

[NOVEMBER, 23, 1905.]

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, NOVEMBER 30, 1905.

[No. 46.]

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THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT
should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. W. CORRY,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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Yours truly,
JOHN LABATT, Esq., Brewer,
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Canadian Churchman.

TORONTO, THURSDAY, NOV. 30, 1905.

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

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance \$1.50.

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ORDERS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
FRANK WOOTTEN
Phone 4643 Main. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

LESSONS FOR SUNDAYS AND HOLY DAYS.

December 3—First Sunday in Advent.

Morning—Isaiah 1; 1 Peter 5.
Evening—Isaiah 2, or 4, 2; John 13, to 21.

December 10—Second Sunday in Advent

Morning—Isaiah 5; 1 John 3, to 16.
Evening—Isaiah 11, to 11, or 24; John 18, to 28.

December 17—Third Sunday in Advent.

Morning—Isaiah 25; Rev. 1.
Evening—Isaiah 26 or 28, 5 to 19; Rev. 2, to 18.

December 24—Fourth Sunday in Advent.

Morning—Isaiah 30, to 27; Rev. 14.
Evening—Isaiah 32, or 33, 2 to 23; Rev. 15.

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

FIRST SUNDAY IN ADVENT.

Holy Communion: 294, 309, 314, 315.
Processional: 391, 392, 446, 532.
Offertory: 293, 522, 536, 539.
Children's Hymns: 332, 536, 565, 568.
General Hymns: 299, 306, 512, 537.

SECOND SUNDAY IN ADVENT.

Holy Communion: 203, 313, 310, 314.
Processional: 46, 49, 217, 268.
Offertory: 51, 52, 205, 362.
Children's Hymns: 281, 335, 345, 363.
General Hymns: 48, 50, 53, 477.

Bountiful Goodness.

How wisely and graciously the Church leads her children on from season to season. With apt and moving phrase she gently teaches them the lesson appropriate for each eventful day in her calendar, and at the same time gradually and suggestively prepares their minds and hearts for the succeeding stages of their onward journey. Full well does the Collect foreshadow the near approach of the blessed commemoration of the day which brought to believing men absolution from their offences and disclosed the bountiful goodness of God in delivering them from the bonds of those sins, which by their frailty they have committed.

Mild Weather.

November has certainly smiled on us this year. The mild and pleasant days have come and gone with many a gleam of sunshine and many a thankful comment. To those of us who live

where, during the winter season, the frost king rules and the winter snow so long abides, this charming respite has been most welcome. Most welcome it too has been to those who are sadly lacking in the very necessities of life, to say nothing of their more favoured brethren who are not so ill off. To one and all it has most agreeably shortened the winter and the better prepared us for its more sterner moods.

Put Yourself in His Place.

One sometimes hears a person say, "What an easy time a parson has." How little does the speaker know the weight of the heavy, ever pressing, and at times apparently insupportable burden of care, duty and responsibility that rests upon the heart and mind of the faithful clergyman. Not seldom straining nerve and spirit almost to the breaking point. We speak not of the easy goer, the self-indulgent, the neglectful, if such there be. Troubles without, trials within. The sacred character of the office; the solemnity of its duties. The life of purity, self-denial, toil and devotion. The succourer of the poor and needy. The friend of the friendless. The visitor of the sick. The comforter of the sorrowing. The preacher and exemplar of truth, of righteousness, of gentleness, of goodness. Who is sufficient for all these things? And yet dear reader, knowing the tremendous test of life and character involved in the above requirements and that you have your own share of responsibility for the due performance by your clergyman of his high, arduous and most exacting duties as a fellow worshipper, member of, and co-worker in the church with him and knowing too, as you do, that despite his high office he is a man with all that means of frailty, limitations and imperfections. May we ask how much true, loyal support, personal helpfulness, and heartfelt sympathy, are you giving him each day of your life? How often in a word do you frankly, honestly and justly try to put yourself in his place; and then fairly ask yourself how much better, after perhaps many years of work in the same office, you would discharge all its varied, exacting and onerous duties than he does. If you have turned the rough edge of your tongue on your clergyman and on his defects and shortcomings during the year now closing, try through the new year and the rest of the old, by way of preparation, the smooth edge of the unruly member on his good points, and, what is more important, lend him a helping hand, and take our word for it—the growth of the Church in membership, in efficiency, in cordiality and in all that goes to make a Church what it ought to be and what it is capable of being will be phenomenal, and the personal blessing which will come to each disciple of forbearance, endurance, self-control and brotherly kindness will prove a rich and ample reward for the requisite self-suppression and personal self-sacrifice involved.

Blue Books.

It was wise, timely and public-spirited of Earl Grey, in a recent address, to recommend some definite plan of instruction for all who choose to avail themselves of it, from our Parliamentary Blue Books. These books are the printed records of the reports of the various departments of Government, which appear from year to year, and contain a vast depository of valuable and practical information, statistical and otherwise, relating to agriculture, trade, commerce, manufactures, mines, minerals, forests, industries, and, in fact, everything that bears on public activities, progress, and the status and resources of our country from a Governmental standpoint. No public man is efficiently equipped for his duties unless he possesses a competent knowledge of the contents of the Blue Books; and no one who informs himself of their contents can fail to be

aware of the great advantage such knowledge is to him as a citizen, and how much more useful it enables him to be in everything that relates to the well being and advancement of his country.

The Growth of Brotherhood.

By unmistakable signs we are convinced that the spirit of Brotherhood is more and more rapidly, as the years go on, attracting the attention, enlisting the sympathy and rousing the active co-operation of men of divers countries and differing creeds and nationalities. To the reflective mind how strange yet impressive has been the drawing together of the two mighty Island Empires of Europe and Asia. Then again the notable access of friendship between England and France, and the marked improvement in the relations between the United States Republic and the British Empire. One might be pardoned in saying that the apostles of annexation are singularly silent these days on their one time favourite topic, the emigration of Canadians to the United States. The vast and unceasing immigration of United States farmers into our fertile North-West seems to have dried up their ink bottles and worn out the nibs of their goose quill pens. Even those who have aspired to combine the office prophet and historian seem to have stumbled on the threshold of our vigorous and expanding nationality. It would have been wiser to have played one role, then the historian would not have been called upon to record the facts which confuted the predictions of the seer. But we have digressed. It is certain that our relations with our neighbours have improved in friendliness with their growing realization of our great natural resources and with the gradual growth of a wholesome self-confidence and respect on our part. Even in poor war-worn, disrupted and bleeding Russia the seeds are being sown, it is true, with sorrow, pain and tears, which will in due time bring to harvest a purer and truer spirit of Brotherhood for all within as well as without the territories of the Czar. Surely the world is ripening for a great development of the Brotherhood of man along lines which indicate design, masterful, consummate superhuman.

National History.

At a recent meeting of the Scottish Historical Society, Lord Rosebery observed that Scottish history had for our purposes long ceased to exist: "The Waverley novels really demolished, or put an end to the isolation of Scotland from the rest of the world—the isolation which really made Scotland peculiar and interesting. The Waverley novels threw open the gates of Scotland to all lovers of romance throughout the world. From the time which coincides pretty nearly also with the introduction of railways, the irruption into Scotland of other influences has been taking place, and we have lost those strong national characteristics which really make the subject matter of the operations of the Scottish History Society." These remarks, clever as Lord Rosebery's always are, seem to be contradictory. The isolation of a nation is not in itself either romantic or historical. Lovers of romance or adventure can only apprehend the existence of such qualities when the gates are thrown open. Lord Rosebery continued: "It is a melancholy fact—some may think it is a very genial and delightful fact, but it is a fact, at any rate—that since those days we have become more like the rest of the world than we were before, and our peculiar history, our peculiar national manners and customs, may be said to have come historically speaking, almost to an end. I do not say that since that time Scotsmen have been like other folk. I should be very sorry to think so; but I do say the special peculiarities which we are endeavoring to commemorate in our

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any advertisement if you should mention Churchman.

society, and which Scott portrayed with such admirable force in his novels, have, I am sorry to say, largely become effaced." Surely this is very far-fetched. The more popular novels, such as "Guy Mannering," "The Antiquary," "St. Roman's Well," are stories of Scott's contemporary life glowing like all his writings with a halo of romance. But his writings and those of his contemporaries and our observations show us that before and since his day there were great and continuous changes in the national manners and language, and it is as much a matter of historical interest to chronicle such changes in the present years of grace as at the beginning of last century.

Local Societies.

So far from throwing cold water on the well meant efforts of the Historical Society, it would have been more to the point had Lord Rosebery pointed out that the life of each parish, county and nation is continuously growing and that such life is always more influenced by local development than by national. We, in Canada, are, like most parts of America, interested in and proud of our historical societies, and those who think that our peculiar history or customs or manners come to an end by the substitution of railways, trolleys or motors for ox waggons and other older habits are to forget that we all are in our own way for good or evil making history.

Combines.

Toronto has had a mild sensation in the attack made by a Crown officer on what he seems convinced to be the illegal methods of a system of combines. The combine is the product of the tremendous pressure of competition in all departments of trade and manufacture and is designed to keep up prices. Where a combine is created the general public gravely fears that whatever financial loss is caused by it, and the consequent restraint of trade will come out of its pocket, hence the law regarding combines. There must be a strict observance of the law. It is the true safeguard of the people's rights. We must have fair play all round.

ADVENT.

What spring is to the year Advent is to the Church. The season when the heart begins to well with that moving joy of anticipation which brims over in its richness and fulness at Christmas tide. It is then that in the far off eastern sky to the eye of faith is first faintly discerned the tiny silver sparkle of that gracious directing star, which with each succeeding Advent Sunday begins to light and lead the willing pilgrim over the desert wastes of this weary sin-stained world till he come with his gifts of gold frankincense and myrrh to the lowly manger where the young child lies; and how truly the Church urges the wayfarer to fit and prepare himself for that great event, so that when he approaches the glorious day, which means so much to him and all mankind, he may enter it conscious of having given due regard to its solemn requirements by self-examination, amendment of life, cleansing out of the inner chamber of his heart from all evil thoughts, purposes, and desires, and by due forethought, supplication and preparation may be ready with guileless, childlike spirit to draw near in faith to the humble inn at Bethlehem, there to receive the spiritual first fruits of that great salvation, which is tenderly and touchingly commemorated with each recurring year. Advent to the devout mind suggests the promised second coming of our Lord. The Church makes no vain pretensions or empty promises as to when this great event will come to pass. Her attitude, however, is always one of due preparation and temperate expectancy. To her and her children it is as real an event as is the coming of

Christmas Day itself. Now hope begins to gild the horizon and a sense of subdued and increasing joy to warm the heart. Each of the necessary first steps in our approach, searching, trying, even painful though they be is relieved and sustained by the absolute conviction that they are requisite and salutary for the happy attainment, and full and deep realization of the end in view; and to those who ever rejoice to see through the veil of the Advent season, not only the pure abiding joy of the first coming but the absolute certainty in time of the far fuller joy of the Second Coming, of which it is the blessed type, happy, indeed, are they!

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

Marvelous, indeed, are the changes that have come over the political situation in Russia within a few weeks. What British citizens won only after generations of conflict seems to have come to this people in a night. It is true they have suffered long and fought viciously at times, but their efforts to free themselves have not had the appearance of a well defined movement. They have fought as a mob and not as men pursuing a definite purpose in a constitution at or at all events a defensible manner. So far as we can learn it was almost an impossible thing to conceive of the Russian common people uniting for any great purpose. They were scattered over an enormous area. They were composed of many nationalities and possessed of many ideals of Government. But especially did they suffer from ignorance. The great labouring and peasant classes had no idea of what they wanted. If a leader gathered to himself a number of followers full of enthusiasm for the scheme before them, the chances were that a single rebuff would suffice to break up the whole movement. Men must see clearly what they want and be convinced that it is attainable before they will endure the hardships necessary to reach their desired goal. But now after an exhausting and disastrous war, with troubles multiplied at home, concessions are granted that astonish the world. It, of course, is not safe to take everything at the value that appears to be attached to it. But this would seem to have come to pass, namely, responsible government will now replace an absolute monarchy, if such a thing exists. One wonders if events are not running on too rapidly. Can a people pass in safety, right from a position of no political consequence into that of self-rulers? There is no tyranny like the tyranny of ignorance, and there is no intolerance like the intolerance mingled with resentment.

Right on top of the friendly offices of the President of the United States in bringing the Russo-Japanese war to an end comes a serious blow to the friendly relations existing between the American Episcopal Church and the Russian Greek Church. A Bishop of the Russian Greek Church, resident in New York, recently re-ordained a deposed priest of the Episcopal Church in face of a protest from the presiding Bishop. In this act there is a two-fold offence. It sets aside without cause or enquiry the ecclesiastical discipline of a friendly Church and it repudiates the validity of the orders of that Church. The priest in question had been canonically deposed by his Bishop. His case had been reviewed by several courts of the Church and in no instance was he sustained. To all outward appearances censure had been administered with justice, and yet he has been received into the ministry of a Church in communion with the one from which he was deposed. It would be an unfriendly act even if the man had been unjustly condemned, but when that judgment seems to have been sound and is set aside without enquiry the offence is, if possible,

exaggerated. Then the re-ordination of a man who had received admittedly regular ordination in the Episcopal Church is a clear repudiation of the validity of those orders. It is vain for the Greek Bishop to protest that there was no such intention, but that is the effect of his act. The points raised in this situation are exceedingly interesting and the whole Anglican communion will follow with interest the developments of the same. There is no occasion for panic or passion, but one of those grave issues between two friendly communions has arisen which cannot be lightly set aside. We shall look to our brethren of the American Church to vigorously maintain the position handed down to us through the ages. The interests of peace or the ultimate drawing together of the Anglican and Greek branches of the Catholic Church is not promoted by timidly enduring in silence. No settlement is secure unless it be sound.

