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VOL. 35.

TORONTO, CANADA, THURSDAY, OCTOBER 22, 1908.

No. 41.

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Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

DUTIES.—(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

W. W. CORT,

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A successful mission to gypsies travelling in Devonshire has just been concluded by Mr. R. Penny, of Canterbury, and the Rev. A. G. Bayley, one of the delegates from Newfoundland, who attended the Pan-Anglican Congress. The two gentlemen went about in a van to the regattas and fairs, ministering to the religious wants of the showmen, and conducting services in the open air every Sunday evening.

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EVERY assignment of the right of a South African Volunteer entitled to a land grant must be by way of appointment of a substitute and must be in the form provided by the Act.

Special attention is called to Sub-section 3 of Section 5 of the Volunteer Bounty Act, 1908, which provides that no assignment of the right of a volunteer by the appointment of a substitute shall be accepted or recognized by the Department of the Interior which is NOT EXECUTED AND DATED AFTER THE DATE OF THE WARRANT FOR THE LAND GRANT issued by the Minister of Militia and Defence in favor of the Volunteer.

J. W. GREENWAY,
Commissioner of Dominion Lands, Ottawa.

28th September, 1908.

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THE MONETARY TIMES
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The Rev. Dr. A. S. Lloyd, General Secretary of the Board of Missions of the American Church, who was elected Bishop Coadjutor of Maryland the other day, has declined to accept the nomination. This is the fourth bishopric Dr. Lloyd has refused in the cause of the past few years.

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Further serious defects have been discovered in the walls of Winchester Cathedral. Cracks of one to four inches in width have been found in the north wall of the north transept, and they are gradually widening. The north and south aisles of the nave are moving also, and nearly all this part of the building is in danger. The walls have had to be temporarily shoved up to prevent them from falling.

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Owing to ill-health, the Right Rev. Nathaniel Dawes, Bishop of Rockhampton, Australia, has been compelled to resign. Dr. Dawes was vicar of St. Mary's Charterhouse, from 1877 to 1886, when he went to Brisbane. In 1889 he was appointed Bishop Coadjutor of Brisbane, and in 1892 he became first Bishop of Rockhampton. The diocese contains about 223,000 square miles with a population of 66,000. The country consists chiefly of vast sheep and cattle runs, and there is also some gold mining done.

Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 22, 1908.

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Lessons for Sundays and Holy Days.

October 25.—Nineteenth Sunday after Trinity.
Morning—Ezek. 14; 1 Tim. 1, 18 & 2.
Evening—Ezek. 18 or 24, 15; Luke 18, 10, 31.

November 1.—Twentieth Sunday after Trinity.
Morning—Ezek. 34.
Evening—Ezek. 37; or Dan. 1.

November 8.—Twenty-First Sunday after Trinity.
Morning—1 Sam. 3; Heb. 1.
Evening—Dan. 4 or 5; Luke 24, 13.

November 15th.—Twenty-Second Sunday after Trinity.
Morning—Dan. 6; Heb. 9.
Evening—Dan. 7, 9, or 12; John 4, 31.

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

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.
Processional: 298, 542, 547, 603.
Offertory: 165, 226, 446, 550.
Children's Hymns: 333, 564, 569, 570
General Hymns: 296, 540, 541, 546.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 307, 322.
Processional: 270, 271, 306, 393.
Offertory: 202, 210, 280, 385.
Children's Hymns: 330, 334, 338, 342.
General Hymns: 196, 271, 285, 394.

THE NINETEENTH SUNDAY AFTER TRINITY.

To-day Holy Church reminds us of the ministry of the Holy Ghost. In Holy Baptism we are called and chosen to be the soldiers and servants of Jesus Christ; in Confirmation we are sealed with the Holy Ghost and empowered for the duties of our high calling. The Sacrament of Confirmation is our Pentecost. Henceforth in our spiritual life we must seek to live and work under the guidance of the Blessed Spirit, who comes to us in God's appointed way. For if God ordained that the Holy Ghost should be indispensable to our lives, that without Him we cannot please God, surely He

must have appointed some definite means for our reception of the gift. And that means is ordinarily found in Confirmation. In all moments of crisis and doubt what must be our prayer? For a fresh outpouring of God the Holy Ghost? But a prayer like that suggests that God's gift has been inadequate. It is, therefore, dishonouring to God. Rather must we pray for grace to stir up the gift that is in us by the laying on of Apostolic hands. The Apostle's advice to his son in the faith needs to be followed in these days of false and misleading popular theology. He who strives to recognize and use his spiritual gifts will have a true sense of honour, a keen appreciation of the fitness of things, and will be in no danger of "grieving the Holy Spirit of God." A large number of our brother clergy and of the laity are called upon this week to perform the solemn duty of electing a priest to be elevated to the Episcopate. The Epistle for to-day will be read at the Eucharist preceding the election. It has a very special lesson for those Synodsmen. May that lesson bulk largely in their minds throughout the session. "Grieve not the Holy Spirit of God." "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice."

The Indians.

A very great deal of attention has been given this year to Indian affairs, and the voices of Western Churchmen have given clear and emphatic opinions on the various questions under discussion. It is important to keep in mind that there are men in the Church's service among the Indians who have devoted the whole or most of their lives to this class of work, and who know the intricacies of Indian work and life as no spectator at a distance can know it. Not long ago "The Bible in the World" (the official organ of the British and Foreign Bible Society) spoke of Archdeacon Mackay, of Saskatchewan, in these words: "No other living scholar possesses such an extensive and accurate knowledge of the Cree language which he has spoken from his childhood" and the Bible Society entrusted to him the task of retranslating the Cree Bible. So long as the Church has such men in her employ she should pay good heed to those who have grown gray in this department of Christian work and whose one aim is the advancement of Christ's Kingdom among the red men committed to their care.

Automobile Speed.

We cannot help feeling strongly on this subject. At the back of our strictures on the undue speed of this pleasure machine are damaging facts, such as defiance of law, disregard by wealthy owners of the rights of the common people; the constant menace to life and limb of unoffending pedestrians; inability of people of small means to meet the expense and loss of time requisite for prosecution of offenders. We freely admit that the rich man has his rights as well as the poor. Our object is to assist the rich man in keeping within his rights and the poor man in obtaining that to which he is undeniably entitled—common justice, fair play and freedom from unfair and injurious interference with his hard won rights.

Mission Preachers.

A clergyman in Manitoba in a not very recent number asked for the assistance of a missionary. This letter caught the eye of the Rev. Frank J. Mallett, of St. John's rectory, Sharon, Penn. Dr. Mallett is the director of "the Society of Mission Clergy," an organization formed for the purpose of assisting in that religious work so felicitously styled by the Bishop of California, "The Mission of Help." Dr. Mallett had just held a Mission at Hammondsport, N.Y., when he saw this appeal

and volunteered to assist our clergy. We are, indeed, grateful and trust that those clergy not only in Manitoba but in other parts of the Dominion will write to Dr. Mallett. Mr. Hubert Carleton, General Secretary of the Brotherhood of St. Andrew in the United States, heartily approved of the Society; promising to "spread widely" information about its aim and says: "There is a great need for Mission Preachers. I am continually asked for suggestions on this line."

Shrine of St. Anne.

This famous shrine at Beauport, Quebec, distant only twenty-one miles from Quebec city, was an object of great interest to many visitors to the tercentenary celebration at Quebec this year. A Redemptorist Father has prepared a little guide book for pilgrims and visitors concerning this shrine at the modest cost of ten cents, and it bears the imprimatur of Archbishop Begin, so that its treatment of the subject carries with it the stamp of approval by the Roman Catholic Church. In this guide book there are a number of rather startling statements. We are told that after St. Anne's Chapel was built "the glorious ancestress of our Saviour soon showed that she had chosen this blessed spot to manifest to the eyes of men her power and goodness." She is repeatedly called "our wonder worker." There are at Beauport, it seems, five genuine relics of St. Anne, viz., a finger-bone, a wrist-bone, a rock from her house in Jerusalem, etc. We are told that St. Anne is "the health of the sick, the consoler of the afflicted, the hope of the despairing, the help of Christians, the mother of Canada, a protectress whom one has but to invoke to have his prayers granted." Crutches and votive offerings may be seen at the foot of St. Anne's statue, which (says the writer) are "unquestionable witnesses of the power of her intercession with the Eternal Father and His Divine Son." If St. Anne can do all that is attributed to her we wonder what there is left for the Saviour to do. The things enumerated above cover nearly all the needs of the soul, and for such needs the Bible teaches us to "look to Jesus, the author and finisher of our faith." The little book referred to repeatedly mentions the intercession of St. Anne, but St. Paul, who knows nothing of St. Anne's intercession, tells us "there is one mediator between God and man, the Man Christ Jesus" (1 Tim. 2:5). "I, if I be lifted up (says Christ) will draw all men unto me."

National Honour.

Canada is passing through the process common to all young people before they attain maturity. She has unusual advantages in her public school system for training the minds and increasing the knowledge of her youth. She may well be asked the all important question: Is she seriously and persistently seeking to it, that religious instruction and moral principle form the foundation on which intellect is being cultivated and knowledge stored? If not then success will come to her in vain and in the eclipse of character material prosperity will be as dross compared to refined gold. Justice and judgment may be for a time deferred, but like time itself they are inevitable and like Nature's law inexorable.

Union.

The desire for the Union of Christendom is one of increasing intensity. Men of divergent views on doctrine, such as the late Drs. Langtry and Sheraton, were at one in their longing for union, though they approached it from different standpoints. One sought for union on a Catholic basis, the other aimed at the same end by Protestant means. It is futile, we think, for one school to be little or flout another school. Nothing is gained publicly by belittling the intelligent and con-

er 22, 1908.

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scientific views of others or by sarcastic reference to a so-called "mechanical religion" and a boastful assumption of superior spirituality. Any hopeful attempt at a larger measure of union amongst professing Christians must be based on a large-hearted, broad-minded spirit of tolerance, animated by true Christian charity and courtesy. Hard words neither break heads nor soften hearts. Union that has the promise of permanence and power must be founded on conscientious conviction, animated by intelligent sympathy. Charles Kingsley once wisely said, "That when people are really in earnest, it may be better sometimes to leave God's methods of educating them alone, instead of calling the poor honest seekers hard names, which the speakers themselves don't understand."

Clerical Duties.

We have been attracted by a book entitled "The Christian Minister and His Duties," written by Dr. Oswald Dykes, a retired principal of Westminster College, Cambridge. Dr. Dykes, in his younger manhood, was recognized as one of the most scholarly and eloquent Presbyterians in England, and what a man of his work and abilities writes as the result of his experience must have value. He feels strongly the very inadequate training which the average clergyman receives. We, in Canada, in these expanding times, recognize this need and as a palliative we have often suggested a course for men who have had from four to seven years' work, a sort of post graduate course. Dr. Dykes, writing for the Old Land, mentions three subjects which are there insufficiently taught, dealing with individuals, Christian ethics and more especially a training to fit the minister to deal with questions of conscience, and, thirdly, the right conduct of public worship. On another branch of training Dr. Dykes lays stress, that is the taking part in, and often with others, in work which is useful in the highest sense and yet which cannot be strictly called parish work, and suggests to the young clergyman "(1) Those forms of wider service have most claim upon his spare energy which are mostly in the line of his own work—those, that is, by which the spiritual ends of his ministry are best served. (2) Where a choice is open, preference may lawfully be given to public engagements, which, besides their other claims upon him, promise to promote his influence and usefulness at home, amongst the people of his charge."

Pan-Anglican Lessons.

We are glad to know that the wish expressed by us that members of the clergy and laity who had the privilege of attending the Pan-Anglican gathering should in some public way give the home stayers the benefit of their experience is being gratified. The Ven. Archdeacon Sweeny and the Rev. Canon Cody, Toronto, have given instructive addresses on that subject. Others, no doubt, will follow. As some of the delegates may need requests from their brother Churchmen to deliver such addresses we hope they will be forthcoming. It was a great and notable occasion and its varied and important lessons should, whilst fresh in the minds and memories of those who heard them, be passed on for the benefit of those who had not the advantage of hearing them at first hand.

Racial Divisions.

When the resolutions adopted by the Bishops were promulgated we expressed regret at the wording of number twenty, as it practically shut out any arrangement in the South by the appointment of an assistant Bishop, who could especially be the Bishop of coloured congregations. Among similar expressions of regret is an able one from Australia in which the writer points out that differences are far deeper than mere education. Australia, for instance, is determined to be white. The Chinese is not welcomed in the Cathedral in

Melbourne, in fact, is warned off the country altogether. The gravest objection to Easterns in Australia is based on moral considerations. The same radical objection exists in British Columbia, Queensland and California, and if our missionaries, this writer claims, have acted on wrong lines the sooner the policy is modified the better. He points out that, however, much the Japanese have become Westernized we do not understand them. He quotes the late Lafcadio Hearn, than whom perhaps no English writer had better right to speak of the inwardness of the Japanese, who testified that an unbridgeable gulf separated him from understanding their deepest sentiments. Long years spent in Japan, work as a public official, naturalization and marriage with a Japanese lady only showed him how fundamentally different was the European from the Eastern point of view. Dr. Hiram Bingham, born in Honolulu, spent over fifty years in the Gilbert Islands in the Pacific, near the Equator. He effected wonders and yet at the end confessed that his greatest trial had been in seeing some converts lapse from the faith. Tropical character, he said, is apt to have a slim foundation of ethics. You know people there will lie. The inference, as the Australian first quoted, points out, is not that Christianity is incapable of becoming the universal, absolute religion, but that its modes and incidence must be adapted to ethnical conditions. With immutable backbone and principles, methods of acceptance and following will vary as between the half-savage and the civilized man.

The Divine Architect.

Amongst the notable evidences of public recognition of the divine power and authority of Almighty God that have occurred this year, was one of a very impressive character to which this reference has been made: "An important conference was held this year at the White House in Washington. It was unprecedented in American history. It was a meeting of all the Governors of the States with the President of the United States. The object of the conference was to consider methods for the conservation of the natural resources of the Republic. With the economic aspects of the meeting we do not here concern ourselves. But we have been struck by the way the conference was opened. After President Roosevelt took his seat, and before he delivered his opening address, Dr. Edward Everett Hall read a passage of Scripture and invoked in prayer the divine blessing on the conference. He closed with the Lord's Prayer, in which all joined. The statesmen of America and its leading economic thinkers have thus set a memorable example. They have recognized that 'except the Lord build the house, they labour in vain that build it.' That is the way to national stability."

