

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 38

TORONTO, CANADA, THURSDAY, NOVEMBER 9th, 1911

No. 45

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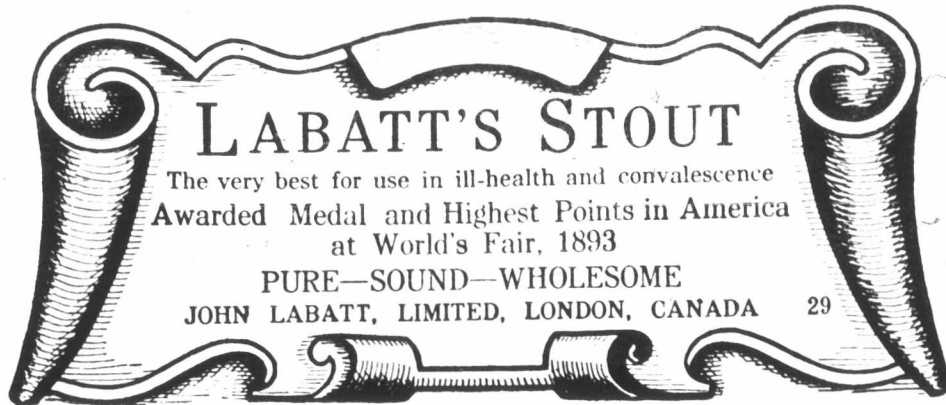
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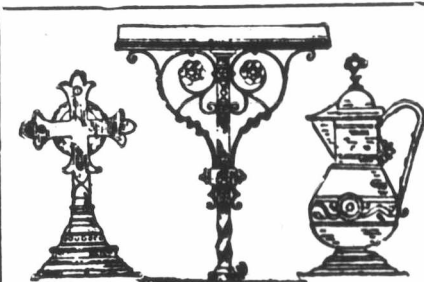
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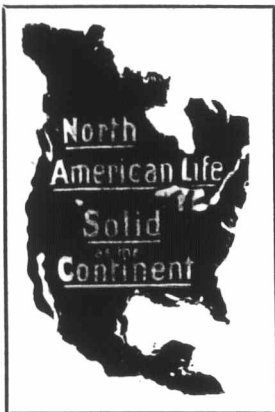
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Mrs. Euphemie Chinoquy, widow of Rev. Charles Chinoquy, of Montreal, who attracted considerable attention many years ago by withdrawing from the Roman Catholic Church of which he was a priest, and devoting the remainder of his life to an attack on that faith, died here November 2nd, at the home of her son-in-law, Rev. Samuel C. Delagneau. Mrs. Chinoquy was 77 years of age. She was a native of the Province of Quebec and after the death of her husband in Montreal, a few years ago, she came to Worcester to live with her daughter.

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Evening.—Hag. 2:1—10 or Mal. 3 or 4; John 9:39—10:22.

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Holy Communion: 259, 260, 373, 525.  
Processional: 7, 536, 599, 664.  
Offertory: 347, 492, 510, 595.  
Children: 688, 694, 701, 702.  
General: 27, 406, 407, 541.

### THE TWENTY-SECOND SUNDAY AFTER TRINITY.

The prayer which must be constantly upon our lips this coming week is one for the Church. The Church is considered as the household of God. God is perfect and reveals His perfection in His Fatherhood. We who are of the elect must aim at perfection as His sons. And according as we all have this aim so will the Church be protected from adversities without. The fact that we are members of the Church signifies that some of the responsibility of protection is placed upon our shoulders. Such a truth reveals to us once more the awfulness and the complex relativity of sin. It is awful because it threatens the well-being of Holy Church; it has a complexity of relation because a weak spot in the wall gives the enemy the advantage for the moment. Now if the Church is to be protected and is to flourish in the world, two things must be borne in mind by us all. (Remember that we are thinking only of our share of the responsibility of protecting Holy Church.) (1) We must abide in an unbroken "fellowship in the Gospel." The epistle for to-day tells us the reason for St. Paul's joy as he contemplated the Church in Philippi. He was thankful for the abiding spirit of unity which made the deeds of righteousness and love possible. The Church in Corinth was weakened by internal strivings. The Philippian Church was strong in its sense of fellowship. The preaching of St. Paul showed that fellowship, brotherhood, was the underlying principle of society, and that the highest expression of that principle had been revealed to the world by Christ Jesus, and would be perpetuated only in and through the Holy Catholic Church. The Church is the true norm of society, because the principles of the Church are eternal and universal in their application. Therefore, we speak of the Church as Catholic. The Church is the Catholic (universal) Society, and the more we realize the social ideals of Holy Church the less do we appreciate other social ideas which obtain patronage among the sons of men. Once we taste the joy of the universal Society we have no desire to have anything to do with societies that narrow our vision and sense of responsibility. Let us therefore be careful not to put narrowness in the Church, for by so doing we break the sense of "fellowship" which all men ought to find and to enjoy in Christ Jesus our Lord. (2) The Church being free from adversities without by God, and being protected by the loyalty of its members, will be devoutly given to serve God in good works. These good works are works of love, for love is likeness to God, who Himself is love, and it is the sign of our unity in and with Christ. The supreme revelation of Divine Love is in forgiveness. Man must, therefore, cultivate this spirit of forgiveness, as the Gospel for to-day teaches. A hard and unforgiving heart cannot receive the blessing of God. To refuse forgiveness is a weakness in the individual who refuses, and a source of weakness to the Church. Are we doing our share of the defence work by preserving the spirit of fellowship and by our constant acts of love and in particular that act of love which our fellow-men most need—the act of forgiveness?

### Public Opinion.

What a potent force is public opinion. As regards man or men mistakes and misconceptions, may, and often do occur. But in the long run the truth will out and public opinion will assert itself. Of course, this great power takes its colour largely from the influences which are behind it, so to speak; or by which it is created. Where freedom, honour, and justice prevail,

sheer force of character, directed by unusual ability and practical sagacity may carry a man lacking in purity of life and uprightness and unselfishness of character, a long way, but in the end it will be found that in small things, as well as in great, he does not measure up to the standard required of their public men by the public opinion of an enlightened and self-respecting people. And he is forced to give way to purer and better men less able and intellectual, it may be, but with characters that inspire confidence and capabilities that, if lacking in brilliancy, are dependable and trustworthy. As it is in the case of individuals, so it is with men associated together. The same law obtains with a Corporation or a Party. It must ultimately stand or fall in accordance with the answer the lives and deeds of its members make to the infallible test of Public Opinion. Hence the maxim as old as Hesiod and The Odyssey, "The voice of the people is the voice of God." Of this dictum, Swift has well said: "It ought to be understood of the universal bent and current of a people, not of the bare majority of a few representatives."

### San Thome.

A few years ago the European world was thrilled with the revelation of the slavery carried on in St. Thome and the adjacent islands in Portuguese West Africa. One result was the formation of a strong society of cocoa manufacturers which agreed to use no importations from these islands until the abuses were abated. In practice slave caravans were brought to the coast from far inland, papers to meet government requirements were written and the unfortunates were deported to these islands, where the climate, the work and despair, shortened their hopeless lives. Strong pressure was brought to bear on the Royalist Government at Portugal and the present government has apparently acquiesced in certain remedial measures. At the end of May, the Rev. J. H. Harris, organizing secretary of the Anti-Slavery and Aborigines' Protection Society, wrote from San Thome a full report, in which he said he could trace no recent importations of indentured labourers, but that the voluntary immigration of labourers from Mozambique was increasing. As, however, the supply of labour was inadequate, he expected the shipments would recommence. "There must be at least thirty thousand gathered from the hinterland of Angola who see little hope of a return to their homes, but it is encouraging to note that repatriation has definitely begun." Mr. Harris gives reasons for believing that many have been kidnapped from Congo territory, and that the Belgian Government might co-operate so as to bring about the return of some thousands of these poor creatures to their homes.

### British Fair Play.

We regret that our gallant allies, the Sikhs, are, if reports be true, receiving anything but fair play in the West. Why should the Japanese and Chinese be accorded greater freedom in Canada than our own British subjects. Born and nurtured under the flag—which many of them have shed their blood to keep afloat—surely these men deserve better things at our hands. Is colour pleaded as a bar? What of our industrious, law-abiding Negroes, or our Indians? Surely there is ample space in broad Canada for our fellow-Britons—the Sikhs. Sir Andrew Fraser, who knows them as well as any man living, and whose character and services to the cause of Christianity and the British Empire lend great weight to his words, has this to say in their favour. "I see no valid reason for giving Chinese and Japanese preference over Hindus. Not only are the Hindus British subjects, but



they are, for the most part, industrious, law-abiding citizens, quiet and peaceable, and both more moral and cleaner than the Chinese. It is quite a mistaken idea with those who are frightened by the "colour bar" bogey, to think that the Sikhs \* \* \* \* \* and the Hindus are unclean. Hindus indeed are bound by their creed to practice rigid cleanliness; and I can say from lifelong experience that they are infinitely more moral and law-abiding citizens than the Orientals. The Sikhs deserve the respect of all men."

**Death on the Road.**

We have frequently in these columns sought to defend the man on the street, the ordinary law-abiding foot passenger, from the constant risk to life and limb to which he is exposed from automobiles driven at illegal speed, or it may be handled by careless, reckless or incompetent drivers, or used on public streets when the machinery is out of order, and they are a menace to public safety. Be it remembered that we have not a word of blame, rather of praise, for the careful, law-abiding, skilful automobile owner or chauffeur. The roads are theirs for legitimate use just as freely as they are available to the ordinary pedestrian. These are not the men, nor are theirs the machines that week after week kill or maim unsuspecting and inoffensive men, women, or children, to whom the law is bound to guarantee the free and legitimate use of city street or country road. The law is quick to prevent the spread of small pox or other infectious disease. It restrains with a strong hand the use of fire-arms and other weapons in public places. But we question whether the proportion of injury or death throughout Canada in one week, from all these latter causes, can at all equal that attributable to the illegal use of the automobile. We plead the cause of the ordinary citizen, whose life, and the lives of those depending upon him, are of infinitely greater concern to the vast majority of the electorate, to the Legislatures, Judges and magistrates, than is the pleasure of speeding, to the careless, reckless automobile owner or chauffeur, when by indifference to the mechanism of his dangerous machine, and to the rate at which he propels it, he is a constant menace to the lives of his fellow-men and from time to time deals out sudden death to some innocent victim on the public road.

**Church Endowments.**

When considering a proposition to take from the Church, it matters not where situate in the old world, or the new, its endowments, and to hand them over to outsiders, it is as well to remember that by British law the Church has title and rights equally with the ordinary citizen. The case was stated with convincing clearness to the Swansea Church Congress by the Lord Chancellor of England, the Earl of Halsbury, as follows:—"I shall, therefore, assume that if the Church can show title to its endowments as in the case of any other person (whether it be a natural person or a creation of the law, or an associated body, company, corporation, or trust, by whatever name it may be known), the right of the Church is established by the same means and upon the same principles. I refuse to discuss the right of inheritance in individuals or the continuity of incorporated things which gives a right to the property of which the incorporated things have been donees. Until some new revolutionary scheme is devised which shall abolish property altogether, I shall assume that a Christian Church in a country in which the Christian religion is part of the law of the land needs but to establish her right in the same way and upon the same principles as enables any ordinary citizen to claim anything as his own."

**A Centre Of Light.**

Toronto is becoming more and more, a city of mark in Canada. In education, commerce, manu-

facturers, financial and industrial enterprise. In situation, surroundings, residential attractions and advantages and in many other ways it has quietly but steadily advanced. But one thing it has for long years lacked, a Diocesan Cathedral, a centre of light and leading to the growing and influential branch of the British Catholic Church which has its episcopal seat within her borders. All this, however, is being changed. Thanks to the foundation begun by the strong pioneer Bishop Strachan adhered to with indomitable resolution by the late Archbishop Sweatman; and being carried to victorious completion by the loyal purpose and abounding energy of their worthy successor in office, Bishop Sweeny. The new Cathedral will be one of the most striking and impressive architectural attractions of Toronto, and will rank high amongst the noble and sacred buildings devoted to the worship and service of God, of which Canada has just reason to be proud.

**Let Home Alone**

Is the expression by which the social reformer, Professor Lodge, wishes the people in Great Britain to understand that in his judgment, the regulations made with the wish to benefit poor and underfed children are so broad and general as to operate as enemies to the self-respect of parents, and to be bringing up children too often to be parasites on tax payers. To prevent abuse an overflowing meeting was held in Edinburgh to organize a Council of Child Welfare. The proposed council is intended to watch over the carrying out of the Children's Act, and to concentrate and co-ordinate public and private effort to promote child welfare. There are already many societies and associations for these purposes, and the best thing the proposed council could do would be to arrange with those already existing that overlapping should be reduced to a minimum, and the parents induced to look after the children instead of leaving the duty to teachers and others. Officialism has grown to be such an interference that indolent, or lax parents are induced to leave every thing in the officials' hands.

**The Bishop of Moosonee Appeal.**

Dear Mr. Wootten,—I am sorry that my letter with a renewed appeal went astray. I now wish to say that we are still badly in need of additional funds. We have finished "rectory churches" at Golden City and South Porcupine; the rectory at Cochrane has been rebuilt, and we are now erecting the Church. We have been able to do this with \$1,200 insurance money; a generous contribution of \$614 from the Woman's Auxiliary at their triennial meeting; \$500 from English friends through the C. and C.C.S., and the subscriptions acknowledged through the "Canadian Churchman." But these funds are now about exhausted, and we need immediately some \$800 to finish the half-completed church at Cochrane, not to mention the Parish Hall and the Porcupine church, which have not been touched. I trust, therefore, that others will be moved to send us subscriptions to enable us to fully replace our losses. "Bis dat qui cito dat." I beg to acknowledge the following additional subscriptions: Previously acknowledged, \$254.08; Mrs. Suffell, \$10; Archbishop Ingles, \$3; In. Mem., A.C.C., \$8; J. H. Saunders, \$10; two Churchmen, Bridgeburg, \$5; H. F., \$1. Yours sincerely, in His Service, John G. Moosonee, Chapleau, October 30th, 1911.