The larger political issues between our national statesmen are evidently a negligible quantity since the Dominion by-elections are being fought out apparently on the question of indemnity to members. This is not a subject that will arouse enthusiasm in any one. There are one or two points, however, to which Spectator would like to refer while the question is still before the public. It would seem to him that the indemnity provided for a member of Parliament should possess two qualities. It should in a reasonable measure represent the dignity and quality of services required of our representatives, and at the same time it should not be so large that it offered an inducement for available men to seek public life. It not infrequently happens in a country like ours that men of small means are possessed of large capacity for public service. We do not want to close the doors of Parliament in the face of such men. We have to make it possible for them to serve us. But no country can afford to put its pay roll for legislators on a commercial basis. That would be reducing our national Parliament to the footing of a business corporation. When the country calls a man to its councils it puts itself under obligation to him, but it also honours him in a very marked degree. Its answer to the man who serves it is both material and sentimental. It offers him an indemnity, and it offers distinction among his fellow citizens. The finer quality of representative is more responsive to the immaterial than the material. It is a painful thing to hear a man called to a cabinet position bewail the loss of income which his acceptance will occasion. We cannot afford to be governed by men whose only measure of compensation is one of income. But men, of course, cannot live on sentiment. It would appear to Spectator that we must now have reached that point in the matter of indemnity when the necessities of the situation are met in a reasonable manner. We still have to respect ourselves sufficiently to say to the man who seeks more, go elsewhere. There are surely men who will gladly and ably serve their country under the conditions which now exist and the question need not be raised again for many years.

We have noticed the statement put forth in the press that out of 1,182 prisoners released on parole only twenty-four have resorted again to crime. That is a very remarkable record, and on the face of it would seem to be all the justification the experiment requires. We would like to know the percentage of those who having served out their time find their way back to gaols and penitentiaries. Whatever that may be, it is obvious that, if only one man in fifty shows himself unworthy, it is better that the forty-nine should have a chance to recover themselves than that their manhood should be broken in an attempt to exact the full penalty imposed upon all. The reclamation of criminals is a work that might receive even greater attention from the churches than it does.

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We wonder why the proposition to enlarge the executive committee of the Board of Management was not pressed or even proposed at the last session of the General Synod. The minutes of board indicate that on the day previous to Synod it was the intention of the members of that body to ask for an enlargement. The board even went so far as to elect three new members in anticipation. But the canon was not amended, in fact nothing further is heard of the matter. Possibly this was an oversight, but such things ought not to be possible. Three long years are required to correct an oversight like this. In the new members whom the board proposed to elect we can observe its idea of enlargement. It still clings to the plan of having the members of the executive all within easy distance of a central point. Our idea would be to have the members represent a wider area of the Church and secure attendance by paying expenses beyond a certain limit. It is exceedingly important that the business of the board should not get into a groove. A man from Port Arthur or Winnipeg and one or two from the Maritime Provinces would strengthen such a committee to the advantage of the Church.

SPECTATOR.

The Churchwoman.

TORONTO.

Toronto has been favoured with a visit from Miss Una Saunders, of Somerville College, Oxford, who, at the request of Mr. John R. Mott, is spending some months on this continent as Travelling Secretary of the Student Volunteer Movement. Miss Saunders is a member of the Executive Committee of the World's Young Women's Christian Associations, and is much interested in the growth of this work in Canada. A most interesting drawing-room meeting was held at the residence of Mr. J. W. Flavelle, Queen's Park, at which addresses were given by Miss S. Little, B.A., Dominion Secretary of the Y.W.C.A.; Mrs. Barrie, of China, and Miss Saunders, who spoke of the importance and value of the Y.W.C.A. work in many countries of the world. Miss Saunders is well acquainted with this work in India, South Africa, Germany and Holland, as well as Great Britain. While in Toronto Miss Saunders spoke at the Woman's Auxiliary of St. Thomas' Church, and addressed the quarterly meeting of the W.A. at Kingston last Saturday.

Brotherhood of St. Andrew.

General Secretary, Fred. W. Thomas, 23 Scott Street, Toronto.

With the Travelling Secretary.—Before starting on his trip through Western Ontario Mr. Thomas visited St. Paul's, Toronto, on Thursday evening, November 16th, and, after addressing a number of bright lads who had gathered there, a probationary Junior Chapter was formed, with Mr. McClure as director, Rev. Mr. McIntyre, Mr. McClure and Mr. Fennell were also present, and helped materially in making the meeting a success. St. Paul's Juniors will be looked to to take a prominent place amongst the Junior Chapters of Toronto, especially as the Senior Chapter has grown to be almost the largest in the city. After leaving the meeting the Travelling Secretary paid a hurried visit to Ketchum Hall at the special request of Mr. H. C. Boulter, Dominion Council member. This is a club under the care of the Church of the Redeemer, and under the special charge of the Chapter of that parish, and under the extra special care of Mr. Boulter himself, who has been greatly interested in it from the commencement. Mr. Thomas addressed a considerable number of boys and young men, urging them to lead straight lives, and to stand up for what was right. Mr. Boulter also spoke, and the Rev. Mr. Trompou, assistant at the Church of the Redeemer, added a few words, and closed with prayer. Friday found the Travelling Secretary on the way to Ingersoll, the first appointment.

Rev. Jas. Thompson, the rector, was at the station to extend a hearty greeting, and after supper the evening was taken up in planning out the work. A number of names were given by the rector, and the men all called upon on Saturday by Mr. Thomas, and at morning service on Sunday, after a splendid introduction by the rector, the Travelling Secretary addressed the congregation on the work of the Brotherhood. A number of men remained after service, and seven new members were duly admitted, and these, with five members of the old Chapter (which had been dormant for years) will make a good working Chapter. Mr. Harry Vann, one of the oldest members, will again accept the directorship, and splendid work can be done amongst the hundreds of men employed in the many industries in Ingersoll. It was a great pleasure to again meet Mr. C. T. Lally, formerly of St. Luke's Chapter, Toronto; Mr. Barker, of the Merchants Bank; Mr. J. W. Cudlip and Mr. A. S. Crawford, who drove Mr. Thomas out to the Mission church on his former visit to Ingersoll. It may be added that Mr. Crawford, who is a commercial traveller, and only home on Sunday, has for years kept up Sunday-afternoon services at the beautiful little Church of St. Michael's. Taking train Sunday afternoon in order to keep an appointment for Sunday evening service in Woodstock, the Travelling Secretary was cordially received by the Rev. R. H. Shaw, rector of Old St. Paul's, and had the privilege of addressing the evening congregation. A considerable number of men, and a number of ladies as well, remained after the service, and after a full explanation and a thorough discussion twenty-one earnest men were admitted as a new Chapter. Correspondence had been kept up with a number of men since the former visit, and printed matter had also been sent, with the above most encouraging result. There is every prospect of a Junior Chapter being formed later in this parish, and a handbook was left with the rector. On Monday evening a good meeting was held at New St. Paul's, where a Chapter has been working for years. Canon Farthing, the rector, who is well known for his devotion to the Brotherhood, did everything possible to make the meeting a success, giving up all the afternoon to call upon his men with the Travelling Secretary. The Chapter members turned out in good force, and, although there was a public meeting on the same evening, a number of other men were also present. Mr. Thomas was forced to speak for one hour and a quarter, dividing his address in half, speaking first to the members on practical points, and then speaking to others present as to the objects of the Brotherhood of St. Andrew. Eight young men gave in their names as new members, thus doubling the membership, and the Chapter will now be able to do even better work. During the summer months the Brotherhood conducted successful open-air services in the outskirts of the city, and they purpose entering upon very active work during the coming Lent. Tuesday evening a very important meeting was held in London. Five Chapters were represented, and, acting on the proposition of the Travelling Secretary, it was decided to hold a Western Ontario Conference in London on Sunday, December 31st, and Monday, January 1st, 1906, this Conference to include men from the whole Diocese of Huron, and also members in considerable numbers from the cities of Hamilton, Toronto and St. Catharines. Necessary committees were arranged, and on Thursday they settled down to work, a meeting being held that evening to confer with Mr. Thomas as to plans. As there will be no Dominion Convention in 1906, it is believed that the men of Toronto and Hamilton will turn out in good numbers, especially as single fare will be in force on the railways, and every hospitality will be shown by the London Church people.

London.—Huron College.—A meeting of the members of this Chapter was held here on Tuesday evening, November 14th. A large number of visiting members were present from the various Chapters in the city. During the evening several able speakers expressed their views, asking help for the society for the ensuing year. Mr. Cox welcomed the society on behalf of the college. Principal Waller gave an illustrated lecture, pointing out what the society should do during the year. Mr. T. H. Luscombe, Rev. A. Carlisle and Rev. G. A. Sage pointed out that the society should not be content in what they were doing, but should go on doing better. Refreshments were served in Principal Waller's dining-room at the close of the evening.

Sunday School Corner.

THE SUNDAY SCHOOL POST OFFICE.

A correspondent sends us the following: Have you a Post Office in your Sunday School? You probably answer, No; why should we have one? Because: In nearly every Sunday School

- (a) Printed matter has to be distributed, such as leaflets and lesson helps.
- (b) Sunday School papers have to be distributed.
- (c) Library books have to be exchanged.
- (d) At special seasons announcements have to be made; programmes or printed cards to be distributed.

The Need.—Not many village postmasters have as much work on a given day as has the Sunday School on Sunday.

This work has heretofore been distributed between the librarian and the secretary with irregular aid.

The Official Staff—Could it not be done more expeditiously and thoroughly by having a postmaster (with a librarian for chief assistant) and one confidential messenger for each class, to have the title of Class Messenger, and to be chosen for such reasons and for such periods as the superintendent and teachers think best, the object being to make it an honour to the boy or girl selected, and a great assistance to the superintendent and class teacher. Not only in the duties here spoken of, but perhaps in services about the school during the week; in fact he or she may be looked on as part of the school staff.

The Equipment—The post office proper will be in the library, or if the school be a small one, at the library table.

- (a) Have a box or a good-sized pigeon-hole for the use of each class.
- (b) Have a school stamp and stamp every lesson leaf, book and paper (stamp and dater costs only a trifle.)
- (c) Have the library books' names printed in a booklet or on a card, consecutively numbered, a copy of which is to be given to each teacher and scholar.
- (d) Have a list of the names with the addresses of the scholars. Other features may be added as experience dictates, but with these you may start. These are the essentials in the post-office, but for the classes:
- (e) A simple card may be used of this description (unless some of our readers suggest a better form):

ST. MARK'S S. S. DATE

Teacher's Name	190....
and Address
No. of Leaflets Required	No. of Paper Required
No. of Cards	No. of Cards Req'd.
Numbers of Library Books from which to be selected:	
Remarks and Names and Addresses of New Scholars:	
.....	
.....	

This card should be filled in by the teacher, the scholars selecting the numbers of two or three library books each, and the teacher helping them when necessary. A few minutes devoted to this just after the opening exercises will be well spent. There is hardly anything more important than guiding the reading of the young.

Mode of Working:

- (a) Immediately after the opening exercise the teacher carefully fills the card (which the class messenger obtains before school opens.)
- (b) When the card is ready the messenger quietly and quickly takes it to the postmaster.
- (c) The postmaster stamps it and dates it. If it contains the name of a new pupil he corrects his list of pupils. If any remarks for the superintendent he communicates them to him.
- (d) He puts the required number of leaflets and papers in the class boxes.
- (e) He then passes the class cards to the librarian, who selects the books required and records them, and deposits them also in the class boxes.
- (f) If the superintendent or any other officer has a communication for a special class that goes there also.

(g) A short time before the closing of the school the superintendent touches his bell and directs the messengers to make their second visit to the post office; they return with the contents of the boxes to their respective classes; the distribution to scholars is made and the scene closes.

Remarks.

1. Have a live postmaster, one of the chief scholars, probably. Either young woman or young man.
2. Make much of the class messenger. Select him carefully. Inaugurate publicly. Use constantly.
3. Aim at promptitude and accuracy in carrying out the work. Instruct the teachers in the importance of the library.
4. See that the postmaster has his supplies well kept up.—Acton Hope.

We give a specimen. A circular letter by a superintendent of Little Rock, Arkansas, to his staff of teachers and officers, which contains much excellent practical advice cleverly expressed:

Dear Teacher:

Allow me to address you briefly upon a matter which concerns us mutually, to-wit: our Sunday School.

We have a great school and it has been wonderfully blessed, for which we are all grateful. That it may be blessed even more abundantly should be our prayer, and that its success may enlarge and its influence widen should be our effort. I feel that I have fallen short in the discharge of the responsible and burdensome duties of the position to which I was called. I have prayed and worked for the best interests of the school, and yet I feel my incompetency and wish for a stronger leader than I have been. I have depended much on the corps of splendid officers and teachers and they have not disappointed me. I shall depend on them even more in the future. I crave your advice and counsel. With a hearty co-operation on the part of all, this fall should see the largest attendance and best work in the school's history. The summer is past and the fall opens upon us. Let us rally every old scholar and gather in some new ones. Let the teachers look up every absentee and warm up the careless and straighten out the disgruntled ones.

That the school may do the very best work, allow me to call your attention to a few things in which there may possibly be room for improvement:

1. **Singing**—It is not intended or desired that the choir do the singing for the school. Singing is a part of the worship of God, and should be engaged in by every member of the school. Those who can not sing can read the words and imbibe the sentiment of the song. If every teacher will sing or endeavour to do so when singing is the order, we will find a great improvement. By example, a teacher may encourage or discourage singing by those around him or her. I hope each officer and teacher will act as a committee of one, to see that every one about him or her has a book and sings.
2. **The Bible**—The Bible is the Word of God. Nothing can take its place. Magazines and quarterlies are to study as helps in the preparation of the lesson, but should not supplant the Blessed Book in the school. I think I am justified in my effort to have the Bible used generally in the school; if I am not, please tell me so. I request your co-operation in this matter. Encourage your scholars to bring their own Bibles or get them as they come into the school. The school must supply Bibles to those who can not or will not provide their own.
3. **Order**—I will thank any teacher to act as a special committeeman in maintaining order. See that all those about you come to order when the bell taps, and that all conversation and noise cease. See that your scholars do not go for water or in other ways disturb the school.
4. **Opening and Closing Exercises**—I hope no teacher will study the lesson or read papers or talk when the order is to sing, read the lesson or pray. Let each teacher engage heartily in every order of service for conscience' sake as well as for example. The scholars will follow your example, and if you habitually ignore the opening and closing exercises, the school will soon be demoralized.
5. **Prompt Attendance**—As often as possible be at the school before opening and greet your scholars.
6. **Recitations**—A few of our teachers get through with the lesson before the time allotted expires and their scholars are unemployed. I suggest to such that they hold their scholars by reviewing past lessons by having reading by members of the class, by having them learn the

Apostles' Creed, Books of the Bible, etc. For small boys and girls a story of the many Bible characters would be profitable. Other expedients might be used to engage their minds until the bell rings.

