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# Canadian Churchman

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VOL. 36.

TORONTO, CANADA, THURSDAY, NOVEMBER 4th, 1909.

No. 46.

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

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, equal to ten per cent (10 p. c.) of the amount of the tender, which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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The old "Ten Bells" public-house in Narrow-marsh, Nottingham, has been purchased for the purpose of a mission hall for the parish of St. John. The Vicar of St. John's is now making an appeal for £500 to complete the undertaking.

Lord Winterstoke has rebuilt, at a cost of about £12,000, the church at Blagdon, in which parish Coombe Lodge, his Somersetshire seat, is situated, and it was reopened on a recent Sunday for Divine worship, the Bishop of Bath and Wells preaching. All that remains of the old church is the tower, which is in a good state of preservation, having been restored a few years ago.

New parochial buildings have been opened at Bromley-by-Bow. The old schools, on which some £1,200 had been spent, were condemned by the education authorities, and the Vicar, the Rev. Edmund Sinker, undertook a scheme for converting the buildings for parochial purposes. A clergy house, a dining-room and hall, a club-room for the Church Lad's Brigade, and another hall have been provided. A debt of about £100 remains.

The King, on the recommendation of the Secretary of State, for India, has been pleased to appoint the Rev. Rolleston Sterritt Fyfe to be Bishop of Rangoon, in succession to Dr. Knight, who is about to retire. The new Bishop (the Times says) graduated in 1890 from Emmanuel College, Cambridge, being placed in the third class of the Classical Tripos, and two years later took a third class in Theology. He went north to be under Dr. Westcott, by whom he was ordained deacon in 1894, and priest in 1895, and whose influence was strongly exerted in favour of missions, and especially in the case of India. In 1898 Mr. Fyfe became curate, and in 1901 vicar of St. Agnes', Bristol. He was one of the early recruits enlisted for missionary work in Burma by Bishop Knight, whose health has now compelled him to resign, and who becomes head of the missionary college of St. Augustine, at Canterbury. Mr. Fyfe was accepted for work in Burma by the S.P.G., and in January 1905, he started at Mandalay as head of the "Winchester Mission," which was formerly located at Rangoon, and is worked on "brotherhood" lines. He has also been examining chaplain to Bishop Knight.

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# Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 4, 1909.

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## Lessons for Sundays and Holy Days

November; 7th, Twenty-second Sunday after Trinity.  
Morning—Dan. 6, Philemon.  
Evening—Dan. 7, 9; or 12, Luke 23, 50, 24, 13.

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

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

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

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

## TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 259, 261, 269, 274.  
Processional: 385, 386, 435, 640.  
Children's Hymns: 674, 677, 680, 682.  
Offertory: 362, 479, 481, 487.  
General: 62, 64, 340, 521.

## TWENTY-THIRD SUNDAY AFTER TRINITY

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

## THE TWENTY-SECOND SUNDAY AFTER TRINITY.

We have learned that Jesus Christ sets before us in His life and doctrine the fact that love is the law and condition of spirituality. God is spirit. And God is love. He who would be spiritual must walk in love. Love must be the inward state of his soul. This fact lies at the foundation of all the teaching, the theological system, of St. Paul. Hence, his earnest prayer for the Philippians is that their love may abound more and more in knowledge, and in all judgment. Thus, again the Christian life is represented as a continuous progress towards a definite goal—this being so the emphasis cannot be laid on separated acts of love but rather on a state of love. To emphasize the separate acts

is to suggest a limitation of action. Thus, Peter in to-day's Gospel is taught to regard rather the continuous state of love. Forgiveness is but an expression of love. Therefore, there can be no limitation of forgiving love. Now, in all exercise of love we require much knowledge and discrimination. Many mistakes are made in the name of love. And the consequences of those mistakes are far-reaching. The pampered, undisciplined, child is the object of an indiscriminating love. And the lack of discrimination produces selfishness, the very opposite of love. There is a law that like produces like. The production of selfishness argues for the existence of selfishness, and the absence of love. Therefore, how earnestly we need to pray for the power to love in knowledge, and to apply our love with keen moral and spiritual discrimination! With such divine power love is no longer blind to faults, or limited by prejudices. It is appreciative of all circumstances, and acts according to those circumstances.

## Marking God's Word

We are very near the Advent Season when we pray, among other petitions concerning God's Word, that we may "mark it." We mark it when it marks our lives. The 13th chapter of St. Paul's Epistle to the Romans, is well marked in St. Augustine's life, because it turned him from a life of sin to a life of grace. The 53rd chapter of Isaiah, as we are informed by Bishop Burnet in his life of Lord Rochester, marked the turning of that nobleman's life. John I.: 41, 42, gave rise to the "Brotherhood of St. Andrew" and has marked countless lives throughout the world. We have been praying to "mark" God's Word, during many Advent seasons, and oftentimes in our private and public study of God's Word, but can we lay our finger on the passages that have marked our lives? If the 53rd chapter led the Ethiopian eunuch to Christ then let us believe that "the Word of God is quick and powerful," and will penetrate the inmost recesses of the heart and cleanse and sanctify the life.

## New Life

If it be true that the direct and personal interest in religion is decreasing and one strong argument in support of that view is the fact, if fact it be, that the number of young men offering to devote their lives to the work of ministry is proportionately decreasing, then it is high time for the individual members of the Church to begin to ask themselves some simple, yet serious questions—such as: "What daily efforts am I making to perform the vows made for me in my Baptism?" "To what extent am I making my life conform to the plain rules of Church, taught to me in the Catechism?" "What fruit is being borne in my life from each communion and to other lives influenced by me?" "How often each day do I seek Divine grace and guidance in private prayer?" and "Is it my settled practice to hold or join in the family prayer of my own home?" An honest, straightforward answer to such searching questions will go a long way towards proving to each individual Churchman what the true state of the Church is in his neighborhood, and whether he is a direct contributor to its decay, or a faithful promoter of the "New Life" its Founder brought in to the world.

## A Home Chapel

Mr. Joseph R. Wilson, a lawyer of Philadelphia, has published an earnest and convincing monograph on the above subject. "Our bodies are made to be temples of the Holy Ghost." It is the divine design that we should be "members one of another." Could anything more power-

fully enable us to realize the deep, pervading, spiritual significance of these vital truths than a consecrated chapel in our home? Would it not vividly at all times and seasons, flash upon the mind's eye, the positive truth of the Master's words: "Lo, I am with you always," and in its faithful use enable us to realize comfort of the blessed promise "that when two or three are gathered together in Thy Name, Thou wilt grant their requests." The nearness of God, the privilege of prayer, the strength of united worship, the solemn peace of a place sanctified and set apart, the blessed consciousness that there under your own roof-tree is ever ready a presence chamber, where the trials, troubles, temptations, joys and sorrows of life may humbly be presented at the mercy-seat of the Heavenly Father—these and many other impressive considerations convince us that the Christian Church owes a deep debt of gratitude to Mr. Wilson for his wise, timely and devout entreaty, that in each christian home there should be a room consecrated, and set apart, as a chapel for the daily worship of the members of the household collectively or individually.

## Robin Red Breast

Has been the traditional home beauty of rural England. But he is to be eclipsed by the long gaunt-hopping robin, whose fixed stare and sudden run and pounce distinguishes the robin of this continent. His peculiarities attracted Lord Northcliffe, who has followed the Reids into Newfoundland and hopes to do so much for the ancient colony. Late in December last, Lord Northcliffe took back eighteen American robins, and all but one of their number reached his English home in safety. Late in March these birds began to build nests and lay eggs, which were removed as soon as laid and placed in the nests of thrushes and European blackbirds, who did well as foster parents, and successfully reared twenty-four young "Yankee" robins. About the middle of June all of the robins, old and young, were liberated and at last report were doing well; a number of nests had been made and young birds reared in the open, and but little propensity to stray was evinced. The crucial point of the experiment will come at the time of migration. Considering how many robins winter in sheltered places in the Northern States it is not impossible that those in England may be contented to remain throughout the winter, especially as the English winter is so much milder. If the birds should migrate and any can be located in their winter quarters, valuable data may result, in showing whether present geographical conditions, or the mere accompanying of other migrant birds, will influence their choice of direction.

## Christian Manliness

We are drawing near the end of the present year, when the study of St. Paul's life, which has been going on for the past year, will give place to the study of St. Matthew's Gospel in our Sunday School course of study. As we draw near the end of St. Paul's life-story, perhaps there is no lesson that his life teaches more constantly and decidedly than that of Christian manliness. His bold rebuke of Felix and Druscilla (Acts 24: 25) reminds us of John the Baptist's rebuke of Herod. To Felix's successor, Festus, he said he was ready to die, if need be (Acts 25: 11) but he would not submit to Roman injustice or Jewish treachery, and when he was urged to go back to Jerusalem, from Caesarea, he made his famous appeal to Caesar. That appeal, when closely studied, is found to be a much more significant step than it appears at first sight to be. It was not merely the effort of an individual to clear himself, but it was the carefully considered resolve of an avowed christian to bring his case

before the highest tribunal in the world, so as to settle the question whether a Roman citizen might become a christian. If he won, christianity would then be legal throughout the Empire. Sometimes it is said christians are timorous and cowardly, but St. Paul presents a fine spectacle of true christian courage and manliness. In this his example has been followed by many heroic souls like General Gordon. They are not afraid to court enquiry, nor to assert their rights, of such were the words written: "He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God," (John iii.: 21).

#### Apocryphal Writings

How comparatively few religious people have made themselves familiar with these devout and historical accompaniments of the Biblical Record, and yet in our Article on "The Sufficiency of the Holy Scriptures for Salvation"—after a recital of what are called the Canonical Books—is given a list of the Apocryphal Books, with the comment that "the Church doth read (them) for example of life and instruction of manners." The Archbishop of Canterbury has urged their study in the following words: "I have no hesitation in saying, that I think it desirable that a systematic effort should be made to extend the knowledge of people, generally, about the Apocrypha and to encourage its more careful study." The Archbishop of York writes of them as "singularly interesting, and often very beautiful books." The presiding Bishop of our sister Church in the United States, writes of "the real treasures that lie hid in the Apocrypha," and from Canada the Archbishop of Rupert's Land says: "Anything that will tend to bring the Apocrypha more within the reach of readers has my thorough sympathy." The Archbishop of Ottawa also writes that, "It is much to be regretted that so many Bibles are left without the Apocrypha." The growing interest in these remarkable books—which well serve to link the history of the Jewish religion in the Old Testament with that of the Christian religion in the New—is particularly evidenced in the interesting and instructive pages of the "International Journal of Apocrypha," which numbers amongst its patrons the Primate of England and other eminent Archbishops and Bishops of the Church. It is the official organ of "The International Society of the Apocrypha"—whose president is the Bishop of Winchester, and on whose Council will be found the names of many eminent scholars of the old world and the new.

#### "Ecclesiasticus in Literature"

In the October number of the Journal above referred to is a most readable contribution under the above heading which shows that in ancient and modern days amongst devout and learned men, and even amongst writers of fiction, the Apocryphal books have been studied with approval and profit. Bishop Jeremy Taylor in both "Holy Living" and "Holy Dying" quotes from "Ecclesiasticus." Coleridge in his lay sermon cites Edmund Burke and with him highly commends both "Ecclesiasticus" and "The Wisdom of Solomon." The former book is cited approvingly by theologians as far apart in view point as Newman and Dean Stanley. In the Spectator, Addison, writing of friendship, quotes the wise, strong words of the "Son of Sirach": "A faithful friend is a strong defence; and he that hath found such a one, hath found a treasure. Nothing doth countervail a faithful friend, and his excellency is invaluable. A faithful friend is the medicine of life; and they that fear the Lord shall find Him" (vi.: 15 f.). "I do not remember," says Addison, "to have met with any saying that has pleased me more than that of a friend's being the medicine of life, to express the efficacy of friendship in healing the pains and anguish which naturally cleave to our existence

in this world." Lowell in "My Study Window" makes apt quotation from the same book. Thomas á Kempis in his "Imitation of Christ" lays it under tribute, as do Burton in his "Anatomy of Melancholy"; Bishop Butler in his Sermons, St. Augustine in his Confessions, and other modern writers than those mentioned have followed their example. Henry Seton Merriman makes quotation from "Ecclesiasticus" in "Roden's Corner," and in "The Grey Lady"; Matthew Arnold in "Literature and Dogma," cites the splendid maxim: "He that resisteth pleasure crowneth his life." And Sir Henry Taylor in "Notes upon Life"—writing on religion and the Little Ones finds support for his own wise words in the wiser words of the Ancient Seer: "What we have to take care of in the religious training of a child," says that distinguished man of letters, "is that the love shall be indestructible and permanent, so that in all the transmutation of doctrine which after years may bring \* \* \* he may present the same religious heart; and whatever other knowledge, or supposed knowledge, shall supervene, may still know that there is nothing better than the fear of the Lord, and nothing sweeter than to take heed to the commandments of the Lord."

#### Let us Pray

It has often been observed that in large factories and machine shops the engine room, where the power is generated that keeps all the machinery going, is oftentime the quietest room of all. This furnishes a good illustration of what goes on in the spiritual world. We often see activity and organizations innumerable, and we wonder whether there is always behind them the power that comes from quiet communion with God. The weekly meeting for prayer or bible study, the mission study class, or missionary meeting, the vestry, the church conference, the synod, are all occasions that demand united and persistent prayer by way of preparation for them, and where the foundation is not laid in prayer, where no blessing is sought, none need be expected. If the fire runs low in the powerhouse there will be inevitable slackening in the machinery. Let us be careful to bring all our church meetings and enterprises before the Throne of Grace in prayer and God will do as He has promised; He will pour out a blessing on united prayer.

#### The Fifth of November

Many of the older Churchpeople will remember the services appointed for the 5th day of November to express our thanksgiving to God for deliverance from the Gunpowder Plot. Not only does the 5th of November commemorate that deliverance, but it is also the anniversary of the landing of William, Prince of Orange at Torbay, on November 5th, 1688. It is interesting to recall that he was ready to land on November 4th, but as that day was Sunday he would not land till November 5th. November 4th was a memorable day in the life of King William III. He was born on November 4th, 1650. He was married to the English Princess Mary on November 4th, 1677. He was at the shores of Britain, ready to land on November 4th, 1688. When we remember that the trial and acquittal of the seven bishops led to the invitation to William Prince of France to come over and govern Britain, and when we further remember the great blessings that resulted from his coming over, and when we remember that he signed the charter of the Society of the propagation of the Gospel, we will desire to keep alive his memory and keep in mind the stirring events that made him so prominent a figure in European history.

