospel, and now Dave has chosen that better part. The Lord is wondrous good to his servants, and I can say with David, 'The Lord is my shepherd, I shall not want.'" And he repeated the whole psalm.
"But haven't you often needed things that you did not get?" inquired my friend.

"Oh, yes, certainly, there have been many times in our lives when we did not have all the worldly goods we wanted, but some way we pulled through," replied the old man, cheerfully. "Perhaps it was the result of bad management; perhaps it was best so, but that matters little. The Lord has made us so rich in everything else we do not mind a little poverty."

As we climbed the hill my friend was silent. When we reached the summit we looked back at the little cabin at the foot.

"I understand now," said my friend.

WHAT TURPENTINE WILL DO.

Turpentine and soap will remove ink spots, wheel grease and tar stains, from linen or muslin. A mixture of turpentine and linseed oil will restore furniture discoloured with water. Moisten stove blacking with turpentine and it will not burn off so quickly. To alleviate spasmodic croup, spread lard on a cloth and sprinkle with turpentine, or mix the lard and turpentine, spread and apply to the chest. To cure corns, bathe persistently with turpentine. They will be less painful and after a time will disappear. For "crick" in the back, rub with turpentine and heat in it. Some claim that it may scatter the pain, possibly to a vital organ, but the writer has found turpentine a sovereign remedy for years. For gapes in chickens, swab the throat with a feather dipped in turpentine. If flies have worked in sores or wounds on animals, cleanse with turpentine. Moths will not work in a closed box or trunk where there is kept an uncorked bottle of turpentine, or if the contents are occasionally sprinkled. Turpentine is not effective in the case of "buffalo bugs," for these pests, use gasoline or benzine. A little turpentine applied with a woolen cloth will clean gilt ornaments and gilt picture frames. After lifting a carpet, add two tablespoonfuls of turpentine to a pailful of water and mop the floor. After laying a carpet, use a mop of clean cloth wrung dry from warm water to which has been added two tablespoonfuls of turpentine. Wipe the carpet all around the room from six or eight inches from the base board. This will serve to check moths. To brighten a faded carpet; sweep with a broom, dipped in turpentine water, a tablespoonful to half a pailful of water. Shake the broom well to remove all surplus moisture. The effect is no better than with ammonia and water, but it is more lasting. Clean oilcloth with a woolen cloth moistened with turpentine. This, as with a carpet, is preferable to ammonia only because it will not need to be so often repeated. Thin the paint or varnish that by standing has become thick, with turpentine, keep all small paint brushes, when not in use, in a covered paint pail with turpentine. If kept covered it will not evaporate. Will keep the brushes as pliable as gasoline. For furniture polish, take one-third linseed oil and two-thirds turpentine; shake well, apply with a very thin cloth, and wipe with the same. For marred furniture, take half an ounce each of turpentine and linseed oil, an ounce of coal oil and shellac. Keep in a wide-mouthed bottle tightly corked. Shake before applying with a sponge. Ivory knife handles that have become yellow or discoloured, by rubbing two or three times at intervals with turpentine, will be greatly improved.

SWEET OUT OF BITTER.

Prosperity has never enriched the world as adversity has done. The best thoughts, the richest lessons, the sweetest songs, that have come down to us from the past have not come from the minds and hearts of those who have known no privation, no suffering, no adversity, but are the fruit of pain, of weakness, of trial. Men have cried out for emancipation from the bondage of hardship, of sickness, of infirmity, of self-denying necessity, not knowing that the thing which seemed to be hindering them in their career was the very making of whatever was noble, beautiful and blessed in their life. The cost of all truly helpful life is pain. We must not forget that redemption and heaven come to be ours only through the Cross of the Son of God. In all life the sweetest comforts and the richest blessings come to us at the cost of suffering and tears in those who went before us. The fruit of earth's "thorns" seems bitter to the taste, but it is the wholesome food of human souls.

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sons and the Rev. R. S. G. Propert, of Fulham, Mr. Swann has sailed in a "home-made" boat from his vicarage among the lakeland fells to Castle-town, on the River Solway, a distance of between sixty and seventy miles. The work of negotiating the rapids in the Cumberland waters was attended by many exciting incidents. Such a journey has never before been attempted, and it can only be undertaken when the waters are in flood.

