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VOL. 34-

TORONTO, CANADA, THURSDAY, SEPTEMBER 5, 1907.

No. 34.

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ANY even numbered section of Dominion Lands
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ing 8 and 26, not reserved, may be homesteaded by
any person who is the sole head of a family, or any
male over 18 years of age, to the extent of one-
quarter section of 160 acres, more or less.

Entry must be made personally at the local land
office for the district in which the land is situate.
Entry by proxy may, however, be made on certain
conditions by the father, mother, son, daughter,
brother or sister of an intending homesteader.

The homesteader is required to perform the home-
stead conditions under one of the following plans:

(1) At least six months' residence upon and cultiva-
tion of the land in each year for three years.

(2) If the father (or mother, if the father is deceas-
ed) of the homesteader resides upon a farm in the
vicinity of the land entered for, the requirements as
to residence may be satisfied by such person residing
with the father or mother.

(3) If the settler has his permanent residence upon
farming land owned by him in the vicinity of his
homestead, the requirements as to residence may be
satisfied by residence upon the said land.

Six months' notice in writing should be given to
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Lessons for Sundays and Holy Days.

September 8th.—15th Sunday after Trinity
Morning—2 Kings 18; 1 Cor. 16.
Evening—4 Kings 19, or 23, to 31; Mark 9, 2 to 30.

September 15.—16th Sunday after Trinity.
Morning—2 Ch on. 36; 1 Cor. 7, 2.
Evening—Neh. 1 & 2, to 9, 6; 8; Mark 12, 25—13, 14.

September 22.—17th Sunday after Trinity.
Morning—Jer. 5; Galatians 1
Evening—Jer. 22, or 35; Luke 1, to 26.

September 29.—18th Sunday after Trinity.
Morning—Gen. 32; Acts 12, 5 to 18.
Evening—Daniel 1, 4; Rev. 14, 14.

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

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.
Processional: 35, 37, 189, 232.
Offertory: 167, 174, 212, 275.
Children's Hymns: 182, 223, 332, 335.
General Hymns: 7, 19, 169, 191.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 316, 320, 524.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 477, 521, 637.

FIFTEENTH SUNDAY AFTER TRINITY.

The promises of God, though offered alike to all, are applied to us individually in the Church. As members of Christ's Body, the Church, we venture to appropriate to ourselves the great and glorious privileges of the Gospel covenant. We look to the Church as the means or channel by which the means of grace are conveyed to us, and the sacraments and clergy as instruments of grace. This Sunday's Collect is a prayer for the Church's efficiency. It is necessary for us to love that Church, work for that Church, and pray for that Church with earnestness and devoutness. The Church has a definite mission to perform. That mission is to be carried out by her members. Her success is not measured by figures and counting of heads, but by consecra-

tion of life, self-sacrifice for others, and devotion. The Church's success is not tabulated by a sort of gauge that registers a successful ice cream sale, nor a good showing at the annual thanksgiving service, when the church is filled with people attracted by decorations and a special programme of music, preacher, and an after service dinner. The Church's success is to be looked for in the zeal and devotion of her members in consecrated lives, mission work and self-sacrifice. The regular attendance in God's house of worship, the devout Communion at God's altar, the increased offerings made to God, according as we are blessed, are true and lasting indications of the Church's progress. Not mammon first and then God; but God first and always. The master of our heart is the love which reigns. God and His Church first must be our rule. Prayer and reading first in the day, then the work of the day with all its trials. First on Sunday the devout Communion, one half-hour before the altar, then the week begins with consecrated life. First, offerings to God, then spend upon the bodies for clothing, food, and necessities of life. Consecrate your whole life—body, soul and spirit—to the service of God and His Holy Church; follow His steps, obey His commands, offer to Him thy worldly goods, thy bodily labours, thy mental efforts; let all be His, and He in turn will give thee true success in life, that glorious inheritance, eternal in the heavens, which fadeth not away.

Church Literature for Japan.

One of the most urgent needs of the Church in Japan is a supply of sound Church literature translated into the Japanese language. By resolution the Anglican Bishops in conference in the Far East in July, 1906, urged the great need of reliable and helpful Church literature in the native tongues throughout the whole of the Anglican communion in the Far East, and referred to the fact that "the translation of secular and infidel literature is rapidly increasing in these lands"; that is, China, Japan, Korea. And now, to the credit of the Church and the honour of his native land a young Canadian clergyman, the Rev. Egerton Ryerson, of Matsumoto, Japan, has stepped into the breach and invited the Anglican communion the world over to provide him with the means for translating, publishing, and establishing distributing agencies to that end. Money may be sent by post-office order to the above address, or by a draft on a London, New York or Yokohama bank. It is seemly and fitting that a grandson of Dr. Egerton Ryerson, the founder of the educational system of Ontario, should lead a movement in the Orient designed to educate and uplift the minds and souls of devout students in a nobler and more enduring way than is possible through any merely human system of education. We commend Mr. Ryerson's appeal most cordially to our readers.

Outdoor Meetings.

A good deal of interest has been taken in the outdoor religious meetings held in New York this and last summer. The Rev. William Wilkinson, D.D.—a co-worker with the well-known Bishop Whipple—and other prominent clergymen have conducted noon-day services in what is called the down-town district. On the steps of the city hall, in Wall Street, on the steps of the custom house, in front of the Stock Exchange these services have been held. Men have lingered, listened, taken part and gone away the better for the service. The Church over the border is going out into the highways and hedges and compelling them to come in. And is it not high time? Why are we content simply to work as professionals? How long are we

going to tacitly stand by and leave the "good Samaritans" to gather in our lost sheep?

Diocese of Caledonia Synod Meeting.

The proceedings of the Synod are given on another page. The Bishop's charge contains much that is historical and much that will show intending settlers in northern British Columbia that the Church of England has a broad-minded man at the head of the Diocese of Caledonia, and that he has as co-workers men who have spent many years of their lives in a country that has but few white men, and few of the surroundings that go with living in old-settled communities. These men are the pioneers who have made it possible and safe for white men to live in isolated communities among natives who in times past were not over-anxious to receive any kind of instruction tending to better either their spiritual or material welfare.

The Scotch Free Churches.

The dispute in Scotland over the Free Church, we learn from our exchanges, is at last practically settled. Before giving the results it might be instructive to present a short outline of the conflict. The Presbyterian bodies in Scotland, which had from time to time broken away from the Established Church (itself Presbyterian), had gradually fused into two, and these two, nearly ten years ago, united under the name of the United Free Church. There was, as there always is, a small number which would not consent, and these objectors, thirteen in number, we think, organized as the still existing Free Church. After a few years of ineffectual negotiations an action was begun by the Free Church, claiming that it was the old, historic body of sixty years before, that the mass which had coalesced with the other seceders had deserted the principles of this secession, and that they, the staunch thirteen, and their comrades, were entitled to all the assets of the old Free Church. The judgment of all the Scotch courts was against them as the case went from appeal to appeal; but when it reached the Lords there was doubt, and then began attempts to settle. These failed, the case was argued a second time, with the result that the majority held with the objectors, and this small body was declared to be the real Free Church of Scotland, and entitled to all the assets of that body on its union into the United Free Church. The conduct of both parties at this crisis was admirable. Both determined to be, as far as human beings can be, fair and just. A tribunal was created with power to ascertain what property was really covered by this judgment, and to divide it between the claimants, doing substantial justice to both. Considering the nature of the claims the task must have been an invidious one. However, it has been carried out, and now the small body gets a number of local endowments and practically one-fifth of the assets and several fine church buildings. Besides these, which form the general church buildings, there are the edifices used by 115 congregations and parts of those held by another forty congregations. What a gain, and yet what a loss. Justice is done upon the whole, but it is accompanied with so many heartburnings and small parochial dissensions that the cause of true spiritual religion is endangered. The members of each separated body inveigh against the unfairness shown by the arbitrators. That is but natural—it takes place in every law suit, but when it sets one half of a house against the other it means a long time before the anger passes away.

Lessons from Disunion.

This Scotch experience is being taken to heart, and the enthusiasts who hoped—and who

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does not hope?—for union among Christians, realize how many difficulties are in the way. It is easy to separate; it is as difficult to reunite as to reconstruct a shattered crystal. The questions which may this year seem insurmountable will in five years' time have probably ceased to worry, and have become ancient history; so it is better to bear evil as patiently as possible. In Canada we have had two instructive unions, those of the Methodist and Presbyterian bodies, which now form two large and compact communities, full of energy and usefulness. But these unions were neither of them unanimous. In both cases the rights of objectors were preserved, and to this day there continue to exist the Free Methodists and the Reformed Presbyterians, and, if we mistake not, one or two congregations which still claim affiliation to the Church of Scotland. But fortunately there is little soreness, or feeling, or claims of unfair dealing. Of recent years, as Dr. Sheldon pointed out, three large bodies which in the States maintained separate organizations have united, and all around us we hear of union. But no union will be happy unless convictions are respected; and what is most desirable is the avoidance of disunion. There is in the Scotch laity an evident revolt against this continual subdivision and a falling off of the sinews of war. The present leader of the United Free Church deplors "the sectarian differences of this sect-ridden country," but apparently fails to realize that the loss to the national religious convictions is far greater than any money could purchase.

A Spirit of Union.

Before leaving the question of separation and the setting up of rival sects we may point out the new spirit in which these divisions are being considered. Why did they originate? They arose, it seems to us, from the passionate love of liberty, which gained sway after the Reformation. Before that convulsion Reformers existed, but within the Church. Then came the claim to purify the Church, that is, each national Church, and where such amendment was refused by a majority there followed the exercise of the right of private judgment, the claim that each individual has the right to subject all religious teaching to the test of Scripture, and to be himself the judge of what that Scripture really was. Thus we have many of the multitude of divisions. A better spirit is growing up. Even where there is no reunion we find bodies of Christians arriving at working agreements to avoid overlapping. Quite an interesting example comes from New Hampshire. The excessive number of churches there makes it difficult to supply the people's spiritual needs; they are too small to pay the pastors adequately. Leading workers of this State have come to the conclusion that "there is no justification for the continuance of several weak churches in the same community at the sacrifice of the minister and his family and at the sacrifice of the missionary resources of the denomination, when, by businesslike and Christian co-operation and readjustment, it would be possible to maintain in each community a strong, self-supporting, and, therefore, self-respecting Church organization."

Neglected Children.

We are pleased to read in the "Church Times" an eulogistic article upon the report of Mr. J. J. Kelso on the care of neglected and dependent children in the Province of Ontario. In the course of an article on the work of Mr. Kelso and the six or seven hundred voluntary workers in this field of usefulness the "Times" says: "There are nearly four thousand children placed by the Department in the charge of foster-parents. As a general rule the greatest care is taken of the children, but the interest of an outsider is desirable. Occasionally there is cause

to remove a child, but generally, anything lacking in the adequate care is merely from want of thought, and is at once rectified on being pointed out by the visitor. It is recognized by the Department that it is an important duty for the parent to send the child to church and Sunday School. It is claimed that the life in a home under such conditions is far superior in its influence to the training in an institution. But, at the same time, it is clearly recognized that either is only suitable as a last resort after every means has been exhausted to improve the children's own homes. Thus the Department encourages the branch societies to take an interest in all movements which may elevate the lives of the children, either in the improvement of the housing conditions, the provision of playgrounds, the assistance of widowed mothers, and the prompt punishment of all who aid or abet children in wrongdoing." In the same number is an appeal by the Waifs' and Strays' Society for aid in the work of an additional home started in Winnipeg. This unexpected article induces us to call attention to doubts cast on the management of the Home at Niagara. There should be none. But the assertion that something was out of joint should be met, as our correspondent suggested, by something else than silence. We shall be glad to publish any explanation.

An Ignorant Insult.

An unhappy suicide of an afflicted elderly clergyman has drawn the usual remark about Doctor Osler. The writers show themselves illiterate and ignorant. The age limit was a theory advanced by the late Anthony Trollope, the novelist, quoted by Doctor Osler. The reporter was a shining example of Mr. Chesterton's essay on reporters, an apt illustration, more appropriate than his imaginary ones. Probably the gibe will never cease in Doctor Osler's case, but the silly people who repeat it show their own stupidity, and worse.

Christian Socialism.

The Bishop of Birmingham makes an interesting announcement, to the effect that he will shortly form a standing social service committee, presumably for his diocese. Its object, His Lordship says, will be "to encourage the general study of social and industrial problems from the Christian point of view, and to assist in creating and strengthening an enlightened public opinion in regard to such problems, and generally to promote a more active spirit of social service as a part of individual Christian duty." Bishop Gore has the courage of his convictions, and, being satisfied that the ordinary conventional way of looking at and dealing with the hardships and inequalities of social life is not as effective to their remedy as it ought to be, he has decided to break new ground. The result will be watched with interest.

"THE SIN OF SCHISM."