**Marsh's Library.**

"From time to time we have been privileged by the courtesy of the "Church of Ireland Gazette" to give our readers a glimpse at the literary treasures preserved in Marsh's library in Dublin. These are now being carefully examined and catalogued. At the recent annual meeting, among other finds, which have been brought to view,

there were mentioned in the report of the librarians, the Rev. N. J. D. White, D.D., and Mr. J. R. Scott. Specimens of the signature of Hugh Latymer, of Latymer, the outspoken, social and religious reformer, who was martyred with his brother Bishop, Ridley, at Oxford in 1555. We possess one example on the first page of a transcript of a book printed by Thomas Berthelet, in London, in 1530. This work embodies the formal decisions elicited by Henry VIII, from the Universities of France and Italy, in support of his contention that no one, not even the Pope, could legalize marriage with a deceased brother's widow. These censuræ were ordered for publication by the King in furtherance of his divorce proceedings, both in Latin and English, in more than one edition. Our Library also possesses the printed book—the first edition, in Latin—and it must have been even then sufficiently difficult to procure to make it worth anyone's while to copy it out. It is natural to conjecture that this MS. came into Latymer's possession while he was Bishop of Worcester, between 1535 and 1539, for it was included in the collection of Stillingfleet, Bishop of Worcester, which was purchased by Primate Marsh in 1705 for his Dublin public library. Our MSS. also present specimens of the handwriting of Bramhall, Laud, and Sir Thomas Wentworth; there are two excellent impressions of the seal of the last-named statesman. Another of Mr. Scott's finds is a petition from a Dublin printer, Somervell, with respect to an edition of the English New Testament, printed by him in 1698, but suppressed at the instance of some rival booksellers on the pretext that it was faultily printed. The document sheds much light on the conditions of the publishing trade in Dublin at the close of the seventeenth century.

**Sunday School by Post.**

We are profoundly grateful for the organization of the society which Principal Lloyd commended to our readers in our last number. We make no apology for again wishing it well, believing, as we do, that it is a feasible and desirable attempt to spiritualize and deepen the knowledge of the character and existence of Sunday, especially in the districts where churches are few and far between. So very many of the younger people grow up without any other conception of the day than that it is a holiday, so necessarily many think that there is no reason for losing the day's work. Even where there is more knowledge there is too little hallowing of Sunday and therefore we hail the circulation of advice to be read by young and old designed to attune the soul to pious reflections. We only believe, so Emerson said, we only believe as deep as we live, and if we do not plant the belief in God and his Christ deep in the hearts and lives of the young we will have a very poor crop. What recommendation could be better than "We do not learn half as much in the Sunday school as we did on the Homestead," and "Father and mother read the Scripture, union portion, too." The superintendent is Miss Bolton, Nutana P.O., Sask.

**"INJUSTICE WHERE YOU LEAST EXPECT IT."**

The above expression occurred in a letter, which appeared some time ago in our columns, from a correspondent who complained of the unkind usage which the clergy often experienced at the hands of the Church in their advancing years, and in other respects. Our correspondent, if we remember aright, spoke from personal experience, having been, though not a clergyman himself, a member of a clergyman's family. The expression impressed us at the time with its aptness and force, and as indicating a state of things only too common to-day in the various Protestant churches, and to a certain extent, in

our own saying, support, own imagination, one of doing, comme like a suppos is a cc volunti purpos interes of ind moral expect, tion y you we busine aim w interes what r fact tl these favour: service whole, ously Church impres vestiga cases, and w his st elastic corpor: cumsta street th's be leave themse Church under very w tion is There there, the pa as the curiou: awaken Church more other v membe sponsil and le: eral go the co fore th suffers apt to charac moving become change may b blamel lutely must Church one in does r weaker us, is thing difficul the mi presen candid backs fidence unkind things



our own. "Corporations," to quote a common saying, "have no souls." They are generally supposed to be only susceptible to a sense of their own material interests, and they are popularly imagined to be capable of doing things which not one of their individual members would dream of doing in his own private capacity. This is the common idea about all business corporations, and like all these popular impressions, it has, we suppose, some foundation. Now a congregation is a corporation, but of a unique kind. It is a voluntary association of men and women for the purpose of carrying on certain work in the higher interests of the human race, and it is composed of individuals whose sense of duty, and whose moral and spiritual ideal is, one would naturally expect, above the average. From such a corporation you would look for different usage than you would from some association of hard-headed business men, whose whole sole and avowed aim was the advancement of their own worldly interests. And yet as compared with the Church, what showing do our "soulless corporations" often make? It is a humiliating, but undeniable fact that in their treatment of their servants, these business corporations often compare favourably with the Church. Long and faithful service in our commercial institutions is on the whole, we feel constrained to say, more generously recognized than the same thing in the Church. This may be contrary to the general impression, but it will be borne out by close investigation. We are especially referring to those cases, where an employee is advanced in years, and while losing none of his ability to perform his stated duties, has lost the freshness and elastic energy of youth. There are few business corporations in this country, that under the circumstances, would turn such a man out on the street and deprive him of his livelihood. Can this be said of the average congregation? To leave our "separated brethren" to answer for themselves, it may be asked, "How is it with us Churchmen?" Well, the evil of unfair treatment under the circumstances described is not as yet very widespread, but the tendency in that direction is, it must be acknowledged, noticeable. There is a disposition manifesting itself here and there, and in various shapes and forms, to regard the parish priest as a hired servant, rather than as the representative of an institution. It is a curious fact that in these days of everywhere awakening corporate life and consciousness, Church feeling should tend to become more and more localized and narrowed; that people, in other words, should lose their sense of their wider membership in the Church, and their wider responsibilities and obligations, and become less and less inclined to make sacrifices for the general good, and more and more inclined to put the congregation and its supposed interests before the Church. Thus the individual clergyman suffers. Unless he "makes good" his position is apt to become precarious. His representative character is forgotten. Unless he "keeps things moving," and moves himself with the times, he becomes a "back number," and it is "time for a change." Not the slightest dereliction of duty may be allegeable against him, his life may be blameless, his mental and physical powers absolutely unimpaired, but he has got "stale" and must give place to "new blood." Thus the Church is coming more and more to be the one institution, wherein long and faithful service does not count, and wherein a man's position weakens after a certain point. This, it seems to us, is a very lamentable state of affairs, for anything which increases the minister's trials and difficulties tends to the further unpopularizing of the ministry as a profession, and aggravates the present distress in the matter of the shortage of candidates. Men can face the ordinary drawbacks of the ministry with equanimity and confidence, but they will not submit to unjust and unkind treatment from those from whom better things might fairly be expected. A soldier, how-

ever brave and self-sacrificing, expects a square deal from those he serves, and so it is with the minister. He asks at least as fair and kindly treatment from the Church, as is accorded by the world to those who have been faithful in its service. But unfortunately, as our correspondent puts it, "He is treated with injustice where you might least expect it."

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#### THE TRUE GROUND OF THANKSGIVING.

We owe an apology to our readers for this somewhat belated, but we hope not altogether inopportune, reference to a subject that has already received very general attention. In passing, we may say, that in some respects we regret the change of the day from Thursday to Monday. While the new arrangement no doubt is greatly to the gain of holiday makers it diminishes the impressiveness of the anniversary in a religious sense. Thanksgiving Day will now be almost, if not universally, celebrated on the preceding Sunday. Held on Thursday, it broke into the week, its message was accentuated, and it became, in some degree, a national Holy Day, as well as a holiday. The Thanksgiving Day, just past, was perhaps specially conducive to national and general stock taking. As we advance in life we become increasingly conscious of a double consciousness, of the existence of a two-fold self, which may be described as the sentimental and the rational. Of the self which fondly clings to the past, instinctively distrusts and discounts all change, has a sneaking, shame-faced affection for certain abuses on account of the venerable associations which attach to them; of the self again which sees in change an universal and absolutely necessary law, which realizes and accepts the fact that humanity cannot stand still, and that while all change is by no means always progress, there cannot be any progress without change. The predominance of either self (or mood), will, of course, depend upon temperament, mental nimbleness and capacity for introspection and detachment, and sometimes (perhaps) age. But no one is wholly free from this double consciousness and tendency. Which is the right attitude, a judicious, reasonable, well-balanced optimism? After all Humanity, under God, can be trusted to take care of itself. In spite of its innumerable mistakes, it has always successfully surmounted every crisis. How often civilization has seemed doomed to utter extinction, only to take a fresh start. Over and over again has mankind appeared about to relapse into barbarism. At times even the Christian Church must have seemed destined to sink into a degrading superstition. And yet the right turn was made and humanity resumed its ever advancing course, following an unerring if often obscure and temporarily interrupted law. It is never wrecked, it drifts for a time around the

cross currents, eddies and whirlpools, but it always eventually finds its bearings, and gets back to its course. These facts, so abundantly and incontrovertibly established, constitute the true ground for thankfulness. To-day there is much that is superficially disquieting in the civilized world. The social and political outlook is perplexing and somewhat depressing. Signs of wide and deep-seated unrest are everywhere apparent. The world is undoubtedly passing through a period of transition. But humanity has done so hundreds of times before. Whatever may come of these present changes and development it is impossible to say. But one thing remains absolutely certain: Humanity, as a whole, will come out right in the end. To-day is always better than yesterday, and to-morrow than to-day. This is true of individuals and of the race as a whole. We follow the universal and invincible law of betterment. We advance, not uniformly, it is true—our gain is mixed with loss, but the balance is on the right side. This, it seems to us, amid much that is perplexing and inexplicable, is the one outstanding fact in the history of mankind. Humanity, whatever may befall it, however it may wander down the byways, invariably regains the beaten track, and goes forward again. The great reassuring fact, it seems to us, is the true ground for thankfulness.

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#### FROM WEEK TO WEEK.

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

"Spectator" has already discussed two principles of procedure in the Revision of the Book of Common Prayer, namely, "Deliberation" and judicious "Publicity," as the revision takes form. He has illustrated the necessity of observing both these principles by an astounding blunder that has been made by the former revision committee and ratified by the General Synod in decreeing that the "ornaments rubric" must stand in the new book just as it stood in the old. The intention apparently was to save the necessity of a discussion of a problem of much exaggerated difficulty. The effect in reality is to decide the question in a one-sided and exclusive way without the Church being even aware of what was happening. It was one of those curious paradoxes that by decreeing to change nothing, the very resolution made a vast change. In the old book the rubric has remedial legislation in the form of Elizabethan statutes which may be invoked as liberalizing its application. In the new book it would stand alone as a bold command applicable to all sorts and conditions in the Church of Canada to observe the use of the second year of the reign of Edward VI. whatever that may be. If copes, mitres, chasubles, altar lights, incense, etc., were in use at that time, then it will be a command without any modification or elasticity to every Bishop and clergyman in the Canadian Church to observe the same use or stand liable to the charge of disobedience. "Spectator" wishes to put himself on record before the Canadian Church on this subject. The whole question involved in the ornaments rubric is a comparatively trivial one. The world can never be redeemed by a garment or a posture on an ornament. But men who are striving to redeem the world ought to be at liberty to employ whatever aids they may deem helpful in the infinitely important work of redemption. Some men appear to us to have fully justified the use of a complex ritual and elaborate ornaments by the spiritual results of their ministry. They have throngs of devout worshippers, faithful communicants, ready helpers in the promotion of the Church's work, generous contributors towards the Church's extension, and so on. Men who produce these results ought, in our judgment, to be at liberty to continue their successful methods without the shadow of a reflection upon

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them. But to other men and other congregations successful results according to the same high test come of other methods and other uses. Simplicity, and directness make the strongest appeal to them, and by these means they accomplish the great and final fulfilment of the law, a right attitude of heart towards God and man. Think of the great congregations from Halifax to Victoria that are ministering in a large way in the name of the Master and you will find that complex symbolism is by no means the exclusive or predominant method. "Spectator," therefore, pleads that in the consideration of this ornaments rubric, or of any secondary causes in connection with our worship, the "law of liberty" shall be recognized as the law of the Church, recognized not grudgingly or of necessity, but generously, graciously, and fully.

One of the earliest considerations that will engage the attention of our revisers is the constructive principles of worship. What is objective of worship and how can that objective be reached? Presumably every service has some definite idea to be realized and the progress of the service is an attempt to realize that idea. There would appear to be two ways of approaching this subject of worship. The one may be described as an approach from the Divine side and the other from the human side. There are not a few who look upon worship, that is, real and genuine worship, as something quite apart from human needs or human frailties. It is entirely a question of finding out the Divine will and acting upon it. The "Glory of God," that is the supreme thought and the implication is that to glorify God is to sing His praises and to offer our homage at His holy feet. It is not easy to speak of this conception of worship without seeming to be irreverent. It appears to be based rather upon the Old Testament view of Jehovah. He is there rather thought of as a Monarch of infinite power, and the worship of His subjects as the most pleasing tribute they can bring to Him. Now if that be the true idea of God, then a service that will express our devotions acceptably will be constructed on different lines from that which regards worship from a human point of view. It would seem to us that the New Testament conception of worship is, thought for the welfare of the children rather than the magnifying of the Father. It is the uplift of the subject rather than the glory of the King. Or to put it in another way, the greatest tribute that can be offered to the King is the godly lives of the subjects. That this is the conception in Christ's mind would seem to be shown by the Lord's Prayer, and such words as "herein is My Father glorified that ye bear much fruit," and "I glorified thee on the earth having accomplished the work thou has given me to do." "I came not to be ministered unto but to minister." It is from this point of view it would seem to us that the question of worship ought to be approached. The effort to put ourselves in harmony with the Divine will, the pouring forth of our needs and our aspirations into the ear of Him Who can aid us, the desire to do His will on earth as it is done in heaven—these are the impelling forces that bring us to His feet. Thus by fitting ourselves for the accomplishment of the work He has given us to do we most truly glorify Him. It is not by adulation or by the utterance of compliments that we worship God, but by godlike character and actions. A service of worship starting from this fundamental conception would differ immensely from that founded on the conception of what is due to a most exacting monarch. The structure of morning and evening prayers in our present book seems to be outlined in the exhortation. To acknowledge our sins, to render thanks, to set forth His praise, to hear His word, and to ask those things which are requisite and necessary. That is, confession and absolution, thanksgiving, praise, instruction and intercession. The point we wish to raise not

by way of assertion but of suggestion is, does not this service seem to be constructed too much on the theory that the glory of God is somehow different from the salvation of man? What is the crisis of the service? What does it lead up to as the climax and core of our worship? Is it to hear the word of Scripture, or the declaration of our faith in the creed, or the sermon, or the intercessions? Before entering upon a revision of this service it would be well to come to an understanding as to what we are really aiming at. The public discussion of such a subject would help revisers materially in coming to a right judgment in the matter.

"Spectator."

#### PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended for studying the Prayer Book.

259. Where do we find these words, "From the Apostles' time there have been these three orders of Ministers in Christ's Church, Bishops, Priests and Deacons"?
260. How old must a Deacon be?
261. How old must a Priest be?
262. How old must a Bishop be?
263. What does "in the vulgar tongue" mean?
264. Who has to be learned in the Latin Tongue?

#### ANSWERS.

Answers to the questions on the Prayer Book; both questions and answers are numbered alike, so as to avoid confusion.