The Church Year.

The Church Year, or the Christian Year, as it is more properly called, is mainly designed to set forth in order the life and work of Christ, and to repeat the story year by year. Beyond all doubt, this is the best and most thorough method of presenting Christian truth. In these days of star preachers and elaborate advertising of special services and pulpit attractions, the Church acts wisely in adhering closely to her own well-established round of Christian teaching, for there is nothing else which can take the place of the old, old story of redeeming love. Even those who reject Christ as a Saviour yet bear witness to His hold on the human heart. A well-known instance of this is Mr. W. H. Lecky's tribute, in his "History of European Morals," to the ideal life of Christ and its matchless influence among men. "It was reserved for Christianity," said Mr. Lecky, "to present to the world an ideal character which has filled the hearts of men with an impassioned love and has shown itself capable of acting on all ages, nations, temperaments, and conditions; and has not only been the highest pattern of virtue, but the highest incentive to its

practice and has exerted so deep an influence that it may be freely said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and than all the exhortations of moralists." So long as thoughtful men can write thus of Christ, even when they do not regard Him as their Divine Saviour, let Church people treasure the Prayer Book, and give good heed to its orderly method of witnessing to Christ. Christ Himself said if He was lifted up He would draw all men unto Him. The service that "draws" best, is the service that best exalts Christ.

THE STRENGTH AND COURAGE OF MODERATION.

The Pan-Anglican Synod, it must carefully be borne in mind, is a conference for mutual counsel and inspiration, and not, as some would appear to think, an official and representative gathering of the leaders of our Communion for the purpose of "laying down," or even defining the law. Outside of this the work of the Synod is avowedly advisory and hortatory, not in any sense, however, remote, legislative. Its conclusions, therefore, though, of course, of immense moral weight and entitled to be received with profound respect, must be taken, and are intended to be taken on their own intrinsic merits, and are, therefore, fair gains for free, if respectful, criticism. No class of people, we feel assured, would be more indisposed to take any higher ground, than our own right reverend fathers. The Lambeth "decrees," if we may for convenience sake use such a term, are consequently simply expressions of opinion. True they are the expressions of the opinions of individuals, who personally possess certain official powers, and who may be expected, in some cases, to put these opinions into practical effect. But as a whole, it must be clearly understood, that the Synod is a purely informal gathering, and that its resolutions, as published to the world and Church at large, are in the way of fatherly counsel and advice, and are not in any sense, however, remote, enactments of Church law or procedure, except, as we have already said, they relate to matters, which are clearly within the province of the Bishop of a diocese in the exercise of his undoubted powers. The utterances of the Synod, as previously remarked upon by ourselves, are characterized by great moderation of tone. This has, as we have also pointed out, elicited, as was inevitable, a good deal of sneering criticism on the part of "outsiders," and many lamentations from a considerable section of our own people. For our own part we rejoice that the Synod has had the courage of its moderation. We hear a great deal about the courage of one's opinions, and of the necessity of speaking out. With churches as with individuals, there is often a great deal more real courage in moderation than in an aggressive outspokenness. To be able to resist the temptation of putting oneself on record and making a stand, often involves the exercise of a species of rare moral courage, that is all the more useful and praiseworthy, because almost certain to be misunderstood by friends on the one hand, and caricatured by opponents on the other. That the Church of England has successfully resisted this temptation will, we have no doubt, be universally conceded, but that on the whole she, or at all events the Christian world, has been a gainer by it, will not perhaps be so readily admitted. None the less we firmly believe that the moderation of the Anglican Church, which has now become second nature with her, has been, and is, an influence for incalculable good. The very fact that it has been so widely denounced tells in its favour. Eventually wisdom will be justified of her children, and the world will learn to appreciate the Church, which has the moral courage to refuse to play the part of an universal oracle. Nevertheless the Synod

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has spoken out plainly enough on certain fundamentals. On such great questions as Religious Education, the Sanctity of Marriage, the equality of all Christians irrespective of race or colour, etc., there is no hesitation, and the language is clear and uncompromising. It is upon such questions as Organization, Reunion, Capital and Labour, and certain matters of discipline, etc., that the Encyclical is deliberately non-committal. Taken as a whole, the Encyclical is well worthy of its occasion and authors, and cannot fail to have an effect far beyond the bounds of our own Communion. It is a pronouncement that will commend itself strongly to the great mass of thoughtful members of all Christian Churches. Thus we rejoice in its moderate tone, and in the absence of any attempt to peremptorily settle questions, whose solution can manifestly only be accomplished by those who come after us. The Encyclical has about it that tone and air of authority, that always accompanies studied moderation of statement. It is after all only the really strong that can afford to be moderate. There is always reserve force behind the habitually moderate. As devoted and loyal Churchmen we may all take a legitimate pride in this well considered manifesto, which is so eminently characteristic of our Church in its best and highest phases and moods.

SOME NOTES ON THE WORK OF THE SYNOD.

The discussion on the Indian Schools, though regrettable for more than one reason, will, it is to be devoutly hoped, result in putting our work upon a more satisfactory footing. If there is one bright page in the history of Anglicanism on this continent, it is the record of our work among the Indians in Ontario, the North-West and the Far North, and any permanent setback to it would be a most serious calamity. The publication of Mr. Blake's pamphlet recalls memories of methods common enough in the stormy days of the sixties and seventies, but surely somewhat out of date in these times. The attack upon the Indian work, contained in this most unfortunate publication, may eventually be overruled to its final gain, but it seems to us that this object might have been achieved without arousing the strong feeling that it did, and without casting the suspicion of a slur upon many of our Indian missionaries, who, as a body, have accomplished such splendid results. Such men deserved tender handling, and we fail to see why the matter could not have been most effectively discussed without the use of the "big stick" methods. If ever a class of men deserved well of Church and nation it is our Indian missionaries. The Sunday School debate elicited some valuable suggestions, and will result in the further organization and systematizing of this important department of Church work, but we hope this increased interest in Sunday Schools will not tend to correspondingly decrease interest in the far more important question of religious instruction in our day-schools.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

There are a few things connected with the General Synod that perhaps ought to be noted before that assembly becomes a forgotten issue. In the first place the creation of a new ecclesiastical province in British Columbia or perhaps it would be more correct to say the authorization of it does not seem to us to mark any great progress in the upbuilding of the Church. In theory it may seem possible that the Church on the Pacific Coast has

problems of its own quite different from those to be found on this side of the mountains, and, therefore, it would be well to have a Provincial Synod to deal with them, but in practice this is not likely to occur. The same arguments have been used in the Provinces of Canada and Rupert's Land, and in the one case the Provincial Synod has retired from business, and in the other we are informed that a conviction is growing that it has outlived its necessity and usefulness. The fact is that what cannot be effectively handled by the Diocesan Synods naturally finds its way to the General Synod. We have felt that the tendency of late years has been in the direction of the simplification of our legislative machinery. A movement of this kind is in the opposite direction. There is another aspect of the question that ought to be referred to. The erection of a new Province will, of course, involve a new Metropolitan and a new Archbishop for the Church in Canada. We quite admit that the Church on the west of the Rocky Mountains is just as much entitled to an Archbishop as the Church east of that range, but we were in hopes that the democracy of the West would not desire to compete with us in this matter. No doubt men will reason that if two Archbishops are good three must be better, yet we confess that in our opinion it was a grave blunder on the part of the Canadian Church ever to have instituted Archbishoprics in this country. If the new Province be established we shall at all events have one childish satisfaction, we shall have gone one better than the English Church.

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There was another feature of the General Synod which on the surface might seem trivial, but which in reality is of more consequence than most of us realize. We refer to the distinctive dress of the dignitaries of the Church. A very large proportion of the clerical delegation to the Synod were either Bishops, Deans or Archdeacons. Their gaiters, aprons, cords and rosettes at once announced their rank to those who had an eye to discern such things. At an assembly of that kind we have really little objection to any uniform which men may be authorized to wear but we feel quite sure that in the ordinary performance of duty such apparel emphasizes class distinctions and raises a barrier between the laity and the clergy. That is one of the trivial things we have imported from beyond the sea and it ought to have been left yonder. Our line in this country should be to keep us as close to the people as possible and to draw little attention to ourselves as a distinct order. Many dignitaries of great influence have felt this and acted upon it. If we are not mistaken, the late Bishop Baldwin always dressed as an ordinary clergyman. The late Bishop Carmichael only arrayed himself in gaiters, etc., at important functions, when he laughingly used to say that he wouldn't allow his brethren to outdo him. On one occasion in the vestry of the Church, when an episcopal friend had completed a very brilliant and up-to-date toilette, Bishop Carmichael looked him up and down with a mirthful twinkle in his eye and exclaimed: "Blank, you look like a streak of lightning." Archdeacon Lindsay was one of those men who all his life resisted the custom of emphasizing his rank. While Spectator was sitting in the gallery of the General Synod a friend poked him in the ribs and pointed to Archdeacon Forneret of Hamilton as the only man of his rank in that gathering that was not wearing the uniform of his office. Our heart went to him at once. Now we do not propose that any sumptuary laws should be enacted, but we are quite serious when we say that the effectiveness of the Church as a great organization for ministry and service lies in the direction of simplicity and identification with the people. That is the spirit of this new land, that ought to be the spirit of the Church also.

It was with intense satisfaction, of course, that Spectator learned of the appointment of a joint

committee of General Synod to go into the matter of Prayer Book Revision. It was most disappointing, however, that the subject was allowed to stand over to the last day of Synod before it was taken up and disposed of. It was by far the most serious question that came before the Synod and its importance demanded that it should have had a frank and full expression of opinion from the delegates before such a movement should be launched. Spectator was not at all satisfied with a ready acquiescence at the eleventh hour when delegates were tired of legislation and discussion, nor was he satisfied to hear that little opposition was offered. It would have been much better to have had the question come up in the early days of the session when something like a representative expression of opinion could be heard. However, this, of course, is only the initial step, and presumably if there was a consensus of opinion about the necessity of revision the discussion will come later. Spectator was not present when the matter came up and, therefore, he is not in a position to gauge the feeling of the House upon the subject. It would appear that this committee is deputed to consider carefully the question of revision and to report three years hence such revisions and enrichments as may be considered necessary. That, of course, is all that could be expected in the way of authority. The whole field for the readjustment of our liturgy is before this committee and if it rises to the occasion its work will stand out in the history of the Church in Canada. There are two or three points that perhaps need emphasis at this moment. In the first place the committee must not fool with this question. No appendix, pontifical, manual or permissions will meet the case. We might as well make up our minds to that first as last. Once we touch that Prayer Book we have to put our soul and intelligence into it and complete the work that is begun. It would be little short of criminal to tinker with this book, afraid to go to the full length which the occasion requires and then have the work reopened in a few years. If we haven't courage enough to do the work thoroughly now let us wait until we have. The work this committee has before it is to prepare a draft of the fullest, wisest, and most helpful revisions and additions that human devotion and wisdom can suggest. The Church in General Synod assembled shall then be called upon to pronounce judgment upon it. In the second place we would call upon this committee in view of the great undertaking before it to begin its work at once. The time to rest on your oars is when the work is finished, not while it is incomplete. The sooner this thing is undertaken the sooner will the mind of the Church be set in operation to help the thing along. And thirdly, we would call upon the committee to take the Church public pretty fully into its confidence as the work progresses. No committee, no matter how expert its members may be, can successfully carry out such a task as this without frequent references to the plain people who use it. Besides as a matter of policy it is expedient to have faced all the objections that can be raised in advance of Synod. Lastly, we think, that it is a pity that the committee on revision should be confined to members of Synod. We feel sure that there are many men not members of the General Synod who really should have a place in that work. It ought to have been possible for Synod to have seen that and provided for it.

Spectator.

Hotel Cecil, Ottawa.—It is a real pleasure to say a word in praise of something that we can, from our own experience, frankly and cordially commend to others. We have in view, as we write, a hotel of which any city in Canada might well be proud for its homelike character and moderate charges. We refer to the "Hotel Cecil" at Ottawa. In every respect we commend this homelike and hospitable hostel to our traveling friends. They will go far and wide before they will find its equal, and to our mind, in all those qualities that make a Canadian hotel attractive in the best sense, we believe they will fail to find its superior.

Brotherhood of St. Andrew.

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

Dominion Convention at Hamilton.