The correspondence recently carried on in our columns under the caption, "What is the Church?" has suggested to us this ever-burning question of our "unhappy divisions." To whose charge must be laid this greatest of all evils, this most prolific source of our failures in the past, this ever-open wound on the Body of Christ? We reply, to everyone in general and to no one in particular. Schism is the sin of no sect, individual, age or race. It is the sin of human nature. Every Christian body in existence is equally implicated. No one can claim even comparative immunity; for there are two kinds of schism, active and passive. There is the schism which is the result of a blind, stubborn determination to yield not one inch, to

make no concessions, to compromise no points, whose motto is, "Take it or leave it. If you don't like it you can lump it." This we would call passive schism, the outcome of a hard, intolerant, unsympathetic spirit that goes its own way at every cost. Then there is another form of passive schism, which is the result of pure, spiritual apathy and indifference, which simply won't take the trouble to make concessions, much less advances, and so lets things drift. On the other hand, there is the active schism that makes fierce and sweeping demands and will brook no denial or compromise, whose motto is, "If you don't satisfy my demand to the letter I won't walk another step with you." Of either or both of these forms of schism every religious communion in Christendom has at some time in its history been guilty. Our own Church can claim no exemption. Her especial form of schism has been of the passive kind, as anyone who has candidly studied her history, and who, moreover, has had a personal knowledge of prevailing conditions half a century and less ago, can testify. That the schism of our separated dissenting brethren was of the active and aggressive kind does not in the smallest degree relieve the Church from her share of the blame. It must, of course, be borne in mind that blame in this matter, so far as it affects ourselves, rests on systems rather than on individuals; for how many hundreds of thousands of dissenters has the rigid and inelastic system of our Church been, and it may be added is still, to some extent responsible. Consider the attitude of the Church in bygone days in England towards its humbler members who felt a call to the more active ministries of religion, and who demanded enrollment in the ranks of the organized workers. How much "dissent" is due to neglected, unutilized, and, it must be confessed, to deliberately spurned enthusiasm! People were passively "driven out of the Church" by thousands because the Church had nothing for them to do. Matters have during the lifetime of many of us, of course, vastly improved, and the evil, if it exists to-day, does so in a greatly modified form. But that up to within the last thirty or forty years ago it did exist in a most acutely disastrous form, and that it was mainly responsible for the great bulk of dissent hardly any candid-minded student of Church history will, we think, attempt to deny. Earnest, God-fearing, well-intentioned men and women have, during the past couple of centuries, left us by the hundreds of thousands, not from any objection to our polity or teaching, but simply because they were denied the work for God and humanity that their souls hungered after. Later on it was easy to "muster up" objections against the doctrine, polity and practices of the Church. But this, in the vast majority of cases, was not the primary cause of English dissent. It was the attitude of the Church towards a certain class of its own awakened members. The schism of the Church of England has been, therefore, mainly of the passive kind. Tolerant and comprehensive to a fault, and never an actively persecuting Church, her share in the blame is of a negative kind. She has driven no one out of her communion, but she has apathetically allowed them to fall away by thousands. In view of all this the attitude of Churchmen towards "schism" should be one of great forbearance. As long as the world and human nature endures it will take two to make a quarrel. In the nineteen centuries of the Christian era there has never been a schism wherein, were the facts of the case impartially examined, the faults would not appear about equally balanced on each side. This, no doubt, will appear a sweeping statement, but we firmly believe that it is borne out by the facts of history. Under the circumstances which of us can afford to indulge in any contemptuous talk on the subject? Let him who is without sin cast the first stone.

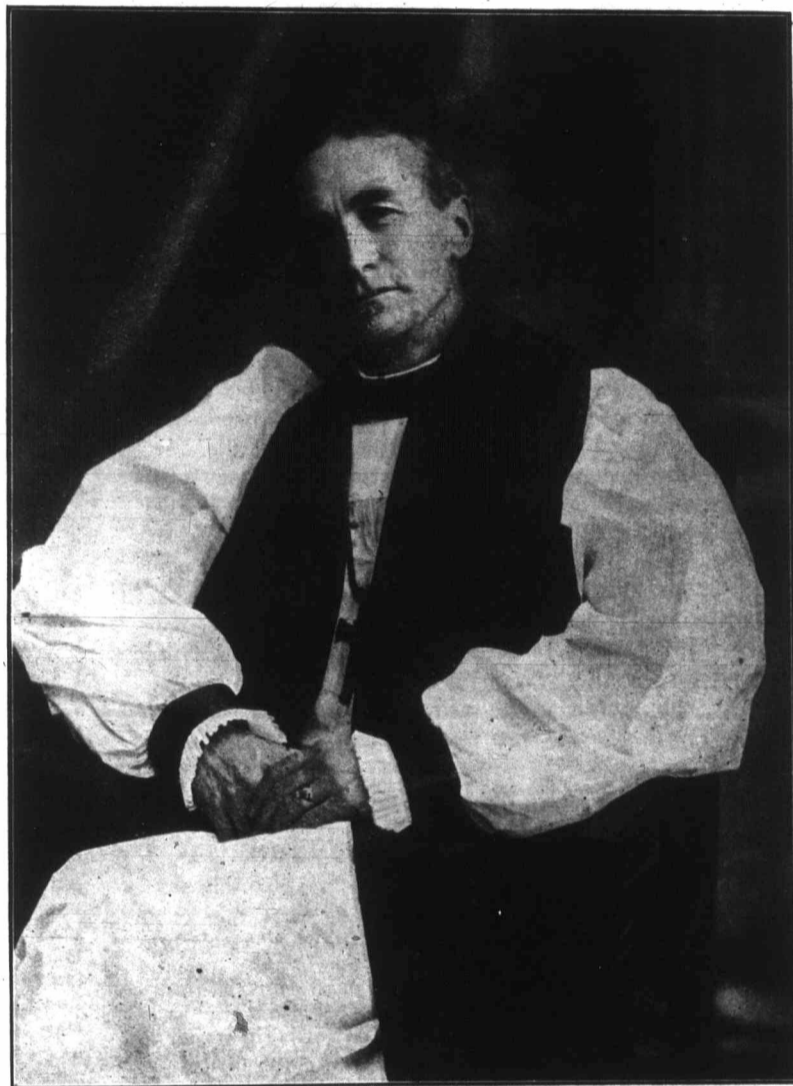
THE BISHOP OF LONDON'S VISIT.

Without laying ourselves open to the imputation of drawing odious comparisons, we may, we think, safely say that of all the dignitaries of the Mother Church to-day no one is endowed with a personality so eminently calculated to appeal to us Canadian Churchmen, as the present Bishop of London, now shortly expected in the Dominion. The Bishop comes with an enthusiastic welcome already ensured, and his visit promises to arouse at least as much public attention and interest as that of the Archbishop three years ago. Dr. Winnington-Ingram is emphatically an "all round man," and the range of his personality and influence is exceptionally wide. He has a message for every one of us. A theologian of more than average depth, an eminently successful parish priest, a most distinguished and experienced social worker, a platform speaker, equally at home at Church Congress, missionary meetings, and open-air gatherings, a most impressive mission preacher, and a master "pulpit orator," it would be almost impossible to conceive of anyone better qualified to represent and personify the varied and many-sided work of the great Mother Church of our race. Moreover, the Bishop is universally pronounced to be a man of most charming and attractive personality, a "man amongst men," such as we Canadians delight in, and, to quote the good old saying, "Above and below no one," equally at home in slum or palace, and with something in common with the humblest and least "likely" of people, and endowed with a large share of that humour, one genuine touch of which makes the world akin; a man, furthermore, of simple and transparent piety, immense moral courage and deep spirituality, the Bishop is not lacking in those stronger, solider and sterner qualities necessary for the perfect balance of character required in a leader of men and an ecclesiastical statesman. In his "views," or party affinities, it would be utterly impossible to place Bishop Ingram. An Evangelical of the Evangelicals, consorting with "Dissenters," frequently using extemporaneous prayers in church, preaching the necessity of personal religion, and employing nearly all the methods of the "revivalist" the world over, he is equally at home in the stately ritual and surroundings of the great metropolitan cathedral. The fact of the matter is, he is far too big a man to be classed or labelled, and no party or school of thought in the Church can claim him. He has strong affinities with them all. Like his grand old predecessor, Archbishop Temple, all good and faithful work, by whomsoever done—Puritan, Low Churchman, High Churchman, or Ritualist—has his sympathy and support. Once or twice he may have been forced to "draw a line," but this only under very exceptional circumstances. In this sense again we may pronounce Bishop Ingram an "all-round man," for, a man of all schools and parties, he is a man of no school nor party. Officially also, as well as personally, the Bishop of London merits and demands a

hearty and whole-souled welcome at our hands. He represents the Church of England as no other



Stanford-on-Teme Rectory, where the Bishop of London was born. His father was Rector of this parish for forty-six years.



The Rt. Rev. A. F. Winnington-Ingram, D.D., Lord Bishop of London.



Fulham Palace, from the lawn, showing the Bishop's study by the sundial and the ancient cork tree.

prelate, with the one exception of the Archbishop of Canterbury, is able to begin to do. Bishop of that city, which has so aptly been called "the heart of the Empire," he comes to us as the accredited representative of the Church of England under its most "Imperial" aspect. Coming from the headquarters of the Empire, he necessarily comes from the headquarters of the Empire's Church. In a sense, therefore, he represents the Church of England as none other of her dignitaries, however personally distinguished or officially exalted, possibly can. Historically also, as we pointed out in a previous article, a special interest attaches to his visit to this continent. In the seventeenth and eighteenth centuries all the parishes or missions in America were included in the Diocese of London. We may also venture to again express the hope that any meeting addressed by the Bishop may be arranged in such a way as to secure the official attendance of representatives from other Christian bodies. In some quarters open-air meetings, we notice, have been proposed. No building, it is said, will be large enough to hold those desirous of hearing him. The "Churchman," on behalf of the Canadian Church and its thousands of supporters, again respectfully tenders a hearty welcome to our distinguished visitor.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The visit of the Bishop of London to our Dominion is at length exciting much interest and enthusiasm among Churchmen. The magnificent work which this great Prelate has been instrumental in directing and inspiring in the metropolis of the Empire, his magnetic personality, his remarkable gift of virile utterance, his intensely fruitful ministry, all appeal to the sympathies and the imagination of our people. We regret that His Lordship will see but a trifling fraction of our country, and have but a meagre opportunity of entering into the problems of either our citizenship or our Churchmanship. But, limited as his opportunities may be, it is safe to say that he will see much and learn much to interest him, and he cannot fail to leave behind him words and thoughts which will stimulate and uplift.

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We are of the opinion that the fruitfulness of such a visit as we shall shortly have from the most distinguished Prelate in the Anglican communion depends largely upon the thought and care that is put into the preparations to receive him. The Bishop of London is coming to Canada as a mere holiday jaunt preparatory to a formal visit to the American Church. It was only after he had accepted an invitation to attend the General Convention of the Episcopal Church on a great and memorable historical occasion, and had decided to include Canada in a preliminary holiday tour that he was invited to speak to us or any attempt was made to profit by his coming. His position in regard to American and Canadian

Churchmen is quite different. In the one case he is coming on a definite invitation, and is coming to participate in the three hundredth anniversary of the planting of the Anglican Church on this continent. In the other case he is coming as a mere incident in a transatlantic journey, and while here he has been asked to "say a few words" to us. Months ago we called attention to the apparent listlessness of the Canadian Church in this matter, just as three years earlier we called attention to the same spirit in regard to the visit of the Archbishop of Canterbury. But we are not disposed to further waste our breath in recalling the things that might have been. We would like, however, to call attention to one or two things that "may be." When we ventured to suggest that much of the fruitfulness of the visit of the Bishop of London may depend upon the care and thought expended upon the preparations for his reception in this country, we think we were quite within the mark. What we have in mind is this: that we should make it possible and natural for him to open his mind upon some outstanding subjects which would be useful and instructive to us to hear discussed by so distinguished and capable a Prelate. We may be perfectly sure that he will give a good account of himself under any circumstances, but it ought to be possible to lead up to the discussion of some subjects which he may desire to handle and we may desire to hear. It makes all the difference in the world what is the character of the environment when a particular subject is discussed. If, for example, we desired to hear His Lordship speak upon the wonderful rescue work he has been directing in London and the ideals he is attempting to realize in connection therewith, our preparations would probably differ from those leading up to the discussion, say, of "citizenship" from the point of view of the Church. If we wanted a sermon we would ask him to speak in a church, and preface it by a regular service. If we desired to have him discuss a question that might be limited by the conventions of the pulpit, we would invite him to deliver an address in a hall, and so forth. One thing we would resent most vigorously, and that is any attempt to make such arrangements as would render the attendance of the common people difficult, and lend colour to the suggestion that he was being appropriated by plutocrats. It would be absolutely contrary to the wishes of the great Bishop, and it would be unworthy in the last degree of the greater Church of God. Some time ago we called attention to what appeared to us to be a fatal blemish in the visit of General Booth to this country. In one of our chief cities he showed a decided tendency to cultivate the people of wealth, and arranged to speak to them under conditions of their own choosing, which, of course, meant that only the "desirable" element was admitted. His object was clearly to interest men of means in his work, but he seemed to forget that he had already won the respect of wealth, not by paying court to it, but by honouring the needs of the poor. The Bishop of London occupies to-day a place of unique affection in the hearts of culture and wealth, and he, too, has won their esteem by honouring the poor. The way to really win the rich man is precisely the same as to win the poor, and that is by making him feel that we are trying to do the right thing, the high-minded thing, the Christ-like thing—not by bribing him with fulsome attentions, which cannot fail to beget contempt.

We notice that at the recent session of the Provincial Synod of Rupert's Land a resolution was submitted requiring both Houses to sit together in joint session during the discussion of business while giving to each the right to vote separately if so desired. The resolution failed to carry, but since this principle has been suggested many times, both for the General and Provincial Synods, a word or two upon the subject may not be out of place. Our first word is that something

ought to be done to amend the clumsy organization of General Synod now in existence. The Synod consists of two Houses. One is made up of the Bishops of the whole Canadian Church, and the other of lay and clerical delegates chosen by the various Diocesan Synods. They sit in separate chambers, and pursue their business, independent the one of the other. One House is open to the public; the other is closed to all save the Episcopate. The Lower House attempts to follow an agenda paper, but it is perpetually interrupted by messages from the Upper House, which pursues a way of its own, quite unknown and unknowable to any outside that charmed chamber. When a resolution is passed or rejected in the Lower House we may know the reasons impelling the delegates to accept or negative it, but when the House of Bishops says "yes" or "no," we are quite in the dark as to its reasons, and unable to tell whether the House is unanimous or pretty evenly divided on the subject. Now, all this is a very serious thing, indeed. In the first place it produces great confusion when the Lower House has to break into its agenda at most inopportune points to consider messages from the Upper House dealing with subjects entirely foreign to the one in hand. In the second place it is destroying the influence of the Lower House as a legislative body. During the last few sessions of General Synod we have noted a distinctly aggressive attitude on the part of the Upper House. The policy seems to be to get in the first blow on an important question, and when the position of the Upper House is known the Lower House will usually acquiesce. Before the House of delegates has time to consider some question of the first magnitude it is liable to have a message posted down from the Bishops declaring their decision on the subject, the effect of which is usually to destroy the thorough discussion of it in the representative chamber. Some may consider this good tactics, but unless we convince the hearts and heads of the people our efforts to expedite legislation is vain. We have probably said enough to show that something ought to be done. If both Houses may not sit together, we ought at least to follow the English precedent of having the proceedings of the Upper House well reported.

Spectator.

THE BISHOP OF LONDON.

