

Canadian Churchman

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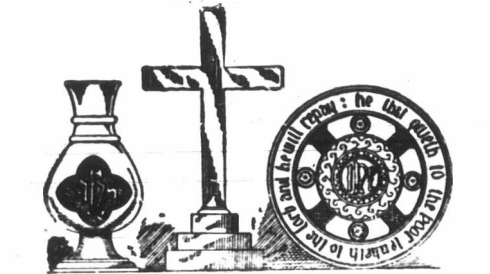


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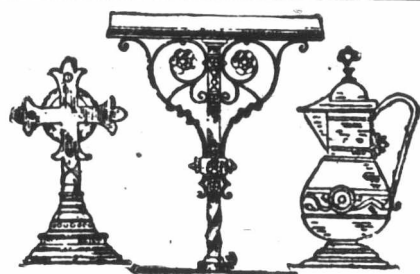
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THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

"Should such a man as I flee?"—Neh. 6:11. It is our present purpose to learn some important lessons concerning daily life and toil, from a man, patriotic, courageous, and God-fearing, whose privilege it was to render a great service to his nation. Captivity is depressing enough. But there is one thing more depressing to Nehemiah. "The remnant . . . are in evil plight and in great plight: the wall of Jerusalem

is broken down, and its gates are burned with fire." Note how Nehemiah uses his intimacy with King Artaxerxes for a patriotic end. His unhappiness distresses the king, leads to questionings and to requests. And the result is that Nehemiah speeds on his way to restore the national and religious honour of Israel. His work in Jerusalem is opposed. He is accused of rebellion, ridiculed, plotted against, and tempted away from his appointed task. But nothing deters him from his purpose. And to the false prophet he gives the retort from which we are learning, "Should such a man as I flee?" It is the retort of the true patriot who feels the stigma of national disgrace, and who realizes his individual importance. Now, one of the first things that make for earnestness and success in life is the recognition that God has for each man and woman some particular work to do, a work upon which others have to depend for the due fulfilment of their quota. The stability of society is assured by the recognition of personal power and individual importance. In this respect we note considerable progress when a young man says of himself, "Such a man as I!" Herein is manifested the awakening of the sense of responsibility. It is the cry of men and women who will do something for this world, and the world to come. To flee is to be disobedient. We must be obedient, we must resist all temptations to fly away from duty for two reasons. (1) National prosperity lies only along the road of obedience to Divine commands and principles. (2) In remaining at his post of duty Nehemiah was co-operating with God, and seeking God's help in his own spiritual development. Scholars find in the character of Nehemiah such defects as anger, vindictiveness, and self-complacency. These three weaknesses are fatal to spiritual progress. Is there not then some consciousness of personal weakness in Nehemiah's retort? For as long as he remained at his post of duty God helped him to overcome his weaknesses. The moral for us is clear. The more we address ourselves to the particular duty of our life, the more we are impressed by the responsibilities resting upon us, (e.g., leadership, example, parenthood), the less power will any temptation have over us. The temptation to sin is always a temptation to neglect duty. And to flee from duty is to flee from God who alone gives us the power to fulfil duty and to resist temptations. Fly into God's everlasting arms with all your weaknesses! Should such a man as I, tempted, tried, harassed, flee from the Saviour who longs to help me? Escape from evil by flying to Jesus. And especially heed His invitation in the Sacrament of His Love, "He that eateth My flesh, and drinketh My blood hath eternal life." Should such a man as I flee from such a Friend and Saviour? It should be the ambition of every man to walk worthy of the Lord, to be fruitful in every good work, and to increase in the knowledge of God. Therefore, to all our enemies we shall say: "Should such a man as I flee from duty and be a traitor?" And to ourselves we shall say:—"Should such a man as I flee from God Who will help me to do my task, and to overcome all my temptations?"

Unity.

As time advances the fundamental principle of Christian unity should develop. The chief drawback to the ultimate success of the Christian Church lies in the lack of unity amongst the various religious bodies bearing the name "Christian." With good reason does the thoughtful outsider, whether he be an intellectual Japanese, or a pagan South Sea Islander, say to the persuasive missionary: "When men who call themselves members of the 'Body of Christ,' but who differ

from one another, become united, then I will consider the claims of the religion they severally profess, but do not unitedly practise." "The time has come," said Bishop Brent, at the Cincinnati Convention, "when our Church should take the position of corporate leadership in Church unity. We should see to it that we treat others as Christians in deed and in truth." No great and lasting union can be brought about in statecraft, whether it be the union of scattered, and in some respects, differing Provinces, as in the case of the Canadian Confederation, or of States, as, for instance, the fusion of the United States of America, without rejecting non-essentials and choosing fundamentals as the only enduring basis on which to build. So it must be in the Christian union which the future is bound to reveal.

Hear, Read, Mark, Learn, Digest.

Every year at Advent, and on many other occasions, we pray Almighty God that we may do the five things above enumerated, with His Holy Word. We pride ourselves, as a Church, on the place which we assign to God's Word in our Prayer-Book, and on the extensive reading of it which is common in our appointed services. The lectern stands central in the church, and no hymn-book or prayer-book rests on that desk, or is allowed to detract from the glory of God's messages of grace. Our plans and system of teaching and worship are admirable, but what are the results of all this elaborate planning? Are congregations hungry for God's Word? Do they love it? Is it a common, or an uncommon, sight to see hearty, well-attended, growing Bible classes of adults? Although we pray all our lives for the five things, above named, are the people eager to "hear," or do they habitually "read" God's Word? Is it a common experience to find anyone able to tell how God's promises were fulfilled in his life, so that the Bible is to him a "marked" book at these spots? Can we find many who have "learned" God's Word? If the first four exercises are scarce, the fifth exercise, "digesting," will be scarcer still. Let this review of a well-known Collect lead us to search our hearts and consciences in this matter of studying God's Word. If we are remiss in so important a matter, is it not our duty to speak to the clergy and to one another, and carefully consider what steps could be taken to promote and encourage the regular, systematic study of God's Word for which the whole Church prays?

Name of "The Church."

On motion of Mr. Pepper, of Pennsylvania, a vigorous debate took place on the proposed change in the name of the Church. In effect the change proposed was to adopt the following title for the Prayer-Book, "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Holy Catholic Church, according to the use of that portion thereof known as the Episcopal Church in the United States of America." * * * The subject was freely discussed and though the resolution was withdrawn, there can be no doubt that we shall hear of it again. Surely our Sister Church of the United States is a true branch of the Holy Catholic Church. If so, why call her "Protestant?" Her very existence is a protest against sin, its sinister author, and his multiform handiwork—schism. The true Church has but one name, the name to which each true believer proclaims his allegiance, in the hallowed words: "I believe in the Holy Catholic Church." As there is one vine and many branches, so there are many branches, but one Church.

Henri Dunant.

On the 30th of October, at Holden, in Switzerland, died Henri Dunant, the founder of the International Red Cross Society. Dunant's name ranks high amongst the world's philanthropists. It was fitting that his noble life should close in the land that gave him birth. At the battle of Solferino he was so deeply moved at the needless suffering and loss of life caused to soldiers by the neglect to care for the wounded that he conceived the idea of obtaining the consent of nations to a compact for the relief and protection of soldiers wounded in battle. Through his efforts the Swiss Federal Council took action, and an international conference was held at Geneva in October, 1863. Sixteen Governments were represented. Subsequently a convention was held at Geneva on 8th August, 1864, when articles of agreement were adopted "for the amelioration of the condition of wounded in armies in the field." Twelve Governments then assented to these articles. Since then the number has increased to forty. A flag was agreed upon, a red cross on a white ground. It was arranged that each country should have its own committee, and that there should also be an International Red Cross Society. Every reader of modern history is aware of the noble work done on the battlefield by the Red Cross Society, and of the suffering alleviated and life saved through its beneficent efforts. All honour to the memory of Henri Dunant, its illustrious founder!

Chinese Progress.

We have at different times urged on the Church the need of taking energetic steps to enable the missionary to avail himself of the rapid civilization of China. How rapid this process is may be appreciated by the reports of men qualified to speak from personal observation. Sir Robert Bredon, acting inspector-general of Chinese Customs, has recently said with regard to Pekin: "The old, unpaved, mephitic thoroughfares are giving way to spacious macadamized roads, lighted by electricity in place of the old-fashioned oil lamps. An adequate and pure water supply on European lines has replaced the old surface wells." Speaking of improvement in the postal service, Sir Robert says: "Foot and horse couriers now penetrate into extreme Western China 2,000 miles, and we have postal lines flung as far as Thibet. There is also a money-order system all over China, an express delivery service in every big city. There are 4,000 native post-offices, employing 15,000 persons, of whom not more than 200 are foreigners." He also says that "the sedan chair is being superseded among the wealthy Chinese by the use of broughams drawn by splendid horses of the Australian breed. The police force of Pekin is now organized on American lines and effectively controls traffic in the streets. As regards the educational movement, it is significant that many high officials are maintaining schools at their own expense. There is, for instance, the case of the wife of a Mongol prince, who has at least 50 Chinese girls in a private school, which she maintains." Surely these surprising changes, and the greater exertions in support of the mission service in China.

A Suggestive Fact.

Looking over a political notice of a candidate in New York State, one point of interest to us was mentioned in laudatory terms as showing the candidate's patriotic conduct. He is a very large paper maker, and has a partner, a scientific forester, who planted a new tree where he cut one down. "For years it has been the custom of the paper mills in New York State to shut down in the summer season for lack of raw material. The Albany Securities Company was formed to keep them supplied. By means of it, the partners built pulp mills in Canada, where the supply of wood

was greater. This summer, for the first time, their paper mills, as well as many belonging to others, kept open all summer and gave employment to thousands of men." It would have been more beneficial to Canada had the raw material been worked up and the thousands of men been employed where the pulp mills were built, and the scientific forester partner could have kept a small army busily employed in planting new trees, an industry which, we fear, is overlooked by him in Canada.

Churches and Lodges.

The other evening the writer listened to a high officer of one of our biggest fraternal societies, saying that in many respects, the fraternal society eclipsed the Church, for the society "did things," but that the Church talked a great deal without accomplishing much. The speaker was a visitor where he spoke, and it seemed ungracious to call him to account for his words, and this one fact that he was a guest of the evening probably saved him from receiving a lesson that he would not soon forget. The writer looked round the board and saw many prominent Christian workers there who were members also of this particular society, and who had to listen to this uncalled-for criticism. It is difficult to know how to deal with such ungrounded criticism. Not all have the power of repartee credited to a certain priest who heard a man flippantly remarking, "If Christians would stop building their fine churches and give the money to the poor, it would be greatly to their credit." The priest quietly rejoined, "That remark has been made before." "Indeed! and by whom?" asked the critic. "Judas Iscariot," was the crushing reply. Read John 12:1-8. But not every one can nail the criticism as this priest did, and yet it should be nailed, and, if possible, nailed on the spot.

King James Version.

Dr. Carey, of Albany, offered a resolution at the Cincinnati Convention, that the tri-centenary of what is popularly known as the "Authorized Version" of the Scriptures, be at the proper time appropriately celebrated. This resolution gave rise to a spirited debate. To this an amendment was proposed by Dr. Angus Crawford, of Virginia, to the effect that "other Christian bodies" be "invited to take part." The amendment and the resolution were ultimately adopted. The celebration of the tri-centenary of this famous translation of the Bible will be looked forward to with unusual interest. It is a remarkable fact that despite the "Revised Version," the "Authorized Version" still remains a popular favourite, and commands an enormous sale.

