

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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Vol. 32.

TORONTO, CANADA, THURSDAY, NOVEMBER 8, 1906.

No. 43.

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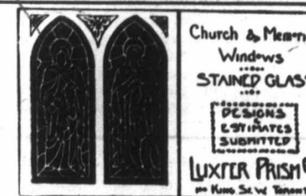
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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North-West Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person the sole head of a family, or male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.

Application for homestead entry or inspection must be made in person by the applicant at the office of the local Agent or Sub-agent.

An application for entry or inspection made personally at any Sub-agent's office may be wired to the local Agent by the Sub-agent, at the expense of the applicant, and if the land applied for is vacant on receipt of the telegram such application is to have priority, and the land will be held until the necessary papers to complete the transaction are received by mail.

In case of "personation" the entry will be summarily cancelled and the applicant will forfeit all priority of claim.

An applicant for inspection must be eligible for homestead entry, and only one application for inspection will be received from an individual until that application has been disposed of.

A homesteader whose entry is in good standing and not liable to cancellation, may, subject to approval of Department, relinquish it in favour of father, mother, son, daughter, brother or sister, if eligible, but to no one else, on filing declaration of abandonment.

Where an entry is summarily cancelled, or voluntarily abandoned, subsequent to institution of cancellation proceedings, the applicant for inspection will be entitled to prior right of entry.

Applicants for inspection must state in what particulars the homesteader is in default, and if subsequently the statement is found to be incorrect in material particulars, the applicant will lose any prior right of re-entry, should the land become vacant, or if entry has been granted it may be summarily cancelled.

DUTIES.—A settler is required to perform the conditions 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 a homesteader resides upon a farm in the vicinity of the land entered for by such homesteader the requirement as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirement may be satisfied by residence upon such land.

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.

SYNOPSIS OF CANADIAN NORTH-WEST MINING REGULATIONS.

COAL.—Coal lands may be purchased at \$10 per acre for soft coal and \$20 for anthracite. Not more than 320 acres can be acquired by one individual or company. Royalty at the rate of ten cents per ton of 2,000 pounds shall be collected on the gross output.

QUARTZ.—A free miner's certificate is granted upon payment in advance of \$5 per annum for an individual, and from \$50 to \$100 per annum for a company according to capital.

A free miner, having discovered mineral in place, may locate a claim 1,500 x 1,500 feet.

The fee for recording a claim is \$5.

At least \$100 must be expended on the claim each year or paid to the mining recorder in lieu thereof. When \$500 has been expended or paid, the locator may, upon having a survey made, and upon complying with other requirements, purchase the land at \$1 per acre.

The patent provides for the payment of a royalty of 2 1/2 per cent. on the sales.

Placer mining claims generally are 100 feet square; entry fee \$5, renewable yearly.

A free miner may obtain two leases to dredge for gold of five miles each for a term of twenty years, renewable at the discretion of the Minister of the Interior.

The lessee shall have a dredge in operation within one season from the date of the lease for each five miles. Rental \$10 per annum for each mile of river leased. Royalty at the rate of 2 1/2 per cent. collected on the output after it exceeds \$10,000.

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded 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 must be made personally at the local land office for the district in which the land is situated.

The homesteader is required 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 for three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

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

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa or intention to apply for patent.

W. W. CORY,

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November 8, 1906.]

Canadian Churchman.

TORONTO, THURSDAY, NOV. 8 1906.

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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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ADVERTISING.—THE CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—THE CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

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DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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, Box 34, TORONTO.

Phone Main 4643. Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

Nov. 11—Twenty-second Sunday after Trinity.
Morning—Daniel 6; Heb. 4, 14 and 5.
Evening—Dan. 7, 9, or 12; John 2.

Nov. 18—Twenty-third Sunday after Trinity.
Morning—Hosea 14; Heb. 11, 17.
Evening—Joel 2, 21, or 3, 9; John 6, to 22.

Nov. 25—Twenty-fourth Sunday after Trinity.
Morning—Eccles. 11 & 12; James 4.
Evening—Haggai 2 to 10, or Mal. 3 & 4; John 9, to 39.

Dec. 2—First Sunday in Advent.
Morning—Isaiah 1; 1 Peter 4, 7.
Evening—Isaiah 2, or 4, 2; John 12, 20.

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

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 556, 559.
Processional: 239, 362, 445, 604.
Offertory: 172, 296, 299, 308.
Children's Hymns: 173, 301, 572, 573.
General Hymns: 360, 549, 632, 638.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 314, 315, 319, 428.
Processional: 427, 429, 435, 447.
Offertory: 222, 233, 234, 235.
Children's Hymns: 330, 335, 336, 438.
General Hymns: 228, 437, 445, 550.

Household.

The imagery of the old Church writers serves to show not only their strong grasp of religious truth, but as well the homely and personal application they made of it to themselves. Theirs was not a cold and formal observance of religion, put on and taken off like a coat on one day in the week. It was as vital as the air they breathed, and was treasured with a love even beyond that of home. Hence we find them applying to it terms which denote the closest and most intimate relationship of life, as in the collect: "Lord we beseech Thee to keep Thy household the Church in continual godliness. * * * What a blessing would come to us were we again possessed of that deep and fervent love for each other, as members of God's household on earth, which animated the holy

men of old. Then, in deed and in truth would we be "devoutly given to serve our Heavenly Father in good works to the glory of His Name."

Details of Vice.

Again and again have we protested against the publication in the daily press of the details of immoral or criminal conduct on the part of our fellow men. These details are sometimes given in a highly colored and sensational manner, which serves to make them attractive to the young and to those who are fond of that sort of reading. There can be no doubt that the effect upon the community of such reading is positively injurious. It may certainly be called "news." But it is news that corrupts and debases. "It pays," no doubt. But so does the dime novel and low class paper pay, which prompt young lads to attempt robbery and other forms of crime. Neither in England nor in the United States do the higher class journals give prominence or place to the injurious and objectionable matter to which we refer. The same may be said of Canada. But there are newspapers freely admitted to respectable homes which are decidedly objectionable in this respect.

Railway Accidents.

These appalling disasters by which so many lives are lost help to emphasize the necessity of more stringent and thorough precautions to insure the safety of the travelling public. The people at large should be aroused to action along the line of stringent legislation for their own protection. There should be a more thorough and detailed inspection of tracks, bridges, locomotives and cars, and the whole railway plant and machinery than at present is made. A more rigid examination of the qualifications of officials in charge of trains should be insisted upon. It would, we think, be better to have smaller dividends and greater security to life and property.

The Lords and the Education Bill.

As was generally expected, the House of Lords, true to its tradition as the conservator and upholder of the best interests of the British people, has by an overwhelming majority maintained the principle that the children of the schools of the United Kingdom should have a due proportion of religious instruction. It would be a sad day for the youth of the British Isles when by legislation they should be deprived of the opportunity of obtaining in a regular and systematic way a knowledge of those great and solemn truths which are the foundation of all that is great and good in British character. All honour to the House of Lords. The effort to banish the Bible from the public school is mischievous and unchristian, and unworthy of the British name.

"Archdeacon of the Fleet."

"Respecting the institution of the Rev. Hugh Singleton Wood, the newly-appointed chaplain of the fleet, to the office of archdeacon of the fleet, which took place at Lambeth Palace on the 9th ult., says the Naval and Military Record, it may be of interest to state that the office of archdeacon of the fleet was originated by Archbishop Temple in 1902, and first conferred upon Archdeacon Stuart Harris, who had been appointed chaplain of the fleet in 1901. It arose out of a strong feeling, that bid fair to develop into an agitation, that the senior chaplain in the Royal Navy should possess some more distinguishing title, equal at least to that of chaplain-general to the army, and there was at the time an equally strong feeling that the occupants of both positions should be in episcopal orders.

This being found impracticable the difficulty was got over by appointing a retired Bishop as chaplain-general and establishing the office of archdeacon of the fleet. It is a purely honorary position, and Archdeacon Wood will not be required to deliver annual 'charges' or to swear in churchwardens."

A Clergyman's Day.

"Some time ago the Bishop of London created a mild sensation by publishing full details of the manner in which he spends his income," says the Church of Ireland Gazette. "The Bishop of Manchester has now taken the public into his confidence as to the manner in which he spends his time. It is a more useful revelation than the Bishop of London's, for, while few clergymen have an episcopal income, the poorest clergyman has the same amount of time to use for God as the Bishop of Manchester or any other occupant of the Bench. It would be a good thing for the Church if every clergyman shared Dr. Knox's idea of what 'an average day' should be. It is as follows: 'Daily prayer in church with journeys to and fro, 1 1/4 hours; occasional offices, weddings, funerals, etc., 1/4 hour; private prayer and Bible study, 2 hours; reading for sermons and writing, 2 hours; visiting the sick and whole, 2 hours; meals and family prayer, 2 hours—total, 9 1/2 hours.' To these duties which Dr. Knox says a clergyman's ordination most solemnly imposes on him, must be added the following: 'Day school (teaching and correspondence), 1 hour; parish accounts and returns, 1/2 hour; private and public correspondence, 1 hour; public meetings, Bible classes, and prayer meetings, 2 hours; general reading, 1 hour—total, 5 1/2 hours.' A strenuous day truly, and we doubt not that the average Bishop in the Anglican Communion comes as near to Dr. Knox's idea as the city rector. Statements like those of Dr. Winnington-Ingram and Dr. Knox disprove the ignorant notion that the Bishops of the Church of England are overpaid and under-worked."

The U. S. Constitution.

The shortlived excitement over the Japanese protest against the United States for a breach of treaty engagements is significant of a change of constitutional law in the latter country. The individual States upon the formation of the Union held tenaciously to their rights giving to the central powers as little as possible. The war made a greater change than was realized at first, but gradually the central power at Washington has gathered up the reins of power. Before the Civil War the individual States resented any interference. A colored subject of Britain had been enslaved in Virginia, and protests at Washington were unavailing. The matter was declared to be one solely for the State to decide, and application was made to the State. About ten years ago Italians were murdered in the South, and while the same assertion of exclusive local jurisdiction was advanced, the central government admitted liability, and paid damages. Now we have the authorities at Washington not only admitting liability to Japan, but enforcing compliance with treaty engagements upon the State of California. One realizes the wisdom of making the Senate parties to a treaty. Hitherto that body has only appeared as an obstructive, now it is evident that through its being a party to a treaty, the engagements are laws properly binding upon all parts of the Union, and overriding any local enactments.

The Fish Trust.

The subject of international treaties brings up the present trouble over the Newfoundland fisheries. Canada has rights in these fisheries which are overlooked by the public at this junct-

We carry a full line of Tools and Benches suitable for - Mechanics and - Amateurs, also a full line of ADDIS English CARVING TOOLS.

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ture. We have had troubles of our own with the ancient colony over them. In consequence of our blocking a separate treaty with the United States, Newfoundland prohibited the sale of bates to Canadians, and Canada countered by a duty on fish. The situation has quite changed in recent years by the appearance of the Trust, this time the Fish Trust, organized in Maine and incorporated in Newfoundland, which has complicated matters. It is asserted that the efforts to prevent Yankee competition have played into the Trust's hands. The fishermen have lost a profitable trade, and healthy competition among purchasers. Canada, especially Nova Scotia, is vitally interested in a settlement of the question in such a way that the fisheries shall not be depleted but nursed; that our people may have the profits both of using and of selling bait, and of the employment of our boats and fishermen.

Pan-Anglican Congress of 1908.

The committee are able to report increasing interest in all parts of the world in this scheme. Suggestions are arriving from many dioceses in answer to a request for advice in regard to the subjects to be debated at the Congress. In January next those subjects will be finally settled. Steps are also being taken to issue short monographs at once on the most important subjects with a bibliography. These will be published by the S. P. C. K. The main idea is to educate the delegates to the Congress as fully as possible before they come to the Congress. In regard to the expenses of the Congress, including hospitality, it has been resolved to approach every diocese in the Provinces of Canterbury and York for a guarantee of not less than £250, the contributions to such fund ultimately to be drawn upon pro rata for defraying the amount of the expenses not met by sales of tickets and literature, or from subscriptions. It was felt that the dioceses of the Mother Church would welcome the opportunity of offering hospitality to Church men and women from all parts of the world on this unique occasion. All delegates coming from beyond the United Kingdom are to be offered hospitality but not their travelling expenses. It has also been decided to appoint a whole time Secretary for the organization of the Congress from Jan. 1st, 1907.

A NATION ON ITS TRIAL

There cannot be the slightest doubt of the fact that the Dominion has entered in good earnest upon a period of "unexampled prosperity." Nothing remotely approaching the present state of affairs has ever been known before in the history of the country. The "good times" have come with a rush, and have apparently come to stay. By no conceivable combination of untoward circumstances can the development of our magnificent resources be arrested or seriously retarded. The continued progress of the country is as well assured as the sequence of the seasons, or the ebb and flow of the tides. It follows a course as assured and certain as that of a river along an already opened channel. After many half starts and harkings back, and periods of irresolution and stagnation, fitful activity and temporary retrogression, its gathering forces have now culminated and started on their forward course with irresistible force. The country has finally slipped the leash, and Sir Wilfred Laurier's memorable saying, "the Twentieth Century belongs to Canada," stated no more than the sober truth. The national imagination has been stirred to its deepest depth. We breathe an atmosphere of great and splendid expectations. We have at last begun to believe in ourselves in good earnest. To anyone whose intelligent memory of public affairs goes back say one-third of a century, the present state of public feeling most undoubtedly marks the beginning of a new epoch in our history. We are rapidly becoming a rich people, and are

now in a position to command the superfluities of life. The old simplicity is everywhere disappearing. For the past few weeks the clergy of all denominations, including our own, have been expatiating on this almost inexhaustible theme. Thousands of pulpits have rung with enthusiastic descriptions of the wonderful development and progress of the past ten or fifteen years. We see in all this a very grave menace. Prosperity either to individuals or nations is the greatest of all trials. "Revolutions," said a celebrated man, "tries the souls of men." This is true, but it is far truer of prosperity. No such searching test can be applied as a long period of prosperity, upon which we as a nation are most undoubtedly entering. We have had our times of adversity and have triumphantly surmounted them. They have simply acted as a tonic, and we are all the better and stronger for them. What of the golden days that lie before, which will test the moral fibre and stamina of our young nation as it has never before been tested. This, it seems to us, is the great predominating problem of the hour. We have become a "progressive" people. We are undoubtedly on the move, but to what ultimate goal are we moving. We are not croaking, and cherish a robust if subconscious optimism, as to the final disposition and settlement of all human affairs. But nothing is more certain than this, that upon only one foundation can national greatness be built, and that is Christian manhood. As Froude, a man to say the least by no means prejudiced in favour of religion, more than once said: "No nation ever became great without the fear of God." With nations as with persons "the fear of the Lord is the beginning of wisdom," the "beginning" i. e. the foundation and fountain head of all real prosperity. The world is littered with the mouldering fragments of magnificent civilizations, which apparently immovably compacted, once stood four square to every wind that blew, and which miserably perished, not by any outward shock, but wholly by their own inward corruption, and the same fate will overtake our own much vaunted Anglo-Saxon civilization, if we forget God and become the devotees and slaves of Materialism. Never had a nation to-day greater reason to "rejoice with trembling" than our own. For our day of real trial has begun.

THE CANADIAN BISHOP OF THE FUTURE.

The recent episcopal election in Fredericton, following upon that in the diocese of Huron, marks, it is to be hoped, the beginning of a new order of things. In both of these elections young men, or comparatively young men, were chosen for the office and work of a Bishop in the Church of God, the one in the late thirties, the other in the early or middle forties. The Anglican Church, we hold, has suffered everywhere, with the possible exception of the United States, from the hitherto virtually unwritten law, that a Bishop should be an "aged" man, or a man of age, in a word, a comparatively old man. So it has come about that in the vast majority of cases our Bishops have been men who have passed what the old physicians used to call "the grand climacteric," and whose mental and physical powers are visibly on the wane. "After fifty," to use another medical aphorism, "anything may happen to a man," and the very best that a man can hope to do is with care and circumspection to hold his own. Then it is that he begins to draw upon his reserves, and live upon his capital. He can no longer hope to store up any surplus vitality. To subject him therefore to any suddenly added strain, by increasing his work, changing the nature of his duties, and requiring him to practically learn a new profession is, if nothing else, an act of cruelty. Many men, we readily admit, have undergone the ordeal and acquitted themselves not only creditably but sometimes brilliantly.

But this does not affect the soundness of the general principle, viz., that the calling and profession of a Bishop should be learned in early middle life, when a man's powers are at their zenith, and when his habits and character are still in the formative stage. This is a law which universally applies to all human callings, and that of Bishop is no exception. For the work of a Bishop may fairly be described as a distinct profession. The work of an officer in the army or navy, in its various stages, naturally leads up to that of general or admiral, and that of a lawyer in good practice to that of a judge. Not so that of the parish priest to the work of a Bishop. And then in the case of the general, admiral or judge, though the moral and mental strain may be increased, the physical is decreased. With a Bishop the physical strain is immensely increased, and that as a rule just exactly at the period when the constitution is losing its adaptability to new habits and conditions. We do not wish to be misunderstood. We have no objections to old Bishops or to old priests. We hold in fact very strong views on this subject. What we object to is the making of old or comparatively old men, Bishops. Exactly the same objection lies against making old or comparatively old men, priests. This, it will readily be seen, is to cast no stigma upon a priest or Bishop who has grown old in his calling. The cases are entirely different. But he should make an early start. Hitherto the trouble has been, not that many of our Bishops are old men, but that they began to learn their business too late in life. In the United States there are many Bishops of advanced age who are doing magnificent work, but as a rule it will be found that they entered the ranks of the episcopate in the full vigour of early middle age or late young manhood, and so got themselves thoroughly broken into their work, which has now become second nature to them. Of late years we have made several improvements in the system of choosing Bishops. The electing of untried elderly Englishmen; who as likely as not had never set foot on Canadian soil, is now to all appearances a thing of the past. We have now grasped the fact that a country that can produce its own premiers, judges, governors, captains of industry, etc., can "grow" its own Bishops, and we are now electing Canadians, or at all events old country men "caught young" to the office. The party issue on episcopal elections has nearly disappeared, and very soon it will altogether cease to be a factor. Especially true was this in the last two elections in the Maritime Provinces, where the absence of any party spirit, on a large or organized scale, was very marked. The final and crowning development will be the choice of young, or comparatively young, vigorous men with the best years of their lives yet before them.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

When we learn of the faithlessness of a trusted servant of an institution we seem to assume that he and he alone is to blame. That is perfectly true in a sense, for every man must be the guardian of his own integrity. But in our judgment the superior officers of such a servant are not without great responsibility in the premises. It must be their duty to see that no unreasonable temptation is left in his way beckoning him to destruction. If the higher official be careless in the fulfillment of his duty, that surely is an invitation to carelessness on the part of the lower. Or again, if superior officers seem to sanction a mode of life that is calculated to lead to trouble, that, too, is less than justice to the employee. To put a young man in a position of trust and then take no thought regarding the temptations that may appeal to him, is hardly giving him fair play. Let us try to

illustrate what we mean. Not long ago a young clerk was found short in his cash and the usual dismissal and disgrace followed. Now it is perfectly clear he did wrong, and he must bear the reproach for the rest of his life. But his superior officers are not without their share of responsibility. In the case we refer to the young fellow is selected for his handsome appearance and pleasing address and placed in a city branch where he will meet many lady customers. Emphasis is laid upon his gentlemanliness as an asset of the institution. He is expected to move in good society and cultivate the desirable class of customers. His head is filled with these ideas and of course it is not long until he is surrounded by a gay and sporty entourage; to keep pace with whose expenditures his salary is not sufficient. We are not qualified to say how sound the policy is from a business point of view to cultivate a special type of man for dealing with ladies, but surely any one can see the temptation which such an attitude on the part of managers and directors must place in the way of a young fellow. He is flattered to begin with, and encouraged in a direction wherein he is only too ready to go of his own accord. When he should have restraint he is given a loose rein. Now this may be taken as a type of what we have in mind. We would like to make directors and employers feel that they owe a young man whom they have taken into their service something more than the salary they pay him.