It almost goes without saying that the whole Church in Canada is looking forward with eager expectation to the visit to Canada of that splendid type of a modern Bishop and man—Dr. Winnington-Ingram, the Lord Bishop of London, England. The main object of His Lordship's visit to America is to attend the general Episcopal Convention which will assemble at Richmond, Virginia, in the United States, on the second day of October. Preceding this appointment will be the visit to Washington, and the taking part in the ceremonies in connection with the laying of the corner stone of the new Cathedral at that city, on the 20th day of September, on which occasion he will deliver an address. He will be accompanied by the Rev. E. P. Anderson, of St. John's, Paddington, who will act as chaplain, and by Mr. Stanley Christopherson, an old and personal friend. The Bishop is expected to arrive in Quebec by the Royal Mail Allan Liner "Victorian," on Friday the 6th of September. He will be met at the Louise Embankment by the Bishop and Clergy of that city. He will then be entertained at Bishopsthorpe. He will be taken on Saturday morning to St. Anne de Beaupre and Montmorency Falls. During the afternoon there will be a reception at Bishopsthorpe, and in the evening a dinner party. On Sunday the Bishop of London will perhaps celebrate the Holy Communion early, he will preach in the Cathedral in the morning, and it may be in the evening also. Monday morning will be spent in a visit to Wolfscfield, the residence of Miss Price, whose grounds include Wolfe's Cove, by which Wolfe's troops made their way up to the Plains of Abraham on the occasion of the taking of Quebec; and after this, if possible, a visit will be paid to Laval University. Then immediately after luncheon the Bishop will leave by C.P.R. at

1.45 for Montreal. An effort will also be made to show the Bishop the Citadel and other points of interest in and about the old city. The Bishop is expected in Montreal on the 9th in the evening. He will spend the 10th in seeing sights, and preaching at night either in St. George's or Trinity, as the Cathedral is in the hands of workmen. He will stay with the Bishop of Montreal. He goes on to Ottawa on the 11th by the mid-day train. Arriving at Ottawa, he will be the guest of the Governor-General. On the same day His Lordship will take luncheon with the Canadian Club, and address the members and preach at a church service in the evening. On the 13th he will arrive in Toronto, and will be met at the station by the Archbishop, clergy and laity of Toronto. The Bishop of London will be the guest of the Archbishop. A public meeting has been arranged to take place on Friday, the 13th inst., at eight o'clock, in the University Convocation Hall, when an address will be given by the Bishop of London, which will be duly acknowledged by the Bishop of Niagara, who will be followed by the Premier of Ontario. The musical part of the proceedings will be under the direction of Dr. Ham, of St. James'. A garden party will probably be held on Trinity University grounds Saturday afternoon. Bishop Ingram will leave Toronto on the 16th instant, and on the 17th will preach at St. Paul's Cathedral, London, Ont. The Bishop will visit his brother, who resides at Aylmer. From that vicinity he will proceed to Niagara and address the massed congregations of the churches in that neighbourhood.

Bishop Ingram is one of the most noted prelates in the British Church to-day. Slight and spare in person, with a countenance bespeaking a bright and quick intelligence, strength and force of character, combined with unflinching gentleness and kindness, and a winning sense of humour; the Bishop is a model of energetic and effective industry. Though no man can be more intensely in earnest in his devotion to all the duties of his sacred office, it is given to comparatively few men to understand so profoundly and to sympathise so sincerely with all classes and conditions of men. There can be no brighter jewels in the crown of the British Church to-day than these prelates whose hearts are warm and tender towards, and whose lives are devoted to the succour of the sinner, whether he live in the lowest of slums or be invested with the trappings of rank or wealth. So conspicuous has Bishop Ingram's life been, and so successful has been his work for the Church, that he has always been a man of mark for the writers of the press. Amongst the many and varied references to him it may interest our readers if we glean a few here and there. The most notable of English Bishops, is the Right Rev. Arthur Foley Winnington-Ingram, Bishop of London. He is by long odds the most popular and the hardest working bishop in England. He has the most picturesque personality of any of the dignitaries of the Established Church. The popular notion of a bishop is a man with a pompous manner, a portly frame and spindle-shanked legs clad in gaiters. Barring the gaiters, Dr. Ingram does not look a bit like this type, which irreverent English cartoonists have made so familiar. He is slight, spare, and lean. He is always on the move, which keeps him trained down fine, like an athlete. He is too rushed to bother about dignity. For the same reason he is indifferent to his personal appearance. His hat always looks as if it would extinguish him. His collars don't fit. Enthusiastic maiden ladies describe his face as that of a mediaeval saint. If the typical face for a mediaeval saint is thin and brown and expresses a mingled keenness, kindness and humour, then the bishop has one. In all probability he never has thought about it himself. He has the well-merited reputation of keeping busier than any other man in London. Certainly no Cabinet Minister or Member of Parliament works so hard for his country as Dr. Ingram does for his church. But hard work never troubled him. He is used to it. He is one of the few men who owe their positions on the Episcopal Bench entirely to hard work. He worked hard at Oxford, taking both an excellent degree in the schools and on the river, for he was a fine oarsman. He worked hard as a clergyman in the west of England, where he showed that he was a man to be reckoned with. He worked harder still when at the age of thirty he became the head of Oxford House, one of the pioneer college settlements in the East End—the slum end—of London. It was there he developed his organizing capacity. It was there he learned how to use men to uplift their less fortunate fellow creatures. It was he who induced many of the public schools to take a hand in "settlement work," so that they each undertook, in part at least, to support a club.

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Personal, not vicarious, work was his method of getting hold of people in the East End, and they are a particularly difficult lot to get hold of. Six years ago Dr. Ingram was made a full-fledged bishop with the whole See of London to rule over and a seat in the gilded chamber as one of the Lords Spiritual. It was a great change for the frugal bachelor. In lieu of a plain dwelling in the midst of the slums his residence was now Fulham Palace, a great big place with no less than forty-four bedrooms and set in spacious and beautiful grounds. Another mansion in St. James's Square which would rent for \$5,000 a year was added to his Episcopal domain. His salary was raised to \$50,000 a year—which is the highest salary paid to any bishop. He didn't want the palace and he didn't want the mansion, but they went with the job and he had to take them, although he protested that he would much prefer living in a simple flat and dividing his income among the poorer clergy. Some years ago with characteristic courage and frankness, he published a balance sheet showing just how the money goes. It shows that since he left the slums for a palace he has been growing poorer at the rate sometimes of considerably over a \$1,000 a year. How he contrives to keep out of the bankruptcy court is a secret perhaps known to a few of his wealthy friends. There have been many bishops in the Church of England who have managed to lay up considerable treasures on earth as well, presumably, as in heaven, but the Bishop of London is not one of them. As Bishop of London he hustles harder now than ever before. He rises at an hour when most servants are still abed, and seldom retires before midnight. The head of innumerable societies, and with the most populous diocese in the world in his charge, the demands on his time are incessant. It is purely to save time that he now uses a motor car or a horse and carriage to get around London instead of travelling in the lumbering bus or street car. He does most of his reading and composes his sermons and addresses while driving through the streets of the metropolis to or from his numerous engagements. His carriage and motor car are fitted with an electric lamp so that he can read by night while on the go. But he bothers himself as little as ever about dignity. It is a singular proof of his power to adapt himself to the varying sections of humanity that go to the making of the multitudinous life of his vast diocese that he is equally a favourite in Buckingham Palace and in the slums of Whitechapel. He wins by sympathy, he conquers by his great humanity. He is in no sense a great scholar; he has been far too busy for that, and for hair-splitting theology he cares not a jot, but he understands human nature and its needs, and he knows how to get a hearing for his message. Replying to a reference to the fact that he is the 106th Bishop of London, Bishop Ingram said: "That is so, and that is why I always say that the bishop and the lord mayor are the two oldest institutions of London. A Bishop of London (Restitutus) was present at the Council of Arles in the year 314, and the first municipal governor of the City of London (Ethelred) was appointed by Alfred the Great in the year 886. The bishop is fully alive to the importance of fostering an interest in municipal life, and it was under his supervision that the rural deaneries of the diocese were made coterminous with the boroughs, and now in nearly every borough the mayor and council from time to time attend divine worship in state—usually at the particular church which has been appointed as their municipal church. The bishop deprecates the prevailing apathy in matters of local government, and particularly the low percentage of voters who show sufficient interest even to exercise their right of franchise. "It is," he said "especially amongst the well-to-do that you find such apathy. It is still thought a little vulgar to be mixed up in local politics." The Diocese of London contains something like six hundred parishes, the clergy number about fifteen hundred, and the population under the supervision of the bishop numbered at the last census considerably more than three million and a half. In addition to all this the Bishop of London has under his charge the Anglican chaplaincies on the continent. An Easter vacation tour comprised a visit to the congregations in Belgium and Germany, preaching at Bruges on two days in Holy Week; conducting the devotion of the three hours on Good Friday, as well as preaching in Easter Day, at Brussels; and later on to administering the Rite of Confirmation, and preaching at Berlin, Leipzig and Dresden. Speaking of ordinations and church building in his diocese the Bishop said: "At my four ordinations during last year, the number of deacons presented was seventy, the Advent ordination being the largest for a very long time—deacons, twenty-four; priests, thirty-two. I ought to say, however, with regard to the

candidates for orders, that I do not insist in every case upon a university degree, but, like my predecessors, accept men from King's College and Highbury. Then, as to building: in one year I consecrated seven entirely new churches and six additions to churches, besides dedicating a mission church. We also laid the foundation stones of seven new churches, and three mission halls were built or are in course of building. I should like to tell you my order of proceeding in these matters; because I think it tends to illustrate at once the practical subdivisions and the essential unity of our diocesan work: the foundation stone of a new church is laid by the Bishop-Suffragan of the district, but the ceremony of consecration is performed by myself as diocesan." Referring to a church work in the East and West Ends of London the Bishop said: "In the East End there is always with us the housing problem. That goes very deep. Living as the poor people do, not only many families in one house, but many in one room, what chance have they of cultivating their spiritual life? What chance have they for saying their prayers? Another difficulty, which is an immense hindrance to the building up of the corporate life of a parish, is the fact that the population is a moving one. Most people probably have little idea how continually this is going on. It is no uncommon thing for a clergyman to lose even as many as a hundred and fifty communicants from his roll in the course of a single year. Then, as to the West, I think amongst the poor—oh, yes, there are poor in the West End—there is less independence of character than you find in the poor of the East; they are more ready to hang on to the skirts of the rich. I should like to say, however, that in the West as well as in the East some of the churches are doing quite excellent work. In my opinion the section of society which, on the whole, is the least influenced by the church is what is known as very smart society." Asked about his daily work and his method of dealing with it, Bishop Ingram replied: "The work is pretty endless. Let me tell you how I map out my time. Each day as it comes brings its own burdens in the form of letters, letters, letters. Some days I have as many as a hundred, but the daily average is, I suppose, from seventy to eighty. When they have been answered—and I must tell you we manage to answer them by return of post—we consider that the first business of the day is ruled off. Then follow interviews. Generally I keep myself for these from half-past eleven till about a quarter past one, during which time I see people who want to see me. After luncheon, almost every afternoon I have a meeting or some engagement of that kind, at which I have to preside or speak. After that I can perhaps contrive to get a short walk; and then very nearly every evening is devoted to a visit to one or other of the many parishes of my diocese. They number about six hundred, and up to the present I have visited in this way some four hundred and fifty." "Such work must make enormous demands upon a man's strength," said his interlocutor. "It does, but I will tell you one great help. I was brought up as a boy in the country. I have always been glad of that. I feel that it has been good for me to have breathed the fresh air, and to have enjoyed an out-of-door life. To that I owe my good health; I have a wiry frame and a strong constitution; I keep wonderfully well." "But nowadays, in the midst of your busy life, do you still find time for exercise?" "Well, I make time for it. I almost always manage to get one day in the week which I can spend on the golf links. In addition to that, when I am living at Fulham, I often play lawn tennis for an hour before dinner, or before starting for my evening work; and when I am staying here at London House, I either take a walk on the embankment, or else walk to my meetings or other engagements instead of driving. The maintenance of my health is largely due to my regularity in taking exercise." "As I look back upon that treasured half hour which I spent with him," says the interviewer in conclusion, "I seem to call to mind just two in particular of his words, and that recollection leads me to this conclusion. The bishop has faith in the unseen: by that faith he sees the reality and inwardness and upwardness of

All the world's coarse thumb
And finger failed to plumb.
And that faith, and that insight, enable him to
say at each call and crisis of his exceptionally
difficult life—"I think it is my duty, and I do it."

BOOK REVIEWS.

A Mission of the Spirit: Sermons and addresses delivered during Lent 1906, in the Course of the Mission in North London.

The Call of the Father: Sermons and addresses delivered during Lent 1906, in the Course of the Mission in East London. Both by the Lord Bishop of London, England. Wells, Gardener, Darton & Co., 3 Paternoster Buildings, London, E.C., England. Price, 1s; cloth, 2s. 6d.

These sermons and addresses were published at the time of their delivery, by all the Church newspapers, and some others also in England; they are now printed together, and it will no doubt, have an enormous circulation in England. We hope the same reception will greet them in Canada. We cannot speak too highly of them; they will serve for all thoughtful earnest Christian people of every name. Most admirable manuals of the very deepest, practical service as providing instruction in the most vital spiritual truth. We should say that every clergyman should make them the subject of earnest study, and having mastered them, give the substance, at any rate, to his people, not only in sermons, but in private conferences as well. They might be studied also as models of expression; their style is simple enough for the least educated, but suggesting thought deep enough for the most learned. Are they eloquent? We would say that to us they seem the very incarnation of real eloquence, if we may be allowed such an expression. We can only imagine the effect they must have had when delivered with all the fire, and earnestness of the man who spoke them, whose wonderful personality is so well known. He is careful to remind us often that they are the outcome of most earnest prayer for the light and inspiration of the Holy Spirit. We doubt not these printed addresses will have all the blessing for those who read them which they had to those who heard them. By no means the least usefulness they afford will be found in the "Answers to Questions" given by the Bishop, to questions sent in to him at his own request, which he answered during the services at which the addresses were given. We can only very briefly indicate the topics treated of in these addresses. In the "Mission of the Spirit," the Bishop himself gives us this account: "On Sunday mornings or evenings, as the case might be, the Work of the Holy Spirit was considered, 1, in convicting of sin; 2, in leading us; 3, in dwelling within us; 4, in empowering us; 5, in comforting; 6, in raising us from the dead. On Sunday afternoons, in the great gatherings of men, which were a special feature of the mission, we considered ways of resisting the Holy Spirit; 1, lust, in conquering which in ourselves and in the world we found one of the chief things men could do for Jesus Christ; 2, indifference; 3, drink and gambling; 4, doubt; 5, pride. After the questions were answered we considered special fruits of the Spirit, Love, Joy, Peace, Longsuffering, Goodness, Self Control. There are three courses in which the "Call of the Father" is set forth. The Bishop says: In the afternoons we have dwelt, one by one, on the attributes of God the Father: His Holiness: His Wisdom: His power: His patience: His energy: His sacrifice. On the evenings of the Sundays, we have seen how God speaks: 1, to us as His children; 2, to our conscience; 3, to our wills; 4, to our hearts; 5, to our bodies; 6, our minds; and on the week-day evenings, after the intercessions have been offered and the questions answered, we have considered the response God's child should make to the Call of the Father, Trust, Prayer, Work, Bible reading, Confirmation, Holy Communion." One feature of the "Mission" was "Intercession," prayer for some person in special affliction or need, whose name and request had been handed in to the Bishop, who requested the whole congregation to join with him in that special intercession.