7. **Teachers' Meetings**—It is the duty of every teacher to attend teachers' meetings. Only providential hindrances can justify the absence of a teacher from this meeting. It is generally the case, that those teachers who most need the help of the teachers' meeting are absent from it.

8. **Teachers' Absence**—When you expect to be absent from your class, let me know if possible before Sunday, that your place may be suitably filled.

9. **Absentees**—We have enough new scholars coming into the school to soon overrun our accommodations, if it were not for the losses we sustain. The losses are largely through the carelessness of the scholar and the indifference of the teacher. Scholars absent themselves without intending to quit, but are not looked after and drop out altogether. Please keep a close lookout for the absentees of your class. Use the telephone, your pen and your feet to find them, and try to ascertain the cause of their absence and urge their return. Be so persistent that they will be rude and rapid if they go away from you. I am aware that it is easy to say all this, but not so easy to do it. I have been a teacher and know the labour and thought it requires. I also know, from my own experience as a teacher, the value of and absolute necessity for such attention. The interests at stake demand time and labour at our hands.

10. **Blow Me Up**—I ask you to tell me frankly and freely wherein you think I can improve any feature of my own work or the work of any class or department. Advise, counsel, and, if need be, criticize and condemn me, but do it to my face that I may profit by it. Your fellow worker, George Thornburg, superintendent.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax—The following parishes or missions in this diocese are in need of priests:—Crapaud, P.E.I.; Wilmot, Herring Cove, New Dublin, Musquodoboit Harbour, Guysboro', Melford, and Digby Neck.

Weymouth—The Rev. Charles R. Cumming, M.A., has been elected rector of this parish, and has removed to us from Crapaud, P.E.I. Mr. Cumming, who is a graduate of King's College, Windsor, is a young man, who has already done good work for the Master.

La Have—St. Matthews—The Rev. A. R. P. Williams, of Herring Cove, Halifax County, has been appointed rector of this parish.

Newport—The Rev. T. M. C. Wade, M.A., who was recently appointed priest-incumbent of this parish, has entered upon the active duties of his office. We predict for the Church in this parish continued prosperity and growth.

Bayfield—The Bishop visited this parish for the first time on October 25th, and 26th last, and held a Confirmation in each of the three churches, thirteen candidates receiving the apostolic rite. His Lordship's addresses to the confirmed persons were listened to with close attention by large congregations, who were much impressed by the Bishop's great earnestness and the practical wisdom of his instruction.

Receptions were held at the rectory, Bayfield, by the Rev. A. E. and Mrs. Andrews, and at the residence of Mr. G. A. Bernasconi, Antigonish, at which large numbers of parishioners attended to make a personal acquaintance with their new Bishop.

At Antigonish an address of welcome and congratulation was read to His Lordship by C. E. Gregory, Esq., K.C., on behalf of the rector, wardens, and vestry. The address was engrossed on parchment, and beautifully illuminated in colours, by Adolf Bernasconi, Esq., of Antigonish. The Bishop in his reply made an

appeal to the ladies to assist him in the work he has undertaken to introduce and make flourishing the Women's Auxiliary in this diocese.

Windsor—King's College.—A meeting of the Governors of this College was held on Thursday, November 16th, and after an all day session they decided to make no change in the policy of the College, and expressed its opinion that the progress made under Dr. Hannah was "as satisfactory as could reasonably be expected, and that the success of the College is assured if the Church people of these Provinces will give the necessary financial aid." The feature of the meeting was the report presented by President Hannah, who is reported to have stated that he had, on coming to the College, set earnestly to work and tried honestly to make of it a full and absolute university. That had been the ideal which he had always in view, but after acquainting himself with conditions in these Provinces, and having put forth every possible effort to realize his ideal, he had reached the conclusion that federation was the only solution of the problem. He had sought to arrange for a Divinity course at Windsor; an Arts course in New Brunswick and an Engineering course at Sydney. He proceeded to enumerate what are the obstacles in the way and stated that he was of the opinion that the College cannot be made an absolute university under existing conditions. As to the School of Engineering, it was doing work which must be done by somebody, and was not duplicating—its future could not be definitely prophesied. He stood before the Board, said he, as the trustees of two great things—the interests of the Church of England and the interests of higher education. The question was, should the interests of a little College be made to dominate these?

The President's report was received, and it was unanimously resolved: "That this Board considers that the progress made by the College so far under the presidency of Dr. Hannah, is as great as could reasonably be expected; and that the success of the College is assured if the Church people of these Provinces will give the necessary financial aid."

The speakers, one and all, expressed profound regret that any statements whatever had been made by the press that would indicate a change of policy on the part of the Governors; for, as a matter of fact, no such change had been contemplated; and there is a strong determination to maintain an efficient Arts course in Windsor.

The report of the Sydney and Glace Bay committees was received, and found most encouraging. The laboratory at Glace Bay is completely equipped, and from Sydney came a strong request for an additional professor, on account of the increased work, which was described in detail. A committee was appointed to meet the views of the Sydney people in this matter as may seem best.

The report of the Collegiate School is in every way satisfactory. The building is now raised to a more suitable and imposing site, and it is equipped with modern sanitary appliances, and an excellent drainage system.

The Rev. S. Weston-Jones, in speaking of the financial outlook, enumerated (without, of course, mentioning names of donors), legacies amounting in all to \$120,000, which he knew to be coming to King's College at some time in the future.

The Governors present were: The Bishop of Nova Scotia, Dean Partridge, Canon Bullock, Canon Crawford, Revs. G. F. Scovill, C. D. Schofield, V. E. Harris, Martel, S. Weston-Jones, E. A. Harris, T. F. Draper, and H. I. Lynds, Dr. I. C. Hannah, and Messrs. John Y. Payzant, R. Paulin, C. S. Wilcox, H. M. Bradford, A. deB. Tremaine, W. R. Foster, J. Roy Campbell, and R. E. Harris.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Fredericton—The Ruri-decanal Chapter of the Fredericton Rural Deanery met on the 15th, and 16th November, at "Bottreaux House," the residence of the Bishop of Fredericton. All the clergy of the deanery were present, with the exception of Dean Partridge, who, as one of the Board of Governors of King's College, Windsor, N.S., was obliged to be at Halifax during that week. The first session was held on the afternoon of Thursday, the 15th, when several matters of interest were discussed. On Friday

assist him in the work introduced and make's Auxiliary in this

ge.—A meeting of the e was held on Thurs- after an all day session change in the policy of d its opinion that the Hannah was "as satis- y be expected, and that ge is assured if the Provinces will give the he feature of the meet- e-ented by President d to have stated that e College, set earnestly ly to make of it a full That had been the ideal ew, but after acquaint- ns in these Provinces, very possible effort to -reached the conclusion only solution of the ght to arrange for a sor; an Arts course in Engineering course at to enumerate what are and stated that he was College cannot be made der existing conditions. neering, it was doing y somebody, and was e could not be definitely ore the Board, said he, eat things—the interests nd and the interests uestion was, should the ge be made to dominate

was received, and it ed: "That this Board ss made by the College cy of Dr. Hannah, is as y be expected; and that lege is assured if the Provinces will give the

all, expressed profound nts whatever had been would indicate a change the Governors; for, as a change had been con- strong determination to rts course in Windsor. ey and Glace Bay com- d found most encourag- Glace Bay is completely ey came a strong re- fessor, on account of i was described in detail. ted to meet the views of is matter as may seem

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ones, in speaking of the ated (without, of course, rators), legacies amount- ich he knew to be com- some time in the future. t were: The Bishop of rtridge, Canon Bullock, F. Scovill, C. D. Scho- tel, S. Weston-Jones, E. and H. I. Lynds, Dr. I. s. John Y. Payzant, R. I. M. Bradford, A. deB. ; J. Roy Campbell, and

RICTON.

Kingdon, D.D., Bishop, ton, N.B.

i-decanal Chapter of the ery met on the 15th, and treaux House," the resi- Fredericton. All the ere present, with the ex- lge, who, as one of the King's College, Windsor, e at Halifax during that i was held on the after- 15th, when several mat- discussed. On Friday

morning there was an early celebration of the Holy Communion at the Parish Church, where the late Canon Roberts was for so many years the rector. At the session which followed, Bishop Kingdon not only took part in the matters brought before the meeting, but also was most helpful in the exegesis of the Scripture, Acts 14, which was read in the original. The clergy recognize the fact that it is impossible to meet with the Bishop of Fredericton and not come away from such intercourse without being gainers in some most important points of knowledge of the Holy Scriptures. The Chapter was favoured during its entire session with a visit from the Ven. Archdeacon Bryan, of the Cathedral of Incarnation, Diocese of Long Island, N.Y., who was very cordially welcomed by both Bishop and clergy. During the session of the Chapter, Bishop Kingdon made the announcement of his appointment of the Rev. Henry Montgomery, M.A., rector of Kingsclear, as an Honorary Canon of Christ Church Cathedral in this city. The appointment was welcomed by the Chapter as a well-deserved preferment for one of the most faithful and energetic priests of the Diocese. The Bishop and Mrs. Kingdon entertained the clergy during the whole session, in their accustomed gracious and hospitable manner, and were tendered the cordial thanks of the Chapter for having made the meeting a most delightful and pleasant experience. Before the meeting adjourned, the following resolution was adopted by a standing vote: Moved by the Rev. Canon Montgomery, and seconded by Rev. Sub-dean Street, and resolved: "That this Ruri-decanal Chapter of Fredericton desire to place on record their sincerely heartfelt sense of the loss sustained by the Chapter in the death of the late Canon Roberts, LL.D., rector of Fredericton. During the long period of his ministry of 48 years, he was for 36 years an active and earnest member of this Ruri-decanal Chapter, was always foremost in promoting the aims and objects of the Chapter. In this successful endeavour we recognize how largely he contributed by his faithful and devoted service to the furtherance of the interests of the Church at large, rarely missing a meeting of the Chapter, and always ready with a word of counsel and sympathy to cheer and encourage his brethren amid the difficulties and discouragements that might beset them, ever a dear kind brother, a warm, constant friend; words cannot express the great loss that we, his brethren, have sustained. Our consolation is in the fact that his is gain and his a happier portion in that blest paradise of the saints of God, far outweighing any sense of regret on our part in his departure from our midst. In conclusion, let us in recognition of all that he was to us, and in affectionate regard to his memory, humbly pray that it may please God to increase in each of us those gifts and graces which he possessed to such an eminent degree and which endeared him so greatly to us and his parishioners. Further resolved, that a copy of the above resolution with our sincere assurance of sympathy and condolence be sent to Mrs. Roberts and family in their sad bereavement, humbly praying that the great sense and support of the Divine Comforter may be to them a tower of strength in bearing the great sorrow that has come to them." Rev. H. E. Dibblee, M.A., Rural Dean; Rev. Canon Montgomery, Secretary."

CHURCH CONFERENCE OF THE ARCH- DEANERY OF CAPE BRETON, N. B.

The Church Conference of the Archdeanery of Cape Breton held its second meeting at the rising town of Glace Bay on November 6th and 7th. The proceedings went with a swing too often absent from gatherings of this kind. The attendance was good, the greatest interest was shown by clergy and laity alike, the papers and addresses were bright, brief and to the point, and the discussions on them full of interest. One of the best features was the number of interesting papers and addresses by laymen. The Church in Cape Breton is evidently very much alive. The Conference opened with Even-song in the parish church, when the Rev. C. V. Schofield preached the sermon. He took as his text the 23rd chapter and 13th verse of Numbers, "And Balak said unto him, Come, I pray thee, with me into another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and thou shalt not see them all; and curse me them from thence." The speaker spoke of the partial view men take of things. There were men who followed a party politics, and they looked upon their country from

the party point of view. They saw only one side. It was hard for the Liberal or Conservative to see good in any politics but his own. That was the view Balak took. This partial view ran through life everywhere. Others there were who were opposed to the scheme of civilization, saving it was a synonym for selfishness, allowing the rich and prosperous an opportunity to satisfy themselves. There was again another sort of man: one who saw the good side and the best. This man viewed the whole world through rose-coloured glasses, and was impressed with the wonderful things of the generation. He walked on, not observing the evil and crime in high places. He could not understand the dark side that others saw, and thought that all was well. Neither of these men was right. Neither of them fulfilled the ideal that was behind the story of the text. One was a pessimist, the other an optimist, and neither of them took the whole view of life. God's truth and righteousness would excel. The preacher was not pleading for those who were trying to make up their minds on any great question. Men must think and reason and work in order that failure should be followed with success, errors replaced by truth and mistakes made positive and good. Men must not only be guided by the heart; they must also be guided by the head. It must be breaking the heart of the Saviour to look down upon the Christian who, took the partial view. This man took one doctrine, one practice, and it so absorbed him that he forgot the one great truth and failed to see any good in anything else. The present religious controversy in the papers was an example. Two men, professedly Christians, looked out in a partial and in a petty way, and so forgot the whole view of Christian life. It was sad that one could not believe the other when the other affirmed a truth. Everywhere this was the same. Men sometimes looked out from the point of disadvantage. In view of the way the religion in the world was standing today it seemed to him that the message for us lay in the story of his text. A body of men not of one mind were assembled in conference to the whole. The Master took that view. He take, not the partial view, but as near as possible asked his hearers to think of Him and the wonderful parts and persons in the life He lived. There was the Pharisee with his wrong notions and many questions; the Sadducee, the lawyer, the scribe. The Master took no partial view. He cursed none but those who could not see the whole.