247. In the first long Exhortation in the Holy Communion provision is made for Confession and Absolution.
248. Banns of Marriage are to be published immediately after the Second Lesson. Also during the Notices in the Holy Communion, although the word Banns has been omitted there.
249. Banns must be published on three several Sundays.
250. "Persons to be married are to come into the body of the Church." No provision is here made for so-called house weddings.
251. Truth is an old form of Truth.
252. The old Prayer Book of 1549 had "Till death us depart," meaning that this marriage is only to be broken by death.

## The Churchwoman

#### OTTAWA.

Ottawa.—The regular monthly diocesan board meeting of the Woman's Auxiliary was held lately. Owing to the severe illness through which the much loved president, Mrs. Tilton, has just passed, the chair was taken by the vice-president, Mrs. J. R. Armstrong. It is very much hoped by the officers and members that Mrs. Tilton's health will permit of her being with them at the November meeting. The Rev. A. W. Mackay conducted the devotional services and also gave a short address. The members of the board and delegates from Ottawa Diocese who attended the triennial recently held in Winnipeg, were welcomed home, but it was decided to hold an evening meeting at which the report of the work done during that time will be given. This arrangement will enable those who could not attend an afternoon meeting to be present. The date has not yet been definitely decided but will likely be early in November. At the triennial in Winnipeg Ottawa's thankoffering, which was put on the offertory plate by Miss Wicksteed, amounted to \$1,006.69. A plan which was suggested last month for changing from the present hall to others in the city alternate months so as to further the interests of members who are unable by distance, etc., to take as much interest as they would like to, was discussed. The time of the meeting was also discussed but it was finally agreed to put it before the various parishes and the corresponding secretary was authorized to

write letters to that effect, the results to be made known next month. Mrs. George Greene has very kindly consented to take the leadership of a study class in connection with the literature department. She gave a very good report on the Dorcas work and showed a quilt which was donated by the members of the branch of St. Matthew's Church in answer to an appeal from the hospital at Lytton, diocese of New Westminster. Mrs. F. H. Smith, treasurer, reported receipts for the month \$80.00; balance from last month, \$1,309.32; total, \$1,389.32. Expenditure, \$1,115.78; balance on hand, \$273.54. The treasurer of the E.C.D. fund reported receipts for the month \$4.34, balance on hand \$8.20. This is not as good as usual owing to many of the branches not having commenced their winter's work.

Grace Church Woman's Auxiliary held their regular monthly business meeting Friday of last week in the parish hall, at which several new members were welcomed. A very interesting paper on the Yukon was read by Mrs. McCleughen. Mrs. Martin gave an excellent account of the Diocesan annual meeting held last May, which was very much appreciated by those present. This is one of the largest meetings ever held and was most encouraging. The president, Mrs. Gorrell, occupied the chair. Rev. J. F. Gorman also gave a short address.

#### TORONTO.

Toronto.—The monthly meeting of the Toronto Diocesan Board of the Woman's Auxiliary, was held in St. Simon's school-house on Thursday, October 12th, at 10.30 a.m. The officers presented their monthly reports. The corresponding secretary reported that eight new life members had been enrolled. The treasurer's receipts were \$1,078.56; expenses, \$2,839.80; \$53.50 had been sent from several branches towards finishing the parsonage at North Cobalt, and St. James' Branch had subscribed \$100 to the Church at Porcupine. The Triennial Thank-offering for the summer months amounted to \$267.63, the same offering in this diocese for the past three years amounted to \$1,920. In the Dorcas department 364 bales have been sent to the North-West, during the summer a number of parcels came in for leper bales, twenty-five mufflers were sent to Honan, China; other gifts sent to different missions were: a portable font, three sets altar linen, a chalice, paten, and a surplice. The Dorcas Secretary was glad to say, that the bales given to Mr. Broughton, of the Arctic Mission, had not been lost in the shipwreck, as was feared. They were safely landed at Okkak, Labrador, and afterwards taken to their destination. The announcement of Mrs. Clarke's resignation from the office of Dorcas secretary-treasurer, was heard with much regret. For three years she has filled this difficult post so acceptably, her withdrawal will be a serious loss to the society. Her successor has not yet been appointed. Receipts in Dorcas Department, \$215.87; expenses, \$281.68. The Secretary of Literature announced, that the W.A. library in St. James' Parish House will be open every Friday, from 11 a.m. to 3.30 p.m. The study book for the coming year is "From Sea to Sea," by Dr. Tucker. She recommended a little magazine, "The Archbishops' Western Canada Fund, Occasional Papers," and "The Central Board of Missions, Fourth Annual Review," both of which may be ordered through the Literature Department. One new junior branch has been organized at Penetanguishene. One outfit and four parcels have been sent during the summer. The P.M.C. receipts were \$327.65. The secretary-treasurer gave the following interesting diocesan notes: During the summer months eight students from the theological colleges were doing duty in the diocese. The prison and hospital chaplaincy work has become a charge upon the Diocesan Mission Fund. The amount fixed by the Synod, for this purpose is \$2,500. Ven. Archdeacon Inglis, and the Rev. Canon Greene have been appointed to take charge of the work. There are twenty-five new members in the Babies' Branch. The Extra-Cent-a-Day Fund amounted to \$423.66. By resolution, it was divided as follows:—\$200 to the churches at Porcupine and Cochrane, (Diocese Moosonee); \$163.66 to the church at Burke's Falls, (Diocese Algoma); \$60 to church at De Winton, (Diocese Calgary). The Secretary-Treasurer "Leaflet" Circulator reported that a new branch had subscribed to the "Leaflet." Number of subscribers in this diocese, 4,262. Receipts, \$301.89; expenses, \$257.90. The Hospital Committee have made nine visits during the summer, and given gifts of books and flowers. Miss Sykes, who is travelling in the interests of the "Colonial Intelligence League" was introduced, and sketched briefly

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the object of the "league." The Rev. W. J. Southam gave a very helpful address at the noon hour, taking his text from 1st Thessalonians, 5th chapter, 19th-23rd verses. Interesting letters were read from Mrs. Crawford, Embu, British East Africa; the Rev. E. J. Peck, St. John's, Newfoundland; Miss Bennett, Lesser Slave Lake; and the Rev. J. Antle, Columbia Coast Missions. Mrs. Christopher Robinson gave a short account of the work done by the "Sisters of St. John," and made a strong appeal for more collectors. Mrs. Willoughby Cummings, who has recently returned from a visit to Japan, conveyed greetings from all the Canadian workers in that country, to the meeting. The afternoon session was given to the notes on the reports of the triennial meeting in Winnipeg.

#### HURON.

The semi-annual meeting of the Huron Diocesan Branch of the Woman's Auxiliary was held in Sarnia on October 10th and 11th. An important meeting was held in St. George's Church on Tuesday evening when Canon Davis extended a cordial welcome to the delegates on behalf of the congregation and the W.A. of Sarnia, and spoke of the good influence of the W.A. in both missionary and parochial work. An address on the importance of the Girls' Branches was given by Mrs. Gahan and a helpful discussion followed, one of the suggestions being that some special work might be given the girls such as a pledge of their own. On Wednesday morning there was a celebration of the Holy Communion, Canon Davis officiating, after which the Board met for business. It was reported that there is no one available as yet to go to Honan as Huron's missionary, and that \$77.25 has been received from the life members to support a native doctor in that diocese. Plans for the celebration of the twenty-fifth anniversary next year brought out the suggestion that Huron undertake to build two of the twenty churches asked for by Bishop Holmes of Athabasca, in order to secure the ten acre lots offered by the government for Grand Prairie in the Peace River District. This was enthusiastically taken up, the churches to be called "Bishop Baldwin Memorial" Churches. The Dorcas secretary reported two splendid co-operative bales sent out, one to China, consisting chiefly of knitted articles, and the other to Moose Fort School. She also gave many interesting items about Dmokseno on the Blood Reserve, Calgary, gathered from Archdeacon Tims while he was attending the General Synod. Miss Wells, Huron's missionary, is working on the Reserve at her own charges, doing much to continue the good influence of the school on the old pupils, many of whom were mentioned by name. There have been changes in the buildings and the staff, three new workers being urgently needed, also a new cooking range and a more plentiful supply of boots and boys' clothing. A bountiful and dainty luncheon was served by the Sarnia ladies, and in the afternoon the Education Committee reported having undertaken the education of another child, making seven in all. This has exhausted the available funds so that generous contributions from the branches are required if the good work is to be continued. The president read an excellent report of the triennial meeting at Winnipeg prepared by Mrs. Powell of Chesley, and interspersed many bright explanatory bits of her own, and Mrs. Robinson of Strathroy, read her report of the Indian work. Mrs. Arthur Shore of Ridgetown, was presented with a life membership by his Lordship the Bishop, who spoke briefly, as did also Miss Wade of China, and Bishop Holmes. The latter expressed his gratitude for all that the W.A. had done for them; he had never appealed in vain, and thanked them especially for the promise of the two churches. A large audience gathered for the evening missionary meeting. Bishop Williams presided, and spoke of missions as the chief object of the Church, the responsibility of the Church of England being greater than any other on account of its connection with the Empire. Miss Wade gave a graphic account of the terrible conditions of heathenism in China, the superstition, the demon worship and possession by evil spirits which is not madness nor hysteria; of the prevalence of infanticide and foot-binding. Yet there is a wonderful change taking place; education is spreading and there is an eagerness to hear the Gospel. It is a day of great opportunities which are rapidly passing. She spoke of the good work done by the Birds' Nest and the boarding schools. One has now 105 girls and many have to be turned away. Many of the pupils take a day school in their own villages,

and one of the nestlings is now the wife of a catechist working under Bishop White in Honan. The village women are clamouring to hear of Christ and often Miss Wade goes out to them on Saturday mornings for she longs to reach them. The work is more than worth while for it is a joy to see the transformed lives as the result of the Gospel. Bishop Holmes in opening said that history might be repeated in the British nation as in the Jews. They did not drive out heathenism, so it drove them out. It cannot stand before the Gospel as Dagon could not stand before the Ark. He referred to the few going out, to the power of prayer and of the Holy Spirit, giving as an example the revival in one of the Indian schools where nineteen out of thirty children were truly converted in a short time. His diocese contains 300,000 square miles, and people of all kinds are pouring in, but many do not know what the Church is, and though there are whole families unbaptized yet the missionaries are welcomed in every home. A most successful meeting was brought to a close by the Bishop pronouncing the Benediction, votes of thanks having been passed to all who had contributed to this result. A direct outcome of the meeting is the generous gift of \$250 for a third church for Grand Prairie by a member of the W.A. in memory of her loving father. Randal Kenny, Esq., of Sarnia, contributed \$25 towards a fourth one, saying that such a practical scheme should commend itself to all business men. The suggestion is respectfully passed along.

#### COLUMBIA.

Victoria.—On Friday, Sept. 29th, the Diocesan Board of the W. A. to Missions held their usual monthly meeting in Christ Church schoolroom. Mrs. Miller, the first vice-president, was in the chair. There was a very large attendance of members. After prayers had been read by the Rev. W. Barton, the Lord Bishop of the Diocese was asked to receive a farewell address from the members to Mrs. Perrin, their much loved president. Mrs. Toller read the address, which had been beautifully illuminated by Mrs. T. S. Johnston, and tied with ribbons decorated with a design of maple leaves and corn. Mrs. Perrin has been president for seven years, and in that time has won the high esteem and affection of all with whom she had come in contact. The presentation accompanying the address took the form of a pearl and peridot necklace, and of a cheque which Mrs. Perrin was asked to use for any mission in the diocese which she had most at heart. The Bishop in a few appropriate words thanked the society for its warm expression of affection for the retiring president, and described how keen had been Mrs. Perrin's regret in parting with her dearly loved home at Bishopsclere, and how she would have liked to accompany him to Victoria to bid farewell to her many friends in person. The ordinary business of the month was then proceeded with. The treasurer reported receipts to be \$158.20 and expenditure \$576.65. The Dorcas secretary reported work for the Columbia Coast Mission, in particular for the new hospital at Rock Bay, and for the Alert Bay Industrial School. Three boxes of books and magazines were ready to be sent off to the logging camps. The organizing and literature secretaries reported on work done in the summer months, and the literature secretary made an appeal for more books for the library. Letters were read from Miss Alice Turner, one of the delegates to the triennial meeting now being held in Winnipeg, and from the general board, proposing a visit from one or two of the officers at the close of the meeting. The reports of the Chinese Mission School and of the class for Hindus held in St. John's schoolroom, were also very satisfactory. It was decided to postpone the election of a new president until next month.

#### Brotherhood of St. Andrew

##### MONTREAL.

Montreal.—There was a special meeting of the Local Assembly of the Brotherhood of St. Andrew, held in the hall of the Y.M.C.A., on Tuesday evening, October 31st, with President Hamilton S. Hall in the chair. Mr. John A. Birmingham, the travelling secretary of the Brotherhood, was the speaker, giving a very clear and concise account of the National Convention, held at Buffalo last month. Mr. Birmingham stated that at every convention of the Brotherhood of St. Andrew, there was one particular thought that seemed to run through the series of ser-

mons and addresses, and the outstanding thought of the Buffalo Convention, seemed to him to be that of discipline, that in all our work we should so use the means of grace, that we will be stronger and better men to carry on the great idea of service for the Master by discipline. The Brotherhood in Montreal Diocese suffered a loss in Mr. Peter Greenwood's removal to Toronto. Mr. Greenwood is one of our strong workers, whom we can ill afford to lose, and will be missed by his fellow-workers in St. Edwards Church, as well as on the executive committee. The services held on board the ocean steamers in port each Sunday have been most encouraging. Mr. Wyatt, the chairman of this committee, reports that the sailors are very much interested and take part in the service with enthusiasm. Mr. Birmingham spoke at two services in Montreal on Sunday, October 20th, in the morning at St. Alban's and in the evening at St. Mary's.

#### Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

##### FREDERICTON.

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

The Reverend Joseph W. O'Donnell, Bishop Hatfield Hall, Durham University, Eng., and Queen's College, Birmingham, late rector of Manitou, Man., has been appointed to and entered upon his duties as rector of Grand Manan, N.B.

#### NOTICE TO THE PUBLIC

THE PUBLIC AND SUBSCRIBERS TO THE CANADIAN CHURCHMAN ARE CAUTIONED NOT TO PAY ANY MONEY TO R. D. IRWIN, AS HE IS NO LONGER AUTHORIZED TO RECEIVE OR COLLECT SUBSCRIPTIONS FOR THE CANADIAN CHURCHMAN.

##### QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.  
Walter Farrar, D.D., Assistant Bishop.

Quebec.—The Right Rev. Dr. Walter Farrar, who has been acting as assistant Bishop of the Diocese, for some time past, and who leaves with his family for home this week, was the object of a very flattering demonstration Thursday evening the 2nd inst., when a large gathering of prominent members of the Anglican community assembled to bid him farewell. The church hall, in which the function took place, was crowded, and the high esteem in which the departing bishop is held was amply testified to him by the attendance of all classes, who assembled to say farewell to His Lordship. During the evening Bishop Farrar was presented with an address and a substantial acknowledgment of his many services in the form of a cheque for \$1,050. The address was read by Dr. Laurie, chairman of the committee, and was as follows: To the Right Rev. Walter Farrar, M.A., D.D. My Lord Bishop:—Some months ago, when it was first intimated that Your Lordship would, at this time, bring to a close your stay in Canada, the clergy and laity of the Diocese of Quebec, felt that in some way it would be fitting to mark their appreciation of your coming to our assistance during the temporary illness of our bishop, and to express their admiration for the manner in which you have fulfilled the arduous duties of the high episcopal office, with the most unflinching courtesy and kindness to all. So, this evening, we have come together to voice these sentiments and to hope that Your Lordship will carry back to England many pleasant memories of your sojourn in our midst. We trust that the future will hold for you many happy years in the service of Him who guards and is Father of us all. On behalf of the clergy and laity, I ask your acceptance of the accompanying token of their appreciation of yourself and your work, and rest assured that our good wishes and prayers for the future happiness of yourself, Mrs. Farrar and your family will follow you. Signed on behalf of the committee, James Laurie, M.D.; P. G. Owen, secretary-treasurer. Bishop Farrar, in reply, heartily thanked his friends in Quebec for their kind wishes and said that he would take back with him to England many affectionate memories of his sojourn in Canada. His Lordship stated that he had spent



a very pleasant time in Quebec and he was bringing back with him to England two rebels, his own children, who had evidently become thorough Canadians, and who would leave Quebec with even deeper pangs of sorrow than he did himself. After the presentation of the address, refreshments were served and a very pleasant time was spent by all, though the proceedings were, of course, tinged by the sadness of the parting Bishop Farrar, who has so endeared himself to all.

**St. Matthew's Church.**—All Saints day was observed as the annual dedication festival, and the services were bright and hearty, the rector officiating. In the evening the preacher was the Very Rev. Dean Williams. In the evening the annual reception and social of the congregation took place in the parish room, there being a large attendance. A short musical programme was rendered, and refreshments were served, all present spending a very pleasant time. Many of the city clergy were present, and the gathering was a very successful one.

**East Angus.**—Christ Church. — A confirmation service was held in this church on Sunday, 29th ult., by Right Rev. Bishop Farrar, at 11 a.m. Thirteen persons received the apostolic rite of the laying on of hands, in the presence of a very large congregation, seventy-five persons receiving the Holy Communion after the confirmation service. Bishop Farrar's addresses were listened to with deep attention, and the more so from the fact that this was his last confirmation service previous to his return to England. His parting counsel to the newly confirmed and to all who have been confirmed, will, it is to be hoped, be long remembered and obeyed. The bishop preached in the afternoon at Ascot Corner, and again in Christ Church in the evening, taking as his subject Christian friendliness. His sermon was most practical and helpful.

**Thetford Mines.** — The Thanksgiving Service at St. John's Church took place Sunday, 29th. There was a very large congregation who entered most heartily in the singing of the service and the hymns. The service was fully choral. The anthem was Dr. Clarke Whitfield's "Behold how good and joyful." The sermon was preached by the Rev. E. Templeman, rector of Levis, who made a special point that in showing the spirit of thankfulness they were "not to look only upon the things which are seen which are temporal, but also upon the things which are not seen, which are eternal." The incumbent, the Rev. Phillip Callis, acted as precentor, Miss G. Johnson was the organist, and the choir was under the direction of Mr. W. Baker, choirmaster.

**Cookshire.**—The Parish Hall was well filled with interested listeners to hear addresses given by Miss Wade, one of the Canadian missionaries from China, on the work in which she is engaged in that distant far off land. Miss Wade described that part of China in which she was stationed and some of the adverse circumstances under which the people lived. She told of many of the superstitions and customs of the Chinese, graphically describing their cruel and barbarous custom of bandaging the feet of female children and for illustration showed a tiny shoe which had been actually worn by one of the Chinese converts. Miss Wade spoke in a happy manner of the work being done in China, the schools for educating Chinese children, the homes in their noble work of rescuing little baby girls who have been deserted by their parents and left to die. She also mentioned the good work being done by the native Bible women and said that although the labourers are too few—for as yet it was only a beginning—yet, the good seed sown was bringing forth fruit. Miss Wade closed her address upon each occasion with a touching appeal to the Christian people in the Christian land for their prayers on behalf of the work in China.

**Sts. Ursula Falls.**—On Oct. 25th, the Assistant Bishop of Quebec, Dr. Farrar, visited this place and held confirmation, and administered first Communion. This is a French Anglican parish, and the Bishop read the whole service in French, and did so very well. The large bell announced the arrival of the Bishop at the Presbytery, and people began to arrive to pay their respects. The curate of the parish, the Rev. Reginald Ivan Ross, lives alone with his devoted man Frederick Kaiser, who also plays the organ. Two women of the parish, Mrs. Maxime St. Louis and Mrs. Walden Turner, lent themselves for the occasion, and attended to the good things provided for the Bishop's reception. At 7.30 p.m., the hour fixed for the service, the church

was filled with Anglicans and Romans. The opening hymn was "Je viens O Dieu ratinee," after which the curate ascended the pulpit, and delivered a sermon from Acts viii, 17, bringing out strongly the fact that confirmation was not only instituted for the ratification of our baptismal vows, but that we might receive the Holy Spirit by the laying on of hands for our sanctification and defence. The sermon ended, the Bishop advanced to the entrance of the Sanctuary, and requested the curate to read the preface, after which the people seated themselves, and the Bishop delivered a very striking address. The hymn to the Holy Ghost was sung kneeling, after which the laying on of hands. The Bishop then concluded the service before the altar, and a most solemn service was brought to an end by the singing of the beautiful hymn, "Jusqua la mort je te serai fidele." The following morning the curate conducted Matins at 7.30, followed by a solemn celebration of the Holy Communion, at which the Bishop was celebrant, assisted by the curate. The newly confirmed received first, followed by all the congregation. The altar looked very nice with flowers, Eucharistic lights, etc.—A.M.D.G.

**New Boat Needed for Labrador Mission.**—Rev. A. E. Burgett, of Quebec, is co-operating with Rev. J. M. Almond, rector of Trinity Church, Montreal, in an effort to obtain the necessary funds to purchase a new boat for use in the mission work being carried out on the coast of Labrador by the missionaries of the Anglican Church. Two missionaries have for many years been working along this coast on behalf of the Anglican Church, and Rev. Mr. Almond himself put in four years at the work. The work is not only spiritual, but educational and medicinal, and although it has been unostentatiously done, its benefits are testified to by all familiar with the Labrador Coast. Mr. Burgett, who has just returned from an inspection trip along the North Shore, reports that the work of the Anglican missionaries is seriously handicapped for want of a good boat. The present boat, an old 32-foot sailing vessel, is past its usefulness. What is now needed is a sailing boat with an engine in it, so that instead of the missionaries having to remain idle in calm weather or when contrary winds are blowing, they can utilize the auxiliary engine power and keep at work all the time. The season of navigation is so short, and the distances so far, that it is felt such a boat is now imperative. Mr. Burgett adds: "The missionaries make voyages along the coast as frequently as possible for the purpose of visiting the sick and suffering, relieving want, and holding religious services. With the present old sailing boat much valuable time and many opportunities of doing good are lost. It is proposed to build a strong and serviceable boat in Nova Scotia for the work, fitted with oil or gasoline engine, and capable of keeping at sea in all weathers. This can be done for about \$1,500. Will those who wish to help work of the noblest kind among the fishermen of Labrador give a subscription to the fund for a new boat? Subscriptions may be sent to me, Rev. A. E. Burgett, at 57 d'Artigny Street, Quebec, or to the Bishop."

#### MONTREAL.

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

**Montreal.**—Mr. John W. Marling, formerly for many years provincial manager of the Canada

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CHATHAM, ONT.

Life Assurance Company, passed away at his residence, 940 St. Catherine Street West, on Sunday, October 29th, of heart failure. The deceased was born at Stroud, Gloucestershire, England, and came to Canada when a young man, living in Toronto, where he resided for many years. For the greater part of his life he had been connected with the Canada Life Assurance Company, having served as manager of branches at Halifax, Hamilton and Montreal, being finally appointed manager for the Province of Quebec, a position which he resigned in 1904 to enter into retirement. The late Mr. Marling was a devoted member of the Church of England. He served as rector's warden at St. Luke's Church, Halifax, at Christ Church, Hamilton, Ont., and at the Church of St. James the Apostle, Montreal, and was for years a delegate in the various diocesan synods. He took an active interest in the Extension Mission work of the Church, and was mainly instrumental in building four mission churches. As a member of the Lay Missionary Association he served as lay reader during a long period at Cotes St. Paul, Montreal, at St. Andrew's Church, Back River, and at the Church of the Advent, Montreal. A member of the Prisoner's Aid Association he did valuable work, and was also a governor of the Montreal General Hospital and St. George's Society, being connected with many charitable organizations he was ever generous and unobtrusive in his almsgiving and never failing in his assistance to all who were in poverty and distress. The funeral was held from his late residence to the Church of St. James the Apostle on All Saints' Day, at which His Lordship Bishop Farthing, assisted by the Rev. Allan A. Shatford officiated. "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours; and their works do follow them."

#### ONTARIO.

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

**Kingston.**—St. Paul's.—The "high tea" given by the ladies was a marked success. The proceeds amounted to \$130.00. St. Paul's branch of A.Y.P.A. held a social evening recently. There were 56 young people present, and there were 12 of the Queen's University students. The rector gave a short address of welcome to the new members and visitors.

**Belleville.**—Christ Church.—A series of lectures is being given in the new Parish Hall to the men's club, an institution organized last summer. Among the lecturers are Col. Ponton, of Belleville; Dr. Llywd, of Trinity College; Bishop Sweeny, and Rev. W. F. Fitzgerald, of Kingston. Two new "Kelsey" furnaces are being installed in the church at a cost of \$750.00. Rev. R. C. Blagrave preached Thanksgiving sermons at Picton, Tyendinaga, Deseronto and Thomasburg, as well as at Christ Church.

#### OTTAWA.

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

**Ottawa.**—In further preparation for the great mission to be held throughout the Anglican Churches next Lent, the Archbishop of Ottawa has issued a letter to all members of the churches in Ottawa. In the course of the letter he says that for all important and unusual efforts, special preparation during a certain period is of great practical value. The aim and purpose of a mission is directly connected with their religion and spiritual life. The opportunity was offered through the church to share in the responsibility of responding to and engaging in such efforts as the mission. He earnestly requested them to prepare themselves and their families and when Lent came to set all other things aside and give themselves to the mission. The Archbishop also requests that following collect be added to the daily prayers of the members of the churches: "O, Lord, bless, we humbly pray Thee, the mission that is to be held in this place. Endue those who shall labour in it, with the spirit of power, of love, and of a sound mind. Convert the impenitent, raise up the fallen, strengthen the weak, give more grace to the faithful. And may all be done after Thy will, and to Thy glory, through Jesus Christ our Lord. Amen."

**Smith's Falls.**—The A.Y.P.A. has just been added to the organizations of this parish and will have a very large membership. The season's topic paper has been well planned and general interest is being manifested, which speaks well for the success of the society. The town has a

great cellen week and season memb mas.

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great number of young people, the parish an excellent hal. To bring these two together every week is the aim of the society. Capable officers and committees are at work, and a profitable season seems assured. It is hoped that the membership will reach two hundred before Christmas.

**Cobden.**—Harvest Thanksgiving Services were held in St. Paul's Church on Sunday, October 29th, the services both morning and evening being conducted by the rector, Rev. George E. Fletcher. The thankoffering, in response to an earnest appeal from the rector, amounted to \$364. Children's Day was observed on October 15th, and good congregations were in attendance. In the morning the rector spoke to the parents on the responsibility of the parent re the spiritual training of the child, and in the afternoon he addressed the children and others on the subject of "Other Gods." The Archbishop's Conference of the Deanery of Pembroke was held in Cobden on October 10th and 11th. The conference had been arranged for Micksburg, but owing to an outbreak of smallpox in that vicinity the Rural Dean had to make a change at the last minute, which resulted in few of the laity taking advantage of the conference. Among the clergy in attendance were the Archbishop of Ottawa, Rev. Canon Kittson of Ottawa, Rural Dean Fletcher of Cobden, Rev. W. Netten of Pembroke, Rev. W. H. Prior of Beachburg, Rev. J. J. Lowe of Micksburg, and Rev. A. F. C. Whalley of Madawaska. On the afternoon of October 10th a quiet hour for the clergy was conducted by Rev. Canon Kittson, rector of Christ Church Cathedral, Ottawa, who also delivered an excellent address on the "Unity of the Church" at the opening service in St. Paul's Church in the evening. On the morning of the 11th there was a celebration of the Holy Eucharist at 8 o'clock, the Archbishop being celebrant, assisted by the Rural Dean. A private conference of the archbishop and clergy was held at 10 a.m., when many important questions were discussed. The public conference opened at 2 p.m. and three excellent papers were read by Revs. J. J. Lowe, W. H. Prior, and A. F. C. Whalley, M.A., B.D. After some discussion His Grace the Archbishop of Ottawa brought the conference to a close with the Benediction. Rev. W. H. Prior was elected secretary of the deanery.

#### TORONTO.

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

**Toronto.**—Holy Trinity Church to have a Memorial Pulpit.—A committee has been appointed to collect funds for the purpose of placing a handsome pulpit in this church to the memory of the late Rev. John Pearson, D.C.L., late rector, and his wife. It is felt that many of those who were so faithfully ministered to by Dr. Pearson during his thirty-five years in the parish, will be glad to help in this work; and those wishing to contribute may send subscription to Mr. H. P. Blachford, 114 Yonge Street, who is the honorary treasurer of the fund, and who will acknowledge receipt. On Thursday evening, Nov. 2nd, a large congregation gathered in the Sunday School of this church for their annual parochial "At-Home." Songs were given by Mr. Edwin J. Jones and Mr. D. H. Boyes, while an orchestra rendered a number of selections. The rector expressed his regret that the church was about to lose the Rev. G. F. Wiseman, who is leaving to become curate of St. Paul's Church, Vancouver. He said further that he personally had much to be thankful for at this season. Holy Trinity had to work doubly hard in the downtown district to accomplish as much as an uptown church, yet the work was going forward well, due to the steady efforts of the laity in co-operation with the clergy.