I Believe in the Holy Ghost. A study of the Doctrine of the Holy Spirit in the light of modern thought. By I. Howard B. Masterman, M.A., Warden of Queen's College, Birmingham, etc. 12mo. pp. 106; price, 75c. net. New York: Thomas Whitaker.

Mr. Whitaker deserves all credit for introducing this English publication to our American readers, as it is an unusually careful presentation of a question that has little influence on the mind. The diction of the small volume is clear and vigorous—the doctrine is pure and well applied. The opening paper on the question, "What is Spirit?" lays a good foundation for more strictly theological discussions as to the Holy Spirit in Nature and Man, in the Church, in the Christian, and in the Being of God. There is also a striking paper upon "The Holy Spirit and the Bible," from which we may quote one conclusion: "The final appeal is to the general Christian instinct. By a process of sifting continually going on the mind of God becomes interpreted afresh from age to age, and the good

that men do in their interpretations of the Bible becomes the permanent possession of the Christian society, while the evil and eccentric slowly vanish away."

The Churchwoman.

ONTARIO.

Thomasburg.—The Woman's Guild of Christ Church, held a very successful lawn social on July 23rd, in aid of the Rectory Fund, and cleared \$122.

Frankford.—The ladies of Trinity Church held a most successful garden party on July 17. The proceeds amounted to \$135. Mrs. R. S. Forneri has accepted the post of Ontario's Diocesan treasurer, in the Woman's Auxiliary, Mrs. Mitchell moving west.

CALEDONIA.

Woman's Auxiliary.—A diocesan branch of the Woman's Auxiliary of the Missionary Society of the Canadian Church was formed during the session of the Synod at Prince Rupert, August 7th. The following diocesan officers were elected: President, Mrs. DuVernet, of Prince Rupert; vice-president, Mrs. Hogan, of Port Simpson; treasurer, Mrs. Keen, of Metlakatla; secretary, Mrs. McIntosh, of Prince Rupert; "Leaflet" editor, Miss West, of Metlakatla. It is proposed to form parochial schools in the various Missions as soon as possible.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

Among the callers at head office during the week were two members of the Dominion Council, K. C. Campbell, of Windsor, and Mackie Kinton, of Huntsville, and two Brotherhood workers from the U.S., Alex. McCallum, secretary of St. Paul's Chapter, Port Huron, Mich.; and Thomas W. Brooks, Junior St. Stephen's Chapter, Lynn, Mass.; and Joseph Stanley, an active member of "Grace Church" Chapter, Brantford. A. W. Stanley, an active member of the Brotherhood in Hull, Que., has lately removed to Sturgeon Falls, Ont., and will be a great strength to the Chapter recently formed there. Finding that there was no service held on one Sunday in the month, owing to the absence of the clergyman at an outside mission, Mr. Stanley asked permission to conduct the service; and services are now held every Sunday. The open air services held each Tuesday evening at Trinity Church, Toronto, are a marked success, crowds estimated at one thousand attending and joining heartily in singing the hymns which are shown on a screen. Canon H. C. Dixon, the well-known Rector of the Church gives the address each week. A letter has been received from the Bishop of Guiana, dated Kingston House, Demerara, 6th August, asking the Brotherhood to follow up, and keep in touch with a young Churchman who is removing from that colony to Montreal, to take a course of engineering in McGill University. "St. John's" Chapter, Chapleau, Ont., is one of the latest chapters to be formed, and among the sixteen members appears the name of Right Rev. George Holmes, Bishop of Moosonee, who has taken a great interest in getting the chapter, the first one in his Diocese, started in active service. A chapter has been formed at Roseville, near Brandon, through the exertion of A. E. Cousins, who was one of the speakers at the Winnipeg Conference, and who was the first director of St. John's College Chapter, Winnipeg. Credential cards for the International Convention, at Washington, D.C., may be obtained from head office, Toronto. They will not be sent out to Chapter secretaries in Canada, as usual, and members going to Convention must provide themselves with card by writing in for same. A strong Junior Chapter has been formed at "St. Philip's," Toronto, and "St. George's," Winnipeg, has now a Junior Chapter in addition to the Senior Chapter working there. The receipts from quotas and supplies sold, for the month of

August, show the steady development of the Brotherhood, amounting to \$75.08 as against \$41.68 for same month last year, and \$19.57 for August 1905. Towards the Extension Work of the Brotherhood in Canada, there has been pledged, this year, the sum of \$3,265.10, of which \$2,887.48 has been paid. Report forms have been sent out to all the Chapters in Canada (both Senior and Junior), the secretaries are urged to return them to head office before September 15, so that the Annual Report of the Dominion Council may be a complete one. Fred W. Thomas, travelling secretary, leaves Toronto to-day for a two months' active campaign in the Maritime Provinces, going direct through to Halifax, a run of 1,170 miles. All September will be given to Nova Scotia, except the days spent at the International Convention at Washington, D.C., where Mr. Thomas is one of the speakers. The month of October will be given to New Brunswick, and the Coadjutor Bishop has already sent out to the clergy of Fredericton Diocese, a circular letter, heartily approving of the visit to be paid, and speaking in the strongest terms of the good work being done by the Brotherhood.

Owen Sound.—The local Brotherhood of St. Andrew are beginning to settle their programme for their coming convention in that parish on December 1, 2, 3. Already it is being well announced in some of the northern parishes, and if it is kept before the church people in the interval we may look for a hearty attendance. Let every northern parish seize the opportunity of sending some of their best men to this convention. It will assuredly prove a great stimulus to church work in this district, as well as a great encouragement to the Brotherhood.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—The Bishop has appointed the Rev. Canon Crawford to the office of Dean of Nova Scotia. Dean Crawford came to this diocese some fourteen or fifteen years ago from Ontario, as rector of St. Luke's. On the destruction of the old church by fire, he welcomed the proposal to grasp the opportunity to proceed with the building of a cathedral, which the congregation of St. Luke's being without a parish church, provided. He now has the most earnest good wishes of a host of friends that ere long the building of the new cathedral may be successfully accomplished, and he be long spared to minister to those who shall worship within its walls. The latest reported donation to the cathedral building fund is one of \$500 by Senator Yeo, of Port Hill, P.E.I.

St. Mark's.—This church was re-opened Sunday, the 18th ult., after being closed several weeks for repairs. The edifice has been enlarged and forty-two new pews placed in front of the old ones. The chancel platform was raised about a foot, which enables the congregation to see that portion from any part of the church. At the morning's service a large congregation was present and listened most attentively to a sermon by His Lordship the Bishop. In the evening the rector, the Rev. N. LeMoine, gave a very powerful address. The ladies of the choir appeared out for the first time in cassock and surplice, which was a most acceptable innovation. At the evening service the band of the Royal Canadian Regiment assisted in the music.

Louisburg, C.B.—The Rev. Rural Dean Draper, rector of St. Bartholomew's, Louisburg, has just celebrated the 25th anniversary of his going to Louisburg. Mrs. B. W. Townsend on behalf of the parishioners presented him with a well-filled purse and an address, from which we quote the following sentences:—"During the twenty-five years the mission has become a parish, new churches have been built at Big Lorraine and Mainadieu, and a splendid rectory has been built at Louisburg. The debt on the church at Louisburg has been paid and many improvements made to it, and to-day your parishioners have the proud satisfaction of knowing that the whole parish is practically free from debt, and this has been accomplished by your perseverance and by your hard work."

Charlottetown.—By the will of the late John Ings, of Charlottetown, \$1,000 is bequeathed to

St. Paul's Church, and \$500 to St. Paul's Sunday School of that city.

Truro.—Dr. Standish, V.S., a well-known Churchman of Walkerton, Ont., has been appointed a Professor of Veterinary Science in Truro Agricultural College. Dr. Standish has judged and lectured at all the leading stock shows and exhibitions all over Canada, and will during this fall attend the principal exhibitions in Quebec and the Eastern provinces. We bespeak for Dr. Standish a cordial welcome among the Churchmen of Truro during his lecture terms there. His residence will still be at Walkerton.

Pugwash.—The ladies of Saint George's Church held a fancy sale and tea in the rink on the afternoon and evening of August 22nd. They desire to thank the public for their kind patronage; proceeds, \$105.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, John Andrew Richardson, D.D., Bishop-Coadjutor, Fredericton, N.B.

Fredericton Deanery.—The clergy of this deanery met in chapter at Oromocto, the Rev. H. E. Dibblee, M.A., rector, on Wednesday, August 14th, at 10 a.m. After the usual opening services, a business meeting was held at the rectory; the Rev. Rural Dean Dibblee presiding. Congratulations were extended to the Rural Dean on his restoration to better health, and on his ability to enter upon his duties once again after so long an interval of enforced retirement. While thanking the brethren for their kind and encouraging words, the Rural Dean desired that they should allow him to resign his office, and he feared his health and strength might not be equal to the demands made upon him in the future. Reluctantly, the brethren yielded to his wish; and then unanimously elected the Rev. A. B. Murray, M.A., rector of Stanley, to succeed him in the office of Rural Dean. Election of representatives from the Deanery to the Board of Missions was then made, when the Rev. Canon Cowie, rector of Fredericton, and Mr. Sheriff Sterling, of the same city, were unanimously chosen. The committee on extending the circulation of the "Canadian Churchman," of Toronto, was requested to procure the services of an efficient canvasser, and to further this work as much as possible. The appointment of the place for the next meeting of the Chapter, resulted in the selection of Stanley; the Rev. A. B. Murray, rector, for November 6th and 7th, with the Rev. C. H. Fullerton, rector of Prince William, as the preacher, and the Rev. Craig W. Nicholas, rector of St. Mary's parish, as alternative. The Chapter then adjourned to accept the hospitality of the ladies of St. John's Church, at a most attractive and delightful dinner prepared for the visiting brethren. This hospitality was but a renewal of the accustomed gracious favours the brethren always receive on their visits to this parish. The after-dinner meeting was principally concerned with the reading of Acts 16, in the original, and a discussion of the same. A resolution was passed requesting the Lord Bishop-Coadjutor to prepare—if his time would permit—a critical paper on Acts 17, to be read at the next quarterly meeting. Canon Cowie was also asked to prepare a practical paper on the same chapter for that meeting. One of the more important of the business matters receiving attention at this meeting, was the request made by all present, that Canons Montgomery and Cowie be a committee to revise the Constitution of the Sunday School Teachers' Association, and revive its work in the Deanery. The Revs. T. W. Street, and R. Bolt, were obliged to leave for Fredericton before the meeting closed. Evensong was said in St. John's Church at 8 o'clock, when the Rev. Canon Montgomery gave a stirring and forcible address on Predestination, which was listened to with pleasure and marked attention by the large congregation present. At the close of this service the Chapter met for a few minutes, and then adjourned until next November, unless called together for some special emergency.

Kingsclear.—The Rev. Canon Montgomery, M.A., rector. The women of St. Peter's Church congregation recently held an entertainment, known as an "English Market," under the leadership of Mrs. C. H. Giles, the wife of our esteemed senior churchwarden, and although the unfavourable weather caused a postponement, and necessitated the taking of two afternoons for the

"Market," it was on the whole, quite successful, though not realizing as much as was hoped for. The total receipts were \$225, and after expenses are paid the balance will be devoted to repairs and improvements on St. Peter's Church. These are: raising the building; excavating a cellar; building a stone foundation wall; and putting the furnace in good condition; all of which it is hoped will be accomplished this autumn, with the assistance of additional funds through subscriptions, and by voluntary labour. Mrs. Giles had the aid of a splendid corps of assistants and willing workers, who are deserving of the best thanks of the Church Corporation. The Kingsclear Branch of the W.A. has been doing good work at home and abroad during the past year. Mrs. Balloch, the very efficient President, is to be congratulated on having associated with her so goodly a company of enthusiasts and active workers. This branch has undertaken, with the assistance of a friend and former parishioner, to provide clothing for a boy and girl at the Indian School at Lac la Rouge, which is under the oversight of that splendid missionary who has done such grand work among the Indians in the Diocese of Saskatchewan, the Ven. Archdeacon Mackay. The members of the Kingsclear Branch of the W.A. are not many in number, because of the small church population of the parish, but they are active and enthusiastic workers in the cause of missions at home and abroad. Bishop-Coadjutor Richardson spent last Sunday at the Cathedral, Fredericton, and left again on the 28th. Since the middle of last March he has been on an extended visitation of the Diocese. Untiring in his energy, and unsparing of himself, he has since that date held seventy-five confirmation services, giving addresses at each to the newly confirmed,—preaching three times on almost each Lord's Day in addition to other sermons during the week, and has already confirmed **eleven hundred and fifty persons**. Before the meeting of Synod on the first week in October, he hopes to have visited every parish in the Diocese,—possibly excepting some two or three,—when by that time the number of confirmed this year will probably be somewhat over thirteen hundred. This is, of course, an exceptional number for one year, because of the inability of Bishop Kingdon for the past year or more to accomplish a work and duty in which he never spared himself for the twenty-five years of his Episcopate. The Coadjutor-Bishop contrives to give two Sundays in each month to his duties as Dean of the Cathedral; but for the present the work of the Diocese engrosses the greater part of his time and attention. It has been said of him, that his abounding energy and enthusiasm would carry him through so much of his arduous duty and administrative work with comparative ease. It may be so:—but a fear is now entertained that unless he exercises more of the "festina lente" in his planning of work, there may be a sad day in store for the Diocese in the near future. The approaching meeting of Synod bids fair to be somewhat exciting. It seems to be well understood that some of the proposed changes in the Canons of the Diocese are not to pass without a vigorous opposition. The reason of this is understood by the initiated only. And herein, especially in any such disputation, the Synod will miss the wise counsel and clear-headed judgment of that scholarly divine, Bishop Kingdon. We can only hope that his long illness so patiently endured, may be to him that blessedness which bringeth peace, comfort and happiness unto the end.