Hamilton.—As far back as April last, the dates were set for this Convention, which came to such a successful issue on Thursday, Friday, Saturday, and Sunday, October 8th to 11th, and from that date, Brotherhood men all over Canada, had been



**Chas. W. Heming, Hamilton,
Member Dominion Council.**

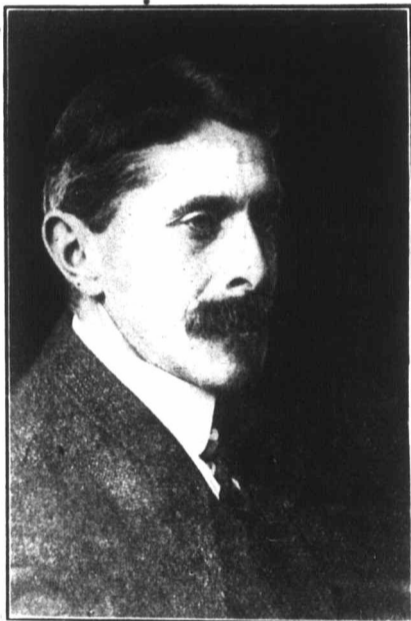
looking forward to the Convention with the keenest interest. From the very outset, it was assumed that the Convention would be one of the largest yet held in the Dominion, partly owing to the steady growth of this men's organization of the Church, and also because the city chosen as the place of meeting has been for years a strong Brotherhood centre, with leaders capable of directing a Convention successfully, and with workers, both Senior and Junior, willing to respond to any call made upon them. The preliminary work was taken up energetically by the Dominion Council, ably backed up by the Hamilton men—good working committees were appointed and did their work well and faithfully—and the result was the most successful and inspiring Dominion Convention yet held in Canada. Five hundred and four names on the registration book testify to the splendid response of Brotherhood men from all parts of Canada—from Charlottetown, P.E.I., in the East, to Vancouver, B.C., in the West, men



Jas. A. Catto, Toronto, Past President, Brotherhood of St. Andrew.

came in by every train,—and that they were in real earnest was shown by the wonderfully good attendance at all conferences and services—a distinct advance upon all previous conventions in this respect. It was distinctly a layman's Convention, for, while a goodly number of clergy were present and took a deep interest, the discussion and addresses were by laymen to a great extent. The Convention opened on Thursday, October 8th, at 11 a.m., with a meeting of the Dominion Council, held in Christ Church Cathedral school-room, with Mr. A. G. Alexander, President of the Brotherhood of St. Andrew in Canada, as presiding Officer, when a number of important business

matters were disposed of and the draft report of the Council to the Convention was considered and ordered to be printed for distribution. A further meeting of the Council was held in the same place at 2.30 in the afternoon, an adjournment being made at 5.30 p.m. The resignation of Mr. D. M. Stewart from the Dominion Council, and Mr. J. E. Featherstonhaugh from the position of General Treasurer, were accepted at the definite request of these gentlemen. At 8 o'clock on Thursday evening service was held in Christ Church Cathedral, "Quiet Hours" being conducted by the Rev. C. Ensor Sharp, rector of St. Thomas' Church, Toronto, in his usual earnest and impressive manner, and it was evident that exactly the right tone had been given to the Convention at its start. Friday morning found a good number of Brotherhood men gathered at early celebration at several city churches, and at 9.30 the Convention was opened at Christ Church Cathedral schoolroom with prayers and a devotional address by the Rev. C. H. Buckland, rector St. James' Church, Guelph. The capacious school-room was nearly full when the Bishop of Niagara rose to extend a welcome to the Convention to his See City, and at the conclusion of the address filled with loving words of welcome and encouragement, those present felt that they were indeed welcome visitors. The rector of the Cathedral, the Rev. Canon Abbott, followed in an eloquent address, and the freedom of the city of Hamilton was given to all the visitors by the Mayor. President Alexander then called upon Mr. A. M. Hadden, as a member of the National Council of the United States, and upon the Rev. J. Paterson Smyth, rector of St. George's, Montreal, both of whom responded, as visitors to the Convention, in interesting addresses. The General Secretary, Mr. Fred. W. Thomas, read telegrams of greeting from Cleveland, Ohio,



A. G. Alexander, Hamilton, President Brotherhood of St. Andrew in Canada.

Local Assembly, Cape Breton Local Assembly, Brotherhood members of St. John, N.B.; St. Peter's Chapter, Peekskill, N.Y.; Saskatoon, Alta., Chapters; and a cablegram from Mr. Arthur Giles, Edinburgh, representing the Brotherhood in Scotland. The first Conference, under the leadership of President Alexander, was "The Brotherhood way," the first section, "Regular and definite prayer," being presented in a most thoughtful paper by A. W. Cryler, of Delhi, Ont., and "Systematic individual effort," being the subject of a splendid address by the Rev. T. Stannage Boyle, rector of Christ Church, Chatham. A most interesting discussion followed after which the council reports were distributed. Luncheon followed at 1 o'clock, provided by the various branches of the W.A., and it is needless to say that it was a most delightful affair, and well managed down to the minutest detail. A most interesting address was given during the luncheon hour by the Rev. Robt. Johnston, rector of St. Martin's, Edinburgh, Scotland, who spoke brightly and wittily of his experiences in the Old Land. Convention resumed at 2.30, and Conference No. 2 was opened by Mr. N. Ferrars Davidson, Toronto, who was leader, the topic being "Brotherhood Influence in Parochial Activities." The two divisions were in the hands of the Rev. W. G. Davis, rector of the Church of the Redeemer, Stony Creek, and Mr. Frances H. Gisborne, of Ottawa, the addresses were followed with close attention and a number of members took part in the discussion. A business session followed for an hour after which the Rev. S. Fea, rector of St. Peter's, Winnipeg, took charge of Conference No. 3.—"The Junior, How can He

Help to Spread the Kingdom." Two stirring addresses full of good things, were given by Hubert Carleton, General Secretary, Brotherhood of St. Andrew in United States, and Mr. John A. Birmingham, Canadian Western Travelling-Secretary. The preparation service for the Corporate Communion was held in Christ Church Cathedral, and was taken by the Rev. Canon Cody, rector of St. Paul's, Toronto, who took the Ten Commandments as the basis of his very helpful address. At 7 o'clock Saturday morning the members were present in large numbers to take part in the corporate celebration of Holy Communion, the celebrants being His Lordship the Bishop, Canon Abbott, the Rev. A. P. Shatford, of Montreal, and



**John W. Bowstead, Chairman,
Hamilton Local Council.**

the Rev. G. F. Davidson, of Guelph. A short business session took place at 10 o'clock, and then followed Conference No. 4, under the able leadership of W. A. Geddes, of Calgary, who had to take that position on very short notice, owing to the non-arrival of H. Davidson Pickett, of Moose Jaw, whose name appeared on the programme. "Avenues of Approach to the Man," was very well treated under the different headings of "Bible Classes," Chas. H. Hewett, Vancouver; "Hospitals and Jails," W. H. Candy, Toronto; "Visiting and Follow Up," R. L. Barwick, Barrie; "Hotels and Boardinghouses," H. S. Turner, Brandon; "Rescue Mission," R. Hart, Toronto; "Confirmation Campaign," A. M. Hadden, New York; and "Men's Communions," John W. Bowstead, Hamilton. The next Conference was on "Extension Work," and was under the able leader-



**Fred. W. Thomas, Toronto, Canadian
General Secretary.**

ship of Jas. A. Catto, St. Luke's, Toronto; the speakers being John A. Birmingham, Fred. W. Thomas, the Rev. T. W. Powell, rector St. Clement's, Eglinton, and R. H. Coleman, Toronto, Chairman Executive Committee. This most important matter of the further extension of the Brotherhood in Canada, and the carrying on of aggressive work received careful attention, the addresses were of a practical and forceful nature, the Western Travelling Secretary giving facts about the great development along Brotherhood lines in that portion of Canada, and of the bright future ahead, the General Secretary called attention to the steady growth in Chapters, stating that

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the records presented, represented the actual working force of the Brotherhood, and that the most inspiring thing was the wonderful development in Brotherhood men, and boy's lives, something which could not show in any table of statistics. The growth of the Junior Chapters from eight active Chapters in Canada six years ago to ninety at the present time was referred to and emphasis was laid upon the splendid work being done by the College Chapters. The Rev. T. W. Powell, rector of Eglington, followed with a splendid address on "Possibilities," and Mr. Coleman presented the business side of the extension work in his usual thorough manner. Pledges were distributed and those returned showed a total of nearly \$1,300 with a number of others to follow later. A group photograph of the delegates was then taken, with the Cathedral for a background, and luncheon followed, the speaker at the conclusion of the repast being the Rev. Paterson Smyth, rector of St. George's, Montreal. On convention reassembling, business was taken up, and the report of Committee on Nominations was read, the new Dominion Council being as follows:— Messrs. A. G. Alexander, Ascension, Hamilton, Ont.; A. B. Wiswell, St. Luke's, Halifax, N.S.; Fred. A. Bowman, Christ Church, Sydney, C.B.; Allan H. Wetmore, St. James', St. John, N.B.; W. A. Cowperthwaite, St. George's, Moncton, N.B.; H. J. Webber, Ascension, Geo. C. Wells, St. Stephen's, Montreal, Que.; A. G. Gilbert, St. George's, T. Alder Bliss, All Saints', Ottawa, Ont.; Judge McDonald, St. Peter's, C. E. Baynes-Reed, St. Peter's, Brockville, Ont.; N. Ferrar Davidson, St. Simon's, R. H. Coleman, St. Anne's, John T. Symons, St. Luke's, Evelyn Macrae, Epiphany, Hubert Carleton, St. Simon's, L. A. Winter, St. Paul's, E. F. Grossland, St. Matthew's, Jas. A. Catto, St. Luke's, Jas. Morypenny, St. Thomas', Toronto, Ont.; R. L. Barwick, Trinity, Barrie, Ont.; C. W. Heming, St. Mark's, Hamilton, Ont.; A. W. Crysler, St. Alban's, Delhi, Ont.; E. Nash, St. Paul's, Wingham, Ont.; A. G. Roberts, All Saints', Windsor, Ont.; Mackie Kinton, All Saints', Huntsville, Ont.; E. A. V. Mitchell, St. Luke's, S. W. Smith, Holy Trinity, Winnipeg, Man.; H. M. Arnold, St. Matthew's, Brandon, Man.; H. D. Pickett, St. John's, Moose Jaw, Sask.; W. A. Geddes, Redeemer, Calgary, Alta.; J. H. H. Young, St. Paul's, Regina, Sask.; C. R. Hill, St. John's, Saskatoon, Sask.; C. H. Hewett, Christ Church, Vancouver, B.C.; H. O. Litchfield, Christ Church, Victoria, B.C. The Question Box was taken charge of by Hubert Carleton who replied to a large number of questions in his usual bright and instructive way, and a number of good points were brought out. Conference No. 6 was in charge of Evelyn Macrae, Epiphany, Toronto; the subject being "The Brotherhoods Need," and the speakers, the Rev. S. Fea, rector St. Peter's, Winnipeg; the Rev. A. P. Shatford, St. James' the Apostle, Montreal; and President Alexander, of Hamilton. Most earnest and impressive addresses were given, and it was seen from the nature of the subjects and from the addresses that any discussion from the floor of the Convention would be out of place, and the impressions of the speakers were left fixed on every one's mind. A very delightful hour was indulged in, when most of the members of the new Council, together with the Secretaries, were present, on the invitation of President Alexander, at dinner at his home, on Saturday evening. The Junior Conference held on Saturday evening was a marked success, the Chairman being the Rev. R. M. Millman, and the subject of Brotherhood work for boys was well covered by the speakers, Hugh Dann, St. Paul's Junior, London; Roy Melville, St. Stephen's Junior, Toronto; Jos. Curzon, St. James' Junior, Guelph, and Merton Adams, St. Luke's Junior, Peterboro. Bishop DuMoulin was Chairman of the public meeting held in Association Hall on Saturday night, the speakers being the Rev. J. Paterson Smyth, and the Hon. Mr. Justice Fitzgerald, of Charlottetown, P.E.I., who both delivered excellent addresses on "The New Outlook," "In Missionary Effort," and "In Personal Service," respectively. Sunday morning, the Brotherhood men and boys attended Holy Communion at all the city churches, and special Brotherhood sermons were preached at morning service in the different churches. A very successful and inspiring mass meeting for men was held at the Savoy Theatre at 3.15 p.m., nearly 1,100 men being present, Bishop DuMoulin being Chairman, and stirring addresses were delivered by the Rev. A. P. Shatford and Hubert Carleton, on the subject, "Whom Serve Ye." Prior to the mass meeting, a short service of prayer was held in the Cathedral to ask God's blessing upon the speakers, and upon the meeting generally, that great results might follow, after which those present formed in procession, and marched in a body to the Savoy Theatre. At 4.15 a most successful boys' mass meeting was conducted

at Association Hall, under the chairmanship of the Rev. S. Fea, St. Peter's, Winnipeg, addresses being given by Dr. W. Harley Smith, and the Rev. R. M. Millman, both of Toronto. Christ Church Cathedral was completely filled at the evening service, the Brotherhood members sitting in a body in the front pews, and the singing and responses were of the usual hearty nature of a Brotherhood of St. Andrew service. The sermon at this final service was preached by the Rev. Robt. Johnston, rector of St. Martin's, Edinburgh, Scotland, who emphasized the words, "This one thing I know" in connection with all that had taken place at the convention meetings, and services. At the farewell meeting, which followed shortly after the Rev. Rural Dean MacKay, rector of All Saints', Ottawa, took charge, and the impressive and solemn service made a deep impression upon everyone present. The names of sixteen Brotherhood members who had "passed beyond" since our last convention were read out, after which short impressions of the Convention were given, from the chancel steps, by Jas. A. Catto, Toronto; T. Alder Bliss, Ottawa; A. M. Hadden, New York; Justice Fitzgerald, Charlottetown; W. A. Geddes, Calgary; Master Hume, a Junior from Chatham, and A. A. Alexander, Canadian President. The Brotherhood prayer for moral courage was repeated by all members present, the "Gloria in Excelsis" was sung with feeling, and the Benediction being pronounced, the sixteenth Dominion Convention came to an end. Farewells, and kindly words of brotherly love were exchanged between the men and boys from all parts of Canada, and the visiting members, with genuine regret, said good-bye to the Hamilton men, who had done so much to make the Convention the great success it was. Business matters, transacted at the Convention, and effecting the Brotherhood in Canada generally, were the increasing of the membership of the Dominion Council from 32 to 36 members, of which 35 were chosen, leaving one to be appointed later—the decision to not hold a Dominion Convention in 1909—the endorsement of the worldwide week of prayer, in which the Brotherhood will take an active part—quotas to be paid within ten days—following St. Andrew's Day, instead of month of January—Chapter reports to be sent in in April of each year, instead of the fall, the signing and handing in of pledges towards extension work, totalling \$1,260.65, since increased to \$1,385.45, and the handing in of 30 pledge cards, from members from all parts of Canada, who pledged themselves to take a keen interest in keeping the financial side of the extension work before their Chapter and others. The noticeable features of the Convention, that were apparent to all was the splendid work done by the Hamilton committee in planning out detail work—the remarkably good attendance at all the services and meetings—the high standard of the papers and entered into everything at the Convention, from addresses, and the marked spiritual tone which the opening hours until farewells were said.

The Churchwoman.

MONTREAL.

