

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
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Vol. 36.

TORONTO, CANADA, THURSDAY, NOVEMBER 11th, 1909.

No. 49.

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Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied and signed with their actual signatures, with their occupations and places of residence. In case of firms the actual signature, the nature of the occupation and place of residence of each member of the firm must be given.

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# Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 11, 1909

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(If paid strictly in Advance, \$1.00.)

**NOTICE.**—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

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### Lessons for Sundays and Holy Days

November 14.—Twenty-third Sunday after Trinity  
Morning—Hosea 14; Heb. 8.  
Evening—Joel 2, 21; or 3, 9; John 4, to 31.

November 21.—Twenty-third Sunday after Trinity  
Morning—Eccles. 11 and 12; Heb. 13.  
Evening—Hag. 2, to 10; or Mal. 3 and 4; John 7, to 25

November 28.—First Sunday in Advent.  
Morning—Isai. 1, 1; Pet. 1, 22—2, 11  
Evening—Isai. 2; or 4, 2; John 11, to 17

December 5.—Second Sunday in Advent.  
Morning—Isai. 5; 2 Pet. 2;  
Evening—Isai. 11, to 11; or 24; John 14.

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

### TWENTY-THIRD SUNDAY AFTER TRINITY

Holy Communion: 273, 277, 278, 279.  
Processional: 244, 421, 592, 651.  
Children's Hymns: 488, 692, 693, 694.  
Offertory: 346, 492, 621, 623.  
General: 35, 485, 487, 496.

### TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 261, 262, 270, 274.  
Processional: 379, 384, 386, 479.  
Children's Hymns: 433, 696, 700, 701.  
Offertory: 634, 647, 652, 657.  
General: 586, 619, 626, 632.

### Good Manners.

Many times and oft have we in these columns pleaded for the teaching of good manners to the youth of our country. Our efforts in that behalf have been seconded by able and earnest correspondents. We have urged this plea, and continue to urge it upon our educators, school boards and university authorities from pure love of country and an earnest desire that the scholastic youth of Canada may not be developed into lop-sided beings—cultivated in mind, enriched in memory, but ignorant, and, alas not seldom uncouth as regards the gracious and gentle art of good breeding. It is futile for men of superior intellectual ability and culture to contemn good manners simply because they have never been taught them. Better, far better, to

begin even late in life to learn the essential truth that the cardinal principle of good manners is unselfishness, and that the lesson taught by their exercise is one of the purest and best available to man—it matters not what his condition or circumstances may be—the ennobling lesson of self-denial for the good of others. The Earl of Chesterfield, in his well-known letters to his son, holds that mutual complaisances, attentions, and sacrifices of little conveniences are a natural and implied compact between civilized people. The lack of them amongst people supposed to be civilized savours strongly of barbarism. It should ever be borne in mind that a man cannot possibly be a gentleman if he lacks good manners. F. W. Robertson, in his striking, comprehensive way, thus writes of what we take to be the product of good manners in their most engaging form: "Let the weakest, let the humblest, remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest by small kindnesses."

### Reaping the Whirlwind.

It is now some fifteen years since S. R. Crockett abandoned his position of Free Church minister in Scotland for that of writing novels in London. It is necessary to keep this in mind to realize that when he discusses the prospects of religion in France, as he does in a recent work, he is well qualified for the task. The worst feature is the utter lack of the religious attitude of mind. "It is a curious thing that in France all revolutions begin by attempting to destroy religion, to sneer faith away, to sap the belief of the youth. . . . There is no country in the world where the crop of juvenile crime is so certain and so increasing. Nearly all the greatest French criminals of the last forty years have been under the age of twenty-one years. Yet all these were sent at the age of eleven to first Communion. For months before they were carefully crammed with the Roman Church Catechism. They confessed and learned to lie. They went early and late to prayers. They were, in the words of their parents, 'stuffed with religion.' But so far as the elder boys and young men are concerned, it is rare, indeed, that one of these eleven-year-old communicants ever sets foot within the church again except on the strongest compulsion. The youth would be laughed at if he went. That is the explanation. . . ." "This is what the school of Paul Bert has arrived at. They chased religion out of all contact with youthful life. They carefully expunged the name of God out of the school books to be used all over France. They reared with care a race of lay teachers to regard God as their personal enemy. The utmost care was taken to suppress all sympathy for the practice of religion by any sect of Christians, to root out all that tends to sympathy with the idea of godliness. Religion was a laughing-stock, the schools whipping boy. 'You are devout' is an insult, the deepest which can be offered to a French boy at a Government school to-day, worse even than to call him a Christian."

### French Protestantism.

"Nor can I say that the towns with a large Protestant population are very much better. . . . The most consistent and militant atheists are found amongst the sons of old Protestant families. I have seen it again and again. . . . Since the disestablishment and disendowment of

the official Protestant Church I have noticed a considerable improvement. The pastors have worked more; they have put themselves in evidence. Their bread is no longer given to them; their water is no longer sure. The trial has done them a world of good." These extracts are long, but they are the personal convictions of a Scottish expert in touch with French Protestants and the Evangelical Society of Geneva, not any statement of a mythical character, but Mr. Crockett's own personal convictions. In another place he says French-speaking people, French or Swiss trained, are the men who are unobtrusively and silently, but very really, leavening France with the teaching of the Carpenter's Son.

### Immortality.

It is worthy of notice that the last article in our Creed is life everlasting. This is the goal and reward of all faith, and if we could not profess faith in this, then our faith would be a failure. We observe two clear lines of influence in God's Word and in Christ's life. The Son of God was manifested that He might destroy the works of the devil. On the other hand, He came that we might have life, and have it more abundantly. In God's Word we see the same two processes—sin and death must be ended, and then shall the righteous shine forth (Matt. 13: 43). Sin must be altogether destroyed, and then there will be "no more death" (Rev. 21:4), but the "river of the water of life" will flow on forever (Rev. 22:1). It is interesting in this connection to notice 2 Tim. 1:10. The verb there does not mean to "bring to light," as Bishop Sherlock reminds us, but to "cast light upon." The Jews believed in the Resurrection and future life—so do some heathen writers; but the whole subject was illuminated by Christ's death and resurrection. So clear was it henceforth that it was put in the Christian Creed as the goal and climax of this earthly life.

### Unity in Spiritual Work.

At the Church Congress at Swansea the Archbishop of York roused the enthusiasm of his hearers by his strong and sensible remarks on the subject of spiritual work by the laity: "The responsibility for the spiritual work of the Church rested not upon a section of its members, by virtue of their ordination, but upon all members by virtue of their baptism." The learned Archbishop is reported to have said: "There had been, it almost seemed, a 'dumb devil' in possession of the ordinary layman of the Church, which must be exorcised. He asked the Church to take the system of lay readers and seriously regard it as a normal part of the system of the Church. If they took pains to make it really efficient they might recover ground that had been lost, and enter ground which had still to be won. He was convinced that there was a great reserve of simple, homely, forceful speech waiting and ready to be called out. No doubt they all shared the autocratic instincts of the clerical profession, but they had very likely exaggerated their own powers. He knew of few facts more full of encouragement for the future than that the great lay movement had spread without regard to party divisions. It seemed possible that ere long the difficulty might be not to find laymen willing to work, but clergy able to lead." Of course, there are laymen and laymen—not all have the "special gift of apt, direct, powerful and persuasive appeal. No doubt those in authority should exercise a wise discernment in the appointment and use of lay readers. Where this is done—we are convinced that the spiritual progress of the Church will be measurably increased through the co-operation of the lay reader within his own clearly-defined

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#### Other Times, Other Manners.

However we endeavour to keep abreast of the changing times, some little incident will show unexpectedly the drift of a new current of thought. In the "Church Times" of the 15th October we find two letters. One of these condemns a modern movement, to which, it says, we owe altars denuded of almost all their accustomed ornaments—except a couple of dwarf candlesticks, the absence of a retable, the re-introduction of the cushion in place of the book-desk, black scarves, etc. Another clergyman wrote of his anxiety to restore the west gallery in the parish church, which was taken down some forty years ago. It seemed to him that a choir and organ at the west end led the singing better than one at the east, that when in the chancel they often blocked it up and spoilt its appearance, and that if the behaviour of the choir was not perfect, at least they did not disturb the worship of the congregation in a west gallery, and measures might be taken there to improve their behaviour during service which could not when they were in the chancel.

#### Food Supply.

In the calculations which are so painfully made as to the future supply of the world's food it seems to us that those gentlemen who compile them are apt to magnify—and naturally—the sources of agricultural riches in their vicinities. We realize and calculate the supply and probable consumption of this northern continent and of Europe, and are apt to lose sight of those from South America, New Zealand and Australia. And still more necessary is it to remember that Africa, from the Cape to Cairo, will largely increase the marketable harvest. Still greater will be that of tropical Asia. India is becoming one of the chief sources of England's wheat supply. Even an additional bushel per acre would make a great difference in the markets, and from Ceylon the export could be vastly increased. But all such calculations are based on the continuance of stable government and that God would give peace in our time.

#### Do You Pay for Your Investment?

We hope this question will meet the eye of Churchmen investing money and reaping profits in the West. Your mortgage is on land near some church. Have you ever enquired the rector's name and needs, and have you considered your solemn responsibility to give God thanks for the profits you receive just there where God has blessed you? If Western parishes were only getting some small acknowledgment from money lenders who make their money off the land in these parishes it would do much to lighten the burdens of the sorely-tried rectors of many of our needy Western parishes.

#### Brotherhood.

Amongst the bitter ironies of life, one of the most cutting and depressing is the lack of a true bond of brotherhood amongst Churchmen. We do not write as one of them, but we here bear testimony that we have never heard a Freemason speak disparagingly of a brother Mason, and yet when we look back at the comparative record of many of our brethren of the Church the recollection, alas! is one that we would gladly have blotted out of the tablets of memory. We believe that in some respects there has been a change for the better. Doubtless the St. Andrew's Brotherhood have, by their self-denying efforts to sow the good seed of Christian sympathy broadcast within the Church, largely contributed to this most desirable end. But there is still a very broad margin for improvement. Were it possible for the Churchman who

lightly and without reasonable warrant belittles the work of a brother Churchman to know how large a part of his opinion—which himself believes to be true—is coloured by prejudice, founded on partial knowledge, and utterly lacking in Christian sympathy, instead of feeling elated at his expressed opinion, he should rather be mortified at having so far forgotten what was due to himself, to his brother, and to the Body of which they are both members. Ah! the tongue of man! How often does it heedlessly stab the reputation of some laborious, self-denying brother toiler, who in his own field is doing his duty to his family, his country, and his Church to the utmost of his ability, and who is conscious—none more so—of his own limitations and infirmities. What a blessed time that will be when we each begin first to withdraw the beam from our own eye before we address ourselves to the mote in our brother's eye! We are too apt to forget that it is God Himself who abases the proud and exalts the humble, and that when the professed followers of His dear Son judge and condemn their brethren they are wandering very far from the footsteps of their Exemplar and Guide. Better far the sympathetic and charitable Samaritan stranger than the sharp-tongued, censorious, so-called brother, who is prone to pain and wound the weak brother, whom he should patiently and forbearingly seek to succour and support in his efforts for the common good of all.

#### Interviewing the Dead.

At this season, which includes the Festivals of "All-Hallows" and "All Souls," it is interesting to note the contrast between the Church's reasonable, religious and holy doctrine of the Communion of Saints, so little considered, and consequently so sparingly understood, even by prominent Churchmen, with the vagaries of spiritualism as set forth by Mr. Stead, editor of the "Review of Reviews," and the apostle and general "Poo-Bah" of credulous unbelief. We have just had our commemoration of the faithful departed, in which the Christian world recognizes the one communion and fellowship, which subsists between those on either side of the narrow stream of death, which alone divides these branches of the whole family in heaven and earth." We have been pitied for our superstitious deference to effete and outworn mediæval observances. Shall we abandon them (though they are much older than "mediæval") in favour of the enlightenment afforded by up-to-date religious "exercises?"

#### A Curious Side Light.

It is an interesting fact that Maurice de Sully, one-time Archbishop of Paris, and the founder of the famous Cathedral Notre Dame, who died in 1196, in a recorded sermon, says in effect: "Our Lord said to St. Peter: 'I say to thee that thou art a stone'; that is to say, firm, for a stone is a firm thing; he was firm in the belief in our Lord, and on the firm belief which thou hast I will build my Church." It is, indeed, a curious side light on the theology of the Roman Church to find one of her leading divines in the Middle Ages giving public expression to a construction of the meaning of our Lord's words so greatly at variance from that placed upon them by Roman theologians of later date. The above reference is to Sully's "Expositions," published at Lyons in 1521, and to be seen at the British Museum.

#### The Clergy and Their Delivery.

In a recent number of that excellent journal, the "Church of Ireland Gazette," appeared an instructive editorial on the above subject. Amongst other good things the writer repeats the opinion of Jeremy Taylor that for the clergy-

man, the ministry of the Word is "the one-half of his great office and employment," and goes on to say that "an eloquent and devout living writer, who is not disposed to exalt unduly the function of preaching, Canon Newbolt, admits that before long we shall lament the folly which has driven away a ready audience, untaught, untouched, and unconverted, simply because we wished to show that worship was higher than sermons, or because we had not courage enough to master our own coldness of sympathy, shyness of expression, or want of rhetorical power. After all, for the effectiveness of preaching the principal need is not a knowledge of voice production, however desirable this may be, but the soul-winning grace of reality disclosing itself in a solemn, earnest manner and the true ring of personal conviction. George Herbert speaks of the duty of 'dipping and seasoning all our words and sentences in our hearts before they come into our mouths; truly affecting, and cordially expressing all that we say, so that the auditors may plainly perceive that every word is heart-deep.' It is a question whether the clergyman who has not been at pains to cultivate an earnest and effective delivery in the pulpit can hope to lead with convincing power the worship of the people through our splendid and solemn liturgy."