The tendency to follow the line of the least resistance seems to us to deprive the Church of much valuable talent. By this we mean that we do not appear to give much attention to the discovering of men and thrusting them forth where their special gifts may be of most value. Just think of the Sunday School conventions, missionary meetings, quiet days, Brotherhood of St. Andrew assemblies and so on, and one can almost tell who will be the chief speakers, in various committees, at these gatherings for perhaps years to come. Men have shown aptitude in these matters and they have come to be regarded as the only available persons to stand forth at such gatherings. Now we have absolutely nothing to say against using our best men for such work, but the thought in our mind is do we really seek out latent powers in our young men, and present reasonable opportunities for their development? For example, some one has given his attention to Sunday School teaching and has acquired considerable facility of speech on the subject. The tendency is to call upon him on all occasions as the one available man, when there really may be a dozen others just as good, who have not had the opportunity given them. Another man wields the pen of a ready writer and behold he is pressed into service wherever the work of a scribe is needed. Many others may do it just as well, but it saves trouble to call upon the man that is known. And so it goes through our work. It would seem as though the older clergy and especially our Bishops should be on the alert to call forth and cultivate talents in their younger brethren. It will do the men good and the Church will gain as a result. When you confide a new duty to a young man you lift him up to a sense of responsibility, put him on his mettle and call forth his best. A distinct benefit is conferred upon him, and the gift is by no means costly; it will return with interest in the working power of the Church.

The opening of the academic year has been marked by much unseemly conduct on the part of college students in one or two centres. At McGill University the conduct of the students on "theatre night" so transgressed the ordinary rules of decency that the press and public of Montreal have expressed themselves in terms of unfeigned disgust. So serious indeed were the breaches of propriety that the University authorities had to take the matter up and demand from the men a pledge of good behavior in the

future, and threaten to withdraw their patronage from the time-honored hilarity of "theatre night." It is all very well to say that young fellows must have their fling once in a while, but why is it that they whose opportunities are far above the average should show such incapacity for self-restraint? We know very well that men massed together in a mob will do and say things that not one of them would defend individually; but to whom may we look for a right instinct regarding conduct and reasonable self-restraint in their behavior if not to men of education and culture. Shall we be horrified when a mob of laborers, striking for what they deem to be their rights, are found guilty of some breach of the peace, when college students in mere wantonness destroy property and make absolute fools of themselves when nothing is at stake? We are disposed to handle the laborers with great severity, they who have not the powerful restraining influences of education and tradition, and are stimulated by their own necessities, while we indulgently say: "let the boys have a good time."

Now the real situation in these college disturbances is, we believe, quite different from what appears on the surface. The vast majority of students are self-respecting, law-abiding reasonable young fellows, but the trouble comes from a comparatively small but noisy and reckless element. This type of man has always a great capacity for bringing himself into prominence. Delicacy of feeling does not restrain him from setting forth his plans, nor does a sensitive conscience interfere with putting them into action. The man of better instincts is slower of speech and action, and perhaps slow to realize the mischief that lurks behind some apparently harmless move. Those who are more or less indifferent are carried away because no sufficient reason has been presented to their mind why they may not fall in with the proposition, and soon the crowd is in the hands of the most undesirable element. We are quite sure this is the case, for usually a majority of the students themselves regret very keenly any unseemly conduct on the part of their number. But the better element of students as of every community ought to have courage to act before and not after the trouble comes. Men in college, as elsewhere, have to grow accustomed to the old reproach that is so easily and so regularly used, namely, that they are "kickers" and "obstructionists" standing in the way of other people's enjoyment, and so forth. That is a part of the price a man has to pay for opposing what others have set their heart on. But what of it? If we cannot stand up against a little criticism and bear it patiently we have not gone very far on the road of self-discipline

Spectator.

The Churchwoman.

ONTARIO.

Brockville.—St. Peter's.—A very successful conference on the work of the different branches of the W.A. in the County of Leeds was held on Tuesday, October 30th, in this parish. Holy Communion was celebrated in the church in the morning, the preacher being the Rev. F. G. Orchard, Head-Master of St. Alban's School. The chief feature of the afternoon session was an address which was given by Miss Halgon, General Dorcas Secretary of the W.A.

TORONTO.

Toronto.—St. Paul's.—The November meeting of the Toronto Diocesan Board of the Woman's Auxiliary, was held on the 1st inst., All Saints' Day, in the schoolhouse of this church. Mrs. Cody extended greetings to the members on behalf of the three Branches who were the hostesses for the day, St. Paul's, St. Matthew's, and Trinity. The Corresponding Secretary reported that a new

girl's branch had been formed at St. Stephen's, Toronto, and the one at Pinkerton had been re-organized, also that four new life members had been enrolled this month; Mrs. Carson, of Sunderland; Mrs. Warren, of Lakefield, and Mrs. Blackburn, and Mrs. Macbray, of St. Augustine's Branch. The treasurers' receipts amounted to \$567.86; the P.W.A. receipts, \$232.35, and the E.C.D. Fund \$122.28; the latter sum was voted towards the building of a church at Bulkley Valley, in answer to an appeal from the Bishop of Caledonia. The Secretary-Treasurer of the Dorcas Committee reported 5 bales sent away since the last meeting. The annual conference for junior superintendents and workers has been arranged for November 15th, at 5.30 p.m., and will be held in the schoolhouse of the Church of the Messiah, Avenue Road. The Secretary-Treasurer of the Literature Committee stated that there was a large increase in the subscribers' list to the "Quarterly Intercession Papers," that all answers to the questions that have been printed in the "New Era" will be required by December 10th, and that instead of the present arrangement of giving missionary items at the Board meetings, a three-minute paper upon foreign missions will be read. The names of three new little helpers have been added to the Babies' Branch since the last meeting. Letters were read from Miss Sutherland and Miss Ruffell; Miss Barber, of Moose Fort; the Rev. W. G. White, of Lesser Slave Lake; the Rev. J. Archibald, of Minden Mission; in which is mentioned the happy opening of the new church at Maple Lake, towards the building of which the Toronto W.A. contributed \$400. Letters were also read from Miss Ellis, of Carcross, describing in touching language the last earthly resting-place of the great pioneer Bishop to the Indians of this continent. The First Vice-President spoke of the great opening there is for work in Corea and of the need for a woman missionary there. "Interesting Items" were given upon Japan by members of St. Thomas' Branch, and upon Algoma by St. Peter's W.A. The noontide address was given by the Rev. Canon Welch upon the first clause of the Lord's Prayer, "Our Father, which art in Heaven." Most interesting addresses were given by Miss McKim upon the medical and evangelistic work being accomplished in Persia, and by the Deaconess Burton, who for more than thirty years has been working in Basutoland, South Africa. Encouraging reports of the year's work done by the General Board were given by the officers and delegates who had represented Toronto at the annual meeting, held in Montreal, on October 23rd, 24th, and 25th, showing marked increase and growth in every department. It was decided that instead of holding a semi-annual meeting this year, that it would be more beneficial to hold meetings at various diocesan centres, the branches in the neighbourhood being asked to attend, one or more diocesan officers to be present by invitation, to give any information that they may be able to give and to aid in every possible way the furtherance of the work of the Auxiliary. The December meeting will take place in Holy Trinity schoolhouse, on Thursday, December 6th. The following recommendation from the General Board was endorsed unanimously by all present: "That each Parochial Branch be urged to request their rector to arrange for a special Thanksgiving Service on April 17th next, for the formation of the Woman's Auxiliary, the offering at this service to be sent through the Diocesan Treasurer, to be added to the offering from the diocese which will be presented at the Pan-Anglican service in St. Paul's Cathedral, in June, 1908," thereby joining in the great Thanksgiving from the whole Anglican Communion the wide world over. May it indeed be acceptable to the One Master, Whom, all, however humbly, are trying to serve.

OTTAWA.

Ottawa.—All Saints'.—This branch of the Woman's Auxiliary held its regular monthly meeting on Friday, the 2nd inst., in the chapter room of the church. Mrs. T. G. Rothwell presided. At the conclusion of a most interesting business programme two excellent papers were read, bearing upon the special monthly subjects for study for October. Mrs. J. P. Featherston read an article descriptive of the work, life and death of the late pioneer missionary of Selkirk, Bishop Bompas, who was called to his rest on June 10th of this year, and also gave some news extracts of the Soudoux Indians, whose native haunts lie along the Lower Porcupine on the Mackenzie River. Nearly all the tribe have become Anglicans, through the teaching and instrumentality of Archdeacon McDonald, who now resides in Winnipeg. It is stated that the Indians are most particular in their observance of religious customs, such as saying grace before

soundness of the calling and proper learning in early years are at their own and character are. This is a law which man callings, and on. For the work described as a dis- of an officer in the s stages naturally r admiral, and that to that of a judge. iest to the work of ase of the general, : moral and mental the physical is de- : physical strain is t as a rule just ex- constitution is los- habits and condi- be misunderstood. d Bishops or to old ry strong views on ct to is the making men, Bishops. Ex- against making old iests. This, it will o stigma upon a own old in his call- different. But he tart. Hitherto the any of our Bishops egh to learn their the United States advanced age who k, but as a rule it ntered the ranks' of our of early middle l, and so got them- o their work, which ture to them. Of everal improvements Bishops. The elect- ishmen; who as like t on Canadian soil, a thing of the past. fact that a country emiers, judges, gov- etc., can "grow" its ow electing Canadi- ountry men "caught party issue on epis- isappeared, and very to be a factor. Ee- ie last two elections where the absence of e or organized scale, al and crowning de- e of young, or com- men with the best re them.

TO WEEK.

Questions of Public

ithlessness of a trust- we seem to assume blame. That is per- every man must be ategrity. But in our ficers of such a ser- responsibility in the duty to see that no left in his way beck- If the higher official ent of his duty, that o carelessness on the in, if superior officers life that is calculated o, is less than justice t a young man in a take no thought re- at may appeal to him, play. Let us try to

meals, offering prayer before starting on a lengthy journey, and in other similar matters. Miss Parmalee read a short instructive article on All Islands; and Miss Kingston read a report of the last diocesan board meeting.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

Coley's Point.—The church at this place was dedicated on Thursday, October 25th. The ceremony was attended by a large number of people. The Bishop officiated, and was assisted by the Revs. J. Bell, rector, Canons Noel and Temple, the Revs. F. W. Colley, C. Carpenter, H. J. Leggo, and D. W. Blackall. After the dedication of the church His Lordship consecrated an addition to the cemetery.

NOVA SCOTIA.

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

Windsor.—King's College.—At a recent Convocation of this University it was voted to grant the degree of D.D., honoris causa, to Canon Richardson, of St. John, Bishop-Coadjutor elect of Fredericton. The degree will be publicly conferred at the Encaenia, in June next.

Sydney.—St. George's.—The annual services and meeting of the Cape Breton Church Sunday School Association took place on October 25th, in the schoolhouse. At 11 a.m., the Holy Communion was celebrated by the Rev. C. W. Vernon, President of the Association, with the Rev. C. D. Schofield as epistler, and the Venerable Archdeacon Smith, gospeller. At 7.30 p.m. Evensong was said by the Rev. W. J. Lockyer, the lesson being read by the Rev. C. D. Schofield, and the concluding prayer and Benediction by Venerable Archdeacon Smith. The Rev. A. P. Shatford, the appointed preacher, delivered an impressive discourse in which he emphasized the great importance of the Ministry of Teaching. The annual meeting took place at 8.30, the president, the Rev. C. W. Vernon, in the chair. The attendance at the meeting was the best in the history of the Association. The report of the Executive Committee which was presented by the secretary-treasurer, Miss M. Barrington, showed progress all along the line. Four meetings were held in addition to the annual meeting during the year. The number of successful candidates at the examinations held by the Association for Sunday School scholars was 26 more than last year, and represented four more schools than the number sending up candidates that year. For the first time the deanery sent up candidates for the diocesan teachers' examinations. During the year district, home department, missionary and teacher training superintendents were appointed and have commenced their work. On motion the report was adopted. The following officers were then elected for the ensuing year: President, the Rev. C. W. Vernon (re-elected); Vice-President (clerical), the Rev. W. J. Lockyer; Vice-President (lay), Mr. W. Chas. Carter (re-elected); Secretary-Treasurer, Miss M. Barrington (re-elected). Additional members of the executive, the Rev. A. Gale and W. E. Earle. The Rev. A. Gale, Miss M. Barrington, the Rev. C. D. Schofield, and the Rev. H. P. Shatford, reported on their work as district, home missionary and teacher training department, superintendents respectively. The Rev. C. D. Schofield reported that the committee on text books for teachers recommended Gregory's Seven Laws for Teaching, and recommended that the Diocesan Sunday School Committee be asked to allow its use as an alternative to the books now recommended. The Rev. A. P. Shatford reported that he would be compelled to resign his position as superintendent of the teacher training department, as he was shortly leaving the deanery. On motion of Archdeacon Smith, seconded by Mr. G. A. Thompson, the association by a standing vote expressed its regret at Mr. Shatford's departure; its appreciation of his valuable service in S. S. work, and its best wishes for his future welfare. This was feelingly replied to by Mr. Shatford. The Rev. B. A. Bowman was then elected to succeed Mr. Shatford as Superintendent, of the teacher training depart-

ment. The president announced that the annual examination for Sunday School scholars will take place on the Sunday before Advent. It is hoped that every school in the deanery will send up candidates. The Rev. C. D. Schofield drew attention to the coming meetings of the Provincial Sunday School Association. The meeting closed with the singing of the Doxology and the Benediction pronounced by the president.

FREDERICTON.

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

Fredericton.—St. Mary's.—At a meeting of the parishioners of this church on Oct. 29th, the Rev. M. C. Shewen, of Greenwich, Kings county, was elected rector in succession to the Rev. Dr. Duffy, who lately removed to the West. The election was decided on the first ballot, Mr. Shewen taking twenty votes, the Rev. H. E. Dibblee seven, and the Rev. W. O. Raymond, Jr., two. It is said that the Rev. H. F. Dibblee was willing to accept the appointment only on condition that a portion of the parish of Maugerville was added to his field, and this proposal did not meet with favour. It is believed that the Rev. M. C. Shewen will accept the call and enter upon his duties early in the new year.

The Rev. Canon Richardson, Coadjutor Bishop-elect of this diocese, will be consecrated (D.V.), in Christ Church Cathedral, Montreal, on St. Andrew's Day, November 30th, by the Lord Bishop of Toronto.

QUEBEC.

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

Quebec.—St. Peter's.—The Rev. E. A. W. King, rector of this church, has been appointed by the Bishop, Rural Dean of Quebec.

MONTREAL.

James Carmichael, D.D., Bishop.

Montreal.—Christ Church Cathedral.—With all the solemnity and pomp which befitted so important an occasion the Right Rev. James Carmichael, D.D., was duly enthroned in this cathedral on Sunday afternoon last in the presence of a congregation which taxed the seating capacity of the sacred edifice. It was the first occasion of the kind since 1870, when the late Archbishop Bond was enthroned. The Bishop, attended by his chaplains and a number of clergy, proceeded from the chapter house to the main entrance of the cathedral. The door was closed, so he knocked loudly thereon. The Venerable Archdeacon Norton, who is rector of Montreal, was waiting inside, together with the churchwardens, the Dean and chapter, choir and other members of the cathedral body. When the knock was heard Archdeacon Norton asked "Who is there?" The answer came: "The Lord Bishop of Montreal, who prays the Archdeacon, and rector of Montreal, to enthrone him." The door was then opened, and the procession formed. The choir led, going up the main aisle of the cathedral followed by the vicar, curate, four canons, four archdeacons, the acting Chancellor, three chaplains, the Bishop and the clergy. When this imposing company had been ranged near to the throne and the preliminary ceremonies of installing, enthroning and inducting had been observed, the rector took the Bishop by the right hand and led him up to the throne, where he came into actual possession of the See of Montreal.

Diocesan Theological College.—Mr. R. Kenneth Naylor, son of the Ven. Archdeacon Naylor, has been appointed resident tutor at this college, and Mr. Robert Reford, has been elected a member of the Board of Governors.

Glen Sutton.—Wednesday, October 24th, was a day long to be remembered by the Church people of this parish, for it was the occasion of a visit from the Ven. Archdeacon and Mrs. Ker, of Grace Church, Montreal, who lived and worked here thirty years ago, and who might rightly be called the founders of the parish. The day began with Holy Communion at 8 a.m.; 9 to 10 was spent in making calls in the immediate vicinity of the church; 10.30 the bell rang for service. There

were present in the sanctuary besides the Archdeacon and incumbent, the Rev. J. M. Coffin, the Rev. S. H. Watkins, rector of St. Luke's Church, St. Alban's Vt., and the Rev. E. H. Croby, Mansonville. The service was bright and reverent, and the singing good. The Archdeacon preached a very inspiring sermon which was listened to with close attention by the congregation present. At 12.30 a bounteous luncheon was prepared by the ladies, and held in the school-hall. All the clergy spoke, and several hours were spent in social converse. The day closed with a missionary meeting in the church, when the Archdeacon and the Rev. S. H. Watkins gave stimulating and helpful missionary instruction, which we trust will bare fruit in due season. Upwards of \$20 was raised for local and missionary purposes.

ONTARIO.

William Lernox Mills, D.D., Bishop, Kingston.

Kingston.—St. George's Cathedral.—Harvest Thanksgiving services were held in this cathedral on Sunday, October 28th, (S. S. Simon and Jude). The sacred edifice was lavishly decorated with fruits and flowers, etc., and the musical portions of the service, which were unusually elaborate, were extremely well rendered by the choir. The Rev. J. W. Foster preached in the morning in the place of the Bishop of the diocese who was to have preached but was prevented by a cold. In the evening the pulpit was occupied by the Ven. Archdeacon Macmorine.