#### At the Parting of the Ways

Among the English Israelites there has grown up a party which desires to reform the habits of the ancient people. It calls itself the Jewish religious Union. Dr. Adler, the chief Rabbi, has

preached and published a sermon containing his views and maintains opposition, not only to holding Sunday as the Sabbath and religious services on that day, but to the erection of a synagogue by the members of this body. He points to the experience of Germany and the States to show that, although at present the Sunday services may only be intended as supplementary to the services held on Saturday, in time they will entirely supersede the regular Sabbath devotions.

#### Northland Exploration

We thank the excellent superintendent of Railway Lands, Mr. R. E. Young, of the Department of the Interior, for a copy of the report of Frank J. P. Crean, the result of the exploration of a district northwesterly of Prince Albert, on and beyond the height of land. Many years ago the writer assumed the role of prophet and predicted that from this district would come oats, equal, if not surpassing those of Scotland. Any of our readers can judge for themselves by writing to Mr. Young and getting a copy of this report with the above title, which he will gladly forward free, and looking over the pictures contained in it the country seems to be a wholesome, healthy one, with a cold winter and hot summer with constant sun, and to be one which grows vegetables, oats, and men and women. In this district is a very fine English church, built many, many years ago, and among others, a Roman Catholic mission and farm with a priest and three lay helpers. At this point begins a section of country of low altitude, Pacific influences and warmer temperature.

#### The Church in Wales

Going back 300 years we find some interesting evidences of the Church's faithfulness in ministering to the Welsh. The Welsh translation of the entire Scripture made in 1588, was called "Morgan's bible," after Bishop Morgan who was assisted by Dr. Goodman, Dean of Westminster, and Edmund Prys, Archdeacon of Merioneth. In 1620 Morgan's bible was revised, and this revision has been used down to the present. This work is associated with the name of another bishop, Dr. Parry. Then the S.P.C.K., repeatedly during the 18th century (before there was any British and Foreign Bible Society) sent in thousands of bibles to Wales in 1717, 1727, 1746, 1752, 1769, and 1799. This brings us to 1800, when the Rev. Thomas Charles and Mary Jones came into view, whose actions had much to do with starting the Bible Society in 1804. Since that date it must not be forgotten that a very large part, often a major part, of that society's work is done or supported by the Church of England. The Church in Wales has, at the present time, any amount of vigor and courage, and is not ashamed of the splendid record of service she has rendered to Wales, and she astonished the members of the Welsh Church commission and the outside world by her splendid story of zealous service and cheering progress in all departments of her work.

#### OUR INDIANS

It is interesting and pleasing to learn from the latest report of the Department for Indian affairs, that there has been a substantial increase in the Indian population of the Dominion, during the past year. There seem to be three stages in the evolution or devolution of a native race brought into close and intimate touch with a conquering white race. There is of course the condition of savagery pure and simple, wherein some primitive and virile virtues flourish and the race preserves its vigor and vitality and more than holds its own in the matter of increase. Then comes that most trying and critical transitional period, in which the native having acquired certain of the characteristics of the white man and unlearned his own, is in danger of

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degenerating into a sort of non-descript, possessed of the weaknesses and vices of both races, without any of their counterbalancing virtues. He has come to the parting of the ways which lead to total extinction or to complete civilization, and the choice has to be speedily made. Finally, there is the stage of civilization. Less than twenty years ago the Indian on this continent was universally regarded as having reached the second stage, as being doomed to certain, and not very remote extinction. The Indian population was steadily decreasing. The race manifestly had no future, and its disappearance was only a question of time. To-day the situation is happily completely changed. Not only in Canada, but in the United States the Indian population is now on the increase. In the latter country an increase of about 30,000 during the past year has been reported and this has been going on for a considerable time. We may, therefore, safely conclude, that the Indians have turned the corner, and are no longer a "dying race." They have successfully endured the ordeal of contact with a stronger and superior race and are now on the high road to complete civilization. This should be cheering news to the majority of the dominant race. As a leading Canadian daily (The Montreal Star) recently said, (in effect) the conscience of the white man in America has always been a little uneasy in regard to his treatment of the aboriginal race, whom he more or less forcibly dispossessed. Most of us will welcome the now, apparently incontestably established fact that the ancient lords of the soil and no longer a vanishing quantity. The work of the Anglican Church among the Indians of British North America, has, on the whole, been a fairly creditable one, and it compares favourably with what has been done, with one exception, by other religious bodies. This exception, we need hardly say, is that of the Roman Catholic Church, whose work among the Indians of North America is one of the most glorious pages in the history of Christian missions in any age. Naturally, therefore, the large majority of christianized Indians are attached to the Roman Catholic Church, and our own Church comes next with a large number of useful institutions for the instruction and training of Indian children. The Indian, as a rule, takes kindly to the Anglican Church, whose system seems to appeal to him and to be specially adapted to his peculiar temperament; with the average allowance of human failings there is much that is admirable in the Indian character, rightly understood, an impression contracted on our own part by a close and prolonged acquaintance with the race at first hand. There is a certain innate dignity about the Indian, however, otherwise degraded, that marks him off from the negro, who in adaptability his superior, is his inferior in those qualities, which, when cultivated and developed place him on a level of acknowledged equality with civilized peoples. The civilized Indian takes his unquestioned place among white men and becomes their natural equal. Of tougher fibre than most of the other coloured races, he is slow to respond to his new environment, but when he does the results are nearly always highly satisfactory. As a rule the civilized Indian remains civilized. His civilization is not a veneer, but a radical transformation. The steady progress of the Indians, during the last fifteen or twenty years, is, we believe, a real and permanent advance, and we feel sure will be maintained. The Indian apparently has now an assured future on this continent, and the sin of his extirpation is not to be laid, after all, at the door of the white man.

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"JESUS OR CHRIST."

The "Hibbert Journal" is on the whole, a useful and inspiring publication, and it is doing a work whose value is every day becoming more

apparent. For the benefit of our readers, who may not have easy access to its pages, we may state, to quote its own prospectus, that it is a "Quarterly Review of Religion, Theology and Philosophy." It is, of course, conducted on very broad lines, and is entirely non-committal in its attitude towards any of the established theological schools of thought, all of which receive very free handling in its columns. Almost every shade of religious belief and speculation is discussed in Hibbert's, containing as it does the very cream of current theological thought. Much bold and sometimes apparently destructive criticism of orthodox Christianity appears from time to time, and yet, as we have said, it is inspiring reading. For no thoughtful and reasonably broad-minded Christian can peruse the various articles on religious subjects, which indeed constitute the bulk of its contents, without realizing the fact of Christianity's entire ability for holding its own under the most profound and searching analysis. Every attack upon the traditional teaching of Christianity, as regards fundamentals and essentials, evokes some reply which strengthens old-established positions. It cannot be denied, of course, that these replies may be occasionally couched in terms that jar upon the susceptibilities of "old fashioned" persons. This, however, it is obvious, is inevitable in such cases. People must be met upon their own ground and with their own weapons. Free speech must be met with by free speech. But Christianity in its deeper and broader sense comes out of this free discussion immeasurably strengthened, with its immovable foundations revealed. We cannot but think, therefore, that the Hibbert Journal is doing a most useful work by giving Christianity an opportunity of vindicating itself upon broad and general principles, and by affording certain of its champions, ordinarily debarred from giving expression to their views, an opening for doing their own work in their own way. Such a champion of the Faith on broad philosophical lines is Sir Oliver Lodge, probably the greatest all-round physicist in the world to-day. And there is the noted essayist, G. K. Chesterton, perhaps the greatest living master of paradox in the English language. Sir Oliver has already done excellent work in the pages of Hibbert, in strengthening and extending the rational foundations of Christianity. Master of a vigorous and luminous style, his articles are to the mere "layman," most interesting reading. They are singularly free from technical terms and can be readily followed by persons of average intelligence and education, by anyone in fact, whose opinion is worth anything. G. K. Chesterton, on the other hand, does his work in his own characteristic way. He has often been likened to the celebrated Dr. Johnson, to whom, by the way, he bears a strong physical resemblance. Certainly he has a way of "answering a fool according to his folly," which does remind one of some of the redoubtable doctor's methods. In his own fashion, he has also done, and is doing, a great work in defence of Christianity in an impressive, if somewhat unconventional, style, and most notably in a recent article in "Hibbert's" entitled "Jesus or Christ," in reply to an article by the Rev. R. Roberts, a retired Congregational minister, in which he contends that a clear distinction must be drawn between Jesus and the Christ. Jesus, he says, was simply a normal man, the founder of the Religion with which His name is associated, but a man of manifest limitations, whose life was quite commonplace and essentially human with nothing divine about it. Christ, he says, is an idealized legendary being, evolved during the early ages of the Church, out of the Person whose life is recorded in the Gospels. With this theory, so destructive of the fundamental teaching of the historic Church, Mr. Chesterton takes direct and strenuous issue. He shows that Jesus in His life and teaching, in His very inconsistencies and apparent limitations, His extravagant

statements, even in His seeming ignorance was just exactly such a being as one would from the nature of the case expect Him to be, that if ever "God walked the earth" it would be in the guise of such a person as Jesus of Nazareth, who was beyond all comparison the least commonplace, the most extraordinary, the least limited and the most suggestive figure in human history. No living writer that we know, equals Mr. Chesterton in his capacity for turning his enemy's guns upon himself. Every argument of Mr. Roberts is made to do effective and crushing duty on the opposite side. We have never on the whole, read such a convincing vindication of the divinity of Christ. The language, we admit, is unconventional and possibly might appear to some to border on irreverence, but in spite of this (or possibly in consequence) the article is one of the most valuable contributions to this most crucial controversy, that it has ever been our good fortune to fall in with.

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FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Spectator regrets very much that Mr. Ellison could not have taken a few minutes more before sailing for England, to set forth to the Church public of Canada, his scheme for a "Railway Mission." If he could make it as attractive and as persuasive in cold type as he made it in his speech before the Board it would be very important that the whole Church should know exactly what his scheme really is. It is comparatively of little consequence whether he could have corrected Spectator in a few moments or not, but it is important that the Church at large should be able to give its intelligent approval to any well meant scheme for the advancement of the Church in this country. Spectator is said to be in error on two points. First, it is not a part of the scheme to bring the four men together once a week. Is it once a fortnight or once a month then? The men are set down somewhere in groups of four, headquarters are selected, there is a coming together sometime or other and certainly fellowship seemed to be dwelt upon as one of the features of the scheme. Again, the difficulty we pointed out in transportation, when these men wished to cover two or three towns in one day was not given as a part of the scheme, but as a difficulty that must be faced. On a new railway line there will not be more than one passenger train each way for a few years, probably. When a missionary gets off at a town to hold service the train moves on its way and if another town is to be reached that same day it will have to be done by some other means of transportation, horse, motor car, aeroplane, or something of the sort. While we are on this subject we would like to know why centres like Calgary, Edmonton, Lethbridge and Moose Jaw should be chosen as headquarters for pioneer missions. Could the base not be more profitably chosen nearer the front? These are very prosperous towns where the Church is strongly entrenched, and presumably the adjacent country for miles is fairly well manned also. To bring your men together, therefore, you have to incur much travelling and we suppose expense also. Besides all this is there not just a little too much "supervision" in this scheme? One man in each group directs the other three and one man still higher in authority, directs the four leaders. Then, we suppose, the rural dean, archdeacon and bishop, will each be able to get an oar in before the work is finally approved. What we seriously think ought to be done, is to have such a scheme thoroughly thrashed out before it is set in operation, for work in the Canadian West is for the most part grim prose not poetry. We desire to say a few final words in regard to the methods of the Board of Management of

Missions. The chief difficulty that appears to us to be encountered in the efficient working of that body is what we would call a lack of grip of the Executive Committee. We do not mean to say that that committee does not do its work efficiently, but there seems to be a link missing somewhere between the lesser and greater committees. The executive having thrashed out a subject presents its finding to the Board in the fewest possible words. The Board is called upon to express its views in regard to this finding, to approve or reject. Little, if anything, is said about how the executive arrived at this conclusion as that is supposed to be wasting the time of the Board. The members of the Board have not had enough information to excite their curiosity and they let it pass in a languid sort of way. Our conversations with keen laymen, after the meeting, convince us that great improvement can be wrought here. First of all in the printed report of the Executive Committee sent out to the members of the Board prior to the semi-annual meetings, something might be done in the way of discussing the conclusions arrived at. That would prepare the Board for more intelligent consideration of the subjects brought before them. In the next place the member of the executive who takes charge of the report should act as an interpreter of the executive to the Board. He doesn't need to enter into all the details of correspondence and argument which have issued in the recommendation in hand but he can summarize the leading objections and how they were met, as well as the arguments in favour of the position ultimately taken. A policy of this kind will, in reality, save time and it will do more. It will inform and commit the whole Board to the decisions eventually arrived at. This is the method of the finance minister presenting his budget. What we want to aim at is to instruct and inspire the Board and to send the members home feeling that it was worth while travelling seven hundred miles to have a hand in those activities of the Church, to send the members home ready to defend the policy of the Board at all vital points, and to disseminate information in their various communities. When the last Board meeting was concluded we had the feeling that an organized opposition that would challenge every single proposition as a matter of course, would have transformed that Board into an alert and aggressive body, thinking and doing on a scale not hitherto attempted. But this ought not to be necessary. We would be glad, however, if other members of the Board, who feel in private, more or less, as Spectator does, would give public utterance to their views and something would soon be done. The will is there and the ability is there, something would certainly happen if these qualities were rightly directed.