**St. Simon's.**—Dr. Paterson Smyth's recent visit to Toronto was welcomed by thronged and earnest congregations at this church at morning and evening services—All Saints' Day. The learned and eloquent doctor has made a deep impression on the church-going people of that city. His wide learning, broad sympathy, and active devotion to the great cause of the Church are always in evidence. His simplicity in the best sense and fearless directness of speech render him not only attractive but impressive and convincing. Would that Ireland could spare us a few more of her gifted sons!

**St. Jude's.**—The congregation of this church has decided to erect a new church, and a permit for an \$18,000 building has been issued by the City Architect. The present building has long

been too small, and worshippers turn away every Sunday. The church is to be erected on property with a frontage of seventy-five feet adjoining the present building. It will have a seating capacity of some seven hundred, and work on the foundations has already been begun. It is expected that the building which is to be of brick construction, will be completed in time for consecration next Easter.

**Anglican L.M.M. Officers.**—The National Committee of the Laymen's Missionary Movement of the Church of England in Canada, at its annual meeting elected Mr. S. Casey Wood chairman, Mr. W. D. Gwynne vice-chairman, and Mr. Noel Marshall treasurer. A good balance in hand was reported by the treasurer. A printed report will be issued in a few days covering the work of the past three years.

The Rev. J. Fennell and Mrs. Fennell have returned from the west and have the address as formerly, viz.: No. 20 Sylvan Ave., Toronto. Phone Park No. 1353.

**Barrie.**—Trinity Church.—The sixth annual conference of this Archdeaconry was convened in this church on Monday October 23rd. The following were present:—The Venerable Archdeacon Ingles, Canons Reiner, Murphy, Morley, and Walsh; the Revs. E. R. J. Biggs, T. G. McGonigle, E. F. Salmon, A. P. Kennedy, H. V. Thompson, R. W. Perry, A. H. Meek, A. C. Miles, R. F. S. Boyd, R. G. Maconachie, E. R. James, J. J. Preston, Messrs. Keir and G. Raikes and Col. O'Brien. The conference opened with evensong at 7:30 p.m., the service being fully choral. Prayers were sung by the vicar, the Rev. Ernest R. J. Biggs, the lessons read by Canons Walsh and Murphy, and the sermon preached by the Venerable Archdeacon Ingles, who divided his discourse into two parts, taking as his subject "The Holy Spirit," (1) In the Church, (2) In the Individual. The musical portion of the service allotted to the choir was beautifully rendered, psalms and hymns being sung with excellent precision and feeling. On Tuesday at 7:30 the Holy Eucharist was celebrated by the vicar, with the Rev. T. G. McGonigle as server. Matins were said by the Rev. E. F. Salmon at 9:30, the lessons being read by Mr. T. Keir and after the time until 12 noon was spent in meditation by the members of the conference. At 2 p.m. the business session of the conference began. The minutes of the previous conference held at Brampton were read and confirmed. The secretary, the Rev. T. G. McGonigle, was unanimously re-elected to that office. The Archdeacon then delivered a most interesting and instructive address which was listened to with rapt attention. The election of representative lay members of the Executive Committee resulted as follows: Peel R.D., Mr. John Keir; South Simcoe, Mr. R. Murphy; West Simcoe, Mr. W. A. Boys, K.C.; East Simcoe, Col. W. E. O'Brien. The subject of "Public Services" was then introduced by Canon W. Walsh who considered that the main object of public services was to produce permanent beneficial result in the Christian life. He considered that the sensationalisms so frequently practised by the separated brethren not only failed to produce such a permanent result, but rather tended to repel those whom we wished to win to the truth, nor did he think that the desired effect would be produced either by a bald simplicity on the one hand or by ultra-ceremonialism on the other. He considered that it was the duty of the clergy to provide what the people want and thus lead them on to a realization of what they need, avoiding the extremes of irreverence and coldness, and startling novelties both of which would tend to destroy their most earnest efforts. Speaking of the use of the voice in the services of the church he urged the necessity of great care in avoiding the "piping" monotony of tone sometimes heard and using a fuller, more natural, sustained tone. The speaker voiced arduism when he said the preparation for public services depended on the clergy and that a judicial exercise of this duty would be followed by increasing numbers of worshippers and intensified interest in the services. The Rev. E. R. James followed with a most thoughtful and earnest address on the subject of the visitation by the clergy of those who are in good health and suggested to the conference a useful book by Dr. Chadwick as being helpful in this direction. Canon Murphy gave some helpful advice on the pastoral duty of visitation of the sick in a paper which was listened to with keenest attention, emanating as it did from one whose long experience in parochial work enabled him to speak with that power which such

experience alone can give. An interesting discussion followed in which the Revs. Salmon, Miles, Morley and Biggs participated. The subject of Episcopacy was cleverly and learnedly discussed from the Scriptural standpoint by the Rev. E. R. J. Biggs and from the historical by the Rev. T. G. McGonigle. In the evening at 8 p.m. a missionary meeting was held in the Parish Hall, the Archdeacon of Simcoe presiding. Addresses were given by the Rev. J. S. Boyd on China and by the Rev. R. J. W. Perry on Canada.

#### NIAGARA.

W. R. Clark M.A., Bishop, Hamilton, Ont.

**Mt. Forest.**—Wellington Deanery Convention.—The 26th and 27th of October brought together within the parish of St. Paul eleven of the clergy of the deanery besides a large number of the members of the W.A. and of the S.S. workers. In addition to the clergy of the Chapter there were present Rev. J. B. Fotheringham and the Rev. R. A. Hiltz of Toronto, and Rev. Henry B. Smith of Stroudsburch, Penn., U.S. The service of the Holy Communion took place on the morning of the first day, the celebrant being Rev. Canon Spencer. At 3 p.m. the clergy assembled in the rectory, Rev. Rural Dean Nafel, of Elora, presiding. Excellent addresses were given by Rev. J. B. Fotheringham, Rev. C. A. Sparling, Rev. P. W. P. Calhoun, Ven. Archdeacon Davidson, and Rev. C. H. E. Smith, their subjects being respectively: the Church's Social and Economic Questions, the Church's Relation to other Christian Bodies, Church Conditions in Algoma, the General Synod, and Prayer Book Revision. During the same afternoon the W.A. held a meeting in Allen's Hall, under the presidency of Mrs. W. C. Perry, the chief matters being the address of welcome by Mrs. Spencer and an account of the triennial meeting in Winnipeg by Miss Slater. At the evening service in the church Rev. J. B. Fotheringham preached an extremely edifying sermon from the text, "He ordained twelve that they should be with Him." Friday began with Holy Communion at 8 a.m., the celebrant being the Rural Dean, assisted by Canon Spencer. Morning prayer, conducted by Rev. A. G. Smith and Rev. P. W. P. Calhoun, followed at 10:30. At 11 o'clock the S.S. Convention opened in Allen's Hall, the Rural Dean in the chair. Rev. C. H. E. Smith reported on teacher training; Miss Farmer on the home department; Miss Chisholm on the font roll. In the afternoon Rev. R. F. Nie gave a short paper on "Prizes, Rewards and Gifts." Canon Spencer spoke on the same subject. Both deprecated the old system of awarding two or three prizes only, and advocated some method by which every scholar in a class would be rewarded according to merit. Archdeacon Davidson spoke on the "Normal Religion of the Boy," and Rev. R. A. Hiltz described the methods that produce success. In the evening admirable addresses were given by Rev. R. A. Hiltz and Rev. Geo. A. Rix, the former speaking on the "History and Prospects of the S.S. Movement," and the latter on the "Progress of Missions." Miss Couse sang with ability and feeling the sacred solo, "Fear ye not, O Israel," by Dudley Buck. The nominating committee's report was adopted as follows: President of the S.S. Association, Rev. Rural Dean Nafel; secretary-treasurer, Rev. R. F. Nie; superintendents of departments—statistics, Rev. R. F. Nie; home work, Miss Farmer; font roll, Miss Chisholm; missions, Rev. P. W. P. Calhoun; Bible class, Major J. A. V. Preston; literature, &c., Mrs. Spencer. Rev. R. A. Hiltz in the course of his address referred to St. Paul's parish, Halifax, which claims to have the honour of conducting S.S. work without interruption for a longer period than any other Christian organization in Canada. Rev. G. A. Rix mentioned with satisfaction the establishment of a Canadian diocese in both China and Japan, and expressed the hope that India would soon be equally favoured. Cordial thanks were by unanimous vote given to Canon and Mrs. Spencer and the members of St. Paul's congregation for the generous hospitality accorded to the visitors. The clergy at their own meeting passed, by a standing vote, a resolution of condolence with the widow and family of the late Dean Houston, who began his ministry in this parish in the year 1859.

**Georgetown.**—St. George's Church.—A beautiful stained glass window was dedicated in this church last week to the memory of Thomas James Wheeler, who had been connected with the church for 35 years as warden and vestry clerk.



**Jarvis.**—The interior of the church after being for two weeks in the hands of the decorator, was reopened on Sunday, October 22nd, the rector officiating. The interior walls have been retinted a lighter shade than before, while the original painting has been again adhered to. Around the walls at the top, and also just above the wainscoting, a stenciled pattern in dark terra cotta red has been run showing up well against the colouring of the walls. The round mouldings of the windows have been tinted with the same, the wood work of the frames being painted in cream colour. The altar, reredos, and chancel furniture received a fresh coat of oil. Altogether the church has been much brightened. To the women of the congregation is due the credit for this great improvement.

**Haldimand.**—The annual conventions of the Sunday School and Woman's Auxiliary to Missions in the Deanery were held in the schoolroom of St. Paul's Church on Monday and Tuesday, October 2nd and 3rd. On Monday the representatives of the Sunday Schools were in conference, delegates from the following parishes being in attendance, Hagersville, Caledonia, York, Cayuga, Dunnville, Port Maitland and S. Cayuga, Nanticoke and Jarvis. Addresses were given by the Bishop of Athabasca, the Rev. Canon Sutherland on "The Teacher's Preparation," and Rev. A. G. Emmet, on "Definite Teaching." The addresses were all very suggestive and helpful, and were much enjoyed. Miss Bull, Hamilton, had kindly prepared a thoughtful paper on "Primary Work," and this was read in her absence by Rural Dean Godden. The Rev. F. C. Walling, Cayuga, was appointed secretary of the deanery. Archdeacon Bell presided. In the evening A. C. Noble of Hamilton gave a stirring and deeply impressive address; after briefly touching on "The Sunday School and Missions" he devoted his time to making an appeal for more missionary interest and support as a messenger from the Hamilton committee of the Laymen's Missionary Movement. After this the Bishop of Athabasca who has been twenty-six years a missionary in the north-west, gave a most interesting description of his work, and of the Indian and Eskimo in the Mackenzie River district. On Tuesday it was the turn of the Woman's Auxiliary to discuss the missionary work of the society, Mrs. Thos. Hobson of the Diocesan Board, Hamilton, was present and gave invaluable assistance in the discussions. In the afternoon Miss Wade, who has been for the past seven years one of our missionaries in China, gave an interesting and telling address on her work, and showed many curios. The Bishop of Athabasca spoke on the Indian schools of his diocese. The officers elected for deanery organization are Mrs. Belt, Jarvis, president; Mrs. Bennetts, York, secretary-treasurer. The gathering came to an end at 4:30 p.m., after hearty votes of thanks had been passed, with singing a hymn and the Benediction.

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#### HURON.

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

**London.**—Bishop Williams held an ordination on All Saints' Day in St. Paul's Cathedral when Rev. W. A. Shipway, a Congregational minister of Clare, Michigan, was ordained to the Diaconate. Ven. Archdeacon Richardson presented Mr. Shipway and Rev. T. G. A. Wright preached the sermon. Mr. Shipway left the same day for Lakeside to which the Bishop appointed him.

**St. Matthew's Church.**—About forty of the ladies of this church (London), assembled in the schoolroom on October 19th, being invited by the members of the W.A. to meet Mrs. J. Callard and Mrs. Gahan, both of whom addressed those present, the mission work of the Church and how the W.A. had helped in that work in the past, their plans for the present and hopes for the future. Much interest and enthusiasm was aroused, and several new members were received into the ranks of the W.A. A half hour of social intercourse, with refreshments, brought the work of the evening to a successful close. The annual Harvest Thanksgiving Services were held in this church on Sunday, October 22nd. In spite of the rain, large congregations were present at both services, especially during the evening. The church had been beautifully decorated with grain, fruit and flowers; special music was rendered by the choir. The rector, the Rev. E. Appleyard, officiated at both services. The offertory for the day amounted to \$113.

**London South.** St. James' Church.—The anniversary of the opening of St. James' Church was observed on Sunday, Oct. 29th, when the Rev. W. H. Griffith Thomas, D.D., of Wycliffe College, preached most able, eloquent gospel sermons. Many people admired them so much as to say they were amongst the best ever heard in these parts. The congregations were large, the choir (vested) rendered splendid music. The Very Rev. the Dean of Huron has been rector of this parish since its formation in 1874. A Thanksgiving service was held in this church on Monday, Thanksgiving Day, Oct. 30th. Mr. Crews preached the sermon from the text Jeremiah viii., 20. The offertory was in aid of Huron College.

**Stratford.**—The annual S.S. Convention of Huron Diocese was held in Stratford on Thanksgiving Day, Oct. 30th, 1911, Bishop Williams being in the chair. In the morning session annual reports of the various departments were presented and then officers for each department appointed for the ensuing year. Dr. Silcox was elected for "Teacher training"; Mr. C. H. Light for "Literature and supplies"; Mr. J. Hartley, of Clinton, for "Adult Bible class"; Rev. F. G. Newton for "Home department"; Rev. Dr. Tucker for "Missionary" department; Rev. S. P. Irwin for "Finance and statistics"; Rev. H. W. Snell for "Font roll and primary" department. In the afternoon each department was well and thoroughly considered in a series of pointed addresses and lively discussions. "Teacher Training" was presented by the Rev. R. J. M. Perkins. The 4 text books cost only 65c. and samples of each were in the hall for sale. The teacher should be equipped on three lines—spiritually, socially and professionally. Dr. Silcox pointed out there should be practical teaching as well as theory for proper teacher training. Rev. T. B. Howard (organizing secretary) read a paper on "Adult Bible Class Work," prepared by C. C. Hodgins, Esq. Rev. G. F. B. Doherty, Miss Knott, of London, Rev. A. Carlyle, Canon Downie, Rev. Principal Waller, Rev. R. J. M. Perkins and the Bishop entered heartily into this discussion. Rev. R. F. Nie spoke of advantages of home department study and was followed by Rev. R. S. Howard and Rev. A. Carlyle. Rev. H. W. Snell advocated the font roll. He said a beautiful roll could be got for the wall for 45c. and names written on cards could be enrolled and remembered on promotion to next department. Dr. Tucker discussed missionary methods, including such subjects as giving, lenten letter, Easter offering, &c., and showed that God gives us all His grace for work—to make us fishers of men. In the Galt S.S. all offerings go to missions, and there were strong reasons why the congregation should meet all expenses of S.S. for library books, papers, and treats, and leave the children free to support missionary work. The afternoon session was concluded in time to let all visitors get away by afternoon trains. The Convention was a pronounced success and it was a refreshing sight to see devoted church workers giving up their holiday to the consideration of this important branch of church work. Next year the Convention goes to Chatham.