MONTREAL.

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

Montreal.—All Saints'.—The Rev. J. A. Elliott, B.A., rector of this church, was inducted Sunday Evening, August 25th, by the Bishop, under whom Mr. Elliott was formerly curate of St. George's Church. The Rev. Canon Baylis, D.D., read the Lesson, and the second portion of the service was said by Archdeacon Norton. The sermon was preached by the Bishop, who based his discourse on the text, "Thy vows are upon me, O God," Psalm 56:12. He said there ought to be no church more faithful to its own principles, than the Church of England, for it was built up, as far as profession was concerned, on the vows and promises, and in some instances, on the oaths of its ministry, and on the vows of its members. It was a Church free, comprehensive and broad-minded, with its freedom within well-defined bounds contained in its Book of Common Prayer. He thought it would be well if the members of the Church studied their Prayer-Book, with its creed and articles, more intelligently than some of them did. They knew the devotional side of

the book perfectly well, but it contained a great deal more than devotions. It was an epitome of every fundamental doctrine of the New Testament. As a whole, it was the most Protestant volume that was ever compiled—a break-water against the waves of infidelity and Romanism. It spoke to them in a voice that never varied and gave them a creed that never changed, because it was the clear-defined echo of the word of the living God. He had given into the hands of the Rev. Mr. Elliott, their new rector, the care of that congregation and the spiritual honour of the Church of England. He came to them as a messenger and steward of the Lord. He came not to purchase cheap notoriety by speculative preaching and by minimizing the recognized teachings of his spiritual mother, the Church of England, but to teach and lead them as one of her honourable, faithful and God-fearing clergymen, preaching the Word of God, and not ashamed of the testimony of the Lord. The services were very hearty and there was a large congregation present.

Francis Drummond Fulford, the only son of the late Right Rev. Francis Fulford, the first Anglican Bishop of Montreal, and once Metropolitan of All Canada, died at Great Fulford, England, on the fifth of this month. Mr. Fulford, who was in his seventy-fifth year, was at one time Justice of the Peace for West Hemmingford. Mr. Fulford was a soldier by profession. The death of Mr. Fulford calls attention once more to his father, who was one of the most distinguished Anglican Bishops Canada has ever known, and who was furthermore the first Bishop of Montreal, and also the first Metropolitan of Canada. This illustrious Churchman was born at Sidmouth in 1803. He studied at Oxford and was a graduate of Exeter College in 1824. Two years later he was made a deacon, and in another two a priest. In this capacity he occupied successfully the rectories of Trowbridge, Crowdon and Curzon Chapel, Mayfair. In the year 1850 the Diocese of Montreal was formed, and Mr. Fulford was consecrated the first Bishop of the new colonial diocese. The task before him was naturally a difficult one, as he was the pioneer Bishop of his Church in the city; but his ability and energy soon began to tell and the Church was quick to show the results of it. In the year 1859 the Diocesan Synod of Montreal, Quebec, and Toronto petitioned the Queen to appoint one of the Canadian Bishops to preside over the General Assemblies of the Church in the Province. The petition was granted and Bishop Fulford was appointed first Metropolitan of Canada, with Montreal as the Metropolitan See. The first Provincial Synod was organized and held in Montreal in 1861. Bishop Fulford also took a prominent part in the Pan-Anglican Synod, the first suggestion for which came from the newly formed Ecclesiastical Province of Canada. In this assembly the Canadian Primate was a very notable figure and exerted large influence. On his return to Montreal, however, he showed signs of failing health, and towards the close of the same year, 1868, he passed from the scene of his labours. Bishop Fulford was a first cousin of the fathers of Mayor J. H. Fulford, and Frederick W. Fulford, Brockville.

ONTARIO.

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

Madoc.—St. John's Church is making great progress since the late fire. It is to be reopened in October.

New Dublin.—St. John's.—The congregation of this church held their annual lawn social last month on the grounds of Mr. Hawkins, which were handsomely decorated and illuminated for the occasion. It was a great success, and the attendance was placed at about six hundred, and the receipts gladdened the hearts of the rector and people.

Oso.—When the Bishop, accompanied by Rural Dean Elliott, made his annual visitation to the mission and confirmed ten persons, the chancel and vestry recently added to Christ Church, were dedicated, and the rite of Confirmation administered. The church was beautifully decorated with flowers. The Bishop preached an excellent sermon, as he always does. The addition cost \$600, has increased the sitting capacity 35 sittings, besides making it a still more beautiful edifice.

Kingston.—St. James'.—An old and respected member of this church passed to his eternal rest, in the person of Mr. James Stacey. Previous to

belonging to St. James' Church, he was a life-long member of All Saints' Church. He left a wife in Kingston, one sister in England, and one brother in Montreal to mourn his loss. He was beloved by all. For over forty years he was book-keeper in the Daily News, Kingston.

Morven.—St. Thomas.—This new church was dedicated on Wednesday the 4th inst. The church is a handsome brick structure, and when completed will cost about \$2,000. Rev. Rural Dean Dibb, through whose instrumentality the church has been erected, is to be congratulated on the success of his undertaking.

South Mountain.—The Rev. A. J. Starr Jukes has resigned the mission, and has been appointed rector of Greenville, N.Y. He will receive \$1,200 and a free house.

TORONTO.

Arthur Sweatman, D.D., Archbishop and Primate, Toronto.

Toronto.—St. James'.—Wednesday morning, June 28th, the marriage of Mrs. Grindlay to the Right Rev. Day Reeve, late Bishop of Mackenzie River Diocese and assistant Bishop of Toronto Diocese, was solemnized by His Grace the Archbishop of Toronto and Metropolitan, assisted by the Rev. Canon O'Meara and Rev. L. W. B. Broughall. The Senior Branch of the Women's Auxiliary, of which Mrs. Grindlay has been honorary secretary for many years, presented her, on her marriage to Bishop Reeve, with a handsome silver tea service, dozen soup spoons and tea spoons and a silver salver.

St. John the Evangelist.—At a meeting of the teachers and officers of the Sunday School of this church, a silver fern pot, with suitable inscription, was presented to Mrs. Matthews in token of appreciation of her long and valuable services in connection with the school. She is leaving Toronto to take up her residence in Galt.

Rev. Thomas Cutler DesBarres, M.A., formerly rector of St. Paul's Church, Toronto, passed away on the 2nd inst., in his 75th year. He had been ailing for some six months, and his death was the result of a general breakdown. Since his retirement from active work some seven or eight years ago he had led a quiet life, not taking much part in public affairs of any kind. The Rev. Mr. DesBarres was born in Halifax about seventy-five years ago. His father was Judge DesBarres of the Nova Scotia Supreme Court. He was graduated from King's College, Windsor, N.S. His early ministerial work was done in the Diocese of Huron. About the year 1878 he came to Toronto to become assistant to the Rev. Saltern Givins, rector of St. Paul's Church. Then, one year later, in 1879, he succeeded Mr. Givins as rector, in which position he continued twenty years, retiring in 1899 from the active charge of the parish, Rev. Canon H. J. Cody becoming his successor. Mr. DesBarres was an intensely spiritually-minded man, and was much esteemed by his fellow-clergymen and respected and beloved by his parishioners. He was greatly interested in missionary work. His wife died about a year ago. There survive just his son, the Rev. T. C. DesBarres, of Nottingham, England, and his daughter, Miss Margaret DesBarres, living at the home.

Streetsville.—Trinity Church.—On Thursday, the 26th ult., the Rev. C. H. Rich was inducted rector of the parish by the Venerable Archdeacon of York and Simcoe. The Archdeacon in his introductory remarks gave an outline of the history of the parish and stated that the records date from 1844 under the incumbency of the Rev. R. J. MacGeorge, editor of the Streetsville Review, and author of several books. Since then and including Mr. McGeorge and Mr. Rich, eight incumbents have had charge of the parish, a fact, the Archdeacon said which spoke well for these clergymen and the parishioners. The parish was originally supported by the Society for Propagation of the Gospel, later and for years on the Mission Fund of the Diocese and at Easter 1906 becoming self-supporting. The parish consists of Trinity Church and St. John's, Churchville. The Archdeacon explained very clearly the meaning of the service and concluded by congratulating the present rector, the people, and the parish on the satisfactory result of their efforts, which he described as an important epoch in the history of the parish.

Warkworth.—St. John's Church held a successful lawn social recently and realized \$115.

DIOCESE OF CALEDONIA.

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

Prince Rupert.—The second Synod of the Diocese of Caledonia met in St. Andrew's Church Hall here on Wednesday and Thursday, August 7th and 8th, under the presidency of the Bishop, the Rt. Rev. F. H. DuVernet.

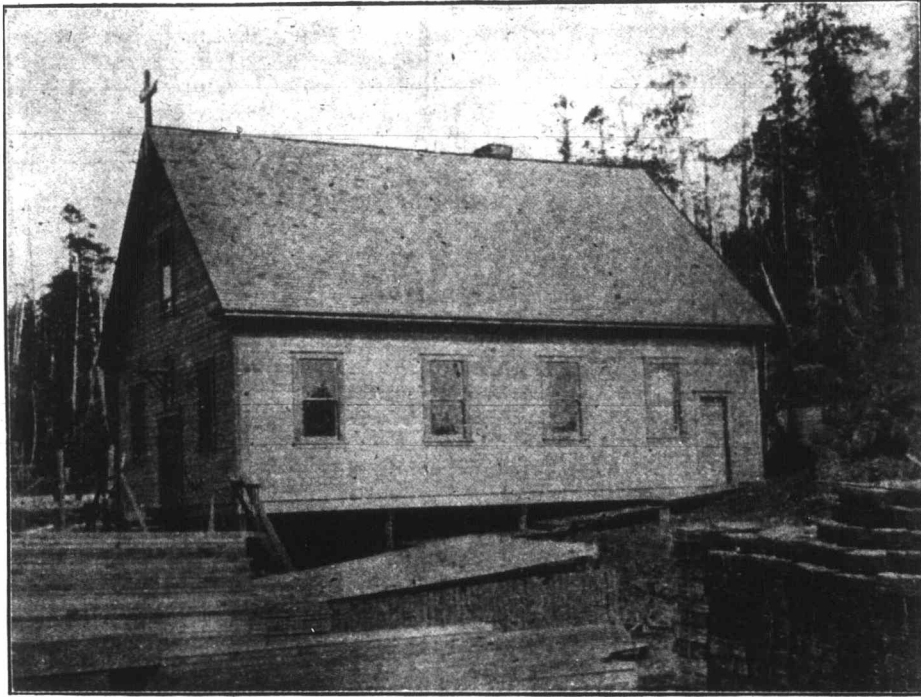
The proceedings opened with a hymn and prayer, followed by the Bishop's charge, as follows:—

Reverend Brethren and Brethren of the Laity. —Our meeting at Metlakatla last year was a memorable occasion, because we met for the first time, not merely as a conference of Christian workers, but as a duly organized Synod. Our meeting this year will also be of historic interest in time to come, because it is the first gathering of the kind in Prince Rupert, a place destined to become a great city, the metropolis of the North. The source of a mighty river may be only a trickling stream, but its importance lies in what flows from it. It is always interesting to us who are Christian leaders, it must fill us with a solemn sense of awe as we stand here at the beginning of things, and realize that upon us rests the responsibility of laying broad and deep the foundations of truth and righteousness upon which may be built a portion at least of a great nation in the land of the setting sun. We are entering upon a new chapter in the history of this diocese. Before we turn our eyes forward to face the unknown future let us review the past. We celebrate this year the Jubilee of the Church of England Mission in northern British Columbia. On October the 1st, 1857, a young layman, Mr. William Duncan, sent out by the Church Missionary Society of England, landed at Port Simpson, and amidst much opposition and many discouragements began the work of Christianizing the heathen.

Other Missionaries.—In 1862 the Christian village of Metlakatla was founded. Other workers were sent out from England by the Church Missionary Society and the good work was extended far and wide, up the river and across to the outlying islands. However much we may deplore the exodus to Alaska which took place from Metlakatla in 1887, we gladly pay our tribute to the remarkable zeal which characterized the first Missionary, and thankfully record the wonderful success which crowned his heroic labours for Christ and the Zimshians. To Mr. Duncan in his ripe old age we extend our Christian greeting as we celebrate this jubilee. It is a matter also for rejoicing that we have with us still so many of our Missionaries who did pioneer work in the early days. The harvest of over 2,300 natives, baptized members of the Church of England, with few heathen left in the district for which we are responsible, is something worthy of heartfelt praise to God. It is my desire that throughout all the Missions of this diocese, Sunday, October 6th, be observed as a Day of Jubilee, each clergyman using his own discretion as to the best way of celebrating this historic event—the coming of the Gospel to the natives of this northern coast; and I would suggest that a special thank-offering be made to God on that day, half of which might well be sent to the Church Missionary Society, the Society which sent forth the first Missionaries to this northern coast, and half to the Mission Fund of the diocese, the fund which aims at continuing the work as the Church Missionary Society gradually withdraws. The time has come for us to seriously consider what we can do to meet the new conditions which now exist in order to conserve and extend the work so nobly begun. One thing is certain, the changing times call for new methods of work. For example, the policy of isolation which seemed to work well forty years ago is manifestly out of date now. Our years of Christian training must show that the native can become a worthy citizen of the country.