The announcement of the House of Bishops, that the Rev. W. C. White will be consecrated Bishop of the new Canadian diocese in China, by the Primate of all Canada, is very welcome news. To have gone to Canterbury for consecration would have been a fatal blunder, when Canadian enthusiasm is sought to carry this new enterprise successfully through. Mr. White has won, in a special degree, the confidence of the Canadian Church, through the work he has been able to do in China as an evangelist and priest, and through the reports he has sent home, and the policies he has outlined and the captivating addresses he has delivered in this country during his furlough. Spectator has had occasion recently, to refer to this new diocese, and those who wanted to understand knew it was not enmity that he spoke, but to emphasize a need nearer home. We most heartily wish the new diocese every possible success and support, and we pray that God may send down upon the new Bishop and all congregations committed to his charge, the healthful spirit of His heavenly grace.

Spectator.

## Home & Foreign Church News

From our own Correspondents

### NOVA SCOTIA.

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

Halifax.—A very pleasant At Home was held at the Church of England Institute, Tuesday evening, the 19th ult. The guests were received by the President of the Institute, Thomas Brown, and the three Vice-Presidents of the Institute's Woman's Auxiliary, Mrs. C. W. Vernon, Mrs. H. W. Cunningham, and Mrs. G. D. Harris. The following good programme was admirably rendered: Song, Mr. Clifford J. Paul; violin solo, Miss Harrington; recitation, Mr. Tapp; song, Mr. T. Abbot Cumming; violin solo, Miss Harrington; song, Rev. Ernest Smith; song, Mr. Colwell; song, Rev. K. C. Hind. Refreshments were served by the members of the Woman's Auxiliary, and a very enjoyable evening spent.

Windsor.—The late C. W. Wilcox.—The Church in Nova Scotia has sustained a severe loss in the death of Charles S. Wilcox, M.P.P., of this town. Mr. Wilcox, who was born about fifty-six years ago in Windsor, was an active politician and for some time leader of the Conservative party in the province. He found time, however, to take a leading part in all religious and moral movements and was also a very useful member of Christ Church, Windsor. He was a member of the Diocesan Synod, of the Board of Governors of King's College and other Church organizations, and he took a very prominent part in the Laymen's Missionary Movement. A man of singularly fine character, he had won the respect of all classes and parties in his native province, and his death is universally deplored. Christ Church, Windsor, will suffer greatly by his death, which has stirred the whole community.

King's College, Windsor, has reopened with about the same attendance as last year. The serious illness of the president, Dr. Boulder, who has done so much for the college, continues, we regret to say.

### MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Jubilee celebrations will be as follows:—Thursday, November 18th, 8.00 a.m., Holy Communion; 8.00 p.m., choral Evensong, with sermon by the Right Rev. The Bishop of Chicago. Friday, November 19th, 8.00 p.m., lecture in Synod Hall, on "Recollections of the Church in Montreal, during the past 50 years." Saturday, Nov. 20th, reception by the Cathedral to clergy, wardens and lay representatives of the diocese. Sunday, November 21st, 8.00 a.m., Holy Communion; 10.00 a.m., Holy Communion; 11.00 a.m., Morning Prayers, with sermon by the Lord Bishop of the diocese. 7.00 p.m., Evening Prayer, with sermon by His Grace the Archbishop of Ottawa.

St. John the Evangelist.—The Rev. Arthur French was inducted rector of this parish on Thursday evening last as successor to his life-

long friend the late Rev. Edmund Wood. The beautiful church—so restrained and dignified, and even austere, in ensemble, yet so rich and elaborate in detail—never held a larger congregation. It is probable, too, that it never witnessed scenes of greater poignancy and significance—not even at that moving service of a few weeks ago, when the last offices were recited over the body of its founder. Everything seemed to conspire to recall the memory of the good man who had gone before. The very walls raised by his initiative, spoke of him. The congregation was as much a tribute to his memory as a pledge of sympathy and support for his successor. The new pastor, who was there to take up the responsibilities he had laid down, was, as everybody knew, the very man he himself had indicated. The mere formalities of the induction, therefore, impressive as they were, faded into insignificance compared to the solemn moment when the Bishop conducted the new rector to the old rector's stall in the chancel. In that seat ever since his death, had lain the surplice and stole of the Rev. Edmund Wood. This stole the Bishop handed to the Rev. Arthur French, who placed it over his shoulders—a crimson symbol of the yoke of office and of his acceptance of the work and responsibilities of his predecessor. Then the white surplice of the late rector was carried up through the sanctuary and placed upon the altar, with which act it was signified that 'he being dead yet liveth,' and that his works continue. It was an imposing sight when choir and clergy had taken their places beyond the lofty rood screen. In the sanctuary were to be seen the Dean of Montreal, Archdeacon Norton, Canon Rollitt, and the Rev. F. Lawrence Vernon, Dean of Portland, Maine. In the choir were the Revs. Dr. Symonds, Dr. Paterson Smyth, Dr. G. Abbott Smith, Canon Longhurst, A. E. Rollitt, P. G. Rollitt, D. Lari-viere, A. J. Doull, J. R. Fothergill, Ivan Ross, E. McManus, J. Roy, J. M. Almond, G. H. Parker, F. Pratt, G. G. Nicolls, H. A. Collins, H. Plaisted, E. Bushell, H. R. Stevenson, and J. E. Fee. After the induction Evensong was said, and the hymns during the remainder of the service were "Disposer Supreme," the "Veni Creator," and "O Thou who makest the souls to shine." A very impressive sermon was preached by the Rev. F. Lawrence Vernon, Dean of Portland, Me. After the sermon the Veni Creator was sung by the kneeling congregation. The new rector meanwhile was kneeling at the altar, and after the general invocation he said the following prayer: O most glorious Lord God, I acknowledge that I am unworthy to serve under Thy roof, yet be graciously pleased to accept the dedication of myself to Thy service in this parish, and to prosper all my undertakings. Fill me with a holy fear of Thy Divine Majesty, and with a deep sense of my own unworthiness; that approaching Thy sanctuary with lowliness and devotion, with clean hands and a pure heart, I may always perform a service acceptable to Thee; through Jesus Christ our Lord. Amen. Enable me, O Lord Jesus Christ, both by my life and doctrine, to set forth Thy glory, and rightly and duly to administer Thy Holy Sacraments. And to all Thy people give Thy heavenly grace; and especially to those who are here placed under my ministry, that, with meek heart and due reverence, they may hear and receive Thy Holy Word, and that they, and all who profess and call themselves Christians may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life, and may be numbered with Thy saints in glory everlasting. Amen.

The Rev. Arthur Thomas William French, M.A., was born in San Francisco, being the only son of the late Captain Arthur French, a British sailor, who died a hero's death in the wreck of the steamer "Northerner," off Cape Mendocino, in 1861, and to whose memory a public monument was erected in San Francisco. Mr. French is, too, a grandson of the late Captain Thomas William French, formerly of the 47th Regiment, who died at St. John, N.B., in September, 1864, the now rector of St. John came to Montreal to reside with the late Rev. Edmund Wood, and thus began that beautiful friendship which existed till the latter's death—a friendship which has resulted in a remarkable work among the poor, the needy, and the suffering in Montreal. Mr. French was, in fact, the first house boy at St. John's School, which was founded by the late Mr. Wood, and it was in this school that he received his early education. He finished his education in England, at the Wilberforce Theological College, Cuddesdon, and at Keble College, Oxford, where he got his degree. He was ordained deacon in 1876 by Bishop Selwyn, and served for a time as assistant curate at the old church at West Bromwich. In 1878 he returned to Canada, and notwithstanding his coming here, remained a deacon until 1882, when he went back to England with the consent of the late Bishop Bond,

## COMMUNION WARE

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MONTREAL

for a short sojourn in the Cumbræ Theological College, Scotland. His ordination followed in 1882 as the sequence of a brilliant student's career, the Bishop of Lichfield, Dr. Maclagan, afterwards Archbishop of York, being the ordainer. He then returned to Canada, and had ever since been the assistant minister of St. John's Church.

**Hochelaga.—St. Mary's.**—After sixteen years' labor in the interests of his parishioners, Rev. Henry Jekill has resigned the rectorship of this parish. During his long incumbency he has greatly endeared himself to his parishioners by his active interest in them and their welfare. For some time, however, he has been suffering from throat trouble, which had finally become so troublesome that he was compelled to seek a rest. He has, therefore, secured a year's leave of absence from the bishop and during that time he will carefully abstain from any undue strain on his throat. In addressing his congregation Mr. Jekill expressed the hope that by the end of the year he would be sufficiently recovered from his malady to resume his duties in the ministry. The rector spoke of his leaving with a feeling which bore strong testimony to the regret he feels at severing his connection with the charge to which he has given such whole-souled work for the past sixteen years. Rev. Mr. Jekill has taken an active interest in Militia matters and was one of the best rifle shots in the city. He was Lieut.-Colonel in command of the 11th Argeuteuil Rangers for some years, and the corps was in a very efficient state under him. He was a regular attendant at the ranges at Point aux Trembles and shot annually at the P.Q.R.A. and D.R.A. matches. He frequently shot at Ottawa on the team representing the Province of Quebec. His yearly vacation was spent in the woods. "The Parson," as he was widely known at the ranges, exercised a great influence over many who got to know him there, and the decrease in profanity at the ranges in the past few years is traceable to his uncompromising attitude against it.

#### ONTARIO.

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

**Beachburg.**—The annual conference of the clergy and laity of the Deanery of Pembroke, was held at Beachburg on Wednesday and Thursday, the 6th and 7th ult. The conference opened under the presidency of the Archbishop of Ottawa with a special service in St. Augustine's Church on Wednesday evening, when a very interesting address was delivered by Rev. W. Netten, of Pembroke. This was followed on Thursday morning by a celebration of the Holy Eucharist at eight o'clock and two hours later the Archbishop met the clergy in private conference. In an excellent address His Grace exhorted the clergy to make much of their communing alone with God and to have some special definite times for the practice of the same. He was firmly convinced that only thus could the clergy hope to lead their people to a clear, intelligent grasp of the mysteries of our holy religion, and only thus could they hope to lead them to a real deep faith. At the conclusion of the morning session the delegates betook themselves to the rectory where an excellent dinner was provided by the ladies of the parish. The afternoon session opened at two o'clock and proved to be most interesting. An excellent paper was read by Rev. J. J. Lowe, of Micksburg, who chose as his subject "Loyalty to the Church." This was followed by an interesting paper on "The adaptation of our polity to modern conditions and needs," from the pen of Rev. George E. Fletcher, R.D., rector of Cobden—a paper which aimed at keeping square men out of round holes and advocated the appointment of a travelling Archdeacon. This paper provoked considerable discussion, and met with a hearty response from the laity, but was not so sympathetically received by some of the clergy. Next in order came a most excellent address on "The origin and growth of our liturgy," given by Rev. W. Netten, of Pembroke. The speaker showed himself to be master of his subject and was listened to with wrapt attention. The discussion which followed drew forth unstinted praise and commendation. In the evening a public meeting was held in the town hall, when Rev. W. H. Green, of Eganville, led a discussion on "The importance and work of the Sunday School." He was followed by Revs. W. A. Kyle, J. J. Lowe, George E. Fletcher and others. The meeting was an inspiring one and called forth many helpful suggestions on methods of child and teacher training. After a vote of thanks had been tendered Rev. Dr.

Kyle and the good people of Beachburg for their kind hospitality, the meeting closed with the Doxology and the Benediction.

**Amherst Island.**—The members of the Church Guild here invited all the parishioners to a sumptuous repast in the Victoria Hall, gotten up on the occasion of the Rev. J. E. Lindsay severing his connection with this parish and Ontario Diocese, and taking up the work of the Church at Carberry, Man., where he has accepted a mission. The attendance was very large and showed the high esteem Mr. Lindsay was held in during his two years in charge as rector of the parish. An address was tendered by Arnold Wemp, expressing the regret of the congregation and the presentation of a handsome pocket communion set and a purse of \$25 to which Mr. Lindsay replied in most touching and feeling terms. Mr. Fowler, with his usual courteous and gentlemanly manner acted as chairman, and after all ceremonies were over called on Mr. Lindsay to pronounce the Benediction.

**Stella.**—Rev. J. C. Dixon, of Rosliff, has been offered this parish of Stella and Emerald.

**Belleville.**—St. Thomas.—The choir of this church were royally entertained at the rectory on Wednesday evening, October 27, by Rev. G. R. and Mrs. Beamish. A very pleasant time was spent.

**Brockville.**—St. Paul's.—Rev. L. E. Skey, rector of St. Anne's Church, Toronto, was the preacher at both services here on Sunday, the 26th ult., and his sermons were highly appreciated by the congregations present. Mr. Skey also addressed the Sunday School.

#### OTTAWA.

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

**Ottawa.**—The Rev. W. C. White, who on St. Andrew's Day is to be consecrated the first bishop of the Canadian Church in China, has been in the city for the past two weeks and has been kept fully occupied meeting the demands of the local churches for sermons and addresses in connection with his life work. He preached in St. George's Church on Sunday morning, and in St. Alban's at night, while in the afternoon he first visited the Chinese Sunday School held in the basement of the Cathedral and addressed the "boys," afterwards driving to Westboro, where he preached at 4 o'clock Evensong. He has given several talks and illustrated lectures during his stay in Ottawa, among others at All Saints', St. Matthew's and St. Matthias, Hintonburgh.

**Christ Church Cathedral.**—The following appears in a pamphlet relative to services at Christ Church Cathedral: "Memorials for our departed friends are best when they fulfill their purpose, and yet can be made useful and ornamental. Two windows still remain to be filled with pictured glass. A bell worthy of a Cathedral, ever sounding the memory of some dear one, should replace the small one which has fulfilled its duty for many years. A new Chancel, broad and stately, is much needed, and has been conditionally promised. A brass tablet should be put up in memory of John Sweetman, for fifty years a faithful sexton."

**St. John's.**—Annual Thanksgiving services were held on Sunday, the 24th, the church being elaborately decorated for the occasion. The full choir attended and led the singing, also rendering several anthems which did much credit to the training of the organist, Mr. Minter. The special offering was for the poor fund of the church. The Rev. Canon Pollard occupied the pulpit in the morning and the Rev. E. H. Capp preached in the evening. At St. Anglesea Square Mission Hall a special service was held on Sunday afternoon. Canon Pollard preaching an appropriate sermon. One of the finest pipe organs in the city will be that of St. John's Church, which will be installed by Feb. 15th. Electricity will be the motive power for the bellows. It will have 38 stops and couplers, together with combinations and pistons. The case will be decorated with gold.