A large congregation witnessed the induction ceremony of the Rev. Canon Farthing as rector of this parish, which took place in this cathedral on Wednesday evening, the 31st ult. (All Hallows Eve). The ceremony was performed by the Lord Bishop of the diocese, who was attended by the Revs. Canon Starr and H. H. Bedford-Jones, his chaplains, the Ven. Archdeacons Carey and Macmorine, and Chancellor MacDonald, Canons Grout, Loucks, Jarvis, Cooke and Roberts occupied their stalls in the chancel. About forty of the clergy of the diocese were present. Evening Prayer was sung by Canon Starr, and the two Lessons were read by Canon Mucklestone, of the diocese of Ottawa, and the Ven. Archdeacon Macmorine. Chancellor MacDonald read the Bishop's mandate for the installation ceremony. The musical portions of the service were well rendered by the choir.

On the following morning, All Saints' Day, the new rector was formally installed in the cathedral as Dean of the Diocese. At the hour of service the body of the cathedral was filled with people. The military staff of the Eastern Ontario district came in full strength, and the array of uniforms was most imposing. Canada's permanent force has a wealth of fine broadcloth, gold lace, and et ceteras. The choir, clergy of the diocese, fifty in number, the Bishop, archdeacons and canons, robed in St. George's Hall and marched by way of Johnson Street to the main door of the cathedral. The processional hymn was "The Son of God Goes Forth to War." The Bishop caused to be read by the Chancellor his grant unto the Rev. John Cragg Farthing, M.A., of the deanery of the Cathedral Church of St. George, followed by the reading of the instrument of institution, both documents being in time-honoured form, after the services of this order in the English cathedrals. The full ritual, beautifully printed, was in the hands of the congregation. The ceremony of installation was performed by the Ven. Archdeacon Carey, Archdeacon of Kingston. The Archdeacon took the Dean by the right hand, and accompanied by other members of the chapter, one on either hand of the Dean, conducted him to his stall, and placing his own cap on his head the Archdeacon said: "Pursuant to the mandate of the Lord Bishop of Ontario, I, William Banfield Carey, D.C.L., Archdeacon of Kingston, do hereby induct and install you into the real, actual, and corporal possession of the deanery of this cathedral, and do assign to you this stall in the choir." The Dean knelt while the Archdeacon said this prayer: "May Almighty God, our Heavenly Father, to Whom alone all power and dignity rightly appertain, long preserve you in the position and dignity which are hereby assured you, and make you therein more and more a faithful servant of His Church, and a good steward of His manifold grace, through Jesus Christ our Lord.—Amen." A hymn was then sung, followed by the first portion of the Communion Office. After the singing of a hymn the sermon followed, which was preached by the Rev. T. C. Macklem, D.C.L., Provost of Trinity College, Toronto, who chose for his text the words, "Who both saved us," etc., 2 Timothy 1:9.

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At the close of the sermon an anthem was sung by the choir, and then followed the remainder of the Communion Office. The Bishop acted as celebrant, the new Dean as Gospeller, and the Rev. Canon Starr as Epistler. The organist and choir rendered invaluable services, and in the service, which was a very impressive one throughout. The new dean's stall is of polished and carved solid oak. It is a canopied chair of dignified pattern. Several of the ministers of the city were present at the service. All were invited to attend. The altars were specially decked with a profusion of white flowers, as it is All Saints' Day, one of the Church's red-letter feasts. The Deans of Ontario diocese have been five—Dr. George O'Kill Stuart, Dr. Lauder, Dr. Lister, Dr. Buxton Smith, the Rev. J. C. Farthing. His Honour Judge Reynolds, of Brockville; W. B. Carroll, of Gananoque; F. B. Ruttan, of Napanee; Solomon Loft, of Deseronto, were visiting laymen. In the evening the Very Rev. Dean and Mrs. Farthing were tendered a reception by the people of Kingston in St. George's Hall. The reception was in charge of the local branches of the W.A. It was a most successful affair in every way. The Hall was very tastefully decorated with flags, banners, Chinese lanterns and bunting of all kinds. The Rev. Canon Starr, on behalf of the congregation, in a graceful speech extended a very hearty welcome to the new Dean.—rector and Mrs. Farthing. Canon Muckleston spoke on behalf of the Bishop and clergy of the diocese of Ottawa, and the Ven. Archdeacon Macmorine on behalf of the clergy of the diocese of Ontario. The Very Rev. Dean Farthing made an eloquent speech in reply. The Lord Bishop of Ontario and Mrs. Lennox Mills, and the Chancellor of the Diocese and Mrs. Herbert McDonald, were present at the reception.

St. James'.—Mr. Percy G. Marshall has been appointed organist of this church. The Rev. Charles Bilkey, curate, has been appointed choir-master.

St. Paul's.—The schoolhouse was broken into early on Thursday morning, the 25th ult., and a bale of articles which the members of the W.A. were preparing for distribution in the foreign mission field, was pilfered to a certain extent.

On the following Sunday the Rev. T. Hatt Lipscombe preached his farewell sermon prior to his departure for Gananoque, where he has gone to succeed the Rev. J. R. Serson. He will be greatly missed in this city. Before Mr. Lipscombe left Kingston he was presented with a bag and an embroidered stole by the members of his teacher's Bible Class.

Parkham.—The Rev. T. J. Fenton, who for the past four years has been priest-in-charge of this mission, has been appointed by the Bishop of the diocese rector of Sydenham.

Newboro.—The Bishop of the diocese paid his annual visit to this parish on Thursday, October 25th.

Athens.—One Wednesday, the 24th ult., the Bishop held a Confirmation service in the parish church. There were eight candidates presented to His Lordship for the apostolic rite. The church was filled to the doors with a large and attentive congregation.

Brockville.—St. Paul's.—On Monday evening, October 29th, the members of the Young People's Guild of this parish met in the schoolhouse for the purposes of organizing for the season. The Rev. O. G. Dodds acted as chairman and the following officers were elected:—President pro tem—the Rev. O. G. Dodds; Vice-President, Miss Griffin; Secretary, Miss Irwin; Treasurer, Miss Church; Pianist, Miss Webb; Executive Committee, Misses Foster, Bottom and Sherwood. The night of meeting has been changed from Tuesdays to Mondays, 7.45.

On the following Monday evening a social was held, the first of the season, which passed off most pleasantly and successfully.

Belleville.—Mrs. Morton, widow of the late Benjamin Morton, of Toronto, and daughter of the late Wm. Hutton, died suddenly of heart failure a few days ago at her home, Sidney Cottage, which was built by her father in 1831. Mrs. Morton was a sister of the late Mrs. Ponton and of Mrs. Jones, wife of the Rev. Septimus Jones, formerly rector of Christ Church here. Mrs. Jones is now the only survivor of the late Wm.

Hutton who will be remembered as first Warden of the County of Hastings, and Deputy-Minister of Agriculture, and Superintendent of Education with Dr. Riordan. Deceased was the aunt of Col. Ponton, where she had been visiting. She was seventy-nine years of age.



OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa

Lanark.—The carpentry work in the church which has been erected here is now completed, and the sacred edifice is ready for occupation.

Pembroke.—Holy Trinity.—On Monday evening, October 22nd, the Lord Bishop of the diocese held a Confirmation Service in this church. The Bishop delivered a very practical and helpful address to the candidates prior to the laying on of hands.

Franktown.—The Rev. H. H. Lewis Seale, rector of Balderson and Lanark, has been appointed rector of this parish by the Lord Bishop of the diocese.

Ottawa.—All Saints' Day was observed throughout the diocese with the usual services which were largely attended.

St. George's.—A large audience gathered on the evening of All Saints' Day to listen to a most interesting address by the Right Rev. Dr. Stringer, Bishop of Selkirk, in which he told of his labours among the Indians and Esquimaux during the past several years. The Bishop also preached in this church on Sunday evening.

All Saints'.—The seventh annual congregational reunion of this parish was held on the evening of All Saints' Day, and was very largely attended. The rector, the Rev. A. W. MacKay, gave a brief address in which he reviewed the history of the parish up to date, remarking that no better evidence of the growth of the Church was needed than the fact that in that seven years he had baptized 300 children, and had performed over 100 marriages. The pleasing announcement was made that a new frontal had been procured which would be put in position at once, and by Christmas the church would possess a chime of four bells. A capital programme was enjoyed and refreshments served by the ladies.

St. Luke's.—The various parochial organizations are in active work for the winter, and already results are being reported. The recent rummage sale netted \$60, which will be devoted to the purchase of crockery and cutlery for use at the congregational reunions. A similar sum cleared by the Thanksgiving Supper will help to reduce the church debt. Early next month the ladies will hold a Dutch fair, by which a substantial amount will doubtless be realized for the schemes of the church.

Billings Bridge.—Trinity.—Last Sunday, the 4th inst., witnessed the farewell services which terminated the pastorate of the Rev. Canon Low at this church. One evening, the week previous, about thirty of the venerable doctor's personal friends waited upon him at the rectory and presented him with an ebony cane with massive gold head suitably inscribed. An accompanying address was read by Mrs. Groser, one of the most faithful parish workers, in which was expressed the love and esteem in which the reverend recipient was held, not only by his parishioners with whom he had laboured for the past seven years, but by all the community where he had resided, and in the country around, Canon Low was much touched by these evidences of his people's regard.



TORONTO.

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

Toronto.—St. James'.—The Lord Bishop of Niagara preached in this church on Sunday morning last.

Church of the Redeemer.—The congregation of this church celebrated the 35th anniversary of its dedication on Sunday last. The Rev. Dyson Hague, of London, Ontario, preached in the morning, and the Right Rev. the Lord Bishop of Niagara in the evening. There were large congregations present at both Matins and Evensong.

St. Anne's.—The Men's Association of this church held their first meeting on Monday night, October 26th, the rector, the Rev. L. E. Skey, presiding. After a musical programme, officers were elected, as follows:—President, E. S. Hitchman; First Vice-President, W. Keller; Second Vice-President, H. Mumford; Secretary, W. E. Davis; committee, Messrs. Jackson, Scott, McKee and Sawtell.

St. Cyprian.—The Rev. T. W. Powell, M.A., rector of Eglinton, gave an interesting address on Monday evening, October 29th, in the schoolhouse, to a large gathering of the people on the "Privilege of Teaching." Prayer and preparation was the keynote of Mr. Powell's address.

Chester.—St. Barnabas.—The Lord Bishop of the diocese held a Confirmation Service in this church on the evening of All Saints' Day, when he laid his hands on 23 candidates, 22 of whom were parishioners, and one came from the parish of St. John's, Norway. Ten of the candidates were adults. The rector of this Church is appealing to the congregation, choir, Sunday School teachers and scholars to aid in erecting a memorial window to the late Mrs. Menagh, who was for nearly twenty years organist of the parish church. It is proposed that the window be unveiled on Christmas Day. No individual subscription for over one dollar will be received.

Balmy Beach.—The Rev. E. A. McIntyre, curate of St. Paul's, Toronto, has been appointed to succeed the Rev. Canon Dixon in charge of this Mission by the Lord Bishop of the diocese. The new rector, it is expected, will begin his ministrations on December 2nd, the first Sunday in Advent.

Kinmount.—The annual Harvest Thanksgiving services were held in St. James' Church, Kinmount, on October 14th, and St. Luke's Church, Burnt River, on October 21st. Both churches were artistically decorated with grain and fruit of the ingathered harvest. The churches were well filled for both services, and the sermons delivered by the incumbent, the Rev. A. J. Cummer, were listened to with great interest. The offertories were devoted to the Mission Fund of the Diocese. A Harvest Home Supper and entertainment was held at Burnt River on October 23rd, and proved a grand success both socially and financially.

Shanty Bay.—The Rev. J. Russell Maclean, curate of St. Matthew's, Toronto, has been appointed by the Bishop of the diocese rector of this parish.

Whitby.—All Saints'.—On Tuesday evening, October 30th, the Bishop of the diocese held a Confirmation Service in this church, when 18 candidates were presented by the rector, the Rev. A. H. Wright, to His Lordship for the apostolic rite. There was a large congregation present who listened attentively to the solemn and impressive discourse given by Bishop Sweatman. Only eleven months ago a large number was presented for the same rite from this congregation.

This year instead of the annual harvest festival being held it has been decided to have voluntary contributions.

Ashburnham.—St. Luke's.—The parishioners held a high tea followed by a concert on Monday evening, October 29th, which was in every way a great success. Quite a large number of people were present thereat of other churches. In addition to the Rev. Dr. Symonds, of Montreal, there were in attendance the Rev. Canon Davidson, of St. John's; the Rev. Wm. Major, of All Saints'; the Rev. Dr. Crothers, of George Street; the Rev. J. G. Lewis, of Mark Street, and the Rev. W. L. Baynes-Reed, of Norway (Toronto). The Rev. Dr. Torrance, of St. Paul's, was prevented by illness from being present. The tea was held in the East City Town Hall, and the concert which followed it in St. Luke's schoolhouse. Mr. J. H. Burphan made a very efficient chairman thereat. Speeches were made during the evening by the visiting clergy. The Rev. E. A. Langfeldt, rector of the church made a few remarks at the conclusion of the concert, thanking those who had been present for their kind patronage.

NIAGARA.

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

Hamilton.—St. George's.—The people of this parish celebrated the anniversary of the opening

of the church on Sunday, November 4th. The Rev. R. McNamara, of Winona, preached in the morning, and the Rev. Canon Dixon, of Toronto, in the evening.

Lowville.—The Rev. S. D. Wade, rector of this parish, has received from the Bishop leave of absence for a year, and is leaving shortly for England. He intends to reside at Margate in the Isle of Thanet. Mr. W. Archer, of Trinity College, Toronto, will fill the vacancy during Mr. Wade's absence in the Mother Land.

Fonthill.—The Bishop of the diocese visited this parish on Friday, the 26th ult., and administered the rite of Confirmation to nine candidates. He also dedicated all the memorials lately placed in the church.

Hagersville.—All Saints'.—On Tuesday evening, October 16th, Ven. Archdeacon Lloyd gave a missionary address to a fair congregation in this church. His address was very instructive on the position of the Church and her work in the North-West. On St. Luke's Day, Thanksgiving Day, there was a celebration of the Holy Eucharist 10.30 a.m. On Thanksgiving night a concert was given in the hall under the auspices of the choir, which was assisted by Mr. Paris, Mr. Campbell, and other members of Grace Church Cricket Club, Toronto, and Miss Margaret Park Wilson, contralto, of Toronto. The rector and wardens of the church are very grateful to the talent from Toronto who came and gave such an excellent programme gratis. \$41 was realized above expenses. On Friday night, October 19th, harvest service was held, the Rev. F. W. Hovey and the Rev. P. L. Spencer being present; the former preaching an excellent sermon suitable to the occasion. On Sunday, 21st, the harvest services were continued, Ven. Archdeacon Clark being the preacher morning and evening. The total collection at the harvest services which included regular subscriptions for missions, and thank-offering was about \$60. The Venerable Archdeacon remained over three days, and made a canvass of the parish. Together with new subscribers and increased subscriptions the annual income of the church was increased by \$155. And in addition, \$30 more was promised to missions. The Archdeacon's visit and good work are highly appreciated.

Guelph.—The Annual Sunday School Convention and Missionary Conference of the Rural Deanery of Wellington was held in this city on Monday and Tuesday, October 29th and 30th.

The convention began with a celebration of the Holy Communion in St. George's Church, at 11 a.m. The Monday afternoon and evening were devoted to Sunday School matters, the meeting in the afternoon being in St. James' schoolroom, and in the evening in Carnegie Hall; the Rev. Rural Dean presiding at both meetings. In the afternoon the work of the Sunday School teacher was considered under three headings:—1. "The teacher's preparation;" 2. "The teacher at work;" and 3. "The teacher and scholar out of school." These subjects were treated by the Rev. Canon Sutherland, M.A., rector of St. Paul's, Hamilton; the Rev. V. E. F. Morgan, rector of Elora; Miss Keringham and Mr. Perry, of Guelph, under the second heading. Mrs. S. J. Taylor, of St. George's Sunday School gave a model Infant Class Lesson. At the evening meeting addresses were given by Canon Sutherland, D. M. Rose, Esq., of the Ontario Agricultural College, (Superintendent of St. George's Sunday School), and Miss McKim, of Persia, on (a) "The Sunday School and candidates for Holy Orders," and (b) "The Sunday School and Missions." On Tuesday morning the Holy Communion was celebrated in St. George's at 8 a.m., and Matins was said at 9.30. At 11 o'clock the clergy met in chapter at St. George's rectory, when the following were present, the Revs. Rural Dean Davidson, C. H. Buckland, and Dr. Bethune, of Guelph; M. Wilson, Rockwood; V. E. F. Morgan, Elora; G. A. Rix, Orangeville; C. A. Sparling, Grand Valley; A. W. Woods, Mount Forest; and Dr. Smith, Palmerston. The Ven. Archdeacon Clark, of Hamilton; the Ven. Archdeacon Lloyd, of Saskatchewan, and the Rev. Rural Dean Belt, of Milton, were very welcome visitors. The Rev. G. F. Davidson was re-elected Rural Dean, and the Rev. C. H. Buckland, Secretary. At the same hour the various branches of the W.A. in the Rural Deanery held their meeting in St. James' schoolroom, when addresses were given by Miss McKim and by Deaconess Maria Burton, of Basutoland. Miss Bethune, of St. James' Branch, Guelph, was elected Deanery Secretary in the place of Mrs. Morgan, who is leaving the deanery. The clergy were entertained at lunch at St. George's rectory by the vicar and Mrs. Davidson. A most excellent missionary

meeting was held in the afternoon at 3 p.m., in St. James' schoolroom, the Rural Dean presiding in the absence of the Bishop, who was at the last moment unable to come, a circumstance which was deeply regretted by all. Very interesting addresses were given by Miss McKim, Deaconess Burton, and Archdeacons Lloyd and Clark. In the evening a very fine service was held in St. George's Church. The members of the choir turned out splendidly, and the service was most hearty. The Prayers were read by the vicar and the Rev. V. Morgan, and the Lessons by the Rev. Dr. Smith and the Rev. G. A. Rix. The Benediction was pronounced by Archdeacon Clark. A magnificent sermon was preached by the Ven. Archdeacon Lloyd, on the eve of his departure for England in search of men to work in Saskatchewan. The Convention was in every way a great success, and notwithstanding rather unfavorable weather, the attendance was good.

HURON.

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

London.—St. Paul's Cathedral. On All Saints' Day two members of Huron College, viz. Messrs. F. Hughes and J. Horton, were admitted to the Order of Deacons by the Lord Bishop of the diocese. Many visiting clergy were present. The Rev. Canon Hicks, of Simcoe, preached a very forcible sermon from the text—"I am among you as he that serveth," S. Luke 22:27. The Communion service was conducted by His Lordship the Bishop, The Very Rev. Dean Davis and Ven. Archdeacon Richardson, of London, and the Ven. Archdeacon Hills of St. Thomas. The Rev. James Horton will have charge of Ripley, Ont., and the Rev. F. Hughes, of Thedford. The students of Huron College attended the ordination service in a body.