On the following morning the Holy Eucharist was celebrated at eight o'clock by the president of the Conference, Ven. Archdeacon Smith, D.D. The first session of the Conference was opened in the parish hall at 10 a.m. In the unavoidable absence of the secretary, the Rev. C. W. Vernon, from the session, the Rev. B. A. Bowman was elected secretary pro tem. The Archdeacon then delivered an exceedingly able opening address. He pointed out the value of conferences in decreasing party spirit and enabling all to take a wider view of questions of the day. The roll of lay delegates was then called, after which Mr. W. E. Emerson read an admirable paper on "Hymnology and Music in the Service of the Church." After an experience of over twenty years as a member and leader of choirs he had found that out of the 638 hymns of Hymns Ancient and Modern, only 172 had been sung during that period, apparently showing that a big percentage of our present collection was either worthless or unsuitable to the needs of to-day. He heartily commended the General Synod's move for the preparation of a new hymnal. He urged that patriotic hymns, and certainly the National Anthem, should find a place in the new book. He also advocated that a portion of the book should be given up to hymns specially suitable for evangelistic services. He would also advocate special hymns for Thanksgiving and the extension of harvest hymns to cover the products of such industries as mining and fishing. He objected strongly to familiar hymns being divorced from their original tunes.

The Rev. C. D. Schofield spoke of the essential place which music occupied in worship. He thought all the clergy should take an interest in it, and urged that as far as possible the hymns selected should illustrate the lessons and sermon. In order to secure congregational singing he thought congregational practices were desirable. But it was right that anthems should be above the congregation, to keep an ideal before them, reminding them of the angel choirs.

The Rev. B. A. Bowman spoke on the need of explaining the words of hymns and the value of choral services.

The Rev. A. Gale advocated the use of the Church Army Hymn Book on Sunday evenings. The Rev. Rural Dean Draper advocated choral Eucharists.

The Rev. W. J. Lochyer hoped the new hymnal would not contain more than 300 hymns, as there is too much dead wood now.

The Rev. A. P. Stratford then read the introductory paper on "Prayer Book Revision and Enrichment." He asked whether the time had not come when the interests of the Church might be better served by a book slightly more modern and in a language that is understood of the people. We have sufficient precedent for revision. Our Prayer Book, as we have it, is the product of constant revision and improvement. It is now nearly 300 years since changes of any importance were made in the services of the English Church, and in three centuries great changes have taken place. We are living, thinking and acting in the twentieth, not the sixteenth century, and we need and must have a twentieth century Prayer Book. Some of the language of the present book is so antiquated that it conveys an entirely different meaning to that which it originally did. The Homilies are products of the same age as the Prayer Book, but if we were to read them to the people how long would they sit under them? Will we preach in a language the people know, and then ask them to pray in an unknown tongue? The speaker advocated the use of psalm selections as in the American Prayer Book, so as to avoid the use of the imprecatory psalms. He also maintained that the public recitation of the Athanasian Creed was not advisable. He thought it might be given "an honoured place among the past relics which adorn the era of our Prayer Books." He also advocated a revision of the Communion service. The Ornaments' Rubric should be made less ambiguous. The Prayer Book needed enriching by services and prayers of intercession for Sunday School, Missions, Harvest Thanksgiving services, consecration of churches, and by a simple form for family worship. He would also like to see a second form of Evensong ordered, one of the simplest character, where extempore prayer would be given a large place.

After an intermission, during which special intercessory prayers for Missions were offered, Mr. W. E. Earle read an excellent paper on the same subject. He thought it an open question whether it was possible to "enrich" the Prayer Book. It was possible to add an appendix, which might only suggest the taste and flavour of new wine as compared with the bouquet and taste of that which is almost priceless by reason of inherent qualities, to which age has added greater charm. He thought, however, the frequent repetition of the Lord's Prayer inadvisable, the saying of the General Thanksgiving by the whole congregation desirable, and a revision of the lectionary necessary. The Revs. B. A. Bowman, C. D. Schofield, J. G. S. Hudson, T. F. Draper, and the Archdeacon also discussed the subject.

The afternoon session opened with the reading of an exceedingly able paper on "Church Entertainments" by the Rev. W. J. Lockyer, which introduced an exceedingly breezy and profitable discussion. The methods of getting money for the building of churches, etc., was not a matter of right or wrong, but rather of the best course possible under the circumstances. Certainly he preferred straight giving, but did not object to entertainments. He was, however, always sorry to hear of a church picnic, bazaar or supper held on a Friday, a Vigil or an Ember day, for such actions betray a careless regard for the voice of the Church on the part of the clergy, set the laity a bad example, and give the enemy a chance to blaspheme. Let organizers of church fairs, etc., be sure to cut out anything that has the appearance of evil. It is not well to ride rough-shod over public opinion. Finally, if the law of the tithe were observed there would be enough for all requirements.

The Rev. H. Feaver spoke of the social aspect of church entertainments.

Mr. G. A. R. Rowlings objected to dancing or lotteries at Church entertainments, and thought we as a Church should take a high standard on those matters.

The Rev. B. A. Bowman objected strongly to clergy or congregations undertaking greater liabilities than they were able to meet. One clergyman often builds a fine church, but too often leaves it for someone else to wipe out the debt.

The Rev. Rural Dean Draper objected strongly on principle to lotteries.

The Rev. A. P. Stratford could not convince himself that they were wrong.

Mr. W. E. Fairle spoke of the ill will which railing often aroused. He also strongly opposed the exorbitant prices often asked at bazaars.

The Rev. A. Gale introduced the subject of "Parochial Organizations" with an interesting paper. He said the ideal Church was one in which every man feels his personal responsibility, and the Church should ever be reaching towards that ideal. To-day the Church, like the world, is highly organized. Membership in an organization certainly serves to make people realize responsibility. Organizations also help to break down the parochial spirit. To-day many parishes are over-organized. And too often the rector is supposed to do all the work. He advocated the election at Easter of a Parish Committee, to include wardens, and vestry, and six ladies. This committee would in turn appoint sub-committees for all branches of work, the General Committee to meet monthly for reports.

Mr. F. C. Kimber strongly advocated "Church Institutes."

Mr. J. G. S. Hudson referred to the difficulty of keeping track of men in a shifting population. The Archdeacon referred to the work of the Girls' Friendly Society.

The Conference then took up some necessary business. On the motion of Mr. W. A. Emerson, seconded by the Rev. A. Gale, the Hymnal Committee of the General Synod were requested to include the National Anthem in the proposed new hymnal. Archdeacon Smith, Rural Dean Draper and the Rev. C. W. Vernon were appointed a committee to select the next place of meeting and to make other necessary arrangements.

The evening session of the Conference was specially bright, the parish hall being crowded. The first subject, "Parochial Missions and the Revival of the Spiritual Life," was introduced by the Rev. C. W. Vernon in an address, in which he treated the subject, not as one for academic discussion, but of vital interest to the well-being of the Church. Even in the best parishes indifference is observed among the professed followers of Christ, while others are, to all intents and purposes, as untouched as the heathen. The first step to a Mission is the realization by a few, at least, of the need, followed by earnest prayer and effort. Every Mission must deal mainly with first principles: the stirring up of followers of Christ, and the acceptance by the unconverted of Jesus as a personal Saviour. The appeal to the heart and conscience must be so direct that the hearers feel bound to accept or reject. Every Mission must be followed up by definite work in instructing and caring for those brought under its influence. He emphasized strongly the need of such special efforts.

Mr. J. Stock, of Sydney Mines, formerly of the Church Army in England, followed with a strong appeal for Mission work. If only one man is reached, it is worth all the trouble. Personal work is of great advantage. Above all, the missionary must have Christ himself, or there will be no results. The teaching of doctrine must follow the Mission, not be made too great a feature of the Mission itself.

The Rev. W. J. Lochyer testified feelingly to the effect a Mission had had in his own life.

In summing up, the Archdeacon said the discussion on this subject alone had fully repaid the calling together of the Conference.

Mr. C. W. Carter then read an admirable paper on "The Relation of the Sunday School to the Church," emphasizing the need of good teachers, the provision of suitable aids to teaching, the holding of children's services. The school should strive to make the children loyal Churchmen as well as earnest Christians.

The Rev. A. E. Race deplored the neglect of public catechizing by the clergy. He advocated the teaching of prayers, and the meaning of words and terms, and the careful training of teachers.

Mr. F. A. Bowman emphasized the value of visual aids, such as maps, models, etc.

The Rev. H. Feaver spoke of the little interest taken by parents in religion as compared with secular education.

The Rev. C. W. Vernon thought the fault was often with the Sunday Schools, which could not compare with the secular schools in ability and experience of teachers, and in their methods generally. The Revs. C. D. Schofield, W. J. Lochyer and the Archdeacon also spoke briefly.

Hearty votes of thanks were then tendered to the Vgen. Archdeacon Smith for the grace and tact with which he had occupied the position of president, to the Rev. H. Feaver and the Church people of Glace Bay generally for their generous

hospitality, and also to the writers of papers and selected speeches.

The Conference was then closed with the singing of the Doxology and the Benediction, pronounced by the Archdeacon.

An interesting feature of the Conference was the kindness of the Rev. W. J. Lochyer in providing for the delegates white silk badges, neatly printed in blue ink by himself at the Rectory Press, Port Morien.

In moving the vote of thanks to the Archdeacon, the Rev. Rural Dean Draper referred to the way in which the president, who had but lately returned from the General Synod, referred on several occasions to the Conference as "this Synod," and expressed the hope that the words might be prophetic of what may soon be an established fact. Certainly the growth of the Church in Cape Breton, the live interest manifested by clergy and laity alike in the meetings of the archidiaconal conference as in other Church matters cannot but help to pave the way for a Diocese of Sydney.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Quebec.—Trinity.—The Rev. B. Watkins, who recently resigned this living, preached his farewell sermon on Sunday evening, the 12th November. The Rev. L. W. Thompson will take charge of the parish until a new rector is appointed.

St. Matthew's.—The Rev. E. M. Templeman, who has recently arrived in this city from England, will spend the winter here. He will be attached to the clerical staff of this church during his stay here.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal.
James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—St. Stephen's.—A devotional meeting for the Hochelaga Rural Deanery was held in this church on Tuesday, November 21st. There were celebrations of the Holy Communion at 8 a.m. and at 10 a.m., the Very Rev. the Dean of Montreal being the celebrant. The 10 a.m. service was followed by a quiet hour, when the Rev. A. J. Doull, M.A., conducted the devotions and gave a series of addresses on "Christ, our Prophet, Priest, and King." He showed that this work is still going on through the clergy. The clergyman is a prophet or teacher, he should be faithful in teaching in the pulpit, and from house to house. The clergyman is a priest, that is, he should sacrifice himself to God's work and take up the Saviour's cross daily. He is a ruler, he should administer the sacraments, and discipline in a faithful and loving spirit. At 1 p.m. the clergy adjourned to the school where the ladies of the Guild of St. Agatha had provided an ample lunch, most tastefully arranged. His Lordship the Bishop-Coadjutor thanked the Rev. A. J. Doull for his address, and the Rev. F. Charters tendered the thanks of the clergy to the rector, and to the young ladies for their hospitality.

At 2.30 p.m., the Rev. O. W. Howard, D.D., gave four addresses on the Christian ideal, the conditions of its attainment, some avenues of self-development, self-discipline, as a means of self-development, and an altruistic use for self-development. At 6 p.m. the young ladies had tea ready; after partaking of this, the Rev. F. Charters moved, and the Rev. J. J. Willis, B.A., seconded a vote of thanks to the Rev. Dr. Howard for his addresses. The Rev. F. A. Pratt, B.A., moved, and the Rev. J. Flanagan seconded a vote of thanks to Dean Evans, and to the ladies. The Rev. F. Charters replied for the ladies.

At 8 p.m. a conference on Sunday School work was held, to which the Sunday School Superintendents were invited. The Rev. Principal Rexford, L.L.D., the Rev. J. S. Freaux, and Mr. R. H. Buchanan, were the appointed speakers.

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Berthier-en-Haute. The Rev. W. R. Hibbard, senior mathematical master at Trinity College School, Port Hope, has been appointed rector of this parish. He intends also to re-open the Grammar School here. Mr. Hibbard will leave Port Hope to take up his new duties in January next, provided his place at the school can be satisfactorily filled up by that time.

ONTARIO.

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

Kingston.—St. George's Cathedral.—Mrs. Samuel Muckleston, without doubt the oldest member of the congregation, passed away on Saturday afternoon, November 18th. Not only was she the oldest member of the congregation, but, in all probability she was the oldest resident of this city, for, on August 14th last, the deceased lady celebrated her 98th birthday. Mrs. Muckleston was born on the Isle of Jersey, in the year 1808, and therefore had completed ninety-seven years of life and entered upon her ninety-eighth. She was the daughter of the late Dr. Shortt, who became inspector of English army hospitals in Canada. When seventeen years old, she came to this country with her parents, the voyage across the Atlantic occupying six weeks. She first resided in Quebec, and then Montreal, but visited Kingston both in the late twenties and early thirties. On June 12th, 1838, she was married in Kingston to Samuel Muckleston, and had resided here ever since. Her husband died many years ago. Five children are living: John S., in the North-West; Rev. Canon Muckleston, rector, at Perth; Mrs. Loucks (formerly of Picton), and the Misses Muckleston in Kingston. Mrs. Muckleston was one of the founders of the Orphans' Home, and the only surviving member of the original committee. Her daughters followed their mother's example in their good work. For over sixty-five years Mrs. Muckleston has been a member of the Cathedral congregation. She was always active in Church work, and a constant and devout worshipper. On the following day appropriate references were made in their sermons to the deceased by the Very Rev. the Dean, and the Rev. Canon Starr, and the "Dead March" in "Saul" was played by the organist. The funeral of the deceased lady took place on Monday, the 20th, at 10 a.m., the first part of the services being held in the Cathedral. The obsequies of the deceased were very largely attended, for she was held in universal esteem by all the people of this city, irrespective of creed or station in life, who deeply mourn her loss. The choir were present at the service which was conducted by the Very Rev. the Dean of Ontario. The Lesson was read by the Lord Bishop of the Diocese. The Revs. Canon Grout and William Lewin were present amongst the clergy in the chancel, all of whom were wearing their robes. At the close of the first part of the service the choir sang the "Nunc Dimittis," after which the remains of the venerable and venerated lady were taken to the cemetery at Cataraqui, where they were interred.