#### RAISING THE BARS.

As has doubtless been noted by many of our readers, the English Bishops recently unanimously agreed on a very important change in the matter of ordination qualifications. After 1912 it was agreed that no man should be admitted to Holy Orders who does not possess a degree from some recognized university. This is to be the rule. Some provision, we believe, is made for exceptions in special cases, which, we presume, will be left to the discretion of each Bishop. With the general principle we are, on the whole, with some reservation, in agreement. The possession of a degree from a university in good standing certainly does establish several facts in regard to the possessor, which presumably enhance his general fitness for the clerical office—a scholastic training, cultured associations and undeniable ability of a kind. So far, good. But it is by no means an infallible test, and it may easily be pressed too far. To make it a hard-and-fast rule, even approximately, may inflict grievous wrong upon individuals and work much loss to the Church. This is true negatively as well as positively. A man may possess a very good degree, and yet in the wider or deeper sense of the term may be anything but a really cultured man. For, after all, the main or central fact established by the holding of a degree is the capacity of the holder for the mechanical reception of knowledge. Again, there are men to be frequently met with immeasurably superior to the average graduate in native ability and real intellectual culture and development, absolutely incapable of taking a degree according to the prescribed form. Such men we have ourselves frequently met. One case in particular comes into our mind at this moment of a young fellow who has made a most brilliant success of the ministry as a pastor and preacher, who found it impossible to take his B.A. because he could not master the mathematics required by the university at which he was a student. Cases similar to this must have come within the experience of many of our readers of mature age, and history, if we mistake not, records not a few of them. It is an easy matter to conceive of a brilliantly successful poet, author, artist or man of affairs who, owing to some superficial idiosyncrasy, would find it impossible to satisfy a board of examiners, themselves, it must be remembered, tightly tied down to certain fixed formulas. Again,

there is always this possible danger about the possession of an academical degree. A man may get into the way of resting content in the mere bare fact of its possession. A degree is a label. When once obtained it can never be lost. There is undeniably a temptation for a man to say to himself: "I've got my degree; I'm stamped and labelled. I needn't trouble myself any further. I can live on my reputation." On the other hand, the non-graduate is always more or less on his mettle. While the former has "made good" once and for all, so far as his reputation is concerned, the latter has to be continually "making good." His reputation and standing is not a thing of the past, a "fixed quantity"; it is a thing of the present and the future. With those reservations, however, we can on general principles heartily endorse the action of the English Bishops. A degree is normally undoubtedly a distinction, and marks its possessor as being educated above the common ruck of mankind, and to this extent is certainly calculated to increase his efficiency and to enhance his influence; i.e., among a certain restricted class. With the great mass of "the common people" it must be acknowledged that it has little weight. The magic letters do not appeal to them to any great extent, and it is questionable if in the average Canadian parish more than a small minority, as a rule, could tell you offhand whether or not their parson had a degree. Probably they have never given it a thought. But among their clerical brethren of other denominations and their own more highly educated lay members the question is one of considerable importance, and it does affect a man's standing, favourably or unfavourably. This is a question, it must be borne in mind, that has only an indirect bearing on the actual training of candidates for Holy Orders. With this we are not at present concerned. Something of the same sort of regulation might, in our opinion, be adopted by our Canadian bishops, at least in the older Provinces. It would, of course, have to be applied with careful discrimination, and a liberal interpretation of exceptional cases, but it might be set up as the recognized norm for Holy Orders.

#### SERMONS vs. SIDE ISSUES.

With a certain class of people in this country it is customary to apply the term "preacher" to the clergy. This expression is pretty generally resented by our own clergy, and it is generally regarded as a vulgarity. We condemn it as a one-sided and wholly inadequate definition of the office. And, no doubt, correctly enough. For our own part we must confess to a strong preference for the good old English term of "parson," still very generally used in Eastern Canada. And yet, objectionable as the former term is, and undoubtedly defective, it is suggestive and significant, and, therefore, instructive in its way. It emphasizes the popular conception of the chief function of the ministry, at least among Protestants. Even if it does practically ignore one whole department of the pastoral office, it exalts unduly the ordinance of preaching. Nevertheless, admitting all this, the word has its uses, and the language would be poorer without it. It demonstrates, in a one-sided, clumsy way, in what "reverend estimation" the ordinance of preaching has been and is held by the average Anglo-Saxon in all parts of the world. The word, we know, is often used in a slangy, half-contemptuous sense, but this does not really detract from its true force and significance. In the popular mind the Christian minister is mainly and predominantly a preacher, or, to use the older but exactly corresponding term, a "prophet"; i.e., one who is solemnly commissioned to proclaim to his fellowman the whole counsel of God, an interpreter and herald of the Divine will in its bearing upon the every-

day life of man. This is to take a very high view of the ministry, and, when grasped and rightly understood, it magnifies the office far more effectively than the opposite theory of the ministry, viz., the official. The two are no doubt, or at least should be, complementary. But they inevitably tend, as we only too well know, to become more or less antagonistic, and to swallow each other up. To one type of mind the minister is essentially a prophet, and incidentally an official; to another he is essentially an official and incidentally a prophet or teacher. There is a growing tendency at the present day to over-emphasize the official side of the ministry, which is apparent not only in our own, but in all Protestant communions. The ideal minister of to-day is the man "who does things." The sermon has declined in relative importance not only because of "counter attractions," but also owing to the gradual advance of this theory of the clergy as officials rather than as teachers. To a certain extent one is possibly the outcome of the other, but not wholly, or even mainly. The principal cause for this changed or changing conception of the ministry must be looked for in the utilitarianism of the age, so called. The age calls for "practical" work on the part of the minister. He must justify his existence by becoming the representative and director of all sorts of activities and agencies for promoting the immediate well-being of the race. Thus we have that essentially modern creation, "the institutional Church." Now, all this is in a sense so true that one hates to say anything that would seem to discredit it. The idea of the Church as a centre for certain movements and agencies for the uplifting of mankind is certainly an inspiring one, but it may be carried too far, or, perhaps, to put it more correctly, it may be advocated in the wrong way. The Church is, or should, indeed, be, the inspirer or ally of every movement that makes for the moral and spiritual betterment of humanity. But whether or not she should actually engage in these enterprises is quite another question. All our churches to-day are more or less bitten with the mania for institutionalism, and are consequently doing, or attempting to do, work which, we are firmly convinced, could be better accomplished through "secular" agencies. Thus, the decline of preaching or "prophesying." The duty, it seems to us, of the Church is mainly to arouse, to inspire and to direct public opinion, to set people working, to train and educate them in their higher responsibilities. Consequently, in the long run the clergy will do vastly better work for humanity by mainly concentrating their energies upon the work of appealing to the individual or corporate conscience and setting up high ideals of conduct and effort than in expending them in attempting to do work which really belongs to society as a whole, and which, therefore, so far as they are directly and personally concerned, is only a side issue. The last and supreme test of ministerial efficiency and worth will always be the force and power of preaching. Preaching supplies the driving power, and no man can do more than one thing well. Humanity would be a substantial gainer if the great majority of the clergy would go back to their sermons and leave "institutional" work to those to whom it rightly belongs.

#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

A Missionary Exhibition is in progress in Montreal. For ten days Anglican interests are largely centred in this demonstration of foreign life. Handsomely decorated "courts," stored with most interesting curios, illustrating the dress, occupations, handicrafts, superstitions and religions of various native tribes and na-

tionalties, are well worth careful study. Several intelligent young women are in possession of these courts, and give forth information about these countries and peoples as though they had travelled extensively through foreign climes. And why should they not, for they have been studying the various mission fields for weeks back under the leadership of men who know whereof they speak? It is really quite interesting to hear shy, young girls forget themselves and grow eloquent over some peculiar custom or enlarge upon some cruel atrocity practised in far-off lands. Thousands of people flock to see and hear what the Exhibition has to teach, and many carry away with them a book to read at their leisure—something that may give fuller light and more permanent conviction. There is an immense amount of work in the organization and maintenance of one of these Exhibitions, but if the results are satisfactory, that is ample reward. Not long ago a Presbyterian lady in Montreal expressed her delight that the Anglicans were going to have another Missionary Exhibition, because Presbyterian contributions to missions in that city had very markedly increased after the Exhibition held five years ago. We hope that the same was true of our own Church. It is difficult to imagine such an enterprise failing to give new life to older members or to enlist a large number of young people in the active extension of the Kingdom.

It may be interesting to refer to a few characteristic exhibits in some of the courts. Take, for example, the court that represents our own North and West in this Dominion. We noted there the original lacrosse stick used by the Indians who founded the game. A curious thing it is, and one that would require infinite expertness to play the game with skill. Then there is an Eskimo "stove"—a very primitive thing, indeed. It is really a slightly hollowed stone to hold some oil and a place to put the moss that is used for wick. It gives light and some heat, but much heat is not sought, as it would melt the snow house, and cooking is not a highly-developed art with those people. The Indian cradle is a wonderful thing in the family life of the Redman. A sword, taken out to Hudson Bay two hundred years ago, when it was supposed to be necessary for defence, was shown, and the edge had never been ground. The shoulder-bag of the late Bishop Bompas also attracted some attention. In the Mohammedan court one could see the stand on which the Koran rested, prayer mats, rosaries, prayer-wheels and other things of which we read. Models of the Tabernacle, houses of the poor and rich, tombs, virgin's lamp, winepress, sheepfold and other things made the Jewish court attractive and instructive. In the India court there was one very remarkable vessel, known as Krishna's Cup. It is supposed to repeat as well as illustrate a miracle in the life of Krishna. It appears that, like our Lord, Krishna when a child had to flee for his life under the care of his uncle. When they came to a river the uncle took the child in his arms and proceeded to walk into the water, but when the water touched the child's feet it parted and allowed them to pass over in safety. In the centre of this cup is the figure of the uncle holding a child across his extended hands, with feet hanging down. Now, by pouring a glass of water into this cup the water is securely held until it rises to the feet of this child, then it begins to pour out through a small tube in the bottom until every drop is exhausted. Just what happens one cannot see, but presumably a certain pressure is required to start the outflow, and then, on the syphon principle, all the water is drawn off. Doubtless this has done service for many generations in confirming Krishna's divine power. Thus it goes through the various courts. Interesting things touching the lives of non-Christian people, bring home to us many

facts that can hardly be grasped in the written page. For example, we have all read much of slavery, but when someone hands you a whip that was actually used in that awful trade, or fits a rough wooden shackle upon your wrist that had once been used to secure a slave, it seems to come home a trifle more closely than ever before. This is what the Exhibition has been doing, and it is hoped that a revival of missionary zeal may ensue.

At the Exhibition referred to the Rev. E. J. Peck is easily the dean of the returned missionaries, and his story is listened to with the utmost interest and profit. As one hears him tell with simple, almost childlike, directness the story of his thirty years' work in the Arctic regions, the pathos of it all is most touching and its heroism most inspiring. The long winter nights, consisting of months of gloom, the chill of the snow houses, with no comforts such as we associate with home, the lack of cooked food, because there is no fuel, the isolation from those whose companionship would be so desirable—all these things make the missionary's life one of stern obedience to the Divine call. What else would keep them there. We must remember that these far northern races are contributing their share to the comfort and luxuries of life in Montreal, Toronto, and elsewhere by the splendid furs they send down to our markets. We sometimes forget that we owe them something more than the few trinkets that the traders give in exchange for the spoils of the chase.

Spectator.

### Brotherhood St. of Andrew

A. G. Alexander, Hamilton, President.  
Office of General Secretary, 23 Scott St., Toronto.

"Brotherhood men should subscribe for the Canadian Churchman."

### TORONTO.

The city of Toronto has always been keen on Brotherhood work, but the last few months has seen increased activity amongst the different chapters, which will mean much for the still further extension of this steadily growing movement of the men and boys of the Church. Commencing with the four district meetings, held early in October, there have been held a number of meetings, everyone helpful and interesting, and all tending to bring before the members, the fact of the Brotherhood being a movement, and not merely a parish society. First, the two colleges were visited by the secretaries, and addresses given, the general secretary speaking to the students at Wycliffe College, on October 13, (74 being present) and J. A. Birmingham speaking to the Trinity College student, on October 21st. On Tuesday, 19th October, both secretaries were present at an excellent meeting at St. Matthew's, 40 men and boys being present, both Mr. Thomas and Mr. Birmingham giving addresses. On Sunday, 24th October, after Evensong, the men of St. Clement's were met by the general secretary, and the work of the Brotherhood presented, and now the Chapter there, dormant for some years, is on active service again. At St. Cyprian's, on Tuesday, 26th October, 25 men of the Men's Association, heard a clear, practical address by the general secretary and as a result, eight men informed the rector, the Rev. C. A. Seager, that they would take up Brotherhood work, and the chapter there, which has been long inactive, will shortly be revived. St. John's, West Toronto, has had a senior chapter for some time, and on Wednesday, 3rd inst., a meeting of men and boys was held (50 present) and after Mr. Thomas explained the junior Brotherhood work, a junior chapter of 8 members was formed, officers elected, and work taken up. The following evening, a visit was paid to St. Clement's; a few other Brotherhood men representing seven chapters being on hand, and definite steps were taken towards placing St. Clement's Chapter on a good working basis. The next night, St. Barnabas', Chester, received a visit, representatives being present from St. Matthew's, St. Margaret's, St. Bartholomew's, and St. John's, West Toronto, a great deal of good being done by the practical and helpful

suggestions and ideas that were given by those present. Not only is St. Barnabas', Chester, again on the active list, but steps will be taken at once to interest the boys in a junior chapter. On Monday evening last, Mr. Thomas spoke to a good gathering of men at St. Anne's, while Mr. Birmingham attended a meeting of the Local Council, and on Tuesday evening, the general secretary was present at St. Monica's, forming a junior chapter there while the travelling secretary was present at the first combined meeting of St. George's and St. Margaret's chapters, now amalgamated. On Wednesday evening a most successful Brotherhood meeting was held at St. Martin's (where there is a strong senior chapter) both secretaries being present and giving addresses.