Sts. Simon and Jude.—On Sunday, Oct. 28th, the Diocese of Huron entered upon its jubilee year. A special and appropriate form of service was issued for the occasion by the Right Rev. David Williams, D.D., Bishop of the diocese.

On Sunday, October 28th, 1857, at Lambeth Palace, the Most Rev. J. B. Sumner, D.D., the ninety-first Archbishop of Canterbury, assisted by the Bishop of Winchester (C. R. Sumner) and Bishop of Sierra Leone (Dr. Bowen), consecrated the Rev. Benjamin Cronyn, as first Bishop of the Diocese of Huron, Upper Canada. The thirteen counties, an area of twelve thousand square miles, that were then set apart from the Diocese of Toronto to form the new see, named after the great lake on its west, had at that time thirty-nine parishes, and forty-one clergy. The Right Rev. Benjamin Cronyn, D.D., came to Canada from Ireland in 1832, and on his way to the district in Western Ontario, where he intended to settle, he came to a little village where there was no clergyman, nor was there one for miles about. The people invited the young clergyman to conduct services, to perform the rites of the Church for them, and eventually prevailed upon him to remain in their midst. Thus commenced the work of the Church of England in what was destined to become the city of London, and cathedral city of the great Diocese of Huron. In July, 1857, the Rev. Benjamin Cronyn was chosen by the representatives of the new diocese, chosen in April of the same year. Bishop Cronyn was instrumental in establishing Huron College in the city in 1861. Just ten years afterwards the courageous and sacrificing Bishop, who had seen in his episcopate great development in the young diocese, suddenly died.

The second Bishop of Huron was the Right Rev. Isaac Hellmuth, a native of Warsaw, who was the fourth member of the Canadian Episcopate to be consecrated in Canada. The ceremony took place Aug. 24, 1871. The Right Revs. the Bishops of Montreal (Oxenden), Ontario (Lewis), Toronto (Bethune), Dunedin, New Zealand (Neville), Michigan (McCoskey), Ohio (Bedell), Bishop Hellmuth, D.D., established the Western University in London, and was much interested in educational matters. The work throughout the diocese enjoyed a steady growth during his episcopate. Bishop Hellmuth resigned in 1883, and returned to England.

The third Bishop of the diocese, the Dean of Montreal, the Very Rev. Maurice Schollard Baldwin, M.A., previously one of the Huron clergy, was consecrated Nov. 30, 1883, by the Bishops of Ontario (Lewis), Quebec (Williams), Toronto (Sweatman), and Montreal (Bond). The Right Rev. M. S. Baldwin, M.A., D.D., beloved by all for his piety and earnest Christianity, saw in his day great developments throughout the diocese. The Province of On-

tario realized great advancement, and the diocese of Huron had grown to have the third largest clergy list among the colonial dioceses. The personality of the late Bishop Baldwin has left a deep impression on the Church people throughout the Diocese of Huron, and never will he be forgotten.

The Right Rev. David Williams, D.D., formerly rector of St. James', Stratford, and Archdeacon of Perth, was the fourth Bishop chosen by the Synod of Huron, and was consecrated in St. Paul's Cathedral, London, Jan. 6, 1905, by Archbishop (Bond), of Montreal, Bishops (Du Moulin) Niagara, (Sweatman) Toronto, (Mills) Ontario, (Carmichael) Coadjutor of Montreal.

Bishop Williams has been given the privilege of calling the jubilee of the Diocese of Huron. The great service of the jubilee will be held in St. Paul's Cathedral, London, Oct. 28, 1907. Last June, at the annual Synod of the diocese, it was decided to mark the thanksgiving for the jubilee of the diocese by raising a thankoffering of at least twenty thousand dollars to augment the Episcopal Endowment Fund. Hitherto the General Purpose Fund has been drawn from each year to make up the deficiency in the income of the Episcopal Fund. The Episcopal Fund consists of (a) voluntary offerings of church men made fifty years ago to the amount of \$44,192.11. (b) the amount received under award from the Diocese of Toronto, \$33,333.33. From the income of the latter has to be deducted annually the proportion awarded for an Archdeacon. The thirteen Rural Deaneries have, in their recent full meetings, considered the possibilities of jubilee year, and a strong effort will be made to contribute more than the necessary amount to complete the Episcopal Endowment, and the thankoffering of the Diocesan Jubilee Service will no doubt be a worthy one. A systematic census of the Church of England people throughout the diocese will this year be made and the jubilee year will, no doubt, be marked as one of energetic labour for Christ and the Church. The twenty thousand Sunday School teachers and pupils of the diocese have had this week placed in their hands a catechism containing fifty-two questions and answers "Concerning the Church" which include the principal teachings concerning the Church, its ministry and government, with much definite information concerning the Church of England in Canada, and the Diocese of Huron in particular. The Lord Bishop of the diocese has sent out to the one hundred and sixty-five clergy of the diocese a booklet entitled "What the Church Stands for." A copy will go to every Church home in the two hundred and sixty-two Church parishes. "What the Church Stands For," by the Right Rev. David Williams, D.D., fourth Bishop of Huron, is a declaration of the distinctive principles of the Church of England. The Church of England in Canada stands for (1) the Divine origin of the Church. (2) The Apostolic origin of the Episcopate, and through it of the Christian ministry. (3) The Anglican Church also stands for the continuity of the Church. (4) The fullness of the Christian Faith. (5) Worship and reverence. (6) Supremacy of the Bible, liberty of intellect and conscience. (7) and that the supreme end of our religion is truth and righteousness. The Bishop in closing his booklet says "I believe that there is a great future before the Anglican Church in this country and in this diocese. Time is all on our side." . . . "The more there is of education and the less of ignorance and prejudice, the more the people will appreciate and revert to the Church of England, but beware lest we make the mistake of imagining that that future can be realized without effort and sacrifice." . . . "The Anglican Church, both from its past training and by its episcopal system as well as by its animating spirit is fitted beyond all other bodies to meet the future need of this Dominion." May the year of the jubilee, Oct. 1906 to Oct. 1907, be a year of Divine blessing on the work of the Anglican Branch of the Catholic Church in the Diocese of Huron.

A. I. Murray.

Broughdale.—St. Luke's.—An event which aroused the greatest interest among the clergy and laymen and citizens of the city of London generally was the opening of St. Luke's Church at Broughdale on the evening of All Saints' Day by the Bishop of Huron, assisted by Ven. Archdeacon Richardson, Very Rev. Dean Davis, Canon Dann, Canon Smith, the Revs. W. T. Hill, G. B. Sage, R. S. W. Howard, W. Lowe, Principal Waller, Dr. Beaumont and W. A. Graham, of St. Thomas. The dedication service was an imposing one, and similar to that used in the Diocese of Winchester. It commenced

(Continued on page 721.)

Missionary Department

EDITORIAL NOTES.

Most satisfactory progress seems to have been made during the past year by the Woman's Auxiliary. Every diocese in Canada has its own diocesan branch, and a substantial increase in membership and revenue is reported. The annual meeting of the Board was in every way satisfactory, and all things point to an extension of influence and service in this important group of Church workers during the years to come.

Bishop Lofthouse in his interesting article in this issue gives expression to a very important principle when he says he is bound to make the Indians under his spiritual care do more for themselves and look less for assistance from without. If the Bishop can only succeed in his efforts he will confer an immense blessing upon these people, for an Indian, no more than a white man, can perpetually accept the bounty of others without suffering serious loss to his spiritual and manly instincts.

Bishop Holmes, Bishop Lofthouse and Bishop Reeve seem to have in mind the raising up of native clergy for missionary work among the Indians of the North. They certainly ought to receive the most hearty co-operation of the Church at large in any practicable scheme they may set forth for furthering this end. The work of the Christian Church among a pagan people is not complete until it has raised them to a position where they may safely be entrusted with their own spiritual leadership.

The death of the Primate of All Canada removes a strong, though not demonstrative, friend of Missions. He showed his readiness to endure hardship as a travelling Missionary in the Eastern Townships when a young man, and later on he took his life in his hand in ministering to the victims of ship fever at Grosse Isle. That terrible plague spared neither clergy, doctors or nurses, and he who answered the call to minister knew full well the risk he incurred. The late Primate as a rector taught his people to honour Missionary work, and as Bishop and Archbishop always rejoiced in the progress and expansion of the Church.

THROUGH NORTHERN KEEWATIN.

By Bishop Lofthouse.

On the 20th of May last I started to visit our northern Missions, and now send you a report of this visit, which I trust may be of interest. On my last visit north in 1904 I was unable to see many of the Indians at our Mission of Trout Lake, so made arrangements with the Rev. W. Dick to go in by way of Cat Lake on my next visit, and then right across country to Trout Lake, which is by far the largest Mission in the north. This meant a 500 miles' journey through an almost unknown country (i.e., unknown to white men), but I felt sure that by getting some of the Trout Lake Indians to meet me at Cat Lake I could get through by the end of June, and so meet all or nearly all the Indians at Trout Lake or on my way through. Leaving home on the evening of May 20th, I went down to Dinorwic. Through the kindness of Mr. McKenzie, the Hudson's Bay officer at Lac Seul, who had sent two Indians and a canoe to meet me, I was enabled to get to Lac Seul for Sunday, June 2nd, where I spent a very busy day, with three full services, very well attended, though many of the Indians were away from the Reserve. In the morning we had a Confirmation service, with nine candidates and thirty communicants. In the afternoon three baptisms, and a very hearty service in the evening. The Rev. M. Sanderson is doing a good work at this Mission, and gaining ground with the Indians, but, owing to the influx of white men on the new Transcontinental railway, which is only some thirty miles away, and also owing to the fact that we have stopped to a great extent getting in Mission bales, the people are rather dissatisfied. The Indians are

well off. Any of the men who will work can earn from \$1.50 to \$2 a day, with rations, during the summer, and in winter can do very well with their hunting, yet it is hard to get them to do anything for their Church. They have been nursed and pampered so much both by the Missions and the Indian Department that they think they have to do nothing to help themselves, but I am determined that the time has come when they must do something for themselves. They will, I am sure, make better citizens of this country. Monday was spent in looking over the Mission and in preparing for my journey to Cat Lake, the second stage of my journey. We started on Tuesday morning with a small Peterboro' canoe, two Lac Seul Indians, and my Indian boy, George (son of the Rev. W. Dick), being my crew. We were exactly a week in getting up to Cat Lake. The route is nearly all by lake, and nothing of any importance happened except the usual rough travelling. Some of the portages are very long, heavy, and wet, but one gets accustomed to these things. Cat Lake is a small trading post in connection with Osnaburg, and is almost on the boundary line of Moosonee and Keewatin. There are about 150 Indians belonging to the post, but they reside chiefly on a large lake (Windigo Lake), 100 miles to the north of Cat Lake, and only the men come in during the summer to go down to Osnaburg for the supplies. There were about fifty Indians at the post, and all were leaving that day for Osnaburg. I found three Indians from Trout Lake who had come down to meet me. They had been here three days, and had been holding service every night with the people. I baptised seven children, and had two hearty services, which they seemed greatly to enjoy. The Indians here are Crane, and speak a mixture of Cree and Ojibway. They are a nice set of Indians, but very ignorant. The only teaching they have had is when they happen to meet a Missionary at Osnaburg, but they are most anxious to be taught, and some of them can read. My two men returned to Lac Seul from here, and on June 13th we started for the north in two small birch bark canoes. James Seagull, a Crane Indian was our guide. He is a splendid fellow, and acted as Catechist at Trout Lake all last summer, when Mr. Dick was at York Factory. One cannot help being struck with the difference betwixt these Indians and those near the railway. All carry their books, which they read very well, and they always have morning and evening prayers, which one seldom finds with the Indians in the South. Forest fires were raging all over the country. Twice had we to rush through the fire in crossing portages, and once we came near losing our whole outfit. The route from Cat Lake to Trout Lake is one of the worst I ever saw, and I have travelled almost all over the North country. It is only fit to travel in Indian fashion; i.e., with simply a gun and blanket. On the 16th of June we came upon a large party of Crane Indians camped on a large lake, called Windigo Lake. Here we had service, and I baptised three children and married three couples. After the service, which was held in the open air the father of one of the children came up and gave me a \$1 bill, saying it was for our work. This is something altogether out of the common for an Indian. We had now reached the height of land between the Severn and Albany Rivers, and had a long portage of over three miles. The Indians helped us over the portage, and it made me think of African travel to see about twenty Indians carrying all our things instead of two or three men that we generally have. This saved us fully a day; and the people seemed delighted to help us, and wanted no pay—very different to the South, where an Indian will do nothing unless you pay him \$1 or \$1.50 a day, and feed him also. Most of the portages in this country are through swamps up to the knees in water, and very heavy. On Monday, June 18th, we came upon another party of Crane Indians on Round Lake. They had come some twenty miles to meet me. They belong to the Mission at Trout Lake, though living fully 100 miles away. James Seagull acts as their Catechist, receiving no pay; and they are all Christians. We had service with them, when I baptised three children, two being twin boys. I named them James and John, and married one couple. After staying about two hours the whole party packed up and accompanied me to Deer Lake, their camping-ground. There were about thirty canoes, and it seemed like travelling in state, for they formed around me in a sort of bodyguard. I spent the night with them, and we had another service. From Deer Lake the travelling was very bad, there being almost numberless portages, almost all swampy. The weather up to now had been very fine, but changed to heavy rain. Yet we pressed on, and reached Trout Lake on the 24th of June, fully

a week before we were expected. I was deeply thankful that the worst part of my journey was now over. There was a doubt about my getting through, as no white man had been over that route before; but God was with us, and we got through without a single mishap. It is certainly the worst canoe journey I have had, and I have travelled many thousands of miles, and had many bad ones. Between Dinorwic, where we left the railway, and Trout Lake, we crossed 102 portages, one nine miles long, one over three, and many over one mile. None of them after leaving Lac Seul were cut out, and most of the time we were wet through up to the middle. Had it been a wet summer it would have been almost impassable, and I would not care to take the journey again. At Trout Lake I spent eight days. The Sunday evening I arrived we had a grand service. The church was packed from end to end. Mr. Dick has enlarged his church since my last visit, but it is not large enough when all the Indians are in. We had a service every night, and never had less than 350 Indians. On Sunday, July 1st, a most lovely day, fortunately with a nice breeze, we had a full day, beginning at 8.30, when the church was full and many standing outside. Mr. Dick preached. At 11 we had Confirmation, when seventy candidates were presented, thirty-six being men and thirty-four women. At 3 p.m. we had another service, ending with Communion, when 201 knelt around the Lord's Table, 97 men and 104 women. This service lasted over three hours, and the people were not at all anxious to leave. They wanted another service in the evening, but I was really too tired and had to refuse. On the 2nd of July I left Trout Lake in the Hudson's Bay Company's boats for Severn. This is a more comfortable mode of travel than by canoe, but very slow, as we took thirteen days instead of four as by canoe. We had rather a serious accident on the way down, but it might have been very much worse. The tent of the Hudson's Bay officer with whom I was travelling took fire in the middle of the night, and was completely burnt up, destroying nearly all his clothing, etc. He was evidently nearly smothered in the smoke, and but for one of the men rousing him he would have been badly burnt. As it was, one of his feet was very badly burnt and all his hair singed. My tent was only a few feet away, and I do not know how it escaped. I spent Sunday, July 15th, at Severn, and we had two most enjoyable services, with Baptism and Communion. The Indians were very much disappointed that Joseph Kitchekesik, our Catechist from Split Lake, could not get there from York Factory. This was owing to the non-arrival of the ship with the supplies for the Bay last year. Leaving Severn on Monday, July 16th, in a large coast boat we reached York Factory on Saturday at noon without encountering any severe gales, which are so common on the coast. I was met by the Rev. R. Faries, the Rev. F. Sevier, from Churchill, and Miss Dolby, the bride-elect of Mr. Sevier. Miss Dolby I had left at Kenora when I started. She had travelled by way of Norway House, and had reached York Factory some weeks before me. I spent a full and happy week at York Factory, and on Sunday, July 29th, ordained Mr. Sevier to the priesthood. At our Indian service 18 Indians were confirmed and about 60 partook of Holy Communion. Some of the Indians had been obliged to go off to their hunting-grounds before I arrived or the list would have been larger. On Monday, July 30th, Mr. Sevier and Miss Dolby were married, and next day started for their northern home, whilst I started by canoe up the Nelson River for Split Lake. I did not visit Churchill this year, as Mr. Sevier had to come to York Factory, and there were but few Indians or Eskimos at Churchill for the summer. Leaving York Factory on the 31st of July, we reached Split Lake on the 9th of August, having one or two minor accidents on the way, one day breaking our canoe in a heavy rapid, and next day getting her half full of water in another. These are things the traveller in the north comes to think nothing of, though they are by no means pleasant at the time. I found the Rev. C. B. Fox and my nephew, Mr. J. Lofthouse, hard at work on the new church, which was nearly completed. They certainly looked anything but clerical. I came upon them quite unexpectedly, and they met the Bishop in shirt sleeves and overalls, and showed very plainly what they had been doing. This is the sort of thing I like to see in the Mission field. The man who cannot take off his coat and work with his hands is not of much use in the North country. The church they have built is a very nice one, and would do credit even to Toronto or London. It was formally opened on Sunday, the 12th of August, and the Indians, who have done a large part of getting logs, etc., were very proud of it. At our afternoon service the Chief spoke, and said

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how thankful they were to have at last their own "House of God." We had no Confirmation here, as Mr. Fox was not sure that I would be able to visit them, but sixty-five Indians knelt with us around the Lord's Table, and there was a very real feeling of thankfulness shown. On Monday, August 13th, I left Split Lake in the York boats for Norway House, and reached there on the 22nd. Here we have a small Mission on the Jack River. We had some thoughts of handing this Mission over to the Methodists, who have a very old-established and strong Mission at Norway House, and our own people are few, only about 100. The Indians have, however, put up the framework of a new church, and pleaded so hard with us not to leave them to another Church that we were constrained to say we would continue the Mission. On Sunday, August 20th, I confirmed twenty Indians, and out of a congregation of eighty, forty-two remained for Holy Communion; and they showed a real, devoted spirit. On Monday, August 27th, I left Warren's Landing, at the north end of Lake Winnipeg, and reached home at 2 p.m. of the 30th, just three months and twelve hours from leaving. In that time I had travelled in canoe and open boat fully 2,000 miles, only sleeping a few nights in a bed. I had baptised many children, (there are no adults to baptise, as they are all Christians); confirmed 117 Indians, and had joined with nearly 300 Indians in commemorating our dear Saviour's death. I saw much to cheer and encourage one. God is continuing to bless the work in the North. All our men are, I believe, working from the right motive, love to Christ and anxiety for souls, and the Indians show in many ways their gratitude for what is being done for them. In closing this report I cannot do better than use the words of the Psalmist, "Truly, goodness and mercy have followed me all the days. Bless the Lord, O my soul."

NOTES OF THE GENERAL W.A. BOARD.