**Ottawa South.**—Trinity.—A special vestry meeting was held Wednesday evening to fill the vacancy as people's warden due to the retirement of Mr. Henry Fentiman, who has gone to Vancouver, B. C. Mr. W. Ide was chosen and Mr. P. D. Potter becomes sidesman in Mr. Ide's

place. A resolution of regret at the loss of Mr. Fentiman was carried.

**Port Elmsley.**—The annual Harvest Thanksgiving services were held in this parish last week in St. James' and St. Augustine's with appropriate sermons from Canon Mucklestone and Rural Dean Fisher. The Thankofferings were far larger than in any previous year.

#### TORONTO.

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

**Toronto.**—Reverend and Dear Brother.—The regular quarterly meeting of the Great Chapter of St. Alban's Cathedral, will be held in the Chapter House of the Cathedral, on Thursday, 11th November, 1909, at 7.30 p.m., when the archdeacons and canons to be installed will make the declaration at institution, after which the service of Installation will take place in the Cathedral. It is particularly requested that all members of the Chapter shall be present. After the service, the members of the Chapter are invited to the See House. Believe me, your faithful friend and Bishop, James, Toronto, Dean.

Mr. T. E. Moberly, barrister, who receives the quarterly envelope subscription to St. Alban's Cathedral, has removed from 18 King St. West to Room 307, Manning Chambers, Queen and Terauley Sts.

The Rev. J. Bennett Anderson, the diocesan evangelist, has had a successful mission in the parish of Caledon East. His visit included three Sundays and the Monday morning of Thanksgiving Day, also Harvest Thanksgiving sermons morning and evening of Oct. 9th, at Campbell's Cross, and morning and evening of October 24th, in Sand Hill's Church, when both churches were greatly crowded, and many outside, besides preaching in each of the three churches of the parish on Sunday, October 17th. It was considered best to hold all the ten week-day services in the largest Church in Caledon East, where the week night services greatly increased. The ministers and members from other churches attended on most nights, and as many as five ministers were present at one service. This greatly cheered the rector, the Rev. George Gander, who, as usual, well assisted the evangelist at every service.

**Church of England Deaconess' Training House.**—The monthly meeting of the Associates of this Deaconess' Training House took place on Wednesday, October 27th. Members assembled at 2.30 and the president opened with prayer and reading; after which the members of the committee and following notices for the year were announced:—Committee—President, Miss M. J. Dalton, 80 Woodlawn Ave.; treasurer, Mrs. Millman; corresponding secretaries, Miss Stewart, Mrs. Hallam, Mrs. Bradley; recording secretary, Miss Edith Trees; superintendents of Dorcas, Miss Edith Stewart, Mrs. Burpe. A junior branch of Associates has been formed and the first meeting will take place on Wednesday, November 3rd. The provisional committee is:—President, Miss Edith Trees; vice-president, Miss Annie Elliott; treasurer, Miss Macrae; recording secretary, Miss Mabel Millman; corresponding secretary, Miss A. Dixon. The following ladies have kindly consented to superintend special parts of the work:—Mrs. Withers will give special help with the Dorcas work; Miss Parker will receive contributions of jam, vegetables, eggs and butter, for the use of the House; Mrs. Phillips will arrange to send for old clothes to be distributed by the deaconesses, when ladies notify her at the Deaconess House, 179 Gerrard St. E.; Mrs. Lewis will be responsible for the tea at each meeting. A very good attendance was registered by Miss Edith Trees; each member contributed towards the jam supply; 38 quarts were given. After the notices were given out a big pile of needle work was begun; mending for the House and sewing for the poor, and all were busy till tea at 5 p.m. Miss Connell, the head deaconess, gave a most interesting report of the work now being carried on by the deaconesses in training and spoke of the need of extension on account of the great call for trained church workers and missionaries. During the afternoon, the cubicles made in the summer, over the Mission Room, to accommodate the increased number of Deaconesses, were inspected together with the dispensary and operating room. The Associates have furnished one cubicle and have undertaken to pay for the

heating apparatus of the new addition. A large number of dolls, beautifully dressed by some of the Associates with Miss Elma Marriott and Miss Rogers at their head, were on view. These are to be taken out to Miss Trent by Miss Lennox, a deaconess, who is now going out to work in Japan. Miss Stewart showed sample calendars and Christmas cards and took orders for them in aid of the Deaconess House. The next meeting will be held on Wednesday afternoon, November 24th, in the Deaconess House, 179 Gerrard St. E.

**Upper Canada Tract Society.**—The Churchman is always pleased, at seeing an old and well-known religious society giving evidence of new strength and vigor and adapting itself to the spirit of enterprise and progress characteristic of this young and vigorous country. Our old and esteemed co-labourer in the cause of religious literature—the Upper Canada Tract Society—has opened a branch sales-room on the ground floor of Confederation Life Building, on the north side of Richmond Street, a few doors east of Yonge Street, Toronto. Here will be found in large variety, and in size, binding and price suitable to the tastes and requirements of purchasers generally the kind of literature which has drawn to this well known society for so many years the patronage of the clergy and laity of Canada. We hope that this new departure will meet with abundant success, and that all who wish to replenish their libraries, to get up-to-date reading of the best character or to secure suitable gifts for their friends for the Christmas season, will pay the new sales-room a speedy visit.

**A.Y.P.A.**—The opening meeting for the season of the President's Association was held on Friday evening in St. Philip's Schoolhouse. The large representation of churches is an indication of the interest in the work of the organization. Most encouraging reports were received from all quarters of the city (Weston also being represented), almost every branch reporting increased interest and activity. The chief business was the discussion and preparation of programmes. As a result a much higher standard of programme will prevail than formerly. The frequent social meetings will be curtailed and the spiritual aim of the organization emphasized. Likewise the missionary obligations of our church will be prominently set forth. The adoption of a "definite aim by each branch will furnish an incentive to work, and the concentrated efforts of this organized force should result in undreamed of riches. The many interchanges of visits last season and the midsummer picnic have so successfully broken down parish boundaries that fewer visits to sister branches have been arranged. A striking feature in this season's programmes is the practical work to be undertaken by the branches, e.g., St. Mary's, Dovercourt, branch is offering a prize to its members for the best design for Christmas decoration of the Church, the work to be carried out by the branch. More attention also is being paid to the meetings during the Lenten season in anticipation that a much larger proportion of our young people will attend these services than formerly. Altogether a decided advance has been made in the extension of the organization, and the elevation of the spiritual tone of the meetings of the various branches in Toronto. This has been largely due to the efforts of the President's Association.

**St. Matthew's.**—The Rev. P. B. De Lom is in charge of this parish during the absence of the rector, Rev. Canon Farncomb, who has gone to the West Indies for his health.

**St. Margaret's.**—The congregation of this church met last Thursday evening in a social way for the last time before their amalgamation with the congregation of St. George's Church. The capacious schoolroom was filled to the doors with members of the congregation and friends. The entertainment took the form of a musical programme, addresses and refreshments. Mr. J. R. Code, K.C., who was chairman, Rev. R. J. Moore, the rector, Messrs. W. Jones, Beverley Jones, J. J. Cook, George Verrall, Henry Drury, Charles Deverall, and Charles Evans Lewis, and others spoke briefly. A presentation of a hymn book on behalf of the congregation was made to Mrs. Moore, by Mr. John Maughan, senior. On Sunday last the final special services of this church were held before the amalgamation, of the congregation with that of St. George's. The seating capacity of the church was filled half an hour before the service began. The service, which was a most solemn one, was concluded by the impressive ceremony of stripping the altar. The altar hangings and communion vessels were removed by the clergy and wardens, and during the Recessional hymn these were carried around the

body of the church. The spiritual character of the building was thus taken away before it could be used for any secular purposes. To Rev. K. J. Moore, the rector, who preached the farewell sermon, the occasion was a sad one. Briefly he reviewed his twenty years of ministry in the church. Together with the officials, he said, he had always laboured in many ways to keep the building holy. He had made it a point never to allow any political or sensational sermons to be preached in it. Again whenever a man of any denomination whatever, be he clergy or layman, had a message to proclaim, the pulpit in the church had always been at his disposal, for Mr. Moore recognized that God worked outside the church as well as in it. There had been no narrowness in the church during his ministry, and the religions of others had never been decried. Mr. Moore thanked the officials and the congregation for the support they had always given him. "You have never failed me. No sacrifice has been too great for you to give. You have always done your best. I thank God this is not saying good-bye, for I know you will all follow me over to St. George's next Sunday, and will still help me on with the work." St. Margaret's Church was built in 1880 and opened for Divine service early in 1890. Rev. Mr. Moore has been the only rector during that time. Mr. Moore will now become Vicar of St. George's Church, the present rector, Rev. Canon Cayley, who is retiring from active duty, retaining the title of rector during his life.

Church of the Messiah celebrated its 17th anniversary Sunday last with special services. Rev. Canon Abbott, M.A., of Christ Church Cathedral, Hamilton, preached an eloquent sermon at the morning service from the text, "This stone shall be a witness unto thee, lest thou forget the Lord thy God." The associations, he said, with which we are surrounded, have much to do with making us what we are. The associations of the homes in which we were brought up, and no less of the churches in which we worshipped, each had their influence in moulding our character. The rector preached at the evening service. The new Hymn Book was used for the first time at both services. A congregational At Home was held in the schoolhouse on Monday evening.

Church of the Redeemer.—The Rev. T. W. Murphy, M.A., who left Monday evening for Charlottetown, P.E.I., to assume the rectorship of St. Paul's Church, was presented by the officers and teachers of the Sunday School with a pocket communion set.

Holy Trinity.—The 62nd anniversary of this church, was celebrated Sunday last, when a splendid musical programme was provided. Bishop Reeve preached in the morning and Archdeacon Warren in the evening.

St. Jude's.—Harvest Festival services were held in this church on Sunday, the 24th ult., commencing with a celebration of Holy Communion at 8 a.m. Matins and a choral celebration of the Holy Eucharist at 11, at which the preacher and celebrant was the rector. At 3.15 there was a special service for children in the church in place of the usual Sunday School, the rector again addressed the children. Evensong was sung at 7. A most instructive and interesting sermon on Diocesan Missions was preached by the Ven. Archdeacon Warren to a large and reverent congregation. The church looked exceedingly pretty, decorated with grain, fruits and vegetables. The altar and sanctuary were very beautiful in their festal hangings with a mass of white chrysanthemums, roses and carnations, to which much credit and thanks must be given to the ladies of the Chancel and Sanctuary Guild. Every seat was occupied fifteen minutes before the service commenced. This will show the need for the completion of the sacred edifice. The parishioners are all struggling bravely for the good of their church and the advancement of the Catholic faith. The offerings for the day amounted to over \$40, but many like these are needed if the completion is to be commenced before the snow and frost. The sum of \$10,000 is needed, a very small part of which is subscribed. The full amount must be in hand before operations can be started, as St. Jude's is consecrated. On the Patronal Festival—St. Simon and St. Jude—the Holy Eucharist was celebrated at 7 and 11 a.m., and in the evening a congregational social was held in the schoolrooms, the object of which was to make the newcomers in the parish heartily welcome to the church and its services, and to meet and be introduced to different members of the congregation. There was a very nice gathering, the Rev. A. G. Hamilton-Dicker, rector of St. Luke's, and a lot of other well-known Churchmen were present. A very pleasant evening was spent, the ladies of the Guild serving refreshments.

The proceedings were brought to a close about 10.30 by a hearty vote of thanks by the rector to all who had assisted to make the evening such a delightful one. This was seconded in a very able speech by the people's warden, Mr. W. E. Squire, after which the National Anthem brought the evening to a close.

**Parkdale.**—St. Mark's Church.—On the evening of Saturday, October 23rd, the rector of St. Mark's received the present of the proper dress for an Archdeacon, together with a handsomely bound copy of the "Book of Common Prayer." Accompanying the gift was the following note: "To the Venerable Archdeacon Ingles: We the congregation of St. Mark's Church, Parkdale, desire to offer you, our beloved rector, our best wishes and heartiest congratulations on the occasion of your appointment as Archdeacon of Simcoe. We beg your acceptance of the accompanying gift as a slight token of our esteem. We pray that God's blessing may rest upon you and your work; that you may be spared to this parish for many years, and that you may enjoy many happy years in your new dignity." At the Harvest Festival the following morning, before preaching, the Archdeacon mentioned his great appreciation of the kindness and love evidenced by the handsome gift he had received.

**Alliston.**—Bishop Reeve arrived in this parish from Cook-town, on Monday morning, at ten o'clock and preached in St. Andrew's at the Thanksgiving service at eleven. At eight o'clock in the evening, Bishop Reeve held a Confirmation service in St. Peter's, West E-sa, when nine candidates were presented by the Rev. E. R. James. On Tuesday evening at the Confirmation in St. Andrew's, Alliston, twelve candidates were presented. The Bishop's address was simple yet powerful and touching, and all felt that it was good for them to have him in their midst and they look forward to his next visit with great pleasure.

**Cavan.**—The Rev. W. H. Vance, B.A., rector of the Church of the Ascension, Toronto, visited this parish on Thursday and Friday of last week and gave two very interesting lectures, illustrated with beautiful lantern slides on "Glimpses of England and Ireland."

**Churchill.**—Harvest-home service was conducted in St. Peter's Church, Churchill, on Sunday morning, October 10th, by the Rev. Geo. Nesbitt, of Toronto, and in the evening by the rector, the Rev. E. A. Paget. The church was tastily decorated with autumn leaves and products of field and garden. In the evening a solo, "The Holy City," was rendered by Miss Hughes of Fennells. A branch of the A.Y.P.A. was organized by the rector of St. Peter's Church, Churchill, on October 21st. Meetings to be held on Tuesday evening of each week at 8 p.m. The Rev. E. A. Paget hopes for a good attendance and earnest endeavor on the part of each member. Officers elected for ensuing year: Patron, the Rev. E. A. Paget; president, Mr. R. Sproule; vice-president, Mr. H. Albrecht; secretary, Miss Tillie Donnelly; treasurer, Miss Eveleen Sloan; executive committee, Miss Mildred Willson, Miss Edna Haughton, Mr. Fred Grose; president, programme committee, Mrs. E. Sloan; president, missionary committee, Mrs. R. W. Sloan; president, social committee, Mr. H. Thomas; president, visiting committee, Miss E. Willson. (Miss) Tillie Donnelly, secretary of A.Y.P.A., Churchill.