**St. James'.**—The Sunday School Association of the diocese met in the school of this church on Thanksgiving Day. The reports presented were gratifying in the extreme and splendid papers were given by the various speakers of note in the diocese. The morning session was devoted to the registration of the delegates and the presentation of the various department

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reports, while the afternoon was given up to a series of splendid papers, dealing with the advancing and perfecting of the Sunday School system and suggested improvements in the various phases of the work. Delegates numbering some 145 attended from the various parishes. The first report presented in the morning was that on teachers training department, submitted by Principal Dr. Silcox, of the Normal School, and showed that in 1911, four candidates had successfully passed the required examinations and were duly qualified teachers. Of these, three were from St. James' Church, Ingersoll, and one from St. Thomas. Teachers training classes have been successfully organized in Port Stanley, London, Woodstock, Ingersoll, St. Thomas and Stratford, and there are prospects of more classes this year. The report of the Literature and Supplies Committee was presented by Rev. T. B. Howard, B.A., and reference was made to the exhibits in the schoolroom of the various text-books and other supplies which have been successfully used in carrying on the work. Teachers were advised to read the following texts: "Handbook of the New York Sunday School Commission," "Butler's Manual," and "How to Conduct a Sunday School (Lawrence)." Mr. James Hartley, of Clinton, gave the report of the Adult Bible Class Committee, and reported that visits had been made various Sunday Schools and advised a more careful selection of good officers and a fostering of the class spirit. The report of the Home Department superintendent, presented by Rev. G. A. Andrew, showed that literature on the work had been sent out and many classes have been formed including Stratford, Seaford, Port Stanley, Sebringville, St. Thomas and London. London held the record for the largest class with 300 enrolled. The bishop was unable to take any active part in the convention, through illness, and the Rev. Dean Ridley presided. The Rev. Canon Tucker presented a verbal report of the Missionary Department, and emphasized the need for a thorough development and to keep the work before the attention of the Sunday School, was emphasized, it being possible to double or even treble present contribution of some \$10,000 in the diocese by this means. The Finance and Statistics report, read by Rev. S. P. Irwin, B.A., showed that the 211 schools in the diocese had an enrollment of 150 teachers and officers and 13,618 scholars and 86 schools had made no report. The Rev. H. W. Snell suggested that the Rural Deanery be organized for more methodical work in connection with the Fort Roll. The reports were all adopted and the officers elected as follows: Superintendent of Teacher Training, Dr. Silcox; Literature and Supplies, Mr. H. C. Light; Adult Bible Class, Mr. J. Hartley; Home Department, Rev. Mr. Newton. A resolution of regret was passed when Rev. G. A. Andrews resignation from this department was received. Missionary, Rev. Dr. Tucker; Finance and Statistics, Rev. S. P. Irwin; Fort Roll and Primary, Rev. H. W. Snell.

After luncheon a series of papers were given as follows: "Ideal Teacher Training Class," by Rev. R. J. M. Perkins, in which he stated three qualifications are necessary, the possession of the Christ-like spirit, the social spirit and a professional qualification which is provided only by the class. A reserve knowledge is necessary to answer sudden questions which may indirectly bear on the lesson. The ideal class is far from being realized as yet, but should be constantly before us. Methods for organization and carrying on the work were outlined and discussion followed by Dr. Silcox and others. C. C. Hodgins, of Woodstock, followed with an excellent paper on the "Ideal Adult Bible Class." A division of work maintains the interest and a regular and punctual attendance is ensured. For this work, small classes have been found advisable. When properly managed the Adult Bible Class is a bulwark to the Church and strengthens it, numerically and spiritually. Rev. G. F. B. Doherty, Mr. J. Hartley and Miss Knott led the discussion. "The Ideal Home Department," by Rev. R. F. Nie, of Palmerston, followed. Many people regard the church merely as a place of worship, but a thrifty church is a place of education which is carried out, for the great part of the church service. An educational propaganda should be carried out in the Sunday School which should include in the enrollment list the names of all the members of the parish. Many far outside the sphere of Sunday School work are brought into touch by the home department work, which has a wonderful field for its labours. The following took part in the discussion: Revs. R. S. Howard, of Chatham, and Rev. A. Carlisle, of Windsor. The Ideal Fort Roll and Primary Department was ably dealt with by Rev. H. W. Snell. Miss Kingsmill and Rev. T. B. Howard took part in

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the discussion. Rev. Dr. Tucker gave an excellent address on the "Missionary Ideal in the Sunday School." Revs. J. Ridley, of Galt, and J. W. J. Andrew, of Berlin, led in the discussion of the subject. It was decided to hold the next convention in Christ Church, Chatham, and to hold the A.Y.P.A. Convention on the second day. In his closing remarks the bishop thanked the large number of delegates for their attendance, and complimented the speakers on their exceptionally able papers. The various reports were an inspiration and incentive to do still better. A vote of thanks was then passed to the rector and congregation of St. James Church for the use of the hall and the accommodation provided.

**Wilmot.**—On Saturday evening, Oct. 14th, being the evening previous to Rev. Mr. Owen's departure from this parish, some of the parishioners, on behalf of the three congregations, presented him with the following address accompanied by a purse of almost \$150 in addition to the purse and W.A. life membership previously given to Mrs. Owen. The address read as follows:—"To Rev. C. H. P. Owen, Dear Mr. Owen, Your many friends sincerely regret that you are severing your connection with this parish, in which you have so faithfully ministered during the past eight years. Your life amongst us has been of unselfishness, self-sacrifice, zeal; and we feel that we cannot let you go without in some way letting you know of the high esteem and affection in which you are held. Before parting with you we desire to offer you this gift as a slight indication of the love and regard that we have for you. Signed on behalf of the parish, Edward Tye, Thos. G. Walker, W. L. Sutherland, Henry Ernst, Samuel Cassel, Alan R. G. Smith, churchwardens."

#### ALGOMA.

**Geo. Thornelee, D.D., Bishop, Sault Ste. Marie.**

**Burk's Falls.**—Children's Day at All Saints' Church was duly observed on Sunday, Oct. 15th. Severe colds and cloudy sky kept some persons away, but from within and without the town encouraging congregations assembled morning, afternoon and evening. The simple and beautiful hymns were well sung by the choir, and taken up heartily by the congregations. Mr. S. F. Yeomans presided at the organ with his usual ability both morning and evening, but he was far from well, being under the incubus of a heavy cold. The services were led by the Rev. Canon Allman, B.Sc., who also preached morning and evening upon the subject of the day. In the morning from the words—"A wise son maketh a glad father, but a foolish son is the heaviness of his mother"; and in the evening—"Go home to thy friends," dwelling especially upon "home" and "friends." In the afternoon parents, teachers and friends assembled with the scholars, with Miss Tracey at the organ, and the special form of service was placed in the hands of all present, which was afterwards taken home as a memento. The incumbent's subject was—"God's purpose in sending children into the world," which was based upon Psalm LXXXVIII., vv. 5, 6 and 7. The offertory was sent to the Secretary Sunday School Commission.

**North Bay.**—St. John's.—The parishioners tendered their new rector and his wife, the Rev. C. W. Balfour and Mrs. Balfour, a reception on Thursday, Nov. 2, which was largely attended. During the course of the evening addresses of welcome were made by the wardens and several laymen of the congregation. The rector made a suitable reply expressing the encouragement which was his for a profitable ministry in their midst. Music and refreshments, and social intercourse made up a most pleasurable evening. On a recent visit to his late parish of Huntsville, Mr. Balfour was made the recipient of a beautiful gold watch with monogram and suitable inscription. An address of appreciation and regret at his departure was read by R. J. Hutcheson and the presentation made by W. M. Duncan, both wardens of All Saints' Church.

C. P. S. Carmen, organist of St. John's Church, North Bay, has resigned, having accepted a most favourable offer from Simcoe for a like position there.

#### KEEWATIN.

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

**Dryden and Eagle River.**—On Sunday, Oct. 30, the Rev. Rural Dean Adams preached fare-

well sermons, prior to his departure to take up his work as incumbent of St. Thomas' Church, West Fort William. There were large congregations both morning and evening, and many remained at the close of the services to say farewell to the incumbent and his wife who will be greatly missed in these missions. On Friday evening a reception was given by the congregation of St. Luke's to Rev. and Mrs. Adams at the residence of Mrs. Humphrys, Dryden, when an address was read by the people's warden, Mr. A. Marks Reid, regretting the departure from the parish of the incumbent and his wife, who had worked so faithfully and conscientiously for the Master, and wishing them God speed in their new field of labour. During the two years that Mr. Adams has been incumbent many improvements had been made in the church, and a handsome rectory built. Accompanying the address was a handsome purse containing a substantial sum in gold which was handed to Mrs. Adams. Mr. Adams made a suitable reply, thanking the members of the congregation for their loving words and generous gift. He thanked God for their loyal and hearty co-operation in all that had been accomplished in the parish during his residence among them. Dainty refreshments, served by the members of the W.A., terminated a very happy and pleasant gathering. Mr. and Mrs. Adams left for Westfort on Tuesday, and were accompanied by Sister Fanny, S.S.C.D., who will assist the rector in the parish work of St. Thomas' during the winter.

#### RUPERT'S LAND.

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

**Winnipeg.**—Since his return from the General Synod the Primate has still the following appointments:—On Sept. 24th he held an ordination in St. James' Cathedral and on the evening of that day a confirmation at the town of Morris. On Oct. 1st he consecrated the church at St. Mark's, and Clandeboye Bay in the morning and in the evening held a confirmation at Bonnie Doon. On Oct. 8th confirmations were held at Tenby and Florentia in the morning and afternoon and in the evening the church at Plumas was consecrated. Oct. 15th was spent in the district of Bradwardine where a confirmation took place in the morning at St. Matthew's, Ancrum, and on the evening of that day His Grace drove over to Rivers where he preached. On the 17th and 18th His Grace presided at meetings in Winnipeg of the Grants Committee and the Executive Committee. From Oct 20th to Oct. 25th a visitation of the Turtle Mountain Deanery was made and confirmations were held at New Desford, Deloraine, Waskada, Old Desford, Boissevain and Dunrea. On Sunday, Oct. 24th, His Grace preached a sermon in connection with the re-opening of St. James' Church, Winnipeg, after the extensive repairs which the building has undergone. This church is situated in the western part of the city and is the oldest church edifice in Winnipeg, having been built in 1853. There has been a great revival of Church life in this parish since the appointment of the present rector, Rev. G. I. Armstrong. Not only has the old church been remodelled and repaired but steps are being taken to open at least two new centres of Church work in the district. A new rectory is also in course of erection. The Primate's appointments for the next few weeks are as follows:—Nov. 5th, consecration of the addition to the church at Souris and the dedication of the new parish hall at that point, also a confirmation. Nov. 6th he preaches the opening sermon at the session of the Deanery of Souris, and on Nov. 7th addresses the Deanery and also the Ruridecanal meeting of the Woman's Auxiliary, Nov. 15, confirmation at Durban. Nov. 19th, confirmations at Seamo and Minnewaukin. Nov. 26th, confirmations at Moore Park and Rapid City and consecration of the churchyard at St. George's. Dec. 3rd, confirmation at the Fisher River Mission on the new reserve at that point to which so many of the Indians from Dynevor have recently moved. Dec. 10th, confirmation at Edrans. Several changes have taken place in the diocese recently: Rev. J. H. Gibson, for many years rector of Bradwardine, has accepted the rectorship of Manitou, and has been succeeded by the Rev. W. H. Walker, of Reston. Rev. S. Brasier has been transferred from Snow Flake to Reston and his place at Snow Flake has been filled by the appointment of the Rev. J. Hilton, who has recently arrived from England.

The Rev. F. Longmore, recently ordained, has been appointed curate in charge of Pilot Mound and the Rev. A. F. Dentith from Nova Scotia has accepted the incumbency of Swan River. A large number of missions have been left vacant by the return of the various students to college. It is gratifying, however, that it has been found possible to fill many of them by the arrival of lay readers from England. The following are among the recent arrivals: Messrs. Macartley, Wilson, Sacker, Harding, Garner, Dawson and Bell. Including those who came out last spring the Diocese of Rupert's Land has received about twenty new workers from the Mother Land, mainly through the kind instrumentality of the Colonial and Continental Church Society.

The annual Harvest Festival at Christ Church was held on October 20th. Special hymns and anthems were rendered, and the sermon preached by Rev. E. C. R. Pritchard, vicar of St. Cuthbert's, Elmwood. The festival was continued on the Sunday following; Rev. Canon Phair preaching in the morning, and the Very Rev. Dean Coombes at evensong. The fruit and vegetables were distributed the next day to the needy in the parish.

St. John's College.—Commemoration Day in connection with the college was observed on Wednesday, Nov. 1st (All Saints' Day). A celebration of Holy Communion was held at 8 o'clock. Special commemoration service at 11. The preacher was the Rev. A. E. Cousins, B.A., rector of St. Alban's. At the close of the sermon the names of the benefactors of the college were publicly recited. In the evening the annual prize giving, with a conversation, were held in Manitoba Hall. His Grace the Archbishop presided. An address was also delivered by G. W. Baker, Esq. A large number of alumni and friends of the college were present.

In connection with the Laymen's Missionary Convention, an Anglican Conference was held on Wednesday, Nov. 1st. A banquet was arranged for midday, at which addresses were given by Rev. Dr. Gould, secretary M.S.C.C., and Rev. Douglas Ellison, head of the Railway Mission in Regina. Sessions were held morning and afternoon, preceded by a celebration of Holy Communion in Holy Trinity Church. A goodly number of laymen attended the meetings.