October 23rd, 24th and 25th were busy days for the members of the General Board of Management of the Woman's Auxiliary, for then the year's work of the Society as a united body was set forth. Reports of the various officers were given, letters of Missionaries from many lands read, and appeals heard and discussed. The opening day was attended only by the members of the Executive, a pleasing incident, however, being a luncheon given by Mrs. Liddell. There were representatives from Toronto, Fredericton, Quebec, Ottawa, Niagara, Nova Scotia, Ontario, and Montreal. Our beloved president, Mrs. Tilton, in her words of greeting reminded us that this was our twentieth anniversary. It is pleasing to learn that we are a growing Society, that progress was the keynote of the several reports. There are now 22 Diocesan Branches, that is, each diocese in the Dominion has now a branch of the Woman's Auxiliary, 1,195 Parochial Branches, with a membership of 24,957, 673 life members and 40 general life members. The Dorcas Secretary gave a clear and concise account of her journey through the great North-West and visit to the Missions there. This is to be published in the "Leaflet." The Junior Secretary reported 249 Branches, with 5,692 members and 780 babies. An increase of over \$5,000 gives the total amount as \$49,213.70 which the treasurer received. Thirteen thousand copies of the "Leaflet" are circulated monthly. Bishop Holmes, of Moosonee, addressed the meeting, setting forth the needs of the diocese. His great desire is to have some school in his diocese where native clergy may be educated, so as to avoid sending them to expensive schools. Miss Johnson, of Moose Fort, told of her experience in the hospital there. The need of a trained nurse is great where there is no doctor, and the Indians appreciate the help given them. The Rev. E. J. Peck, who has so nobly sacrificed his life to the cause of the Esquimaux in the Far North, pleaded for the moral and practical support of all, for of the 2,000 Esquimaux, only about one-tenth belong to Christ, and he alone, with the exception of Moravian brethren on the Labrador coast, is working amongst them. The Rev. Mr. Walton also spoke of his work in the northern regions. Bishop Reeve regretted that, owing to the endowment not being fully raised, he must still retain the two dioceses of Athabasca and Mackenzie River for another year, though the work required the time and strength of a second Bishop. There was much discussion arising from the various appeals that were made. The salaries of several of the W.A. workers was asked to be raised. A Bible-woman for Corea is suggested as a new pledge. On 16th April, 1907, the W.A. attains its majority, and a thanksgiving offering is suggested as a grateful tribute.

ANNUAL REPORT OF THE CORRESPONDING SECRETARY OF THE W.A.

Mrs. Patterson Hall.

We have the pleasure of reporting that since our triennial meeting three more Diocesan Branches have been organized, namely, Nova Scotia, Kootenay and Moosonee, so that our members have now reached twenty-two. A cordial welcome has been extended to these branches. In accordance with the resolution passed at the triennial meeting, that we accept the invitation of the Hymnal Committee to assist in the compilation of the "Book of Common Praise," this task was undertaken as a first duty, and lists of hymns received from the Secretary were sent out to all the Diocesan Branches, with a request that they be distributed to each Parochial Branch, the hymns marked according to instructions, and after being compiled by the Diocesan Secretaries, the lists be returned to me to be again compiled and tabulated. This was done as expeditiously as possible, and the complete returns, together with valuable suggestions, were forwarded to the Secretary in March. The committee expressed its appreciation of the immense amount of work accomplished by the Branches, and of the gratifying interest taken by the W.A. in the undertaking. In October our young Missionaries, Miss Spencer and Miss Wade, left for their respective fields of labour, the former to Japan, and the latter to China. They have both been working hard at the languages of these respective countries, and have now acquired sufficient knowledge to enable them to begin their work. Interesting letters have been received from them from time to time, and copies have been sent to Diocesan Branches. Letters to Secretaries regarding the new pledges assumed at the triennial meeting were sent out as soon as possible, and it is gratifying to announce that they have been cheerfully taken up, though the total amounts needed in some cases have not as yet been obtained, viz., that for Miss Wade's salary and for the maintenance of St. Mary's Home, Matsumoto. In addition to the amount voted from the Thankoffering Fund at the triennial meeting the Endowment Fund of the Diocese of Athabasca has received a substantial sum from Toronto, Niagara and Montreal, while appeals for building churches at Biscotassing and Chapleau, Diocese of Moosonee, have met with a generous response. The certificates for general life members were submitted for approval, and, having received a hearty acceptance from the Certificate Committee, were ordered to be printed. One, suitably framed, was presented to Mrs. Davidson, wife of the Archbishop of Canterbury, by Mrs. Cummings, on the occasion of the latter's recent visit to England. During the past year a new pledge has been brought before the members for consideration, that for the support of a matron at the Indian School at Moose Fort, Moosonee. It now remains for this meeting to decide whether it shall be assumed. A new worker has been sent to the Canadian West in the person of Miss Mabel Kemp, of Toronto, who volunteered for work last autumn. It was then considered advisable that she should take a course of training in the Deaconess Home and it was her fervent wish to do so. She spent six months in that institution, after which, through the kindness of the Committee of the "Nursing-at-Home" Mission, she had the benefit of three months' training in district nursing, and in September she went to Onion Lake, Saskatchewan, to replace Miss Collins, who resigned a year ago. We are once more indebted to the Committee of the "Nursing-at-Home" Mission for the extreme kindness shown us in training our candidates free of charge. The work at Gordon School, Qu'Appelle, has been carried on through great difficulties. The Principal wrote last spring that in the autumn an epidemic of scarlet fever had broken out among the children, and for most of the winter they were in quarantine. Since then we learn of the resignation of both Principal and Matron, and of the advent of a young Englishman and his wife to take up the duties of both. At Carcross, Selkirk Diocese, our Missionary, Miss Ellis, has been labouring under very sad and trying experiences, for the death of the venerable Bishop and the contemplated departure of Mrs. Bompas has been a sad trial to worker and pupils. The Selkirk Branch is working to raise funds towards building a church at Conrad. At Lesser Slave Lake changes have also taken place during the past year. Miss Cameron, after a year's faithful work as assistant matron at St. Peter's Home, was married to the Rev. Murdoch Johnson, of Spirit River, in the beginning of July, and as yet we have found no one to replace

her. Most encouraging accounts of Miss O'Melia's work among the Japanese in Vancouver have been received, and a report of that Mission will be presented to this meeting. At St. Mary's Home, Matsumoto, Miss Makehand is carrying on her work most faithfully, and writes that she is happy in feeling that she now entirely belongs to the W.A., and is looking forward to the time next spring when she will make a personal acquaintance with its members. The Rev. Mr. Waller writes of the work at the dispensary at Nagano, that it is going on satisfactorily, considering the number of changes among the medical staff and nurses, owing to the late war. Dr. Lato was expected to return at the end of April to resume his work. In a letter received recently from the Rev. Egerton Ryerson he informed us that the Rev. F. W. Kennedy has been appointed by the Bishop to take charge of the Echigo work, and that he and Mrs. Ryerson are to be at Matsumoto. Miss Strickland, of Taran Tarn, India, writes in her same happy way of her work in the villages of that district. She also hopes to reach Canada in April or May, when she will come home on furlough. Miss Mulvany wrote last spring in reference to the training and acceptance of candidates offering in Canada for foreign service under the C.E.Z.M.S., and stated that the committee had gladly consented to accept the training provided at the Deaconess Home, Toronto, as sufficient, and would accept as Missionaries those who, having satisfactorily completed their training at that "Home," are recommended to the C.E.Z.M.S. by the W.A. We have been particularly favoured during the past year by the visit of several foreign Missionaries to Canada. Early in the winter we had the pleasure of welcoming the Rev. Stephen Cartwright, an S.P.G. Missionary working among the Japanese in Corea. He visited several branches, and had many interesting things to say about his work in that country and in Japan. In the month of May arrangements were made for the visit of Miss Anne Allea, a C.M.S. Missionary from Toro, Uganda, Central Africa, who, with her sister, intended going through Canada to Victoria, B.C., to visit relatives. She very kindly offered, at Miss Etches' suggestion, to do deputation work, so hospitality was provided, and meetings were arranged for her. She landed at Halifax, and, beginning with that city, she addressed large gatherings in all the dioceses centred on the line of the C.P.R., when she gave most interesting accounts of her work. She writes that she and her sister, who have just returned to England, have carried back most pleasant recollections of their trip, and the hospitality and kindness of their Canadian sisters. She received very substantial proof of the interest she inspired through her charming addresses. Miss Stevens, Principal of the Blind Girls' School, Foo Chow, China, a C.E.Z.M.S. Missionary, also passed through Eastern Canada on her way to England, but, owing to an unfortunate delay of her steamer at Honolulu, she was unable to give the time to visiting us that she originally intended. She, however, made the personal acquaintance of some of our members in Toronto and Montreal, and in Quebec, where she will spend a few days, she addressed a drawing-room meeting, which was very well attended, considering the season of the year. Then at the present time we have the privilege of entertaining Deaconess Maria Burton, correspondent of the S.P.G. in South Africa, who, with the sanction and approval of that Society, has come all the way from that distant country to tell of the work being done among the native girls of Maseru, Basutoland, and to enlist our sympathies in her effort to build a home for the ladies working there under her. Owing to the lateness of the season, her visit to Canada will be a short one. Those who meet her will appreciate the privilege of meeting a worker who, for over thirty years, has laboured in South Africa among the native tribes, and who, at an advanced age, is still ready and willing to spend and be spent in her Master's service. Miss Mulvany wrote recently that Miss Darley, a C.E.Z.M.S. Missionary returning to Kien-Nuig, China, would pass through Canada, and would be pleased to do any work which time permitted. She reached Montreal last Sunday, but as notice of her visit was received too late to communicate with her before her departure from England, no arrangements could be made for meetings, so she went straight through to Vancouver. Bishop Stringer during his stay in Eastern Canada last winter visited several Diocesan Branches, and addressed many meetings. He interested our members in the work among the miners at Windy Arm, Selkirk, where His Lordship was desirous to establish a reading-room for the use of the men. Substantial help was given towards this object in Quebec, Mont-

accounts of Miss Japanese in Van- and a report of that to this meeting. At to, Miss Makehand most faithfully, and feeling that she now, and is looking forward when she will make its members. The work at the dis- is going on satis- number of changes and nurses, owing to s expected to return me his work. In a m the Rev. Egerton at the Rev. F. W. d by the Bishop to work, and that he and t Matsumoto. Miss India, writes in her rk in the villages of s to reach Canada I come home on fur- last spring in refer- eptance of candidates igh service under the t the committee had the training provided oronto, as sufficient, sionaries those who, dleted their training ecommended to the ve have been particu- ast year by the visit ies to Canada. Early leasure of welcoming ght, an S.P.G. Mis- e Japanese in Corea, s, and had many in- ut his work in that the month of May or the visit of Miss ssionary from Toro, ho, with her sister, ada to Victoria, B.C., y kindly offered, at do deputation work, l, and meetings were ded at Halifax, and, she addressed large es centred on the line ave most interesting e writes that she and returned to England, asant recollections of lity and kindness of e received very sub- she inspired through Miss Stevens, Prin- School, Foo Chow, sionary, also passed her way to England, unate delay of her as unable to give the e originally intended. rsonal acquaintance of Toronto and Montreal, will spend a few days, room meeting, which onsidering the season present time we have ng Deaconess Maria the S.P.G. in South ction and approval of the way from that dis- he work being done Maseru, Basutoland, s in her effort to build king there under her. he season, her visit to e. Those who meet rivilege of meeting a y years, has laboured he native tribes, and s still ready and spent in her Master's rote recently that Miss ssionary returning to pass through Canada, o any work which time Montreal last Sunday, was received too late before her departure ements could be made t straight through to ger during his stay in er visited several Dio- essed many meetings. s in the work among n, Selkirk, where His o establish a reading- nen. Substantial help ject in Quebec, Mont-

real and Toronto. The event of the year has been the visit of our Dorcas Secretary to the Western diocese. Her report of her trip is looked forward to with very great interest. But we will not hear from her how greatly her visits were appreciated by the several Diocesan Branches, nor how instrumental were her words to increase the interest of the members in the work being carried on by the W.A. So effectual have been her efforts to impart information and arouse interest that in four dioceses the result has been to greatly increase the amounts formerly given to the general pledges, and in one Branch the grants were doubled. We are, indeed, thankful to our Heavenly Father that in all her travels by land and by water she has mercifully been preserved in health and strength, and has returned in safety to her home. To two conferences of the Presbyterian Woman's Foreign Missionary Society we were asked to send delegates. That of the United States was held in Nashville, Tennessee, in March, and, as Bishop and Mrs. Stringer were going there to attend the conference of the Students' Volunteer Movement, held about the same time, the latter was deputed by our president to convey the greetings of the W.A. to both associations. The Canadian Woman's Foreign Missionary Society met in Winnipeg last spring, which Mrs. Roy, with a number of W.A. members, attended, conveying our greetings, which were received with evident pleasure. We are pleased to welcome five new life members, who have been added to our numbers during the past year, Miss Ambrose and Mrs. Sutherland, of Niagara; Mrs. Ferrars Davidson, of Toronto; Mrs. Houston, Ottawa, and Mrs. John Hamilton, of Quebec. Two resolutions were carried at the Executive meeting in April, and copies sent to the Branches, one referring to the duty of each Parochial Branch to contribute to the general pledges, according to their means, and the other, asking the Diocesan Branches to consider the matter of organizing young boys for missionary work, and to send an expression of opinion to this Board meeting. Miss Humphreys, matron of the Boys' Industrial School, Albert Bay, B.C., not being attached to any missionary society, applied to the M.S.C.C. to be enrolled as one of their workers. Her letter was passed on to us, and her request was considered at our Executive meeting. As she expects to take her furlough next spring, and to go to her home in England, it was decided to defer a decision until after her return. Resolutions and letters of sympathy have been sent to Bishop Reeve and his family on the death of Mrs. Reeve, whose noble work as a pioneer Missionary will always be remembered. She was president of the Athabasca Diocesan Branch and a member of our General Board of Management. Two of our Diocesan presidents have been called upon to mourn the loss of those near and dear to them: Mrs. Bompas, whose noble husband, one of our most revered Bishops, was taken suddenly, in the midst of his beloved Indians, and is laid to rest in the land so dear to his heart; and Mrs. Burton Smith, the death of her husband, the Dean of Ontario, whose passing away was a great loss to his diocese and the W.A., in whom he always took a deep interest. To her and her daughter, as also to Mrs. Bompas, expressions of our deep sympathy were sent. And what a loss has come upon the Church in Canada through the entering into his rest of our great and noble Primate, who had been spared to active service long beyond his three score years and ten. He was, indeed, a Father in God to the Church throughout the Dominion, and he leaves his children an example of sterling piety, unselfish devotion and untiring zeal, which we pray we may be strengthened to imitate.

NAVIGATION, UNDER DIFFICULTIES.

The following extracts from a letter of the Rev. O. J. Roberts to Mr. A. D. Floyd will be of interest to our readers. Mr. Roberts writes from St. Paul's Mission, Fort Chippewan, Athabasca Lake: "You will doubtless wonder how we got here, and how we like it. The journey from Edmonton to the Landing was bad enough, but the river journey till we reached the Rapids was very pleasant, although you can readily understand scows are not very elaborately decorated with even common comforts. These, however, we did not expect. Our troubles began at the Grand Rapid, and at the Cascade we reached the climax. The "old tub" struck a rock and a great hole was knocked in the bottom, which all the available sacks, pants, etc., failed to stop up. The boat was as quickly as possible got to the side, and during a drenching rain all hands got out the swamped cargo. When it was piled up in all directions the scow was partly beached and

dropped up on a thick pole. While some sat on this repairs commenced, but it was so rotten it would not hold the long nails, and after continuous tries a suggestion was made to take the hide off a side of bacon. This was done, and, being well tacked on outside, the boat inside was filled with fat and tow, and boards nailed across this. By this time it was almost too dark for anything, and the tents were put up on the highest bit of ground that looked suitable. But oh, what a night! I woke up in a pool of water, and found my wife and children in even as bad a mess. I immediately got them up and went off for more wood for the fire. I had to climb a very slippery bank, and found a big log, and the only way I could bring it was to get astride it and start off. Fortunately, its progress was stayed near the fire, or I don't know where I should have landed. I kept the fire going all night. By morning there was a brook running through the tent all over the mackintosh. We were as hungry as hunters, as we had not been able to get any food the night before, because the food boxes were all under the piles of goods. The men had an awful night, like us, and in the morning came out of their tent all streaming. A hunt was made for food, and they got at it. They were a splendid crew, and treated us with the greatest of kindness. We got started next day. The pumps had to be kept going all night, but we made good progress until we reached a bend in the river, when the wind went dead against us, and down had to come the sail, and we had to fix up near to an island for about two days. The men went off duck hunting, and returned with about fifty birds, and we had a good time, except my wife, who was very ill. Afterwards the wind shifted, and for a time we were making headway, when suddenly we got on a sandbar, and had to stay for assistance. One of the men went off in a canoe and brought some more men, but after trying all night they could do nothing. A tiny tug was then sent to us, but could not get close, so everything had to be got out once more in canoes and paddled to another scow brought by the tug, and in this way the boat was lightened and began to float. Eventually we got near enough to be towed. The night was pitchy dark; we could see the lights at the Fort, some twelve miles off. The two scows pitched and tossed on each side of the tug so that they had to cut the cable, but after a lot of trouble we were once more fixed on behind and got to Chippewan at 11.30 in a howling storm. My wife fainted two or three times, she was so weak, and had to be carried ashore, where Sergt. Field and Mrs. Johnson, wife of the engineer of the Hudson's Bay Co., kindly did all they could for her. She was some weeks before she got about. The church here is a nice little building of logs, neatly panelled and painted inside, with half-round ceiling. It is well attended. The Romanists, who have been here a long time, have a big Mission. We have considerable work doctoring, and are constantly busy in the surgery. Some accidents are very severe, but we have, I am glad to say, got on well. Nearly all the Romanists come here to be attended to, and acknowledge our ministers are more kind to them than their own. They sometimes attend the Church services, i.e., the daring ones, and say they like it. By God's help we shall prosper more yet.

—A C.M.S. Missionary in China writes: "During the past four years no fewer than fifteen universities have been established. That is, to my mind, one of the most marvellous things in all history, and is a most striking sign of the awakening of a great nation."

—The Rev. Dr. Kinsolving estimates that during the last few years nearly a thousand young Churchmen and Churchwomen have given their lives to some sort of settlement work, and to the bringing of workingmen and their employers under the influence of the justice, unity, sympathy and brotherhood of Jesus Christ.

—The Rev. Charles Ranson, an English Missionary in South-eastern Africa, states that "away back in the wilds of the Umzimkulu River, Natal, I visited a wonderful little Christian community among the heathen. They had a chapel, regular services, a school, even a good-sized bell, which had been carried on men's shoulders eighty miles to reach that wild district. Who started this work and sustained it? No white Missionary, but a young man converted from heathenism in Durban and trained for a time in its Church and evening school. Some of the darkest dens of heathenism have similarly obtained the first glimpses of the dawn."