Tag Day.

We had an epidemic of tags some time ago, and few of us want a return of the affliction. Most plagues come from the mysterious East, but "Tag Day" originated in Sweden, and the disease very soon crossed the Atlantic. The custom of setting apart a time during which people might sell bits of paste-board on the street for charities was found a convenient means of aiding local charities. But the Germans are more polite and sell flowers instead of bits of paper on a string. In August last Cassel and Wiesbaden had their days. At the former about 100,000 marks were netted through the sale of blue flowers, which the Emperor assisted. At Wiesbaden 35,000 marks were made through the sale of daisies, the flowers of charity.

Church and Negro.

In Canada it is not our lot to bear a share in solving the serious problem created on this continent by slavery. But it is our privilege to extend our sympathy to our sister Church

in the United States, and commend the courage and determination with which she addresses herself to it. "The negro is forever with us," said Bishop Morrison, of Iowa, in his eloquent triennial convention sermon, and in moving terms he urged on his hearers his conviction that the negro of the Southern States offered the most important subject for missionary effort in the world to-day. There can be no doubt that the condition of the negro in the South, and his relation to the white man, calls for the exercise of the highest gifts of the statesman, and for apostolic charity, self-denial, and wisdom, patience, and perseverance, on the part of the Church. This sinister condition, so long and deeply rooted in the national life, demands extraordinary effort for its relief. Its remedy requires a faith like that called for by the Master, against which "nothing shall be impossible," and a faithful observance of His direction:—"Howbeit this kind goeth not out but by prayer and fasting."

A NEGLECTED CLERICAL DUTY.

The question of the Social Evil received a vigorous and outspoken handling at the late Congress. Regarding public discussions of this kind, there will always be considerable differences of opinion, some favouring their restriction to members of one sex, others advocating their being thrown open to both. At the Congress an open discussion was held which startled and probably shocked some of the audience by its plainness, a majority of those present being women and girls. Speaking for ourselves, we think that this is a question for women themselves to decide. If they feel that they can attend such gatherings without any deterioration of their modesty, and the breaking down of decent sex reserve, well and good. We have nothing to say, except this, that one drawback of these mixed discussions is that, while being apt to go too far in one direction, they fall short in another. As a rule, however, we think they would be more effective and practical if confined to men or women. It was pleasing to learn from Archdeacon Madden, of Liverpool, that after exhaustive enquiries, he had come to the conclusion that the "White Slave Trade" was practically non-existent in Canada, at all events, in any organized form. Great stress was laid by the Archdeacon and by Bishop Taylor-Smith, Chaplain-General of the British Army, on the importance of plain speaking on the part of parents, guardians, and those entrusted with the care and supervision of growing boys. This, in a certain sense, it was contended, was the crux of the whole question. Get the growing boys into a right mind on the subject of sexual purity, and the problem was practically solved. The arguments in favour of this course of procedure, on the part of parents and guardians, are, it cannot be denied, very strong, and as far as we can see, and in the absence of any arguments to the contrary, unanswerable. Why it was urged with force that comes home to every man who retains his recollections of early boyhood, allow a boy to acquire this knowledge at the expense, in the vast majority of cases, of having his morals corrupted, his purity sullied, and being subjected very often to vicious suggestions? In this way hundreds of thousands of boys have drifted, and are to-day drifting, into evil courses, that have brought incalculable suffering and misery upon the race, owing to the mistaken delicacy of their fathers. It is absolutely impossible to begin to calculate what might have been saved the nation had it been the uniform and recognized custom and duty of fathers to enlighten their sons at the age of adolescence. But fathers, as a rule, regard such an undertaking with an aversion which is natural, and perhaps not altogether blameworthy, though

disastrous in its results. Here, it seems to us, is an opportunity for the parish priest to render vital service. There are hundreds of thousands of fathers, we fancy, who would welcome the admonition, and the assistance and co-operation of the clergy in a matter of this kind. To any clergyman of average tact and common sense, the opportunity would not be far to seek. Confirmation would present an especially propitious opportunity. But to any man who lives on terms of intimacy and cordiality with the boys, as well as the parents of his congregation, occasions would never be lacking for the saying of a word in season. We commend this matter to the clergy for their very serious consideration. How vastly they might enhance their usefulness and increase their influence, and how many men in after life would have cause to bless the day when they were brought in contact with their parish priest and his wise counsels.

THE BRITISH OCCUPATION OF EGYPT.

It is one of the peculiarities of the British Empire that there are tolerated within it, a certain class of publicists whose "meat and drink" it is to play the role of its determined, truculent, malignant and tireless traducers. It is one of its peculiarities, and at the same time, one of its glories—for no other like institution in ancient or modern times has ever felt itself strong enough, to allow gentry of this kidney an absolutely free tongue, as Great Britain has now done for at least half a century. And such people, no doubt, have their negative uses, if only to illustrate, even in a most offensive manner, the prevalence of absolutely free speech in the Empire, and the fact that the authorities can afford to ignore them. Undoubtedly some inconveniences and evils result from this tolerance, but it is far more than counterbalanced by the indirect gain, and any attempt at suppression would only make martyrs of these individuals, and possibly give some kind of colour to their strictures. Among this band of professional traducers no one has attained more notoriety than Mr. Keir Hardie, the well-known "Labour" member of the British House of Commons. He riots and revels in wild sweeping denunciations of Britain's imperial policy, and is apparently never so happy as when holding up our methods of dealing with native races to the scorn and detestation of humanity at large. Of late, he has been devoting his attention to Egyptian affairs, and indulging in some lurid language as to the iniquity of the continued British occupation, and its consequent "oppression," and "enslavement" of the natives. His statements have, we are thankful to notice, elicited a very interesting and important letter to the "London Times" from the eminent French archaeologist, M. de Naville, whose disinterested testimony to the benefits of the British occupation, and the utter hollowness of the anti-British agitation, is especially opportune and valuable at this particular juncture. M. de Naville has known Egypt for forty-two years, and since 1882 has been there twenty years, and has lived and worked with the fellaheen for months together. He bears eloquent testimony to the beneficial revolution effected by the British occupation among the masses of the people. Their condition has been simply transformed. England, he says, has been from the beginning the protector of the fellah against his former masters, and she is his protector still. A very striking evidence of this is found in the fact that whereas in former times, under the old régime, the fellaheen buried their money to hide it from the extortions of the tax gatherer, he now invests it in land. The triumph of the so-called "Nationalism," advocated by Mr. Keir Hardie, would immediately place the fellaheen, M. de Naville says, at the mercy of a horde of corrupt and rapacious officials, and he would speedily revert to the

pitiable condition from which the British have rescued him. Almost exactly the same thing may be said of the Indian peasant, or "ryot," under British rule. Once ground down and oppressed by his native masters, he has been raised to an immeasurably better position. M. de Naville expresses profound astonishment, that an advocate of working men's rights should take up such a position, and ally himself with those whose real aim is to regain their power of oppressing and defrauding the masses of their own countrymen. In Egypt, as in India, the promoters of the "Nationalist" movement are not, as might appear, the pioneers of "Government by the people and for the people." Very far from it. They are self-seeking politicians, greedy for office, and for an opportunity of exploiting the peasantry to their own personal gain. All that the Egyptian fellah has gained, during the past thirty years, has been the gift of his British rulers, and his only chance of holding what he has gained depends upon the continuance of British rule. Otherwise his last state would be worse than his first. For a long time the maintenance of British supremacy will be necessary both in India and Egypt. And only by its continuance will the nation be gradually trained in that self-government, which is the ultimate object of British rule in both India and Egypt, and indeed everywhere else. To overturn British ascendancy to-day, or for many a day to come, would be to set back the real political development of either country by at least half a century, and to inflict a burning wrong upon millions of defenceless peasants, of whom we have constituted ourselves the champions and guardians. M. de Naville may well express his astonishment how a man like Mr. Keir Hardie, who claims to represent the British democracy, could seriously advocate a policy which could only have the one result, of handing over Egypt to the cruel, corrupt, and tyrannical rule of a handful of professional politicians, who were "in the thing for what they could get out of it." But to some men any stick is apparently good enough to beat their country with.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

A very important reform in the procedure of the Board of Management was inaugurated at its recent session; we refer to the methods of electing the standing committees. In the past these committees were nominated and elected in a happy-go-lucky sort of way, but now a nominating committee is appointed by the chairman, and after due consultation in private it brings before the Board a full slate of suggested names for each and every committee. While it is in the power of any member of the Board to make his own nomin-

ations, naturally the influence of the nominating committee will be very great, and it would be something very unusual to have any serious departure from such nominations. It must, however, always be clearly understood that the Board has the right to revise such a list as it pleases. The result of the first trial of this principle brought about quite a few important changes in the personnel of the committees. For example, the executive has been composed of nine members for several years. The nominating committee found that the constitution only provided for six members, and two of the six are new members. These six men represent five dioceses, namely, Montreal, Ontario, Toronto, Huron, and Niagara. The principle of representation was carefully observed in the constitution of the committees, and it now remains for the different sections of the Church to see that they take their full share in the business of the Board. It is all very well to clamour for representation, but when it is given the important thing is to use the opportunities that are offered. We would strongly advise chairmen of committees to freely use the mails, and if necessary, the printing press, to gather and transmit information among widely separated members. Do not say it is impossible to get your committee together when His Majesty's mails can so easily bring their thoughts together. Our impression of the personnel of the Foreign Missions Committee was not as favourable as it might have been. We have not the list at hand, but at the time it appeared to us that it was not so constituted as to get the maximum of work done. In the first place it was too large and unwieldy. In the second place it did not appear to be so centred that it could have frequent meetings. The work of this committee is, in our judgment, second only to the executive, and it should, if possible, have monthly meetings. If its chief membership were centred around some such point as Toronto, London, Hamilton, Ottawa or Montreal, and the whole burden of the Foreign Missions administration cast upon it then we would have far better results in our opinion. However, the experiment in nominations is an important one, and calculated to produce good results, provided, of course, the nominators do not fall into the error of paying too much attention to the ornamentation, rather than the energizing, of committees.

There was one phase of the Board's work that promised to furnish a strenuous debate, but the matter was eventually disposed of at the closing moments of the session without any controversy. The relations of English societies to our Missionary Society is one that has given rise to a good deal of thought and anxiety, and it was feared that the representatives from the West would resent any effort on the part of the Board to limit their liberty in appealing direct to England for the aid that they could not get elsewhere. The Board appointed Canon Welch, presently of Wakefield, England, to represent it in a conference with the "Western Canada Fund" now being raised under the direction of the two English Archbishops. That was about all that was done in the matter, and as this was done after almost two days of strenuous discussion and consideration of a long list of subjects it was allowed to pass with scarcely a comment. Never in the history of the Board have the different sections of the Church been so emphasized. There were constant references to the "East" and "West," and there were many signs of a very definite territorial consciousness. However, those who felt they had a grievance had the fullest opportunity of presenting it, and in the end we feel that good will result. We shall be surprised if we hear much about the points of the compass hereafter. Nevertheless, the position of the English Church and the Canadian Church in reference to our work in Western Canada seems to need very



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definite readjustment. "Spectator" has been rebuked for referring to these English societies as "fussing" in the West. The expression was intended to draw definite attention to various schemes, more or less fanciful, that have been embarked upon by well-meaning friends from across the ocean. We have no doubt but that the men who have inaugurated these schemes will ultimately succeed, but it will be after two or three years of failure, and then beginning where they ought to have started at the outset. We can understand that they are schemes which are very fetching when expounded on "the other side," and no doubt have their value in winning contributions, but after all it will be found that there is "a Canadian way of doing things," and a "Canadian atmosphere" to which all must sooner or later submit. Our point is to start with that submission and save two or three years of heart-breaking failure and eventual humiliation. It is the Church on the spot that ought to be sought as the guide in our Church extension in Canada. It is the Board of Missions that represents our whole Church in its missionary operations. It, therefore, certainly ought to be in close co-operation, if not in actual submission to the Board that all outside aid should be given. We were sorry that this subject did not come up for definite consideration at the Board meeting. If the executive committee would think out a policy on this point and submit it to the parties concerned, it might save much waste of time and make for economy of men and money in the future.