## The Churchwoman.

### INDIA ORPHAN WORK.

Again I have the pleasure of thanking the following kind friends for their gifts to the little orphans of India. Miss Mary H. Way, Barrie, another year's support of child, \$15. Miss M. E. Austin, Quebec, \$2; "C. M." \$3; Anon, another year's support of child, \$15. It is gratifying to know that year by year there are some kind friends who never forget the little child in India who looks to them for a home, and I desire heartily to thank them and to say we are always grateful for any new friends who wish either to support a child for a year (and this is a real interest and pleasure, the child can be written to and news given of his or her progress) or give anything towards such support. Many are helped in this way, and we never know what may be the outcome of our offerings and our prayers on behalf of these little children who know neither father nor mother. There is One to whom indeed they are dear and He will accept and bless our gifts. Please address anything further to Miss Caroline Macklem, care of Dr. Turner, Victoria, B.C.

### ONTARIO.

A Deanery meeting was held in Picton by the W.A. on Friday, October 29th. Representatives were present from Stirling, Frankfort, Trenton, Wellington and Milford. There was a celebration of the Holy Communion, at which about fifty were present. Luncheon was served by the members in the basement of the parish house. In the afternoon papers were read and discussions held, and in the evening there was an address by the vicar on Africa, accompanied by views. The collection, which amounted to \$10 was voted towards buying a portable organ for the Peigan Home. R. Barker, secretary, W.A.

### OTTAWA

The Woman's Auxiliary to the Ottawa Deanery held their annual meeting last week in St. George's parish hall, Mrs. John Tilton presiding. Mrs. MacKay, the deanery secretary, presented a full report, which showed an increase in membership and contributions. The amount raised by auxiliary was \$2,470, and this, with \$3,745 from the Missionary Society of the Canadian Church made a total of \$6,215 to missions from the deanery of Ottawa. Mrs. George Greene, who, during the past summer has visited many of the Western mission stations, gave an interesting address on



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the work in the diocese of Saskatchewan. The resignation of the secretary, Mrs. MacKay, who has moved to Madawaska, was accepted with regret. Mrs. MacCormick, of St. George's auxiliary, was appointed to the vacancy. The pledges from the twenty-nine branches throughout the deanery amount to \$700, an increase over previous years. The Woman's Auxiliary of Holy Trinity Church, Ottawa East, have decided to increase their assistance to the western schools by making a complete outfit for an Indian pupil attending the Gordon school in the West.

### TORONTO.

Toronto.—The monthly meeting of the Toronto Diocesan Board of the W. A., was held on November 4th, in St. Matthew's schoolhouse, Miss Tilley occupying the chair. Mrs. Summerhayes greeted the members on behalf of St. Mary Magdalene's, St. Barnabas' and St. Matthew's branches. The report of the corresponding secretary showed that there are three new branches at Lorne Park, Scarboro Junction, and Yonge's Point; and one new life-member, Mrs. McCaul. The December meeting will be held in St. Philip's schoolhouse on December 2nd. The treasurer, Mrs. Webster reported receipts, \$8673.49; expenditure, \$1,659.40. Mrs. Clarke, Dorcas secretary, stated that four bales had been received from out of town branches and that two others had been packed at the Central Rooms. A communion service for the church at Burk's Falls, had been sent. The bales for the Blackfoot Home and hospital, and also for Miss Strickland in India, are to be packed at the Central Rooms, on November 18th. Contributions are asked for these, especially boys or men's clothing. The junior report showed receipts, \$16.00; expenditure, \$11.40. The annual conference for junior superintendents and workers will be held in St. Thomas' schoolhouse on November 18th, at 8 o'clock. The Extra-cent-a-day fund amounted to \$189.00. The appeals for it were, one for the enlargement of St. Mary's Home, Matsu-mota, Japan, two, for a horse and buggy for a clergyman at Emo, in the diocese of Keewatin, and \$30 for an organ for the church at Scarboro Junction, three, for the interior decoration of the church at Jansen, Qu'Appelle. \$150 was given towards the horse and buggy and \$30 for the organ. Miss Lea, secretary of literature, reported 24 books and 3 magazines taken out during the month. The new books in the library are:—"Missionary Travels," by Livingstone, "Everyman's History of the English Church," "In Circles of Light," a book for juniors; "Talks on Egypt," "Story of Church Missions," "The Indian Christians of St. Thomas." A number of railway maps of Canada have been presented to the literature department. P. M. E. receipts amounted to \$134.35. There are 13 new members of the babies' branch, and 42 new subscribers to the Leaflet this month. Six visits had been made to two sick members by the hospital committee. The Rev. A. J. Fidler gave the noon address on the words of the Creed, "Father Almighty." The Almightyness of God is shown in the creation of man and all things, but God is more than power and wisdom; He is our Father and "Father" provokes perfect trust. Miss Tilley spoke of the Crusade Week, which is to be held during the week of St. Andrew's Day. The object of this is not only to increase the membership of the W. A., but in order that those women outside our ranks should become part-takers of the privileges which we enjoy, and that it may be the means of increasing the Kingdom of Christ. In connection with this crusade the Bishop has set apart November 25th to be observed as a Quiet Day. At St. Alban's Cathedral a communion service will be held at 10.30 a.m., and meetings at 3 p.m. and 8 p.m. A discussion on the methods of distributing the Leaflet took place. One suggestion was that boy juniors might help in this. At the afternoon session Miss Brock gave a most interesting little talk on various missionary magazines, urging that the members should make use of these magazines which are to be found in the library. Often one could read a short magazine article when one has not the time to read a book. The Rev. W. C. White Bishop-designate of Honan, China, dressed in the Chinese costume, gave a most inspiring talk on mission work in China. He appealed for the sympathy and help of the women of Canada for the new mission in Honan, because of three reasons: 1st—The great need of the Chinese women. 2nd—It is the first time our Canadian Church has taken up an independent work in a foreign land. 3rd—Because of our motto, "The love of Christ constraineth us." The women of the Auxiliary are working and praying but very few are going out to the mission field. Do we really mean our prayers, or

chewan. The MacKay, who opted with George's auxiliary. The pledges throughout the use over pre-ary of Holy re decided to stern schools Indian pupil West.

are we like the Buddhist priest, only practising prayers? At the close of the address, a resolution, moved by Mrs. Willoughby Cummings, and seconded by Mrs. Cody, was passed, that Toronto W. A. should undertake the support of a woman worker in the new diocese in China.

NIAGARA.

The monthly meeting of the Diocesan Board of the Woman's Auxiliary was held in St. George's Parish, Hamilton, on Wednesday, November 3rd. Holy Communion was celebrated at 10 a.m., by the rector. The business meeting was held in the Sunday School at 10.45 a.m., the president, Mrs. Leather, in the chair. The meeting opened with prayer and was followed by an address by the Rev. F. E. Howitt, on two words from the Creed, "Father Almighty." In regard to the first we claim Him as Father, as our Creator, preserver, but our real ground for claiming Him as our Father is our redemption through Jesus Christ our Lord. Membership in Him gives us the real claim on the Fatherhood of God; Almighty means power to do everything and yet there are things God cannot do, such as deny Himself, tempt, or lie. He has ability to do like His nature which is all goodness, truth and love. The actual meaning in the Hebrew is the pourer out, the same as grace; the idea is that of a mother, He pours Himself out for us. He first calls Himself the Almighty God in the 17th chapter of Genesis, when he appeared unto Abram. I am the Almighty God; walk before me and be Thou perfect, and makes a covenant with Abram, changing his name to that of Abraham, a father of many nations. Jehovah the covenant name of God is comprised of vowels alone as J was used instead of I and two aspirates as though he poured himself a living power into us and will do this for us. One word more this morning; Jehovah is the life-giver in the Old Testament, Jesus in the new. He will make us able to do everything in His strength. It is remarkable how many of the Church's collects begin with the name Almighty God. "Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen." The recording secretary then read the report of the last meeting. The organizing secretary reported a new senior branch at Dalhousie, a junior branch has existed there for some years. The new branch will hold two meetings a week, the elders meeting in the afternoon and the younger ones, many of whom are occupied with business during the day will meet in the evening. Forty member's cards were ordered, it was something that was said at one of the Deanery meetings they had attended that led them to decide to form a senior branch. The Dorcas secretary reported some parcels for Leper Missions and four bales, total expenditure \$115. The school at Chapleau is greatly in need of help, mattresses, pillows, 1 dozen cups, plates, knives forks, spoons, etc. The junior secretary had no report. Literature committee report read and adopted. The library for missionary literature will be open at the Dorcas room on Main Street East from 2.30 to 3 every Wednesday afternoon. Two mission study classes have been opened, one at Milton the other at Fergus. Secretary-treasurer of Extra-Cent-a-Day Fund reported \$25 on hand, which was afterwards voted to Chapleau. A Deanery meeting was held at Bartonville, which was attended by several members of the Diocesan Board. A most interesting address was given on the work in West Africa by Dr. Crawford. Several other short addresses were given. A most interesting meeting had been held at the rectory, Chedoke, in connection with the Glanford W.A., which was addressed by some of the officers of the Diocesan Board. The Hospital Committee reported four visits paid during the past month. Letters were read from Mrs. Elliot, corresponding secretary of Algoma W.A.; from Mrs. Beatie of St. John's parish, Hamilton, with thanks for kind sympathy; from the Rev. Ben. Fuller of the Shingwauk Home, Sault Ste. Marie, who spoke most hopefully of his work there, and thanked the Niagara W.A. for assisting in the education of his two daughters. He expressed great regret at leaving the Indians at Nipigon, who had helped him so much when he first went among them, and whose good offices he was afterwards able to return. He spoke of his pretty home there and lovely garden, and his missionary boat that had served him so faithfully. His daughter is now teacher at the Home, and he expects great assistance from a man and his wife who will arrive there in a few days. A letter was read from Miss Jones of China. Miss Wade has left "the Birds Nest" to take charge of a school with more advanced pupils, for which her knowledge of the language

makes her eminently fitted. Help is needed to supply Miss Wade's place this coming year, when she hopes to have a holiday and visit her home and friends. Miss Jones in future will devote herself to pure evangelizing work. Miss Woolverton, of Grimsby was elected a member of the literature committee. Miss Amy Gaviller then read Miss Cartwright's paper on the Thankoffering. Ways and means of keeping the thankoffering constantly before the minds of the W.A. were then discussed. We were asked to remember Miss Osler when sending Christmas gifts for Qu'Appelle to the Central room. Miss Lennox is about to leave for Japan to take a year's training in Tokio. A Japanese girl who had been baptized by the Rev. S. Cartwright, has offered herself for work among her people. Mrs. Hobson then spoke at some length on the subject of the Thankoffering and its objects, also drawing special attention to the Thankoffering Leaflet which was about to be sent to the different branches. The president said she hoped to make the November meeting a Thankoffering meeting in future, and asked members of different branches to give their experience as to the best methods. This was done and several good suggestions made, which will doubtless be adopted by many there. The Central room will be open for the reception of Christmas gifts for Dynevor, Sarcee Home, and Gordon School on Thursday and Friday, November 18th and 19th. The meeting then closed with prayer.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—The new Hymn Book is being very generally adopted all through the diocese, and will probably, ere long, come into universal use. The Cathedral at Halifax is steadily progressing, and the roofing is rapidly proceeding. Church Men's Society.—An important meeting of the Executive Committee of the newly formed Church Men's Society, of the diocese of Nova Scotia, was held at the Church of England Institute, the president, Archdeacon Armitage, in the chair. His Lordship, the Bishop, was also present, as were the two out-of-town members of the Executive, the Rev. G. R. Martell, and Dr. C. S. Elliott of Stellarton. H. D. Romans was elected secretary-treasurer, and a strong provisional organizing committee, with a representative from each deanery, was appointed to proceed to the organization of parochial branches, for which a suggested constitution was drawn up. Valuable suggestions were made for adding interest to the meetings of parochial branches, and a badge and membership card is to be adopted. The officers of the Society are:—Honorary president, the Lord Bishop of Nova Scotia; honorary vice-president, Mr. Chancellor Harris; vice-president, clerical, the Rev. C. W. Vernon; vice-president, lay, Mr. C. E. Creighton; secretary-treasurer, H. D. Romans. Additional members of the Executive, the Rev. G. R. Martell, the Rev. H. W. Cunningham, Dr. C. S. Elliott, Messrs. G. W. G. Bonner, E. W. W. Sim and C. A. Prescott. An interesting meeting of the Church of England Sunday School Teachers' Institute took place last evening at the Institute, the Rev. C. W. Vernon in the chair. The report of the programme committee for the coming year was presented by the Rev. K. C. Hind. Reference was made to the desirability of extending the Home Department to the public institutions, and the starting of the Friday afternoon Bible study class for ladies at the Institute. The executive were asked to nominate superintendents for the different departments of Sunday School work with a view to furthering the interest of these branches throughout the deanery, and also delegates to represent the Teachers' Institute on the Sunday School committee of the diocese, and to report at next meeting. His Lordship the Bishop, then gave a most helpful and stimulating address to the teachers, on the value and object of their work. Archdeacon Armitage and C. E. Creighton then gave interesting reports of the work done at the recent meeting of the newly formed Sunday School commission in St. John. Greetings to the Institute were conveyed from the former president the Rev. R. A. Hiltz. The exhibits included lime stone from King Solomon's quarries, given by Miss Laurie, of Oakfield, N. S., and two interesting hymn books, given by Dr. M. A. B. Smith, one "A collection of hymns, for the use of the people

called Methodists by the Rev. John Wesley," 1837 edition, and the other "Psalms and Hymns for use in the diocese of Nova Scotia, with a preface by Bishop Binney, and published by William Gossip, of Halifax, in 1846. At the next meeting Miss M. A. Hamilton is to deal with "Practical Points and Problems," and it is to be Scrap Book evening, all the teachers being invited to bring cuttings or copies of short articles, verses or fitting sayings on Sunday School work.