Mr. T. A. B. Smith, who has been a chorister in the Cathedral choir for some years, has resigned, greatly to the regret of his fellow members. Mr. Smith has been a chorister for fifty years, being in a choir in Newfoundland, and in that of the Cathedral in Quebec. For many years he sang in St. James' choir. His loss will be much felt.

The St. George's Cathedral Young Men's Club gave a successful "At Home" to the members of the parish on Monday evening, the 20th inst., the Battery Band furnishing music for the occasion. The club hockey team won the local championship and Flanagan Trophy last winter, and will enter a team for the O. H. A. this winter.

St. Paul's.—The Lord Bishop of the Diocese preached in this church on Sunday evening, the 19th, to a large congregation.

The committee meetings were held last week in Synod Hall, Kingston, and the routine business of the Diocese transacted. The various reports showed steady growth and increased revenue, the work of the Diocesan Agent, Rev. Mr. Burton being specially commended. The Educational Committee reported six students preparing for work in the Diocese. Considerable enthusiasm is being stirred up by the approaching visit of the Rev. Dr. Smith of New York, an expert on Sunday Schools, whose live talks last year proved so helpful in Leeds Deanery. The Committee has arranged for Dr. Smith to visit Kingston, Belleville, Brockville, and Napanee during the ensuing week, and at each point to illustrate modern methods of Sunday School work. A resolution was passed urging the formation of a Junior Chapter of the Brotherhood of St. Andrew in the parishes throughout the Diocese.

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Barriefield.—St. Mark's.—The Lord Bishop of the Diocese held a Confirmation service in this

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Bishop, Kingston.

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s were held last week ... and the routine busi- ... cted. The various re- ... growth and increased ... Diocesan Agent, Rev. ... ly commended. The ... reported six students ... Diocese. Considerable ... l up by the approach- ... Smith of New York, ... ools, whose live talks ... ul in Leeds Deanery. ... igned for Dr. Smith to ... lle, Brockville, and ... ng week, and at each ... n methods of Sunday ... on' was passed urging ... hapter of the Brother- ... ne parishes throughout ...

—The Lord Bishop of ... mation service in this ...

church on Sunday morning, November 19th. The church was crowded to the doors with people from the county and city. The service was taken by the rector, Rev. Dr. Nimmo, the Bishop taking the ante-communion. The Bishop preached a very eloquent sermon from the texts, Isaiah 44: 22; "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto Me, for I have redeemed thee," and also Isaiah 43: 25; "I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins." The Bishop said he believed in the forgiveness of sins, one of the principal themes of the creed and also of the Articles of Faith, and also in the blessed and adorable Trinity. He asked those about to be confirmed to have stated times for prayer, it was not always necessary to kneel down, they could cast their eyes heavenward and have communion with their Heavenly Father. They should also read their Bibles daily, and should love to grasp the opportunity of coming to the Holy Communion; so many think that when confirmed that ends all, but that is not so; the Christian life grows. This is just the commencement of their Christian life. They will all have difficulties in their Christian life, but there was one above all who would not allow them to be tempted above what they were able to stand. There were fourteen females and eight males confirmed.

Belleville.—Christ Church.—On Tuesday evening, November 21st., a very successful organ recital was given in this church by the organist, Mrs. Campbell. Mrs. Campbell was assisted in both vocal and instrumental music by the following: Mrs. Parker, Miss Henderson, of St. Agnes College; Miss Stork, Miss Halten, Mrs. Savoie, Messrs. Sidney, Detler, and Ed. Henthorne. There was a very large audience present, filling the church to the doors. A silver collection was taken up and devoted to Church work. It was the most successful organ recital ever held in this church.

OTTAWA.

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

Ottawa.—The semi-annual meetings of the Synod standing committees were held last week, and on Thursday the Executive Committee reviewed the work and transacted a considerable amount of interim business. The reports from the several committees indicated satisfactory activity and progress, and the financial statements showed a healthy normal condition, much interest attached to the reports upon the augmentation scheme, which has been placed in charge of the Rev. E. A. Anderson, late of Vankleek Hill. As has already been reported in the "Churchman," Mr. Anderson has resigned his cure, and taken up residence in Ottawa, in order to devote his entire attention to the raising of \$100,000 to be added to the capital of the Episcopal Endowment Fund, the Widows' and Orphans' Fund, the Divinity Students' Fund, and the Diocesan Fund. Though the work is only now getting under way, Carleton Place and Smith's Falls have been visited with encouraging results, and the energy and perseverance which Mr. Anderson puts into everything he undertakes is a guarantee that the project will succeed so far as human effort can secure success. The Bishop's Endowment Fund, established for the purpose of insuring to the future occupants of the episcopal chair in this diocese a permanent and reasonably sufficient stipend, was reported to be slowly growing; among the recent contributions being the following: The Lord Bishop, \$400; Miss Isabella Hamilton, \$400; F. A. Heney, \$250; Mrs. Claude McLachlan, \$200; Dr. and Mrs. F. Montizambert, \$200; Sir Louis Davies, K.C.M.G., \$120; Major and Mrs. C. A. Eliot, \$100; Lt.-Col. and Mrs. D. Irwin, \$100; Miss Helen F. Walker, \$100; Mr. and Mrs. J. W. Woods, \$100; Mr. Samuel Taylor, \$100; Major Horace A. Wicksteed, \$100; Mr. and Mrs. R. Gill, \$50; Mr. and Mrs. J. F. Orde, \$50; Mr. and Mrs. Wm. Southern, \$50; Mrs. C. A. McLennan, \$50; the late Mr. T. C. Coffin, \$40. The Mission Board report contained little of importance, as no changes in the existing grants were proposed. Some discussion on the reception of the report of the General Trusts Funds Committee arose, the question being whether there should be a change in the manner of receiving the various trusts funds reports, which at present are only interim statements, it being held by many members that the accounts ought to be audited half yearly instead of yearly as at present. As the change involved an alteration of the canon law on the matter, no definite action was taken. The

accounts submitted by this committee showed the average income and balances and were received as read. Some discussion arose over the omission to take up a special collection by many parishes on the death of any clergyman in the diocese as ordered by the last Synod. This is a new collection and so far has not been met very largely, owing to the impression that the Widows' and Orphans' Fund is sufficient to meet the case. In the report of the Educational Committee, mention was made of the progress of the interdenominational committee on religious education in the public schools. After submission of the results to the various synods, and their presentation before the Ontario Teachers' Association at its spring meeting, the Ontario Government will be approached. A sub-committee was appointed to consider the advisability of holding a summer school for Sunday School teachers. The Church University, Trinity, was reported as flourishing under the new conditions of federation, and that such difficulties as had arisen in carrying out the new arrangements, were being satisfactorily adjusted. The secretary was instructed to write and ask the clergy to notify their congregations that the Literature Committee of the Women's Auxiliary keeps for sale a line of Bible commentaries and other works on Church doctrine. The secretary was also instructed to correspond with the rector of Smith's Falls, as to the possibility of holding a Sunday School convention there, in the early summer of 1906. Rev. A. W. Mackay, seconded by Ven. Archdeacon Bogert, moved the following resolution: "The executive committee at its November meeting desires to express its regret at the absence through illness of Rev. R. M. Houston. The committee desires to convey through the secretary its sincere sympathy to the rector and parishioners of Cornwall." It was carried by a standing vote. The attendance of the members at the above meeting was scarcely up to the average those who were present being the Lord Bishop, presiding, Ven. Archdeacon Bogert, Canon Pollard, Canon Low, Canon Kittson, Rural Dean Saddington, Revs. E. A. W. Hanfington, clerical secretary, W. A. Read, A. W. MacKay, D. T. Clayton, A. Elliott, A. H. Whalley, R. B. Waterman, George Bousfield, and F. W. Ritchie, and Messrs. J. R. Orde, lay secretary, Lt.-Col. Wm. White, C.M.G., Chancellor J. Travers Lewis, J. Bishop, Registrar, F. H. Gisborne, assistant lay secretary, J. R. Armstrong, F. W. Avery, Fred. Hayter, Dr. A. O. Weagant, J. S. L. McNeely, and Chas. McNab.

Clerical Guild.—The Ottawa Clerical Guild met on Tuesday evening, the 14th November, at the residence of the Ven. Archdeacon Bogert, 169 Stewart Street. Those present were Archdeacon Bogert, Canon Pollard, Revs. J. M. Snowden, T. Garrett, A. W. Mackay, G. P. Woollcombe, C. T. Emery, R. H. Steacy, J. J. Lowe, W. P. Garrett, Rev. A. F. Burt, of New Brunswick, and Rev. D. J. Neugevirtz, of Montreal, were also present and addressed the meeting on behalf of Jewish Missions. It was decided to hold the annual dinner of the Ottawa Clerical Guild on January 8th, and Rev. Archdeacon Bogert, Rev. J. M. Snowden, and Rev. A. W. Mackay, were appointed a committee to make arrangements. The next meeting of the Guild will be held at the residence of Rev. T. Garrett, 102 Cambridge Street. At this meeting Rev. A. W. Mackay will read a paper of "St. Paul's Thorn in the Flesh."

St. Barnabas.—Much attention has been given in the local press to the induction of Rev. L. A. Lanpher to the incumbency of St. Barnabas, which was briefly noticed in a recent "Churchman." The Lord Bishop of the Diocese delivered an eloquent and valuable address to priest and congregation, after the formal ceremonies of the occasion had been observed, an address in which he showed the difference between institution and induction, emphasized the authority invested in the clergyman, and appealed for mutual forbearance on the part of priest and people. Institution, said His Lordship, was a spiritual office; induction a temporal one. Institution was given by the Bishop alone, because the Bishop had the spiritual charge of the whole diocese committed to him by the Church of God after his consecration. It was impossible for a Bishop to undertake the care of all the souls in the diocese, and accordingly he instituted others to this work. No priest was qualified to exercise his office until duly and solemnly instituted by the Bishop. Induction related purely to temporalities and had nothing whatever to do with spiritualities. The people had taken part in the induction by their churchwarden giving over to the duly instituted priest the key of the church. What did the

transfer of the key mean? It meant that hereafter the possession of the building was in their rector, and that without his permission or authority none could enter there. Over and over again the civil courts had decided that the key was just where they, through their churchwarden, had placed it to-day, in the charge and care of the rector. The churchwarden could not do anything without the clergyman. The churchwarden was not an executive officer but an officer of observation. He should observe and report to the Bishop any departure by the rector from the rubrics of the Prayer-Book and the Canons of the Church. Should there be any departure and trouble arise therefrom, the churchwarden and people should seek a conference with their clergyman. If they approached their clergy with respect and asked for a conference, they would in most cases be well received and the differences arranged and settled. Failing in this, they had the courts of the diocese, then of the Province, then of the Dominion. He desired to impress on their minds that their rector was a man of like passions with themselves, subject to the same limitations and like sins. They had no right to look for the perfect ministry of an angel or archangel in their fellow-man, in their fellow-sinner. When misunderstandings arise they should remember that such occasions were not for their injury, but for the benefit of their spiritual lives. They would find that the additional faith, devotion and love which they brought to their service would be of greater profit to them than the ministry of an archangel. Revs. E. P. Emery, and J. W. Forsythe assisted His Lordship in the induction ceremonies.

Lauder Hall.—On November 20th the annual meeting of the Sunday School Association of the diocese was held in this Hall, and was well attended. A number of useful papers were read, and in the evening a valuable address was given by Rev. Dr. Elson I. Rexford, Principal of Montreal Diocesan Theological College. The following day, Tuesday, the Bishop's annual conference was held in the same hall, Rev. Lenox I. Smith, priest-vicar of the Cathedral, read a paper on "The Ethics of Gambling," and Rev. W. A. Read, rector of St. Luke's, another on "Two Marks of the Ancient Church."

Carleton Place.—St. James'.—A well-known and highly respected member of this congregation passed away on Saturday, the 11th of November, in the person of Mr. Abner Nichols. He had been ill for a long time, but the end came quickly at the last. He was born in Kemptville in August, 1835. He was Councillor, Reeve, and Mayor of the town at various times, and he never suffered defeat at the poll. He leaves a widow (Isabella Virtue, of Smith's Falls), three daughters and one son, namely, Mrs. Eli Nichols, Dunbar; Mrs. W. Yuill, Ogdensburg, N.Y.; Mrs. H. E. Hodgins, Schrieber, and William, in town. He has four sisters living. Besides his civic offices, he was a man of high repute in the Church, having been rector's warden for many years, and lay representative to the Synod on several occasions. The funeral took place on the 13th inst., and was very largely attended, several clergymen being present at the obsequies.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—St. Philip's.—A very pleasant and interesting gathering of the parishioners and others took place in the school-house on Tuesday evening, the 21st inst., when the members of the congregation and the clergy of the city united to offer their congratulations to the rector, the Ven. Archdeacon Sweeney, upon the twenty-fifth anniversary of his ordination, twenty-three years of which had been spent at St. Philip's, and also upon his recent elevation to the office of Archdeacon. The congregation was well represented, and twenty clergymen were on the platform. Congratulatory addresses were delivered by Canon Baldwin, who occupied the chair. A beautifully illuminated address suitably framed, was presented to Archbishop Sweeney on behalf of the congregation, by Mr. Charles Evans-Lewis, supported by Mr. J. L. Bird and Inspector McLellan, and little Kathleen Macrae presented a shower bouquet of roses to Mrs. Sweeney. The Archdeacon and Mrs. Sweeney both replied and expressed their very high appreciation of the addresses and presentation.

Peterborough.—St. John's.—The Lord Bishop of the Diocese was present at the morning ser-

vice in this church on Sunday, November 19th, when he delivered a brief address from the chancel steps to the congregation who remained standing. He first congratulated them on the success of the dedication festival, and the general advancement that seemed to be so marked in the history of the old historic church of St. John's. He noticed particularly the striking improvement in the choir, and it gave him the greatest possible pleasure to take part in so impressive and devotional a service. He had taken cognizance of the work of the congregation, and he observed with pleasure its efforts to widen its labours beyond the bounds of the congregation, and to exert a healthy influence in public affairs and for the benefit of the community. This was, in his opinion, a distinctive mission of the Church, Christians being put in the world to be the salt of the earth, and to purify society. The Bishop, in closing, expressed his confidence and esteem for the rector and officers of St. John's Church, and looked forward to a career of even greater usefulness for the Church in the future than in the past. In the evening the Rev. Dr. Symonds, of Montreal, a former rector of the church, preached to a large congregation.