Montreal.—The winter's work of the M.D.W.A. was fittingly begun by a celebration of the Holy Communion in Christ Church Cathedral, on Thursday, October 8th, at 10 a.m., when a large number of members were present. A short address was given by the Dean of Montreal. The business session was held in the Library of the Synod Hall immediately after the service, and was opened by the President with prayer. The minutes of the June meeting and those of the executive meeting held September 17th, were read and confirmed. In connection with the latter, Mrs. Norton, on behalf of the Literature Committee, reported that the Rev. A. P. Shatford will continue the Study Class, which was found so interesting last year, with the object of considering and summing up some of the information obtained in regard to various problems of importance. The class will meet in the Library of the Synod Hall, on Monday, November 2nd, at 3 p.m., and every second Monday afterwards at the same hour. What had been done at the Triennial Meeting in connection with a gift to the retiring President, Mrs. Tilton, was reported, and it was announced that Mrs. Tilton had designated the gift as a nucleus of the Robert E. Tilton Fund for pensioning W.A. mission workers retiring from active service on account of old age or illness. A resolution of sympathy with the family of the late Bishop voicing the feeling of the meeting of the great loss sustained by the diocese, was proposed and carried, by the members, all standing. A resolution of sympathy with a member, (Mrs. Owens), on the death of her son, was also proposed and

carried. The treasurer's report was submitted and the members urged to pay special attention to the pledges during the coming session. A letter was read from Miss Cowley explaining that Dynevor Hospital is now being taken over by the Diocese of Rupert's Land. Regret was expressed at the resignation of Miss Mitchell, the W.A. matron there, and a resolution of appreciation of the valuable work she has done and of good wishes on the occasion of her approaching marriage, was passed unanimously. Miss Mitchell is to be succeeded at Dynevor Hospital by Mrs. Pearson, (a trained nurse), and by an assistant. The Dorcas Secretary reported 200 knitted articles sent out for the leper bale, and mentioned particularly the good work done by the inmates of St. Margaret's Home, and those of the Church Home. The number sent was less than last year, but several contributions came in after the things had been forwarded to Toronto, and if these had been on time, last year's standard would have been maintained. The Secretary of the Junior Work read a letter received from a child at St. Peter's Mission, Hay River. The announcement was made that the quarterly meeting of the M.D.W.A. will be held, by the kind invitation of Mrs. Ker, at Grace Church, on Thursday, October 22nd, at 3 p.m., when Mrs. Paterson Hall will report on the Pan-Anglican Congress; Miss Thornton will speak of the Holy Land, which she has recently visited, and Mrs. Elliott and others will report on the Triennial Meeting of the W.A. The President extended a hearty welcome to Mrs. Paterson Hall as the new General President, and Mrs. Hall said a few words in reply. Mrs. Elliott was welcomed as a new Diocesan Life Member. Miss Halson, General Dorcas Secretary, was then asked to say a few words. Speaking of the Indian Schools, she said that, in spite of rumours to the contrary, a good deal of help in the way of bales will still be required for them and she urged upon members of the W.A. the duty of special prayers for the Indians at this critical time. She then touched on the subject of co-operative bales and of their importance, and also of the importance of attending strictly to the directions given in regard to the proper packing of bales so that refund of freight may be obtained. Neglect in this respect means money spent on freight which could be used to far better advantage, and also entails heavy expense on the missionaries receiving the bales who often have to pay much more than they can afford out of small stipends. Miss Halson went on to speak of the Hospital at Alert Bay, B.C., which is being built by the Rev. Mr. Antle, and in which the W.A. are interested. This hospital is to be for Indians. A cot complete with mattress, blankets, and marked with the name of the donor, will cost \$30.

HURON.

Sarnia.—St. George's.—The Diocesan Board of the W.A. of this diocese held their semi-annual meeting in the schoolhouse of this church on Wednesday, October 7th. Previous to the business meeting the Holy Communion was celebrated in the church at 10.30 a.m., the Rev. Canon Davis officiating. Mrs. Sage, of London, the Diocesan President, occupied the chair at the business sessions. At the afternoon session, which commenced at 2.30 o'clock, papers were read by Mrs. Howard and Mrs. Tilley, of London. The former addressed the delegates on the Pan-Anglican Congress which was held in London, England, last June, and the latter on the Indian work of the Auxiliary throughout the different dioceses. An interesting address was also given by Mrs. Boomer, of London, on the educational work in connection with the Auxiliary. Some sixty delegates were present, and tea was served to them in the schoolroom at 6 o'clock. In the evening a public meeting was held in the church, when addresses were given by His Lordship the Bishop of Huron, Ven. Archdeacon Richardson, and the Rev. Mr. Chadwick, of Windsor. All three spoke on the Pan-Anglican Congress. The meeting was largely attended and was thoroughly enjoyed.

RUPERT'S LAND.

Winnipeg.—An unconsciously pathetic appeal was made at the meeting of the Diocesan Board of the Woman's Auxiliary, which was held in this city on October 6th, by a former student of St. John's College, Louis Laronde, who is now in charge of a mission to Indians at Jack Head River, Lake Winnipeg, forty miles from a railroad. The children he teaches are very scantily clad, and the little log-church is almost bare of furnishings, while two-thirds of the Indians are practically heathens, many having drifted back from Christianity to their old customs. Clothing

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of all kinds, and seats, etc., for the church were asked for, and an emergency call will be made at once. The members were also asked to give linen and flannel for the use of patients at the Dynevor Indian Hospital, recently taken over by the Auxiliary. The matron, Mrs. Pierson, was unable to arrive as soon as expected, and the gap was filled by Mrs. McFarlane, who for a week took charge of the hospital, receiving three indoor and eight outdoor patients. The nurses' home is being occupied and some needed repairs have been made. The babies' branch is growing fast, 454 children being enrolled. The Junior W.A. contributed to the latter's funds and also helped to pay for the printing of the annual report. The Treasurer's report showed a balance of \$253. Fifty dollars was contributed to the Mrs. Tilton testimonial. This fund of \$1,000, raised by the General Board, will be invested, and the interest devoted to the support of an aged or sick missionary. Mrs. Fortin was welcomed back by the large gathering, and later will give accounts of the Pan-Anglican Congress and triennial meeting.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—The annual meeting of the Sunday School Teachers' Institute took place at the Church of England Institute Monday night, October 5th. The Rev. H. W. Cunningham occupied the chair. After a few words from the chairman, welcoming the teachers and regretting the absence of the President, the Rev. R. A. Hiltz, encouraging reports were presented by the Secretary, Miss L. M. Lordly and the Treasurer, W. H. Wiswell. The election of officers for the ensuing year then took place as follows:—President, the Rev. R. A. Hiltz; Vice-Presidents, the clergy of the City of Dartmouth and Messrs. C. E. Creighton and D. Colquhoun; Secretary, Miss L. M. Lordly; Assistant-Secretary, Miss James; Executive Committee:—St. Mark's, Miss Wadmore and Miss Graves; St. George's, Miss James and Miss Gleeson; St. Paul's, Miss Hodgson and Miss Kellogg; St. Luke's, Miss Bowman and Miss Forbes; Trinity, Miss Brown and Mrs. Daviss; St. Matthias', Miss Saunders and Mrs. Hubley; St. Stephen's, Miss Fry and Miss Schiff; Christ Church, Dartmouth, Mrs. Daviss and Mrs. Prescott Johnson. Programme Committee, the Revs. K. C. Hind, C. W. Vernon, W. H. Bullock, W. H. Cunningham, Mr. C. E. Creighton, Mrs. Armitage, Miss Hamilton, and Miss James. On motion of the Rev. C. W. Vernon, the Rev. A. R. Beverley was again asked to take up the work of carrying on the Teachers' Training Class during the coming winter. A committee was appointed to consider the purchase of maps for the Teachers' Institute. At the close of the regular meeting an excellent programme of songs, recitations, and readings was given, those taking part being, the Revs. F. P. Greatorex, K. C. Hind, Messrs. W. R. Shute, D. Colquhoun, E. L. Schiff, and Ernest Smith, after which refreshments were served. The meeting was a most successful and enjoyable one.

Rev. F. Ward-Whate, the examiner, writes that the teachers in the Rev. A. R. Barsley's Teacher Training Class did very well indeed. The marks are as follows:—Effie H. Nauss, 80; Claudine F. Smithers, 70; Lucy M. Hayes, 55; Madeline Schiff, 82; Elenor A. Shanks, 64; L. M. White, 58. St. Paul's.—The dates of the proposed Mission in St. Paul's to be held by the Rev. E. J. Kennedy, of Boscombe, England, have been finally fixed; November 20th to 30th. He will sail from New York in December by the "Adriatic." The new organ, it is expected, will be in place and ready for use about the middle of November. The chancel has been altered in order to allow room for its great pipes by raising the roof over the side vestry and organ chamber. The new vestry will be commodious and convenient. The Warren Organ Company are sparing no pains to make the organ the best in the Maritime Provinces, and to have few equals in Canada. Mr. Smith, of Lunenburg, who has been helping in the choir and Sunday School, has entered Wycliffe College to study for the ministry. The Canadian proportion of the 2nd edition of the rector's book, "The Fruit of the Spirit," amounting to 500 copies, was sold within three months of their publication. The second book, "The Cities of Refuge," has had a very satisfactory sale, and it is thought that a new edition will be required within a year, perhaps before Christmas, although it was only pub-

lished in April. It is gratifying to the author that 800 copies were sold in his old parish of St. Catharines and vicinity, and that there is such a large demand for both books.

Windsor. King's College. The College starts this year with a total attendance of 57 students. Two or three more may possibly come in after Christmas.

Wolfville. The Rev. R. F. Dixon, the rector of this parish, thanks to the generosity of his people, will visit England next month. He will be absent for about eight weeks. The services will be taken by the King's College students and clergy. Mr. Dixon will leave for England early next month.

FREDERICTON.

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

Campbellton.—Christ Church.—The scholars of the Sunday School gave an entertainment in the rectory on 15th inst., by which the sum of \$21.64 was netted. The programme which consisted of choruses, solos, recitations and dialogues, was a most enjoyable one, and reflected credit upon the management. The ice cream, fruit, cake and candy were all sold.

MONTREAL.

Montreal.—St. Augustine's.—On Monday, October 12th, this Mission church, though not completed, was opened for Divine service. The following clergy were present:—The Very Rev. Dean Evans, Archdeacon Norton, Principal Rexford, (who founded the Mission); Dr. Paterson Smyth, the Revs. Major, Stevenson, Hersey, Pratt, and Willis. The service was nicely rendered by the boy's vested choir, assisted by ten boys from St. George's. Dr. Paterson Smyth preached the sermon. The Church is 70 by 30, brick-veneered, and plastered inside. The total cost is \$2,500. A small debt will remain on the building. The Rev. J. J. Willis celebrated the Holy Communion on Sunday morning, (18th), and in the evening baptized a large number of children.

ONTARIO.

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

Kingston.—St. George's Cathedral.—On Sunday, October 11th, the Rev. Canon Dann, of London, Ontario, preached both morning and evening, and on the following evening he delivered an address on "Ireland and the Irish" in St. George's Hall.

St. Paul's.—The ladies of the congregation gave a "high tea" and concert on the evening of the 8th inst. The schoolroom was thronged and it was estimated that 300 people sat down to tea. The proceeds amounted to \$130. At the concert the chair was taken by the Rev. W. F. Fitzgerald, vicar. There was a splendid programme. The following clergy were present:—The Dean of Ontario, the Revs. Canon Starr, Canon Cooke, and A. W. Cooke, rector of Westport; Dean Farthing gave a very interesting address.

Barriefield.—St. Mark's.—Harvest Thanksgiving services were held in this church on Sunday, October 11th. The Rev. R. T. Forneri, rector of St. Luke's, Kingston, preached in the morning, and the Rev. Canon Loucks in the evening.

Brockville.—St. Peter's.—Harvest Thanksgiving services were held in this church on Sunday, October 11th. The Rev. G. F. Davidson, rector of Guelph, and Rural Dean of Wellington, was the special preacher at both of the services.

Mountain Grove.—St. John's.—The annual Harvest Thanksgiving services were held in this church on Sunday, the 11th, and they passed off most successfully. The congregation hope ere long to replace the present church with a new one which will be erected in a more central position.

Arden.—St. Paul's.—The annual Harvest Thanksgiving services were held in this church on Sunday, the 11th, and were well attended. The church was beautifully decorated for the occasion.

Pictou. St. Mary Magdalene.—All the societies in connection with this church; the Guild, the three branches of the W.A., Girls' Guild, Men's Club and Boys' Brigade, have all reorganized for the winter's work. The Fair dinner held on the 24th of September was a financial success. The Sunday School Rally Day on September 20th, was well attended and there was a very interesting programme. On October the 7th, the annual Harvest Festival was celebrated. The church was tastefully decorated with grain, flowers and fruit, and the singing was exceptionally good. Canon Sprague, of Cobourg, was the special preacher, he chose for his text the 6th verse of the 6th Psalm, pointing out that we as Canadians, have a goodly heritage, and that our lives have fallen unto us in pleasant places. His sermon was much appreciated. On Sunday, October 11th, we had a visit from Bishop Stringer, of the Yukon Diocese, and it will long be remembered as a red-letter day by the congregation. The harvest decorations were still up, which gave the old church a festive appearance. Bishop Stringer is a personal friend of our vicar's, the Rev. W. L. Armitage, and it was through his efforts that we were enabled to have such a treat as the two sermons and address to the Sunday School that we were privileged to listen to. His Lordship took for his text in the morning, Acts 1:8, and in the evening, Gal. 3:28. One sermon was the complement of the other, a simple thrilling tale of his own experiences in the far-away diocese for the past sixteen years, and the needs of the present. It would be impossible in this limited space to give even an outline of the discourses, but the speaker's personality, his modesty in making so little of his own share in the work and his intense earnestness, appealed to the large congregations at both services.

Parham.—St. James'.—Harvest Thanksgiving services were held in this church on Sunday, the 4th inst., and they were of an especially bright character. The church was prettily and appropriately decorated for the occasion by the ladies of the congregation. The Rev. W. Cox, the rector, officiated at both the services.

Kemptville.—St. James'.—On Sunday, October 11th, farewell services took place in this church prior to the departure of the Rev. W. P. Reeve for Brandon. At the close of the evening service an address was presented to the rector by Dr. C. F. Ferguson at the request of the people's warden, Mr. J. G. Kerr, and in the absence of the rector's warden, Mr. W. F. Ritchie. This address was suitably acknowledged by Mr. Reeve.

On the previous Friday evening at a largely attended meeting of the members of the Ladies' Aid Society of the church which was held at the rectory, Mrs. Reeve was presented with an address which was read by Miss Farnim. Both Mr. and Mrs. Reeve acknowledged the address in suitable terms.

On Wednesday, the 14th, Mr. Reeve was presented with an address by the choir which was read by Mr. E. H. Ritchie.

Marlborough.—St. Paul's.—On Sunday afternoon, October 11th, Mr. Reeve preached his farewell sermon in this church. There was a very large congregation and the church was filled to overflowing. At the close of the service an address was read by Lt.-Col. Beckett, was presented to the rector, together with a well-filled purse of money, which was presented by the two churchwardens conjointly, namely, Messrs. John Bligh and W. Hinton. Mr. Reeve suitably acknowledged these gifts.