—Subterranean Worlds.—The great South Dakota Cave is the largest cavern in the world. It

is situated in the region of the Black Hills in America, and exceeds even the Mammoth Cave in Kentucky. It is fifty-two miles long, and contains 1,500 rooms, many of which are over 200 feet high, and are massed with stalactites and stalagmites of great size. There are streams, waterfalls, and thirty-seven lakes in this vast subterranean world, 6,000 feet above the sea level and 400 feet deep.

THE UNFORGOTTEN LESSON.

The third year Greek class, following with more or less enthusiasm the fortunes of the Trojan war, had reached the passage where Diomedes speaks of the "guest-friendship" that existed between his grandfather and Bellerophon.

"For once upon a time, the noble Ceneus entertained the blameless Bellerophon," Joe Meeker translated rapidly, with the manner of one anxious to be rid as soon as might be of the worthies in question.

The teacher's dark eyes showed that for once her thoughts had escaped the constraint of her will. She was young herself, and strong and eager over life, and as she looked down into the careless young faces before her a tone that her pupils had never heard before crept into her voice.

She did not correct the translation. She began to speak of the beauty of the old Greek myths and ideals, of the high privilege of friendship, of the honor that bound host and guest in modern days and modern homes, no less than in the Greece of distant centuries.

"Yesterday," she said, "I heard a girl who had been visiting a friend make fun of that friend's 'ways' and dress. Last week I heard a boy name slightly a man who had befriended him. Can you imagine anything more contemptible? Compare such things with the old Greek honor between those who had broken bread together. I would rather, a thousand times rather, any pupil of mine should fail in every examination than to fail once in honor or chivalry."

The bell for the next recitation rang then, and the Greek class rose and dispersed silently. All the members, boys and girls alike, looked thoughtful.

During the rest of the year Miss Harland taught Greek, and did not resume the subject of Greek honor and chivalry. When the fall term opened it was with a new face in the Greek room. The young teacher had died of typhoid in the summer.

Fifteen years later two members of the class happened to meet, and began to talk over old times.

"Do you remember Miss Harland?" one asked. "It always seemed so impossible to think of her as dead."

"Yes," the other replied. And then she asked slowly, "Do you remember the talk she gave us in Greek one day?"

The reply came instantly. "I've never forgotten it. I've forgotten every word of Greek, but never that talk. I've been trying to live up to it ever since."

The two women looked at each other with understanding eyes. There was no need of words.

Correspondence.

PSALTERS AND HYMN BOOKS WANTED.

Sir,—Will you permit me through the medium of your columns to make a request of any of your readers for donations of Cathedral Psalters, with notes, and Ancient and Modern Hymn Books, with or without notes? We need about two dozen Psalters and Hymn Books for choir use, and would willingly pay the expressage or freight of any donations of old or new books of the kind mentioned.

C. Carruthers.

Lloydminster, Sask.

THE LECTONARY.

Sir,—The "multitudes who now read regularly the daily offices of the Church" are, I am afraid, a very small minority as compared with the vaster multitudes who only take part in those offices on the Lord's Day. Many really good Churchmen and (more's the pity) many of the clergy never read the daily offices except in church; that is, once a week for Matins and twice, or at the most three times for Evensong.

Nor is it likely that for many a long day will the custom of reading the daily Lessons become universal among the laity. Even if this were so, there are, and there ought to be, if we are truly seeking those that are lost, many of the unfaithful who attend the services of the Church. For the sake of these unfaithful, that they may be brought to God, the Word of God ought to be so read that they may hear and understand what God has "written for their learning." As St. Paul says: "Let all things be done to edifying." In the New Testament one passage in seven of a regular scheme might be, and generally is, of value by itself. But in the daily Old Testament Lessons it is the exception rather than the rule for one lesson to be clearly understandable without also the Lesson that has been read before. So obvious is this that at Wednesday evening services I have felt it necessary to supply the connection or to give a short, interpolated exposition, in order that the hearers may know at all what I am reading about, which thing I do instead of preaching a sermon. Our Reformers, therefore, did wisely in providing a table of proper Lessons for such days as "the most of the people come together." But even this table of Lessons for Sundays and holy days does not come up to the mark of most edification. Which of us has not felt when reading the appointed passage that a wiser choice might have been made? In country places, where only one service is held, and that Evensong, the first Lesson is not clearly understandable to those who have not read the Morning Lesson. And oftentimes the purpose of the Lesson is lost on those who are not habitual Bible students or Bible readers. Many of the selections from the Prophets, grand and rolling as they are, must be utterly lost on those who know nothing about the prophet or his times. The true priest—to be a priest—must "have compassion on the ignorant and those that are out of the way." And as the Sunday Lessons are often—alas! too often—the only Bible reading many people ever get, it behoves the Church, who is as God in the world, to so order it that those lessons be of the fullest value. It is our boast that the Church of England gives in her public services more Holy Scripture than any other body of Christians. Our aim should be, therefore, to give that amount of Holy Scripture in such wise as to do of itself the work to which it is sent. The Lectionary, therefore, as regards the proper Lessons, needs to be so revised that the common people may not only hear it gladly, but after hearing positively obtain some definite knowledge of the Word of God.

E. W. Pickford.

THE APPOINTMENT OF RECTORS TO PARISHES.

Sir,—The laity as in duty bound listened with deep respect to the opinions of their new Bishop on the appointment of rectors to parishes at the recent Synod of Nova Scotia; but any attempt to put them into practical effect would create lamentable suspicion and want of confidence, and be productive of party strife. There is no system that can be devised that is not open to the faults and subject to the mistakes which the Bishop points out as the failings of the present system, so long as Bishops, committees, and parishioners continue to be fallible. The laity value their present privileges in that regard too highly, even as a matter of sentiment, to part with them, and to curtail the period of their choice to a year, would in many cases be equivalent to taking it away entirely, and in the less intelligent parishes the people almost always accept the man whom the Bishop recommends. His Lordship's predecessors, if they saw the evils in the present system which he has pointed out, were silent about them. Attempts on the part of a certain section of the clergy to curtail the power of the people in this particular have always been voted down, and not without a feeling of resentment on the part of the laity.

Acadiensis.

THE MAPLE LEAF FOREVER.

Sir,—I should think that very few readers will agree with "Spectator's" remarks in connection with the use of our Canadian emblem, the Maple Leaf, by the Methodist General Conference. There may, indeed, be a point at which public employment of this symbol would reach hysterical extremes, but the people of this country, in the opinion of some observers, are as yet a very long distance, indeed, from this undesirable limit. In fact, the vision conjured up by "Spectator" of "the Church throwing up its hat and waving the flag and trolling out 'The Maple Leaf' on every possible occasion," is nothing

but a figment of his philosophical imagination. The people of Canada have still a long distance to travel before they get beyond sane ideals of nationality, and, as to those of our own Church, the difficulty is unquestionably in the opposite direction. Only in recent years has our Church in Canada even approached the conception of a national consciousness. While for many years the Presbyterian and Methodist bodies have thoroughly realized their mission as national organisms in this vast Dominion, and made astounding progress as a consequence, not until the memorable General Synod of 1902 did our own Church truly know itself as a unity destined to, and capable of, a glorious national achievement amidst the people of Canada. The somewhat late appearance of the M.S.C.C., so thoroughly Canadian in aim and principle, was the splendid first-fruits of this feeling of nationality in our own communion, which still has so much to accomplish. Now we are considering the adoption of a Hymnal of a national character, and the climax has yet to be attained of a Prayer Book thoroughly in harmony with the peculiar genius of our country. At the present hour, when so great a multitude of immigrants are founding new homes among us, and when still so many clergymen of English birth and training are being received by our Bishops, surely at such a time it is supremely desirable that the history, manners, and spirit of the Dominion of Canada should be emphasized, and the emblem which suggests them known, appropriated and honoured. "Spectator's" fears that too lavish a use of this emblem may result in a reaction which shall cause the maple leaf to "become the most despised of all the foliage of the forest" have no foundation in fact or probability. When the General Conference elevates this beautiful symbol to so conspicuous a position, it unconsciously manifests the wisdom and adroitness with which Canadian Methodism has so astutely picked out the pathway to influence and power. The Church of England in Canada, by reason of the innate superiority of its spirit and system when rightly adjusted to environment, has even greater opportunities and vastly greater capacity to train, nourish, and satisfy the highest moral and religious instincts of this nation. It must begin, however, by realizing the nation's existence. It must study its history, character and aspirations. For these great things the Maple Leaf will ever stand, and I disagree with "Spectator" most profoundly in his contention that there is the slightest danger at present of our making too much of it.

Kemptville, Ont.

W. P. Reeve.

OPEN ACCESS IN PUBLIC LIBRARIES.

Sir,—I noticed an editorial in the "Canadian Churchman" in the issue of September 27th on the subject of free or open access in public libraries, advocating the adoption of this system in Canadian libraries, and pointing out its success in American and English libraries. The system of open access is now in very general practice in Ontario. Sarnia, Chatham, Lindsay, Paris, Windsor, and many other Ontario libraries have adopted the system, and practically all the library buildings recently erected model their stockrooms for this purpose. It is now three or four years since the system was first introduced in Ontario. It has been so satisfactory in every respect that opponents of the system are rapidly becoming converted to it. In the same issue of your paper I saw a comment on the flooding of Canada with United States literature instead of British. The Ontario Library Association has just compiled and issued a catalogue of children's books for use in the public libraries of Ontario. This catalogue is published by the Education Department of Ontario, and has been distributed free to all Ontario libraries. Any Canadian library outside of Ontario may obtain a copy of the catalogue free on application to the Ontario Education Department. This catalogue was issued with the design to stem the flood of United States literature by providing all libraries with a list of British and Canadian books suitable for the young. It was felt that particular care should be taken that the books read by children should be soundly patriotic in tone and unobjectionable in every way. There are about five hundred libraries in Ontario, and it is hoped that Library Boards will recognize the evil sought to be remedied, and by providing wholesome literature for the children foster an intelligent love of country and Empire. I am sending you by concurrent mail a copy of the catalogue and a paper on free access, read at one of the Library Association meetings some years ago.

Norman Gurd,
President O.L.A.

THE TITLE OF THE PRESIDING BISHOP.

Sir,—The death, the unexpected, sudden death of Archbishop Bond, brings up the question of the title of the presiding Bishop. The Bishop of Montreal had in the old days been de facto the presiding Bishop, but on the resignation of Bishop Oxenden that rule was abrogated. The difficulties are twofold. The Bishops naturally object to the latest appointed prelate being the presiding officer, and are justly entitled to select their own. On the other hand, the Diocese of Montreal objects to having a Bishop not of its own choosing. The Church has also its rights, and may—and many members do—object to the dignity being annexed first to one diocese and then to another. If the name of Archbishop were dropped it would be less objectionable. That is the case across the line, where the chief is styled the presiding Bishop, and in Scotland, where he is called the Primus. In both countries there is no interference with the name of the diocese. But it would be awkward, to say the least, if one chief should be Archbishop of Nova Scotia and his successor Archbishop of Algoma; it would be undignified and puzzling to adopt such a course. One solution proposed is to continue the title of Archbishop of Montreal. While the diocese appoints the Diocesan Bishop by another title, and the Archbishop, whoever he may be and in whatever diocese he may reside, should, on becoming the president, receive the title of Archbishop of Montreal. If the Church were rich enough the Archbishop might be relieved from ordinary diocesan work and reside in Montreal as headquarters. In the meantime a solution of the question in a way which will prevent confusion is desirable.

A. B.

THE VERY BEST MEN.

Sir,—Bishop Montgomery, of the S.P.G., is reported to have said in Toronto that we must send our very best men when sending Missionaries to India. Even if I thought otherwise, I should hesitate to differ from a man of so large an experience in the matter. I quite believe that the Bishop is right, but I also am convinced that we need our very best men here at home, and especially in our smaller Missions. No greater mistake can be made than to suppose that because a Mission is small and in a remote place there can be no educated people there. As a matter of fact, here in our mining camps in British Columbia we almost always have college-bred people, and it destroys all their feelings of reverence for religion and respect for their clergy when the Missionary is miserably deficient in education and refinement. These educated people may go to church for a time from a sense of duty and a desire to worship God, but unless the clergyman is somewhat near the mark of what he ought to be, intellectually and educationally, they become so irritated at the clerical deficiencies that they find themselves in anything but the mood for worship. In a large parish the people may not know their clergyman so intimately, but in a small Mission the people are constantly meeting their clergyman. He even has to be put up by them very often. If he is not a man whom they can look up to and respect for his learning and other necessary qualifications they soon lose all inclination to sit under him in church, and join the vast army of non-church-goers. It is evident, then, that we need the best men in our small Missions as well as for our foreign Missions. But in our small Missions the stipends are so miserably small, and good men are so easily able to secure more attractive parishes, that there is the utmost difficulty in finding suitable clergy for the very places that need them most, where foundations are being laid. It sometimes happens that a Mission able to pay only one or two hundred dollars a year towards the support of their clergyman may have several of these very well educated people. These may be poor financially, but that does not take from them their educated and refined tastes, and they demand, and must have, an educated and good man to lead them in their devotions, otherwise they will rather stay away from Church altogether. Of course, it is evident we must have good men in our large city and town parishes. Such congregations cannot be expected to put up with even mediocrity in the pulpit. So it appears we need, and must have, good men, and only good men, in the Church everywhere. Our foreign Missions need them, our home Missions demand them, and our city churches must have them. The question is, How are we going to get them? He who can solve that problem will have done much to promote the cause of God's Holy Church.

H. Beer,
Archdeacon of Kootenay.

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ENDING BISHOP.

(Continued from page 716.)

when Ven. Archdeacon Richardson knocked upon the vestry door, which was opened by Bishop Williams, who stood in the doorway. Archdeacon Richardson called upon him to open the church for the worship of Almighty God. Bishop Williams thereupon conducted the dedication service, which consisted of the recital of Psalm cxxii. by Bishop and clergy walking up the middle aisle to before the Holy Table, followed by special prayers and declaration of the Bishop. Evening Prayer followed, the rector, Dean, the Rev. G. B. Sage, Rural Dean Smith, Canon Dann, and the Rev. W. T. Hill participating, after which the opening sermon was preached by the Bishop of Niagara from Rev. 7:9, etc. Bishop Du Moulin spoke of the peculiar significance of the church being opened on All Saints' Day, a day which was originally set aside for the purpose of commemorating all the great and noble holy ones, whose lives had been devoted to the service of their God. The speaker drew a striking picture of the illustrious characters in Church history from the earliest times until the present, and emphasized particularly the great work that had been accomplished through the medium of the organized Church. He also spoke of the great problems which still remain to be dealt with, and closed his remarks with a happy illusion to, and an earnest prayer for the Church of St. Luke. It is largely due to the energy of Archdeacon Richardson that St. Luke's Church was built. For some time the rector had it in mind to build a church to meet the needs of one of London's most prosperous suburbs, and last spring he succeeded in enlisting the services of a large number of people in that vicinity and the neighbouring city, with the result that the present magnificent little church was erected this summer. The interior of the church is most attractive, and it has a seating capacity of about two hundred. The splendid brass pulpit is a memorial of Arthur Houseman, a young Englishman, who was killed in the South African war. It was given by Mrs. Houseman, his mother, who lives in England. Two other features of interest are a memorial window above the Communion Table, erected by I. F. Hellmuth, K.C., in memory of his father, the late Right Rev. Dr. Hellmuth, second Bishop of Huron, portraying the walk to Emmaus, and a striking west window, presented by Mr. W. C. Coe, of London. The land on which the church was built was given by Mr. William Bernard. The Communion service and fine linen for the Holy Table, sanctuary chairs and offertory plates, brass lectern, and prayer desk, organ, and other useful and beautiful articles to the cost of upwards of \$1,000 have all been presentations, and the subscription list for the church has reached about \$4,000. At the close of the opening service an informal meeting was held, when Messrs. C. Stockwell and Richard Oke were elected provisional churchwardens. A Sunday School was organized last Sunday afternoon, and Very Rev. Dean Davis preached at evening service.

St. Mary's.—St. James'.—There passed away a few days since one of the oldest members of the church, Mr. W. V. Hutton, in his eighty-third

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year. The deceased gentleman had filled the offices of councillor, mayor, churchwarden, etc., in his fifty years in the town. He was possessed of excellent judgment, and this appeared in his early business life, as well as in everything to which he put his hand. He formed his high ideals of business attitude from his early life in England, and to the last bore a passionate love for the Motherland. He erected several fine stone buildings in St. Mary's, including a flour mill. But the finest of them all is the beautiful stone building he erected in the grounds known as Westover Park, some seventeen acres of fine, rolling land, on the banks of the Thames. This property he and his brother, Joseph, took great delight in beautifying, until it stood alone in this part of the country, with its noble trees, arbours, glades, its fine flowers, and its large conservatory. These grounds were always open to the public, one instance out of many of the kindness of heart of its proprietors. The burial service for the deceased was held by the Rev. Rural Dean Taylor, who bore testimony to his upright life and kindness of heart in words that came home to all present. A large number of the leading men of the community followed the remains to their last resting-place. Mr. Hutton was brought up a Congregationalist, but many years ago joined the Church of England, aiding it in its early struggles in the town by both advice and means. His death is a very great loss to the Church, as he was its largest and most able giver. He is survived by one brother, Joseph, who, with two nieces, Ada and Mina, ministered to him in his closing years.

Woodstock.—New St. Paul's.—The Rev. Canon Farthing preached his farewell sermon in this church on Sunday evening, October 28th. There was not a vacant seat in the church, and the members of the congregation were deeply moved in the prospect of parting from their well-loved rector. The hymns which were sung were specially appropriate to the occasion. The rector, gentleman took his text from the 20th verse, 28th chapter of St. Matthew, "And lo, I am with you always, even unto the end of the world," or, as it is perhaps more literally translated, "Lo, I am with you all the days, even unto the end." He pointed out that the great purpose of God was that men should be holy. Christ did not come into the world merely to save us from the consequences of our own sins, but to make us holy, even as the Father Himself is holy. It was a mere trite saying that we were to be men like Christ. That was the ideal of God for us. We were not able to be exactly like Christ, but what was meant was that we should be animated by a Christ-like spirit. We could not show the same perfections as Christ, for He was unique. We could, however, all be governed, controlled and animated by the same spirit. It was a poor life that had no ideal, and the higher the ideal the nearer we should approach to the Christ-like spirit. Canon Farthing referred in kindly words to his connection with the church extending over eighteen years. He thanked the congregation for their kindness and encouragement in his work. He asked that the same valiant support might be accorded to the new rector, that the work of the Church might go on with unabated zeal.

On All Saints' Day the choir of this church waited upon Miss Amy Hart at the home of Mr. and Mrs. Harry Sedge, Dundas Street East, and presented her with a gold watch and pin and a suitably worded address in token of their appreciation of her valuable services to the choir during the four years in which she was a member of it. Miss Hart left on the next day for Toronto, where she will reside in future.

A Confirmation was held by the Lord Bishop of the diocese in this church on Wednesday evening, October 24th, when thirty-three candidates received at his hands the apostolic rite. The rector, the Rev. Canon Farthing, assisted in the service. The Bishop delivered a very impressive address to the candidates.