The most solemn and intense feature of the Board meeting was the election of a general secretary. A slight effort was made to put off the election for another meeting, allowing the Primate to name a man to fill the office temporarily. This seemed to be a pure case of drawing a bow at a venture, and had no backing. The Primate would not hear of postponement. A committee was appointed to present names of suitable men to the Board. Two names were submitted, either of whom it was felt would fill the position admirably. It was felt to be a solemn and fateful moment for the progress of the Church in Canada, and men spoke and acted under this consciousness. So far as we could judge there was absolutely no effort to impose any one upon the Board. It was a case of every man doing what was right in his own judgment. The lot fell upon Dr. Gould, of Jerusalem, a Canadian by birth and education. He is a priest of the Church, a doctor of medicine, and an efficient missionary. Those who know him say that he is a powerful pleader on the platform and in the pulpit, and a leader of men. He is also said to be a man of good social instincts, and likely to be persona grata with those who ought to be brought more fully into our Church activities. His actual experience as a foreign missionary should be of some use in his new position, provided, of course, he does not assume that all countries have to have the same treatment as Palestine. Dr. Gould is a comparatively young man, and may naturally be expected to hold this position for many years. He will do well to begin by laying foundations that will bear the structure of the future. Win the confidence of the people by deserving it, is the first thing. More important at this juncture in our opinion than the great advocate is the great master at the desk and in the councils of the Board. No attempt ought to be made to tie Dr. Gould down to another man's methods. Let him create his own environment, and develop his own methods, and then hold him responsible for results. "Spectator" knows Dr. Gould very slightly, but he is prepared to give him a fair field. The Board, we imagine, made no mistake in choosing him for this arduous office. Taking it all in all, the recent session of the Board was a very important one, and the work on the whole

was well done. We have little fault to find with the conclusions, although there seemed to be need of improved methods in handling the business. "Spectator" has felt that the Church public desired to know more of the inner working of the Board, but he was not prepared for the expressions of approval that have reached him from far and near on the subject. If he has conveyed information that has been useful and interesting he yet believes that he has betrayed no secrets, nor has he injured the feelings or reputation of any member of that Board. What he has tried to demonstrate is that it is quite possible to take the public into our confidence in our missionary business without injury, nay, rather with great profit.

SUNDAY SCHOOL NEWS.

Children's Day seems generally to have been well observed this year throughout our church, and the Sunday School Commission is waiting expectantly for the financial returns as so much depends on the amount contributed as to the work it will be able to do during the coming year. Schools which have not yet sent in their offerings are asked to forward them at once to the secretary-treasurer of their respective dioceses, who will see that the amounts are forwarded to the general treasurer of the Commission, viz., Mr. Jas. Nicholson, 9 Francis Street, Toronto, Ont. The clergy and superintendents of our Sunday Schools are beginning to take up seriously the work of teacher training. Already quite a number of classes have been reported. Among those parishes which have recently organized or which have signified their intention of doing so, are, Christ Church, Windsor, N.S.; Abbot-ford, diocese of Montreal; St. George's, Hamilton; St. James', Ingersoll; All Saints', Collingwood; and the Church of the Epiphany, Toronto. Now is the time to begin your classes so that the members may be ready for the spring examinations. Full particulars will be given on application to the general secretary of the Commission, 215 Confederation Life Building, Toronto. The deanery of Wentworth, diocese of Niagara, held a very successful deanery meeting and Sunday School conference at Ancaster, Ontario, on Thursday, October 20th. The town hall was crowded at the afternoon session when papers and addresses were given on Missions in the Sunday School. The Font Roll and Home Department, and Teacher Training. The Rev. Dean Irving, of Dundas, presided. The annual interdiocesan Sunday School examinations for scholars, on the Sunday School lessons for the year 1909-10, will be held wherever there are candidates, on Saturday, November 26th, 1910. Teachers desiring to complete the Honour Course will also be examined on the same date on Butler's "How to Study the Life of Christ." The examination papers are now ready. Applications should be made through the chairman of the Sunday School Committee of each diocese. In making application for Scholars' Examination Papers be sure to state how many papers you require and whether junior or senior, i.e., whether for scholars under 15 years or for 15 years of age and over. Children's Day and the Day of Intercession were observed in Christ Church parish, Fredericton, (the Rev. Canon Cowie, rector) with deep devotion and earnest interest on the part of parents, teachers and scholars. The Sunday began with a first celebration of the Holy Eucharist, at St. Margaret's Chapel of Ease, at 8 o'clock, and this was followed by Matins and a second celebration at 11, at the parish church. The subject of the rector's sermon at this service was, "The Value of Children in the Sight of God,"—St. Mark ix.: 36-37. At 2.30, the scholars of the parish church school, which number 140 on the roll, assembled at the parish house along with their teachers, and at 3 o'clock marched to the church singing "Once in Royal David's City," which was taken up by the choir as the procession entered the porch. The organized service was used, and, as the result of several rehearsals, the responses were most hearty and the hymns were brightly sung. The church was quite filled, and it was good to see several of the parents present. The rector's brief address was upon the fact that "The whole Anglican Church of Canada is to-day thinking of Her children, and is considering what She can do for their good; and what they can do for Her." At a quarter past four another similar service was held at St. Margaret's Chapel of Ease, where the families are chiefly those of the men who work in the saw-mills. There are seventy-five children in this

school. Here, too, the service was bright and hearty. The rector's talk was a showing "How each Scholar, by regular attendance, by talking up the School to their companion boys and girls, and by a determination to remember at least one point in the lesson for each Sunday, could make the Sunday School a splendid success." "It is your school, dear children; make it something to be proud of." At seven o'clock, Evensong was said in the parish church, and the church was quite filled with parents, teachers and friends of children. The authorized prayers were used along with the Collect for the day, and all the hymns were Children's Hymns. Again, the subject of the sermon was "Children." "A wholesome religious environment the best means for insuring their all round development in body, mind, morals, and general character, as was the case of St. John Baptist, a rugged, strong, brave, wise, gentle soul, wholly reared in a religious atmosphere." Monday, the Day of Intercession, began with a celebration of the Holy Eucharist at 7.30 o'clock, at which parents, teachers, and communicant scholars, both young men and young women, represented the interest which this parish is taking in the children. From the early hour, until five o'clock in the evening, there was no break in the stream of intercession for all persons, associations, institutions, and objects connected with the religious education of the Church's children, a printed list of suggested subjects being in the hands of each one observing the day. Some of the parents who could not leave home duties took the lists of subjects home, and used them there when they could through the day. At five o'clock, the Day of Intercession was brought to a close with a short intercessory service, at which there was an attendance of about twenty-five of those parishioners who could conveniently leave their home duties at that hour. There have been two days to be long remembered, for, to all who in Eucharists, and Matins, and Evensong, and Special Intercession, have brought the Church's children and their spiritual up-bringing before the Blessed Trinity, there has come home a new love for children, and a new interest in all the Church's work on their behalf. The Children's Day offering from Christ Church parish is \$7.73.

Field Notes.—October has been preeminently a month of meetings, conventions, etc., and the general secretary has thereby been enabled to reach a number of important centres. On Tuesday, October 4th, he attended the Synod of the diocese of Fredericton held in the city of St. John, addressing the members on the work of the Commission. Resolutions endorsing the graded scheme of lessons as outlined by the Commission, and pledging support to the Commission in its important work were carried unanimously. A resolution urging the necessity of a Sunday School paper, printed and published here in Canada was also passed. Wednesday, October 5th, was spent in Truro, N.S., where a splendid gathering of the teachers and officers of the Sunday School had been arranged through the efforts of the Rev. B. A. Bowman. An address on Teacher Training opened up the possibility of a class in this important parish. Thursday and Friday of that week were given chiefly to King's College, Windsor, N.S., where the general secretary was the guest of the Rev. President Powell, and had the privilege of giving five lectures on "Sunday School Management and Method to the Divinity Students." Neither were the Sunday School teachers of the parish of Windsor neglected for on Friday evening, in spite of a heavy rain storm, a goodly number met in Christ Church schoolhouse and listened to an address on "Child Study." The rector of this parish, the Rev. G. R. Martell, has organized a class to take up the course of training presented by the Commission Sunday, October 16th, was spent at St. Margaret's parish, Halifax, of which the general secretary was the first rector. He preached at both morning and evening services and also addressed the Bible classes, the primary department and the main school. Children's Day, October 16th, was given to Toronto, the secretary preaching at St. James' in the morning, St. Stephen's in the evening, and addressing the Sunday School of St. Mary's, Dovercourt, in the afternoon. October 17th and 18th were spent in Brantford, where a splendidly arranged deanery convention was successfully carried out. Here four addresses were given. On Wednesday, 10th, he addressed the teachers of the Church of the Epiphany, Toronto, and, on the 20th, he attended a Sunday School convention of the deanery of Wentworth, held at Ancaster. Friday, the 21st, was spent at Hagersville, where a convention of the deanery of Haldimand was held. This convention resulted in the organization of the deanery. Sunday and Monday, 23rd and 24th, were given to Collingwood, where a splendidly arranged institute under the leadership of the rector, the Rev. R. Macnamara, was con-

The Churchwoman.

OTTAWA.

Ottawa.—Christ Church Cathedral.—There was a large attendance of members at the monthly meeting lately of the Cathedral branch of the W.A., at which Mrs. Greene presided. It was decided to send the sum of \$60 on account of obligations to the board, and this sum will be forwarded at once to the diocesan treasurer. A paper on the Yukon diocese was read by Mrs. Fred Anderson, and current events were discussed by several of the members.

St. Luke's.—The ladies of St. Luke's Church Guild held a meeting last week and decided to have their annual sale in the church lecture room on November 29th. They will begin preparations for it at once, and hope to excel all previous efforts.

St. Matthew's.—The annual meeting of St. Anna's guild of this church took place last week in the school room and was well attended. Mrs. N. B. Sheppard occupied the chair. The secretary's report proved interesting and most satisfactory. By the efforts of this energetic organization three sets of hangings were purchased for the church in red, violet and white colours, also offertory bags and pads for the offertory plates. \$650 was the amount raised by the guild which was used for the church and rectory. It was decided to hold the semi-annual rummage sale next week; the annual concert on November 24th, and a congregational re-union on December 7th, which event will mark the one hundredth meeting of the Men's association of the church, an institution that has proved a most gratifying addition to both rector and members of the parish. The officers elected were: President, Miss Haycock; vice-presidents, Mrs. G. W. Dawson, Mrs. R. H. McCarthy, Mrs. G. C. Anderson; secretary, Mrs. Shields; treasurer, Mrs. Robert Keeley. Mrs. N. B. Sheppard who has held the responsible office of president of the guild for the past seven years, tendered her resignation much to the regret of the members. A vote of thanks was accorded her for her untiring and indefatigable services rendered in the interest of the guild. The altar branch of the organization now numbers thirty-four, and is proving a valuable addition to the work that is conducted by the members.