**Mulmur.**—On Friday evening, October 22nd, an induction service was held in St. Luke's Church, here, when the Rev. John Nelson Blodgett, B.A., of the University of Toronto, and graduate in divinity of Wycliffe College, was inducted as rector of the parish of Mulmur. The congregation on this occasion was representative of St. Luke's Church, Mulmur, Trinity Church, Adjala, and St. David's Everett, which comprise this large and important parish. The service of that simple and stately form characteristic of the Church of England, was conducted by the Right Rev. W. D. Reeve, D.D., Assistant Bishop of the Diocese of Toronto, assisted by the Rev. E. R. James of Alliston. The new pastor was presented, to the Bishop by Messrs. R. J. Murphy and Robert Hunter, wardens of St. Luke's church. The Rev. W. L. Atkinson (Presbyterian) and the Rev. H. F. Partridge (Methodist) were by invitation present, thus showing the harmonious relations of the different denominations in this district. The Rev. F. J. Lynch, for ten years rector of the parish, and now of Toronto, preached the sermon. In well chosen words he pointed out the

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need of the pastor and people to "bear one another's burdens." Congregations should remember that clear convincing sermons of the kind they like to hear could not be produced without much mental labour and opportunity for prayer and meditation. A pastor should remember that the people have many trials and he should always study to give them spiritual food. "Let your visits," he said, "be always with the definite aim of helping the people to fulfill the law of Christ." The impressive service was brought to a close by special prayer on behalf of the new rector, after which the Bishop pronounced the benediction. The Rev. Mr. Blodgett will reside at Rosemont.

**Norway.**—St. Monica's.—On Thursday last, October 28th, the formal opening of the new Choir Vestry and Infant Sunday School by the Right Rev. Bishop Sweeny, D.D., took place. Among the clergy present were the Rev. E. A. McIntyre, M.A., who acted as Bishop's chaplain, Rev. J. Bushell, M.A., the Rev. V. E. F. Morgan, rector-designate, St. Saviour's, East Toronto; the Rev. W. L. Baynes-Reed, rector of St. John's, Norway, and the Rev. Robert Gay, priest-in-charge. After the 3rd Collect, during the singing of the hymn "The Church's one foundation," the Bishop, preceded by the clergy, left the sanctuary and assembled at the doors of the new building, read the Special Collects and solemnly set apart the new vestry for parish work. The hymn 604 (A and M.) "Thy Hand O God has guided," was then sung. His Lordship preached a most impressive and inspiring sermon from Psalm lxxxiv., which was listened to by a crowded congregation with rapt attention. The choir, under the able direction of Mr. Hadley, choir-master, and Mr. Prest, organist, rendered the anthem "Send out Thy Light," in which they deserve to be highly congratulated. The service was fully choral and thoroughly enjoyed by the whole congregation. At the close of the service His Lordship spoke a few words of encouragement to the choir congratulating them on their splendid work. Afterwards an informal reception was held, through the kindness of the trustees at the "Ashdale Day Schools," where His Lordship and Mrs. Sweeny kindly shook hands with all the parishioners before leaving. The new vestry will be used not only for choir, vestry and Infant Sunday School but also for Guild purposes and other parish work, and forms a most useful and valuable addition to the church. It is worthy of note that this building has been erected by the men of the congregation and is entirely free of debt. The new room has already proved its usefulness; before it was built the infant class numbering twenty-six scholars, were crowded into a very small room, which served as a choir vestry, but since this addition has been opened the Infant School has trebled in numbers, there now being over seventy scholars in the infant department under the superintendence of Miss Crisp. A few Sundays ago the attendance of the whole Sunday School numbered 208. Preparations are now being made for extending the main building some thirty or forty feet westwards. It is hoped that this much needed extension may be commenced early next spring. The estimated cost, including furnishings and equipment, excluding heating, will be something like \$1,500. If the Church in this rapidly growing district is to keep her hold on the young and train them for the Church and thus save them drifting to the various dissenting churches in the locality this work should be proceeded with as soon as possible. The present Sunday School has a staff of twelve teachers, organist, librarian, two superintendents and infant head teacher, and two absentee officers. There are three classes that already need subdividing but are unable for lack of accommodation. We earnestly ask for the prayers of your readers on behalf of our Sunday School.

**Cannington.**—The regular meeting of the Deanery of East York was held here on October 26th and 27th, by the kind invitation of the Rector, Rev. A. C. Cummer. A service was held in the church on Tuesday evening 26th, when the new rector, who has only been in the parish a few weeks, was inducted into the parish of Cannington and Beaverton. In the absence of Ven. Archdeacon Cody, who was unable to be present, Ven. Archdeacon Warren performed the induction. Evening service was then proceeded with, Rev. N. A. F. Bourne reading the service, Rev. J. E. Fenning read the first lesson, and Rev. G. B. Johnson the second lesson. Ven. Archdeacon Warren preached a most helpful sermon from Eph. iv. 4-6. A celebration of Holy Communion was held in the church on Wednesday morning, 27th at 8 a.m., when Ven. Archdeacon Warren officiated, assisted by Rev. J. E. Fenning. The

Chapter assembled in the Rectory at 10 a.m. for business. There being no Rural Dean, Rev. J. H. Talbot having resigned and moved to another Deanery, Ven. Archdeacon Warren was asked to take the chair. The routine business was then proceeded with, and the election of a Rural Dean. On motion of Rev. A. H. Wright, seconded by Rev. N. A. F. Bourne, and a standing vote of the members present, Rev. J. E. Fenning, rector of Markham, was elected Rural Dean, and his name forwarded to the Bishop to confirm the appointment. As Mr. Fenning had been secretary for the past two years it became therefore necessary to elect a secretary-treasurer. Rev. G. I. B. Johnson, rector of Sunderland, was elected to this position. The appointed portion of Scripture, St. John vii., was then read, and commented upon by the members in turn. Some very profitable discussions took place. Among others some helpful hints were given by Mr. W. H. Hoyles, M.L.A., who the members were delighted to have among them, on points that were perplexing the lay mind at the present time. Rev. J. E. Fenning then gave an address on "How to prepare candidates for Confirmation." This subject being generally discussed the Chapter adjourned for lunch. As many of the members had a long way to go and the second "paper" for the day was not read, the Ven. Archdeacon Warren dismissed the Chapter with the Benediction. Those present were: Ven. Archdeacon Warren, Revs. A. C. Cummer, A. H. Wright, rector of Stouffville; Rev. N. A. F. Bourne, rector of Scarborough; Rev. G. B. Johnson, rector of Sunderland; Rev. J. E. Fenning, rector of Markham, secretary, and Mr. W. H. Hoyles, M.L.A., Rev. A. C. Cummer, to whom all thanks are due for his hospitality during the meeting, is to be congratulated on the excellent condition of things at Cannington. This parish has been without a rector for two years. But there is every sign on the part of the people of a desire to go ahead in the work of the church. A rectory has lately been purchased close to the church, which completes an excellent group of buildings, church, schoolhouse, rectory and out-buildings.

#### NIAGARA

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

**Hamilton.**—Christ Church Cathedral.—The Rev. H. T. Archbold, late curate of St. George's Church, Toronto, has been appointed curate to this Cathedral.

**Riverstown.**—Special Harvest Thanksgiving services were held in the Church of the Good Shepherd here on Sunday, Oct. 17. There was Morning Prayer and Holy Communion at 11 a.m., a Children's service at 3 p.m., and Evening Prayer at 7.30 p.m. The special preacher at the three services was the Rev. Professor Cotton, M.A., Toronto. The former rector, the Rev. R. J. W. Perry, of Condie, Qu'Appelle, Diocese, was also present and assisted in the services, which were in charge of O. J. Nurse, B.A., of Wycliffe College, who has been here the past summer. On Monday evening the annual fowl supper took place, and in spite of inclement weather, proved a success. On Tuesday, 26th, at 1 p.m., a very pretty wedding was solemnized in this church, when the Rev. R. J. W. Perry, of Condie, Qu'Appelle Diocese, was married to Miss Mintche Harper, of Riverstown. The ceremony was performed by Rev. N. J. Perry, M.A., of St. Thomas' Church, St. Catharines, assisted by Rev. T. H. Perry, M.A., of Church of the Ascension, Hamilton, both brothers of the groom. After visiting at Toronto and other points Mr. and Mrs. Perry will reside at St. James' Rectory, Condie, Sask.

#### HURON.

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

**London.**—St. Paul's.—A meeting to organize a branch of the Anglican Young People's Association in this parish was held in the committee room of Cronyn Hall on the evening of October 21st, at eight o'clock. Several matters of interest were discussed and the following officers were elected: President, Mr. F. W. Raymond; first vice-president, Mr. Tom Kingsmill; second vice-president, Miss S. Greer; secretary, Mr. H. W. Dann; treasurer, Miss Helen Raymond. The next meeting of the association will be held on Tuesday, November 9.

**St. Matthew's.**—The A. Y. P. A. of this church met last week and elected officers as fol-

lows: President, Miss Short; vice-president, Miss Henderson; secretary, Harold Sarnan; treasurer, Mr. Henderson; organist, Ben Moulton. Following are the committees: Executive, Miss Francis, Miss Benton, Miss Heighway; Mr. Moulton; programme, Rev. Mr. Lowe (convenor), Miss Short, Miss Henderson, Harold Sarnan; missionary, Alfred Henderson, Miss Heighway, Mr. W. Bending, Miss McKnight; visiting, Miss Short, Miss Henderson, Miss Francis. The society will meet in future every two weeks.

**Brantford.**—St. Jude's.—The annual church parade of the W.O.W. took place on Sunday afternoon, the 24th October, to this church. The camp assembled in their hall and marched to the church, about two hundred of the members being present. A short, bright service was held. The sermon preached by Rev. Rural Dean Wright, was a thoughtful and well reasoned discourse upon the position the Order of the Woodmen held in a Christian community. There were many inducements to connect with the Woodmen. They were but sixteen years old, had a reserve fund of \$400,000, the interest of which paid one quarter of the death claims. The order was growing. As many new members were added to it during the first nine months of the present year as during the whole previous year. Miss May Wright sang "The Lord is my Shepherd" with great richness of voice, to the delight of all.

**Clarksburg.**—St. George's.—The annual Harvest Thanksgiving services of this congregation were held on Sunday, October 17th, and also in Holy Trinity Church. The Rev. Principal Waller of Huron College preached appropriate sermons at both places. The Children's services were held during the afternoon, and were found to be so successful that it has been decided to have a special Children's service every three months. Mr. C. W. Hartman, Mr. Thomas Idle, and Colonel Rorke, the superintendent, addressed the children. Miss Edith M. Appleyard, daughter of the rector of St. George's, was successful in winning the first prize in Form I. in the Thornbury Continuation School, and also the gold medal for the highest average obtained in the school during the past year. The prizes were presented to the winner by the school inspector, Mr. S. Huff, B.A., during the course of a picnic held on the school grounds a short time ago. The A.Y.P.A. of Holy Trinity Church have recently presented to Rev. E. Appleyard a set of vestments, surplice, cassock and stole, which they obtained from England, through the kindness of Rev. P. W. P. Calhoun, rector of Thessalon, who has lately returned from a visit to England.

**Chatham.**—Christ Church.—The men's banquet, held in the Sunday School Hall Friday evening last, was from point of attendance and enthusiasm, one of the greatest successes of the season. The idea of holding a men's banquet at the church was originated by the brilliant and energetic rector, Rev. T. S. Boyle, who foresaw that by this means he could get the men of the congregation together and interest them in the affairs of the church. The banquet was almost entirely free from anything that savoured of dogma or cant. Everyone was made to feel as unrestrained and free as at a lodge banquet. The feast was an appetizing one, and the toast list included on its numbers the names of some of the finest after-dinner speakers in Chatham.

**Ripley and Pine River.**—The annual Harvest Thanksgiving services were held in St. Paul's Church, Ripley, and St. Luke's, Pine River, on 31st ult. The churches were very tastefully decorated for the occasion. The Venerable Archdeacon Mackenzie of Brantford (who received a very hearty welcome from many old and esteemed friends) preached two eloquent and most impressive sermons to very large and appreciative congregations. The offertories were on behalf of Huron College and were liberally responded to.

#### RUPERT'S LAND.

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

**Winnipeg.**—The following programme has been drawn up for season 1909-10 by the Winnipeg Church of England Sunday School Association: November 11th, "Methods of Teaching," Dr. W.

A. McIntyre. December 9th, Sectional Meeting; leaders of discussion: Primary Department, Mrs. McElheran; Bible Classes, Canon Murray; Spermintedents, Mr. Jardine; Missions, Miss Robbins. January 13, 1910, Annual Meeting; paper by Dr. Speechly, Pilot Mound. February 10th, Devotional Meeting, "Devotional Life"; (a) The Teacher, Rev. W. B. Heeney; (b) The Child, Rev. J. W. Matheson. March 10th, Sectional Meeting; leaders of discussion: Secretary-treasurer, Mr. F. C. Grocock, librarian, Mr. L. Lang; primary equipment, Mr. J. M. Johnston. April 14th, Paper, "Attention and Interest," Mr. L. Lang.

St. John's College.—Commemoration Day was observed on Monday, November 1st. Celebration of Holy Communion at Cathedral, 8 a.m.; service in Cathedral and recitation of names of benefactors, 11 a.m.; sermon, Rev. A. W. Woods, B.A.; conversazione and presentation of prizes in Manitoba Hall, 8.15 p.m. Mr. W. Ford, late of Minnedosa, has joined the staff as a master in the college school.