News has been received in Halifax, of the ordination to the priesthood of the Rev. Arthur L. Payzant, of St. Paul's, a son of Mr. and Mrs. John Y. Payzant. The service took place in St. George's church, New York, on Sunday, October 24th, Bishop Courtney officiating in the presence of a large congregation. St. George's church, as is well known, is one of the largest and most influential of all the churches in New York, and will always be associated in the public mind with the name of the Rev. Dr. Ramsford.

Shelburne.—The Bishop inducted the Rev. D. V. Warner, rector of this parish last month.

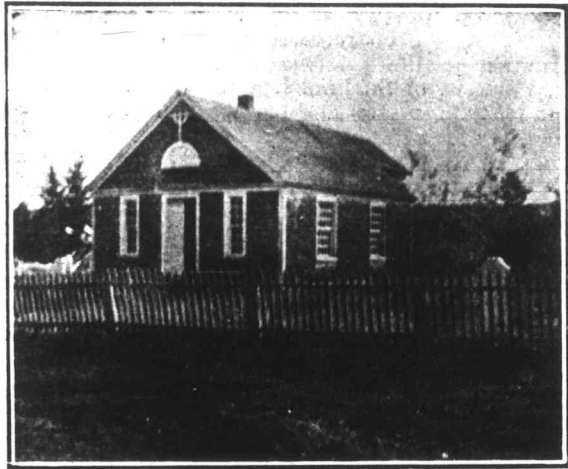
FREDERICTON.

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

HISTORICAL SKETCH—ST. MARY'S PARISH, YORK COUNTY, N. B.

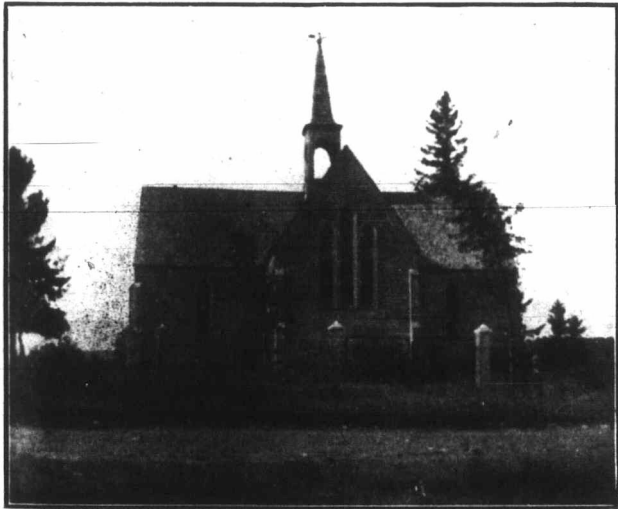
The name of the parish of St. Mary's, at first more commonly known as the "Nashwaak Mission," situate opposite the "See" city of Fredericton, appears very early in the Church records of the province. Although the history of the Church of England may be said to begin with the advent of the United Empire Loyalists in 1783, yet an item of general interest to Churchmen appears some 14 years previously. In 1763, the first permanent British settlement on the St. John river was established by settlers from Massachusetts at Maugerville, about 10 miles below the mouth of the little river Nashwaak. To this settlement the Rev. T. Wood, S.P.G. missionary, at Annapolis, N. S., paid a visit on July 9th, 1769, when he read service to more than 200 people—mostly Dissenters. Of this settlement, he wrote: "If a prudent missionary could be settled among them, I believe all the prejudices against our forms of worship would vanish." With the Loyalists came several clergymen and one of the first appointments made was that of the Rev. John Sayre (formerly rector of Trinity Church, Fairfield, Conn.) to the mission of Maugerville. He spent the winter of 1783-84 there and preached to a mixed congregation of old settlers and refugees in the Congregationalist Meeting House. But he did not live long in his new field of labor, for he died at Burton on August 5th, 1784, aged 47 years. The first ministrations of the Church in St. Mary's were given by the Rev. Dr. Cooke, who in August, 1786, became the first rector of Fredericton. He has been called the "Father of the English Church in New Brunswick." During his rectorship of Fredericton, he lived in St. Mary's, near the mouth of the Nashwaak. In 1790 he was appointed Ecclesiastical Commissary to the Bishop of Nova Scotia and as such visited the Nashwaak Mission twice and performed several baptisms. This same year Governor Carleton received a letter (dated May 8th) from the S.P.G., appointing the Rev. W. Price, then in Newfoundland, as "the first missionary of the Nashwaak." (It is of interest to note that this letter is now in the hands of the Venerable Archdeacon Raymond, St. John, N. B. Also, that Mr. Price's deacon's letter of orders and his license from the Bishop of London to St. Johns, Newfoundland, and adjacent ports, are now on the walls of the Church at Ludlow, on the Miramichi, N. B.) In 1791, the Rev. W. Price was instituted to the parish by the Rev. Dr. Cooke. In 1792 the parish received its first Episcopal visit from Bishop Inglis. He at that time, settled its boundaries. It was then the largest in the county, extending 12 miles along the St. John river and running back into the county some 30 miles. It was also divided into four districts—Nashwaak, Pennyock, Nashwaaksis (little Nashwaak) and Madame Keswick. On May 23rd, 1795, a sad event occurred. It was a dark and squally night, and the Rev. Dr. Cooke and his son were returning from Fredericton to their home in a birch bark canoe, when they were upset and both drowned. In that age we find that clergymen were allowed to add to their clerical duties—that of politician, and in 1802, the Rev. W. Price was the member

for York County. We also find that there was even then such things as "bribery and corruption" for the election was protested on that account, but on investigation Mr. Price and his colleague were confirmed in their seats. It may be difficult for New Brunswick people to-day to realize that slavery at one time existed in their province, yet in 1803, the Rev. Mr. Price, in a report on his work, gives a census of the parish



Old St. Peter's Church, Durham Bridge—First Church built in St. Mary's Parish, N. B.

as follows: Men 184, women 193, children above age of ten 235, children under ten 260, slaves 31, total 903. There was a vacancy for some time after the ministrations of Mr. Price ceased; but it is mentioned in 1829 that the Rev. Dr. McCawley, during college vacation, visited the Nashwaak as travelling missionary. At the request of the Bishop of Nova Scotia, in 1828, the Rev. Dr. Jacob, Principal of King's College, Fredericton, in addition to his collegiate duties, acted as missionary to this mission. For many years he ministered faithfully and under him the first church in the parish was built. In early times a number of families of the disbanded regiment of 42nd Highlanders, formed a settlement at Durham Bridge, 15 miles up the Nashwaak. In 1827 one Colonel John Van Horne and Charity, his wife, deeded a plot of land to the Bishop of Nova Scotia. Here was built old St. Peter's Church, which was for many years the parish church, and until it was taken down in July of this year, was one of the historic land marks on the river. After Dr. Jacob, the name of the Rev. Richard King appears in the parish register as having performed baptisms. Outside of that and the fact that Mr. Jaffrey went to St. John in 1846, to see him off for England, nothing is known. With the name of the Rev. W. Jaffrey modern history of the parish begins. In 1845 Bishop Medley came to New Brunswick as the first bishop of Fredericton. In the autumn of that year he placed Mr. Jaffrey in charge of the parish as lay reader. He ordained him deacon, February 28th, 1847, and priest, June 15,



Holy Trinity Chapel, Lower St. Mary's, N. B. The first Confirmation service in the parish by Bishop Medley, was held in this church, February 18th, 1849, when 16 were Confirmed.

1851. Under Mr. Jaffrey, in June, 1846, was begun on land given by G. H. Sterling and T. Peppers, a church building at Lower St. Mary's, four miles below the Nashwaak. The frame was raised August 6th, 1846, and it was consecrated on St. Luke's Day, October 18th, 1848, as Holy Trinity Chapel. There were present at this service beside Bishop Medley and the Rev. Mr. Jaffrey, the Venerable Archdeacon Coster and nine of the other clergy. The Rev.

T. W. Street, now sub-dean of the cathedral, then a young divinity student, was also present. The Bishop brought his choir with him. Of the music the following appears in an old record: "Edward and Cana Medley (son and daughter of the Bishop) possessed voices of rare tone and quality very rarely to be met with. All parts were very well sustained. The Bass, sung by the Rev. Geo. Coster and Geo. Roberts, was exceedingly fine. The residents of Lower St. Mary's and adjoining parish had a musical treat, which has not been equalled in Old Trinity's time." This church, popularly known as the "Cross Church," was designed by Bishop Medley. For many years, Mr. Chas. Biden acted as the bishop's agent in taking care of the church and grounds. In 1848, the Rev. W. Jaffrey was appointed S.P.G. Missionary with stipend of £40, which, the next year, was increased to £50. For 45 years Mr. Jaffrey labored in this field, holding services wherever possible, sometimes in log houses and sometimes in barns. The driving he had to do was enormous for his ministrations extended beyond the borders of the present parish and at different times took in such places as Bright-Grand Lake, Little River, Newcastle and Stanley. His work in Stanley began in 1851, with a promise of a contribution of £6. The next year he had 24 baptisms there. For many years he went there regularly once a fortnight. The drive was tremendous, yet bad roads or weather did not deter him. The only break was when he was ill with typhoid fever. He had the satisfaction to see this part of his mission cut off with the Rev. W. O. Raymond as its first rector. In the village of St. Mary's, before the erection of the church, services and Sunday School were held in Estabrooks Hall. Another Sunday School was held



St. Mary's Church, St. Mary's Ferry, N. B.

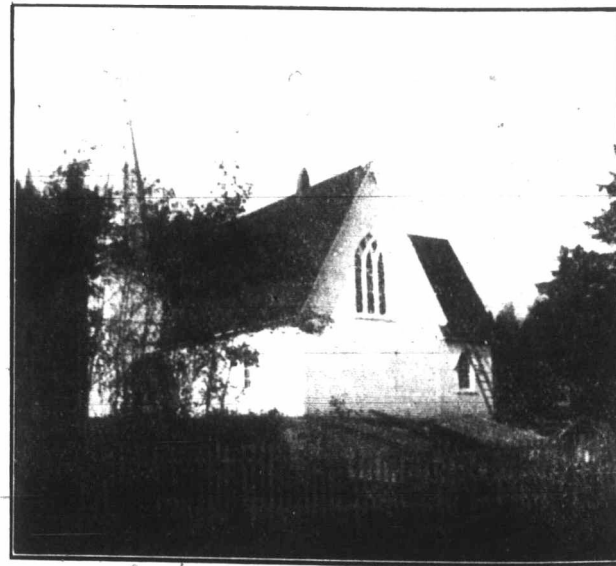
in the public school house at Barker's Point. Mr. J. E. Flewelling was the superintendent of this school. In the village of Gibson services were held in the railway station, in Logan's Hall, and then in Mr. Jaffrey's house. These all lead up to the building of what is now the parish church. The corner stone of this was laid November 11th, 1873. The first service in it was a wedding on November 14th, 1878. Ten days afterwards it was formally opened for Divine service. This church was consecrated as St. Mary's Church, on July 12th, 1881, by Bishop Medley, assisted by Bishop Kingdon, the newly consecrated Bishop Coadjutor. This beautiful little gothic church is the best monument of Mr. Jaffrey's work. He was the architect, and oversaw its construction. In 1890 he resigned the rectorship, but lived in the parish until his death in 1901, aged 80 years. Whenever the parish of St. Mary's is mentioned the name of "Parson" Jaffrey will always be associated. Mr. Jaffrey was succeeded by the Rev. J. R. Parkinson, a man of great energy and a splendid preacher. Under him, with the aid of Miss Jacob (daughter of the Rev. Dr. Jacob) the old church at Durham was repaired and services again held in it. This parish has received much from the hands of the late Miss Jacob. It was due to her that a church mission room was built at Marysville. She gave very largely of her means and time, even denying herself of life's necessities to do so, and it is a reproach to the diocese, that she, who did so much, in many different ways to different places, has no memorial of any kind. It is to be hoped that, in this parish at least, something may be done to mark the memory of this good woman. St. Mary's is also indebted to Miss Quinn, of Fredericton, who, in 1896, gave to the parish,

the present rectory and grounds. In 1898, Mr. Parkinson was succeeded by the Rev. W. B. Belliss. His incumbency is marked by the building of All Saints' Church, Marysville. The site for this church was given by Mr. Alex. Gibson, July 30, 1892. Work was begun June 26th, 1899, and consecration took place St. Andrew's Day, November 30th, the same year. This church was constructed from plans made by the Rev. Canon



All Saints' Church, Marysville, N. B.