A largely attended meeting of the members of the A.Y.P.S., was held recently in the school-house. The evening embraced a number of events to which was attached more than ordinary interest, including a debate. A feature of the meeting, pleasing in itself, though much regretted by the members universally, on account of the circumstances surrounding it, was the presentation to Mr. John Patte, the energetic president of the society, with an address, and appropriate accompanying gift, upon the eve of his departure from the city. Mr. Patte, the knowledge of whose intended departure was learned with deep regret by the members of the Association, was made the recipient of a Bible, Prayer-Book, and Hymn-Book by his associates, the presentation being made by Mr. Jas. Bell, and the address read by Mr. W. Harold Cluxton. He was also presented by his friends and the members of St. Andrew's Brotherhood with a handsome suit case and a group photograph of the local Chapter.

Ashburnham.—St. Luke's.—The Rev. Dr. Symonds, of Montreal, preached in this church on Sunday morning, November 19th, and in the evening the Bishop of the Diocese held a Confirmation service. On both occasions the church was crowded to the doors. Forty-eight candidates were presented to the Bishop by the rector, the Rev. E. A. Langfeldt, for the apostolic rite. The service was a most impressive one.

At a recent meeting held by the choir of this church, it was decided to make a request to the rector and churchwardens for permission and co-operation to have the members of the choir appear in vestments at all the services. The proposal is now under consideration.

Otonabee.—St. Mark's.—The Right Rev. the Bishop of Toronto held a Confirmation service in this church on Sunday afternoon, November 19th, when twelve candidates received the apostolic rite of the laying on of hands. The Rev. E. A. Langfeldt presented the candidates to the Bishop.

Bishop's Appointments.—The Lord Bishop of the Diocese has appointed the Rev. George Warren, rector of Lakefield, Archdeacon of Peterborough, in succession to the late Archdeacon Allen, and the Rev. J. C. Davidson, rector of Peterborough, a Canon of St. Alban's Cathedral.

Gore's Landing, Harwood and Perrytown.—This Mission was glad to receive recently a visit from the energetic Mission Secretary, the Rev. Canon Dixon. In three days he visited all three churches, interviewed many of the Church people, drove thirty-two miles, and conducted his beautiful lantern service, "The Passion of Christ" in each church. On the Monday evening at St. George's Church, Gore's Landing, the regular congregation was very well represented, but not one summer visitor was present. The service was greatly enjoyed. On the Tuesday evening St. John's Church, Harwood, was filled, and the behaviour and congregational singing were exemplary. Both here and at St. Paul's Church, Perrytown, which also was crowded, people drove in for miles around, and were deeply impressed. Being a service there was no charge for admission and a hearty invitation had

been given to all, but large offertories were taken up. A decided impulse was given to the spiritual life of the Mission, and both incumbent and people will be glad to have the stimulating presence of the Mission again. Successful harvest festival services have been held in each church. At St. Paul's, Perrytown, the weather was ideal. In the morning there was a large congregation, and the service was conducted by the Rev. G. H. Broughall, M. A., of Trinity College School, Port Hope, who also preached the sermon. The afternoon service was sung by the surpliced choir of St. Mark's Church, Port Hope, and was greatly enjoyed by the large congregation present. The church was crowded in the evening, extra chairs and benches having to be employed. The service was conducted by the missionary-in-charge, who preached from St. Matt. 13:3, dealing with the three sowings, the yearly one on the land, the sowing of the Word of God, and the sowing the dead in God's acre. The church was prettily decorated, and the choir sang with spirit and power. There was a large collection. At St. George's, Gore's Landing, the decorations were elaborate and very artistic. A children's service was held in the afternoon, at which the scholars, and an offering of flowers. There The evening service was largely attended, many from the other denominations being present. The service at St. John's Church, Harwood, began with a procession of the Sunday School scholars, and an offering of flowers. There was a large attendance from the village and surrounding country. During the past year this church has been thoroughly renovated, inside and out. Among the gifts were an organ from All Saint's Church, Peterborough, a chancel carpet from Mrs. Boswell, Honolulu, and altar hangings from Miss Couch, Harwood. A Sunday School was organized under the very efficient care of Miss Farr. At Perrytown also a Sunday School was organized. The members of the Woman's Auxiliary had already (while the church was without a clergyman), sent one bale to the North-West, and renovated the interior of the church-building, besides doing much to keep the congregation together. They have since sent away another bale, and are working on a third. The congregation of St. George's, Gore's Landing, have decided to build a new church, and tenders are being received. They have nearly enough on hand to pay for it, thanks to their own work, (the last bazaar netted \$213) their own donations, and the help of many outside friends, and hope to open the church in about a year's time free of debt.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Hamilton.—Holy Trinity Mission.—At a meeting of the congregation, which was held on Monday evening, the 13th November, a very encouraging statement was presented, and all the departments of parochial work were shown to be in a very flourishing condition. A number of motions were passed. The Rev. Mr. Fennell moved, seconded by Mr. A. D. Caslor, that Mr. Henderson be financial secretary until the annual meeting at Easter, and the motion was adopted. The envelope system was discussed, and it was considered the best method of dealing with the financial affairs of a parish. On motion of Rev. Mr. Fennell and Mr. Henderson, it was adopted. It was also decided to commence a Sunday School beginning with the first Sunday in Advent, December 3rd. The meeting also authorized the purchase of a surplus for the clergyman's use; also white hangings for Christmas. It was decided to look for a suitable site for the new church.

South Cayuga.—A commodious concrete parsonage is nearing completion in the parish of South Cayuga and Port Maitland. It is situated in the village of Rvng, a suburb of the town of Dunnville, the Grand river flowing between the two places. Much credit is due Rev. Arthur Francis, the clergyman, for having designed the building and superintended its erection. By living in the new parsonage the priest-in-charge will enjoy the advantages of post-office, telegraph service and railway communication with other places. He will be almost equally near the two churches of the mission. The erection of this fine residence renders the parish one of the most desirable cures in the diocese.

Hagersville.—The Bishop of the diocese has appointed the incumbent, the Rev. F. W. Hovey,

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to be rector of the parish of Burlington and Nelson. Mr. Hovey leaves Hagersville at the end of November, and conducts his first service in Burlington on the first Sunday in Advent. He will be formally inducted into the new charge on Sunday, December 10th.

Jarvis.—Very pleasant meetings of the Willing Workers have lately been held this autumn in private houses, and the membership has been increasing. The Ladies' Guild have paid \$100 on the debt of the church. The rectory has been completely equipped with pipes for the warming and lighting of the building with natural gas. Special services will be held on the Fridays of Advent.

St. Catharines.—St. Thomas.—The present officials and the ex-officials of this church held a banquet in this town on Tuesday evening, November 21st, at which the Lord Bishop of the Diocese was the guest of honour. The rector, the Rev. N. I. Perry, M. A., presided. After a large number of toasts had been honoured the health of the Bishop was proposed by the Rev. N. I. Perry, M. A. Taking up the thought of the last speaker, he was delighted to have at their banquet one who could demand the attention of men in the pulpit. The health of the Bishop was drunk with a hearty "God Bless Him." The Bishop's reply, although quite impromptu, occupied the greater part of an hour. It was a pleasure to him to listen to others speak. He was tired of hearing his own voice continually. The assembly reminded him of an American church club, with the exception of the lack of smoke in the room. The Bishop said he had never been under fire, but certainly at those clubs he was under very heavy smoke. What he had heard from the lay speakers had set him thinking. He had tried to get the delegates, both lay and clerical, acquainted with each other, and hoped the plan adopted last Synod of having a common meal would prove a solution of the problem. After reviewing many of the speeches made, His Lordship said he was grateful to find a clergyman who had remained eight years in one parish. Nowadays ministers were continually on the move. The Bishop favoured long pastorates, and referred to the late Archdeacon Allen, of Peterboro', who was for half a century in one place and now is succeeded by his son. His Lordship said that the people could make pretty much what they wished of their clergyman—could encourage him, could discourage him. Empty pews were the most potent form of discouragement. His closing thoughts were directed along the line of (a) our great heritage—the Church; (b) the clergy, a divine institution of importance; (c) the opportunities offered by the parochial systems. He said it was a pleasure to meet such an enthusiastic lot of men as those before him. He did not fear for the city, but for the country. There the system of endowments had too often proved the bane to self support. Endowments should be massed into one sum and expended on a more worthy and needful cause. The banquet closed with the singing of the Doxology.

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HURON.

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

Waterloo.—St. Saviour's.—On the 20th Sunday after Trinity, the Rev. S. P. Irwin, B. A., closed over two years of earnest and fruitful work in this parish. He has been especially faithful in parochial visiting, and the results are seen in a decided increase not only in the numbers of the congregation, though the English-speaking population of the town has decreased, and the Church has lost several families by removals, but also in the attendance on Church services, and in the number of communicants and of Sunday School pupils. Mr. Irwin has been on the most cordial terms with all his parishioners and his departure is due to his being left homeless, there being as yet no parsonage, just when the Bishop offered him the rectory of Watford. On the following Monday evening the Boys' Mission Band, an organization, which besides supporting an Indian boy in the Blackfoot Mission School, keeps up a boys' club, held an open meeting as a farewell to Mr. Irwin, who has taken a very active part in its work and contributed greatly to its efficiency. The basement of the church was densely crowded, a testimony to the esteem in which Mr. Irwin is held, and the Rev. Messrs. Gilchrist, Lavelle, and Hauch expressed the general feeling of regret in the town at Mr. Irwin's departure, and their high opinion of his worth. At the close of the proceedings, Mr. Irwin was presented with the following address, read by Master Lyman Wells: Rev. S. P. Irwin, B. A., Dear Sir.—Having learned with deep regret that you are about to sever your connection with St. Saviour's Church, Waterloo, we, the members of the Boys' Mission Band, have taken this opportunity to manifest to you in a tangible way our appreciation of your keen interest in our spiritual welfare during the two years that you have been connected with this church. We cannot allow you to depart without showing you that we are deeply grateful for what you have done for us, and for this reason we ask you to accept this fountain pen as a slight token of the respect and affection we feel towards you. May it always remind you of the time you spent in Waterloo, and may God's richest blessing accompany you to your new field of labour is the wish of the Boys' Mission Band of the Church of the Holy Saviour, Waterloo." Mr. Irwin, in replying, spoke of the work of the Mission Band and their support of a little Indian with their voluntary contributions. He said that some of his happiest moments were spent here in connection with the meetings of the Mission Band, and he would always look back on his two years' pastorate in Waterloo with pleasure. He thanked them one and all for their kind expressions of regret. St. Saviour's has lost, and Watford has gained, an efficient and faithful pastor. Waterloo offers an encouraging field for a worthy successor, not yet in sight, as the population is increasing in spite of recent temporary checks, and the brotherly feeling manifested in St. Saviour's congregation has already led to accessions from those who were not brought up in the Church.

The latest of the losses, above referred to as retarding though not preventing, the progress of the Church in Waterloo, is the removal of Mr. Henry Kershaw and family to Peru, Indiana, a consequence of the closing of the Waterloo Woollen Works, of which Mr. Kershaw was assistant manager. Mr. Kershaw has for over seven years played an important part in the Church's work here, as Sunday school teacher and superintendent, and as director of the Boys' Mission Band, for which latter post he has well high ideal qualifications. Mrs. Kershaw has been most useful in the Woman's Auxiliary, and, with her daughters in the choir, the loss of this zealous and amiable family will be keenly felt.

St. Thomas.—The rural deanery of Elgin held its fall meeting in the schoolroom of Trinity church, with a full representation of the clergy. Rural Dean Farney occupied the chair and introduced the business of the day, which was of more or less local importance. After the business had been transacted an adjournment was made to the church, where the Ven. Archdeacon Sweeney conducted a quiet hour for the clergy. His address was such as to encourage and help and inspire and was fully appreciated by all. In the evening the Archdeacon gave a lecture on "The Pilgrim's Progress," illustrated by beautiful views. The lecture was listened to by a large gathering. Nothing better could have been arranged for by the Rural Dean for the instruction and edification of the people.

Dutton.—Church of the Nativity.—The Very

Rev. the Dean of Huron, Dr. Davis, rector of St. James' Church, London, conducted anniversary services in this church on November 26th. It was the occasion of the fifteenth anniversary of the opening of the church for divine service. By faithful and persistent effort the Ladies' Guild have at last arrived at that point where they can see the way clear to the lifting of the mortgage on the church property. To mark the fifteenth anniversary Mr. D. J. Thompson presented a beautiful retable, suitably inscribed, to the Church. It is a mark of deep and abiding interest in and love for the Church.

West Lorne.—Grace Church.—Dr. Davis, Dean of Huron, preached very acceptably to the members of the Independent Order of Foresters in this church on Sunday afternoon, November 26th.

ALGOMA.

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

North Bay.—St. John's.—Mr. E. T. Senkler has been appointed to the position of choirmaster in this church. Miss E. Hutchinson is the organist.

Correspondence.

FROM THE BISHOP OF ALGOMA.

Sir,—A report appears to be gaining currency that Algoma is no longer a missionary diocese—no longer in need of outside aid. Need I say this report fills me with surprise and alarm! How it can have originated I am at a loss to imagine, unless, indeed, our action in seeking to be liberated from the control of the Provincial Synod, and in proposing to establish a Synod of our own, has been misunderstood. This may readily have come about. For by this action we have become an independent diocese, i. e., independent in government, just as other dioceses, even the missionary dioceses of the far North-West are independent. But this has nothing whatever to do with our financial standing. Being independent in government is a very different thing from being independent in means. It, of course, implies that we are sufficiently developed to manage our own affairs; but it does not mean that we are able to pay our own way. As a matter of fact our needs keep pace with our development. Farther and farther each year that passes, our settlements are penetrating into the vast wilderness which still forms the great bulk of our diocese. And as a consequence of this expansion of populated area new missions and more missionaries are being demanded annually in almost every direction. Yet to say nothing of such unbroken fields, after we, ourselves, have done our best, and in addition to the help we receive from England, we need, for existing work alone, close upon \$10,000 per annum from outside sources. It is hard to understand how under such conditions our diocese can be regarded as other than a missionary diocese still. I am, faithfully yours,

GEORGE ALGOMA.