Lauder Hall.—A tea and sale of work were held in the hall last week under the auspices of the Junior Auxiliary, of which Sister Flora is superintendent. A pretty cantata was rendered by a number of children in costume, and Rev. Canon Kittson pleased the large audience with some beautiful limelight views, and some appropriate readings. A goodly sum was realized by the entertainment which will be used for missionary purposes to which the children contribute both in the Canadian and foreign field. Several members of the cathedral were present to encourage these young children in their worthy efforts.

Christ Church Cathedral.—Some beautiful gifts have been presented to this cathedral and they were dedicated on Thanksgiving Day. The Altar Guild and some friends have given a green silk altar cloth made by the Kilburn Sisters of London, England, and this will be used during the Trinity season. This is a most effective piece of art work. A white festival altar cloth has been donated by a member of the congregation. This beautiful work was done in the Kensington Art School, London. The elaborate embroidery is most artistic and worthy of the high repute of the Kensington school. A stained glass window representing the Good Samaritan has also been placed in this church, and this is a worthy memorial given by the family of the late Dr. Hill. In a few months the last of the windows will be filled with glass representing the scene of Christ in the Temple. This will be a memorial to the late Dr. Strong and his son, the late Chief Justice Strong. With a few more memorials, this church will be fully equipped with objects which will give to the church all the dignity of a cathedral.

All Saints'.—The eleventh annual reunion of the members of this church, which was held last week in the school room of the church, proved to be a most enjoyable and successful event in every way. There was a large attendance of the members, and a fine programme of vocal and instrumental music was rendered. Refreshments were served by the ladies of the congregation.

Westboro'.—All Saints'.—A meeting was held on Thursday of last week at Carleton Hall, the

vened. As a result of this conference a teacher-training class is being organized. The month's field work closed with a visit to Ridgetown, for Sunday, October 30th, and to London for Thanksgiving Day, 31st. At this latter place the annual meeting of the Diocesan Association was held.

WHAT IS ROMANISM?

By George S. Holmsted.

II.

We were recently favoured by the presence of Father Bernard Vaughan, an English Roman Catholic priest, who took the opportunity of his visit to Canada to make comparisons between Romanism and Protestantism to the disparagement of the latter, which he described as "a soulless religion," principally because it had rejected the Romish doctrine of Transubstantiation. He also described the faith professed by the Roman part of the Church as being like a grand old master of which the Roman part of the Church had exclusive possession, while he said Protestants had merely a German obograph of the picture. This was rather a witty way of putting the case; the principal defect about it, however, is that it is exactly the reverse of the truth. The work of Luther was not to make a new picture, it was rather that of the picture cleaner who takes "the old master" in hand and without altering a single line in the original, skilfully removes those things such as smoke and dirt which hide its beauty, and restores it to its original purity. Where Luther lived the real standard of the Catholic Faith in all parts of the Christian Church, East and West, was the Nicene Creed. This is the real "old master." It is true that even then the Latin part of the Church had introduced into that creed the words "and the Son," which had resulted in a cessation of communion between the East and West, but that creed was still the creed of Christendom. But the clergy of the western part of the Church were busy teaching that a great many other things not included in that creed were necessary to be believed as a condition of salvation, and these things were obscuring "the grand old master" and were the things which Luther succeeded in sweeping away as far as Protestants are concerned. Romanists, on the other hand, were so enamoured of these cobweb doctrines that they were not content until they had framed an entirely new creed, including therein many of these disputed matters, as articles of faith necessary to be believed on pain of everlasting damnation. And yet Father Vaughan and other Romanists are continually telling us that the Faith as taught in the Roman part of the Church, is "the old Faith," whereas, as a matter of fact, it is only "old" so far as it is identical with that taught in the Anglican part of the Church and as to all other matters is essentially a new faith, for we must remember that there are degrees of antiquity and while the Nicene Creed, which dates from the 4th century, may fairly be said to be "old," that formulated by the Roman part of the Church in the 16th century, with its 19th century additions, may fairly be said to be new. It appears to me that it is worth the while of all Protestants to know what these Roman doctrines are, not only because they will thereby gain a more intelligent appreciation of the cause of the separation between themselves and Romanists, and as occasion offers will be able to give to their Roman Catholic friends reasons devoid of unkindness, bitterness or fanaticism, why they do not, and never can, accept the Roman Creed. And this, in the end, may, perhaps, lead to a better understanding. For we ought to rejoice to know and to feel that, in what are really essential things, there is already a very substantial unity of faith between ourselves and our Roman Catholic neighbours, and in talking with them we ought to make much of that, and when we come to discuss our differences, let us do it as becomes Christian men and women, not by calling them opprobrious names, as the manner of some is, but by using gentleness and courtesy and by appeal to their reason and their common sense. They are here with us to build up Canada as a nation. Here, perhaps, if we go the right way to work, we may begin the great work of reconciliation. Hatred and ill-will have had their day; might it not be well henceforth, to try what kindness and conciliation may do. In future letters I will endeavor to show what Romanism really is, and I hope I may do so without any breach of charity.

(To be Continued.)

We can only shine as lights in the world by bearing the Light of the world within us.

residence of Mrs. F. A. Heney, at which the Ladies' Guild of this church was organized, the following ladies being present: Mrs. F. A. Heney, Mrs. Hill, Mrs. Moule, Mrs. John Owens, Mrs. H. Ralph, Mrs. Wooster, Mrs. Storey, Mrs. W. O. Anderson, Miss Owens (a visitor), and the rector, Rev. R. H. Steacy, who was chairman pro tem. The following officers were elected: President, Mrs. F. A. Heney; vice-president, Mrs. Wooster; treasurer, Mrs. John Owens; secretary, Mrs. W. O. Anderson. The guild will meet every second Friday from 2.30 to 4.30 p.m. to sew or otherwise assist in the church work. As the congregation is increasing so rapidly, Rev. Mr. Steacy is anxious that each family should be visited and become acquainted in a social way. Three visiting committees have been formed to try and carry out these wishes, viz.: Mrs. Storey and Mrs. Wooster, Mrs. Hill and Mrs. Heney, Mrs. Ralph and Mrs. Anderson. After a pleasant half-hour, during which time refreshments were served by the hostess, the meeting adjourned, to meet at the home of the president at an early date.

Home & Foreign Church News

From our own Correspondents

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

Pouch Cove.—On the 16th of October, the 21st Sunday after Trinity, the Lord Bishop of the diocese visited this mission. A bright and pleasant morning ushered in the day, to which so many were eagerly looking forward. The religious exercises of the day began with an early celebration of the Holy Communion at 7.30, when the Incumbent, Rev. T. G. Netten officiated and eighty-five persons partook of the Blessed Sacrament. Flags were now being run up in every direction. Almost every parishioner had a flag flying near his house. Festoons of flags hung over and on each side of the arch at the entrance of the church. Others were hung across the road at intervals leading to the parsonage. Some time before the hour for the Confirmation service the church was rapidly filling, and several benches had to be brought over from the school-room to provide seats for the overflowing congregation. About 11 a.m. the Bishop arrived, attended by the Rev. M. K. Gardner as chaplain. His Lordship robed at the schoolroom, where the clergy, the surpliced choir and the candidates for Confirmation were also assembled. A procession was then formed in the following order: The Bishop, preceded by his chaplain bearing the pastoral staff, the choir, the female candidates all dressed in white, then the male candidates, and in front of all the Incumbent, leading the procession to the church. On entering the sacred building the organ pealed forth the strains of the hymn, "The Church's one foundation," which was heartily sung as the long procession wended its way up the central aisle. A variety of beautiful flowers, most of them of a white colour, had been placed behind the altar rails and up on the altar, and seemed to harmonize with the happy occasion. The Confirmation service, always a beautiful one, was unusually impressive on the present occasion. Thirty-seven candidates knelt reverently and received the "laying on of hands." The female candidates in their pure white dresses and Confirmation veils seemed to speak of that spotlessness of life and character which becomes those who are endued with the Holy Spirit. The Bishop's address to the candidates was most helpful one. During the afternoon His Lordship, accompanied by his chaplain and the Incumbent of the Mission, drove to Torbay. The way to the church was lined with flags, while several of the congregation had bent pots of beautiful flowers for the adornment of the Sanctuary. Here 14 additional candidates were confirmed. After the administration of the sacred rite, the Bishop gave another impressive address. The Bishop's visit to this mission has had a most helpful and inspiring effect upon all those connected with it.

NOVA SCOTIA.

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

Halifax.—All Saints' Cathedral.—There was an imposing service at the cathedral All Saints' Day.

when the Bishop gave the commissions to, and installed in their cathedral offices and dignities, the dean and canons of the diocese of Nova Scotia. There were present the Very Rev. Dean Crawford, Canon Kaulbach, Canon Vroom and Canon Arncliffe. Two new honorary canons were commissioned, the Rev. Kenneth Hind, assistant at the cathedral, and Rev. W. Charles Wilson, chaplain of the Ali-Sau's cottage hospital, Springhill Mines. There was a large congregation present. The non-present canons were honorary canons Brock, Bullock and Almon. The Rev. A. P. Shattford of Montreal, an old Nova Scotian, preached in the evening.

Charlottetown, P.E.I.—St. Peter's Cathedral has lately lost two of its most efficient workers. Mr. W. H. Stewart who passed away on Oct. 21st was one of the original members of the congregation, and had held the office of churchwarden, with short intervals, for more than twenty-five years. He was always ready to assist to the best of his ability in any work connected with the church. Mr. A. I. B. Mellish, who has gone to settle in Western Canada, has been treasurer of the church for the past ten years, and also held a license as lay reader. He is an active member of the Laymen's Missionary Movement, and has represented the church at the Division Synod. Before leaving Charlottetown, the congregation presented him with a handsome gold watch and chain, and a purse, in recognition of his services in various capacities.

FREDERICTON.

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

Newcastle and Nelson.—Since the work of the Rev. M. Bate began in this Mission in August last, the prospects of church life have been steadily brightening. St. Andrew's Church, Newcastle, has been usually filled with worshippers, and the weekly offerings have been about from \$13 to \$15. The services are responsive and hearty, and a spirit of helpfulness prevails, and the work of paying off the debts which have accumulated has been bravely undertaken. The branch of the Woman's Auxiliary has been reorganized, and under the vigorous oversight of the Hon. President, Mrs. Bate, will doubtless give a good account of itself in work for missions and parochial purposes. The church corporation has made a thorough visitation of the members of the congregations and weekly pledges have been secured, under the Envelope System, for the whole amount required for the rector's stipend. The Sunday School has grown in attendance from 7 to between 30 and 40, and "Children's Day" was duly observed on Oct. 16th. Rev. Mr. Bate was duly elected to the rectorship on Oct. 21st, and will be instituted and inducted in due time. Good congregations are attending St. Mark's Church, Nelson. The Nelson branch of the W.A. is doing good work. The bell of the church is to be put in working order and "the sound of the church-going bell" will soon be heard again, we have no doubt with good effect. The Nelson branch of the W.A. is also working on the "Co-operative bale" to be sent shortly by the branches of the Chatham Rural Deanery to the Shingwauk and Wawanosh Homes in Algoma. Harvest Thanksgiving services were held lately in St. Mark's Nelson, and St. Andrew's, Newcastle. At St. Mark's, Archdeacon Forsyth preached a harvest sermon, and Mr. Vanderbeck, of Millerton, kindly came to the assistance of the choir with helpers and stringed instruments. At an early date it is hoped the little Church of St. Mary's will be repaired and completed through the faithful efforts of the congregation.