Neales, rector of Sussex, N. B. Mr. Belliss began preparation for a new church at Durham, but in April, 1903, resigned to become rector of Westfield, N. B. From September, 1903, to December, 1904, the Rev. Canon Cowie, now rector of Fredericton, was in charge of the parish. He was succeeded in March, 1905, by the Rev. Dr. Duffy. By him, work was begun on the new church at Durham, but as he resigned after a year and a half ministry, it was left for his successor to finish. In June, 1907, the present rector, the Rev. Craig W. Nichols, began his ministry in St. Mary's. The parish has responded to his leadership in an exceptional way. He has emphasized two things in his teaching. First, the importance of Missions. As a result, not only has the parish given more than previously to this object, in fact exceeding its apportionment but will, this year, become entirely self-supporting. The Woman's Auxiliary is doing good work, and a junior branch has been started. In this are both boys and girls; one week, meeting for mission study, and the next week for work. These young people are most enthusiastic about missions and are one of the most hopeful signs for the future. Second, Mr. Nichols has stood for the principle of raising money for church purposes only by voluntary giving. The old time tea-meeting, bazaar, or church sale

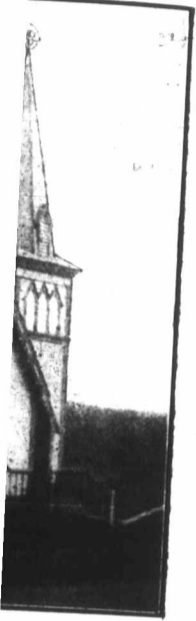


New St. Peter's Church, Durham Bridge, St. Mary's Parish, N. B.

plan, has been abandoned, with the result that the parish is to-day on a sound, financial basis. The parish church has had a new roof put on and a stone wall and cellar below. The church hall is at present, undergoing extensive repairs. \$200 has been spent upon the interior of All Saints' Church, Marysville, and the new church at Durham has been finished. This church was consecrated on August 8th, by Bishop Richardson, thus bringing to a successful close much earnest work by the rector and people of that

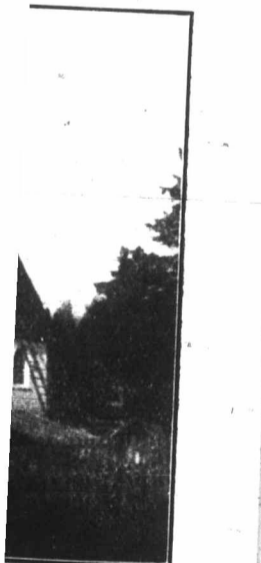


In 1898, Mr. v. W. B. Belliss... The site for Gibson, July 1899, and 's Day, No- church was Rev. Canon



N. B.

Belliss be- at Durham, me rector of 1903, to De- now rector parish. He the Rev. Dr. on the new ned after a for his suc- present rec- ran his min- is responed ay. He has hing. First, result, not n previously ortionment self-support- doing good started. In week, meet- xt week for st enthusias- e most hope- Mr. Nichols g money for giving. The church sale



Bridge, St.

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part of the parish. A Confirmation service with 29 candidates, has been held. The rector has received hearty support from his vestry, two of the members having become lay readers. These, Mr. L. H. Bliss, and Mr. T. B. Kidner, have rendered great assistance to Mr. Nichols, and for three months, during his illness, gave regular services to the parish. Without their efforts, the parish would have been closed for that time. In every way, the future of this parish looks bright, but if the work is to be successfully continued, the parish should be divided. Two good growing parishes with ample scope in each for progressive work can be made out of St. Mary's.

Since the above was written, Mr. Nichols has been elected rector of Trinity Church, St. Stephen, and will take up work there, December 1st.

ONTARIO.

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

Glanville.—A successful box social was held here, on Thursday evening, November 4th, in aid of St. Margaret's Church. The Rev. P. Isherwood presided during the evening. An amount of over seventy-nine dollars was raised for church improvements.

OTTAWA.

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

Ottawa.—St. John the Evangelist.—On Thursday evening, November 3rd, the members of this congregation gave a reception in honor of their rector and his wife, the Rev. Canon and Mrs. Pollard, who on that day celebrated the fiftieth anniversary of their marriage. The reception was held in the parish hall, which was handsomely decorated for the occasion and was filled with guests anxious to offer congratulations on the happy occasion. The churchwardens, on behalf of the congregation, presented the following address, which was richly and tastefully illuminated: "The Rev. Canon and Mrs. Pollard,—We the officers and members of the congregation of the Church of St. John the Evangelist, Ottawa, cannot allow this happy occasion to pass without giving expression to the deep affection which has united us for so many years in the work of the Master. Our hope and prayer will be that the happy relations between us may long continue, and that the future may have in store for you the abundant blessings which marked the years now culminating in your golden wedding." Signed, John R. Armstrong, W. H. Pennock, churchwardens. Accompanying the address, was a bag of gold from the congregation. Canon Pollard, in replying, referred to the fact that he came to Canada a stranger, in the year, 1858, being ordained deacon in Fredericton. At that time his first appointment was curate at St. Stephen, N. B., and there he was married the following year to Annie M. Porter, daughter of the late Wm. Porter, M.P.P., of St. Stephen. In 1860, Canon and Mrs. Pollard came to Ottawa, and since 1871 Canon Pollard has been in charge of St. John's Church, which was, until 1877, known as St. John's Chapel of Ease. The Ottawa Citizen, in an editorial, speaks of him as follows: "As typical representative of an honoured Church the Rev. Mr. Pollard has endeared himself, by a gracious and kindly manner, to a past, as well as a present generation of Ottawans." Following the presentation from the congregation, Archdeacon Bogert, on behalf of the clergy of the city presented Canon and Mrs. Pollard each with a handsome Prayer Book and Book of Common Praise. The books have each a cross of solid gold on the cover and are very richly bound. Almost all of the city clergy were present and Canon Hanington, one of the few senior to Canon Pollard in the diocese, spoke briefly. Refreshments were served by the members of the Woman's Association, and great interest was taken in the cutting of a beautiful wedding cake, which bore the dates 1859 and 1909. Although St. John's Church has been bought by the Government, there is at present no indications that the congregation will be compelled to relinquish their property for some years, and in spite of its location as "a down town church" the congregation is steadily increasing. During the past four years the rector has been ably seconded in his work at St. John's, by the Rev. E. H. Capp.

The annual conference of the Deanery of Ottawa was held in St. George's Church and school hall yesterday, the 10th inst. The proceedings opened with a Celebration at 10 a.m., when His

Grace the Archbishop, was celebrant. At 11 o'clock there was a conference on "The Revision of the Prayer Book" opened by the Rev. E. A. Anderson and in the afternoon a second conference led by the Rev. Lennox I. Smith, on "Candidates for the Ministry." At night, a well attended public meeting listened to interesting papers by the Rev. C. B. Clarke and the Rev. R. B. Waterman, on "Public Worship," and by the Rev. Wm. Netten, on "How we got the Prayer Book."

All Saint's.—The members of this parish attended in large numbers the tenth annual reunion held in the Sunday School hall on the evening of All Saint's Day, and which proved an enjoyable event. The Rev. A. W. MacKay, who presided, addressed the gathering, speaking of the limited accommodation of the Sunday School hall. Judging from the large attendance at school lately he believed the erection of larger buildings will have to be considered. At present there are 275 families connected with the church, and during the past ten years 400 children were baptized, and 125 couples wedded. The members were afterwards entertained by an excellent programme contributed by the choir.

Scotch Bush.—On All Saints' Day, His Grace, the Archbishop, opened the new parish church here. Being opened on All Saints' Day, the church is named All Saints'. Services were held both morning and afternoon, the opening was conducted by His Grace, the Archbishop and the rector, the Rev. Henry Moore, and the afternoon sermon was preached by the Rev. Walter M. Loucks of St. Matthew's Church, Ottawa.

Carp.—St. James.—His Grace, the Archbishop paid a pastoral visit to this church on Thursday and Friday, the 28th and 29th ult., and was the guest of the incumbent of the parish of Huntley, the Rev. R. B. Waterman. On Thursday, a service was held in St. James', to dedicate some donations made to the church by parishioners and friends. The service began at 7 p.m. and was a very hearty one. His Grace the Archbishop dedicated the gifts. One was a solid silver communion service given as a memorial of his wife, Maggie E., by James McElroy of Ottawa. This communion service is copied from a chalice and paten belonging to the Church of St. Mary, Nettlecombe, Somersetshire, England. It is interesting not only on account of its remarkable beauty but also on account of the antiquity of the vessel, the letter which indicates the date giving the year 1439, therefore it is one of the earliest examples of British goldsmiths' work extant. The bowl of the chalice is supported on a hexagonal stem, divided into two portions by the knob, which is enriched by Gothic piercing, and has six projections, each terminating in a lion's mask, or, in proper heraldic language, a leopard's head. Other gifts included: A brass altar cross by the incumbent, the Rev. A. B. Waterman; an altar, given by Wm. Barton as a memorial; brass altar rails, by Wm. Johnston, as a memorial; a brass alms dish, given by Mrs. Wm. Rivington, as a memorial of her husband; a Bible by Thos. Cowling; prayer books for prayer desk and sanctuary use, by Dr. Geo. H. Groves and wife, and lectern, by the parish. After the dedication service addresses were delivered by the archbishop and the Rev. Sterne Tighe, who was the incumbent of the parish of Huntley 36 years ago. These addresses were attentively listened to by a crowded church. Mrs. Waterman presided at the organ and was assisted by a full choir. The next day at ten a.m., the confirmation service was held, conducted by His Grace the Archbishop, assisted by the Rev. Rural Dean Mackay, rector of All Saints' Ottawa; the Rev. Sterne Tighe and the incumbent of the parish. The archbishop delivered an address which was very edifying and instructive. There were 48 candidates who received the apostolic rite, after which the Holy Communion was administered, His Grace being the celebrant, assisted by the clergymen already named. The church was packed to the doors in fact was overcrowded, showing the necessity of an early extension being made to the church so that the further progress of the parish may not be impeded. The number who received communion was two hundred. The service was a very hearty and enjoyable one, which will be remembered for many a year. After the services in the church, the people assembled in the Orange hall, where a dinner was provided by the parishioners and was presided over by the Archbishop of Ottawa, with James McElroy of Ottawa, on his right, as chief guest. The tables were loaded with all the delicacies of the season. It is needless to say that the menu was first-class and was a credit to the ladies of Huntley. Over three hundred took dinner. Thus ended a red letter day

for Huntley parish. There is no doubt that this parish is an object lesson to Churchmen in the way the Church of England is prospering in Huntley. The success is no doubt to be attributed to the teaching and good administration of the parish with God's blessing resting on the labors of the incumbent, the Rev. R. B. Waterman, assisted by his energetic and popular wife.

TORONTO.

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

The Rev. R. H. A. and Mrs. Haslam with their two little daughters have arrived on furlough from India and will spend the winter with Dr. and Mrs. Hoyles, 567 Huron Street.

Two years ago in St. James' schoolhouse, an undenominational gathering of men was held for prayer meeting, and while there it was decided that the churches of Toronto should give \$500,000 towards the world's evangelization. This was the starting of the Laymen's Missionary Movement in Canada, and in commemoration of that event the laymen will meet in St. James' Church on Tuesday, November 16th, afternoon and evening, when they will be addressed by Mr. John R. Mott, of New York. A banquet is also being arranged.

Bishop Reeve's immediate engagements.—Wednesday, 10th, St. Alban's Cathedral for installation; Thursday, 11th, Wycliffe College, opening exercises at missionary meeting; Sunday, 14th, Mission Church, Humber Bay, a.m., St. Philip's, p.m.

Church Extension.—The clergy, churchwardens, lay representatives, and chairmen of finance committees of the churches in the Rural Deanery of Toronto, met in Holy Trinity schoolhouse, on Friday evening, in response to a summons from the Bishop, to consider his plans for solving the church extension problem in the outlying districts and suburbs of Toronto. His Lordship presided, and there was a large and very representative attendance. The Bishop said he purposed to have a special Sunday set apart at an early date when the need of church extension in the Rural Deanery would be presented to the congregations, and he read a draft circular which he proposed to address to Churchmen through the clergy. The matter was fully discussed and the day for the special appeal will be settled after a meeting next Monday, of the clergy of the Rural Deanery and those interested in the Laymen's Missionary Movement. An effort will be made to raise \$10,000 during the current year, and it will be left to the judgment of the separate churches to raise their respective proportions, either by special appeal and collections, or by a grant from the general funds of the churches. The suggestion that a clergyman, to be known as the "Bishop's Missionary," should, as in Montreal, be appointed to look after the work in newly forming districts around Toronto, was not favourably entertained, the general opinion being that the conditions are different in the two cities.