OTTAWA.

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

Ottawa.—The Bishop of Ottawa has appointed the Rev. Leslie A. Todd and the Rev. James L. Homer, both recent arrivals in the diocese from the Old Country, to the parishes of Madawaska and Whitney, and Aultsville respectively. There are still some vacancies in the diocese for which no supply is immediately available. The annual meeting of the Ottawa Clerical Guild was held on Monday of last week when the Ven. Archdeacon Bogert was elected president and the Rev. C. B. Clarke, of Billings Bridge, Secretary. Considerable important business was transacted and the committees to visit various local institutions during the next year were appointed, as follows:—Home for Friendless Women and Perley Home, the Revs. Canon Kittson and L. I. Smith; Orphans' Home, the Rev. W. A. Read; Jail, the Ven. Archdeacon Bogert; Old Men's Home, the Rev. W. M. Loucks; St. Luke's Hospital, the Revs. J. F. Gorman, F. W. Squire, C. E. Burch,

TORONTO.

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

and H. Lane; Rideau Street Hospital, the Revs. A. W. Mackay, J. J. Lowe, Geo. Bousfield, G. J. Bousfield (of Hawthorne), and G. H. Duder. It was arranged to hold a rural-decanal meeting at St. John's Church, Mackenzie Avenue, Ottawa, on November 3rd, when there will be Morning Prayer at 8 a.m., and Holy Communion at 10 a.m. At a business meeting that will be held at 10.30 there will be a discussion on the subject of Christian Unity, which will be introduced by the Rev. George Bousfield, of St. Margaret's Church. In the afternoon an address on "The New Hymnal" will be given by the Rev. A. W. Mackay, of All Saints' Church, and one on the Laymen's Missionary Movement, by the Rev. Canon Hanington, of St. Bartholomew's Church. There will be a public meeting in St. John's Hall the same evening when the Rev. Canon Kittson, the Revs. A. E. Anderson, J. M. Snowden, and Miss F. Greene, who were delegates at the Pan-Anglican Congress from this diocese will give reports. The public are invited to attend this meeting, which promises to be very interesting.

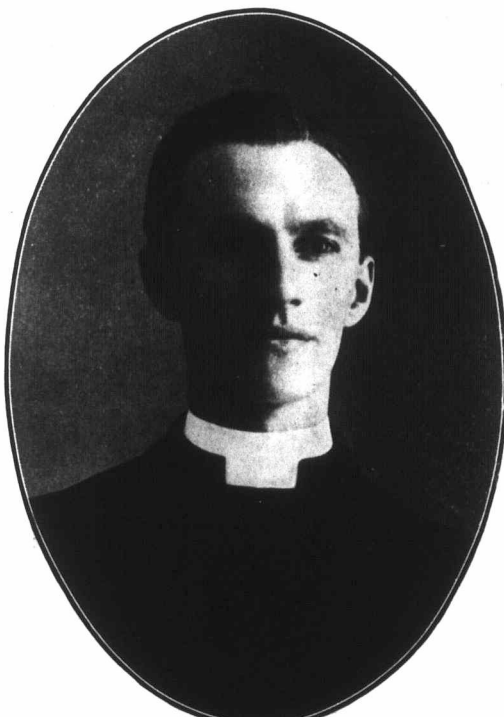
All Saints'.—The annual harvest festival was held in this church on Sunday, the 4th inst., and was well attended. The interior of the church was beautifully decorated for the occasion with wheat, oats, and various other kinds of grain, fruits and flowers, and so on. In the morning the Very Rev. Dean Crawford, of Halifax, N.S., occupied the pulpit, preaching a sermon on the importance of "growing unto perfection." At night the service was practically all musical, the choir rendering the cantata, "Seed Time and Harvest," by Mr. J. R. West. Mr. Edgar Birch presided at the organ, and a feature of the service was a quartette rendered by Miss Helen Ferguson, Miss J. Hopkirk, Mr. E. Hawken, and Mr. Charles Parkinson. The soloists were Miss Ferguson and Mr. Parkinson.

St. Barnabas'.—The annual thanksgiving and thanksgiving in this church was on Sunday, the 4th inst. The church was crowded at all services. In the evening the Right Rev. the Lord Bishop of Fredericton preached an eloquent sermon on the "Power and Efficiency of Prayer." The rector explained the object of the thanksgiving, which was for the purpose of showing in a tangible way the thankfulness of the people of St. Barnabas' for the many blessings received during the past year. The rector also stated at the close of the service that there had been placed upon the offertory plate during the day's service somewhat over \$300 over and above the regular contributions, which amount would go to further reducing the floating debt. This has now been reduced to a half of what it was when he took charge at Easter. The church is prospering and growing strongly under the Rev. H. Lane. Many new families have come in, and a bright future is assured. Increased accommodation is a question that will shortly claim the attention of the people.

Pakenham.—St. Mark's.—Church life in the Parish of Pakenham still continues to progress under the leadership of the rector the Rev. W. H. G. Battershill. The annual thanksgiving services, held on Sunday, August 27, were very successful. They were conducted by the rector, who delivered two impressive addresses to large congregations; morning text, St. John vi. 12; "When they were filled; evening, St. Matt. xxi. 19, "Leaves only." Besides the usual appropriate hymns the choir sang an anthem "Praise ye the Lord," the solo part of which was most pleasingly rendered by Dr. E. W. Gemmill. The church was tastefully decorated with fruit and flowers, and a liberal Thanksgiving offering of \$136.82 was received. On Monday, August 28th, the building of the new Mission Church in the White Lake section of the parish was begun, the foundation stone being laid by Mrs. Battershill. A short appropriate service was used, the people responding heartily.

On October 8th the Lord Bishop of Ottawa held a Confirmation service in this church, when the rector presented 26 candidates for the sacred rite of the Laying on of Hands. There were three married couples, one adult Presbyterian and one Methodist. The Bishop's addresses were most helpful. He emphasized the necessity of Holiness—a consecration of the whole being to the Lord. He pointed out that as Jesus Christ was the manifestation of God the Father in the world so the Church was the evidence of God the Holy Spirit. On Friday the rector drove the Bishop to the White Lake Mission, where the new church is being built. After a most excellent meal way was made to the church where the men ceased work to join in a short service. The Bishop expressed great pleasure at what was being done. He said that now the patience of the faithful was being rewarded and much good was bound to follow. In the evening the Bishop was driven to the neighbouring parish of Antrim.

Wycliffe College Alumni Meetings.—The College Opening.—Canadian Church Missionary Society and Gleaner's Union Meetings.—Wycliffe College Alumni Association.—The annual meeting of the Wycliffe College Alumni Association was held last week in the college. There were seventy members present and the meetings were among the most successful from every standpoint in the history of the college. Among the more prominent members present were Bishops Stringer and DuVernet, Archdeacons Armitage and Lloyd, Canons Hague, Cody, and O'Meara, the Rev. O. G. Dobbs, the Rev. C. H. Marsh, the Rev. C. W. McKim, and the Rev. N. I. Perry. The meeting opened as usual with the celebration of the Holy Communion in the college chapel, which was crowded; in fact some fifteen had to be seated outside in the corridors. The sermon was preached by the Rev. E. J. Kennedy, vicar of St. John's; Boscombe, England, who took for his subject, "Soul Winning," basing his remarks upon Prov. 11:30. He pointed out the necessary elements in soul-winning as being, Compassion for souls, Feeling with men, Whole-hearted surrender to God, Daily Communion with Christ, and Deep-seated purpose for Christ. Bishop Stringer was celebrant and was assisted by Canons Cody and O'Meara, and the Rev. L. E. Skey. Mr. Kennedy then conducted a Quiet Hour, speaking on the subjects of confession of sins and prayer. On



Rev. W. H. C. Battershill, Rector of Pakenham, Ont.

Wednesday morning Mr. Kennedy spoke on "The Deep Things" in the life of a clergyman and mentioned among others, deep conviction, deep faith and deep purpose for God. On Thursday he dwelt upon the work of the Holy Spirit, dwelling more particularly upon the manifestation and work of the Holy Spirit and the results of the work of the Spirit. Mr. Kennedy is a man of commanding presence, being six feet six, with good voice and quiet manner, and his addresses are marked by deep spirituality. His church in Bournemouth is among the most prominent in England, and he has had a very wide experience in the conduct of Missions. His visit is sure to do much good.

Papers.—The Rev. Canon Hague read the first paper on the subject, "Adaptation of the Prayer Book to Canadian Conditions." He claimed that we must keep in mind the fact that the Prayer-Book is for the people and not the people for the Prayer-Book. The principle of Prayer Book adaptation has always been allowed. There was a rubric in the first Prayer Book allowing adaptation by permission. The principle was reaffirmed in 1661, in 1878 by the convocations of York and Canterbury, and by the recent Lambeth Conference. Canon Hague recommended that the Bishops should make more clear just what is allowed in the way of adaptation, the addition of sentences for special occasions, selections of portions of the Psalter, as at the present time only portions of the Psalms are usually read, alternative lessons for the morning service, more judicious selection of lessons, the omission of the state prayers in the Communion service, changes in the

Burial service to suit Canadian conditions, alternative words for archaisms and the inclusion of collects for Canada as an entity. He opposed compulsion and advocated "adaptation by permission." Thus the clergyman would be the best judge of local needs and conditions, but the permission of the Bishop would be necessary to introduce any change. The Rev. T. G. Wallace, M.A., Woodstock, read a clever paper on "A Plea for Liberty." Two tendencies are evident to-day: a return to mediaevalism and adaptation to modern conditions. Mankind is sure to go ahead. Will the Church keep pace with the times? The Church does not occupy its proper place in the life of the people. It is possible for it to become quite divorced from the spirit of the times. The man on the street distinguishes between right thinking and theological orthodoxy. He is more concerned with what a man does than with what he says. The Church has concerned itself in the past with the thirty-nine articles rather than with the alleviation of social evils. The dogmatic spirit has been indulged in too much. Creeds are landmarks not stopping-places. The Church should be exhibited as modern as well as ancient. The church should be very tolerant of new truth. The Church of Rome frowns on all new development in thought. We must seek direction in wise channels. Once the Church of England represented the whole Anglo-Saxon race. This is not true to-day. If the Church is to return to her former position she must adapt herself to changing conditions. In Canada we emphasize too much the idea of the Church of England in Canada—we ought to give greater prominence to the idea of developing the Church along the line of Canadian ideals. The Rev. H. J. Hamilton gave a good address on the recent development of Christianity in Japan. The greatest enemy of the Kingdom of Christ in that country is the prominence given to the Kingdom of Japan. Nationalism is the new idol of the people. The Rev. R. E. Knowles, Knox Church, Galt, gave a clever address on "Preaching." He suggested the need on the part of the clergy of more pride in their profession. There can be no hard and fast rules for preaching. The clergy must work hard, be original, have courage to be themselves, be everlasting readers, be independent, keep in the closest touch with the life and thought of the day and appeal for the sacrifice of self and in appealing for it in others exhibit it in themselves. The address was clever, witty and pleasant to listen to. Much of the advice given should be followed and much should be carefully avoided by the average preacher. The Rev. C. G. Brown, D.D., General Secretary, of the Baptist Mission Board addressed the members on the subject of "The Education of the Church in regard to Missions," and made a plea for the recognition of the missionary aspect of the Church as fundamental to its growth. The Rev. S. Gould, M.D., of Palestine, spoke on "Palestine of To-day." He spoke of the causes leading to the recent trouble in Turkey and mentioned the Despotism of the Sultan, the vitality of the young Turkish party, the educative work of Christian Missions, the work of England in Egypt, the extension of railways and the general desire for greater freedom. Dr. Gould strongly opposed the idea of union with the Greek Church until such time as they were willing to acknowledge our orders. He also emphasized the fact that the Mohammedan could not compete on a fair basis with members of any other great race and attributed this largely to his religious ideals. The Rev. W. H. Vance read a paper on "Church Finance." He pointed out the growing tendency to "raise," rather than "give" money, the danger of losing the power to get people to give through appeals from the pulpit and the difficulties involved in consequence of our having too numerous collections, years for different societies which do not coincide and the lack of clearness in Synod reports. The envelope system of weekly offerings was strongly recommended. The Rev. L. E. Skey gave the President's address at the High Tea on Tuesday, on the subject of "The Evangelical Policy and Principles." He re-affirmed his faith in the old Reformation's principles of the Church and pleaded for a more open avowal of our loyalty to them. Principal O'Meara had a frank talk with the Alumni on the present position and future prospects of the College in Canadian Church life. All the papers and addresses evoked very general and spirited discussions of practical value.

Luncheon.—President Falconer, of the University of Toronto, was the guest of honour at the luncheon on Tuesday, and gave a very thoughtful address. He spoke of his long association with Wycliffe through his personal friendship with the late Dr. Sheraton, to whose ability he gave very great praise. He had long admired the principles of the college and paid a compliment to its missionary spirit. He claimed that Christianity was essentially a missionary religion. This was true historically and philosophically. Its motive power

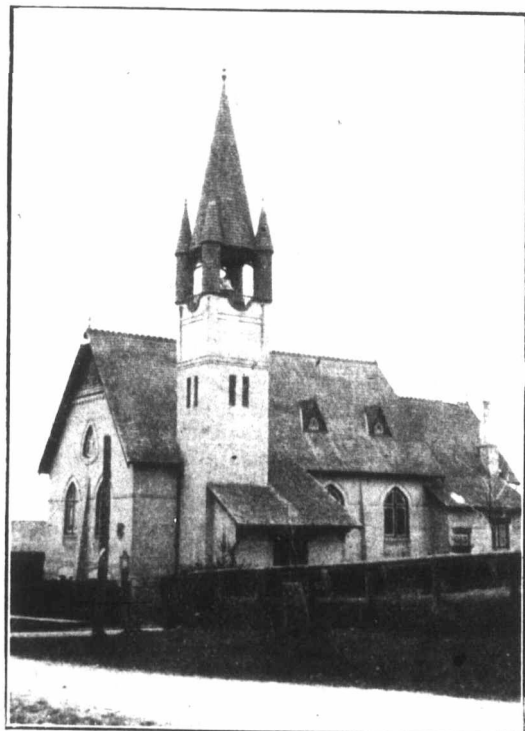
is love which in turn is the root of all missionary spirit. Christianity has always been misunderstood because the human vessel through which it has been conveyed have been inadequate. In the future many good things which have clouded the real issue will be left behind. We need not be afraid of scholarship. We may have to make some adjustments in our theology. That will do no harm. Christians must unite on essentials. There is no antagonism between real scholarship and religion. The more men think and the more



St. John's Church, North Cavan.

moral they become the more they will appreciate Christianity. Few realize that theology is one of the greatest sciences. The time will come when it will be given as great honour in the university as any other science. There can be no separation of the heart and the intellect. Energy of thought will react upon life and exercise a refining influence. Dr. Knowles gave a popular after-dinner speech on the second day when he was the guest at luncheon.