Chatham.—"Children's Day" was very happily celebrated in this parish on Oct 16th and the day following. There was a celebration of the Holy Eucharist at 7.30 a.m. in St. Mary's Chapel-of-Ease, at which there was a good attendance of teachers, officers and scholars. All the services at the usual hours had reference to the religious education of the young and the work of the Sunday School Commission. The children of St. Paul's (parish) Church attended the 11 a.m. service and were addressed by the rector. At St. Mary's Chapel-of-Ease, there was a "Children's Service" at 3 p.m., which was attended by a good number of the parents and senior members of the congregation. The children's hymns at this service and at all others were heartily sung. The rector addressed the children and the adult congregations on the subject of the

day, and the special offerings for the work of the Sunday School Commission amounted to \$15. On the next day intercessions were made at the morning and evening prayer offices on behalf of Sunday School work, and in the evening a highly successful Children's Festival was held in St. Mary's schoolroom, which was completely enjoyed by young and old who were present. Harvest Thanksgiving services were held in St. Paul's and St. Mary's Churches on Oct. 23rd. The day was very unfavourable as regards the weather, but the faithful assembled in good numbers to thank God for His goodness. The churches were very tastefully decorated with grain, fruit, and flowers, which, in addition to speaking of the wonderful works of the God of nature, reflected credit upon the good workers who had come to prepare God's house for the day of Thanksgiving. The offerings amounted to \$123.06. The Rural Dean, Archdeacon Forsyth, will shortly summon a meeting of the clergy, church wardens and lay representatives in synod, to deal with the apportionments for missions to the parishes within the deanery of Chatham. It is hoped that there will be a general attendance of laymen as well as clergy on this important occasion.

Bay du Vin.—The Rev. M. Foyster, of Cambridge, Eng., has entered upon his work in this Mission, where Mr. Stevens, student of Lennoxville College, Que., has been acting as Lay Reader during the past summer. Mr. Foyster succeeds the Rev. W. I. Wilkinson, who recently removed to Springfield, in the deanery of Kingston, N.B., after 20 years of faithful service in Bay du Vin. Mr. Wilkinson recently paid his first visit to his old Mission, since his resignations six months ago, and was heartily welcomed by his old parishioners. Mr. Foyster has already begun to establish himself in the hearts of the hospitable people of Bay du Vin, and much is hoped for from this old and well-known centre of Church life.

AN IDEAL CHRISTMAS PRESENT.

The beautiful illustrated Christmas number of the "Canadian Churchman," which will be published on the 8th of December, will be sent to any part of Canada, England or the United States for Twenty-five Cents. No better Christmas present could be sent to friends for the money. Send in your orders early.

QUEBEC.

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

Quebec.—The following are the Assistant Bishop's public engagements for the remainder of this month: Saturday, Nov. 12.—Travel to Marbleton; Sunday, Nov. 13 (25th after Trinity)—Confirmations, Marbleton, Dudswell Centre and East Angus; Monday, Nov. 14.—Travel to Cookshire; Tuesday, Nov. 15, to Friday, Nov. 18.—Visit Parishes in Deanery of Cookshire; Saturday, Nov. 19.—Travel to Scotstown; Sunday, Nov. 20 (26th after Trinity).—Confirmation and Celebration of the Holy Communion, St. Alban's, Scotstown, 11 a.m. Confirmations, St. Peter's, Lingwick, 3 p.m., and Christ Church, Canterbury, 7 p.m.; Monday, Nov. 21.—Travel to Agnes for Confirmation in the evening; Tuesday, Nov. 22.—Travel via Tring Junction to Quebec; Sunday, Nov. 27 (1st in Advent).—Confirmation, Holy Trinity, Levis, 11 a.m.

The Lord Bishop of Fredericton addressed the congregation in the evening, November 2nd, under the auspices of the Church Society of the diocese of Quebec, that fairly well filled the Cathedral Church Hall. The Lord Bishop of Quebec occupied the chair and was supported on either side by the Bishop of Fredericton and Bishop Farrar. Bishop Dunn introduced the Bishop of Fredericton to the audience, and the latter expressed much pleasure at meeting the Bishop of Quebec in his own see city, and also extended a warm welcome to Canada, on behalf of his own diocese, to Bishop Farrar, whom he had met two years ago in London. The diocese of Quebec was an inspiration to the other Canadian dioceses because of the excellent lead it had given them in good sound churchmanship, in its business methods and in its missionary activity. Quebec always exceeded the amount of its assessments to the Canadian Church Missionary Society, while other dioceses were struggling hard to come up to theirs. His Lordship urged

the importance of missionary work as a matter of common obedience, as the outcome of honest stewardship, and as an obligation of common sense. He eloquently urged the claims of the country clergy to the increased stipends which the diocese is labouring to provide for them, though he said that by doing so, he would either have to go back to his own diocese and conduct a similar campaign, or expect to see an exodus of country clergymen from his own diocese to this. He dwelt upon the importance and rigorous character of the work of the rural clergy, which lacked the glamour of foreign missionary work. Living cost 40 per cent. more now than it did a few years ago, yet the stipends of the clergy had remained stationary. Out of their \$600 they had to buy and keep a horse. Business men paid the expenses of their travellers. The country clergy, who were compelled to drive in their work, had to do so at their own expense. It was absolutely necessary that they should at least be able to keep out of debt. How could they preach honestly in the pulpit, to men in the pews to whom they owed long-standing bills? Was it any wonder that parents who knew the conditions of the country clergy withheld their sons from holy orders? The Right Rev. gentleman urged a spirit of greater liberality on the part of Churchmen, and said that a man who spent 50 cents a day, or \$15 a month, on cigars, often thought that he was generous to the Church if he gave it a total of \$25 a year. He wished the diocese every success in its effort to ameliorate the condition of the country clergy, and resumed his seat amid loud applause. The Very Rev. Dean Williams, in a few earnest and convincing words, emphasized what the Bishop had said as to the claims of the rural clergy, and moved the vote of thanks to the Bishop of Fredericton, which was seconded by Col. J. Bell Forsythe and adopted unanimously. The Lord Bishop of the diocese added some encouraging words and pronounced the Benediction.

MONTREAL.

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

Montreal.—St. John's.—The services on All Saints' Day were well attended, more so than usual. The Rev. Arthur French delivered a very eloquent sermon on the meaning of the Festival in the morning.

St. George's.—The Rev. Dr. Paterson Smyth on Tuesday evening, gave an excellent lecture on the defence of the revised version.

St. Thomas.—The Rev. R. W. Norwood, of Trinity Church, preached a Thanksgiving sermon in this church.

St. Mary's.—The Rev. Dr. Jekell preached to his old congregation recently. Needless to say he will always be warmly welcome to his many friends here.

St. Stephen's.—The Very Rev. the Dean preached to a crowded congregation last Sunday on the evils of the opium traffic in China, in the course of his eloquent address blaming the English Government for the sins of this evil.

All Saints'.—With the work of enlargement completed, All Saints' Church was reopened on the eve of All Saints' Day. There was a very large congregation and the surpliced clergy present with the rector, the Rev. J. A. Elliott, were Archdeacons Norton & Kerr, the Rev. Arthur French, L. Osborne Troop, M. T. Almond, R. W. Norwood, R. L. Little, J. J. Willis, G. Johnston, J. J. Flanagan, J. Ereaux, A. W. Buckland of Ohio, U.S.A., and the Rev. E. H. P. The sermon was preached by the Rev. R. W. Norwood of Trinity Church, who congratulated the congregation on the progressive work of the past, and urged them to keep ever before them the inner meaning of the tangible expressions of their belief. The increased number of members necessitated the enlargement of the church and the work has cost \$5,500. The church has now been built out to the St. Denis street line and has been further enlarged by the building of two vestibules. The material used in the re-building was Laprairie pressed brick and Ohio sandstone trimmings. A gable, fifteen-foot Gothic windows and imposing oak doors give the exterior of the building a suitable ecclesiastic appearance. A new pulpit, donated by the building committee, Messrs. McGillivray, Hoerner and Blackshaw, a new lectern, choir stalls, and oak panelling all set off the Gothic architecture within. The Rev. Canon Renaud, rector of St. Thomas' Church, Montreal, has resigned the chaplaincy of the Andrew Home Emigration office the same taking effect the first of the New Year.

Bedford—St. James.—The Rev. W. Windsor took charge of the parish on the first of the month. For several Sundays the Rev. Alfred Buckland of Columbus, Ohio, (and late one of the well-known rectors of the Eastern Township) for several Sunday evenings has been preaching a series of missions sermons in St. James', large congregations attending. On Thanksgiving Day, the gentleman preached a practical and excellent sermon on "Thanksgiving." The service was largely attended by all the Protestants of the town.

Granby.—St. George's.—On the Festival of St. Simon and St. Jude, an ordination service was held in this beautiful new church, when the Lord Bishop of the diocese ordered one priest and made three deacons. On the vigil of this day Evensong was said and the Bishop gave an impressive meditation for the ordinands and congregation together. On the day itself, Matins having been said at 9 a.m., the service began as usual with a sermon, by the Rev. W. W. Craig, M.A., B.D., rector of St. Luke's Church, Montreal, and it was an eloquent presentation of the example of the prophet, Ezekiel, to all who were preparing for the prophetic office of the Christian ministry, and was listened to with rapt attention by all present. After this the candidates were presented by the Rev. H. E. Horsely, M.A., B.D., one of the Bishop's examining chaplains and rector of St. Alban's, Montreal, the Litany was taken by the rector of the parish, the Rev. Canon Longhurst, L.S.T. The Office of Holy Communion followed, the Ven. Archdeacon Naylor, M.A., of Farnham, being Epistoler and the Gospel being read by the senior newly-made deacon, the Rev. H. G. L. Baugh. During the offertory collection, Gounod's beautiful "Lovely appear over the mountains," was reverently and very sweetly rendered by the parish choir. Dr. L. H. Davidson, D.C.L., chancellor of the diocese, was present in his robes of office and administered the customary oaths to the candidates. The names of those admitted to the diaconate were Mr. Samuel R. Booy, of Montreal; Mr. Frederick R. Farrell, of Montreal, and Mr. Horace George Leonard Baugh, of Montreal, and the Rev. W. Gale, of Aylwin, P.Q., was priested. At the conclusion of the service a luncheon was given by Mr. W. H. Robinson, one of the old parishioners, in honour of the Bishop's visit to the clergy and many men of the congregation were present. Mr. T. A. Lynch of the Windsor Hotel catered to the forty guests. Toasts to the King followed in due course, also to the health and prosperity of the Lord Bishop and the diocese of Montreal, to the Press and to the host, Mr. Robinson. Appreciative remarks were also made as to the hospitality extended by the ladies of the congregation to the visiting clergy and candidates. Altogether it was an occasion long to be remembered in the annals of this parish, and a great honour bestowed upon it that the Bishop should have proposed and carried out such a service as an object lesson to the people, who were very deeply impressed with the solemn meaning and purpose of the great Head of the Church in ordering a succession of ministry and putting the bishops in trust to carry this out for the edification and care of His people for all time. The names of the clergy attending, in addition to those already named, were the Revs. Rural Dean Jeakins of Waterloo, R. Y. Overing of Stanbridge, Rural Dean Robinson of Clarenceville, S. B. Lindsay of Montreal, G. A. Mason of West Shefford, W. J. P. Baugh of Grenville and E. Lawlor of Adamsville.