Creemore.—The spire of St. Luke's Church, which was blown down by the cyclone of April 7th, has been rebuilt, much after the original pattern, and the bell, which was not broken, is again in use. The total cost was \$180, and most of this sum is already in. The Harvest Thanksgiving was held on October 24th, when the Rev. E. R. James, of Alliston, preached two fitting and excellent sermons, to large and pleased congregations. St. Luke's is one of the most beautiful village churches in the diocese, the late Archbishop Sweatman once referring to it as a "perfect ecclesiastical gem." It is a solid brick structure, but the belfry-spire is of wood above the porch and it was this that was blown down.

Cookstown.—Confirmation services, Children's Day, Harvest Thanksgivings and Sunday School Convention continued to make the month of October a busy one in this parish. The Rev. A. C. Watt of Bondhead, a universal favourite in the parish, preached to crowded congregations in St. Luke's Church, Pinkerton, at their Harvest services. The South Simcoe Sunday School convention held here, October 10th to 12th, was inaugurated by a Convention Sunday on which occasion the Rev. Canon Green, of Orillia, delivered inspiring sermons on topics relating to the Sunday School and its work. Children's Day was also duly observed on the following Sunday. The Right Reverend Bishop Reeve administered Confirmation, in St. John's Church, on Saturday evening, October 23rd, and in St. Luke's,

on Sunday afternoon, to a class of 32 candidates, 18 of whom were men and boys, and also preached at the Harvest Thanksgiving services in St. John's Church, on the morning and evening of the 24th. The Bishop's instructive and impressive addresses at the Confirmations and Harvest services were deeply appreciated by large and attentive congregations. Mrs. Keeve accompanied the Bishop, and kindly addressed the members of the Woman's Auxiliary, on Saturday afternoon. At the Harvest services the offerings amounted to over \$100.00. An interesting event took place recently, when the members of the congregation of St. John's gathered at the home of Mr. and Mrs. H. T. Rankin and presented them with a very handsome china cabinet. Mr. and Mrs. Rankin (nee Parks) are both numbered among the most enthusiastic and indefatigable workers in the parish and the rector and parishioners took advantage of the opportunity of their marriage, to show their appreciation of their efforts. At the annual meeting of the A. Y. P. A. officers were elected and plans made for the winter's work.

**Elmvale.**—Wycliffe Church.—Monday, October 25th was observed as Thanksgiving Day. A service—Morning Prayer and Holy Communion—was held in the morning and was well attended. The Rev. E. F. Salmon, the rector, gave a helpful address on the Collect, Epistle and Gospel for the Sunday, which were so appropriate for the occasion. A new and substantial driving shed has been erected in connection with the church, which will supply a long felt want. A beautifully designed font, the gift of the Ladies' Guild, is being placed in St. John's Church, Waverley.

**Chester.**—St. Barnabas'.—The boys' club organized in connection with this church, have elected the following officers:—Honorary president, the Rev. Frank Vipond; honorary vice-presidents, James Armstrong and Harold Parsons; president, William Church; vice-presidents, Harold Carradus and Harvey Wright; secretary, William Purchase; treasurer, Harold West; committee, Cecil Carradus, William Dobson and Ernest Strongtharms.

**Shanty Bay.**—The quaint old St. Thomas' Church has been entirely renovated inside and out through the munificence of a friend in Toronto, whose mother laid the foundation stone of the church and whose parents' remains are interred in the churchyard here. A handsome brass tablet has been placed in the church to the memory of George G. O'Brien and his wife Mary Sophia, "who after having served his country by land and sea became in 1830 the founder of the settlement and mission of Shanty Bay." It was placed there by the surviving members of the family, one of whom, Col. O'Brien, who, though close on eighty years of age, is still very active in promoting the welfare of this parish.

**East Toronto.**—St. Saviour's Church.—A very pleasant gathering of the members of St. Saviour's Church, took place last Thursday evening, November 4th. After the audience had been entertained by a very nice selection from the orchestra belonging to the church, the churchwardens then requested Mr. N. T. Lyon, their representative at the Synod, to take the chair. Upon doing so he called upon all present to sing the Doxology, after which His Lordship, the Bishop of Toronto, offered up a prayer suitable to the occasion. The chairman then, in a few remarks, thanking the people for electing him their representative and for the pleasure it gave him to preside at the meeting, called upon His Lordship to introduce the Rev. Mr. Morgan, which he did and by delivering a most eloquent and stirring address. This was followed by a selection from the orchestra, after which the Rev. V. E. F. Morgan replied in a most feeling and earnest manner, promising to do all in his power to further the interests of the congregation and the Church generally in that locality. The Rev. Dr. Osborne, in a few well chosen remarks welcomed the Rev. Mr. Morgan, and wishing him every success. The Rev. W. L. Baynes-Reid spoke in a most happy manner, and promised to do all in his power to assist the Rev. Mr. Morgan in his good work. A very pleasing feature of the evening was the presentation of a beautiful church service to Mrs. Wallace, who is about leaving this part of the country, by the Bishop, from the ladies of the congregation. Another pleasing duty was that of presenting the retiring clergyman, the Rev. Dr. Osborne, with a cheque for a very handsome sum of money, given him by the congregation. During the evening the orchestra gave some excel-

lent selections under the able leadership of Mr. C. J. McKeath, which was followed by refreshments supplied by the ladies of the congregation. All present enjoyed the evening, the Bishop expressing his entire approval of the whole proceedings, which brought to a close a very enjoyable evening, with a bright prospect for the future of St. Saviour's.

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#### NIAGARA.

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

**Guelph.**—St. George's Church has recently received two beautiful gifts in memory of two former members of the congregation, a very beautifully carved oak font cover, and a massive and very handsome oak stand for the Lectern. The font has been removed to the south transept and raised upon an additional stone step and the Lectern now occupies the place where the font formerly stood. At a vestry meeting held on All Saints' Day it was unanimously decided to engage a curate to assist the rector in the rapidly increasing work of the parish. It was also decided to rent a home in St. Patrick's Ward and to establish a Sunday School there and use it as a Mission House until it is possible to proceed with the erection of a Mission Church.

**Deanery of Wellington.**—A very successful Convention of Churchwardens was held here on Wednesday and Thursday, November 3rd and 4th, the services and meetings being held at St. George's on the Wednesday and St. James' on the Thursday. All the clergy of the Deanery were present except one, who was prevented from coming by two funerals in his parish. The Holy Communion was celebrated each morning. At the Deanery W.A. meeting addresses were given by Miss M. Cartwright, of Toronto, and the Rev. R. A. Hiltz, of Fergus, and a paper on "The Columbia Coast Mission" was read by Miss B. Tamblyn, of Guelph. At the Chapter meeting, the Rev. Canon Sutherland, of Hamilton, gave a very interesting account of the Emmanuel Movement, and the Rev. Canon Spencer, of Mount Forest, reviewed Bishop Ryle's "Early Narratives of Genesis." The Rev. G. F. Davidson, of Guelph, having completed two terms of three years each as Rural Dean was not eligible for re-election and the Rev. L. J. R. Naftel, of Elora, was chosen to succeed him, and his name sent to the Bishop for his approval. The Rev. C. A. Sparling, of Palmerston, was appointed secretary in the place of Mr. Naftel. On the Wednesday evening Divine service was held in St. George's Church. Fourteen clergy were in the procession. The Prayers were read by the Revs. G. A. Rix and L. J. R. Naftel, and the Lessons by Canon Spencer and Dr. Smith. The Rev. Canon Sutherland, Sub-Dean, pronounced the Benediction. The preacher was the Rev. Dr. Llwyd, Vice-Provost of Trinity College, Toronto. On the Thursday afternoon a Convention of Sunday School teachers was held, when addresses were given by Canon Belt on "The Sunday School Commission," by the Rev. C. V. Pilcher, on "The Study of Child Nature," by D. M. Rose, Esq., on "Teachers Classes," by Rev. R. A. Hiltz, on "The Spiritual side of Teacher Training," and by Rev. T. S. Chilcott on "Sunday School Work in Algoma." The convention was brought to a conclusion by a public meeting on the Thursday night, the general subject being "Church Work." Addresses were given by the Rev. C. V. Pilcher, R. H. Coleman, Esq., and Rev. Canon Plumtre, whose subjects were, respectively the Sunday School, Church Finance, and the Missionary Opportunity. The addresses were of a most inspiring character.

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#### HURON.

**David Williams, D.D., Bishop, London.**

**London.**—All Saints'.—One of the most impressive services that have taken place in this church was held Monday evening, November first, marking the twenty-first anniversary. Ven. Archdeacon Richardson, the first rector, preached a very impressive sermon. Rev. R. S. Howard, of Christ Church, read the first lesson. Very Rev. Dean Davis, of St. James', read the second lesson. The rector, Rev. T. B. Clarke, took the first part of the choral service, and Rev. W. A. Graham the second part. Rev. S. S. Hardy, assistant to Rev. Dean Davis, and W. R. James, assistant to Rev. T. B. Clarke, also took part in the service. An augmented choir of sixty voices, made up of the choirs of St. John's, St. Thomas, and All Saints', rendered several an-

them in splendid style. At the close of the service both choirs and the clergy adjourned to the basement of the church, where a banquet prepared by Mesdames Marrows, Clarke, Davidson, Drake and Langford awaited them. The rector, Rev. T. B. Clarke, presided. During the banquet speeches were delivered by the clergy present.

**Huron College.**—The Rev. C. C. Jeakins has been appointed assistant to Principal Waller, and will reside in the college.

**Sarnia.**—A branch of the A.Y.P.A. was formed in connection with St. George's Church on October 4th, when a large number of members joined. The first regular meeting was held on October 15th, when a "Free Social" was given, and all the members of the congregation were invited to be present. A goodly number availed themselves of the opportunity and a very pleasant evening was spent. On November 1st the Executive Committee met and mapped out a programme for the winter months. On that occasion the Rev. Canon Davis gave an address on the New Hymnal, answering the question why it was necessary to have a new hymn book and how it was compiled. Then he pointed out the hymns composed by Canadian authors, with a few remarks on each author. He mentioned incidentally that a member of the congregation had sent in a cheque for \$50 to provide the hymnal for the choir, and that it would be introduced in the church on Christmas Day. A hearty vote of thanks was tendered to the rector for his interesting and profitable address.

**Norwich.**—Trinity Church.—The Ladies' Aid of this church held their annual fowl supper and entertainment in the town hall on Thanksgiving evening, which was largely attended. After supper the rector, Rev. J. A. Robinson, occupied the chair and given a most interesting address. A very entertaining programme was given, and a pleasant evening was enjoyed by all.

**Seaforth.**—The annual meeting of Seaforth A.Y.P.A. was held on the Wednesday after All Saints' Day, when the following officers were elected: President, Mr. J. A. Case; first vice-president, Mrs. L. G. Van Egmond; second vice-president, Mr. F. Neelin; treasurer, Miss B. Love; secretary, Mr. J. H. Best; pianist, Miss L. Best; assistant pianist, Mr. E. D. Berry. Strong committees were formed, and invitations were sent to the A.Y.P.A. of Clinton and Mitchell to visit the Seaforth branch on St. Andrew's Day.

**Kincardine.**—On Sunday, October 31st, the jubilee of the opening of the Church of the Messiah was observed. The church was beautifully decorated, and large congregations attended all services. The rector, the Rev. H. A. Wright, had assisting him two former rectors, the Ven. Archdeacon Mackenzie, of Brantford, and the Rev. Charles Miles, of Aylmer. An offertory of \$300 was asked for to free the parish of the balance of its debt, and during the day \$360 was placed on the plate.

**Windsor.**—All Saints'.—The annual Harvest Thanksgiving services were held in this church on the last Sunday in October, and proved to be very successful from every point of view. In the morning, the rector, Rev. Rural Dean Chadwick, preached, and in the evening Rev. C. C. Parton, of Mitchell, formerly a curate in All Saints' Church, under Rev. Canon Hincks. The offering proved to be a large one, \$600 being asked for by the wardens and nearly that amount was contributed. The music was also of a very high order. On the evening of All Saints' Day another most interesting service was held when a choir, composed of the members of the vested choirs of St. Mary's, Walkerville, All Saints', and Ascension of Windsor, and St. John's, Sandwich, participated in the service. There were nearly 100 chorists and the Processional and Recessional hymns were most inspiring to both eye and ear. The anthems, "The Radiant Morn" and "What are these" were rendered most effectively. Ten local clergy took part, and the preacher was Rev. Dr. Faber, of Detroit.

**Brantford.**—St. John's.—The new rector of this parish, in succession to Rev. J. F. Rounthwaite, is Rev. C. W. Sanders, who has been rector of Lucknow for some years. Mr. Sanders has proved himself a busy, faithful worker in his parish, active in deanery work, and a favourite with a wide circle of acquaintances beyond the limits of his own parish. He will be greatly missed in Lucknow, and will find a larger field for his energies in Brantford.

## KEEWATIN.

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

**Kenora.**—St. Alban's.—Rev. C. W. McKim, rector of this church has been appointed Archdeacon of Keewatin, in succession to the late Archdeacon Cooper, of Dryden. Mr. McKim is a graduate of Wycliffe College, Toronto.



## RUPERT'S LAND.

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

**Winnipeg.**—St. John's College.—The annual "Commemoration" was held on All Saints' Day, November 1st. Services in the Cathedral, celebration of Holy Communion 8 a.m.; "Commemoration Service" 11 a.m. The sermon was preached by Rev. A. W. Woods, B.A., incumbent of St. Margaret's, Winnipeg (an alumnus of the college). At the close of the sermon the names of the benefactors were publicly recited. In the evening a conversation was held in Manitoba Hall. A splendid number of "Old Boys" and friends of the college attended. The Dean had arranged an excellent musical programme; and the prizes for the past year were distributed by His Grace the Archbishop. The evening closed with an address by Rev. W. B. Heeney, B.A., rector of St. Luke's, Winnipeg.