College Opening.—The Convocation Hall of the college was crowded on Tuesday evening on the occasion of the formal opening of the college. Dr. Hoyles presided, and on the platform with him were:—His Grace the Archbishop, Bishop Reeve, Bishop Stringer, Archdeacons Armitage, Lloyd, and Sweeny, Principal O'Meara, Canon Cody, the Rev. E. J. Kennedy, and the Rev. L. E. Skey, Sir Chas. Moss, Dr. McLaren, of Knox College, Hon. S. H. Blake, and others. Principal O'Meara reported that nine of last year's students had been ordained and that forty-seven of the students had been engaged in missions during the summer. The number of new students entering the college this year was 26, and the total enrollment is now 94. Though the addition to the college last year gave room for 28 more students, the building is



Christ Church, Baillieboro'.

again overcrowded. The Rev. W. T. Hallam, B.A., B.D., and the Rev. E. A. McIntyre, M.A., had been added to the staff. A very fine portrait of the late Sir Casimir Gzowski, the gift of his son, was unveiled. Hon. S. H. Blake made an eloquent address in which he praised the work of the late chairman of the council and briefly traced the growth and development of the college. The Primate conferred the degree of B.D. on the Rev. W. T. Hallam, B.A., remarking that this was the first time he had exercised this duty as Chancellor. He said Mr. Hallam's papers were among the best ever presented for the degree. Dr. Cody then

gave a very fine address on his impressions of the Pan Anglican. After mentioning the magnitude of the Congress and some of the outstanding personalities he spoke of the thoroughness of organization, the variety of views and the absolute fairness with which they were received, the prominence given to subjects of general interest, the absence of boasting, the warm reception given to the delegates by the English people, the tendency on the part of outsiders to lecture the home church and the strong devotional tone of the whole congress. A short address was given by Mr. Kennedy.

Business.—The President of the Association was warmly congratulated on the opening of St. Anne's Church, and a resolution of sympathy was passed to the Rev. R. S. Wilkinson in his recent loss by fire in Fernie. A committee was appointed to take some steps to repair the loss as far as possible. The several committees reported on the work of the year. The following officers and committees were elected for the ensuing year:—President, the Rev. G. A. Rix, Orangeville; Vice-President, the Rev. A. D. Dewdney, Prince Albert; Secretary, the Rev. T. W. Murphy, Toronto; Treasurer, the Rev. R. McNamara, Winona; Executive Committee, the Rev. Messrs. L. E. Skey, F. Wilkinson, and W. T. Hallam, of Toronto; W. F. Carpenter, Ivy; A. P. Kennedy, Craighurst; representatives on the College Council, the Rev. A. C. Miles and the Rev. W. H. Vance; Evangelical Literature Committee, the Revs. W. H. Vance, R. A. Sims, T. R. O'Meara, and C. J. James, of Toronto, and C. H. Marsh, Lindsay; Deaconess Committee, the Revs. B. Bryan and Canon Cody, Toronto; E. J. Etherington, Hamilton; Dr. E. H. Langfeldt, Peterboro', and R. J. M. Perkins, Ingersoll; Bursary Committee, the Revs. R. F. Nic and C. W. Holdsworth. The annual meeting of the Canadian Church Missionary Society was held in the Convocation Hall on Thursday evening when the hall was again crowded. Dr. Hoyles was chairman. Brief reports of the year's work were given and the old officers were re-elected. Miss Trent who is returning to Japan and the Rev. R. M. Millman and Mrs. Millman who are shortly to leave for Japan were tendered a farewell. Addresses were given by the Rev. H. J. Hamilton, Japan; the Rev. S. H. Gould, of Palestine, and the Rev. C. A. Sadlier, South America. A devotional address was given by Mr. Kennedy. The Gleaner's Union met in annual conference on Friday evening in the Convocation Hall. There was a large attendance. Miss Thomas, the General Secretary, gave an interesting report of the year's work and especially emphasized the growth and value of Mission Study classes. Addresses were given by Bishop DuVernet, of Caledonia, the Rev. C. A. Sadlier, the Rev. E. J. Kennedy, and Miss Young. It is quite safe to say that the meetings this year have surpassed in interest, enthusiasm and attendance the meetings of any former year. Wycliffe College with her associated institutions, is very evidently occupying a gradually increasing place in the minds and activities of Canadian Churchmen.

St. James'.—The Rev. E. J. Kennedy, vicar of St. John's, Boscombe, who gave a series of addresses to men only in this church from 12.30 to 12.50 daily, last week, is continuing to give a similar series at the same hour daily this week by special request.

Church of the Redeemer.—The Rev. E. J. Kennedy conducted a mission in this church daily, last week. Services were held at 4.30 and 8 p.m., and they were well attended.

St. Bartholemew.—Anniversary services were held in this church last Sunday. The assistant Bishop of the diocese preached in the morning, and the Rev. Canon Welch in the evening. The Rev. J. R. H. Warren, senior curate of St. James', addressed the teachers and scholars of the Sunday School in the afternoon at 3 o'clock.

Harvest Thanksgiving services were held on last Sunday in St. Luke's, St. George's, and St. Phillip's.

Grace Church.—St. Luke's Day.—The season of intercession in behalf of the Sunday Schools of the church was thoroughly observed in this parish. At 8 a.m., there was a corporate communion of Sunday School workers, Bible Class pupils, and communicant children, a goodly number was present. The service at 11 consisted of Matins, Holy Communion and sermon by the rector, who dwelt with emphasis upon two special points. (1) The position of the Sunday School in relation to the home and the Church. (2) The aim to be set before the Sunday School teacher. In the afternoon at 3 o'clock, there was a bright service, particularly for the young people. Mr. J. S. Barber, the General Secretary of the Toronto Church of England Sunday School Association, and a staunch and truly loyal supporter of the parish for many years, made an excellent address,

emphasizing the work of the Foundling Hospital for homeless children in London, England, and expressing himself as a strong believer in the helpfulness of children's services and public catechising of the young. Choral evening prayer was rendered at 7 o'clock, and a strong address made by the Rev. Canon Ingles, whose great point was that in the absence of religious education in the public school the Church must with all the more energy develop through the Sunday School the character of the child. The lack of religious



Trinity Church, West Cavan.

teaching in the home was in the speaker's opinion, responsible for a great deal of the irreverence of the present-day.

Norway.—St. John's.—The harvest thanksgiving service was held in this church last Friday evening. Afterwards an excellent concert was given in the schoolhouse and amongst those taking part in the programme were the Rev. Canon Starr, of Kingston, and the Revs. E. A. McIntyre, B.A., and J. R. Biggs. The evening's entertainment was thoroughly enjoyed by all present thereat.

Cavan.—Assistant Bishop Reeve's Visit. An Ordination and Four Churches Consecrated.—Sunday, October 11th, was a day of unique interest in this parish, the Assistant Bishop having been invited for the special work of Church Consecration. The day was an arduous one for the Bishop, though the work seemed to fall lightly on the shoulders of the stalwart Assistant Diocesan. Weather conditions were almost perfect for the season, the roads good and hard and the landscape picturesque with the glowing and varied tints of autumn. A good team, behind which sat in a comfortable carriage the St. Thomas' Churchwardens, and the rector and Bishop, made light of the twenty-six odd miles covered during the day, and the services were punctually performed. At 10.30 a.m. the first service was held in St. John's Church, which was of a peculiar interest, consisting as it did of an ordination to the Diaconate and the Consecration of the Church. It was a happy coincidence that Frederick William Moxhay, accepted for work in the Diocese of Athabasca by Bishop Holmes, should be ordained by Bishop Reeve, whose great work in that North-Western field is so well-known. This service of double consecration was most solemn and impressive. At



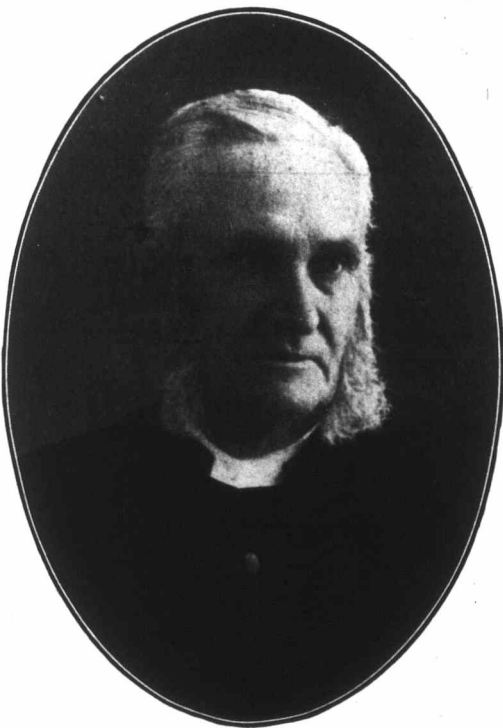
St. Paul's Mortuary Chapel on Site of Old St. Paul's Church, Millbrook.

3 p.m. Christ Church, Baillieboro', was consecrated. At 5 p.m. St. Paul's Mortuary Chapel and at 7.30 p.m. service was held in St. Thomas' Church, which had been already consecrated by our Archbishop in May 1904. Here Bishop Reeve gave a most interesting Missionary address, having preached at St. John's, Christ Church and St. Paul's. On Monday, from 3 to 5 p.m. a reception was given the Bishop in St. Thomas' Schoolroom, which had been prettily decorated for the occasion by members of the A.Y.P.A. with flags and autumn leaves. To this social gathering the parishioners were invited and a very pleasant afternoon was spent. Among those present were Dr.

Turner, of Victoria, B.C., and Inspector Shaw, of the R.N.W.M.P., Calgary, both former residents of the parish. In the evening the final Consecration Service was held in Trinity Church, which was duly set apart, the Bishop preaching an impressive sermon in connection therewith. This series of solemn consecration services formed certainly a fitting, "Rest and be thankful" on the highroad of progress, from which to look back over the three score years and ten of Church life in the parish of Cavan.

The Township of Cavan, which now forms a large part of the parish, was first laid out by the Government surveyor in the year 1816. In the same year it received its first actual settler, who came from Ireland and located near the present village of Centreville. He assisted in the survey of this and adjoining townships and gave the land for the site of the first school house. Others soon followed, but it was not until 1824 that the grants were made for the site of the present village of Millbrook. It was about this time that the Rev. Joseph Thompson came as a Missionary of the Church of England, he being the first minister of any denomination in the township. He acquired land near the present village of Ida, about five miles north of Millbrook, and off this granted two acres to the Bishop of Quebec for a church, burial ground and parish clerk's residence. On this a log church was built, the first of any kind in the township. Unfortunately it was destroyed by lightning the same year, but was replaced by a frame structure, which was duly consecrated as St. John's Church by the late Bishop Strachan, first Bishop of Toronto, on the 11th of July, 1840, in the first year of his episcopate. It continued to be used until the present substantial brick structure was erected in 1866. In the meantime, namely, in the year 1833 the Rev. Samuel Armour, father of the late Chief Justice Armour, had been appoint-

continued to be used until the present beautiful and commodious Church was erected in 1885. In



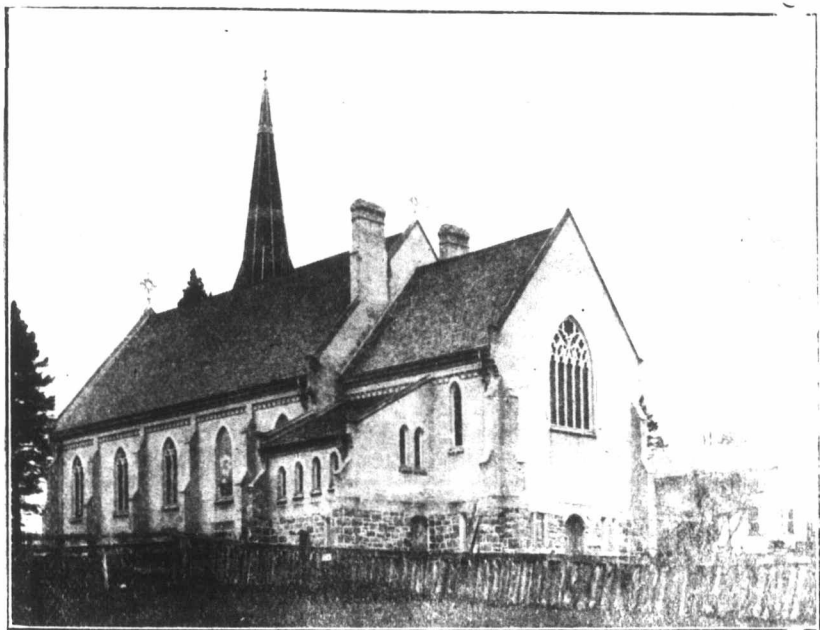
The Venerable T. W. Allen, Late Rector of Cavan, 1853-1905, and Archdeacon of Peterborough, 1891-1905.

the year 1876 Trinity Church was erected about four miles west of Millbrook for the benefit of those in that part of the parish. St. Paul's Church still continued to be used after the separa-

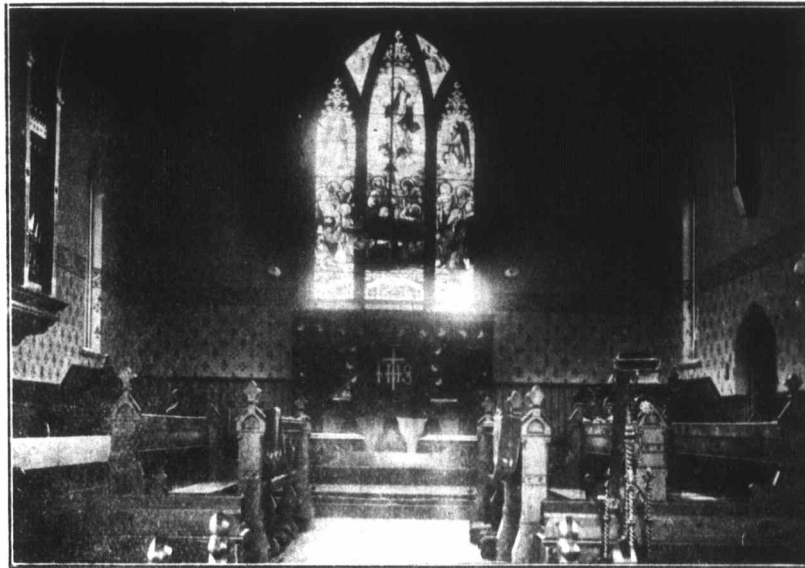
Christ Church was erected. The old St. Paul's building was demolished, and for a number of years the site was used only as a burial ground, but recently a Mortuary Chapel has been erected, and in this monthly week-night services are held for the benefit of those in the vicinity. So that there are now five places for the public worship of God in the parish. The long laborious and fruitful labours of the Venerable Archdeacon Allen, the late beloved rector, are too well-known to need relating here. He died full of years and honours in November, 1905. A handsome window erected by his eight sons in the chancel of St. Thomas' Church, and an altar and reredos in course of erection by the congregation, together with a lectern in St. John's and other memorials contemplated, will with his work, which is his best monument, commemorate the late Archdeacon and rector. He lived to see the Central Church, St. Thomas', Millbrook, freed from debt, and consecrated to the service of God. For many years before his death he was ably assisted by his son, the Rev. W. C. Allen, M.A., who succeeded him and who has carried on the good work so effectively that the remaining four churches, being freed from debt, have now been consecrated by the Right Rev. the Assistant Bishop.