ONTARIO.

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

Kingston.—St. James'.—On Friday evening, October 28th, an interesting gathering took place in the schoolhouse, when a large number of men were entertained at supper. The Rev. T. W. Savary, the vicar of the parish, presided. Addresses were given during the evening by Professor Grant, on the subject of "The Imperialism of Peace"; by the Rev. T. B. Smith, on "How we got the English Bible and the Vicar." During the evening a musical programme was rendered. The guests thoroughly enjoyed themselves and a most pleasant evening was spent by them, one and all.

The Ven. Archdeacon and Miss Mildred MacMorine have left this city for Augusta, Georgia to spend the winter months. It is hoped that the Archdeacon's health may be greatly improved by his sojourn in a warmer climate.

Harvest Home services were held in this church last week. The sermon in the morning was preached by the Ven. Archdeacon MacMorine the rector, and in the evening the Rev. Walter Cox

of Wolfe Island preached. The musical portions of the service were excellently rendered by the choir, and the church was tastefully and appropriately decorated. There were large congregations throughout the day.

On Friday evening, October 28, at the conclusion of the banquet in St. James' parochial schoolhouse the men of the congregation formed them into a society known as St. James' Men's Association. The officers are as follows: Honourary president, the Venerable Archdeacon MacMorine; honorary vice-president, the Rev. T. W. Savary; president, Frederick Welch; vice-president, H. Sharpe; secretary-treasurer, J. K. Carroll; Executive Committee, Messrs. George E. Hague, J. J. Crawford, Frank Hamilton and William Linton.

There was a large attendance at St. George's Hall, Thursday evening, October 27th, when Miss Lee, Head of the Girls' School, at Foochow, China, delivered an interesting lecture on her work. The school is conducted under the management of the Church of England Zenana Mission, and Miss Lee has been labouring in the good cause for 18 years. The lecture was illustrated by many magnificent lantern slides, which gave excellent views of the school buildings, typical scenes in China and other illustrations. Miss Lee also had a number of idols and curios, including models of footbinding and the diminutive shoes worn by the ladies. She spoke of the excellent work which was being done in stamping out the opium traffic. The Chinese, she said, have wakened up themselves to the widespread evil caused by the use of the drug, and are working earnestly to have it kept out of the country.

Rocklands.—Previous to leaving for Honan, China, an at home was held at the residence of Mrs. Walter Miller, at which the rector, the Rev. B. F. Byers, on behalf of the congregation, presented the Rev. George Simmons with a gold cross and chain.

Wellingdon.—St. Andrew's.—A beautiful brass altar cross has been placed in this church, a thank-offering from a parishioner.

Cardinal.—The offerings at the Harvest Thanksgiving service went to the fuel fund. The Lord Bishop of the diocese held confirmation in this parish lately, and visited various out-stations.

Pittsburgh.—St. James'.—Gifts of a brass altar cross, from St. Thomas' Church, Toronto; a brass altar desk, from Pritchard Andrews and Company, Ottawa; and altar linen, from St. James', Kingston, Girls' branch of the W.A., now beautify this church. A lady in Toronto has promised two brass vases.

Bancroft and Maynooth.—The Lord Bishop of the Diocese formally opened two new churches on his tenth episcopal visit to Bancroft and Maynooth Missions, which took place lately. At both Hermon and Monteagle Valley the Bishop congratulated the congregations on their achievements, saying that their efforts must have been united to erect such neat and substantial buildings. His sermons in both places were very impressive and appropriate. Five adults were confirmed.

TORONTO.

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

Toronto.—St. James'.—Meetings were held in the parish house last week to celebrate the third anniversary of the inauguration of the Laymen's Movement. The service took place in the old schoolhouse. During the past three years the sum of nearly one million dollars has been raised for Home and Foreign Missions, by the Protestant churches as a whole in this city. Both of the gatherings which took place there were large gatherings which were fully representative. The evening meeting took the form of a reception and supper.

Mr. John A. Paterson, K.C., chairman of the City Co-operating Committee, occupied the chair at the afternoon meeting, which was opened at

3.30 o'clock. The Bishop of Toronto led the devotional service. Mr. F. S. Brockman gave an address on the "Triumphs of Faith in Non-Christian Lands," and dealt chiefly with the awakening in China. Dr. John R. Mott of New York said that at the conference in Edinburgh not only did the people of Scotland refer to Canada and its work in the missionary field, but representatives of other countries had also expressed the opinion that the cause of missionary effort throughout the world would go ahead were other nations to follow the example of Canada in all Christian work. Rev. Dr. K. Wardlaw Thompson of the London Missionary Society also spoke, and gave an interesting account of the work of his society. In many of the fields in which the London Missionary Society laboured the natives were now not only supporting their own churches and schools, but also contributing through the society to missionary work in other lands. The report of the Special Statistical Committee was submitted by Mr. N. F. Davidson, K.C., and an interesting discussion followed. At 5 o'clock the conference received reports from the Denominational Committee on the progress of the Missionary Movement during the past year; Mr. John Lowden, representing the Presbyterian Committee, Mr. Justice Maclaren the Methodist Committee, Mr. Joseph N. Shenstone the Baptist Committee, Mr. A. H. Campbell the Anglican Committee, Mr. V. E. Ashdown the Congregational Committee. The total gifts for home and foreign missions by the five leading Canadian churches for the past year amounted to \$1,059,547, an increase of over thirty-five per cent. since 1907, when the Laymen's Movement was introduced.

At the supper and reception which took place in the evening the chair was occupied during the first part of the evening by Mr. Paterson, K.C., who later retired in favour of the new president, Mr. N. F. Davidson, K.C. During the evening stirring addresses were delivered by the Rev. Dr. Wardlaw Thompson, of London, England, and Mr. Flecher S. Brockman, the national secretary of the Y.M.C.A. for China. The report of the Nominating Committee was presented by Mr. G. H. Wood, who stated that Mr. Paterson had been asked, but could not see his way to accept, the position of chairman for another year. The following were thereupon declared elected: Chairman, Mr. N. F. Davidson, K.C.; vice-chairman, Mr. James Ryrie; secretary-treasurer, Mr. J. H. Gundy. Mr. Davidson, in accepting office, stated that it was his intention to do everything in his power to make the Movement more aggressive, than ever during the coming year. The contributions for the first year of the Laymen's Missionary Movement amounted to \$175,000; for 1908-9 they totalled \$363,700, and it was announced yesterday that the contributions for the past year so far as reported amounted to \$410,773. In deciding that \$450,000 be the amount aimed at during the coming year the committee look forward to increasing it to \$500,000 in the following year.

Holy Trinity.—On Friday afternoon, November 4th, a number of the teachers of the Sunday School of this church assembled at the home of Mrs. McAuley, 112 Yorkville Ave., to present to Miss Pearson, daughter of the late venerated rector of the parish, a little token of esteem and of remembrance, in consequence of her retiring from the school. A handsome book entitled, "Landmarks and relics of London" was presented on behalf of the teachers and officers of the school, by Mr. Thomas Hopkins, superintendent of the Sunday School. After a few words from Mr. C. J. Agar, Miss Pearson expressed her thanks, after which Miss McAuley, who is superintendent of the Infant Department, and her sisters, hospitably served tea and cake. An illuminated address will be sent on later to Miss Pearson, who is leaving for a visit to California, whether the good wishes of her friends will follow her. Miss Talbot, of St. Paul's, was with her.

St. Paul's.—The Right Rev. Dr. Scadding, the Bishop of Eastern Oregon, preached in this church on Sunday morning last and made an eloquent appeal to the congregation on behalf of the "silent churches" in his diocese. His appeal met with a liberal response. The Bishop during his visit here, is visiting the various hospitals in this city, more especially the Hospital for Sick Children, with a view to obtaining up-to-date ideas in regard to hospital equipment. In addition to looking into hospital equipment the Bishop also told an interviewer that he had also come east to induce as many young men as possible to come to Oregon and help in the missionary problems out there. He was not coming here to steal sheep, he said, but he would like to have a number of bright young Canadians, if they could be induced to come.

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11 King Street West, Toronto

St. Matthias.—The Rev. Professor Jenks of the General Theological Seminary, New York, preached in this church on Sunday morning last and the Rev. H. Bruce of Elk Lake, in the diocese of Algoma, in the evening.

Purse for the Rev. Dr. Tucker.—At the last meeting of the Board of Management of the Missionary Society of the Church of England in Canada, the Primate named a committee to prepare in behalf of the church a fitting testimonial to the retiring general secretary, the Rev. Canon Tucker. The committee have decided that the best form such a testimonial can take is a purse of money, and to that end circulars containing this information are being sent to every church in Canada. All moneys subscribed are to be sent to the treasurer or any other member of the committee. The committee are: Mr. S. H. Blake, convener, Bank of Commerce Building, King Street West, Toronto; J. A. Worrell, treasurer, 18 King Street West, Toronto; Mr. R. A. Williams, secretary, Confederation Life Building, Queen Street East, Toronto; his Grace the Archbishop of Rupert's Land, the Bishops of Ontario, Huron and Toronto, Ven. Archbishop Cody, the Rev. Dr. Macklem, the Rev. Canon Plumtre, Dr. Davidson, Montreal; Mr. F. H. Gisborne, Ottawa; and Mr. William Downie, St. John, N.B.

Creemore.—This parish was favoured twice in the month of October. On Oct. 16th the Rev. Canon O'Meara, Principal of Wycliffe College, took the harvest services in St. Luke's, Creemore and also preached at Christ Church, Banda. On Oct. 30th, Mr. Jas. Edmund Jones, B.A., who was chairman of the Compilation Committee, gave addresses in Creemore, Banda, and Lisle, on the new Hymnal. Both visitors delighted the large congregations that listened to them and will be welcomed back. "Children's Day" was observed on the 23rd, instead of the 16th.

Port Hope.—St. Mark's.—The opening meeting of the Men's Club for the winter season was held in the K. P. Hall last week. A goodly number of men were present, and many new members were added to the club. The following officers were elected for the ensuing year: Hon. president, Lt.-Col. H. A. Ward; president, Capt. A. H. C. Long; vice-president, G. O. Cameron, church warden; Chaplain, Rev. Canon Montgomery, M.A.; secretary, John Owens; treasurer, F. H. Brown.

Essonville.—Christ Church.—The annual Harvest Thanksgiving service was held here on the 26th October. A social gathering was held in the Sunday School from 5.30 to 7.30 p.m., and at 8 p.m. Evensong in Christ Church, when a helpful and forcible sermon was preached by the Rev. Canon Marsh of Lindsay, who very kindly came up for the occasion, and his visit was much enjoyed. The church was very tastefully decorated for the occasion. We also had the opportunity of having Holy Communion on St. Simon's and St. Jude's Day, with Canon Marsh as celebrant.