ALGOMA.

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

Parry Sound.—Thanksgiving Day at Trinity church was marked by a double event. The clergy of the two rural deaneries of Muskoka and Parry Sound met in joint chapter, and the delegates of the Woman's Auxiliary, in the same districts, also met in conference. The wretched absence of train connections, and the lateness of arrivals in town, made impossible the opening service which had been arranged for Wednesday evening, October 17th. At 8 a.m., on the 18th, a celebration of the Holy Communion took place, when

the Bishop of Algoma was assisted by the Ven. Archdeacon Gillman, the Rev. Canons Burt and Allman, and the Rev. T. E. Chilcott, M.A., rector. Over 60 persons communicated. At 10 a.m., Morning Prayer was said by the Rev. C. Simpson, after which the W.A. delegates retired to the Foresters' Hall, and the Bishop and clergy to the parish hall. There were present the Right Rev. Bishop Thorneloe, Ven. Archdeacon Killmor, the Revs. Canon Burt, Canon Allman, R. D., of Parry Sound; A. W. Hazelhurst, R.D., of Muskoka; T. E. Chilcott, M.A., J. Waring, A. P. Banks, C. Westmacott, and C. Simpson. The Rev. L. Macqueen Baldwin, M.A., of Japan, was cordially welcomed, and occupied a seat at the chapter. The Bishop having opened the session with prayer, the Rural Dean of Parry Sound took the chair, and all present were closely and profitably engaged in Greek Testament study (Acts 1), until twelve o'clock, when mid-day prayers were read. The W.A. of Trinity Church very kindly invited the W.A. delegates, and the clergy also, to luncheon, when a restful and refreshing time was enjoyed. The chapter resumed at 2.45 p.m., when regrets from absent clergy were noted, routine matters were attended to, and an invitation to hold the next session at Novar, accepted. Next, two subjects were consecutively introduced, and each followed up with a very interesting and profitable discussion, viz., "The Priestly Office in its general bearing, but especially in the sick-room," by Archdeacon Gillmor; and "The young man for the Church, and the B. St. A. for the young man," by Canon Burt. The Bishop evinced deep interest in the discussion, and also took part, affording much help to the clergy; and afterwards brought important diocesan matters into review. The chapter closed with the Benediction at six p.m. In the evening a splendid congregation assembled in the Church, and after shortened Evensong, listened to the Bishop of Algoma, and the Rev. Macqueen Baldwin. On Friday, the 10th, the Bishop and clergy were much refreshed and blessed in the use of "Quiet Hours" in Trinity Church, commencing with Holy Communion at 7.30 a.m. The Bishop, assisted by the Ven. Archdeacon, celebrated, and the former in a very tender and affectionate address gave the keywords of the reflections for the day—"He goeth before them." At ten o'clock Morning Prayer was said by the Rev. Canon Allman, and the Lessons read by the Ven. Archdeacon Gillmor, and the Rev. Canon Burt. Then the Bishop resumed his instructive devotional, and heart-searching address (with a brief interval) until twelve o'clock. All thankfully testified to the great spiritual profit realized, regretting only that such opportunities were not more frequent. In the afternoon all took leave of the highly-esteemed rector, expressing their thanks for all that himself and people had done to promote Church interests, and the well-being both of the W.A. delegates and of the clergy.

RUPERT'S LAND.

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

Winnipeg.—St. John's.—A very interesting address was delivered before the members of the College Church Society by the Rev. Canon Murray on "The Virgin Birth of Christ," at their last meeting. On Friday evening, October 26th, the opening debate of the Literary Society took place. The subject debated was: "That the free use of the ballot should be extended to women." A very interesting debate ensued, the judges at its close giving their verdict in favor of the affirmative.

Holy Trinity.—Among the names mentioned as a probable successor to the Rev. C. W. McKim, as curate of this church is that of the Rev. W. J. Rowe, of Manitou. Mr. Rowe has the reputation of being one of the best preachers in the Anglican Church in this diocese, and is a graduate of St. John's College. The Rev. E. C. T. Pritchard and bride have returned to Birle from a honeymoon trip to the Old Country.

The Rev. E. L. Howe of Stonewall has an able and interesting article on Athens, Ancient and Modern, in the Nov. number of the "Canadian Magazine." Mr. Howe was one of the Canadian delegates to the World's Sunday School Convention, held at Jerusalem in 1904.

St. Phillip's.—The opening meeting of the A. Y. P. A. in connection with the above church was held in the church basement on Monday evening, October 22nd, presided over by the Rev. T. J. Shannon. There was a good attendance both of ladies and gentlemen, and considerable interest and enthusiasm

sudden death of the Bishop has been de facto abrogated. The Bishops naturally prelate being the Diocese of Bishop not of its do—object to the one diocese and Archbishop were the chief is styled Scotland, where th countries there ie of the diocese. y the least, if one Nova Scotia and lgom; it would to adopt such a is to continue the l. While the dioshop by another ever he may be y reside, should, eive the title of the Church were ight be relieved d reside in Mont-meantime a solu- hich will prevent

A. B.

MEN.

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shown. The following officers were elected:—President, Mr. Martin; Vice-President, Mrs. Kemp Richardson; Secretary-Treasurer, Mr. Feese. It was decided to again compete in the inter-parochial debating union. A committee was formed to draw up a programme for the season, and with the promising material on hand they are confident of being able to prepare an attractive list of concerts and dramatic entertainments in addition to the usual social evenings. It is also the intention of the committee to devote one evening in the week entirely to games when the members will be able to take part in such games as ping-pong, chess, checkers and whist.

KEEWATIN.

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

Kenora.—St. Alban's Pro-Cathedral.—The announcement that the Ven. Archdeacon Page, the retiring rector, would preach for the last time on Sunday (October 21st), drew large congregations, both morning and evening. The local company of the newly-formed Algoma Rifles, under the command of Captain Ferguson, attended the morning service, and the rector addressed some very helpful and encouraging remarks to the young soldiers who had favoured him by coming to St. Alban's for their first church parade. His text was, "Good Soldiers of Jesus Christ," and his sermon was full of deep spiritual thought. In the evening the sacred edifice was crowded to the doors, and the service was a very solemn and beautiful one. The Bishop of the diocese read the Lessons, and the Rev. A. A. Adams said the Prayers. The Ven. Archdeacon Page took for his text the words, "Hitherto hath the Lord helped us," and in a brief address reviewed the history of the parish during the fifteen years he had been rector. There had been many difficulties and trials, but God had brought them safely through them all, and now they were enjoying a period of comparative prosperity, and, as a united congregation, he trusted that God would continue to bless all their efforts for His glory and the advancement of His cause. A very delightful service was brought to a close by the singing, as a vesper hymn, "God be with you till we meet again." A farewell social was tendered the Ven. Archdeacon and Mrs. Page on Monday evening, October 22nd, in the schoolroom of St. Alban's Cathedral, and was attended by a large number of the members of the congregation and friends, who were present to testify to the high regard and esteem in which the Rector of St. Alban's Pro-Cathedral is held by the citizens of Kenora. Bishop Lofthouse addressed the meeting briefly, paying a high tribute to the Ven. Archdeacon, and eulogizing the sterling qualities of the Rector, and expressing his profound regret at his departure for England. The Bishop then called upon Mr. P. E. Mackenzie, on behalf of the warden and congregation, to read an address, which was accompanied with a purse of gold and a beautiful gold watch, suitably engraved. Mrs. Pither, who represented the ladies of the congregation, was then called upon to read an address and present Mrs. Page with a lady's travelling bag, with handsome fittings. Mr. Wm. Margach, on behalf of the citizens, presented a purse of gold, and in a brief speech expressed the general regret which was felt at the departure of Archdeacon Page and family. The Rector received another purse from a boy in the Sunday School, but the name was not announced, and also a fountain pen from the members of Mrs. Law's class. Miss Gladys Page was the recipient of a handsome ring, set with rubies and pearls, from a few of her girl friends. The Archdeacon in a few words thanked the people for their kind

words and beautiful presents which they had received. He said he found it very hard to leave Kenora, where he had enjoyed his work and received such kindness, but he felt it his duty to go back to the Old Land for a time at least. Refreshments were then served, and a pleasant social hour spent. Mr. F. Drew rendered a much-enjoyed solo. Good-bye was then said to Archdeacon and Mrs. Page, and bon voyage to their new home in England. They left on the following Wednesday morning for Toronto, and visited Niagara Falls, going on from there to Montreal, from whence they sailed for England on November 3rd.

Lac du Bonnet.—Harvest sermons were preached in this church by the Diocesan Missioner, the Rev. A. A. Adams. There was a large congregation both morning and evening, and a good collection was taken up at the evening service in aid of the Home Mission Fund. The ladies of the church had decorated the church very handsomely with fruits and flowers, and it presented a pleasing appearance. The members are working very harmoniously to furnish their church in a proper manner, and have ordered new pews for same, which they trust to have in place by November 1st.

Whitemouth.—The contract has been let for the finishing of the interior and exterior of the church at this place, and it is expected to be completed early in November, making it one of the handsomest little churches in the diocese.

Emo.—The Bishop of the diocese paid a visit to the Rainy River district, preaching at Emo on Sunday, October 28th, where a pretty little church has just been built, capable of holding about 150 persons. Mr. Mitten, the student-in-charge at this place, has returned to St. John's College, Winnipeg, and Mr. Poutts, recently from Ireland, has taken his place for the winter months.

CALGARY.

Wm. Cyprian Pinkham, D.D., Calgary, N.W.T.

Blackfalls.—The regular Chapter meeting of the Reed Deer Rural Deanery was held at this place on Oct. 9th and 10th. In numbers and interest it was the most successful yet held. The Rev. Geo. Webb, the travelling Missionary of the diocese, was present and read a paper on "Our Ordination Vows." It was most practical in every way, and had the effect of making each one present realize more deeply than ever how much was required of him who gave himself to the ministry of the Word, and also how far short he fell of reaching the true ideal. After some discussion the matter of subjects for the Diocesan Conference to be held next year was looked into. The Chapter invited the Conference to hold the next meeting in the City of Red Deer. Evensong was said by Rev. C. Greaves on Tuesday evening. Wednesday morning at 8 o'clock there was a celebration of the Holy Eucharist, the Rev. G. Edwards being celebrant, assisted by Rev. F. Sykes. At 9.30, matins being said by Rural Dean McMillen, one hour was spent in the devotional study of Acts II. This regular feature of the Chapter's meetings is a most interesting and helpful one, provoking much discussion, very often illustrated by personal experiences in the parochial work. In the business meeting it was found in looking into the accounts that the Deanery, as a whole, was behind in its apportionments, while several parishes had made up their quota and over, several others had sent little or nothing. This was no doubt caused by there being no clergyman in several of these parishes. It is hoped that these will all be filled with clergy by the end of the year, and if so, better reports we hope will be forthcoming for next year.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop.

Lloydminster.—St. John's.—At a meeting of the Vestry of this church, on Oct. 8th, it was decided to begin the erection of a stable on the rectory grounds. The rector and Mr. Lisle were appointed as representatives of the congregation on the cemetery board. The Harvest Festival supper held here on Oct. 12th, was a most successful one. The handsome sum of \$80 was netted by the Ladies' Guild. Besides a short address by the rector, the Rev. C. Carruthers, addresses were made by Hon. Mr. Motherwell, Minister of Agriculture for Saskatche-

wan, and by the Bishop of the diocese. It is decided to begin the erection of a small parsonage for the catechist of Marshall.

It will no doubt interest the friends, and especially the Rectors of the Parishes where the following ladies resided in the past, to see how they still keep in touch with Church work, when at a meeting called in St. John's church to form a Ladies' Guild, the following were elected as officers: President, Mrs. Carruthers, recently of Lacolle, Que.; Vice-President, Mrs. H. B. Hall, late of St. John, N. B.; Secretary, Mrs. Benfield, recently of St. Thomas, Ont.; Treasurer, Mrs. S. M. Daly, recently of Parkhill, Ont.

Blackfoot.—A movement is also started to forward the erection of a church at this centre.

QU'APPELLE.

John Grisdale, D.D., D.C.L., Indian Head, Sask.

Weyburn.—On Sunday the 21st of October, the Rev. Richard Cox hopes to open a new church in Weyburn, on the Soo line. The work in this mission has been of a peculiarly trying nature; but the few churchpeople have at last the satisfaction of knowing that henceforth the services of the Church will be held regularly in a building which they can call their own.

Fillmore.—On Wednesday morning, the 10th inst., the Rev. George C. Hill, rector of St. Paul's, Regina, journeyed to this place, on the Arcola branch, for the purpose of preaching the Harvest Thanksgiving sermon. Fillmore is 72 miles south of the metropolis of Saskatchewan, and is a fast growing town of some 200 inhabitants where a year or so ago the population was reckoned in units. It now has a depot, three elevators, hotel, and is surrounded by an excellent farming country with a thrifty agricultural population. At present Anglican services are held in the schoolhouse, but it is expected that the congregation will erect and open a church in the spring. Already subscriptions warrant the preparation and selection of plan and design for the structure. At the harvest festival the schoolhouse was crammed, and the decorations were pretty and reflected great credit upon those to whom they owed their origin. After a "high tea" the festival service commenced, the Rev. Rural Dean Pratt reading the Prayers, and the Rev. G. C. Hill reading the Lessons, and preaching the sermon. The offertory realized \$70 odd. A pleasant feature of Mr. Hill's visit was the renewal of friendships formed years ago in the parish of Boissevain, many of Mr. Hill's old parishioners in that place having removed into the Fillmore district.

Kamsack.—The Rev. Walter White, M.A., special organizing missionary, has been for several weeks busy organizing services in the various towns along the Canadian Northern Railway. Mr. White is anxious that a clergyman shall be sent without delay to Canora. At Kamsack a "Church House" has been purchased, which will be an invaluable adjunct to the work of the church, which Mr. White has set himself out to accomplish this winter.

Gainsboro.—The Rev. J. T. Lewis will be inducted as rector of this parish on Sunday, October 28.

Oxbow.—The Rev. J. F. D. Parker, late of Battleford; Saskatchewan diocese, has just been appointed to the incumbency of Oxbow. The services of induction will be conducted by Archdeacon Harding on the 24th inst.

Carievale. On the last Sunday in October Rural Dean Pratt will preach at the dedication festival at this church.

Josephsburg.—(Alberta).—Archdeacon Harding visited this mission a short time ago, and found the Rev. Lewis Hooper busy providing the services of the Church in eight different centres, and planning for the opening of a new mission south of the Cypress Hills. Mr. Hooper feels that it is important that a missionary shall be appointed in the coming spring who will be prepared to live by day in the saddle, carrying to the ranchers the Gospel message as well as literature that will both interest and educate them in the first principles of the doctrine of Christ. Here is an enormous ranching country connecting the diocese of Qu'Appelle with the Church in the United States, practical-

country, but, unfortunately, her husband, like many another, had imagined he could do much better in a large town. Listening to and following foolish advice, he moved to London, used up their few savings, got among bad companions, and, to drown the misery he felt at the sight of the poverty-stricken home, half-starved children, and pale, worn wife, he took to drink, and often came home in a state which made the poor mother tremble, and she took care that the children should be safely in bed; they should not see father in that state if she could help it.

On the evening of the day when Bobbie had received his halfpenny, when his little brother and sister had been put to bed; he said eagerly to his mother:

"Please, mother, may I go out just a minute? I do so want to do something; I won't stay, but just run there and run back again!"

Mother hesitated; she could not bear the children to be in the streets alone after dark; she had a dread of the horrors and dangers they might be exposed to. But Bobbie was such a trustworthy little man, and always kept his word so faithfully, she knew that if he promised now he would let nothing tempt him to break that promise. Then, too, he had been so helpful and patient all day, it seemed hard to refuse.

"If it isn't far, and you promise to be very quick, Bobbie, you may go," she said.

"All right, mother; it's close here, and I promise."

With the precious halfpenny clasped close in his hand, he caught up his cap, and was starting off for the birthday tea, when the door was roughly opened and father staggered in. He was more than usually violent, and began to abuse his wife because she had no supper ready for him.

"There isn't a crust in the house, Jack; I gave the children the last piece of bread for their tea, and I haven't a penny to get anything with."

"And mother hasn't had no tea herself, father," cried Bobbie, trembling with fear and anger as he thought of how she had said she wasn't hungry and didn't want any tea, but knowing in his loving little heart that she would not take it from them.

Perhaps shame and remorse exasperated the father as he heard the child's unintentional accusation. He exclaimed fiercely, "Get along to bed, you insolent young brat!" and, raising his hand, he dealt a heavy blow, which fell with full force on Bobbie's bare head. He fell senseless to the ground as his mother sprang forward, too late to save him. With a cry of anguish she knelt down by the little figure and raised the head tenderly, but it fell back heavily on her knee.

"Oh, Jack, Jack, you've killed him!" she cried. That bitter cry and the sight of the child's apparently lifeless face completely sobered the father. For a moment he stood as if stunned himself; then, with a deep groan, he turned and rushed into the street to find the nearest doctor.

When he returned with one, the poor mother was still crouching on the floor with the unconscious child clasped in her arms.

"Now, then, let me have him, and we'll lay him here, then I can set to work better," said the doctor, as he gently lifted the little fellow in his arms and placed him on a bed in the corner of the room. "How did it happen? an accident?" he asked, for he had been unable to find anything out from the father, who seemed too dazed and horrified to give any explanation.

"Yes, sir," said poor Mary Forest with a true wife's longing to shield her husband, "he has had a blow on his head."

"Ah! did he fall, or did something strike him?" asked the doctor, as he carefully examined the boy.

Again Mary Forest was about to try and give an explanation which was true, but which would cast no blame on the father. But the true man in Jack Forest awoke, and, coming forward, he said in a hoarse voice:

"I did it, sir; I'd bin drinking, and the boy spoke up for his mother, and I struck him."

With difficulty the doctor managed to keep the exclamation of "Brute!" within his clenched teeth as he pictured the whole scene. But he also realized something of what that confession must have cost the man, and he only said gravely:

"This night's work will be a lesson you will never forget, I think."

"Is he dead, sir?" asked the unhappy father in a voice faint from fear.

"No, I hope not; but it will be a hard matter to bring him round again; he hasn't much strength to help him, poor little man! and has had no proper nourishment for many days, I'm afraid."

With a sharp sense of shame Jack Forest turned away and sat down in the farther corner of the room. He was learning a bitter lesson; all his past selfishness rose up before him, making a picture at which he shuddered. He was coming to himself now, and was the awakening to prove him his child's murderer? His head sank lower and lower as he thought of his wife's faithful love, which had tried to shield him when he only deserved that she should shrink from him, and his boy's brave defence of his mother seemed a keen reproach to his own cowardice.

Just then his bitter musings were broken in upon by the doctor's voice:

"That's better; now, Mrs. Forest, rub his feet again."

He took up one of the small thin hands and felt the pulse. The fingers were tightly closed over something, and as he gently tried to open them the child partly regained consciousness, and cried in a pleading voice:

"Oh, please, father, don't take it away! it's only a halfpenny; a kind man gave it me this morning. 'Tis to get some tea for mother, so as she can have a real good cup on her birthday."