The Rev. Arthur E. Bruce, until recently rector of Detroit, Minnesota, has been elected by the vestry assistant priest of All Saints, Broadway, Winnipeg. All communications hereafter should be addressed to 78 Colony Street, Winnipeg, Manitoba.

**Macgregor.**—The Rev. A. J. Warwick, who was offered and accepted the newly formed parish of Headingly and St. Charles, has at last decided, that he cannot take up the work, on account of the difficulty of securing a suitable house, near the church. This he does with great reluctance, feeling that there is a good work to be done in this rapidly growing suburb of Winnipeg. The churchwardens of Macgregor with the vestry, have on behalf of the parishioners, requested Mr. Warwick to continue with them, at least until Easter, and this he has promised to do. The Harvest Thanksgiving services have been held throughout the district, and the collections and promises for the Home Mission Fund, are the largest by far that have been taken since the work began.

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#### CALGARY.

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

**Calgary.**—Rev. S. Ryall, who for several years has been associated with Rev. Dean Paget in the work of the Pro-Cathedral here, has accepted the church at Chemainus, Vancouver Island, where he will enter on his work at the beginning of November. Mr. Ryall is a graduate of St. John's College, Winnipeg, and spent two years in Church work at Brandon and seven years at Oak Lake, Man., prior to his residence in Calgary.

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#### COLUMBIA.

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

**Victoria.**—At the opening sessions of the Anglican Synod of this diocese, held at the Cathedral on Monday evening, October 18th, there was a large attendance, both the clergy and the laity being strongly represented. Rev. W. Barton read prayers and the Rev. John Grundy the lesson, after which Bishop Perrin delivered his charge as follows: "My reverend brethren and brethren of the laity,—On June 24th, being the festival of the Nativity of St. John the Baptist, the Thanksgiving service in connection with the jubilee of the diocese was held in the Cathedral. Clergy representing the Diocese of New Westminster and Kootenay attended, and at the last moment the Bishop of Caledonia was prevented from being present. There was a large attendance of our own clergy, and the neighbouring Dioceses of the United States were all represented. The long procession was a splendid outward sign of the growth of the Church, and the building was filled to its utmost capacity by the laity. Fifty years ago Bishop Hills and the five clergy who came with him entered upon the work. Only one of them remains here on earth, Dr. Sheepshanks, the present Bishop of Norwich. There were present at the Thanksgiving service two or three who remembered the arrival of Bishop Hills, and heard his first sermon. Fifty years have gone by, and to-day there are four dioceses in this province, with three bishops and over a hundred clergy. Who shall tell what will be the condition of things fifty years hence. It is difficult to realize the struggle of those early days; the immense area to be visited; the absence of railways; the trails only that existed. All

honour to the men whose courage never failed, whom nothing could daunt. Bishop Hills as a pioneer bishop ought never to be forgotten. The records of the work, which he sent home to England, always breathed a spirit of hopefulness, although the interest in the mission lessened, and men and money were sadly lacking. The prospect of the rapid development of the province faded away, but with a handful of clergy, Bishop Hills worked on with unflinching zeal and courage. They laid the foundations, and it is for us to build thereon. We offer our hearty thanks to God for all His mercies vouchsafed to us; but surely we have nothing of which we can boast. The Church may indeed hold its own in this diocese; but we have not made the progress that ought to have been made, nor is its influence upon the general morals what it might be. There should be a more definite idea of her doctrine and discipline. No claims could possibly be higher; no certainty of Divine grace be more assured. We have but to 'rise to our birthrights,' and there is no limit to our power and influence. It will be a matter of regret that no steps have been taken towards the building of the new cathedral. The committee appointed at the last Synod to confer with the authorities of the parish of Christ Church arranged all the necessary preliminaries, and but for the absence and resignation of Canon Beanlands, the work would have been inaugurated before this. The terrible trial which came to him in the spring of last year, the accident to his daughter, followed by her long illness and death, called him away from Victoria, and on July 18th he resigned his position as rector of Christ Church, to which he was appointed by Bishop Hills in 1892. For eight years before that he acted as assistant curate to Bishop Hills, so that he has given all the best years of his life to this diocese. There is not a member of the Synod, lay or clerical, who will not regret his absence. His great gifts, his brilliant personality, will long be remembered, and our earnest prayer is that he may be spared for many years of usefulness in the Old Country, where his experience in Colonial life ought to be a very distinct power and help. It has been decided to place the relations between Christ Church parish and the Cathedral upon more satisfactory foundations. The church was set apart by my predecessor to be the Cathedral, but he reserved to himself and his successors the power at any time to choose any other church. There can be no doubt now, whatever there may have been in years gone by, that the church should be set apart for ever as the Cathedral of the diocese, while the parochial rights must be carefully preserved. I am making inquiries of all the Cathedral bodies in Canada, in order to obtain the best statutes, and in due course, I propose to apply to the local Legislature for an Act of Incorporation. For the present I have assumed the position of rector, applying the income from the Christ Church Trust Fund to the payment of the stipends of assistant clergy, viz., the Rev. J. Grundy, who has zealously and faithfully worked since the departure of Canon Beanlands, and the Rev. W. Barton, who expressed his willingness to resign Chemainus to undertake work in Christ Church parish. As soon as all is practically settled, the effort to collect funds for the new Cathedral will be organized. Mr. Keith has drawn a new plan, modified from the original design, and if a sum of \$75,000 can be collected, the nave can be completed, and the tower and chancel will be added at some future time. It was in this way that nearly all the Cathedrals in Europe were built, the different styles of architecture employed showing the long period occupied in their construction. The growth of Victoria, especially in what is now the municipality of Oak Bay necessitates the building of a church in that district, and will involve a revision of parochial boundaries. Meanwhile, I am thankful to report that the Sunday School organized by the members of the Brotherhood of St. Andrew has been carried on admirably during the past year, but the time has come when the church must be fully organized. The large parish of Cowichan, one of the earliest to be formed in the diocese has been subdivided and the Rev. F. G. Christmas has been appointed to the charge of Duncan and Somenos, where a new church is being built to take the place of the old one which has been for some time in a bad state of repair. The area left with an increasing population is too large for the Rev. J. A. Leaky to undertake, and some arrangement ought to be made to provide a clergyman for Cobble Hill and Shawnigan. At Cobble Hill Mr. J. Nightingale, after many years of earnest work as a lay reader, has been called to his rest. A suitable memorial is to be placed in the church which was practically built by his efforts. Mr. Nightingale's work is a striking instance of what a layman can do. May God raise up more in this diocese and throughout the whole Church.

The Metchosin district is growing, and the inhabitants are making for a resident clergyman, as it is impossible for the Rev. W. Baugh Allen to visit as he would wish to do, with the pressing claims of St. Paul's, Esquimalt, upon him. From the north of the island a cry will come very soon for a clergyman at Quatsino, where a large pulp mill is being built. The question is how are these claims to be met. First and foremost by the people themselves. It is clear that they must make a decided effort, and the mission board would never be justified in taking the matter into their consideration until they were assured that a careful canvass of the whole district had been made. Then the laity of Victoria and Nanaimo will have to respond more liberally to the appeals for the Diocesan Mission Fund, for under existing circumstances it would not be right to ask for any increase of the grant made by the M.S.C.C. to this diocese. And lastly, these parishes, which are now being helped by the Diocesan Mission Fund, under the Quebec system, must increase their assessments. Two years ago this was done, and \$500 a year was added to our fund, but it is hoped that voluntarily these amounts will be increased, without the necessity of appointing a commission. There is danger of their being too easily content. The fact that the stipend of the clergyman is paid from the central fund, and that they have only been asked to contribute a certain amount, may easily make them forget that they are really living upon the charity of their fellow Churchmen, and that unless constant efforts are being made any progress of the Church will be impossible. I trust that there is not a single parish in which the rule passed at the last Synod is not carried out, and a house to house collection made for diocesan and other mission work. It is a clear neglect of duty on the part of the clergyman if it is not organized, and of the laity if they do not respond. There must be some parishes now under the Mission Board which have received help for many years, and in which there has been a considerable increase of population, and which ought by this time to be self-supporting. The Laymen's Missionary Movement will be a help in all this. It has more than justified its existence. The largest missionary meeting for men ever held in Canada was a striking proof of what has been done. The theatre in Toronto was packed from floor to ceiling with men, and men are beginning to grasp what the duty of the Church is both with regard to the foreign missionary work amongst the heathen and the urgent claims of the great North-West of Canada. It is too soon to tabulate results, and we are not going to pay too much attention to statistics, but I hope and trust that when we hear from the deputation which is to visit us next month that we shall thank God and take courage. Closely connected with this is the question of the supply of men for the ministry. The generous grant of £5,000 from the Pan-Anglican Thankoffering to the Theological College to be established in this province is a great help and stimulus. The association in England determined to make a definite effort for the college as their jubilee memorial, which included a meeting at the Mansion House in London and a special service at St. Peter's, Eaton Square. A large committee consisting of men all so-called views in the Church has consented to act, and the prospect is most hopeful. The indecision of the Provincial Government to select the site for the university has prevented any steps having been taken, as there is now a sufficient sum in hand to begin building. I have no hesitation in saying that Victoria is the natural place for the university, but sectional feeling has been roused, and the claims of Vancouver have been pressed. For some years McGill University has done an excellent work in Vancouver in the matter of higher learning, and before the idea of a provincial university was originated, a site had been offered. The authorities of McGill (I am given to understand) have definitely stated that they are ready at any time to withdraw as soon as the provincial university is organized. The Government has promised that they will appoint a commission of experts from the east of Canada to consider and report upon the best site from an educational standpoint. But this cannot be done until the next session of the Legislature, and will involve delay in the starting of the Theological College, as it is evidently essential to wait until the question is decided definitely. Meanwhile, it has been decided to start a small training school at Vancouver for theological students, who will eventually be drafted into the Theological College. The delay may be productive of good. The matter of a constitution for a provincial college is a most serious affair. It is an obvious fact that there are eminent schools of thought in the Anglican Church, although the differences are largely exaggerated owing to the teaching of a few extreme men. The college

must be established upon no party lines and equal representation must be offered to each of the four dioceses in the province. The work of the Columbia Coast Mission will have a special report. No one could have foreseen that it would have grown in the way that it has with its three hospitals, four medical officers and a trained staff of nurses. The steamer "Columbia," which by some was thought far too large and expensive, is now unable to cope with the work as it cannot regularly visit the camps, and is unsafe to cross the gulf to Texada Island in the winter. The tender for a large steamer has been accepted, and the new "Columbia" will, it is hoped, be ready next spring. It will involve an expenditure of nearly \$20,000, of which \$13,000 has been promised, including \$2,500 from Lord Strathcona, and \$1,500 from the S.P.C.K. The remaining \$7,000 will have to be collected in this diocese, and the Diocese of New Westminster. An annual grant of \$350 is made from our Mission Fund and a few individuals have subscribed, but now that this appeal is made, I feel sure that the response will be generous. It is a parish with 3,000 or 4,000 souls extending a distance of 120 miles, and there would from Alert Bay to Texada Island, be work for three clergy, if we had the men. The strain upon the Rev. J. Antle has been altogether too great. It would be enough if he only had the work of superintendent. At times there have been signs of his breaking down. When we realize the size and importance of the work, we may well be thankful that this has not happened, but all help must be given to Mr. Antle. The loggers are won. Where at first there was an open hostility, now the spirit is one of friendliness, and the men have been drawn by this exhibition of practical Christianity. Incidentally the Columbia Coast Mission has helped forward every effort that is being made by other Christian bodies, and it is for the Church to use far more than is at present being done the golden opportunity of spiritual work, which would be cordially received by the loggers and settlers on this coast of the island. The work is well known throughout Canada, and I am thankful to report that a telegram has been received stating that the M.S.C.C. has made a generous grant of \$3,000 towards the new boat. This ought to make us as a diocese feel ashamed that we failed to send to the M.S.C.C. the amount we were asked to contribute last year. It is the first time that we have thus failed and I do earnestly hope that we shall be able to collect more this year than the \$1,500 that has been apportioned to us. I wish once more to cordially commend to your consideration the work of the Brotherhood of St. Andrew. There is no limit to the good that results to a parish in which the members are keenly active. Surely it must be possible to find in every parish a few men who can be formed into a probationary chapter, and the results will quickly be apparent. These and kindred subjects will, I hope, be thoroughly discussed at this Synod, but the great question is whether the Church is making real progress. It would be foolish to ignore the indifference to the externals of religion which prevails in our midst. In the Diocese of Brisbane, Australia, a commission was appointed in 1907, and the report has lately been published on the religious life and habits of Queensland. The opinion of not only the clergy but of the laity is, alas! unanimous. The Bible is almost an unknown book; Sunday is losing its hold upon the people; the children are growing up in complete ignorance of the truths of religion. These are extracts, sad indeed to read. The compulsory system of primary education which deliberately shuts out religion is deplored. It may be objected that it is useless to compare this diocese with Australia, but we want to face the facts. We certainly can lay no flattering unction to our souls. Our people are indeed within reach of the means of grace, except in a few isolated cases. We know nothing of the huge districts of Australia or the North-West of Canada. How are we using our opportunities? Is there not a cause for anxiety when our children have no religious instruction in our schools, when family prayers are almost universally neglected, when a large proportion of our people never attend the services of the Church? God Himself only knows the spiritual state of the individual, but it is certain that the moral witness of the Church falls sadly short of what it should be. We have had in the City of Victoria lately a lamentable exhibition of the evil effects of betting and gambling. Our protests were in vain; horse racing for sixty days could not be stopped; betting was legal. There is indeed now a distinct feeling that such a condition of things will not be repeated, and the evils which have resulted may stir up public opinion to insist that the law shall be altered. Again, the drink traffic is still doing its deadly work. Lives are being ruined; there are few families in

which there is not found to be one victim; the miserable habit of treating in saloons is still rife. Are we to accept it all as inevitable? Is the Church to be paralyzed by the power which undoubtedly the liquor trade possesses? Shall we not make a determined stand and be prepared to face the question? There is the still more awful question of impurity. The havoc that is being wrought physically and morally amongst young and old through the terrible effects of lust may not be seen as clearly as the evil effects of strong drink, but they are far more widespread, and more terrible and far-reaching in the family life. Any public action, even where the law is flagrantly broken, is beset with danger. The only remedy is to teach the sinfulness of sin, and the power of God to help us to keep under the carnal desires of the flesh. May this gathering of our Synod not only result in the improvement of our organization, but seeing the need that there is of a quickened zeal of a more resolute determination, may it be a call to each one of us to be up and doing in the Master's service and realizing His power and His presence, "Go Forward."