Mission of Cardiff and Monmouth.—The Bishop visited this mission situated in the northeast corner of the diocese from noon of the 17th to 10th October, 19th.—The Rev. H. Francis Battersby, missionary-in-charge, drove to the four corners 8 miles west of Apsley, to meet his Lordship, as it was impossible to make any train connection. Leaving there at 1.30 drove 18 miles to St. Aidan's Church, Cheddar, 2 miles further for tea and rest for the horses. At least 10 miles of the 18 was through deserted country which looked a perfect picture of desolation. Leaving Cheddar at 6 for Deer Lake we drove through 7 miles of deserted farm land and passed the deserted town which the late Canon Hartigan first settled in what was then called Canada, a fact of course which would be difficult for pen to picture—desolation would hardly describe it. Arrived at St. Nathaniel's 15 minutes late and found a patient congregation waiting. Considering the rough roads and 46 miles, and 48 miles the horses had been driven on the Sunday previous, it was not to be called very late. Evensong and address by the Bishop to an attentive congregation concluded a most arduous day's work. 18th.—Matins at St. Nathaniel's at 9 a.m. The day school being just opposite the teacher came over and brought the scholars with her and the Bishop addressed the children—a pleasant service which will be long remembered. 2 miles further we passed through Highland Grove—another 2 miles and a call was made at Leafield school and a 10-minute address to the children—on again 4 miles to Harcourt for dinner. After dinner, 2 miles to Beech Ridge schoolhouse for service at 1.30 p.m., with a helpful and instructive address. 5 miles further to Wilberforce,

where the Bishop met the few gathered there. On again 6 miles to Essonville, the centre and headquarter of this mission comprising 703 square miles of territory. Evensong and Confirmation took place at Christ Church at 8 p.m., when 5 candidates received the Holy Rite. 19th.—Christ Church.—Matins at 9 a.m., then a ten-mile drive, part over the Wathan trail—and a very trail indeed—through the bush arriving at St. Alban's, Urda, where a congregation was waiting. At 11 a.m., short service and address and on again to Gooderham for dinner, which only left 20 minutes before the train arrived. Needless to say, the Bishop's address and opportunity of meeting the people was very short. Leaving Gooderham at 1.30, the Bishop took train to Inroadale to visit the Mission of Minden.

Kinmount and Burnt River.—The closing services in the tour made by his Lordship the Bishop of the diocese, in the deanery of Haliburton, were held in this mission on Friday, October 21st. Arriving in the morning at St. Luke's Church, Burnt River, a Baptismal service was held at 9.30, after which Matins was said by the Rural Dean, the Rev. P. B. de Lom. Then came the solemn service of Confirmation, at which seven candidates were presented by the incumbent, the Rev. S. A. Lawrence, and received into full communion with the Church. His Lordship delivered a most instructive and soul-stirring address, taking for the text St. John xv. 5—"Without Me ye can do nothing." After the service, the ladies of the congregation invited the Bishop, clergy and the whole congregation to partake of a splendid dinner which was laid in the new mission hall adjoining the church. After dinner, an old and faithful member of the church, Samuel Suddaby, Esq., church warden and lay representative, presented an address to the Bishop. In replying his Lordship delivered a very happy speech, thanking the members of the church for the kind sentiments expressed in the address, and more particularly for the assurance of their earnest prayers. Short and appropriate addresses were also given by the Rural Dean and the incumbent. During the afternoon, his Lordship enjoyed a well-earned rest at the parsonage, Kinmount. In the evening, long before the hour of service—7.30 o'clock—St. James' Church, Kinmount, was filled with a large congregation. Evensong was said by the Rural Dean, after which another old and faithful member of the church came forward and read an address to the Bishop. After the address, the incumbent read the preface to the confirmation service and presented 11 more candidates to the Bishop for the holy rite of Laying on of Hands. After thanking the congregation for the expressions of their affection and loyalty in the address, his Lordship preached a sermon that will long be remembered by all present. He chose for his text Isaiah xlii., verse 1, and showed in a lucid manner the intimate knowledge of God concerning all His children. At the close of the service his Lordship met and shook hands with all the congregation, and also the newly-confirmed, presenting them with their certificates, and to each giving a kindly word of advice. During the past year there has been a steady growth in our beloved church all over the mission. Not only has there been a greater interest taken in all branches of Church work, but there are unmistakable signs of a deepening of the spiritual lives of our people. At a recent meeting of the laymen of the church it was unanimously decided by resolution (1) To ask the Bishop for the permanent appointment of the Rev. S. A. Lawrence as incumbent. (2) To relieve the incumbent of all worries in connection with the finances of the church. (3) To increase the stipend \$150.00 this year, making \$850.00 in all, and if possible raising it to \$900 next year. In addition to this, a sum of \$100.00 for Sunday school purposes was overpaid during the year. The outlook for the future of the Mission is very bright indeed.

NIACARA.

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

HAMILTON.—Church of the Ascension.—The Young People's Missionary Society held the first meeting for the season on Monday evening, October 24th, with the rector, the Rev. Canon Wade in the chair. A very interesting and instructive address was given by Miss Hunir, a missionary from Cairo, Egypt, who spoke on the work carried on in that far-distant land. Miss Allan sang a solo, and Miss Barnard gave a violin solo. Refreshments were served and a social half-hour spent. The next meeting will be held November 21st which will be in the form of a missionary debate.

MILTON.—Grace Church.—The Right Rev. the Lord Bishop of the diocese, held a confirmation in this church on Wednesday, November 2nd, at 8 p.m., and administered the Apostolic Rite to thirty (30) persons. Although a number of others disappointed yet this is the largest number presented at one time in this church. The Bishop preached to a large congregation, from Psalm ciii.: v. 2—"Bless the Lord, O my soul, and forget not all His benefits." The candidates were prepared and presented by the rector, the Rev. G. McQuillin. Mr. McQuillin is doing an excellent work in this parish, and the Bishop, on the occasion of his visit, spoke very kind and encouraging words in regard to his efforts for the good of the souls of the people who are committed to his spiritual oversight.

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HURON

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

LONDON.—The first annual meeting of the Huron Diocesan Sunday School Association was held lately in Cronyn Hall. A large attendance of Sunday School workers and clergy from the entire diocese was present. Bishop Williams occupied the chair. The organization of the association was the first business undertaken by the meeting. Bishop Williams is president ex-officio of the association, while the Rev. T. Bart Howard, of Forest, was elected the recording secretary. The rural deans will organize the branch associations in connection with the main organization. They are to meet for the purpose of organization not later than January. The rural deans will act as the conveners of the branches in the deaneries. The meeting declared for superintendents for the different branches of the Sunday School work, and the following were nominated for office by a nomination committee: Finance and statistics—The Rev. S. P. Irwin, B.A., Watford. Teacher training—Dr. Silcox, Stratford. Literature and Sunday School supplies—The Rev. T. B. Howard, Forest. Adult Bible Class—John Hartley, Clinton. Home department—Rev. G. A. Andrew, B.A., Springville. Missionary—Dr. Tucker, London. Primary department—H. W. Snell, B.A., Thorndale. At the afternoon session the Rev. R. A. Hiltz, secretary of the Sunday Schools for the Dominion, made an address on the "Graded Schools," and outlined what constituted a graded school in a very lucid manner. Dr. Silcox, the principal of the Stratford Normal School, in his address dealt with the "Normal Training of the Sunday School Teacher." Dr. Silcox said that a teacher must have a knowledge of the Bible, not scrappy, but broad and general; a knowledge of the child mind, of teaching methods. Dr. Silcox concluded by practical suggestions as to how this knowledge might be given to the teachers.

The Rev. Canon Hague followed with a bright and happy address on the "Prayer Book in the Sunday School." He showed how it might be used and taught to the advantage of the Church in the Sunday School. The Rev. C. R. Gunne, M.A., of Clinton, discussed conditions of success in the school. There are certain physical requirements that tend greatly to the success of the school, such as ventilation, the seating accommodation, proper blackboard equipment. Close contact with the parents was a great asset in discipline and teaching. One of the most interesting papers of the evening was that delivered by the Rev. S. S. Hardy, of Woodstock, on the question of "Boy Scouts and the Sunday Schools." The outline of the movement since its inception of the "boy scouts" at the siege of Mafeking was traced in an interesting manner. The work of the Sunday School was to develop the religious side of the boys. So popular have the boy scouts become in the old land that the Church finds the boys deserting the Church brigade. As a remedy it has been forced to embrace the movement under the title of the "Incorporated Church Scout Patrols." The division of a troop of scouts into patrols could not be better done than in the well graded system of a Sunday School. The next meeting of the Association will be held in Stratford.

St. Matthew's.—The members of this branch of the Woman's Auxiliary presented Mrs. Lowe

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with a gold headed umbrella, with her name engraved, and a very nice address and also a lovely bunch of roses; the choir also gave her a complete surprise by having a dainty tea for her in the infant-class room, after practice, when they presented her with a pearl crescent brooch. On Friday evening, Oct. 28th, the ladies of the congregation held a farewell social for Mr. and Mrs. Lowe. Notwithstanding the stormy evening, many turned out to say good-bye. The chair was taken by E. T. Essery, Esq., K.C. After many complimentary remarks about the rector and his work, he announced the programme, which was well rendered by those taking part. Mr. Jas. Mahon and Mr. John Henderson were called to the platform, also the rector, when Mr. Henderson read a very elaborately worded address, expressing the sorrow of St. Matthew's congregation at losing their rector and Mrs. Lowe. Mr. Mahon, on behalf of the congregation, presented Mr. Lowe with a well-filled purse of gold. Mr. Lowe was completely taken by surprise, and in a few well-chosen words on behalf of himself and Mrs. Lowe, thanked them. On Monday evening, Sept. 19th, the members of St. Mark's Church, Pottersburg, presented Mr. Lowe with a beautiful leather suit-case and an address. Mr. Elden Garrett read the address and Mr. J. Richardson made the presentation. Mr. Lowe thanked them all for the kindness which he had received from them. The Sunday School also presented him with a picture of the church, beautifully framed, and a nicely worded address, while Mrs. Lowe was made the recipient of a copy of the Book of Common Prayer. This congregation also presented the Rev. W. Lowe with a handsome travelling bag and an address.

Windsor.—All Saints'.—In the presence of a large congregation at this church on the evening of All Saints' Day, the Rev. Arthur Carlisle, B.A., recently of Lucan, was formerly inducted into the charge by his Lordship Bishop Williams, in succession to the Rev. F. A. Chadwick. The service was solemn and impressive throughout, and the music, rendered by an augmented choir, fully vested, was unusually good. The service throughout was in charge of the Bishop, who was assisted by Ven. Archdeacon Hill, of St. Thomas. The rector-elect was presented by the church wardens, Messrs. A. G. Roberts and E. P. Gower. The various oaths were solemnly administered by ex-Mayor E. S. Wigle. Then the rector-elect was led successively to the west door of the church, to the font, the prayer desk, the reading desk, the pulpit and the Lord's table, at each of which the Bishop addressed a few words of exhortation. Following this the bishop preached "a very practical sermon on the joint text, 'Am I My Brother's Keeper?' and 'Bear Ye One Another's Burdens'" urging the members of the parish to give their loyal support and sympathy to their new rector. Many of the clergy of the county and also of the city of Detroit were present for the service and sat in the chancel. It was the first time that this particular form of induction service had been used in the diocese, and its uplifting and edifying features will long be remembered by the congregation of All Saints' who look forward to continued growth and usefulness under Mr. Carlisle. After the service a reception was held in the schoolroom, when luncheon was served by the ladies and an opportunity given to meet the new rector.