During his visit to the Rural Deaneries of Durham and Northumberland, in addition to visiting the three parishes mentioned in the foregoing article, Bishop Reeve also visited St. Matthew's, Hall's Bridge and St. John's, Ida, as well as Whitby, where, in the parish church of St. John's, His Lordship held a Confirmation, when he conferred the apostolic rite upon seventeen candidates.

Maple.—St. Stephen's.—The 11th October, 1908, will always be a red letter day in the history of this congregation. Three harvest thanksgiving services, a full church, with collections



St. Thomas' Church, Millbrook.



Interior of St. Thomas' Church, Millbrook.

ed rector. Mr. Thompson continued to reside in the parish and to officiate occasionally until his death on the 24th of March, 1844, at the age of 70 years. On the 16th of January, 1836, the rectory of Cavan received a grant from the Crown of 200 acres, about three miles east of Millbrook. Of this about two acres was set apart for a church and burial ground, and on this site St. Paul's Church was erected. The limits of the parish had not at this time been defined nor for many years afterwards, and the ministrations of Mr. Armour extended over a considerable portion of the County of Durham. Indeed it was not until 1853, the year of his death, that the question of fixing parish boundaries was first discussed in the Synod, and it was not until five years later that definite action was taken. Mr. Armour was buried at St. John's Church cemetery on the 27th of February, 1853, after an incumbency of twenty years, during which time the township had advanced from a sparsely settled wilderness to a prosperous and populous community, with a population much larger than at the present time. A handsome chancel window, erected by the late Chief Justice, in St. John's Church commemorates his life and work in the parish. Little imagination is required to picture the hardships he must often have endured during the earlier years of his ministry. In the summer of the same year, 1853, the Rev. T. W. Allen was appointed rector of the parish, with its two churches, St. John's and St. Paul's, but Millbrook, having grown to be a town of considerable size and importance, with a considerable Church population, felt the need of Church services. These were at first held in the Town Hall, but, about the year 1850, a church was built on the site of the present St. Thomas' Church. This

tion of the Millbrook congregation until a more convenient site was procured at the village of Baillieboro'. In 1891 the beautiful building called



Rev. W. C. Allen, Present Rector and Rural Dean of Durham, Appointed Rector in 1905.

amounting to \$188. The Rev. John Bushell, M.A., of Toronto, was the special preacher for the day and his three sermons made the day a season of much spiritual refreshment. The Rev. G. B. Morley took charge of the services, Miss Keffer the musical portions, which were rendered with much grace and inspiration. The Rev. Rural Dean Morley, owing to the Mission being vacant, took temporary oversight of King and Maple, and told the people they must bestir themselves to accomplish at once two things—first, the liquidation of the debt of St. Stephen's, and the erection of a parsonage at King. The people thought the Rural Dean was talking wildly and that his labours along these lines would be futile, when he took charge the debt amounted to \$290. The proceeds of a garden party reduced it to \$218. The Rural Dean issued a circular letter calling upon the people of the neighbourhood to attend the services on this festive occasion and make a determined effort to wipe off the debt on that Sunday, much to the surprise of the congregation the call was not in vain, for the plates bore to the altar the magnificent sum of \$188, which practically pays the debt. The analysis of the collections is as follows: In envelopes, \$162.25; loose, \$25.75; names of subscribers are, L., \$50; XL., \$40; George Watson, \$10; Rev. F. C. C. Heathcote, \$10; Mr. and Mrs. T. J. Wilson, \$6; John Watson and family, \$6; Mrs. Morley, \$5; Mrs. J. H. Watson, \$5; C. J. Agar, \$5; Mrs. Jackson, \$5; Mrs. Wm. Minton, \$2; Percy Wells, \$2; Wm. Kyle, \$2. One dollar each as follows: Mrs. and Mrs. W. J. Scrivener, H. Johnston, Rev. J. Scott-Howard, Col. H. J. Grasett, a Friend, Mrs. H. C. Bailey, M. E. Morrison, Mrs. Wm. Campbell, Miss Jane Orr, Isaac Watson, Mrs. W. Thomas, H. D. Cook.



the speaker's deal of the

st thanksgiving last Friday concert was against those take Rev. Canon A. McIntyre, g's entertain- all present

's Visit. An Consecrated.— unique inter-ship having Church Con- one for the fall lightly on ant Diocesan. perfect for the and the lan- g and varied ind which sat omas' Church- made light of ring the day, rformed. At in St. John's erest, consist- Diaconate and was a happy Moxhay, ac- Athabasca ed by Bishop North-Western ice of double mpressive. At



Site of Old ok.

was conse- y Chapel and St. Thomas' onsecrated by Bishop Reeve address, hav- urch and St. 1, a reception Schoolroom. r the occasion h flags and ering the par- pleasant after- sent were Dr.

Under one dollar, \$2.25. The subject of this article was built in 1895, costing \$2,000; seats 200 people, is a fine solid brick structure. The congregation has been labouring with a debt for thirteen years which had so disheartened the faithful few that it was feared the Church would be closed. The people of Maple are very grateful to Mr. Morley for the zeal he has manifested on their behalf.

Eglinton.—St. Clement's.—On Monday evening, October 12th, a meeting was held to organize the Literary and Musical Society of this church for the season. The following officers were elected: President, the Rev. T. W. Powell; vice-presidents, the Rev. A. K. Griffin and Mr. Freeman; secretary, Miss B. Waugh; treasurer, Mr. E. Day. Fortnightly meetings were arranged, the first of which will be held on Tuesday, Oct. 27th. A special feature of the work of the Society will be the study of the various religions of the world.

Wychwood.—St. Michael and All Angels.—Carpenters are busy erecting the permanent roof on this church.

Peterborough.—All Saints'.—Considerable change has taken place in this parish in the last few months, the Rev. Wm. Major having been appointed first assistant to St. George's Church, Montreal, his resignation taking effect on 1st October. At a meeting of the congregation held about the middle of September, the name of the Rev. H. R. Trumfour, M.A., B.D., was unanimously chosen for submission to the Archbishop as the new rector for All Saints', which was very willingly granted and for which the people of this parish wish to thank His Grace very warmly. At the Communion service held on Sunday last, the 18th, the first under the Rev. H. Trumfour, the largest number in the history of All Saints' (at any one time gathered around the Lord's Table to commemorate the Holy Feast of our Lord, being 130 in number. The Rev. H. R. Trumfour has a bright future before him in this growing parish. Mr. Trumfour comes from St. John, N.B., where he was curate at St. John's, (the Stone Church), under the Rev. G. A. Kuhring.

NIACARA.

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

Hamilton.—St. Stephen's.—The harvest thanksgiving of this church was held on Thursday, October 8th, at 8 p.m., when the Rev. A. L. Reed, M.A. of St. Stephen's in Toronto, preached, his subject being "Faith in God." The services were continued on Sunday with a celebration of Holy Communion at 11 a.m., when the Rev. E. A. Irving, of Dundas, preached, and at Choral Evensong at 7 p.m., the incumbent, the Rev. A. D. Caslor, took service and preached on the duty of reparation for the great benefits we have received.

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If you allow our expert watchmakers to adjust it. So sure are we of this that we will make no charge if we cannot accomplish what we promise. Our watchmakers are amongst the very best in the city, and your watch is safe in their hands.

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The church was most appropriately decorated and the choir rendered their portion of the service with unusual skill. The congregations at the various services were large, the offerings liberal.

Jarvis.—St. Paul's.—The annual harvest thanksgiving services were held in this church on Sunday, the 11th, when the Rev. T. G. Wallace, M.A., the eloquent rector of New St. Paul's, Woodstock, conducted the services and preached. The congregations were large and the services bright and hearty, and the offerings liberal. The church was also very prettily decorated for the occasion. The work in this parish seems to be progressing nicely. The congregation recently paid off the balance of the debt on the church buildings, and the next event of importance will be the consecration of the church.

HURON.

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

London.—St. Matthew's.—Harvest thanksgiving services were held in this church on Sunday, October 11th. Large congregations attended both services and there was not one empty seat in the whole church. The music rendered by the choir, under the leadership of Mr. D. Sharman, was excellent. The rector preached at both services; the thankoffering amounted to \$132. Next January anniversary services will be held (D.V.), and \$500 paid on the mortgage debt, which will leave only one thousand dollars to be paid. On Sunday, September 27th, a harvest thanksgiving service was held in St. Matthew's Mission, Pottersburg. The Mission Hall was not sufficient to accommodate the congregation, many had to stand outside. The thankoffering amounted to \$10. The hall was beautifully decorated with fruit, grain and flowers, and twenty received the Holy Communion, which was a very fair number, considering it was the first time that Holy Communion had been administered at the Mission. A meeting will be called in the near future to make arrangements for the erection of a church in the Spring.

Forest.—Christ Church.—The annual harvest thanksgiving services were held in this church on Sunday, October 4th, and passed off most successfully. There was a liberal offertory over \$240 being either pledged or placed upon the plate. The rector, the Rev. A. E. Beverley, preached at both services.

St. Thomas.—St. John's.—Members of the choir and Young People's Association, to the number of thirty, tendered a pleasant surprise to Mr. and Mrs. T. Watt, at their home on Alma Street, Friday evening, the 16th inst. Both have been active members of the two organizations, and during the course of the evening they were presented with a handsome oak table, accompanied by expressions of the esteem in which they are held by the members generally. Following the presentation a pleasant evening was spent with music and social intercourse, and a dainty lunch was served by the hostess and lady members of the organizations.

Stratford.—St. James'.—Harvest festival services were observed in this church on Sunday, October 11th, the rector, the Rev. W. T. Cluff, officiating throughout the day. The church and chancel were tastefully decorated with fruit, sheaves of grain, etc. The music rendered by the choir under the direction of the organist and choirmaster, Mr. F. W. Hopson, T.C.L., was very much appreciated by the large congregations present at Matins, the music rendered was "Jackson's" Te Deum, "Field's" Jubilate, and an organ solo by Mr. Hopson. At Evensong Toms' evening service, and an anthem "O be joyful in the Lord," Gaul, was rendered, Miss Hodges singing the solo part very creditably. A short organ recital was given by the organist at the close.

Woodstock.—St. Paul's.—Following the Harvest Thanksgiving at Old St. Paul's, as already reported, Thanksgiving services were held at New St. Paul's on October 4th, at which the Rev. F. D. Woodcock, M.A., assistant-priest at Grace Church, Brantford, preached two eloquent sermons. On October 18th, the two congregations held a united service at Old St. Paul's, the new church being closed at 7 p.m. The Rev. R. H. Shaw read the Prayers, and the Rev. T. G. Wallace preached. The seating capacity of Old St. Paul's was taxed to the utmost. The offertory was given to the Old St. Paul's Churchyard Fund.



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ALCOMA.

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

Burk's Falls.—All Saints'.—The fund for the new church here is gradually growing, and the Rev. Canon Allman and his congregation are encouraged and thankful. The following sums have been sent recently: The Rev. E. M. Rowland (Powassan), \$11; per Mrs. A. Paine (Ringmore), \$7.15; Rev. E. R. Allman (Abilene, Texas), \$35, and the Rev. Canon Cody, \$2.

Correspondence.

STATEMENT OF FERNIE'S CHURCH LOSS.

Sir.—Would you kindly allow me to make a statement in the Canadian Churchman of the loss sustained to our church property in Fernie, together with the insurance and amounts subscribed by Church people up to the present time?

Value of church	\$8,940
Furniture, etc., in church	2,000
Value of rectory	2,800
	\$13,740
Less insurance	6,000
	\$7,740
Mortgage on rectory and other debts	1,300
Total loss	\$9,040

From the above statement you will see that we have for building purposes the sum of \$4,700 from insurance. It is most desirable in view of our previous experiences to rebuild our church with non-combustible material. This we have already set out to do by building a cement basement with reinforced concrete floor. This will (D.V.) be completed by the 1st of December. A suitable house, nearing completion, is being built as a rectory. Our funds will then be exhausted. I cannot under the present distressing circumstances appeal to my people for money. They will need every cent they have to rebuild and furnish their own homes. All I can expect them to do is to meet our running expenses. I, therefore, appeal most earnestly to the Church people of Canada to do what the Methodist and Presbyterian bodies are doing for their brethren in distress. To build our church we shall need at least \$8,000 or \$9,000. A small amount from each parish in the Dominion would very quickly raise the sum asked for. At the time of writing I have received the sum of \$388.25 as follows: Trout Lake, B.C., \$12.65;

Penticton, B.C., \$23.70; Fort Steele, B.C., \$14.25; Salmon Arm, B.C., \$95.00; Kelowna, B.C., \$60.75; Kaslo, B.C., \$20.00; Dean of Quebec, from one or two members of cathedral congregation, \$60.00; Archbishop of Rupert's Land, \$10; Bishop of Quebec, \$10; S. T. Love, Esq., Lennoxville, Que., \$2; Miss Woottoce, Wallman's Corners, \$2; A. P. Tippatt, Esq., Montreal, \$5; Mrs. A. P. Tippatt, \$5; St. Cyprian's Sunday School, Maisonneuve, \$5; Parish of Revelstoke, B.C., \$11.00; Mrs. Norton, Montreal, \$25; J. S. Roberts, Esq., Sidney, B.C., \$5; All Saints', Vancouver (A.Y.P.A.), \$10; Rev. Richard Seaton, \$10; "For the Cause," Stratford, Ont., \$1; total, \$388.25.