**Russell.**—Christ Church.—Since the appointment of the Rev. W. K. Clay to the charge of this parish there has been a great revival of interest in the services of the church. Morning and evening services are held every Sunday and are well attended. There is an early celebration each third Sunday and a celebration after morning prayer on the first Sunday in each month. Also morning prayer and ante-communion service on Saints' Days. In addition to these, Mr. Clay holds an afternoon service at Harrowby and Boulton alternately with a monthly celebration at each place. Harvest Thanksgiving services were held in Christ Church on Oct. 22nd. The church was beautifully decorated by members of the Chancel Guild assisted by several male parishioners. The appearance of the church has been greatly improved by the handsome chancel carpet and oak hymn board, the gifts of the incumbent. The festival music was heartily joined in by large congregations. The morning service was only semi-choral but at 7 p.m. full choral evensong was sung by a large choir. The offertories, devoted to the Home Mission Fund, amounted to \$20.00. During the services Mr. Gilbert A. Cope played selections on the organ. The sermons by Rev. W. K. Clay gave the hearers much food for thought. The church has been greatly improved this summer by the addition of a commodious porch which not only will prove a source of comfort in the winter months but adds greatly to the appearance. The cost of the porch was defrayed by some of the men of the parish, the whole amount being collected in less than three hours. Harvest Thanksgiving services were also held at Harrowby and Boulton and were well attended.

**Holland.**—Emmanuel Church.—A meeting of the Chapter of the Rural Deanery of Dufferin, was held in this church on the 24th of October; for the purpose of nominating a Rural Dean to His Grace the Primate. Evening Prayer, was said at 2.30 p.m., the Rev. Jacob Anderson, B.A., of Rathwell, read the prayers, the lesson was read by the Rev. F. Halliwell, of Elm Creek; while the sermon was preached by the Rev. J. F. Cox, of Belmont. After the service the business meeting was held. There were present the Revd's. H. H. Brown, of Carman; F. B. Lys, of Holland; Jacob Anderson, B.A., of Rathwell; F. Halliwell,



of Elm Creek; and the Rev. J. F. Cox, of Belmont. The Rev. J. Anderson, was appointed chairman, the Rev. F. B. Lys secretary pro tem, and the Rev. F. Halliwell, scrutineer. The ballots were then cast when the scrutineer reported the Rev. Jacob Anderson, unanimously nominated for the office of Rural Dean. Mr. Anderson thanked the brethren for the honour conferred and resigned the office of secretary-treasurer, whereupon the Rev. J. F. Cox, of Belmont was unanimously elected secretary-treasurer of the Deanery, His Grace, the Archbishop, has been graciously pleased to approve of the above appointments. The Rev. F. B. Lys then delivered an interesting address on "Missions," which was appreciated by those present. The Rev. H. H. Brown read an excellent paper on "The Reproach of Islam," after which Mr. Anderson closed the meeting with the Benediction.

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**QU'APPELLE.**

**McAdam Harding, D.D., Bishop, Indian Head, Sask.**

**The Railway Mission.—Its Field.—Its Scheme.—Its Need.**—During the summer it was my privilege and pleasure to spend ten weeks in connection with the Railway Mission of the Diocese of Qu'Appelle, and I was so impressed with the magnitude of the work and the scarcity of labourers that I feel it is my bounden duty to briefly describe the work and sound the bugle call to service. These ten weeks were spent in replacing five of the members of the Mission, consecutively, so as to give each a short holiday, and in doing this work I covered over 2,500 miles, all of which gave me a splendid opportunity of thoroughly studying the scheme. To begin with, let me describe the field. The Diocese of Qu'Appelle is 450 miles from east to west and 200 from north to south, and is in the very heart of the present tide of immigration, as the figures of the last census, which have just been published, plainly show. Beautifully situated in this great field of activity is the city of Regina, and from Regina lines of the C.P.R., C.N.R. and G.T.P. run out in all directions. On these new lines of railway, towns are growing up with remarkable rapidity, and it is the great aim of the Railway Mission to serve the church in these newly opened districts. So much for the field. Now a very brief explanation of the scheme of the Railway Mission. Realizing the strategic importance of Regina (in the very heart of this network of railway), they selected it as their centre, and here they have established their headquarters in a temporary, though fairly comfortable, home. To this central home all the men return for physical rest and spiritual refreshment during the last week of each month. From this centre they work out along the lines of rail. A section is selected from 100 to 150 miles in length and these sections are placed under the charge of a priest, assisted by a competent lay worker. There are now six such sections. Each of these sections contains 8 or 10 centres at which regular fortnightly services are held, and in this way some 50 or more centres have been brought within the sphere of the church's influence. It is hoped that after 3 or 4 years have elapsed the church will then be in a position to place resident clergy in those centres which have grown most rapidly and responded most heartily to the efforts of the church. Space will not allow me to go into detail regarding the whole scheme of the Railway Mission, but my opinion is that it is the only system that can hope to keep abreast with the wonderful growth of that country. But there is one real difficulty that I can foresee, and that is, the serious shortage of good, enthusiastic, self-sacrificing men. The men now on the staff are all most devoted and excellent workers, but "what are they among so many"? The Mission is now approaching the close of its first year's ministry, and as a result of the faithful work of the present staff, several churches have already been completed, and according to the present prospects fully 20 will be completed this fall—a good indication surely of the future success of this whole scheme! But the men have more than they can cope with, and I think I am safe in saying that these six sections have made such remarkable growth during the first year that sub-divisions of each is an absolute, essential. And here comes the difficulty—where are the men to fill the present gaps, and where are the men to fill the future gaps, for the railways are still branching out and creating new sections of work? Oh, my dear readers, it is a serious situation which now confronts the Rev. Douglas

Ellison, the splendid head of the Mission. I am writing this letter for a paper which calls itself "The Canadian Churchman." To you, its readers, let me say—"Have we Canadians done our duty for the Diocese of Qu'Appelle?" I think not, for at the present time 80 priests are labouring there, and of those 80 only 4 are Canadians, and of the present staff of the Railway Mission not one is a Canadian. What a grand opportunity the Canadians are losing in neglecting this blessed privilege of writing their names upon the foundation stones of our much beloved church in the missionary Diocese of Qu'Appelle. Let me conclude by drawing your attention to the following advertisement which appeared in the Canadian Churchman of Aug. 17:—"Wanted, immediately, 2 or 3 young clergymen in Priest's Orders. Good health essential.—Apply, forwarding testimonials to the Rev. Douglas Ellison, Railway Mission House, Regina, Sask." And no one answered! Surely it was because the appeal was made during the busy summer months. I am quite confident that Canada can and will supply two or three young unmarried priests who will be willing to give at least a year or two to help carry this magnificent scheme on towards success. Think it over, pray it over, and if you feel you are in a position to answer the call, write the Rev. Douglas Ellison of Regina.

Your correspondent has had occasion during the past summer and fall to make several trips through the more recently settled portions of the diocese. For instance, there is the district through which the Canadian Pacific Railway is at present constructing the central portion of what will be their direct route from Chicago to Edmonton. The portion under construction now, which, on the completion of the Outlook Bridge over the Saskatchewan River next summer, will form the first connecting link, runs from Kerrobert on the west to the river on the east. The district 20 miles west of the river has for several years been served during the summer only by students of St. Chad's Hostel, with occasional visits from the warden and sub-warden. With the coming of the railway a more permanent ministry seemed necessary, and therefore we are glad to know that the Railway Mission have now found it possible to take over this line. As an instance of the confidence now felt by business men in the possibilities of the West, we may note the fact that at one station, with no special advantages beyond others, for several months before the C.P.R. steel made its appearance, there was a town with all the usual equipment—store, hotel, livery, barn, and two chartered banks. When men of the world are ready to step in, surely the Church should not hesitate, and therefore, it is a matter for thankfulness that in this particular town two lots have been secured on which it is hoped next spring to erect at any rate the beginning of a church. At right angles to this Canadian Pacific line runs the Delisle branch of the Canadian Northern. Here the steel has been laid for some months and freight and grain has been shipped. Next spring some arrangements will, no doubt, have to be made to occupy the towns along this branch as far as possible. Two weeks ago, your correspondent visited the new town of Ogema. This is at present the railhead of the Weyburn and Lethbridge branch, and is going through the usual run of prosperity that attaches itself to a town in this position. The general appearance of the town, however, and the well-painted buildings seem to indicate that the inhabitants anticipate something better than the sudden collapse that sometimes occurs when the "railhead" moves westward. This district has been ministered to for the past few years by the Prairie Brotherhood, of which the Reverend W. J. H. McLean is Head. He hopes, however, that by next spring Ogema will be in a position to be formed into a parish with a priest of its own. Coupled with all this country extension we now have the unexpected news that here in Regina we have a population of 30,000. It is not only in the outlying districts, but at the centre itself that all our efforts need to be put forth if the Church is to do her duty in the task committed to her by God. The prayers and the support of your readers will surely be with the Bishop, on whom a burden and a responsibility almost overwhelming surely rests. The facts here put before your readers are only typical of what is now happening throughout the newer portions of the diocese.

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"Hold fast to the Bible as the sheet anchor of your liberties! Write its precepts in your hearts and practise them in your lives."

**CALGARY.**

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

**Tofield.**—Oct. 13th, 1911.—The house social held on the above date at the residence of Mrs. Dr. Tofield, was a decided success, the sum of \$35 being realized. Music, games and programme furnished the evening's entertainment, among those taking part being Miss Edith and Miss May Tofield, Mrs. Dr. McQueen, the Cordroy orchestra, Mr. A. J. H. McAuley, Mr. Harry Warburton, Mr. "Jack" Whittaker, and the rector, the Rev. C. F. Washburn. Credit is due to the Misses Tofield and Miss Washburn, who sold some 125 tickets to the miners and townspeople. The Ladies Aid, under whose auspices the above was held, have undertaken to pay for the church site, recently purchased for \$350. They will hold a bazaar on Dec. 7th.

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**NEW WESTMINSTER.**

**A. U. de Pencler, D.D., Bishop, New Westminster, B.C.**

**New Westminster.**—The diocese has relinquished its grant of \$2,500 for 1912 from the M.S.C.C. and agrees to give \$2,000. The expansion in the Lower Fraser Valley is remarkable, and the Diocesan Mission Fund will have to be largely increased next year. Our English friends are loyally helping us, otherwise we could not maintain our old missions and increase our work as we are doing. The population of Vancouver by the census is a little over one hundred thousand, and this does not include suburbs which are about to be annexed to the city. These will give us 25,000 more. In Vancouver, New Westminster and suburbs, we have one-third of the population of the province. The following appointments have been recently made by the Bishop: The Rev. C. F. Yates, late vicar of Golden, diocese of Kootenay—Vicar of Abbotsford. The Rev. A. E. Bruce, late vicar of Abbotsford, missionary at St. Clement's, Legun Valley. The Rev. R. A. Forde, deacon, curate-in-charge of Rosedale, under the rector of Chilliwack.

**South Fort George.**—A small church has been built at this place, in addition to one recently built at Fort George.



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**Merritt.**—The Rev. T. Walker, who was struck by a rock from a blast, two months ago, while riding on his bicycle between Coutlee and Merritt, is still suffering severely from the accident, and has been obliged to resign his parish. He is at St. Luke's Home, Vancouver.

**Laymen's Missionary Movement.**—The campaign was begun in Vancouver last week, over seven hundred delegates registering their names. Sir Andrew Fraser and Dr. John R. Mott; Canon Gould and Mr. R. W. Allin were among the prominent speakers. Sir Andrew Fraser was the guest of the Canadian Club at a lunch, and spoke on "British Rule in India." The Anglican day was on Oct. 20th. The Rev. C. R. Seager, of Vernon, gave the devotional address. The speakers on "Our Task in British Columbia," were Archdeacon Pentreath, and the Very Rev. Dean Doull, of Victoria. Addresses were given on the "Parochial Mission Committee," "Duplex Envelope," and "Every Man Canvass," "Mission Prayer and Study," "Home and Foreign Mission Work," and other subjects. The addresses and suggestions, followed by discussion, were very helpful. The Bishop presided at all the sessions. The Bishop leaves for a two weeks' visit to the Kootenay Diocese, Oct. 31st, and will preside at the executive committee held in Nelson. On his way back he will hold a Confirmation at Princeton in the valley of the Similkameen in this diocese. Confirmations have been held at St. James', Christ Church and Holy Trinity Churches, Vancouver.

**Abbotsford.**—St. Matthias'.—The Rev. C. F. Yates, who has been incumbent of Golden for the past eleven years, has been appointed rector of Abbotsford.

**COLUMBIA.**

**Victoria.**—The Right Reverend Dr. Perrin presided at the Diocesan Synod held October 2-4. The Venerable the Archdeacon preached at the opening service in the Cathedral, taking for his subject the history and progress of the church during the 18 years of Bishop Perrin's episcopate. The Synod celebration of "Holy Eucharist" was held Tuesday at 10 a.m., the Bishop being the celebrant. The ladies of the Cathedral parish served luncheon in the school-house on Tuesday and Wednesday. The several Synod reports, including the treasurer's statement, were quite satisfactory, showing steady progress had been made in every department of the work. The one depressing feature to an otherwise most successful session of Synod, was the fact that the Bishop was presiding for the last time. A most successful missionary service was held in the Cathedral Tuesday evening. The Rev. W. Herbert Mayers, the new rector of Lady-smith (late of Barbados), and the Rev. Dawson, rector of Indian School at Lytton, being the chief speakers.

**Quarterly Meeting of the Chapter of Southern Deanery.**—The members of the Ruri-decanal Chapter of Victoria held their regular quarterly meeting at the rectory of St. Paul's Church, Esquimalt, on Wednesday, October 11th, when the Rev. W. Baugh Allen was re-elected as Rural Dean for another 5-year term. The Rev. R. Connell, rector of St. Saviour's, Victoria West, read a very instructive and helpful paper on "Unction." In connection with the resignation of the Bishop, the following resolution was carried by a standing vote of the Chapter members, viz., "That this meeting of the Southern Deanery of the Diocese of British Columbia places on record its keen sense of loss at the departure of the present Lord Bishop from the diocese; and at the same time takes this opportunity of congratulating the Bishop on his appointment to a suffragan Bishopric in the great Diocese of London. We pray that the Divine blessing may follow him in all future work for the Church of God." A strong committee was appointed to make the necessary preparations for the Diocesan Mission to be held (D.V.) in October, 1912. The next meeting of the Chapter will be held the first Wednesday in January, 1912, at St. Saviour's rectory, Victoria West, when the Rural Dean, the Rev. W. Baugh Allen, will read a paper on the labour question.

**Oak Bay.**—St. Mary.—One of the last official acts of the Bishop before leaving for his new district of Willesden in the Diocese of London, England, was the dedication of the beautiful

new church here, which for the present will serve as a Chapel of Ease to the Cathedral. The services consisted of a celebration of Holy Communion at 8 a.m., at which the Bishop of the Diocese officiated, and a dedication service and sermon at 8 p.m., the Lord Bishop officiating at both services, the Very Reverend the Dean of Columbia and Rev. Wm. Barton assisting. The congregation of St. John's Church are planning to build a very beautiful new church in the near future, in fact, the foundation work has been commenced. The sum of \$150,000 is to be expended on the edifice.