**St. Margaret's.**—On Sunday—the eve of All Saints'—was celebrated the first birthday of this new parish, and was a most enjoyable and successful anniversary in every way. The day was begun with a celebration of Holy Communion at 8 a.m. At Morning Prayer the Very Rev. G. F. Coombs, D.D., Dean of Rupert's Land, was preacher and celebrant. The Dean preached a most helpful sermon and was much enjoyed by the large congregation. The musical portion of the service was especially well rendered under the able direction of Mr. M. A. Irvin, who has had charge of the choir from the opening of the mission. Hopkins Te Deum in G was very well rendered, also in the Communion service Eyre in E flat. In the evening the Rev. J. W. Matheson, M.A., was special preacher, who preached a very helpful and inspiring sermon on Faith and Trust. The choir rendered Gounod's anthem, "Send out thy Light," in splendid style. At all the services the offertory was given to the Building Fund, which amounted to \$670 in cash and subscriptions. This was in answer to an appeal from the incumbent, Rev. A. W. Woods, to wipe out the debt of \$1,100—\$200 is available from the S.P.G., so that with this grant the congregation hope to clear off the entire debt before Easter. We will then be able to provide for the future development and extension of the Church in this parish. On Tuesday evening the W.A. gave an anniversary tea, which was a splendid success and brought about 250 people together. One of the most pleasing features of the anniversary was the Sunday School gathering on the following Wednesday evening, when the children brought a great quantity of presents for the Indian Mission of St. Peter's for their Christmas tree. Each child brought a present and placed it on a table provided for the purpose. A company of cadets has been organized and is in charge of Serjeant Wilson of the 90th and Serjeant Berry of the Strathcona Horse. Altogether the congregation have very much to be thankful for as to the result of the first year's work. The financial report shows the total revenue for the year as \$3,465, and total assets \$3,875.

The Ven. H. A. Gray, M.A., Archdeacon of Edmonton, an "Old Boy" of the college, has been in the city for a week. He came to attend the "Commemoration" functions and also to interview the "Juvenile Offenders" Commission. The Archdeacon is a Commissioner for the Province of Alberta. During his stay in the city he preached at the Cathedral and at Christ Church, where for several years he acted as rector.

**Christ Church.**—At the regular monthly business meeting of the Senior W.A., held on Thursday, November 4th., Mrs. Chambers, wife of the rector, hon. president of the branch and Diocesan treasurer was made a life member. The gold pin and framed certificate were presented, also a cheque for \$25. This amount will be donated to the stipend of the Diocesan organizing secretary. A large number of members of the branch attended, and at the close of the business tea was served.

Mr. H. Worsley, rector's warden, is leaving in a few days to spend the winter in the West Indies. The rector has appointed Mr. W. H. Stone to act in his stead till Easter.

A movement is on foot to form all the various companies of Boys' Brigades into a battalion. The inaugural meeting is called for Tuesday, November 16.



## SASKATCHEWAN.

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

**Lloydminster.**—St. John's.—The Harvest Festival services in St. John's were the best in the history of the parish. The church was crowded on each occasion. Beautiful festival music was rendered and the sum of \$30 above the average collection was added to the Building Fund. A flourishing branch of the Girls' Friendly Society has been organized in this parish, with Miss Campbell Hope, of Brighton, as associate and leader. A fine new mission house for our travelling clergyman has been erected here. Children's Day was observed here by three special Children's services, all of which were well attended. A strong committee is at work arranging for the deputation from the Laymen's Missionary Movement, which will visit this town on the 26th of November. Mr. Allin, the secretary of the Church Committee of the Laymen's Missionary Movement, was here last week and aroused a great deal of interest and got the committee to work. The W.A. added \$75 to the New Church Building Fund, the proceeds of a dinner served on Fair Day.

The Saskatchewan University is now in full swing, lectures and students, also Varsity sports, in evidence. Of course the buildings are not yet in existence, but good temporary arrangements having been made there is nothing to hinder the good work which we expect to be done this session. The Diocesan Theological College, lately Emmanuel College of Prince Albert, has moved down and occupied the only buildings close to the future site of the university. These buildings are only temporary but answer the purpose for the present, whilst dreams are being dreamed and plans formulated for the beautiful home which our college hopes one day to occupy. Over thirty catechists are in residence, housed in a long dormitory, with separate buildings for dining hall, lecture room and chapel. Rev. John Tuckey, of Trinity College, Dublin, will live in college as Dean in residence during the Rev. Principal Lloyd's visit to England, whilst Rev. H. S. Broadbent, M.A., has already erected his house near the same lots and will continue his lectures. Other lecturers will also continue their courses. All theological students will take three special courses in the university—Philosophy, History and English.

The Bishop of this diocese has had a long and enjoyable tour among his Indians, lasting from August 4th to September 23rd, and reports much that is encouraging. He travelled mostly by canoe along the wonderful waterways of this grand western country and generally was favoured by weather. He visited Montreal Lake, Lac la Ronge, Cumberland, Stanley, and other posts, ending up at the Pas. At all places the Indians came eagerly to the services on any day and at any time which they were held. Large congregations, devout worship and liberal offerings were the rule and a large proportion stayed to Holy Communion. At Stanley, where two week days were spent, there were five services, five confirmation classes and a baptism, twenty-nine were confirmed, sixty-six stayed to Holy Communion, and \$21 were offered to the Lord. At another place where money was short, moccasins and a spool of thread were presented. One mission station, Barrier, was reached at 7 a.m., where the Indians, who scarcely ever see a clergyman, had taken great pains to prepare themselves for confirmation by learning the Catechism. The service was held in the open air, as there is no church, and the place was made tidy and orderly as part of the preparation; a very practical way. Lac la Ronge is wonderfully improved. Archd. Mackay and Mr. and Mrs. J. Brown deserve thanks and congratulations for the very fine Indian boarding school. The sawmill, residence, garden and state of work are so good they would require an article to themselves. The work at the Pas too is most encouraging, the church was well filled on the Sunday, 108 stayed to Holy Communion and \$25 was offered. On Monday the Reserve was visited and a most interesting talk on Church matters was held. Later the Cree members of the W.A., both women and girls, met and presented a large number of baskets, moccasins and other pieces of work, which they wished sold for the good of the society. Mrs. Newnham from Prince Albert and Mrs. Green of Ottawa W.A. addressed the members and a very pleasant time was spent together.

## CALGARY.

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

**Calgary.**—The following recent appointments and changes have been made in the diocese: The Rev. James Mason has been transferred from Colchester Mission to the Leduc Mission; the Rev. A. E. H. Bott has been transferred from the Fishburn Mission to the Colchester Mission; the Rev. George D. Child has been transferred from the Stettler Mission to St. Barnabas', Calgary, with St. Michael's and other out-stations; the Rev. A. W. Sale, recently assistant at All Saints', Edmonton, has been appointed to Carmangay; the Rev. A. McClain Banting has been appointed to Olds with Bowden; the Rev. M. W. Holden has been appointed to Castor, a new town east of Stettler; the Rev. J. C. Potts has been appointed to the Mission of Carstairs and Didsbury, which until now has been ministered to by the Rev. H. M. Shore, who has been granted leave of absence to take a post-graduate course in Toronto. Mr. A. Collin has been appointed lay-reader in charge of the Little Red Deer Mission west of Didsbury and Olds; Mr. H. V. T. Collier to the Mission of Carbon, and Mr. E. C. Dawson to work under Rev. C. D. Child in St. Michael's, Calgary.

The Mission of Gladys and Dinton became self-supporting during the summer under Mr. F. L. Carrington; Okotoks (St. Peter's), with Sandstone, etc., under the pastoral care of Rev. A. Fletcher, has voluntarily relinquished the mission grant now paid, to date from January 1st next; and the Lundbreck Mission, under Rev. W. H. Mowat, consisting of St. Chad's, Lundbreck, St. Aidan's, Cowley, and St. Martin's, Livingstone, will also be self-supporting from the same date. Other missions are rapidly moving in the same direction.

New churches are in course of erection in many parts of the diocese, and steps are being taken for the erection of others at an early date. Parsonages have been provided at Innisfail, St. Stephen's, Calgary and Vegreville. The new church in the Christ Church Parish, Edmonton, is to be dedicated on Sunday, November 7th. This parish, of which the Rev. R. Jefferson is the first rector, has been self sustaining from its inception last spring. No financial help from outside having been sought for either the church building or for stipend.

The new Hymn Book is being generally used throughout the diocese. The Bishop has returned from England, and has now actively entered upon the discharge of his Episcopal functions in the diocese, confirmations, church dedications and so on having already been arranged for.

**Brandon.**—St. George's.—The summer of 1909 will be a memorable one in the history of this parish, marking, as it does, at once the setting aside of the parish from the parent one of St. Matthew and also the undertaking and carrying to a successful completion of a much needed extension. The church building had grown too small for the congregation and also for the Sunday School, so it was decided to build an additional twenty feet onto the church and put a basement under the whole building at a cost of approximately two thousand dollars. The church was reopened on Sunday, October 17th, when large congregations and good offertories marked the occasion. Also as it was Children's Day, a service was held at three in the afternoon, at which the service authorized by the General Synod was used—it was largely attended by children and their parents. On the Wednesday and Thursday following, the ladies of the church held a mammoth bazaar, for which they had been working all summer, and their efforts were rewarded by taking in the substantial sum of three hundred dollars, most of which will go towards the building fund. On Thursday, October 28th the Harvest Thanksgiving service was held, and repeated the following Sunday, when the church was crowded to its capacity. The church was very tastefully decorated by the young people, under the leadership of Mr. P. J. South. The Rev. S. DeMattos gave an appropriate address on the Thursday evening, and the Rev. I. A. R. McDonald preached at both services on the Sunday. The music had been specially prepared by the choir under the able leadership of Mr. H. Brown and was well rendered. The offertories, which were liberal considering the extra calls, this year, on this new congregation, will go towards the Home Mission Fund of the diocese.

**St. Matthew's.**—Dr. Harding, Coadjutor Bishop of Qu'Appelle and formerly rector of this parish visited his old congregation last month, when he was presented with a handsome pectoral cross by his former parishioners. The

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presentation took place at a largely attended service in the parish church. A felicitous circumstance was the presence in the chancel of Bishop Harding's successors in the rectorship of Brandon, Rev. A. U. dePencier, of St. Paul's, Vancouver, and Rev. W. P. Reeve. An appropriate address was read by the rector's warden, Mr. G. B. Coleman; the cross was then presented by the people's warden, Mr. A. R. Irwin, and placed on the bishop's person by Rev. W. P. Reeve with the words "In hoc signo vinces." Dr. Harding acknowledged the gift in an address of affectionate reminiscence. At the conclusion of the service a reception was held in the parish hall when a vote of congratulation was tendered the new bishop from St. Matthew's vestry, and appropriate speeches delivered by Rev. A. U. dePencier, Rev. W. Robertson, of Viriden, and Messrs. Hanbury, Nation, and Middleton. The occasion was an historic one and prophetic also of the Church's future in Brandon.

## British and Foreign

The Rev. G. W. H. Troop, D.D., formerly pastor of St. John's Church, Georgetown, Washington, D.C., who is now in Ottawa, was deposed, at his own request, from the Anglican Church ministry by Bishop Harding of the diocese of Washington. Dr. Troop resigned to enter the Unitarian ministry.

The Venerable Archdeacon Bindley, D.D., has resigned the Principalship of Codrington College, Barbados, which he has held for the last nineteen years. He has been Examining Chaplain to two Bishops (Dr. Bree, and Dr. Swaby), and was made a Canon of Barbados in 1893 and Archdeacon in 1904. He has also frequently acted as Vicar-General of the diocese, and was a member of the Island Education Board and Commission.

Mr. John Skinner, aged eighty-six, assisted in the ringing of two peals on Broadclyst bells in celebration of his birthday. He has rung at all the principal events of the period at Exeter Cathedral for upwards of seventy years, including Queen Victoria's Coronation in 1838, her wedding in 1839, both her jubilees, and King Edward's birth and Coronation. He is believed to be the oldest ringer in the country.

The Mayor of St. Alban's, unveiled, in St. Alban's Cathedral, a handsome stained-glass win-

dow, erected to commemorate the interchange of visits between the municipalities of Caen, Normandy, and St. Alban's last summer, and as a memorial to St. Alban and to Paul de Caen, who, as the fourteenth Abbot of St. Alban's Monastery, built St. Alban's Abbey Church in the eleventh century. The Dean of St. Alban's dedicated the window and gave an address.

The famous Cornish centenarian parish clerk, Mr. James Carne, has just died in his 104th year. He had been parish clerk of St. Columb Minor for sixty-four years, his father occupied the post for fifty-two years, and his grandfather for fifty years. When the Prince of Wales passed through St. Columb Minor last June, he called to have a chat with the interesting old clerk. When Mr. Carne, first undertook his duties he used to march up and down the aisle of the church leading the choir with his flute.