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YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

Dawson.—Rev. J. M. Comyn-Ching, rector, has resigned. He will go to Winnipeg and may receive an appointment as rector somewhere in Manitoba, in the ecclesiastical province of Rupert's Land.

Correspondence.

THE HISTORIC EPISCOPATE.

Sir,—Mr. Reeve's welcome letter presents another aspect of this subject. I had not used the expression "Apostolic Succession" because it suggests to many minds the idea that the Episcopate arose by the localization of the Apostolate. "Allen's Christian Institutes," which appeared eleven years ago, and which I have read, says this theory "is opposed to the conception of the Apostolate given in the New Testament that the Apostles were missionaries moving from place to place . . . the office of a Bishop differs fundamentally from that of an apostle." As against the theory of St. Jerome, Allen agrees with Hatch and Harnack. Five years ago Gwatkin writes as follows: The general equivalence of the two offices in the Apostolic age seems undeniable, though so far, we must not assume that every Bishop was an elder or vice versa, or that there were never any minor differences between them, the difference of name may itself point to some difference of origin . . . the question is best left undecided. . . . But was there any difference at all? (in their duties). Harnack thinks that while bishops and deacons had care of public worship and the poor, elders rather formed a court attached to the Church, and as such were occupied with government and discipline. The apparent identity of the offices would then be no more than an identity of the persons . . . in any case bishops and elders are identical in the Pastoral Epistles, so that the distinction must by that time have been nearly lost. This, however, depends upon their date, Harnack still places the relevant passages in the middle of the second century. Speaking of the Preface to the Ordinal, Allen says, "Had the conviction prevailed that the apostles ordered the Episcopate as the permanent Divine form of Church government, there would not have been this moderation or even ambiguity of language" (page 10). Gwatkin writing in 1906 says: "So the leaders of the English Reformation require us to accept Episcopacy as a good and lawful form of government, but they certainly did not believe it to be of Divine obligation, and even the revisers of 1662 who mostly did so believe, resisted the temptation to make their private belief the authoritative doctrine of the Church—all that is said of non-Episcopal orders is that the Church of England no longer recognizes them as a qualification for its ministry (page 228, Knowledge of God)." Duchesne's "Early History of the Christian Church" has been out of my reach, as of course, it was in French, but an English translation was published for the first time last month, so we English readers may now get at him. I have read Allen again, and am the more convinced that the Episcopal organization of the Church, and the Canon of the New Testament as the Rule of Faith, are the two-fold foundation of the Church of England. To go back of these would to-day land us in a nebulous condition of

things. We are all attracted by the beautiful spirituality of Gwatkin's writings—his admiration for Cyprian, as a born ruler, a saint and a martyr, is the admiration of a Christian philosopher of beautiful spiritual instincts, for a practical man of intense activity, he complains indeed that he can hardly get at "the real man," and that his conception of religion is much more heathen than Christian, but then our modern Cyprians have sometimes the same difficulty in getting at "the real man" when confronted by characters entirely unlike themselves.

William Bevan.

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"NEED OF MEN."

Sir,—Allow me to correct a misstatement in the letter of "Colon," in your issue of October 21st. He says "a deacon is remunerated with (on paper) the munificent sum of \$500, and a priest of \$600 per annum, but only a portion of the sum is paid with regularity," etc. The facts, so far as this diocese are concerned are, that the deacon is remunerated with (on paper) the sum of \$600 and a priest with \$700 per annum, with a grant of \$100 in addition, towards house rent (if he be a married man, and there is no parsonage in the mission). The "on paper" inserted means this, that a definite grant is made to the mission, which together with the amount the congregations are expected to raise, make up the \$600 or \$700 as the case may be. This is, I believe, the rule in nearly every diocese in Canada, and in the case of faithful hard-working clergy, it works fairly well on the whole. There always will be exceptions to every rule, and perhaps "Colon" has such in mind, when he complains that the portion to be paid by the people is not paid with regularity, or is neglected altogether. That the amount is small, we are well aware; and it is because of this, that the Bishop is desirous of obtaining unmarried clergy so far as possible to do the work in the new districts. An unmarried man, who is willing to exercise a little self-denial can live, and keep out of debt, on the amount promised; and if he be a faithful worker, his people generally see that it is paid in full. But round pegs will sometimes get into square holes and vice versa, in the West as elsewhere.

Canon G. H. Webb,

Diocese of Calgary.

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WHY IS IT?

Sir,—"Why is it?" Mr. Editor pauses to ask in his editorial, October 21st, "that news from England always seems to be tinged with an anti-Church flavour and that she is never given the benefit of the doubt, but always assumed to be in the wrong?" It is an old question and one to which the Bishop of Huron referred in his charge to Synod last year. But why is it we ask that certain newspapers in Canada always seem to be tinged with an anti-Anglican flavour that stings like salt in the Churchman's blood? A single illustration will suffice to show what we mean. In a recent issue of a Montreal paper we read the account of a most regrettable disgrace committed by a certain Anglican rector of one of our Ontario dioceses. The article was headed "September 30," leading the readers to infer that the occurrence was of recent date. Now it was exactly one year since that disgrace was perpetrated and published first; the wound in the ranks of our clergy had almost healed when, for news' sake, the sad story was again dragged in by the heels. Of course it may have been a mistake, but we doubt it, for similar reflections have occurred in this paper before and since. Why is it the lot so often falls to us to be held up for public reproof while our dissenting brethren remain unscathed? Is it because we are so much more corrupt than they? We think not. It is not well in this age of enlightenment even to suggest the revival of the "Index Prohibitorius" with all its lacerating consequences, yet something on the line of modern boycotting may need to be resorted to by the noble army of Churchmen in Canada if the practice of perverting the truth and holding the Church we love up to public scorn continues to prevail.

H. S. S.

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THE NEW HYMN BOOK.

Sir,—Now that the Book of Common Praise has been so widely adopted by all schools of thought in our Church, which I think is a well merited tribute to those who are responsible for its preparation, it is highly important that our

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congregations shall reap the full benefit of our magnificent Hymnal. What then are the best methods to produce this result? May I suggest several methods: To ask our congregations to attend choir practices to become familiar with the many new, beautiful tunes. In my own parish our Sunday School meets some twenty minutes earlier for the express purpose of practising these hymns. Then every family should possess a music edition, which should be constantly used in the family circle. As an old-fashioned High Churchman may I strongly plead for the regular use, particularly at our Sunday evening services of the many subjective and evangelical hymns. These, I believe, will appeal strenuously to the great masses of our people and will, I am sure, largely increase the devotion and spirituality of our Church people. Now that so many of our Nonconformist congregations present a mass of so-called anthems and solos to their congregations the opportunity of the Church to give the people simple hymns that strongly appeal to them and that all can sing will, I am sure, be productive of most satisfactory results and should largely increase our congregations. In my own parish last Sunday evening, "O Master let us walk with Thee," to the well-known tune of Sun of my Soul, Thou Saviour Dear, and Revive Thy work O Lord, were sung with great effect. I am confident that with the Divine blessing our new Hymnal will do much for unifying all phases of Church people and will make up our congregations to a degree that will be surprising. Let every loyal son of the Church do his part to produce this result.

B. W.

### THE HISTORIC EPISCOPATE.

Sir,—Permit me to correct a compositor's or proof-reader's error in my letter on the Historic Episcopate, published in your issue of October 21st. The passage runs thus: "Duchesne declares (p. 66) that the view that the episcopate represents the apostolic succession is in accordance with the semi-total of facts as we know them." What should have appeared, of course, is "sum-total of facts as we know them." I would like at the same time to express the greatest admiration for the very scholarly and illuminating letter which appeared in that issue on "Possibilities of Reunion," with special reference to the episcopate, from the Rev. Frank G. Vial, of Lennoxville University. I trust that letter will be widely read, as it deserves.

William P. Reeve.

### PRAYER BOOK REVISION

Sir,—In continuing my remarks on the American Prayer Book, in your issue of the 21st October, let me refer now, briefly to the office for Holy Communion. Many clergy, no doubt, in the Canadian Church, would not object to our service conforming more nearly to the Scottish use, which the American revisers followed, rather than the English, as it is somewhat more in accord with the Ancient Liturgies than is our own. And yet what would be the result of such a course to the Church in Canada? As one of those who remember the bitter controversies among us of the last half century, I do not hesitate to say that it would be the greatest misfortune to raise that question at the present time. Each party now has learned to respect the conviction of the other in the interpretation of our service. But let a change be made that would involve a general compliance on the part of all, and you would create a schism, either on one side or the other, in every diocese of at least the eastern provinces of the Dominion. This ques-

tion alone, which could not be avoided in any revision, would lead to consequences of the most disastrous character. What we do want much more than a revision is a better acquaintance with our Prayer Book and more skill in adapting it to special occasions. For instance the American book has a form for family prayer. But the style of it is archaic and heavy, and wholly lacking in that smoothness and rhythm so characteristic of our Prayer Book. And it does not for a moment compare in either completeness or beauty with a service which might be taken from the Prayer Book, beginning with the lesser Litany after the Creed, at Matins or Evensong, the Lord's Prayer without the Doxology, the versicles and the three collects, and ending with the general thanksgiving and the grace. This is a responsive service with which all are familiar, and can be readily supplemented by an extempore prayer to meet a special condition. For we are not to suppose that Churchmen are debarred from using extempore prayer, because for our public services we have a prayer book. A revision of the Prayer Book is not a necessity, even if the time were opportune, which in my opinion it is not for many reasons, besides those I have mentioned. But two or three rubrics extending the discretion of the minister to use the shortened form on more occasions, and any one of our services, instead of all of them, as circumstances may indicate, would in many cases be a relief. For the English Prayer Book was not written for a country where the thermometer varied from 90 in the shade to 40 or 50 below zero. And now that even the grasshopper has become a burden, I sometimes wonder how I ever managed to take Matins, Litany and the full Communion office with fifty to a hundred communicants in all seasons and weathers, and what must have been the effect on the aged and infirm of our congregations of forty or fifty years ago. The common sense of many Canadian clergymen has practically solved some of these difficulties. But it may not be amiss even at this late day to give them rubrical authority for so doing, and thus check a too wide license that may lead to harm to the Church.

J. M. B.

### THE OPENING EXHORTATION

Sir,—Since coming to this fair land of Canada I have attended divine worship in several churches in Hamilton and Toronto, and in every church save one, I have noticed, with real regret, an abbreviation in the beautiful and helpful words of the opening exhortation of the morning and evening services, and I cannot help wondering if other worshippers miss the recitation of the deleted portion as much as I do? Another helpful prayer I deeply regret the omission of, is the petition on behalf of the High Court of Parliament during their session. Does God answer prayer? We know He does. Will He answer the united prayer of the Church on behalf of the Houses of Parliament in London and Ottawa and other centres of the British Empire? He will most assuredly. Then shall we not ask him?

R. S. Randall.

### THE REIGN OF LOVE.

Where shine the higher aims of life,  
Where sweet content and gladness move,  
There dwell not envy, malice, strife,  
But only love.

When wrong is held no longer right,  
When man seeks guidance from above,  
Then shall succeed hate's gloomy night,  
The dawn of love.

When Force and Might are empty names,  
And War no more a scourge shall prove,  
Then may be hailed with glad acclaim,  
The reign of love.

E. C. Mackenzie.

Discontent is like ink poured into water, which fills the whole fountain full of blackness. It casts a cloud over the mind, and renders it more occupied about the evil which disquiets it than about the means of removing it.—Feltham.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart—never believe anything bad about anybody unless you positively know that it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry Van Dyke.

## British and Foreign

W. O. Bradley Towne, editor of the Oberlin Times, and formerly a Congregational minister, was recently confirmed by the Bishop of Salina.

It is not often that a churchwardenship is so definitely hereditary as in a case at Bessels Leigh, Berks. There Miss Lenthall has consented to serve as rector's warden in succession to her brother, who succeeded his father. The owner of the Bessels Leigh estates has been one of the churchwardens of this parish for 150 years. The Lenthalls, who are patrons of the living, are direct descendants of William Lenthall, the famous Speaker in the Long Parliament.

The arrangements at Rochester Cathedral for private devotion are said to afford a striking contrast to their lack at Canterbury, which has recently been remarked upon. The Lady Chapel is open daily for private prayer, no visitor being hindered who wishes to enter it, and the Holy Eucharist is celebrated there every morning. It will be remembered that Rochester was also the first Cathedral in which the Eucharistic vestments were re-introduced, the late Dean Hole having worn them at the early Celebrations.

The Bishop of Kearney, in his convocation address, presented an analysis of the religious antecedents of 3,747 candidates whom he has confirmed within the past five years, as follows: Brought up in our Church, 1,438; those of no religious training, 479; Methodist antecedents, 584; Presbyterian, 302; Lutheran, 252; Baptist, 180; Congregationalist, 132; Campbellite, 102; Roman Catholic, 101; Unknown, 71; United Brethren, 20; Universalist, 16; Unitarian, 12; Quaker, 10; Dunkard, 10; Evangelical, 8; Adventist, 7; Dutch Reformed, 6; Mormon, 4; New Light, 4; Church of God, 3; Zwinglian, 2; Irvingite, 1; Jew, 1; Reformed Episcopal, 1; Christian Science, 1. Total, 3,747.

The Right Rev. A. M. Knight, who, resigns the Bishopric of Rangoon to become Warden of St. Augustine's College, Canterbury, belongs to the Auckland Brotherhood, which, trained under Lightfoot and Westcott, has supplied so many leaders to the Church during the last twenty years. His father had been a clergyman in New South Wales, but came home to educate his son, who rewarded him by taking first classes at Cambridge. The new warden of St. Augustine's was curate under Archdeacon Price at Bishops Auckland, then elected Dean of Caius, Cambridge, and thence was consecrated for Rangoon six years ago. He has succeeded in collecting round him a remarkably able staff of missionaries in Burmah.