The surrender of over 13,000 acres of reserve land on the part of our Metlakatla people and the money received by them from the Dominion Government is one of the signs of a new order of things. The fact that over ninety-five per cent. of those receiving this money opened savings bank accounts is also an indication that our native Christians are rising to the dignity of citizenship. The legacy of \$40 to each church in the diocese left by Mrs. Hannah Hope, an aged native woman of Metlakatla, is yet another proof of increasing largeness of heart and mind

Since we last met as a Synod it has been my privilege to confirm 120 candidates prepared for Confirmation by our Missionaries, 59 male and 61 female candidates. They were distributed according to place as follows: Hazelton, 2; Gitwingak, 23; Kitkatla, 16; Massett, 54; Metlakatla, 25. Instead of a hurried visit, as it was the first time I was able to stay from two to three weeks in each of the following isolated Missions: Gitwingak, Kitkatla, and Massett—long enough to enter thoroughly into the life and labours of the faithful Missionary in charge. Among the encouraging features of the past year is the growth of the two new Missions, the Bulkley Valley and Prince Rupert. Services were held in both these places more than a year ago, but only within the past year have we in each case erected a special building for these services. The mission room at Aldermere and the church hall at Prince Rupert are both useful buildings. In each case the people of the place have contributed towards the cost. The church hall, though not yet finished inside, has cost about \$1,800. With the assistance of the Woman's Auxiliary of the Canadian Church, and the promise from the S.P.C.K. of England of £50 when all but this sum has been contributed, we hope before long to have this most serviceable building fully paid for and the temporary loan made by the Bishop of the diocese refunded. We welcome to our Synod the first lay representative from St. Andrew's congregation, Prince Rupert, and the people of Prince Rupert join with me in extending a hearty welcome to all the delegates who have come from other places to attend this Synod now opened in this church hall. The



St. Andrew's Church Hall, Prince Rupert, where the Synod was held.

Mission Fund of the diocese, initiated last year, is proving itself to be a strong bond, uniting the various Missions of the diocese together in a common effort as well as helping to enlarge the hearts of our people. I hope the clergy will take special pains to explain to the people that this fund aids the three different kinds of missions in which we should take a living interest; about eighty-five per cent. of this fund goes to aid diocesan missions, ten per cent. to Canadian missions, and five per cent. to foreign missions. Even though a needy Mission may actually receive more from this fund than it gives, this should not be allowed to detract from the educative value of giving to a fund that supports Missionaries in Japan, China, Africa, Palestine, Persia, South America and India, as well as in other parts of Canada, the first claim upon this fund being the sum asked from us as a diocese by the Board of Management of the Missionary Society of the Canadian Church. In reviewing the year I have to record with sorrow the death of the late Primate of Canada, Archbishop Bond. To me, personally, this is a great loss. Three times in my life his hands were laid upon my head with earnest prayer for the threefold ministry of deacon, priest, and Bishop. He was a man of few words but of strong personality—a devoted servant of the Lord Jesus Christ. For the present Primate, Archbishop Sweatman, I have also the warmest personal regard, having served under him in the Diocese of Toronto for nineteen years. May he be long spared to fill his high office to the glory of God and the good of the Church. After thus briefly reviewing the past let us now turn and face the future. As we do so we realize that we shall have to bend every

energy as a Church to meet the new demands upon us. The "magnetic North" is, indeed, attracting much attention at the present time. I am kept busy replying to letters of enquiry from people anxious to settle somewhere in northern British Columbia. We hear—

"The first low wash of waves
Where soon shall roll a human sea."

As the Church of England was the first in northern British Columbia, and we have the most Missions already established, a greater responsibility rests upon us than upon others in the way of providing the ministrations of the Gospel to the new settlers. Each clergyman in an old-established Mission must do his utmost to reach out a helping hand to those anywhere in his neighbourhood. I am convinced that this will be to the spiritual advantage of our Missionaries, to the natives. In many of our Indian Missions things seem to be at a standstill. No more heathen remain to be evangelized. The native population is not increasing. A fresh call to renewed energy to meet a growing need will mean a great blessing to those in danger of becoming fossilized. We must increase our clerical staff, but this should be done with the utmost care, as our diocesan income is limited. With the incoming of more people into northern British Columbia the possibility of arousing public opinion and bringing it to bear upon great moral and social questions will be increased. As a Church we should make our voice heard on the side of justice, purity, and temperance. The coming year will be eventful from the standpoint of our Church because of the meeting of the Pan-Anglican Congress in June, and the Pan-Anglican Conference of Bishops in July in London, England, and the General Synod in September in Ottawa. As several of our Missionaries are away on their furlough the attendance at this Synod is necessarily smaller. Some were in favour of not meeting this year, but there are some matters of importance needing our attention. May the Holy Spirit guide us in all our deliberations, and may the presence of the unseen Master be felt amongst us, binding us closer to Himself and to one another. We meet together for a definite purpose the extension of the Kingdom of Christ, which is the Kingdom of Righteousness.

Synod Proceedings.—The following members and associate members were present: The Bishop; Venerable Archdeacon Collison, Kincolith; the Rev. J. H. Keen, Metlakatla; the Rev. W. Hogan, Port Simpson; the Rev. A. E. Price, Gitwingak; the Rev. W. F. Rushbrook, Essington; the Rev. R. W. Gurd, Kitkatla; Mr. J. R. Scott, Metlakatla; Mr. A. R. Barrow and Mr. R. L. McIntosh, Prince Rupert; Mrs. DuVernet, Mrs. Keen, Mrs. Gurd and Miss West, associate members. The Rev. A. J. Hall, Alert Bay, was also present in his capacity as secretary of the Church Missionary Society. Letters of apology for non-attendance were read from the Revs. J. Field, Hazelton, and F. L. Stephenson, Bulkley Valley. The Rev. J. H. Keen was elected honourable clerical secretary, and Mr. J. R. Scott, honourable secretary-treasurer.

Business Transacted.—Discussion as to the best means of celebrating the jubilee of the first preaching of the Gospel in northern British Columbia by Mr. W. Duncan, a Missionary of the Church Missionary Society. Resolved, that Sunday, October 6th, of this year be set apart as a day of special thanksgiving services. On this occasion thanksgiving offerings will also be asked for, and will be divided between the Church Missionary Society, which for half a century has supported the Church work in this diocese, and the Diocesan Mission Fund, which is now taking over and extending the work as the Society withdraws from it. The secretary-treasurer reported that the sum which the diocese had been asked by the Canadian Church Mission Board to raise during the year was \$1,500, and that they had succeeded in raising \$1,337. Mr. R. L. McIntosh, honourable secretary of the St. Andrew's Church Hall, presented his financial report, showing that the total cost of the hall had been \$1,774.10. This sum the Bishop had advanced, but had, during the year, been repaid \$1,041.62, which leaves the sum of \$732.48 still owing to him. An Executive Committee was appointed, consisting of the following: The Bishop and Mr. G. R. Scott, ex-officio members; Ven. Archdeacon Collison, the Rev. W. F. Rushbrook and

Mr. A. R. Barrow, appointed by the Synod. The Rev. J. H. Keen, the Rev. W. Hogan, and Mr. H. Murray, appointed by the Bishop. The proceedings of the Executive Committee for the past year were reported and approved. Among the resolutions carried may be mentioned a hearty vote of thanks to each of the following: (a) To the residents of Prince Rupert for the generous hospitality extended to the members of the Synod. (b) To J. H. Bacon, Esq., harbour engineer of Prince Rupert, for kindly putting his launch at the disposal of the members on Thursday afternoon. (c) To the editor of "The Empire" for his offer to devote a page of his paper to the proceedings of the Synod, and also to supply gratuitously to each member as many copies of this issue as they may desire. The session closed with the administration of the Holy Communion.

First Concert.—The first concert given in Prince Rupert took place in St. Andrew's Hall on Thursday evening, August 8th, with Bishop Du Vernet as chairman. There was no pre-arranged programme, but those who attended pronounced it a success.

HURON.

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

St. Thomas.—We observe with great pleasure that the East End congregation (St. John's Church), which has been steadily growing under the devoted and pastoral care of Rev. J. W. Graham, has at length reached the point where building operations for a new church costing \$10,000 have been begun. The architect is Mr. J. Lewis Thomas, and the contracts have been let, and it is expected that the corner stone will be laid in October, and the building completed on the Saints day, which the congregation have chosen for their patron saint (St. John the Evangelist, Dec. 27). Mr. Graham has been very active in the life of the church for many years past, having held the position of Rural Dean in the counties of Grey and Elgin, and being now a member of the Executive Committee of the Diocese. We congratulate him on this important forward movement in his parish.

Southampton.—One year ago the ladies aid undertook payment of the mortgage which the parish had borne for many years; their efforts were crowned with such success that the mortgage was lifted in August, and the parish is now free from debt. The visitors at Southampton during the summer have contributed fifty dollars towards the purchase of a bell for the church. The Indians of the Saugeen reservation are anxious to build a church, if money can be had for purchase of material the Indians will contribute the necessary labour to erect and complete the building.

A Church of England Mission was organized among the Chippewa Indians of the Saugeen Reservation last winter (this being the first Church of England service held on the reserve). On the occasion of the Bishop's visit in July, seventeen

Indians were confirmed and a deep interest manifested in the services of the church. The Indians are now desirous to have a church of their own wherein to worship, they are willingly doing all the work possible themselves to build it. About \$300 will be required for material. We would be glad to hear from any who will assist in this missionary enterprise by sending a contribution and acquainting any others whom they know would give to such work. Trusting we may have the co-operation of many, we remain, faithfully yours, W. F. Brownlee, rector, Southampton; W. H. Crowell, Indian Catechist.

Mr. W. H. Crowell, a native catechist doing duty among the Indians on the Saugeen Reserve, near this town, has received permission from Bishop Williams and Rev. W. F. Brownlee, the rector, to visit other parishes to collect \$300 for a place of worship on the reserve. Mr. Crowell has long been engaged in Christian work, and expects to be ordained next year. He is at present in charge of the Church of England work on the Saugeen and Cape Croke Reserves. Bishop Williams, in July, confirmed seventeen of these Indians.

Bruce Deanery.—The next meeting of this deanery will probably take place at Chesley, in connection with the confirmation in the last week of September. It promises to be a meeting of exceptional interest, combining the Confirmation and "quiet hours" by the Bishop, induction of the rector, Rev. F. E. Powell, and other interesting features. The Chesley people, under the spirited leadership of their new rector, are resolved to make this meeting a memorable occasion to themselves and to all visitors.

Courtright.—On Tuesday, August 27th, there was buried in Sutherland Burial Ground here, the remains of a well-known Toronto lady, Miss Hewitt, a member of the congregation of St. James', Toronto. She died in Dresden at the residence of her niece, Mrs. W. Wright. The Rev. E. Lee, incumbent, assisted by Rev. B. A. Kinder, of Dresden, had charge of the service.

ALCOMA.

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

Aspdin.—His lordship the Bishop of the Diocese visited St. Mary's Church on August 7, and was accompanied by the Rev. C. Wilfred Balfour, M.A., rector of Huntsville, who kindly drove the bishop during his visitation of the mission. The service was at 10.30 a.m. The Rev. L. Sinclair presented four candidates for confirmation, and the Rev. C. W. Balfour conducted morning service. At four p.m. evening service was read by the Rev. C. W. Balfour in St. John's Church, Stanleydale. The incumbent presented seven candidates, and the bishop preached the sermon.

Allensville.—The bishop preached in St. Michael's Church on Sunday, August 11, at 3 p.m., and was assisted in the service by the Rev. L. Sinclair. Mr. Mackie Kinton kindly drove the bishop from Huntsville.

MOOSONEE.

G. Holmes, D.D., Bishop, Chapleau, Ont.

Chapleau.—The Bishop of Moosonee, accompanied by Rev. G. E. Renison, who acted as interpreter for his Lordship amongst the Ojibways, left for James Bay via Dinorwic, a distance of seven hundred miles (700 miles) to Albany by canoe. Crossing Lake Seul, the bishop visited Osnaburgh, Fort Hope, and Martin's Falls, spending about three days at each mission, and confirming altogether (153) one hundred and fifty-three candidates. The bishop travelled as far as Albany in company with the Indian Treaty party. From Albany he went to Moose Fort by the Messrs. Revillon's boat, a distance of (100 miles) one hundred miles, taking with him (9) nine scholars for the Moose Fort school from different points. The Bishop spent a very happy week at Moose Fort along with the Rev. R. J. Renison, now Archdeacon of Moosonee, planning and arranging in connection with the work on the Bay. His Lordship returned by way of the Abitibi River, spending (4 days) four days at New Post with the Indians there, and had an opportunity of seeing the new openings in the southern part of the diocese, now known as the great Clay Belt in New Ontario: where within a few years we

shall witness important developments, both in mining and agricultural resources, demanding strong reinforcements of men and means, if our church is to keep pace with the other Christian bodies who are already on the spot. On this third Episcopal tour, his Lordship travelled over fifteen hundred miles by canoe, boat, and train.

"The Rev. R. J. Renison, M.A., has been appointed Archdeacon of Moosonee in place of the late Venerable Archdeacon Vincent.

"The bishop, accompanied by Rev. A. McC. Banting, diocesan secretary, attended the Provincial Synod of Rupert's Land, held in Regina, Sask., from 14th to 18th inst. The clerical delegates, besides Rev. A. McC. Banting, were Revs. J. G. Anderson, of St. Peter's, Dynover, Selkirk, Man., and Stanley J. Stocken, of Gleichen, Alta. Messrs. Marsh and Whetmore, of Regina, acted as lay delegates.

"On Friday, 23rd inst., the corner stone of the new church at Chapleau was laid by Mrs. Holmes, in the presence of a good congregation, in spite of the inclement weather. Interesting addresses were given by his Lordship the Bishop of the Diocese, Rev. P. R. Soanes, rector of the church; Rev. J. Coulter, Rev. A. McC. Banting and the churchwarden, Mr. G. B. Nicholson. A reception was held immediately afterwards at the rectory for the Rev. and Mrs. P. R. Soanes.

"A Confirmation was held in St. John's Church, Chapleau, on Monday 26th inst., when twelve Ojibway Indian candidates received the Apostolic Rites.

"In response to the pressing need for additional workers on the Bay, the Rev. A. McC. Banting goes to assume the important position of Principal of the Moose Fort Boarding School, which is doing a splendid work, and by God's blessing will be working a transformation in the domestic and spiritual life of the Indians.—A. B."

RUPERT'S LAND.