R. S. Wilkinson,
Rector of Fernie, B.C.

Cheques may be made payable to George Johnstone, Diocesan Treasurer, Nelson, B.C.

AN APPEAL.

Sir,—Allow me to appeal through your columns on behalf of the completion of our church here. We have it built but we lack pews, lectern, etc., in fact we are in need of altar fittings, frontals, etc. I thought there might be some amongst your readers in the East who would like to help the Church in the North-West. I will gladly acknowledge all amounts received and give further particulars if required.

H. Herbert Scrase,
All Saints' Church,
Fork River, Manitoba.

CHRISTIAN UNION.

Sir,—In "Spectator's" comments on the General Synod, I am quoted as holding the opinion that "union must proceed on the principle of inclusion and not on the principle of rigid conformity to a single type." And I am made to appear as though I might be in sympathy with a desire to make amends to certain individuals who have been denounced for holding somewhat lax views on the subject of Apostolic Succession. I am afraid I must have failed to make my meaning clear. I never said anything about "rigid conformity to a single type." I said I believed the only way we can get unity with the various Protestant bodies is on the principle of "unity by inclusion," that is by their coming into the Church. I think it only leads to misunderstanding and bitterness, and therefore only retards ultimate reunion, to make light of the supreme necessity of episcopal ordination and all that it involves in the functions of Bishop and priest, in order that outsiders may

the more easily be led to accept it. If Apostolic succession is necessary to the existence of the Church, it ought to be emphasized in every way. If it is not, it ought to be abandoned. There can be no middle course. Let us have more friendliness, more co-operation in charitable and moral reform, with our separated brethren, by all means. But don't let us keep up a false sentimentalism by holding out hopes of the Anglican Communion doing anything which would cut her off from the rest of the Catholic Church, and would therefore be equivalent to an act of ecclesiastical suicide. The Presbyterians are not blind to the facts of our position, and they must be rather amused at the flexibility of our good nature, than moved by the depth of our convictions.

Frederick George Scott.

INDIVIDUAL COMMUNION CUPS.

Sir,—The late Pan-Anglican Conference appears to have decided against the use of individual communion cups. Now while I am thankful that they have decided against the use of separate cups in the Holy Communion, because such a custom would destroy the symbolism of the unity which is expressed by the communicants, all partaking of the one cake of bread, (one loaf as in 1 Cor. 10-17), and the one cup; yet I must say that the use of one cup, (in the present way it is administered), for perhaps 50 or more people of all degrees of cleanliness and health, is simply unpleasant. Our Protestant forefathers did right to restore the use of the cup to the laity, but why did they not restore the proper use of the maniple? The maniple was originally an ornament hanging over the arm, and in which a small napkin was buttoned and used for the purpose of wiping the rim of the cup or chalice after its use by each communicant. I have known some few Anglican Churches in which a napkin was thus used to cleanse the rim of the chalice from the saliva of each communicant. Why should it not be the general custom in the Church of England?

A Priest.

ST. LUKE.

Now our thanks and praise we render,
Blessed King of saints, to Thee,
Throned in might and majesty,
For the grace which Thou bestowest
On Thy loved ones here below,
And for all the bliss Thou showest
Where celestial fountains flow.

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For the saint who wrote the story
Of Thy spotless life on earth,
And revealed the matchless glory
Clustering round Thy lowly birth—
Zacharia's words resplendent,
Blessed Mary's hymn divine,
Aged Simeon's song transcendent—
Endless praise, O Lord, be Thine.

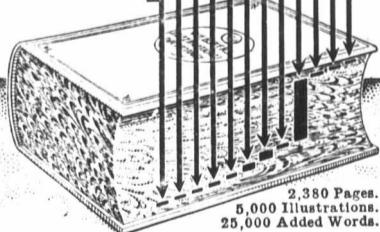
Praise for all that He recorded
Of Thy saving power and grace,
How our faith shall be rewarded
When in prayer we seek Thy face,
When we come to Thee confessing
All our guilt and all our stain,
How Thou wilt impart Thy blessing
And the lost restore again.

Then, for Thy beloved physician,
By whose remedies revealed
Every soul in ill condition
May be purified and healed,
Lord, we thank Thee, may we ever
His sweet memory revere,
And like Him may we endeavour
Faithfully to serve Thee here.

While Thy saints are watching, waiting,
In Thy blessed home above,
May we here be contemplating
Thy deep mysteries of love;
When our journey is completed,
With them, Lord, may we behold
Thee, our King, in glory seated
Who art girt with grace and splendour,
Where eternal joys unfold.
William Edgar Enman.

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The Right Rev. Bishop William Ridley, the famous "Apostle of the Red Indians," has accepted the rectory of Compton Valence, Dorchester, in succession to his brother, who died a few weeks ago.

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Ste. Marie.
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M. Rowland
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RCH LOSS.

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The Rev. F. J. Clarke, Honorary Canon of Lucknow Cathedral, has been appointed Archdeacon of Lucknow.

A font of thirteenth-century style has been placed in St. John's Church, Dudley, in memory of the Rev. Edward Henry Lane Noott, who was vicar of the parish from 1843 till 1905.

The Rev. Dr. Alexander Mann who was a few days ago elected to the vacant Bishopric of Washington, and declined to accept that position, saying that his work in Boston is still unfinished.

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We are desirous that our friends should make an early canvass and offer an inducement to subscribe at once for the "Canadian Churchman" The "Churchman" will be sent from the time any order is received at the office until the 31st December, 1909, for the yearly subscription of **One Dollar**, thus giving the balance of this year free. New subscribers will be entitled to our beautiful illustrated Christmas number free, which will this year in addition contain photographic views of both houses of the General Synod held in Ottawa, September last. The price of the Christmas number alone will be Twenty-five Cents.

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INTEREST PAID QUARTERLY

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INCORPORATED 1855

Before the end of this year the Bishop of Dorking, Dr. Boutflower, will resign his functions as one of the Suffragan Bishops in the Diocese of Winchester, and will go out to Japan as assistant to the Bishop in S. Tokyo, Dr. Awdry.

At a service of dismissal which was held in Southwark Cathedral recently the Bishop of the Diocese gave his blessing to 23 workers from his

MAGIC



SODA

AS
SALUBRATUS
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diocese who were leaving for the mission field. Of this number seven were priests, one a deacon, one a deaconess, and the rest lay-workers of various kinds.

A little gathering of converted souls, whether in the church or the mission hall or schoolroom, for prayer and the hearing of the Word, not only tends to the edification of the members themselves, but also has an appreciable influence upon the spiritual life of the whole parish.—The Bishop of Norwich.

The Rev. W. G. Egerton, who has held the living of Whitchurch, Salop, for 62 years, is about to resign. Mr. Egerton, who is 67 years of age, has not preached for at least five years, but up to a few weeks ago read the Lessons in the parish church. He has served as a clergyman in the Diocese of Lichfield under seven Bishops.

At Fishoft, a village two miles south-east of Boston, there stands the pretty old church of St. Guthlac. It is noted for the curiosity of a living elder tree on the top of the tower at the south-west corner, supposed to be growing for over forty years from seeds dropped by birds. The tree is well visible to anyone passing the church.

At a recent public meeting held at Bournemouth, the Bishop of Bath and Wells made the pleasing announcement that the response made to his last appeal for the purchase money for Glastonbury Abbey had been so liberal that the total sum required had been secured, and this holy site will be once more in the possession of the Church of England.

The ancient parish church of Whalton, near Morpeth, was re-opened lately after restoration. The church was built in early Norman times on the site of an earlier Saxon church, and in the work of restoration traces have been found of early wall decorations, pictures, and inscriptions, but these were too much damaged to be decipherable.

The Rev. R. E. Thomas, vicar of Bolam, proposes to organize and conduct to Canada a party of North-country emigrants, all to be "respectable in the best sense of the word." Such emigrants will always be welcome in Canada, and, if they are able and willing to work harder than ever they have worked at home, they are bound to prosper.

The sum of £617 has been received by the Missions to Seamen from the Pan-Anglican Thankoffering, being the earmarked gifts specially for the sailor work of the Church. This does not include any grant that may be made from the General Fund of the Thankoffering towards the maintenance of special seamen's chaplains in colonial and foreign ports.

The builders of the Cathedral of St. John the Divine, New York, have made unusually rapid progress in the last few weeks, and at present they are rushing the work on the Cathedral for fear of heavy frosts. The fourth of the great arches which are to support the tower and spire will be completed before winter really sets in. The other three have already been finished.

In preparation for the erection of the screen intended as a county memorial to the late Lord Penrhyn, extensive alterations are being effected in Bangor Cathedral. The removal of the choir stalls revealed a sarcophagus surmounted by an arch. The tomb was empty, but it is believed by local archaeologists to have contained the remains of Cadwaladr, a Welsh prince, and brother of the famous Owain Gwynedd, who lies buried in the south transept of the Cathedral. The tomb is devoid of any inscription or carving.

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Thousands of people use these wafers with religious zeal, and their testimonial evidence is an unflinching source of interest to one who reads it.

Melancholy marks every suffering woman, yet one should be armed with this knowledge and make up one's mind to try Stuart's Calcium Wafers at once. Every druggist carries them. Price 50c., or send us your name and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

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A special service was lately held in Ansty Church, near Coventry, to recognize the completion of the period of one hundred years' ministry in the villages of Ansty and Shilton of two generations of the Adams family. Representatives of three generations assisted in the service, and singing in the choir were three generations of the Tibbits, another family who for many years had lived in the district. The preacher was the Rev. D. C. O. Adams, who took Holy Orders sixty-two years ago. Deputations were sent from several churches in the district.

The sum of £3,000 more is needed in addition to the £87,000 estimated as necessary to save Winchester Cathedral. Other portions of the building are found to be moving, and they must be underpinned if they are not to give way. Buttresses formerly considered as supports are found to rest upon insecure foundations and they constitute a grave peril. The outward thrust of the heavy Gothic roof, added to the lack of support from the flying buttresses, which are in some instances a couple of inches from the main wall, make the danger serious. The Winchester pageant did not supply all the money that is wanted, and unless help be forthcoming, the cathedral will have to appear robed in scaffolding until sufficient funds to make all damage good be collected. An eminent architect says that the present condition of the structure is the inevitable result of the ignorance of the time in which it was built.

The Bishop of London was at a dinner of clerics the other day, when one of the company, referred to a begging sermon he had once preached. "I don't wish to brag or boast," he

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AN ORAL TEST

How many of the following questions can you answer correctly? What is Telepheme? Is Hongkong a city? What was the Geneva Bible? What is a Swiss Canton? What are Consols? How is Chauffeur pronounced? What is a Treaty of Reciprocity? What is a Skew? What is Salvage? What is a Statute of Limitations? You may not be sure of all your answers and wish to know if you are right. Consult Webster's International Dictionary, the one great standard that answers with final authority all kinds of questions in Language, The Trades, Arts and Sciences, Geography, Biography, Fiction, Etc. This reference work is a necessity in every well equipped school, cultured home, and modern office. The publishers, G. & C. Merriam Co., of Springfield, Mass., will send you specimen pages upon application. If you mention this journal in your request, they will inclose a useful set of coloured maps, pocket size.

began, "nor would I have you to think me conceited, but gentlemen, I assure you—" And then at great length he told how women had wept at his pathos, strong men had emitted hoarse sobs, and in an avalanche the contributions had poured in—gold, notes, cheques, jewels and watches. Here the Bishop of London leaned forward with a twinkle in his eye. "By the way, brother," he said, "could you lend me that sermon?"

In the British Palace of Applied Arts at the White City, Shepherd's Bush, London, a wonderful clock was recently placed on view. Standing twelve feet in height, it is an exact reproduction of the great seventy-foot clock tower in the Square of St. Mark, Venice. The four storeys of the tower in the model, as in the original, are constructed of solid white marble, with panels of coloured Carrara marble and mosaic of gold and lapis-lazulia. Above the archway which forms the bottom storey of the tower are dials indicating the hours, months and phases of the moon. The central dial is of black enamel, spangled with golden stars, and represents the heavens. Inset in this is a globe, half black, half gilt, representing the moon, and arranged to make a complete revolution in 29½ days. Round this dial a golden sun revolves. Turning with the sun, but at a different speed, is a circle marked with the signs of the zodiac, and outside this is another circle marked with the hours of the day. The centre of the third storey is occupied as an alcove containing a gilt figure of the Virgin and Child, and flanked by two golden doors. Four times a day, at 3, 6, 9, and 12 o'clock, the three kings—Melchior, Caspar, and Balthasar—preceded by an angel with a golden trumpet, issue from one door and cross to the other, bowing and saluting as they pass before the Madonna. In the next tier stands a heavily gilt

bronze figure of the winged lion of St. Mark. Surmounting the tower are two bells, one within the other, on which two bronze giants strike the quarters. The clock weighs a ton and a quarter, and cost nearly \$10,000.

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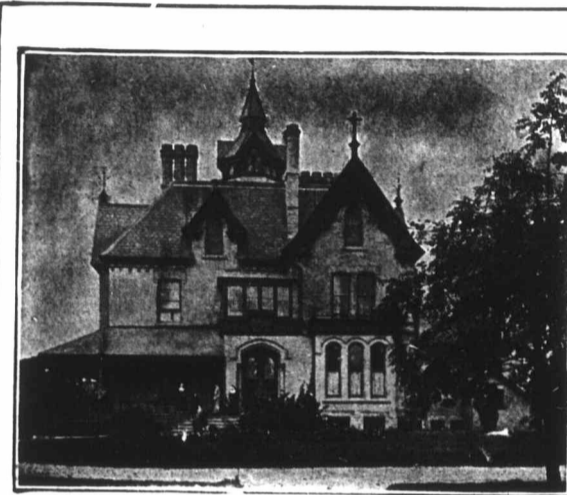
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