**Correspondence**

**ARCHDEACONAL MEETINGS.**

Sir,—Will you allow me to suggest that to have it understood that any lay individual who might wish to attend the Archdeaconal meetings should have a perfect right to do so? Especially the addresses and discussions would prove of value to thoughtful persons—teachers in our Sunday Schools, either actually or potentially, would find the reverent discussion of the doctrines and mysteries of our holy religion of very much assistance to them in their understanding of the Word, and the teaching of it. The lay attendance at such meetings would also prove of value among the laity, making easier for them the appreciation of and obedience to the apostolic injunction, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake, and be at peace among yourselves."

Sara F. Tracy.

**SECRETARY-TREASURER A.Y.P.A.**

Sir,—Permit me through the columns of the Canadian Churchman, to inform the officers of Branch Associations that the secretary-treasurer of the Huron Diocesan Committee on A.Y.P.A., is now the Rev. T. B. Howard, Box 28, Woodstock, Ont. Mr. Howard has lately been appointed Diocesan Agent for Sunday schools and Young Peoples Associations in the diocese of Huron, and at a recent meeting of the Diocesan Committee on A.Y.P.A. was appointed the secretary-treasurer. Orders for A.Y.P.A. supplies will, therefore, from now on, be sent to Mr. Howard. Allow me also to thank those secretaries of branches who during the past eight years have been my correspondents, for their kindness and consideration towards me.

C. R. Gunne.

**THE VIRGIN MARY.**

Sir,—In a short paragraph in the Canadian Churchman of the 5th inst. you refer to the "Worship of the Virgin Mary." I have often been criticized because we do not worship and pray to her. Perhaps some of your readers may not know on what the Roman Catholics rest their teaching, that we ought to worship her and pray to her, and they may be glad to be informed. Well, there are two passages in the Bible on which they depend very much. One is St. Luke I. 28, where in our English the angel Gabriel is made to address the Virgin Mary as, "Highly favoured." It is rendered into French as, "Pleine de Grâce." The other passage is Genesis III. 15, where it reads in our English: "It shall bruise thy head," St. Jerome translated this into Latin, "Ipse contereh," i.e., the pronoun is the masculine gender. The "ipse" has been changed into "ipsa," i.e., the letter "e" has been changed into the letter "a," thus making the pronoun feminine instead of masculine, and so making the promise to refer to a woman instead of to a man. Then the inference is that this woman must be the Virgin Mary. But, of course, the translations in both cases of the Roman Catholics are wrong, and it puzzles me how an "Infallible" Pope can accept a wrong translation as correct.

A. B. D.

One must not take this life too seriously. As soon as we live about it much of it becomes unimportant, and if the essentials are secure we must not care too much for the subordinate. Many of the best people suffer from this magnifying of trifles, and their lack of proportion makes for such people each day's work more difficult than it would otherwise be.

**NOTICES OF BOOKS.**

By the Rev. W. H. Griffith Thomas, D.D.

**Reality of the Divine Movement in Israel.** By the Rev. G. H. Porter. Toronto: William Briggs. Price \$1.00 net.

This book is written in order to meet the present unsettlement of belief in the reality of supernatural revelation, especially of that contained in the Old Testament. It consists of three parts. The first deals with Primeval Revelation; the second with the problem of its preservation for the world; the third with Hebrew literature as the Divine instrument for expressing and perpetuating the supernatural movement in the life of mankind. It is argued that Primeval Revelation coeval with humanity is a necessary sequence of the Divine character and a necessary instrument of the Divine purpose, and that the fact of such a revelation once given will necessarily involve its preservation, continuance, and completion, each step being guaranteed by Divine intervention and supervision. Starting thus with Primeval Revelation we are introduced in turn to "The Divine Movement in Israel"; "Supernatural Agencies"; "Inspired Literature"; "Permitted Heathenism"; and "Final Christianity." The main position of the book is unquestionable, and the treatment throughout is able, clear and convincing. Altogether it is a distinct contribution in support of the belief in Divine revelation as against certain phases of rationalistic modern criticism. We have noticed two misprints in the preface, and the author is a little too fond of capital letters in the middle of sentences.

**The Inheritance of Acquired Characters.** By Eugenio Rignano. Authorized Translation by Basil C. H. Harvey. Chicago: The Open Court Publishing Company. Price \$2.00 net.

It would require a thorough scientific knowledge of biology to review this book, and it must suffice therefore to call attention to it in the words of the translator. The author is an Italian student of biology, who has also the training of an engineer and physicist, and in this work he offers an explanation on a physical basis of "assimilation, cell division, and the biogenetic law of recapitulation in ontogeny, and he suggests a mechanism whereby the inheritance of acquired characters may be effected." Professor Harvey believes that Rignano's study "points out a way to the understanding of the essential nature of living matter." This may, or may not be true, but students of science who are capable of entering into the field included in this large work will find ample material for their consideration. The greatest trouble will probably be with the unusual words which look most curious in English, such as histologic, preformistic, epigenetic, deuteroplasm, blastula, atypical, centroepigenesis, and very many more.

**Tarbell's Teachers' Guide to the International Sunday School Lessons, 1912.** By Martha Tarbell. Toronto: William Briggs. Price \$1.00.

To those who use the International Sunday School Lessons this annual help will again be particularly welcome. It provides every form of material that teachers can possibly require. Next year's lessons are on the Life of our Lord, and in addition to notes, outlines, suggestions, and illustrations on each section, there are general introductions, suggestions to teachers, questions, and quotations from well-known writers. It is an able, well-planned, and valuable compendium for Sunday School Teachers.

**A Fountain Unsealed.** Popular Illustrated Report of the British and Foreign Bible Society, 1910-1911. Toronto: Canadian Bible Society.

It is always a pleasure to call attention to the Report of the British and Foreign Bible Society. The writer, the Rev. T. H. Darlow, has a very distinct literary gift, and he is able to reproduce the items from the larger Report in a most attractive and helpful way. The work of the Society may well be called "A Fountain Unsealed," and the book is full of valuable and striking testimonies to the power of the Word of God by means of the agents of this great organization. Several well-executed photographs add to the interest and value. We would specially commend it to clergy and other Christian workers for the wealth of illustrative material to be found herein.



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## British and Foreign

St. Cuthbert's Church, York, the place of worship of the parents of General Wolfe, the hero of Quebec, is being restored. The church, which is mentioned in Doomsday Survey was afterwards appropriated to the Priory of the Holy Trinity. The whole of the fifteenth century roof, which is of one span of hammer-beam construction, was found to be in a dangerous condition, and this has been removed in sections and replaced, without in any way interfering with its structure. The modern plaster ceiling will be replaced by oak panelling, the carved bosses being retained.

The Bishop of Bristol says that religious training was an essential condition of education. As the body and mind should be trained, so the religious sense should be trained; and the religious sense was more to him than the denominational expression of that by which the religious sense was supposed to make itself seen outwardly. The girls should remember that their power lay not in being like men, but in being womanly. There was nothing weakly about femininity,

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In order to help the Sunday Schools in this important task the Society for Promoting Christian Knowledge has decided to publish a twelve-page Weekly Magazine for Sunday Schools, under the title of "Our Empire," the first number of which will appear in Advent, 1911.

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which made it way where masculine powers and strength were just laughed at.

One of the last official acts of the Bishop of Kensington in the Diocese of London was to dedicate a new ring of bells in the tower of this old country church. The present tower bears on it the date of 1628, but there was a church on the present site long before that. The list of Rectors and Vicars dates back to 1206, and in the time of the Conqueror's survey a priest held land in Colham, within the parish. When bells were first placed in the tower it is impossible to say, but there is a record in the registers of the Great Bell being rung as in 1663 the hearse of Archbishop Juxon passed on the way to Oxford, where the Archbishop was to be buried. There were of late years eight bells in the tower, of which two bore the date 1779. Four more appear to have been recast in 1788, one in 1828, an one as recently as 1864.

The Bishop of Hull has dedicated as a mission hall in connection with the parish of St. Philips a building which was formerly a boxing saloon. The ancient Parish Church of St. Oswald's, Lythe, near Whitby, has undergone extensive restoration at a cost of over £10,000, four-fifths of which has been generously defrayed by the Rev. the Marques and the Marchioness of Normanby, of Mulgrave Castle. During the progress of the work several fragments of ancient sculptures were discovered. The rebuilding of the tower is of more than local importance, inasmuch as it stands out prominently as a landmark for mariners making or passing the port of Whitby. Old stone has been used in the building of this tower, the material having been pro-

cured from Mulgrave Castle and other old buildings in the parish. In the work in the interior of the church care has been taken to preserve old features as far as possible.

**New Zealand.**—On Thursday, August 17th, the Rev. William Cruden, M.A., passed away in his 79th year. The well-known compiler of the Concordance was one of his ancestors. William Cruden was a native of Aberdeenshire, where his family name may be seen as the name of a town on the map. Presbyterian by birth, he was baptized by a Roman priest, and "found himself" ultimately in Anglican orders. The family having emigrated to Canada, he became one of the original students of Trinity College, Toronto, where he graduated, and began his ministry amid the early pioneer work of those days. A ninety mile parochial drive was no unusual occurrence, and more than once he had to be lifted half frozen from the trap. Ordained deacon in '57 and priest in '58, he was successively Missionary of Nelson (Fredericton); Rector of the same district; then Rector of Pictou, Nova Scotia, and incumbent of St. Paul's, Ontario. He came to New Zealand in '81, as curate of Banks Peninsula. After holding charges in Dunedin, he returned to the Christ-Church Diocese in 1890, as



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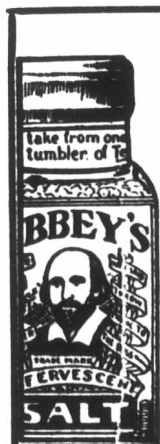


Vicar of Flaxton, Ohoka, and Eyerton, where he remained until his retirement in 1907. Mr. Cruden possessed a considerable library, and in his knowledge and use of the Greek Testament would put many of his younger brethren to shame. The same energy which made him reluctant to retire made it hard for him to abstain from work, and even in his declining days at Riccarton he

expelling all aliens from the country—the first Aliens Act. Ethelmar fled to Winchester, but being pursued by the Barons he went to France, and never returned to England again. He died in Paris, and his body was buried in the Church of St. Genevieve but, by his direction his heart was sent to be enshrined in Winchester Cathedral. Within the wall of Bishop Fox's choir screen there is a Latin inscription recording the death of Ethelmar in 1260.

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assisted in the Sunday School. The esteem in which he was held was strikingly shown at the funeral, six of his old Church officers coming at short notice to act as bearers. The Bishop, though far from well, was present at the funeral in Riccarton Churchyard. He leaves a widow, four daughters, and a son in Eng-



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 Sold everywhere.

land, with whom we desire to express our deepest sympathy. So ends the earthly life of a veteran in the service. May he rest in peace.—"The Church News."

**Interesting Discovery at Winchester Cathedral.**—While excavating recently near the angle of the south aisle and transept of Winchester Cathedral the workmen preparing the foundations for the new buttresses unearthed at a depth of 6 ft. a massive piece of polished Purbeck marble weighing about 13 cwt. On being cleaned it was found to be beautifully carved. Above the spandrils are chiselled in high relief on one side a shield with the Lions of England, and on the other side a shield with the Spread Eagle. In the centre of the arch is a Bishop's mitre. It is believed to have formed part of an Early English memorial tomb, which it is suggested was that of Aymer de Valence, half-brother of Henry III, who was appointed Ethelmar Bishop of Winchester in that Monarch's reign. Close to the entrance to the chapel of the Guardian Angels on the north of the Lady Chapel there are the remains of Ethelmar's memorial, inserted in the wall in the centre of one of the Early English arches of the arcade. It is an oval-shaped slab of Purbeck marble with an effigy of the Bishop holding his heart in his hands, and at the top of the slab are two broken fragments, which on measurement and comparison were found to correspond exactly to the piece of marble unearthed, which is therefore doubtless a fragment of the canopy of the Bishop's tomb. Ethelmar was a most unpopular prelate, and when appointed by Henry III. the monks of St. Swithun refused to elect him. The King thereupon repaired to Winchester and lectured the monks into obedience. Ethelmar's conduct raised strong feelings amongst the Barons against Henry's alien favourites, and at a Parliament at Oxford a law was made

**Children's Department**

**FORBEAR TO SPEAK HASTILY.**

From the beginning of the day to nightfall we need to say, not to our neighbour, but to ourselves—*forbear*; and again, *forbear*. Seldom do we regret silence, often must we lament speech. Our hasty words, impetuously spoken, linger in wounded memory, and leave scars. One question whether affection is again the same after an unjust or brutal attack has flawed its perfect arc. In the home realm, where relatives meet in the unrestraint of daily intercourse and the social guard is down, there is always occasion for the exercise of forbearance. Wait a little; repress the impulse to censure; drive back the spirit which is bitter and bristling, and wear the look and speak the language of amiability. Recall the assertion of a certain old book, that "better is he that ruleth his spirit than he that taketh a city." If the small son or daughter has transgressed, *forbear* the reproof until assured that the error was intentional; that the ac-



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cident was due not to innocent misunderstanding, but to wilful mischief. If the friend fails to do what in given circumstances is expected of her, *forbear* the unkind reflection, and give her the benefit of charity. Most wrongs right themselves and most frictions are smoothed if only forbearance directs the domestic engineering.—Harper's Bazaar.

**SUNSHINE AFTER RAIN.**

Though great dark clouds ascend the sky,  
 And thunders peal again,  
 Though lightnings flash and tempests rage,  
 There's sunshine after rain.

Though war arise on every side,  
 Like billows of the main,  
 The sea will calm and peace prevail,  
 As sunshine after rain.

If life be dreary for awhile,  
 With days of grief and pain,  
 Have courage, for there always is  
 Bright sunshine after rain.

Our future may be wrapt in mist,  
 But fear we should restrain;  
 The Ruler of the stormy sky,  
 Gives sunshine after rain.

The clouds that seem so dark to us,  
 His goodness shall proclaim,  
 Who trusts in Him shall ever find  
 Glad sunshine after rain.

Rev. L. Sinclair.

**FIND YOUR WORK—THEN DO IT.**

Remember, my son, you have to work. Whether you handle a pick or pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work.

If you look around you, you will see the men who are most able to live the rest of their lives without work are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that on the sunny side of 30. Men die sometimes, but it is because they quit work at 6 p.m. and don't get home until 2 a.m. It is the interval that kills you, my son. The work gives

you an appetite for your meals; it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday.

There are young men who do not work, but the world is not proud of them. It does not even know their names. It simply speaks of them as "so-and-so's boys." Nobody likes them. The great busy world does not know that they are there.

So find out what you want to be and do, and take off your coat and do it. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will all the world be with you.—Robert J. Burdette.

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