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

Provincial Synod concluded Friday. Shortly before luncheon to-day came the warning of the episcopal action. "This house," the Bishop's note ran, "holds decidedly to the conviction that in the best interests of the Church it is of the greatest importance that the Synod should not prorogue without some steps being taken towards the setting at rest the question of the Metropolitan See, and it is decidedly of the opinion that the evidence of the past shows this cannot be satisfactorily done so long as we give the Diocese of Rupert's Land the voice in the election of its own Bishop and also a special part in the election of the Metropolitan. The House of Bishops is willing to meet the House of Delegates in joint session on this matter. Mr. Conybeare and the rest were delighted to move an assent to the proposition. The technical point as to whether the question could be re-considered at the same session was suggested only to be brushed aside and the motion passed unanimously. There was an expectant gathering of delegates at the afternoon sessions including a number of business men, who in spite of prospects of a slack Friday session attended out of loyalty to the Synod. The Bishops having arrived the press and public were requested to retire. Then ensued joint conferences probably much on the same line as the previous day's debate, and conducted with more dispatch. The houses separated and late in the afternoon produced the following resolutions: "This Synod, the House of Bishops concurring, cannot endorse the scheme suggested in the memorial of the Diocese of Rupert's Land, and is of the opinion that no settlement of this much vexed question is possible without the Diocese of Rupert's Land relinquishing either the right of electing its own Bishop or the right of remaining the Metropolitan See, and that a copy of this resolution be sent to the Secretary of the Diocese of Rupert's Land." Entire opposition to this measure was represented by two or three dissentients in the House of Delegates. In view of the resolution in the name of Archdeacon Lloyd as to re-organization of the diocese the Bishops submitted two messages. The first ran, "In the opinion of this House, the time is not yet ripe for sub-division or readjustment of any of the dioceses in this ecclesiastical province. At the same time the Bishops are fully conscious that this question may soon call for serious consideration of the Church." The second message proposed, "That a committee composed of members of the House of Bishops and eight members to be elected by the House of Delegates, be appointed to take into consideration the question of the organization of the boundaries of the Diocese of the Province, and to report fully at

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the next Synod, it being understood no recommendation shall be brought in by a committee which has not received the consent of the Bishops of the Diocese and considered."

Representatives Appointed.—Both messages were accepted and the following appointed delegates as representatives on the committee:—The Rev. De Pencier, Canon Webb, the Rev. Dobie, Archdeacon Lloyd, Hon. J. H. Agnew, C. F. P. Conybeare, C. T. Falkner, the Rev. Banting. The next meeting of the Synod will be at Prince Albert, three years hence, unless a prior session is regarded as necessary. Hon. J. H. Agnew submitted a proposition in which it was pointed out that the movement of emigrations to-day was steadily in a northwesterly direction, therefore it was the duty of the delegates who have an interest in the Province and not merely in the diocese to which they belonged to gain all the information they could of the local conditions in every diocese so they could take every interest in the diocesan as well as Provincial questions when they came before the House. The services of the late Primate of All Canada and the Bishop of Selkirk were commemorated by delegates with a vote of condolence on motion of Dean Cowley, seconded by Archdeacon McDonald. Another expression of condolence had reference to late Archdeacon Vincent of Moosonee. The Synod expressed the opinion in view of the recent suggestions that the dioceses of Selkirk and Caledonia should not be united under one Bishop. The name of the diocese being changed from Selkirk to Yukon. The proposal to form a new diocese in the centre of Saskatchewan was not entertained by the Bishops, owing to the lack of time for its mature consideration. Archdeacon MacKay moved at the morning sitting that in view of the deprivation of the Church of the Missionary Society's support, and the inability of the western diocese at present to undertake the burden, the Missionary Society should be urged to take up the work of Indian missions more heartily, as the present crisis is a very grave one. A dominant note of the discussion was the strong approval of the evangelization work among the Indians as of equal importance with the late comers of British and other races. Dissatisfaction with the prospect of allowing Anglican missions to lapse into Roman Catholic hands was expressed by the clerical delegates and a settler of many years' residence in the West. The latter said his conclusion, from long observation, was that it was much better to allow Anglican Indians to join any Protestant sect than to become Romanists. The resolution carried. For the above report we are indebted to the Winnipeg "Free Press."

Brandon.—St. Mary's Anglican Mission elected its first officers to-night as follows:—Rector's warden, Senator Kirchhoffer; people's warden, J. J. Cowan; vestry, A. R. B. Hearn, W. Crouch, H. M. Agnard, Henry James, R. O. P. Brooke, N. King and Mr. Budgment; vestry clerk, R. McGee. They have spent \$2,760 this year on the church, and there is \$3,100 more, of which \$1,100 is pledged.

SASKATCHEWAN.

**Jervols A. Newnham, D.D., Bishop,
Prince Albert, N.W.T.**

Notes from the Field.—The parishioners of Lindsay parish have presented the catechist in charge, Mr. E. J. Norris, with a splendid new buggy. This speaks well for the people and their minister both.

Owing to throat trouble Mr. R. C. Andrews, catechist at college, has been compelled to relinquish his intention of proceeding to Holy Orders, and has given up his studies at St. John's College, Winnipeg.

The lecture given by Mr. Prideaux in Renner's Hall, Tisdale, on Tuesday evening, July 30th, was fairly well attended.

Mr. C. R. Parkerson, the catechist at Tisdale, is collecting candidates for confirmation.

A new mission centre has been opened up about seven miles north of Rosthern by Mr. Cardwell who is catechist in charge.

Mr. A. E. Butcher, who is labouring in North Prince Albert district has organized a small Sunday School at the Sturgeon Lake Lumber Co.'s mill, and has secured for his own accommodation there the use of a comfortable building. He is doing a good work in spite of difficulties with which he has to contend.

A couple of months ago we recorded the trials of a catechist who was literally "fired out," the flames having consumed his shack. The same worker has since had the misfortune of being pitched out of a buggy and having a hired rig damaged. He is, we are glad to say, exhibiting

good grit under rather discouraging circumstances.

The Revs. D. T. Davies and J. Hines drove out to Colleston parish on Sunday, July 28th, for Holy Communion. Splendid congregations were present at both Stanleyville and the Colleston churches. Mr. H. A. Clark's plans for the erection of a parsonage are gradually taking shape. The Stanleyville people alone have raised more than \$100 for this purpose.

The Rev. D. Currie has resigned his charge at North Battleford, and the work there is to be re-organized.

The Department of the Interior have thrown Emmanuel College buildings and property on the hands of the Synod, and are intending to remove the pupils to Battleford Industrial School which is to be re-organized. Emmanuel College will immediately revert to its original purpose as a Divinity college.

As soon as some difficulties are removed the people of Lloydminster purpose erecting a new church to replace the original St. John's Church, a log structure, which no longer is suitable for the increasing congregation.

An ordination will likely be held the last Sunday in August, when two or three candidates will be made deacons.

A proposal by Saskatoon Churchmen that a new diocese be carved out of Qu'Appelle and Saskatchewan with Saskatoon as See City lacks one important element which makes it premature, namely; endowment sufficient to support another Bishop. The time may come when another diocese may be needed. That time, however, is not yet in sight.

A church site has been offered at Warman where Mr. Brandt has been appointed catechist. Mr. Brandt will conduct services in English and German there, and services in German in Aberdeen. Though only a short time there he has got right down to work and has sent for at least six copies of the magazine. If all our catechists would push the sale of it as energetically we would have to increase our local output to 1,000 copies.

After a month's absence at the Pas, the Rev. Rural Dean Matheson and wife have returned to their home at Battleford. They brought back with them fifteen new pupils for the Industrial School.

Saskatoon.—Christ Church.—The building of the new church is being carried on quickly. The concrete pillars are finished and the basement is ready to be roofed in. It is hoped to begin services there before winter sets in. The annual meeting was held on Monday, July 15th, when the following officers were elected:—Wardens, Messrs. Ashworth and Watson; vestry, Messrs. Turton, Cowen, Jackson, Foskett, Cameron, Marriott, Rylett, Acheson, and Irvine; auditor, Mr. Rylett. The vestry decided to guarantee a salary of \$800 and a house to the incumbent. This movement on the part of so young a parish reflects great credit on the congregation who have taken the initiative entirely themselves.

St. John's Church.—A very pleasing event took place at this church, Sunday, July 21st, when the Ven. Archdeacon Lloyd presented the congregation with a beautiful carved brass alms dish from the catechists who arrived here from England some weeks ago in charge of the Archdeacon. The following inscription was engraven on the dish:—"Presented to St. John's Church, Saskatoon, by the catechists of the 1907 party, in appreciation of many kindnesses.—Rev. D. T. Davies, Rector."

CALGARY.

**Wm. Cyprian Pinkham, D.D., Bishop, Calgary,
N.W.T.**

Edmonton.—All Saint's.—A committee of the young men of this congregation are making a canvass for funds to place a new communion table in the church, which will more fully meet the requirements of the church. It is proposed to raise \$200, and hand the same over to the rector, Archdeacon Gray, on his return from his holiday trip, and allow him to purchase a suitable table.

COLUMBIA.

William W Perrin, D.D., Bishop, Victoria, B.C

Nanaimo.—The Synod of the Diocese of Columbia met this year in this city, a quaint, rambling old mining town, where the new and the old greet you at the waterfront, in the modern stone post-office, and the whitewashed bastion, the sole relic of the Hudson's Bay post of half a century ago. Just across the road stands new St. Paul's, which has just been built under the

Saving Money

The wisdom of saving money must be apparent to every person who gives the subject any thought. A little money saved enables you to take advantages of opportunities for making more money; to buy a lot, to make the first payment on a home, to start in business for yourself. The opportunities come to the man with Capital. Saving the small sums is the creation of Capital.

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supervision and by the energy of the new rector, the Rev. A. Silva-White. Here the opening service of the Synod was held on the evening of the 21st August, and the Bishop gave his address to the Synod, in which he outlined the progress and changes of the diocese, defined his attitude towards the Christian Reunion question, urged some action in relation to the proposed new cathedral, and dealt fully with the Pan-Anglican Conference. The members of the Synod met in St. Paul's the following morning at eight o'clock to partake together of the Holy Communion, which was celebrated by the Bishop, assisted by the rector. The various reports showed a very good state of affairs, the financial outlook being, in the words of the treasurer, Mr. Wollaston: "Better than ever before in the history of the diocese." For this the increased prosperity of Vancouver Island is largely responsible, but the able management of the treasurer has been a very important factor. Various amendments to Canons were brought before the session, some being defeated and some passed. In the latter is to be included the proposal for women's suffrage in regard to Vestry and Church Committee. A new Canon, providing for the registration of parish bounds and their alteration with the consent of the rector, wardens, and vestry, was passed, and the Canon relating to repairs to churches, parsonages, etc., which was passed last year, was confirmed, and is now in force. During the year a Committee on the Revision and Amendment of the Canons has been at work, and its report was presented to the Synod, asking that the Canons as revised be printed and distributed to the Synod members at least six months before the next session. At the last session a committee was appointed to consider the advisability of bringing all the parishes of the diocese under the Quebec system; in other words, making the payment of clerical stipends in all cases diocesan instead of parochial. The committee reported that it felt that there was a necessity, before further steps were taken, of laying down clearly the precise relation in which the minister stands to the diocese and to the parish in event of such a change being made. A resolution, brought before the Synod by the Rev. A. Silva-White, expressing thankfulness for the passing of the Lord's Day Act, and calling for the enforcement of it by the Provincial authorities, after a long discussion suffered defeat, as did also previously an amendment to the effect that, while urging upon the members of the Church of England the due observance of the Lord's Day, the Synod did not feel that it was the province of the Church to encourage prosecution to attain its ends. It was felt that an opportunity of expressing our sympathy for the efforts to secure the weekly day of rest had been let slip, and had the attendance been larger the result would probably have been different. The Rev. J. H. S. Sweet and Mr. F. Burrell were reappointed clerical and lay secretaries, and Mr. P. Wollaston, jr., was once more given the arduous duties of the treasurership. The Executive Committee receives the addition of Mr. A. S. Barton. The delegates to the General Synod are: Clerical—The Ven. Archdeacon Scriven, the Rev. Canon Beanlands, the Rev. C. E. Cooper, and the Rev. R. Connell. Lay—Messrs. P. Wollaston, jr., L. Crease, F. Burrell, and the Hon. Justice Martin. A delightful moonlight excursion from Nanaimo to Ladysmith through the waters of the Inlet, accompanied by the music of the band of the Church Lads' Brigade, was a pleasing and enjoyable distraction from Synod labours, much appreciated by all. At the last evening a missionary meeting was held in the church, when the Rev. J. Grundy, of the S.P.G. Chinese Mission in Victoria, gave an interesting description from sixteen years' personal knowledge of China and its people and needs, and the Rev. R. Connell told the wonderful story of Uganda.

VALUE OF STARCH AND SUGAR.

Their Importance in a Diet is to Give the Greatest Strength with the Least Tax upon the Digestive Organs.

It is strange how people get the notion that because an ox is strong human beings can get strong by eating beef. It is stranger still when you reflect that the ox gets all his strength from eating grass and cereals. He is a strict vegetarian.

In a recent interview Dr. Wiley, chief chemist of the Department of Agriculture at Washington, is quoted as saying:—

I think we eat too much meat for health. For the sustenance of physical exertion, if you have hard work to do, there is nothing better than starch or sugar. The cereal-eating nations can endure more physical toil than the meat-eating nations. That is not the accepted view, but it is true. You cannot tire out a Japanese, who eats rice. He will draw you around the town on a pound of rice, and be as fresh at the close of the day as when he started. You could not do that on a pound of meat to save your life.

Whether Dr. Riley is correctly quoted or not, the statements attributed to him merely affirm what nearly every recognized authority on dietetics has said many times, and which every physician knows to be true. But it is one thing to have a food that is rich in starch and sugar and quite another thing to have it in digestible form.

In shredded whole wheat the starch of the wheat kernel, combined with the brain-making phosphates and the muscle-building nitrates, are prepared in their most easily digested form. It is the whole wheat, steam-cooked, shredded and baked. It is not a "pre-digested" food. It makes the stomach strong by helping it to do its work, while the so-called "pre-digested" foods weaken the stomach by depriving it of the functions which Nature intended it to perform. Science has not yet perfected a food that will enable the human organism to dispense with saliva and the gastric juices.

In making Shredded Wheat the whole wheat kernel is not only thoroughly steam-cooked, but it is afterwards drawn out into fine, porous shreds and then thoroughly baked. This process leaves the starch in a condition where it is easily converted into sugar by the stomach. The shreds, being very crisp and porous, compel thorough mastication, during which the food is completely insalivated, which is the first process in digestion. Shredded Wheat not only supplies the greatest amount of nutriment in easily-digested form, but is a stimulus to the "bowel action," thereby keeping the alimentary canal in a healthy condition. It is a particularly valuable summer food, furnishing more nutriment than meat, corn or oats, and with much less tax upon the digestive organs. All grocers sell it.