SYNOD FINANCES.

Sir,—Something like ten years ago attention was called to the laxity of our methods in the way of managing Synod investments. The complaint then made is good to-day, but the publicity given to the matter directed the efforts of the investment committee to what could be done with the materials at hand, and this, aided by increasing activity in real estate, has produced excellent results. We have had and now possess perhaps as good a board of directors in our investment committee as any loan company ever had. But when that committee was organized it had to wrestle with old investments made under a past and gone system. It was here that it failed to produce the best results. And the reason is this, that no volunteer board can possibly look after the management of real estate which is thrown on its hands, rent and repair it, and bring it up to a saleable state, and look out for a purchaser. It is not in their province, nor could they have been expected to do it. They had no manager, no inspector, no machinery to aid them. It is not to be wondered at that eight or nine years ago things looked black. But fortunately good times have come to our aid, and to-day the whole outlook has

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changed. If the members of Synod will look at their journal of 1905, at pp. 100-103, they will find that those who came to scoff, have, like, Tom Sawyer's friends, remained to whitewash. On page 100 there are given ten properties on which the Synod had originally invested \$76,533.70. The Synod spent on taxes, insurance and repairs \$44,592.57, making a total of \$121,126.27. These properties have now been sold and their record is as follows: Received from rents, \$35,975.28; amounts realized from sale, \$85,026.11; total, \$121,001.39. The difference between these two sums is only \$124.88, which represents the Synod's legitimate loss on investments of over \$75,000. There is, however, an item which does represent, not a loss on properties, nor a loss in realizing, but an erroneous payment made out of the Synod funds to the clergy who are beneficiaries on the three main funds. This error cannot be charged against the property, nor against any investing or investment committee, and it is entirely misleading to put it in as if it was a loss on property or investment. It arises in this way. The Synod committees of the day (what day it was no one has chosen to enquire) acting in the belief that the interest which was accruing on their investments would actually be paid to them, advanced to the clergy (who were then on these funds) the astonishing sum of \$17,312.30. Just how and when this happened and just what clergy received it no one has enquired. But it seems to be entirely unfair to represent an amount, which the clergy have actually received, although paid under an erroneous expectation, as being a loss on real estate. It is bad management, no doubt, but not of those who invest and control

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of Burlington and Hagersville at the ducts his first service Sunday in Advent. ed into the new charge

meetings of the Willing held this autumn in mbership has been in-ild have paid \$100 on The rectory has been pipes for the warming g with natural gas. ld on the Fridays of

as.—The present offic- this church held a Tuesday evening, Nov-ord Bishop of the Din-our. The rector, the r-ided. After a d been honoured the proposed by the Rev. g up the thought of lighted to have at their mand the attention of health of the Bishop God Bless Him." The uite impromptu, occu-our. It was a pleas-ers sneak. He was voice continually. The f an American church the lack of smoke in aid he had never been t those clubs he was t what he had heard set him thinking. He elegates, both lay and each other, and hoped d of having a common on of the problem. Af- e speeches made. His teful to find a clergy- ight years in one par- were continually on voured long pastorates. Archdeacon Allen, of half a century in one d by his son. His Lord-ould make pretty much clergyman—could en- rage him. Empty pews m of discouragement. directed along the line —the Church; (b), the of importance; (c) the he parochial systems. o meet such an enthus- before him. He did for the country. There s had too often proved Endowments should be l expended on a more . The banquet closed oxology.

FIVE CENTS tiful Christmas number the United States and

our funds but rather of those responsible for their distribution. No cheques could have been paid out except on the order of some committee, and it will be in order at the next Synod to ask the audit committee (who have put this in their report as a real estate loss) who were the members of the committees responsible for these payments, what clergy actually benefited by them, and what steps have been taken to recover them. Unless that committee are prepared to deal with these questions, it is not, I think, fair to lay the Synod generally or any other committee under censure for a loss participated in by all the beneficiaries and quite unconnected with the properties which have since realized. It is quite true that the Synod funds are depleted by this large amount, and it will some day be a serious question as to how it is to be replaced. In the meantime it has been charged against capital and is partly responsible for the small return received by the beneficiaries. The audit committee has brought this loss forward prominently since 1902 and if it persists in so doing it must be prepared to put the boot on the proper leg. A word as to the list of unrealized properties at pp. 102-3. These represent \$128,412 of capital. There has been expended on them for repairs, taxes, etc., \$56,036.73. Receipts in rents, etc., produced \$56,892.09; showing a surplus on hand of \$755.36. This means that the properties are at present just carrying themselves, and points to the necessity of a speedy realization, so as to again produce an income for distribution. But again there is a similar item to the \$17,312.30, namely, \$8,379.02, paid out to the beneficiaries and charged to these properties, as if they were responsible for it. This makes over \$25,000 in all, absolutely lost and gone, so far as the Synod is concerned. Those who benefited by this erroneous distribution must see that no amount of wailing about bad investments can account for this loss. It is there and must be faced. All I desire, in calling attention to it, is to aid in a clear understanding of what we have done, and, I think, we have too long been barking up the wrong tree. I may still be pardoned for thinking, as I did years ago, that we would have done better if we had taken proper steps to give our funds business attention as loan companies do whenever any investments went bad. We would have been better off by five years' interest if the capital now recovered had been got in five years ago. But, I think, such good results as have been accomplished in realizing, though late, ought to receive intelligent appreciation.

FRANK E. HODGINS.

ORDINATIONS.

Sir,—The Lord Bishop of Calgary and the Lord Bishop of Ottawa have been making themselves good examples to the other Bishops in having "ordinations in town" churches, and not confining these functions to the cathedrals. Why cannot "ordinations" be held occasionally in "villages"? Half our people do not know how the clergy are made and according to present indications they never will know. Is it any wonder we lack clergy for missions?

C. A. F.

THE APPENDIX TO THE PRAYER BOOK.

Sir,—An occasional correspondent of "The Churchman," New York, from Canada, seems to think the criticism of and opposition to the Appendix to the Prayer Book submitted to the General Synod somewhat severe and uncalled for. May I say a word or two for the opposition as well as for some opinions that seemed distasteful to the advocates of the Appendix. The correspondent says that those who criticized the Appendix were "actuated more by prejudice and passion than by reason." Passing over the extreme conceit of such an expression, some who spoke against parts of the Appendix are priests of many years' standing, were born in Canada, and so are somewhat familiar with Canadian life and thought, and, therefore, men whose opinions are "above prejudice and passion," and at least entitled to respectful and courteous treatment. Next there is an undertone of surprise that anyone should be guilty of the temerity to give an opinion on the subject of liturgiology not in harmony with the learned Bishop of Fredericton. I am a respecter of Bishops—how much I need not say. I do not pretend to say anything of the erudition of the Bishop of Fredericton. I accept the statements of those who are competent in this matter with much gratification. One can connect with the Appendix, surely without yielding one's judgment when one ought to be able

to judge—else why was the Appendix submitted? Does it always follow that learning in liturgies and a capability for the forming and compilation of services go together? Let me give two or three examples: (1) Compare the Collect for the Transfiguration service with the Collect in the American Prayer Book, and I am much mistaken if it will not be acknowledged that the latter is to be preferred. Also I would ask if any of us do not think the proposed Collect very thin, and a weak imitation of the Epiphany Collect. (2) Is any one able to show that there is any improvement or emendation in some of the Collects proposed for the Thanksgiving service? Is Deut. XVI, 9 to 18, a better lesson than Deut. VIII? Is St. John, VI, 27 to 41, as good a lesson as, say St. Mark, IV to 30? Again it is a reasonable question: why were not the Collects giving thanks grouped? Let any one say the "Praise" Collects of the service now used, in succession and he will feel he has something better, more in harmony with the whole service than the "crazy quilt" pattern of the services, new and old. (3) Is any one taken with the omission of the Prayer-book "Committal" in "The Order for Burial of a Baptized Infant?" (4) Charges of ignorance were thrown across the Synod because one speaker said he failed to see the connection of the Collect for Trinity Sunday and the marriage service. And what was the answer to this? In the Middle Ages the Mass that was usually said in marriage services was the "Mass of the Holy Trinity." Now in the first place if we wish to follow the practice of the Church of Rome in liturgies that Mass is not said at marriages at the present time. In the second place, if it were, is that a justification for our use of the Collect in a Communion service at the Solemnization of Matrimony. Surely it is neither prejudice nor passion but calm reason that makes us ask why that Collect was chosen. It may be that those who ventured to say something about parts of the Appendix not favourable to it were mistaken, but, I think, I have said enough to show what timorous, indifferent men we would have been if we had let the Appendix go through as it came to us, even though some of the services commended themselves—perhaps all of them in the idea of them—to us.

WILLIAM CRAIG.

The Rectory, Petrolea.

EPISCOPAL TITLES.

Sir,—I think that those who deny the expediency and propriety of giving Canadian Bishops the title of "Lord," voice the sentiments of the great majority of the laity. It were far better for the Church, and would tend to increase true reverence and affection for the Bishops themselves, if they were to follow the example of good Bishop Lofthouse, and repudiate it. It seems to savour too much of "the pride of life," which the Apostle classes with the "lust of the flesh and the lust of the eyes." An British authority "Annandale's Concise English Dictionary," says "neither Irish nor Scottish Bishops can claim to be spoken of as Lord Bishop, your Lordship." A fortiori, it seems, unbecoming for a Colonial Bishop to claim it. It is said that the title is given to the judge of the higher courts. So it is, but not in all the Provinces of Canada, and never except when they are actually sitting on the Bench, in the actual administration of the laws of the land. It would be ridiculous to call a judge "My Lord" or "Your Honour" out of court. I am surprised at the argument of a learned correspondent that to be consistent, if we drop the Lord, we should also drop the "Right Reverend." He might as well say that if we do not address a county court judge as "Honourable Judge so and so," in order to be consistent we should not in writing him call him "Esquire."

A JUDGE.

THE COLONIAL CLERGY ACT.

Sir,—As the report of the Joint Committee of the General Synod of the Canadian Church on the Colonial Clergy Act contains matter of great importance to all clergy having Colonial or American Orders, your readers will perhaps be interested in a fuller account of it than has yet appeared in the general reports of the Synod's work. This committee was appointed in the Session of 1902, to petition His Grace the Archbishop of Canterbury, for a removal of the re-annexation of the learning, as also the labour in constructions imposed upon Colonial clergy, when applying for license to officiate in England. The Act itself was not objected to, for it was held

that the Church of England was justified in adopting every reasonable precaution to prevent improper or unauthorized persons from obtaining employment as clergymen; but the committee asked that a distinction should be made between Colonial clergy on temporary leave of absence, and those seeking permanent work in the Mother Country. It seemed unnecessary that the former before receiving permission to officiate should be asked:—(8) State briefly what schools, or where and in what way you received your education before Ordination; Degree and University? (9) Had you resided or entered as a student at any Theological College? (10) Had you applied previously for Ordination in any other Diocese? (11) If so, on what grounds was your application not accepted? (12) Did your Ordination examination include:—The Greek Testament? What portions? The Latin language? What books? And to be required to give the:—(13) Names and addresses of three clergymen (or laymen of position) to whom the applicant is personally known, and to whom the Archbishop may write privately about him, when they have already presented recommendatory letters from their own Diocesan. The Archbishop of Canterbury has given the matter a great deal of careful consideration for more than two years, and the committee was able to report at the General Synod the following results:—The particulars to be furnished by clergymen applying for license under the Colonial Clergy Act are now divided into parts. Clergy on temporary leave of absence are only required to give name, address, age, date and place of Ordination. Reasons for and length of absence; description of recommendatory letters. Appended to this form is this statement: "The following questions are so ordered as to make the document suitable for preservation as a record for reference, and it will not be supposed that the request for answers for them necessarily implies any doubt as to the qualifications of those to whom the paper is sent, or any slight upon the standard or arrangements for Ordination in the British Colonies or the United States. It is of the greatest convenience to the Archbishop to have the documents uniform in all cases and experience shows that the circumstances differ considerably in various parts of the world." Clergy applying for permanent work in England, must in addition answer the questions regarding scholarships, etc., which is a reasonable demand. Question 16, given above, requiring the names of three clergymen or laymen of position, etc., has been struck out altogether. The Archbishops of Canterbury and York have also sent a circular letter to all Colonial Metropolitans explaining these changes, and assuring them that "it would be quite erroneous to suppose that the almost sever tenour of statute law, and especially of statute law which is now in some respects out of date, represents appropriately the attitude which the Archbishops and Bishops in the two Provinces of England proper, desire to adopt in regard to the interchange of mutual service between the clergy of the Anglican Church in different parts of the world." The matter is therefore brought to a satisfactory issue, and it is hoped that the irritation manifested by Colonial clergy towards the former regulations will disappear under the less exacting requirements of the present arrangement.

JAMES SIMPSON.

Secretary Joint Committee of General Synod on Colonial Clergy Act.

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Children's Department.

HERBERT'S CHOICE.

"I almost wish I hadn't gone!" said Herbert Willis to himself, as he sat down by the fire in his little sitting-room.

He had just come home from church. He had promised his mother when he left home to "walk the hospitals," that he would not give up his Christian habits in which she had trained him; so he always ran through a few verses and "said his prayers" before turning into bed at night and on Sunday evenings he always went to church.

Now it happened, a few weeks before, that he had gone to spend the week-end with some friends out of town, and they had taken him to hear a preacher who had the gift of making his hearers listen to what he said—not merely "sit it through;" and Herbert had been a good deal impressed.

He had been made to see life in its true proportions, and had been somewhat startled at the discovery of what a hold certain evil ways were gaining on him.

He had made good resolutions as he knelt beside his friends, after the benediction, for the last silent prayer; and that night when he had gone to his room, instead of mechanically repeating the usual form, he had really prayed.