The Rev. Dr. A. S. Lloyd, D.D., has been elected Bishop Coadjutor for the Diocese of Maryland. He is at present holding the position of general secretary of the Board of Missions, which position he has held for the past nine years.

In time for the first anniversary, which occurred a short time since, of the death of the Right Rev. Ernest Roland Wilberforce, the reverend and much-lamented Bishop of Chichester, there has been erected over his grave in Westhampnett churchyard a memorial cross and coping-stone of dark Aberdeen granite, eight feet high, which is an exact copy of the well-known Ionian cross, generally known by the name of St. Martin's Cross. At the foot of the cross in raised letters are the words from Daniel 12:—"They that turn many to righteousness shall shine as the stars for ever and ever."

On October 10th the Rev. T. D. Phillips completed 50 years in Holy Orders. He was ordained on that day in 1858 by the late Bishop Strachan, the first Bishop of Toronto, in his pro-cathedral of St. James. He is over 75 years of age and is the oldest clergyman both by years and orders in the Diocese of Chicago, and the oldest surviving graduate of Trinity University, Toronto. He recently succeeded Dean McPherson at St. John's, Fort Smith, Ark., in charge of the seven deacons of the diocese, and of as many candidates, in preparation for their ordination examination.

Whilst excavating at Glastonbury Abbey lately the complete skeleton of a man who must have been several inches over six feet in height was found. It was buried close under the south wall of the nave of the great church. The skeleton is in an excellent state of preservation, every bone being complete, and from the interment being in a place of honour it is supposed that the skeleton is that of one who was at some time a high official of the Abbey. The extraordinary feature of the discovery is that the skull is enclosed in a curiously-shaped ring of carved stone, cut purposely for the head to rest in. Another stone

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covers the feet, but the remainder of the skeleton is on the clay. Roman remains interred in similar fashion have been found at Lansdowne, Bath and some other places, and this leads to the impression that the Glastonbury interment is of greater age than was at first conjectured. Traces of interments of still greater age have also been found close by.

A remarkable man in Cornwall is Mr. James Carne, parish clerk of St. Colomb Mission, who has attained the age of 102. The event has been marked by Royal interest, as the Prince of Wales (who is also the Duke of Cornwall) has sent a signed photograph of himself to Mr. Carne, "with his heartiest congratulations." H.R.H. has also been pleased to accept a photograph of Mr. Carne, who, in spite of his great age, still carries out the duties of his office.

The Rev. Dr. Alexander Mann, D.D., rector of Trinity Church, Boston, Mass., has been chosen to succeed the late Bishop Satterlee as Bishop of Washington, D.C. He is a brother of the Missionary Bishop of N. Dakota, and was ordained deacon in 1885 and priest in the following year by Bishop Cleveland Cox, of Western New York, and spent the first two years of his ministry at St. James', Buffalo. Three years ago he became rector of Trinity Church, Boston, succeeding the late Dr. E. W. Donald, who in turn succeeded Dr. Phillips Brooks, when the latter became Bishop of Massachusetts.

The old preaching cross at Fitzhead, Somerset, has been restored and was rededicated on Holy Cross Day, (September 14th), by the Ven. the Archdeacon of Taunton, in the presence of a large and reverent congregation drawn not alone from Fitzhead but from the country for miles around. The original remains are of Ham stone, and the same material has been used for the new work. The shaft has been restored to its original height, and it is surmounted by a large foliated capital, which bears the lantern on terminal, the latter consisting of a four-sided sculptured block with supporting shafts at the corners terminating in crocheted pinnacles. Above all is a graceful crocheted spirette terminating with a foliated finial. The recess facing west contains a representation of the Crucifixion. In a niche facing the church is a statue of St. James the Great, to whom the church is dedicated. He is represented as holding a pilgrim's staff and wallet. In the niche facing south is a figure of a Bishop fully vested with mitre, and bearing his crozier with his right hand raised in

the attitude of benediction. Amongst the foliage immediately beneath this statue is a shield bearing the arms of the diocese, impaled with those of the present occupant of the episcopal See. The whole cost of this restoration has been borne by the wife of the rector, (the Rev. J. N. Wallis), in memory of her aunts' two sisters, Mrs. Dunlop, and Miss Mary Wilkinson.

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