The Bishop of Southwark dedicated the new altar of the Harvard Memorial Chapel in St. Saviour's Cathedral, Southwark, in the course of Evensong, recently, the procession from the Chapter House including the Dean and members of the Chapter, and the Mayor of Southwark. The altar, which is of oak, handsomely carved, is placed beneath the stained-glass window presented by Mr. J. Choate when he was American Ambassador in London, commemorating the fact that John Harvard, the founder of Harvard University, who was born in Southwark, was baptized there November 29, 1607. The chapel was restored in 1907 by old Harvard men. The new altar is the gift of an American, Mr. Allen Ralph Hickox, and the ornaments, which include handsome brass candlesticks and cross, were presented by Mr. Amory Appleton Laurence and Mr. Francis Randall Appleton.

The Chinese Government has recently honoured in notable fashion a missionary of the Methodist Episcopal Church who went to the Middle Kingdom in 1882. He is the Rev. Frederick Brown, who distinguished himself during the Boxer rebellion as guide to the British contingent on its way to the relief of Peking. It was due to his sagacity and endurance that the English were first on the ground at that crisis of affairs. During the outbreak of 1900 he saved many a Chinese convert from death or torture. He opened the first foreign school in Tientsin and has been prominent in all the reform movements among the Chinese themselves, such as the crusades against use of opium and practice of foot-binding. The English gave to him, at the capture of Peking, a military clasp and medal, while the Chinese Government, at the initiative of the Viceroy, has recently bestowed upon him the order of the "Double Dragon," seldom conferred upon any foreigner.

Confirmation Candidates Analyzed.—In his convocation address, the Bishop of Kearney, presented an analysis of the religious antecedents of 3747 candidates, whom he has confirmed within the past five (5) years, as follows:—Brought up in the Church, 1438; those of no religious training, 479; Methodist antecedents, 584; Presbyterian, 302; Lutheran, 252; Baptist, 180; Congregationalist, 132; Campbellite, 102; Roman Catholic, 101; Unknown, 71; United Brethren, 20; Universalist, 16; Unitarian, 12; Quaker, 10; Dunkard, 10; Evangelical, 8; Adventist, 7; Dutch Reformed, 6; Mormon, 4; New Light, 4; Church of God, 3; Zwinglian, 2; Irvingite, 1; Jew, 1; Reformed Episcopal, 1; Christian Science, 1; total 3,747. "One might think, from the above numeration," says the Bishop, that a large part of our work had consisted in drawing

members out of other religions, but such has not people had largely given up their religion, and been the case. In almost every instance, the were active members nowhere. The average age of all the people confirmed was about twenty-five years, but ranging all the way from ten to ninety-four years.—The Living Church.

The Vicarage of Wakefield.—There was a large attendance in the Council-chamber of Wakefield Town-hall recently, on the occasion of a presentation to Archdeacon Donne, in recognition of his seventeen years' work as vicar of Wakefield, and a welcome to his successor, Canon Welch. The Bishop of Wakefield, who presided, was supported by the majority of the clergy of the city and district, members of the Corporation, and others. The Bishop said that, although he had only known Archdeacon Donne for twelve years, he had known him long enough to find out his steadfast, unwavering character. He had learned to admire his methods of administration, and to value his personal friendship very highly indeed. Archdeacon Donne had taken a large share in the great work of the enlargement of the Cathedral and in the raising of the 50,000, or so needed for that work. The name of the Archdeacon would, next to that of the late Bishop Walsham How, ever be held in honour throughout the diocese. Mr. James Reyner, chairman of the churchwardens, presented Archdeacon Donne with an illuminated address in book-form, containing the names of over six hundred subscribers, a gold watch, and three pairs of solid silver candlesticks of Georgian style. The Archdeacon, in reply, alluded to his educational work in the city, and recalled a letter he had received from Dr. Robertson Nicol, the distinguished Nonconformist, who said, "If all schools had been managed as the Wakefield schools there would never have been any row at all." The Bishop then welcomed Canon Welch. He was perfectly certain that Canon Welch would continue the same traditions of broad, moderate, and sensible Churchmanship as had prevailed for many years in Wakefield Cathedral. Major Bolton accorded Canon and Mrs. Welch a cordial welcome on behalf of the Cathedral congregation.

The historic little Chapel of the Pyx in the Cloisters at Westminster was opened to the public for the first time for centuries on Tuesday, October 12th, which was "Judges Day" at the Abbey. Very musty the strange interior smelt as we stepped past the massive door down the step or two leading to the old tiled floor, whilst the special service was being held in the great building hard by. The impression one carried away was that of a square space dominated by a massive Early Norman pillar from which sprang, almost flush with the low, white-washed, groined roof, two arches dividing the area into two aisles of two bays each. In the tiny, broad aisle facing the entrance, stood the original stone altar, under the one small window. In the corresponding aisle to the right hand were seen a couple of great wooden chests which were in use when the chapel was the ancient Treasury of the Kings of England and the depository of the standards of gold and silver used annually at the testing of coin of the realm at "the trial of the Pyx." A most artistic sense of fitness has prevailed in the lighting of the dim interior, four iron standards, each supporting a brazier filled with six tongue-shaped electric bulbs, being set at the corners, like ancient links or torches. This "most remarkable remnant we possess of the original Abbey" (as Hare calls it in his "Walks in London") is well worth a visit from all who are within reasonable reach.



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"Oh, how pretty! Don't you like to see the snow, mother?" asked little Jenny Mason as she turned from the window and sat down to breakfast.

"It is very pretty," said Mrs. Mason, "but your brothers will come home wet and dirty, and we shall have a piece of work to get all dry and clean by morning."

"I call it jolly," said Tom. "Look what snowballs we shall have all up the lane!"

"But how do you expect to get any dinner?" asked their father with a mischievous smile. "The carts will not be up the hill for a long time—perhaps not to-day."



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"And porridge," said Ellen. "I will make such a bowl of porridge

against you come in, daddy, so hot and nice, with onions and pepper,

you will say you wish it would snow twice a week."

"Now, chicks," said mother, "finish and say grace; it is time to be off."

Mother never said what she did not

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mean; all the children knew that her now meant directly. They, therefore, rose from the table, and in a few minutes Jenny was left alone, for Mrs. Mason had gone upstairs to help her father down; his breakfast was always carried up to him to eat in quiet. Jenny knew her little share of the attendance which all loved to betso on grandfather. She drew

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his armchair to the light, placed his special little table beside it, and the leg-rest for his lame foot at the other side, and then swept up the hearth and carried the tea things and tablecloth to the back kitchen. When Mr. Bennett was safely placed by the fire, Mrs. Mason left Jenny to keep him company while she was busy with her morning's work, and Jenny soon asked him whether he liked the snow.

"Not so much as Tom and Edward do," answered Mr. Bennett. "But I like to look at it; it is so white, and the tiny flakes are lovely."

"What are flakes, granddad?"

"The tiny bits of snow. You know it comes down like little feathers."

"I did not know that they were pretty," said Jenny.

"Oh, yes, they are," replied her grandfather. "When Tom comes in he must show you some on his cap. They are most beautiful stars, and many different patterns. But I like snow for another reason; it keeps the grass and all the plants from being frozen, like a nice blanket."

"How funny!" said Jenny; "it makes my hands so cold it gives me chilblains. I don't feel it at all like a blanket."

Mr. Bennett laughed. "I dare say not, but it acts like a blanket. I read last year about the women in Lapland who wished to attend at church, and might not bring their babies in, so they dug a hole in the snow for each baby, and put it, all wrapped in furs, into the hole, and then covered them up with snow and went to the service. When they came out the children were quite comfortable."

"Oh, grandfather, I think that is a shocking plan—to bury the dear, little babies in the snow! I should not like anybody to treat baby Billy that way."

"I don't think it would answer with Billy," said Mr. Bennett. "You know, he is not a Lapland baby, and has no fur wraps. But if you can get on with your work while I talk, I will tell you what my father told me after he came home from Poland and Russia. There was a hunter named Ivan, which means John, who hunted foxes, squirrels, lynxes, martens, sables, and even, now and then, bears, and stored the skins, which he knew how to keep, until autumn, when there is always a great market at a place called Nijni Novgorod. These people came to buy furs, and Ivan got enough money to buy food and clothes for himself and his wife all the year. For several years his wife went with him. She liked to see the people, and then she minded the boat while her husband was busy. He always travelled in his boat down the great river; by land the journey would have taken many weeks, and he could not have carried all his nice bundles of fur, but in the boat he only took three weeks to go down the river, and a little longer to go back against the stream. At last they had a little son born to them, and then for five years Ivan went to market by himself. But the sixth year little Michael wanted to go, too, and his

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father promised that he should. Anna, the mother, was frightened when she heard of this promise; she thought that her little darling only child would be chilled or hurt in some way. But her husband promised to take the greatest care of him, to light the stove in the little cabin as soon as it grew cold, and not to give Michael strange things to eat and drink, nor let him play with the gun or the large hatchet. Michael could

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JAMES MASON, General Manager.

Toronto, Oct 21st 1909.

use his own little hatchet very well, as English boys use a knife, and had already made several useful stools and such things; but he wished to kill a wolf with it, and was not pleased because both his parents told him that the wolf would be too quick and strong, and would kill him and eat him. However, there were not to be any wolf-hunts in this holiday trip. A great deal of food was cooked, and tea packed up, and oil for the stove, and Michael had a

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wadded pelisse, and fur boots and leggings, and a fur cap with flaps down to the chin, and a long fur coat with a high collar. So they started in beautiful weather, and it is hard to say which was the happiest—Michael, having his first view of the woods in their red and brown foliage, and all the strange birds and flowers, or his father in watching his delight and answering his countless questions. Ivan was also much pleased at the praises bestowed on



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his bonny, sturdy boy by the officers in the lonely guard-houses which they had to pass. This merry life lasted ten days; on the eleventh there was a thunderstorm, with rain, and then a dreadfully cold wind rose, and it began to snow, fully three weeks earlier than usual. Ivan rowed with all his might; he shut Michael into the cabin and lighted the stove, and gave the child extra food and hot tea. But after two days of the bitter wind, when the snow had ceased, Michael fretted, and said that he was cold all over. He could not eat, and became so drowsy that every time his father came into the cabin he found the child asleep, and less easy to awake. At last poor Ivan could not arouse his child; his breathing became more and more feeble, his limbs and body became icy cold; no sign of life remained. In vain did his distracted father clasp him in his arms, rub the limbs, put brandy into the mouth; there was no swallowing, no breath, no pulse. The poor man, overpowered with misery, sank insensible beside his child. His fainting fit did not last long, and now he had the dreadful task of deciding what to do with the little body. It was not long before his mind was made up. The child must be buried at home in their own churchyard. He tenderly folded the senseless form in furs, landed, dug a deep grave in the snow, placed it safely there, covered it in, smoothing the top and making it firm, and then marked the place by fastening little flags to the trees. This also served to frighten away wild beasts, as they are always suspicious of anything like a trap. With a sore heart Ivan then completed his journey and sold his furs. The early winter made people willing to pay more than usual, and Ivan turned homewards richer than he had ever been before; but though he bought all that Anna had asked for, and many presents for her besides, he had no pleasure in all his gains, but felt as if he was in a dreadful dream. However, he loaded his boat and started, and observed with surprise that the wind had changed, and the cold was much less severe. The sun shone brightly on the snow, but the icicles were shorter instead of longer on the trees. Arrived at the grave, he was very thankful to see that the animals had been afraid to go near the fluttering flags; there were footmarks, but none close to the grave. He, therefore, carefully lifted the snow, which he had pressed down, cleared out the hollow, and lifted the body once more to the boat. As he carried the child he was startled; he thought it felt a little warm. Hurrying into the cabin, he laid the little body on the couch. The face looked like one asleep, not like one dead. The soup for his dinner was on the stove. Hardly knowing what he was doing, he gently forced a spoon between the teeth with a little of the warm soup. It seemed to be swallowed! Again, again the bewildered father tried to get a little soup down the throat, and succeeded. Then the eyelids quivered, and the eyes opened, and the lips formed the

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word 'More.' Carefully Ivan fed the child with a small quantity of soup, and then, as he took off some of the wraps, he saw with delight that Michael was moving his limbs, and trying to sit up. He now placed him in the warmest corner, propped carefully, told him not to move, and ran to loose the boat, and put off on his voyage home. In a few hours Michael seemed as well as ever. His father's care never relaxed. It was long before he really felt sure that he was not dreaming, that his precious child had been restored to him.

(To be continued next week.)

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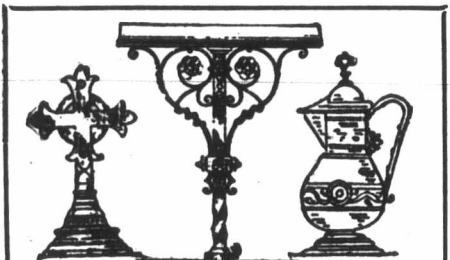
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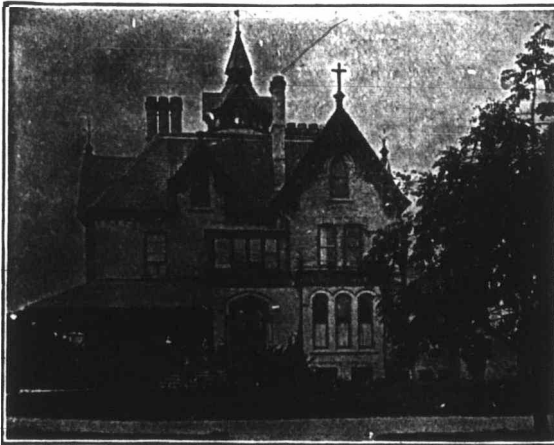
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