He prayed for strength to give up what he knew to be a wrong course, for forgiveness of the past, for guidance in the true way; and he had sought his pillow with a comfortable sense that, having put the matter into God's hands, as it were, it would be all right.

Yet before Monday was out, he was joining in the same jests, and feeding his mind on the same coarse talk—his good resolutions and his prayer clean forgotten, until habit brought him to his knees by his bed-side at night.

Then he did remember, and asked for help again. But the prayer was less earnest than on the preceding night; and even while the petition was on his lips his mind was wandering off to the forbidden subject. And so it went on, all through the week, and the next, and the next, until this particular Sunday night.

He had gone with one of his hospital chums, out of sheer curiosity, to hear a preacher who was being a good deal talked about; and again the Word had gone home.

"If I regard iniquity in my heart the Lord will not hear me," had been the text; and the preacher had tried to make his hearers see how utterly impossible it was to pray for God's help whilst intending all the while to go on cherishing the sin.

"I remember," he told them, "when I was a little fellow, going to my mother with the question, 'Would God do my sums for me if I asked Him?' The sums were bothering me; and it seemed an easy way of getting over the difficulty, and out to

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play again. This was my mother's answer:—

"Certainly not! God has given you a right hand and brains, and He isn't going to take the pencil out of your hand and make a dunce of you. What He will do, if He sees you are in earnest, is to help you to try hard."

Herbert sat a long while staring into the fire.

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and was justified in precaution to prevent persons from obtain- men; but the com- tion should be made n temporary leave of permanent work in seemed unnecessary reiving permission to (8) State briefly what hat way you received ination; Degree and resided or entered as il College? (11) Had r Ordination in any o, on what grounds accepted? (14) Did ation include:—The portions? The Latin And to be required to d addresses of three osition) to whom the wn, and to whom the rivately about him," esented recommenda- Diocesan. The Arch- given the matter a eration for more than ee was able to report following results:— nished by clergymen r the Colonial Clergy arts. Clergy on tem- only required to te and place of Ordin- ngth of absence; de- ry letters. Appended ent: "The following as to make the docu- tion as a record for be supposed that the em necessarily implies ifications of those to r any slight upon the for Ordination in the nited States. It is of o the Archbishop to orm in all cases and e circumstances differ parts of the world." nent work in England, ie questions regarding a reasonable demand. requiring the names of 1 of position, etc., has . The Archbishops of e also sent a circular tropolitans explaining g them that "it would ope that the almost aw, and especially of n some respects out of rely the attitude which ops in the two Pro- desire to adopt in re- of mutual service be- nglican Church in dif- The matter is there- ctory issue, and it is manifested by Colonial r regulations will dis- acting requirements of

AMES SIMPSON.
tee of General Synod

CHURCHMAN

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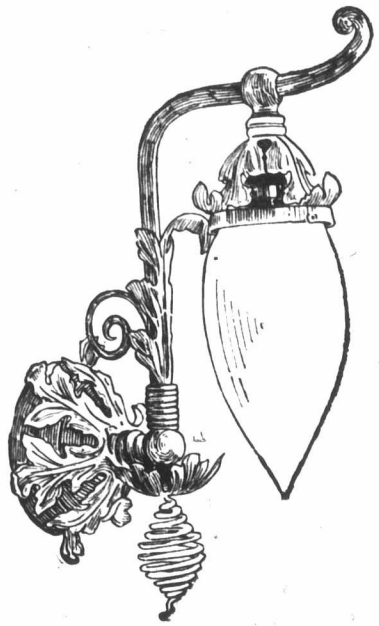
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He saw now what he had been doing. But, oh! how he wanted to go on doing it! And over and over again kept coming back to him the warning of the text: "If I cherish iniquity in my heart the Lord will not hear me."

He knelt a long while at night before he began to pray. But when at length the words came, he knew that God would hear; for he had chosen between the answer and the lost thing.

"I'm glad I went," he said to his mother, telling her about it the next time he was home. "It made me uncomfortable at first; but it was worth it all. After all there's no peace for a double-minded man. I never hesitate or waver now, for I've chosen once for all, and I've got God on my side."

Florence E. Burch.

GOOD MANNERS.

John's father was a rich man, and John lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. John was very proud of all the very fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude, and was very cross to the

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what he had been do-
ing when he wanted to go on
over and over again
and to him the war-
"If I cherish iniquity
: Lord will not hear
ong while that at night
to pray. But when
words came, he knew
d hear; for he had
the answer and the
went," he said to his
her about it the next
om e. "It made me
at first; but it was
After all there's no
able-minded man. I
or waver now, for I've
r all, and I've got God

Florence E. Burch.
MANNERS.
was a rich man, and
a large house in the
had a pony and many
d wore fine clothes.
proud of all the very
father's money bought.
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n being good. He grew
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YOU HAVE
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or deception, but an honest re-
rest without spending a cent. A. E.
MITH, 3195 Gloria Bldg.,
Milwaukee, Wis.

servants. Once he kicked Towser;
but the dog growled, and John was
afraid to kick him again.

One day when John was playing in
the yard he saw a boy standing by
the gate. He was ragged and dirty,
his hat was torn, and his feet were
bare. But he had a pleasant face. In
one hand he carried a pail half full
of blackberries.

"Go away from here," said John,
running to the gate. "We are rich,
and we don't want ragged boys
around."

"Please give me a drink," said the
boy. "If you are rich, you can spare
me a dipper of water."

"We can't spare you anything,"
said John. "If you don't go away I
will set the dogs on you."

The boy walked away, swinging
the tin pail in his hand.

"I think I will get some blackber-
ries, too," said John to himself. He
went out of the gate into a lane lead-
ing to a meadow where there were
plenty of berries. There he saw
some large ones growing just over a
ditch. He thought he could leap
over it very easily. He gave a run
and a very big jump. The ditch was
wider than he had thought, and in-
stead of going over it, he came down
into the middle of it.

The mud was very thick and soft,
and John sank in it to his waist. He
was very much frightened, and
screamed loudly for help. But he had
not much hope that help would come,
for he was a long way from any
house.

He screamed until he was tired, and
began to think he would have to
spend the night in the ditch. Sudden-
ly he heard steps on the grass. Looking
up he saw the ragged boy he had
driven from the gate.

"Please help me out," said John,
crying; "I will give you a dollar."

"I don't want the dollar," said the
boy, lying down flat on the grass.
Holding out both hands he drew him-
self out of the ditch.

John was covered with mud, his
hat gone, and one shoe was lost in
the ditch. He looked very miser-
able.

"Who is dirty now?" asked the
boy.

"I am," said poor John; "but I

**LET YOUR STOMACH HAVE
ITS OWN WAY.**

**Do Not Try to Drive and Force it to
Work When it is Not Able or
You Will Suffer All the
More**

You cannot treat your stomach as
some men treat a balky horse; force,
drive or even starve it into work at
which it rebels. The stomach is a
patient and faithful servant and will
stand much abuse and ill treatment
before it "balks," but when it does
you had better go slow with it and
not attempt to make it work. Some
people have the mistaken idea that
they can make their stomachs work
by starving themselves. They might
cure the stomach that way, but it
would take so long that they would
have no use for a stomach when they
got through. The sensible way out
of the difficulty is to let the stomach
rest if it wants to and employ a sub-
stitute to do its work.

Stuart's Dyspepsia Tablets will do
the work of your stomach for you
and digest your food just as your
stomach used to when it was well.
You can prove this by putting your
food in a glass jar with one of the
tablets and sufficient water and you
will see the food digested in just the
same time as the digestive fluids of
the stomach would do it. That will
satisfy your mind. Now, to satisfy
both your mind and body take one
of Stuart's Dyspepsia Tablets after
eating—eat all and what you want—
and you will feel in your mind that
your food is being digested because
you will feel no disturbance or
weight in your stomach, in fact, you
will forget all about having a stom-
ach just as you did when you were a
healthy boy or girl.

Stuart's Dyspepsia Tablets act in
a natural way because they contain
only the natural elements of the gas-
tric juices and other digestive fluids
of the stomach. It makes no differ-
ence what condition the stomach is
in, they go right ahead of their own
accord and do their work. They
know their business and surrounding
conditions do not influence them in
the least. They thus relieve the
weak stomach of all its burdens and
give it its much needed rest and per-
mit it to become strong and healthy.

Stuart's Dyspepsia Tablets are for
sale by all druggists at 50 cents a
box. They are so well known and
their popularity is so great that a
druggist would as soon think of being
out of alcohol or quinine. In fact,
physicians are prescribing them all
over the land and if your own doctor
is real honest with you, he will tell
you frankly that there is nothing on
earth so good for dyspepsia as
Stuart's Dyspepsia Tablets.

thank you very much for helping me
out of the mire. And I am sorry I
sent you from the gate."

"The next time I come perhaps
you will treat me better," said the
boy. "I am not rich, but I think I
have better manners."

"I think so, too," said John.

The next day, when John saw the
boy going by the gate, he called him
in, showed him his rabbits and the
little ducks, and then gave him a ride
on his pony.

"You have good manners now,"
said the boy.

"Yes," exclaimed John; "I found
them in the ditch!"—Our Little
Ones.

A GLIMPSE OF VENICE.

A correspondent of the "Church of
Ireland Gazette" gives the following
bright pen picture of a recent visit
of the King and Queen of Italy to
Venice: "Special preparations were
made to welcome the King and
Queen who came to open the Artistic
Congress. At the railway station,
which is at the head of the Grand
Canal, the authorities of Venice met
the Royal party, unluckily in rain.
(My first glimpse of Victor Emanuel
III. and Queen Helena was a charm-
ing picture of their umbrellas.)
Seven State barges of most gorgeous
colours, the most prominent of which
were crimson, silver, blue, orange,
and yellow, each manned by eight
gondoliers in tunics matching the
glories of the barge, formed the pro-
cession. Some of the gondoliers in
crimson and gold with black wigs
and velvet caps turned one's thoughts
to the Moor of Venice as he ought to
have appeared. Each barge was dis-
tinctive and represented one colour,
and with its plashing oars (the men
stand rowing) looked extremely
graceful. A Venetian Club rowing
boat pioneered the course with eigh-
teen men standing as they pulled, a
method not adapted to great speed.
The whole pageant was very pretty
and romantic, though just a little
tawdry, but in Venice everything ap-
pears so unusual that one forgives a
good deal of what elsewhere is bi-
zarre. The King, who appeared
subsequently in the Piazzette, struck me
as being a very able, clever looking
man with a Royal dignity that belied
his inches, which are few. And as
to the Queen, I only regretted that
she was not passing by the walls of
good old Trinity to listen to a rous-
ing Irish cheer in honour of her
beauty, instead of a miserable Italian
counterfeit."

To speak with the tongues of men
or angels on religious matters, is a
much less thing than to know how

WHAT SULPHUR DOES.

**For the Human Body in Health and
Disease.**

The mention of sulphur will recall
to many of us the early days when
our mothers and grandmothers gave
us our daily dose of sulphur and
molasses every spring and fall.

It was the universal spring and fall
"blood purifier," tonic and cure-all,
and mind you, this old-fashioned
remedy was not without merit.

The idea was good, but the remedy
was crude and unpalatable, and a
large quantity had to be taken to get
any effect.

Nowadays we get all the beneficial
effects of sulphur in a palatable, con-
centrated form, so that a single grain
is far more effective than a table-
spoonful of the crude sulphur.

In recent years, research and ex-
periment have proven that the best
sulphur for medicinal use is that ob-
tained from Calcium (Calcium Sulphide)
and sold in drug stores under the
name of Stuart's Calcium Wafers.
They are small chocolate coated pel-
lets and contain the active medicinal
principle of sulphur in a highly con-
centrated, effective form.

Few people are aware of the value
of this form of sulphur in restoring
and maintaining bodily vigor and
health: sulphur acts directly on the
liver, and excretory organs and puri-
fies and enriches the blood by the
prompt elimination of waste material.

Our grandmothers knew this when
they dosed us with sulphur and
molasses every spring and fall, but
the crudity and impurity of ordinary
flowers of sulphur were often worse
than the disease, and cannot com-
pare with the modern concentrated
preparations of sulphur, of which
Stuart's Calcium Wafers is undoubt-
edly the best and most widely used.

They are the natural antidote for
liver and kidney troubles and cure
constipation and purify the blood in
a way that often surprises patient
and physician alike.

Dr. R. M. Wilkins while experi-
menting with sulphur remedies soon
found that the sulphur from Calcium
was superior to any other form. He
says: "For liver, kidney and blood
troubles, especially when resulting
from constipation or malaria, I have
been surprised at the results obtained
from Stuart's Calcium Wafers. In
patients suffering from boils and
pimples and even deep-seated car-
buncles, I have repeatedly seen them
dry up and disappear in four or five
days, leaving the skin clear and
smooth. Although Stuart's Calcium
Wafers is a proprietary article, and
sold by druggists, and for that reason
tabooed by many physicians, yet
I know of nothing so safe and reli-
able for constipation, liver and kid-
ney troubles and especially in all
forms of skin disease as this remedy."

At any rate people who are tired
of pills, cathartics and so-called blood
"purifiers," will find in Stuart's Cal-
cium Wafers a far safer, more palat-
able and effective preparation.

to stay the mind upon God, and
abide with Him in the closet of our
hearts, observing, loving, adoring,
and obeying His holy power within
us.

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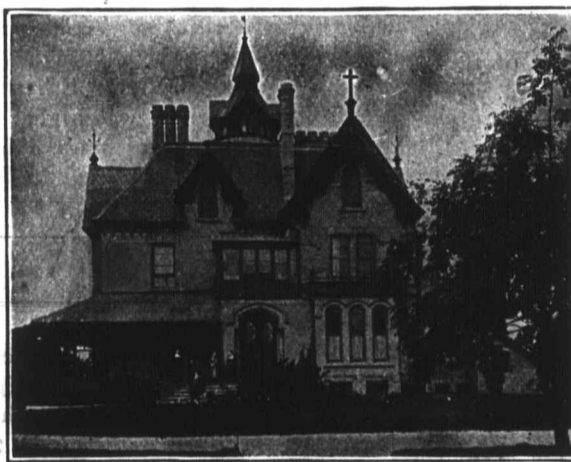
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