A bitter groan came from the miserable figure in the corner; even the doctor pitied the father who was meeting such sharp punishment, while the mother, with a sob, got up and went quickly across to him, and, laying her hand gently on the bowed head, said:—

"You didn't know, Jack, and maybe God 'll spare our Bobbie yet."

And God did spare that little life. For some days it hung upon a very frail thread, but at last all danger was over.

One evening when Jack Forest came in from work, he crept softly up to the bed in the corner, as he had done many times since that awful night. The big brown eyes were open, and they looked up with a smile into father's altered face.

"Bobbie, my boy," he said, as he knelt down by the bed, "will you forgive father?"

"Why, yes, father! you didn't mean to hurt me, did you? And mother's been telling me again about the cruel soldiers what nailed Jesus on the cross, and He said, 'Father, forgive them! they know not what they do.' And you didn't know, did you, father? It couldn't have hurt me like it did Him."

And the lesson from that brave little child's life went home to the father's heart as perhaps nothing else would have done. The patient wife's prayers were answered, and a brighter and happier life began for them all.

"Bobbie's halfpenny" was never parted with. His father made a hole in it, and always wore it about him to remind him, in the hour of temptation, of the awful crime he had so narrowly escaped. What simple means God often uses to carry out His great and wonderful ends!

—Louisa Rolfe Moody.

THE HABIT OF PRAYER.

A minister of some experience lately made the assertion that out of every ten church members, so far as he has been able to find out, only three have a fixed daily habit of sincere prayer. It is to be hoped that his experience is misleading. Yet many Christians, it is certain, neglect prayer in a manner most dangerous to their souls; and too many more merely say their prayers daily, and never really pray at all, except in times of crisis. The habit of earnest prayer is a habit of strength and peace.

UNANSWERED.

An old beggar in the far East sat in the sunshine by a gateway. The day was warm, his position comfortable, and he fell asleep as he sat there, never noticing when a kindly-disposed passer-by dropped a coin in his outstretched hand. Another pedestrian, less generous and with no scruples of honesty, soon discovered the ungrasped gift. Glibly assuring himself that the old man could not well lose what he never knew he had, the new-comer deftly transferred the money to his own palm, and went his way. A little later the beggar awoke, glanced towards the setting sun, and with a sigh for the luckless day that had brought him nothing, wended wearily homeward.

Is it not in such a fashion that we do much of our asking at Heaven's gate? Day by day we offer our petitions; we want the things for which we ask, indeed, but we scarce expect their coming. The outstretched hands have become a matter of custom; we do not notice how often

they are filled, nor how swiftly and in what strange ways the answers often come. The granting of many a petition comes easily within our reach, but we fail in our listlessness to recognize or grasp it.

"We pray, indeed, but no watch we keep;
The golden answers slip by while we sleep,
And we murmur, 'The heavens are dumb.'"

LIVE WELL.

An old painter of Vienna, after standing for quite a long time in silent meditation before his canvas, with hands crossed meekly on his breast, and head bent reverently low, turned away, saying, "May God forgive me that I did not do it better!"

Many people, says J. R. Miller, as they come to the close of their life, and look back at what they have done with their opportunities and privileges, and at what they are leaving as their finished work to be their memorial, can only pray with like sadness, "May God forgive me that I did not do it better!"

If there were some art of getting the benefit of our own after-thoughts about life as we go along, perhaps most of us would live more wisely and more beautifully. It is often said, "If I had my life to live over again, I would live it differently. I would avoid the mistakes which I now see I have made. I would not commit the follies and sins which have so marred my work. I would devote my life with earnestness and intensity to the achievement and attainment of the best things." No one can get his life back to live it a second time, but the young have it in their power to live so that they shall have no occasion to utter such an unavailing wish when they reach the end of their career.

CONFIRMATION.

Confirmation does not mean that one fully understands Christian truth. Absurd would it be to tell the child he did not yet know enough to enter school. The reply that the child would make is, "Of course I don't understand such knowledge; but that is the very reason I want to enter school—so that I can learn."

Likewise the Church is God's religious school, where from Bible lessons, pulpit teachings, and the quiet softening of heart come to one amid religious worship we week by week learn our duty to our fellow beings. In short, confirmation does not mean that we know all or even much gospel truth; it means our lack of spiritual wisdom, and that for this very reason we now enter God's school so that little by little we may learn.

Nor does confirmation mean that one is good in character; it means the very opposite to this. The Church is God's hospital for frail mortal kind to prop us up in virtues of soul and nurture us into moral strength. Therefore entering the Church in confirmation is no boastfulness of our being good. It is a frank admission of our imperfections. All it implies, in this respect, is that we want the help of God in His Holy Church, so that we may grow to be better characters.

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." II Peter 3:18.

A kindness shown, a sympathy expressed, a thought fitly spoken, may be of indefinitely more worth to your friend in distress or sorrow than the costliest gem. You have much that you can give. Withhold it not from those who need.

The fault-finder does not attract. There is something about his face, gait and manner, as well as about his temper and words, that repels. Sweetness, gentleness and charity are lacking in his composition and people fight shy of him. Men become a bone to themselves and to society when dominated by a critical, carping and harsh spirit.

It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still be silent. It is better to say nothing, than to speak in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honour of your holy profession, as well as to the good of those who have injured you, when you speak from God.—Sel.

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DEATH.

CARROLL—At St. John's Rectory, Bowmanville, on Wednesday, October 24th, Annie, beloved wife of Rev. W. C. Carroll, aged 49 years.

British and Foreign.

The ancient custom of blessing the herring nets has been revived at Yarmouth.

There are now one hundred and four names on the roll of the House of Bishops of the United States of America.

A parochial hall, built in the Parish of Annahilt, Ireland, at a cost of £420, was recently opened by the Lord Bishop of Down.

The benefice of Clopton, in the Diocese of Norwich, has been accepted by the Ven. Archdeacon Page, of Kenora, Diocese of Keewatin, Ont.

The Rev. Hugh Singleton Wood, the new Chaplain of the Fleet, was recently installed as Archdeacon of the Navy in Lambeth Palace Chapel by the Archbishop of Canterbury.

The death is announced of the Rev. Charles Sangster, vicar of Darton, near Barnsley, and late Rural Dean of Silstone, aged ninety. He was vicar of Darton for fifty-one years.

The Rev. E. Dyer Green, who is ninety-two years of age, has intimated his intention of resigning the

Are You DEAF?



I was deaf myself for 25 years. I perfected and patented a small, invisible ear drum in order to help my own hearing. It is called "The Way Ear Drum," and by the use of these drums I can NOW HEAR WHISPERS. I want all deaf people to write me. I do not claim to "cure" all cases of deafness, neither can I benefit those who were born deaf. But I CAN HELP 90 per cent. of those whose hearing is defective. My Ear Drums are manufactured in Canada under Canadian patents. Won't you take the trouble to write and find out all about me and my invention. Tell me the cause of your deafness. Geo. P. Way, 1149 Majestic Bldg., Detroit, Mich.

living of Bromborough, Cheshire, which he has held for the past forty-six years.

The new wing of the Acland Home, (at Oxford), which contains operating and sterilizing rooms, with an elevator and open-air balconies, was recently opened by the Regius Professor of Medicine (Dr. Osler).

The announcement that Dr. Pain, the Bishop of Gippsland, has decided to refuse the offer of the Bishopric of Bendigo, and to remain where he is, has given great satisfaction to the Church people in his diocese.

It is now proposed to hold an historic pageant at or near Winchester on the lines of the Sherborne and Warwick ceremonies. The Dean and Archdeacon of Winchester are both taking a very active interest in promoting the scheme.

The new Provost of St. Ninian's Cathedral, Perth, the Rev. C. E. Plumb, at one time head of St. Stephen's House, Oxford, was formally installed by the Primus of the Scottish Church within the cathedral on a recent date.

There was a curious mixture of names at a Sheffield harvest festival lately. The Rev. W. D. Knight preached in the morning and Mr. Day in the evening, while at the afternoon service a cantata called "Day and Night" was sung.

The new vicar of St. Pancras, London, was inducted into the living on Wednesday evening, October 10th, by the Bishop of Islington in the presence of a very large congregation. The chancel was filled by a most impressive gathering of robed clergy.

The Very Rev. C. Marryat, the Dean of Adelaide, South Australia, died at his residence in that city on October 1st, aged eighty. In 1852 he began his long connection with Church work in Australia. From 1853 onwards he has worked in Adelaide. He was appointed Dean by the present Bishop of Bath and Wells in 1887.

The Dean and Chapter of Bangor Cathedral recently appointed Dr. Roland Rogers, of Bangor, as organist and choirmaster of Bangor

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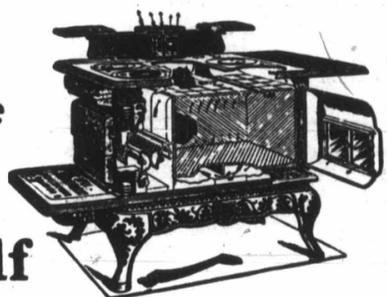
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Cathedral, out of 204 candidates. Dr. Rogers formerly held the post, which he resigned about fifteen years ago. He is one of the foremost musicians in Wales.

A special service was held in St.

George's Chapel on a recent Sunday in commemoration of the founders and benefactors of the building. In compliance with the statutes, Bishop Barry read out the list of founders, which commenced with Henry I., and

TRICKED BY DYSPEPSIA.**The Doctor Couldn't Tell Where the Trouble Lay.**

"For the past seven years I have been a victim of dyspepsia and chronic constipation, and have consulted the most noted specialists to be found on diseases of this character. None, however, seemed to locate the difficulty or give relief. In addition to this medical treatment, I have resorted to the use of many remedies, and have given them faithful trial, but all to no purpose.

Upon the recommendation of a close friend, I purchased a 50c. package of Stuart's Dyspepsia Tablets, and in less than five days noticed that I was receiving more benefit than from any remedy I had used before. I continued to use the tablets after each meal for one month, and by that time my stomach was in a healthy condition, capable of digesting anything which my increasing appetite demanded.

I have not experienced any return of my former trouble, though three months have elapsed since taking your remedy."

We wish that you could see with your own eyes the countless other bona-fide signed letters from grateful men and women all over the land who had suffered years of agony with dyspepsia, tried every known remedy and consulted eminent specialists without result, until they gave Stuart's Dyspepsia Tablets a trial. Like the doctor above, they couldn't locate the seat of the trouble.

Dyspepsia is a disease which has long baffled physicians. So difficult of location is the disease that cure seems next to miraculous. There is only one way to treat dyspepsia—to supply the elements which nature has ordained to perform this function, and to cause them to enter the digestive organs, supplying the fluids which they lack. Stuart's Dyspepsia Tablets alone fill these requirements, as is shown by the fact that 40,000 physicians in the United States and Canada unite in recommending them to their patients for stomach disorders.

We do not claim or expect Stuart's Dyspepsia Tablets to cure anything but disordered conditions of the stomach and other digestive organs, but this they never fail to do. They work upon the inner lining of the stomach and intestines, stimulate the gastric glands, and aid in the secretion of juices necessary to digestion.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. One box will frequently effect a perfect cure. If in doubt and wish more adequate proof, send us your name and address and we will gladly mail you a sample package free. F. A. Stuart Co., 61 Stuart Bldg., Marshall, Mich.

THE GENERAL THEOLOGICAL SEMINARY, Chelsea Square, NEW YORK.

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included, among many other Sovereigns, the name of Queen Victoria.

The Bishop of Islington recently unveiled in the Church of St. Andrew Undershaft, in the City of London, a mural brass, which has been erected by the London section of the Incorporated Society of Musicians in memory of Dr. John Worgan, who was organist of that church from 1719 to 1790.

It is proposed to establish a memorial to the late Bishop of Newcastle, N.S.W., Dr. Stanton, and the Synod of that diocese has decided that the memorial shall take the form of the endowment of a "Stanton Chaplaincy," which will enable the diocese always to have the services of a spare clergyman, not tied down to a parish, but one who will be at the Bishop's disposal for special work.

The Rev. J. Russell Darbyshire, M.A., intends to resign his curacy at St. Andrew's the Less after Christmas, in order to devote himself entirely to his work at Ridley Hall, where he has acted as chaplain since 1904. He will also be lecturer at Christ's College, Cambridge. He has had a brilliant university career, and, therefore, this was to be expected, but his loss will be deeply felt in the parish, where he has worked very successfully.

The Society for the Protection of Ancient Buildings have consented to restore an old cottage in the churchyard of Theydon Garnon, Essex. The cottage dates many centuries back, and at one time the priests who came to minister at the church from Waltham used to sleep in it. The story goes that an old lady was found dead in bed in one of the upstairs rooms. The doorway was afterwards plastered up, and the room was never again occupied.

The Rev. A. J. Poynder, M.A., rector of St. Mary's, Whitechapel, has been conducting services of a unique character. St. Mary's Church is situated in the midst of a Jewish population, and during the recent Jewish Festival of the Feast of Tabernacles special services have been held daily, both from the open-air pulpit and in the church—such services being conducted in English and in Yiddish, the jargon understood by all Eastern-European Jews.

St. George's Cathedral, Sierra Leone, embodies in its memorials the history of the colony with whose existence it coincides. Since January, 1901, the work of restoration has gone on, and a sum of nearly £9,000 has been expended thereupon. A sum of £2,000 is still required to fully complete this work. The native Christians have responded nobly to the appeal to help their cathedral, and of the £9,000 already expended have themselves contributed some £6,000.

His Grace the Archbishop of York, in his opening address at the York Diocesan Conference, which was held the other day at Hull, suggested the creation of two new dioceses, one at Sheffield and the other at Hull, to cover the East Riding. Sheffield had the more urgent claims. He proposed to surrender £1,000 a year from his income for each diocese, and he did not think that more than £2,000 a year, with a suitable house,

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would be needed for each new diocese. He added that in every case where subdivision has taken place there has been a most remarkable advance in Church life and in Church work, and, not least, in the multiplication of both churches and clergy.

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A SUNSHINE SONG.

Would you make some saddened heart
Just a little lighter?
Would you make some burdened life
Just a little brighter?
Drop a word of hope and cheer;
Set the echoes ringing
With your notes of love and joy,
As you go a-singing.

Would you smooth the rugged path
Down along life's highway?
Would you plant the rose of faith
In some lonely byway?
Just a deed of kindness done
Clears the path before us,
And the lilies of God's love
Bloom and blossom o'er us.

Just a little word of cheer
Lightens every duty;
Just a smile will often show
Faces wreathed in beauty.
Sprinkle sunshine as you go,
Comfort the distressing,
And your own reward will be
Heaven's choicest blessing.

TWO THORNS.

It hurt. Every minute it seemed to hurt worse—worse, Elizabeth said. She kept uncrumpling her palm and looking at it, and touching it to make sure it hurt very much—and groaning softly under her breath. There was nobody in the world Elizabeth pitied so much as Elizabeth, for probably there wasn't any other little girl with a cruel thorn in her hand.

Mademoiselle looked very sorry, but Elizabeth would not look at Mademoiselle. You don't look at folks that keep you a whole hour away from your play to learn your spelling all over again, or that say: "What, what!" at you when you say your thretable. Folks like that you—spise.

"Gov'nesses are dreadful folks," sighed Elizabeth. "I wish my mother'd let me go to school instead of having me governed." But she could not wish anything very long, except that the thorn would come out of her hand. It certainly did ache worse than ever—there now, didn't it! Hadn't she pinched it to see, and didn't it?

"Elizabeth"—the voice was quite gentle, but firm. Elizabeth did not turn round. Her little white forehead above the tan line was wrinkled with real pain.

"There is still the spelling"—

As if she could learn spelling with a thorn in her hand! But she opened the book again and whispered "A-c-h-e-h-e" over and over to herself.

Why! Why that was what she was doing now, this minute—ach-e-ing! Elizabeth laughed softly, in spite of herself. After that the word was easy

Announcement.

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They were both laughing when it was over, so Mademoiselle's thorn must have come out, too.—Annie Hamilton.

**A Health Rule
of Importance.**

Medical doctors are probably unanimous in the opinion that the most important rule of health is that which relates to the regularity of the bowels, and would put it something like this: "There should be at least one motion of the bowels every day."

Parents can inculcate no more valuable rule into the minds of their children, and when difficulty comes in living up to this motto, the use of Dr. Chase's Kidney-Liver Pills should be resorted to.

By use of this treatment prompt relief is obtained and the whole system of filtration and excretion is set right because of the action of Dr. Chase's Kidney-Liver Pills on the liver and kidneys as well as the bowels.

The very cause of indigestion, biliousness, headache, liver complaint, kidney disease and backache is removed when Dr. Chase's Kidney-Liver Pills are used, and the benefit is not only thorough, but lasting. Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

enough to spell. Elizabeth was eight; but as long as she lived, even when she was eighty, she would know how to spell a-c-h-e.

Some one was talking to Mademoiselle at the door.

"No," Mademoiselle was sighing, "I cannot yet come." Some words Elizabeth lost there, then, "She is my little what you call?—thorn in the flesh."

Elizabeth sat up straighter. The speller slid to the floor.

"She means me," she thought. "She's got one in her flesh, too, and it's—me!"

It was rather a startling idea. It had never been clear like that before—what her naughtiness was like to Mademoiselle. How much it must hurt if it was like a thorn in her hand! It must burn and sting and ache—ach-e. How much it must a-ch-e.

Elizabeth found herself beginning to be sorry for Mademoiselle on account of that thorn. If some one would take it out! Nobody in the world could take it out except Elizabeth. And Elizabeth—she turned suddenly and ran to Mademoiselle.

"I'll take it out!" laughed Elizabeth, softly. "I've got one in my hand, too, an' I know how it hurts. I never s'posed before that thorns and—bad little girls hurt just alike. I can spell a-ch-e now, an' my tables. Don't you think it will come out of your flesh then?"

Mademoiselle understood. With a little cry she caught Elizabeth up and kissed her. Then as gently as she could she uncrumpled the little aching hand and drew out Elizabeth's thorn.

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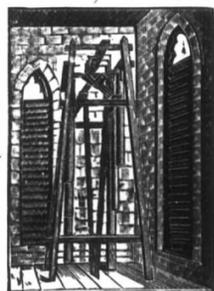
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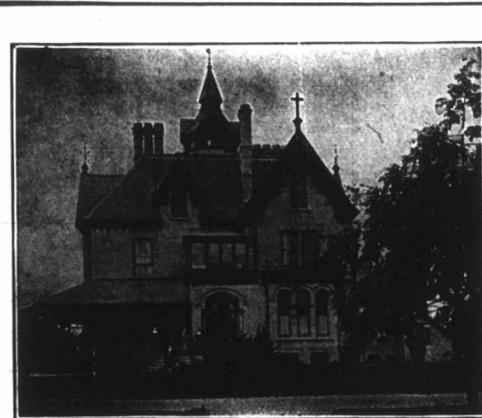
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