British and Foreign.

Killagan Church has never been consecrated.

The Bishops of Ely and Truro have become vice-presidents of the Church Defence and Instruction Committee.

About 100 Colonial and American Bishops have accepted the invitation of the Bishop of Rochester to visit Rochester next year on the occasion of the Pan-Anglican Congress. On one of the Sundays in June every church in the three towns of Rochester, Chatham, and Gillingham will have a Bishop as preacher.

The Church Missionary Society has received a promise of £1,600 from a friend who desires to remain anonymous. The money is to be ap-

plied to sending out and maintaining in the mission field some of the available recruits whose detention at home had been determined on, failing special provision for their support.

How many churchmen in England know the appalling fact that the Church of England is the only religious body in the Pacific which has not done its stipulated work agreed on by George Augustus Selwyn in the name of the church sixty years ago? How many care?—Bishop of Auckland.

Raloo Church, built by the Church Accommodation Society, and endowed by the Viscount Dungannon, the lord of the soil, has been consecrated by the Lord Bishop of Down and Connor, who preached on the occasion. After the sermon above £31 was collected. On Wednesday, the 24th ult., the first stone of the new Parish Church was laid by the Viscount Dungannon.

The Bishop of Bath and Wells, instead of holding a visitation at a few centres, is visiting all the remote country parishes of his diocese, and a short service is held in each church. Visits of this kind help to cheer the hard-working and isolated clergy, and they stimulate the interest of the laity in their church, and assist them to realise that they are members of a great world-wide church, and not merely worshippers at the village church.

The Bishop of St. Albans (Dr. Jacob) has reopened the old Parish Church of West Thurrock, Essex, which has been restored at a cost of £1,000. During the restoration operations it was found that the walls of the church had been repaired at some time or other with stone coffins, which had been broken up for the purpose. A complete stone coffin was found underneath the floor, and a leading archaeologist has estimated its age at over a thousand years.

The Earl of Dysart has sent a cheque for £1,000 towards the fund for the restoration of the Parish Church of Silk Willoughby, near Sleaford. The work of repair has already been commenced, and several discoveries of interest to archaeologists have been made. In removing the plaster from the walls some beautifully painted frescoes have been brought to light—one especially, on the north wall, depicting, it is thought, St. George contending with the dragon.

There has just passed away, in his ninety-first year, Mr. John Rankin, familiarly known as "Jack" on the Border, who for the long period of sixty-six years, without intermission, summoned the people to Braxnton Church, and was probably one of the oldest bellringers in Britain. Conversant with every detail concerning the adjoining world-famous Flodden Field, visitors coming from far and near did not consider their pilgrimage to the district complete without a "crack" with old Jack.

A notable enrichment will shortly be added to the chapel of St. Paul's Cathedral, London, especially associated with the Order of St. Michael and St. George, in a superb altar frontal, worked and presented by Lady Jane Lindsay, aunt of the Duke of Westminster. The design is adapted from a very beautiful example of early Italian work, in a little church near Como, and is somewhat remarkable for the absence of all ecclesiastical emblems or symbols. The stitch employed throughout is that of point de Flandre, and the work has been carried out in floselle on canvas. The frontal is going to the exhibition at Melbourne, so that some months must elapse before it can be seen at St. Paul's.

The chancel of the church at Holme-on-Spalding-Moor was reopened on August 5th, after undergoing extensive restoration and re-

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pair under the guidance of Mr. Temple Moore. Many objects of interest came to light during the work, such as portions of ancient oak screens, some of which belonging to an arch of the side chapel have been restored to their original position. A large portion of what is apparently an altar slab was found in the chancel floor. The side chapel, which has been walled off for a vestry, and the disused sacristy have been restored to their original use. The side chapel window and a new altar book are memorials of the Rev. Basil Williams, B.D., vicar of the parish, who died here in 1862.

The twenty-fifth anniversary has lately been celebrated of the founding of the men's Bible-class in connection with St. Stephen's Church, Westminster—the church built by the late Baroness Burdett-Coutts. The Rev. W. H. G. Twining, the present Vicar, started the class in June, 1882, when he was curate, and he has continued to direct it all these years. Mr. Twining, recalling its early years, says that in a house-to-house visitation of the parish, he received a promise of attendance from seven men; on the first evening three of these came. By the end of six months eight men had joined. The first report in 1883



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showed that forty-six men had joined. There are now, after twenty-five years' good work, no fewer than 3,000 members in the various organizations founded by this class. Mr. Twining was the recipient of an illuminated address and a cheque on the completion of his twenty-five years' work in the parish. The address laid stress upon the fact that he had served the parish for a quarter of a century without a break, ever since his ordination, in fact, as successively assistant curate, senior curate, and vicar.

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Children's Department.

HER RICH BROTHER.

John Westgate felt very satisfied with himself and things generally as he rose from his desk preparatory to leaving his office. Only one thing had happened that day to annoy him, and that was the arrival of a letter from his sister Margaret.

It was sixteen years since she had come into her father's library, and with the frankness and fearlessness that characterized the Westgate family had told him that she could not recognize his dismissal of Will Fortesque, because she loved him and wished to marry him.

"He is poor and always will be poor," the father said, and Margaret had answered: "I will go with him, even if I am poor to the end of my life."

She had left Weston with her young husband, but whether they had fared well or ill her family did not know. She had written twice, but the elder Westgate had burned the letters unread. When he died John was left his sole heir.

He was a millionaire; but it made little difference to John Westgate. Except Margaret he had no relations, he was absorbed in his business and his large house was closed, except a few rooms. Alice, his and Margaret's nurse, kept house for him, with two other maids to assist. He lived mostly at his club, using his house for little except to sleep there.

It was a lovely June evening as John Westgate stepped from his office. For a moment his mind reverted to Margaret's letter, which he had received that morning:

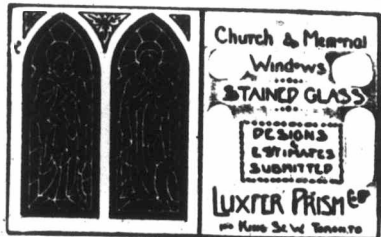
"I hardly know how to feed and clothe the children since their father's death. I have taken in sewing, but times are so hard it is impossible to get the necessaries of life. For the sake of our mother, John, won't you help me to find something to do?"

For a moment he wondered if things were really as bad as that; then he met Morton, and they went to dinner together.

Morton had known Margaret in her schooldays, and was not afraid to speak of her to John.

"Did you know it is Margaret's birthday to-day, John? Where is she? She and I used to be great chums, you know."

"I don't know," John answered shortly.



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But something had spoiled John's appetite. His dinner was almost untasted. Before his eyes rose in remembrance his sweet mother and pretty sister and Margaret's birthday dinner, dinner-table and the rooms profusely decorated with her favorite roses.

After a time he rose impatiently. He won't go home. Outside a florist's shop he stopped. A very small boy, thin and pinched, was guarding a big basket of roses. He was much too young and thin to be at work so late. He caught John's eye and said easily, "Pretty, aren't they?"

"Yes, they're pretty. Are you hungry?"

"Yes."

"Is it necessary for you to be out here?"

"Yes."

"Why?"

"Help them at home," and he nodded vaguely to the right.

He went into the shop, bought a great bunch of the roses, and asked that the boy might take them to his house. When he got in Alice was in her room and came out in surprise.

"Is that you, Mr. John? It is quite like old times to have you come in, all unexpected."

"You see business is pressing, Alice," he said gently.

"Business is always first with you, Mr. John." Then she added quietly, the colour in her faded cheeks, "Are you always going to live like this, Mr. John, with the old house shut up and you at the club?"

"Perhaps not. But I haven't much time to think about it."

"It's Miss Margaret's birthday, sir."

"I know," he answered sharply.

John went into the dining-room and sat down in a big armchair. He was dozing when he heard the boy come with the roses. Alice took him into her room and began to ask him questions. John could distinctly hear the childish voice.

"Mother sews for a living, but there are two others beside me, so I went out to try and get something to

do. I thought there was plenty of work for a boy, but nobody seems to want anything done."

"I think I can find you something to do," said kind-hearted Alice. "You may come early in the morning. What is your name?"

"John Westgate Fortescue."

John had heard of such things happening in tales. But in real life! Alice's next question was put in a quiet, strained voice.

"And your mother's name?"

"Margaret Fortescue."

"Come here." Alice grasped the boy by the arm and pulled him into the dining-room.

"Mr. John, this is Miss Margaret's boy."

John was thoroughly awake now. He had even calmed his first surprise. He questioned the boy until he had no doubt left, all the time looking at the poor, thin figure in its old jacket and hard boots. His voice was a little unsteady as he said, quietly, "Thank God. I am glad." The boy looked at him and said in his fearless way, "So am I."

The old-fashioned mansion is no longer shut up. When John Westgate returns in the evening there is a sweet-faced woman and three happy children to greet him. And each time Margaret's birthday comes round the rooms are filled with roses as in the years before.—Olive Beach.

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"But how shall I know him?" asked the servant.

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We can help father and mother at home; and help the teacher at school. We are meeting every day someone whom we can help in some way or other.

Let us try to do it more and more and we shall make life happier for others, and we shall be happy ourselves.—Apples of Gold.

THE TOUGH OF A GENTLE HAND.

"T. S. Arthur tells us somewhere of the power that rests in a 'gentle hand.' Belated in his travels he

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called at a farmhouse. He was greeted first at the door by a huge dog. As he was about to retire with fear, a slender girl appeared and with a gentle voice commanded the dog to go into the house. The voice at once controlled the animal. 'Who is there?' growled a voice from within, and Arthur was told that he could not remain over night. The girl's hand soon rested on her father's arm, and a gentle voice spoke a few tender words, when the rough voice modulated and the stranger was made welcome. Several times in the course of the evening was the power which rested in that slender girl's hand and voice clearly manifested. As morning dawned and Arthur was about to depart, the farmer informed him that he could ride to the town. The offer was gladly accepted. As they took their seat in the buggy, however, the horse, a rough-looking Canadian pony, stubbornly refused to go. The farmer jerked and whipped the horse, but all to no effect.

"A stout lad now came out into the road and, catching Dicky by the bridle, jerked him forward, using at the same time the customary language on such occasions; but Dick met this new ally with increased stubbornness, planting his forefeet more firmly, and at a sharper angle with the ground. The impatient boy now struck the pony on the side of his

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CHANGE OF TIME.

The Fall Time Table will come into effect **September 9th**, when the Sunday night special, southbound from Muskoka, will be withdrawn.

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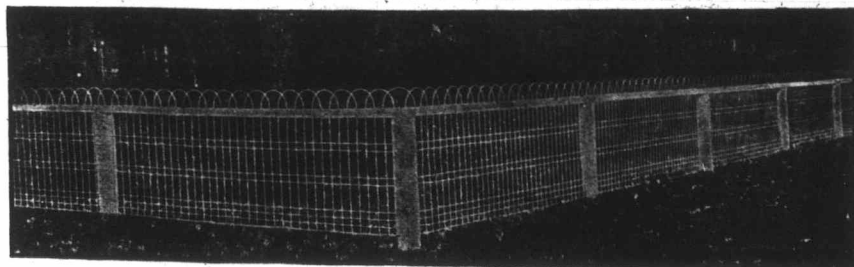
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head with his clinched hand, and jerked cruelly at his bridle. It availed nothing, however, Dick was not to be wrought upon by any such arguments.

"Do not do so, John," said a gentle voice. The boy obeyed the touch of her hand. 'Poor Dick,' said the maiden, as she stroked his neck lightly, or softly patted it with her childlike hand. Then speaking to the pony, the stubborn little creature, turning his head as if to see the hand whose magic power he could not resist, started upon his journey as freely as if no silly crotchet had ever entered his stubborn brain.

"What a wonderful power that hand possesses!" said Mr. Arthur, speaking to his companion, as they rode away. The farmer's countenance lighted up with surprise and pleasure as he replied, 'She's good! Everybody and everything loves her.'

"Indeed there was the secret of her power; the quality of her soul was perceived in the impression of her hand, even by dumb brutes. Even so can the magic touch and the gentle tones control the boy. In handling or correcting him, see that 'mercy seasons justice, and that love be mingled with firmness.'

A SHUT-IN SAINT.

Old Rosie had a single room in a tiny little cottage. A narrow strip led to the door, and there was no room for any window in front except the one above the door peering out out from under the heavy thatch. Rosie welcomed us with her beaming smile. She was sitting up in bed, as she has done for years. She was 105 years old, and her hair snowy white, yet there was not a wrinkle on her brow, and her cheeks had the rosy brightness from which she got the familiar name. All her relations were gone, and she had only two or three shillings a week—from the parish, yet she was brimful of happiness. The Bible was constantly at her hand, and she was generally thanking God for all her mercies.

She had lived in the light and love of the Saviour since she was 11 years old, and she had gone so long and so far in the good way that now it seemed as if she were sitting outside the golden gates, crowned with a radiant beauty and clothed in white raiment, waiting until her Lord shall bid her enter. At dear Old Rosie's bed we used to have a little service

when we were children—first a chapter read from the Bible, then a hymn and prayer. When prayer was over, Old Rosie would lay her thin hand on my curly head and say, as she turned her face upward: "O Lord, bless the little lad! Bless him and make him a preacher—Lord, make him a preacher." I didn't like that prayer of hers, and I used to say to myself, I will never be a preacher; I will be a doctor, and gallop about the country visiting people. But one Sunday, after the service and the little prayer, she said "Good-by" to us all. "You won't see me any more; so it must be good-by for a long time now, until we meet at home." We wondered what she meant. Two days after she was carried home by God's angels from her lonely rooms. My little heart was like to break at the thought of never seeing her again, and I went out by myself to the garden and prayer, "Please God, I do not care so much after all if I become a preacher, if it will make dear Rosie happier."—Mark Guy Pearse.

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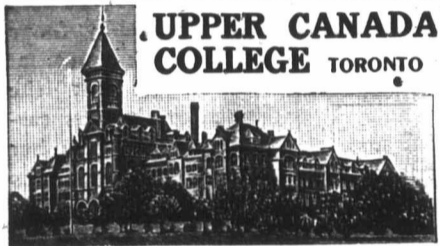
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