Designs for the chapter house of the new Liverpool Cathedral were presented by Mr. Gilbert Scott, the architect, and passed by the committee, subject to the approval of the Freemasons of the West Lancashire province, who are erecting the chapter house at a cost of £10,000 as a memorial to the late Lord Lathom. The building is of octagonal shape, and will be lighted with four large Gothic windows. The committee also approved the detailed design of the triforium for the choir, the marble flooring of the Lady Chapel, which will be carried out in green and white marble, and the design for the reredos of the Lady Chapel. Excellent progress was reported as having been made with the Lady Chapel, which is expected to be ready for opening next June.

Bishop Rowe, of Alaska, travelled fifty miles on snow shoes to St. John's-in-the-Wilderness. Two women were there doing missionary work, no one near them but Indians and natives, and—it is a shame to say it—they were safer there than they would be if walking after nightfall on the outskirts of any of our large cities. When Bishop Rowe reached there his snowshoes were worn through to his feet and he was very lame and almost ill. When he was about to start on again he heard of a camp of miners, 200 miles away, who hadn't been visited by a missionary for thirteen years. There was no special train with sleeper and dining car to take him there. He travelled on snowshoes those 200 miles, a thirty days' journey, and found them. He stayed a week, ministering to these lonely men. And when the General Convention, fearing that the strain of the arduous life would break him down entirely wanted to transfer him back to Western Colorado, he sent back the message, "God placed me here. Here I stay." Is it worth while keeping such a man in the field? Do you suppose he esteems the work up there in Alaska worth while? Do missions pay? Ask Bishop Rowe. Are you helping to support him?—St. Luke's Visitor.

**Children's Department.**

**PAULINE'S LOST RING.**

"Mamma, mamma!" screamed Pauline, rushing into the sitting-room. "Someone stole my ring that grandma gave me!" "Maybe you lost it," said her mother. "I am sure I didn't," said the little girl. "Somebody took it out of the box in my room." "When did you have it last?" asked Mrs. Gray. "I put it in the box last night when I went to bed, and I didn't wear it to-day. Oh, dear! What will grandma say when she hears that?" Pauline sat down to put her head in her mother's lap to cry, and it was a long time before the tears stopped falling. Then her mamma took her up in her arms and told her that no thief would get into a house and take only a little ring. "You surely must have lost it, Pauline. Think carefully where you have been this morning, and what you have been doing." "Maybe I did put it on this morning," said Pauline at last. "I was not out of the yard, though, for most of the time I was in the kitchen with Rhoda." Rhoda was in the kitchen baking cookies and knew nothing of the ring. "I done tole you you'd lose that pretty ring if you wore it without the string," she said rather crossly, for she did not like to be bothered when she was busy. "Mebbe next time you'll mind what your ma says." "Did you take the



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ribbon off?" asked Mrs. Gray, when Pauline hung her head. "You know grandma bought the ring too large so you could wear it a long time." "Mamma, it looks just like a baby to have a ring tied on," said Pauline.

"I only took it off once in a while to see how it would look." "And then you lost it," said her mother. "I am very sorry." Pauline had almost forgotten about her lost ring, but one day she saw a little girl at Sunday School with it on. "That is exactly like my ring," she said right out in lesson time. "Where did you get it, Maybelle Ross?" "My mamma bought some cookies at an exchange, and this ring was in one of them," said Maybelle. "Maybe it is your ring." Pauline could hardly wait till her mother could hear the strange story. "I remember now that we sent all the cookies Rhoda made that day to the sale for the benefit of poor Mrs. Lansing," said Mrs. Gray. "Perhaps you dropped your ring into the cooky dough, Paul

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ine." "I am sure that was the way it happened," said Maybelle's mamma. "We are glad Pauline has her ring again." "And now I'll wear a ribbon till my finger gets large enough for the ring," said Pauline, looking at the pretty gift that had been gone so long. "I never want to lose it again, even if it would be safe in a big, brown cooky."—Hilda Richmond, in Southern Churchman.

**UP TO MISCHIEF.**

Around the big, white house that stood far back from the road in a pretty country place named Sarnesfield, was a beautiful garden, and next to it, farther down the road, stood the little gray house. Phyllis Murray lived in the big house, and her little cousin, Eunice Wayne, had come to stay there for the whole summer, while her own father and mother were travelling. It was in this house that Eunice's father and Phyllis's mother, who were brother and sister, had lived when they were little children.

In the little gray house next door—a pretty house covered with fluffy vines—lived Louis, Joe, and Helen Darcy. Louis and Joe were twins, nine years old, and Helen was eight. She was a sweet little girl with smooth light brown hair and true blue eyes that made you love Helen Darcy as soon as you saw her.

These five children, Phyllis, Eunice, Helen, Louis and Joe were great friends, and although they were usually quite good, they were apt to get into mischief, like most children.

One merry sunny day they were all together on the little bridge which crossed the creek, not far from the two houses.

"Look!" cried Phyllis suddenly. "There are crabs in the water—three, four, five, lots of them!"

The children leaned over the railing and looked down into the clear water.

"I wish we could catch some and keep them for pets," said Joe.

"Funny kind of pets!" Eunice laughed. "Would you tie ribbons and bells around their necks, like kittens?"

"You couldn't, you know," explained Helen. "They haven't any necks, exactly."

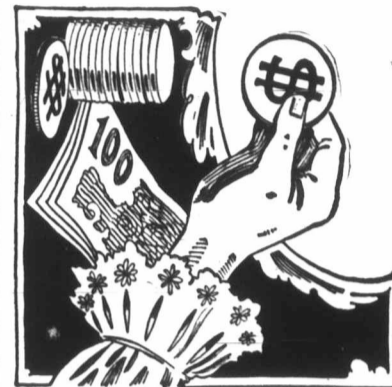
"I have an idea!" cried Louis. "There's an old crab net up in our barn, and I'll go and get it, and some meat and string, and we'll fish for crabs."

"Oh, yes, let's!" cried Phyllis, who was always ready for something interesting. So Louis ran off, and in a short while came back with the crab net and meat and basket.

"All you have to do," he explained, "is to tie the meat on a string and let it down into the water. Then, when the crab catches hold of it, you pull him up softly to the top of the water and somebody else takes the crab net and scoops him up."

It was very exciting. Louis let down the meat, and almost at once a

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big crab caught hold of it! Slowly, slowly, Louis pulled him up to the edge of the water, and in another instant Joe had caught him in the net and dumped him into the basket.



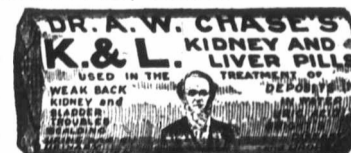
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All the afternoon the children kept on catching crab after crab, till at last they had seventeen.

A stray fox terrier puppy from a near-by farm came up to see what was going on, and poked his nose inquisitively into the basket. But, when he saw those seventeen crabs crawling about, he leaped back again in a big hurry, and contented himself with jumping around the basket on all

sides, and barking defiantly to show the crabs that he wasn't afraid at all.

At last the sun began to sink, and the shadows stretched out long and weird.

"We must go home. It's supper time," said Helen.

"I wonder," said Louis, slowly, jiggling the crabs in the basket, "if mother will let us keep crabs for pets?"

"I don't believe she will," Helen answered, shaking her head doubtfully.

"There's no place to put them, anyway," said Helen.

Louis wrinkled his forehead in thought for a moment. "I will put them in my washbowl!" he exclaimed, joyfully, "and we won't say anything about them for a day or two. We'll wait until we can tell mother and father what good crabs they are, and what nice manners they have, and how

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they are no trouble at all. Come on home. We'll go in at the back door and take the basket up to my room before any one sees us."

So they all went home, and slipped quietly in at the kitchen door of the gray stone house. When they were all up in the room that Louis and Joe shared, they shook the crabs out of the basket into the washbowl.

"They won't be any trouble at all," said Joe, confidently, and then they heard someone coming and scurried downstairs.

That night Mrs. Darcy was surprised to find both the boys quite ready to go upstairs when bed-time came. Usually they begged and begged to stay up just a few minutes longer. They found their crabs crawling restlessly around in the washbowl, trying to get acquainted with their strange new home. Louis and Joe watched them awhile, and then went to bed and slept peacefully.

When Louis awoke in the morning, the first thing he noticed, as he lazily opened one eye, was something moving slowly across the floor. He rubbed his eyes and looked closer.

"Goodness sakes!" he cried, sitting up in bed, "it's a crab."

"A what?" asked Joe, sleepily.

"One of those crabs," replied Louis, excitedly. "It has crawled out of the washbowl. Look and see if there are any more around."

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"Yes!" cried Joe, sitting up. "There's another by the bureau!" Then he stood up in bed and looked over at the wash-bowl. "There's only one left in the bowl; there must be sixteen crabs crawling around the room!"

"Time to get up!" called Mr. Darcy's voice outside the door. "Are you boys awake?"

"Yes, father," said Joe, truthfully; but he did not jump up, and neither did Louis.

"I don't care to get up just yet, do you?" said Louis. "You can't tell when you might put your foot on a crab, with sixteen loose."

Joe plumped down again on the bed and pulled the cover over him. "They couldn't climb up the legs of the bed, could they?" he asked. "O-o-o—there's another crawling into your shoe, and there's the last one of all coming out of the wash-bowl. There he goes plump on the floor."

"Wish we hadn't gone crabbing," sighed Louis, mournfully.

"Are you boys getting up?" called Mr. Darcy again.

"N-no," quivered Louis.

"Why not?" asked Mr. Darcy.

"'Cause we're 'fraid to," wailed Joe.

"'Afraid to get up! Nonsense!" said Mr. Darcy, and he opened the door and went in.

"Look out, father, the room's full of crabs!" cried Louis.

"Crabs!" echoed Mr. Darcy, astonished.

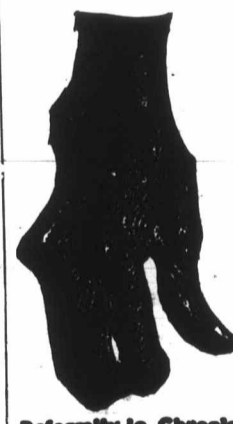
"Seventeen of them," said Joe. "We had them in the wash-bowl, and they got out."

"Seventeen crabs in this room!" exclaimed Mr. Darcy, and he went away at once. In a few minutes he came back with a pair of tongs and a shovel.

"Where are they?" he asked.

"There, and there, and there,"

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cried the children; pointing, and Mr. Darcy began picking up the crabs with the shovel and tongs and dropping them back into the wash-bowl. "Fourteen, fifteen, sixteen," he count-



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ed as he discovered three crabs clinging to the curtains. "Where's the seventeenth?"

"I guess he's in my shoe," said Louis. Sure enough, Mr. Darcy found him there, and shook him out into the wash-bowl, which he hastily covered with a geography book.

"Now, he said, "get dressed; and after breakfast thank those seventeen animals for spending the night with you, and then take them back to the creek and throw them politely into the water."

So after breakfast, Louis and Joe, joined by Helen and Eunice and Phyllis, took a pailful of crabs down to the creek, and soon seventeen astonished crabs were back with their families, telling the story of their surprising adventures. — "Children's Magazine."

### A "MAD DOG."

We take the following from the June issue of "Our Fourfooted Friends:"

One day this month the League was called by telephone and given a message to send immediately to a wholesale business house where there was a dog that had "gone mad." Our agent hurried to the house and found that the dog was shut up in a room by himself and no one dared go near him. The agent entered the room, found a small Boston terrier getting over a fit, and carried him to the League. Before the day was over the little dog was frolicing happily around and after a reasonable time, as he was not reclaimed, he was taken by some one who was going to give him a good home in the country.

It is so common a thing, now that the rabies scare has so weakened the minds of the public, to think that every dog who has a fit is suffering with that rarest of all dog diseases, rabies, that a teething puppy or a dog with colic or indigestion stands a very small chance of his life and is fortunate if he isn't cruelly beaten, stoned, or chased to death. It reminds one of the days of witchcraft—this hold that the fear of rabies has taken upon the public. Such epidemics of fear and dread are hard to resist. No doubt there is such a disease as rabies, but equally, there is no doubt that hundreds of dogs have been pronounced "mad" who were no more "mad" than the little Boston terrier we have just rescued and placed in a good home.—"Our Dumb Animals."

A really good man had rather be deceived than be suspicious, and rather forego his own right than run the venture of doing even a hard thing. This is the temper of that charity of which the apostle says that it shall never fail.

The soul that is full of pure and generous affections, fashions the features into its own angelic likeness. There is nothing on earth which so quickly transfigures a personality, refines, exalts irradiates with Heaven's own impress of loveliness, as a pervading, prevailing kindness of heart.

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The foundation-stone of the new church of St. Wilfrid's, in Oldham-road, Newton Heath, was laid on a recent afternoon in the presence of a large gathering by the Rev. Canon Tancock, formerly head master of Rossall. Many years ago a Rossall Mission was established in Newton Heath, and the new church is the outcome, a separate parish having been formed out of the mother parish of All Saints'. The service was taken part in by the Rev. Ernest Hudson, the Rev. Dennis Fletcher, the Rev. F. J. Houghton (head master of Rossall, (the Rev. J. P. Wilson, and the Rev. Kenneth Maclure.

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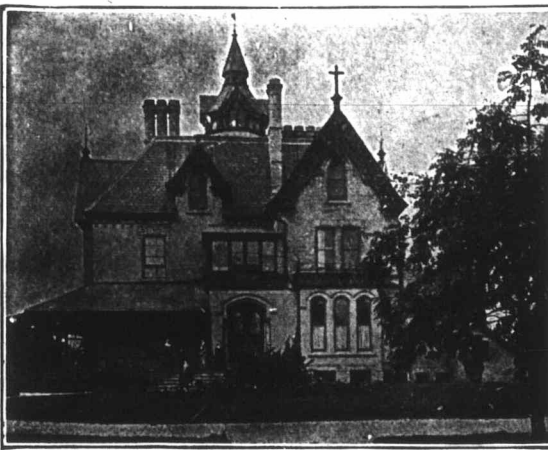
  
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