ALCOMA.

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

Fort William.—St. Paul's.—An organization that deserves the hearty support of every church in the parish is the Church Club, our big social organization. The club provides, as nothing else can, an opportunity for strangers to get over their strangeness, and for the development of the Church family idea. Meetings are held fortnightly on Monday evenings. At the annual meeting, Dr. J. G. Hunt was elected president, Mrs. T. G. Stenhouse, vice-president, Mr. F. Gammon, secretary, and Mr. R. E. Ree, treasurer. A strong executive committee was also appointed.

RUPERT'S LAND.

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

Winnipeg.—A short campaign in connection with the Laymen's Missionary Movement has been held in this city (October 27-31). The clergy of the city exchanged with one another on Sunday, October 30th, and several leading laymen gave addresses in some of the churches. A very

well-attended mass-meeting was held on the Sunday afternoon in the Walker Theatre. His Grace the Archbishop was in the chair, and addresses were delivered by the Rev. Dr. Tucker, and Mr. W. Allin. On Monday evening, October 31st, a banquet was held in Manitoba Hall, at which Dr. Tucker again spoke on the aims of the movement.

Christ Church.—An orchestra of eight pieces has been formed in connection with the Sunday School. It has already proved to be a very helpful adjunct to the work. The Rev. Dr. Tucker, general secretary M.S.C.C., preached at Even-song, on Sunday, October 30th, in connection with the Laymen's Missionary Movement. Miss Fowler, a sister of the late Miss Octavia Fowler, who founded the Girls' Home of Welcome in this parish, is expected shortly to take up deaconess work in the district.

St. John's College.—The 44th anniversary of the re-organization and re-opening of this college was fittingly celebrated on All Saints' Day. Holy Communion was celebrated in the old cathedral at 7.30 a.m., and at 11 o'clock the annual commemoration service was held. Shortly before the hour the boys of the college assembled on the campus, in review form, to the number of nearly 100, and marched thence to the cathedral, occupying the entire seating capacity at the rear of the church. The students of the college also assembled in cap and gown, and took the seats in front; while a number of old boys were noticed scattered through the building. Among the latter were Ven. Archdeacon Scott, late of Athabasca Crossing; Rev. S. G. Chambers, and Rev. F. S. Lewis, of Christ Church; Rev. Samuel Fea, of St. Peter's; Rev. A. J. Warwick, of St. Andrew's, Middlechurch; Rev. A. W. Woods, of St. James'; Rev. J. Cross, of St. John's College, and others. The service was conducted by his Grace, Archbishop Matheson, the Very Rev. Dean Coombes, Rev. Canon Murray, and Rev. Canon Phair, while Eric Hamber, head-master of the school, presided at the organ, this being the thirtieth anniversary which he has attended. A short form of the morning service was intoned by the dean, the students and boys taking part, with a splendid blending of voices. The special lesson was read by Canon Murray, and the Commemoration sermon was preached by the Rev. A. T. Norquay, from the text, "And the sons of the prophets said unto Elisha, 'Behold now the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan and take thence every man a beam and let us make us a place where we may dwell.' And he answered, 'Go ye.'" In the course of his sermon the preacher most strongly advocated the extension of the College. He concluded his sermon by reading a list of the departed benefactors of the College, and the service finished with the singing of the hymn, "Of all the Saints who from their labours rest." The Archbishop pronounced the Benediction at the close of the service.

Trichorne.—St. Mark's.—On Sunday morning, October 23rd, this church was consecrated by his Grace, the Archbishop of Rupert's Land. The service was very simple but impressive. The Archbishop going to the communion table was followed by the incumbent, the Rev. J. Anderson and a number of the vestrymen. Mr. Anderson then read the petition, praying for the consecration of the church. After receiving the petition the Archbishop, with the incumbent and vestrymen, then walked from the east end of the church to the west end and back, repeating the 24th Psalm. Having come again into the chancel Mr. C. V. Lindsay, in the absence of the church wardens, presented the deed to his Grace, who laid

it on the communion table. Appropriate prayers were then offered, after which the Archbishop read the sentence of consecration setting the church apart from all profane and secular uses, to be used from henceforth only for Divine service, according to the usages, rites and ceremonies of the Church of England. Morning prayer was then proceeded with, special psalms and lessons being used. His Grace preached a very forceful sermon.

Rosser.—The Rev. S. G. Chambers, rector of Christ Church, Winnipeg came out to this mission on Sunday, October 23rd, to take the services and celebrations of Holy Communion. Good congregations attended and the baptism of three children took place at St. Michael's, North Rosser. A resident layreader will continue the services during the winter.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask. McAdam Harding D.D., Coadjutor, Regina, Sask.

Outlook.—St. Mark's.—On the 18th of October a bazaar and social evening was held in aid of the debt remaining on this church. Owing to the few women workers in the congregation, an appeal for gifts from outside was put out by the Incumbent, the Rev. J. Williams, which met with a considerable response, and the takings at the bazaar realized over \$40. In addition to this about \$40 was received in money and \$20 was collected within the mission by Mr. Williams. The total result was therefore about \$100, and forms a very appreciable item in the reduction of the debt of \$212. For the outside help given, the Incumbent has written individually in each case to express his very sincere thanks.

The Harvest Thanksgiving services have recently been held at the various points, and in spite of the crops being much poorer than last year, the offerings were more than double. A beautiful glacier window at the west end of the church, given by Mr. Churchwarden Nelson, has added very much to the attractiveness of the interior. The subjects are, "Christ blessing the little children" and "St. Joseph and the Holy Child." At the Harvest Festival on St. Matthew's Day the Sub-Warden of St. Chad's Hostel, Regina, (the Rev. R. J. Morrice, M.A.,) preached, and two lay readers from adjoining missions, Messrs. Swainson and Pike, read the lessons. During the day an informal conference had taken place for the clergy and lay workers, which was very helpful, and it was unfortunate that others who were invited could not come. Holy Communion and Matins, and intercessions for the Church's work were held. The work of the Church in this district is growing, and the building of the large railway bridge across the river, the laying down water system for the town, building power house, etc., has afforded employment for numbers of men to whom the privileges of the Church are offered. The Holy Communion is regularly administered (last Sunday, the 23rd, eight persons, four of whom were men, came to an early celebration). All denominations resort to the Anglican Church minister for Holy Matrimony, on account of there being no other ordained man, so that Finns, Bohemians, Norwegians, etc., have been married in St. Mark's Church, in some cases with considerable help from interpreter friends, and a necessary paraphrase of parts of the service from the clergyman. The local quota of stipend has been discharged by the Outlook congregation and as many as eighty persons have had the privilege of receiving the Holy Communion. The hands of the missionary priest, in church or in schools or in private houses throughout a large and scattered district.

SASKATCHEWAN

Jervols A. Newnham, D.D., Bishop Prince Albert, Sask.

Duck Lake.—All Saints' Day will be remembered for some time in Duck Lake, Saskatchewan, for this year on that day the Bishop held an Ordination in the Church of All Saints, which the Rev. E. G. White (Emmanuel College, Saskatoon), Incumbent of Duck Lake, and the Rev. E. J. Norris (Emmanuel College, Saskatoon), Incumbent of Lindsay, were advanced to the priesthood. The Ven. Archdeacon Dewdney, B.A., presented the candidates, and the sermon was preached by the Rev. H. Assiter, of Rosthern, Sask. The

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Rev. Jas. Taylor, secretary-treasurer of the diocese and Rev. H. J. Lukeman, St. George's, Prince Albert, were also present, and assisted in the laying on of hands. A very good congregation attended the service.

COLUMBIA.

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

Victoria.—The Diocesan Synod (concluded) Tuesday, Oct. 18. A great deal of business was transacted at the two sessions of the Synod, which were held to-day in the schoolroom of Christ Church. There was a celebration of the Holy Communion at 10 o'clock, in the cathedral, and at 11.00 the first business session was held, there being about 60 members present. The first business transacted was the appointment of a committee under the chairmanship of the Rev. A. Silva-White to examine the credentials of the newly-elected lay representatives. The following officers were next elected: Clerical secretary, the Rev. J. H. S. Sweet, S. A. C.; lay secretary, F. W. Blackenbach, Esq.; treasurer, P. Wollaston, Esq.; auditors, F. Elyworthy, Esq., and A. J. W. Bridgman, Esq. To the Executive Committee: Clerical, the Very Rev. Dean Doull, M.A., the Rev. H. A. Collison, B.A., the Rev. S. Ryall, B.A.; lay, J. G. Cory Wood, Esq.; W. J. Hamilton, Esq. The Bishop appointed a committee consisting of the Rev. J. H. S. Sweet, Canon Leakey, and Mr. E. Wootton to report on his address. The following reports were then received, and notice of motion of their adoption given: Executive Committee, mission board, treasurer, widows' and orphans' fund, Columbia coast mission, religious instruction in Public schools, social and moral reform, cathedral chapter rural deans', parochial boundaries, clergy pension fund, diocesan registrar of parochial administrations. The Rev. E. G. Miller then gave notice of motion on religious instruction in Public schools. The Bishop then asked Canon Cooper to read the canons, at the same time pointing out that very careful consideration must be given before any alterations were introduced. At 12 o'clock the house rose for prayers, after which the session was occupied in reading the canons until 1 p.m., when an adjournment was made for lunch. This was very excellently served in the church school by a staff of ladies under the guidance of Mrs. Perrin, who made a very gracious little speech in answer to a vote of thanks proposed by Colonel Layard. At 2.30 p.m. the House entered on its second session, and the reading of the canons occupied until 3.30 p.m. The next matter taken up by the Synod was one of very great importance, viz., the question of uniting

the various dioceses in the province of British Columbia into one ecclesiastical province, co-terminous with the boundaries of the civil province, and having a metropolitan and provincial synod. Some time was spent in considering the draft memorial having this object in view. It will be presented to the various synods in British Columbia for their consideration, and afterwards forwarded to the General Synod. The Bishop asked the Ven. Archdeacon to introduce the subject. He (the archdeacon) said that the time had now come, he felt sure, when the four dioceses west of the Rocky Mountains were strong enough to organize provincially, and so would be able to provide for perpetuation without going outside their own borders. Canon Cooper, seconding the above, spoke at some length. He pointed out that the movement begun as far back as Bishop Hill's time, in fact, originated with him. It was brought up at synod after synod, but did not assume definite shape. Later, it was brought before a meeting of the General Synod at Ottawa. There were present on that occasion the Bishops of Columbia, Caledonia, New Westminster and Yukon. At that meeting a resolution was passed as follows: "That the permission of the General Synod at this present session be requested for the formation of a Provincial Synod of the diocese west of the Rocky Mountains, if such organization be deemed advisable by the synods of the different dioceses affected." This permission was applied for by the Bishop of Columbia in the upper house, and the Rev. F. H. Graham in the lower, and was granted in both Houses. The next step was at a conference of the united clericus on June 24th, approving of such formation and suggesting that the question should be brought before all the synods interested. Again, at the time of the consecration of Bishop de Pencier, the matter was advanced a stage further. On this occasion a meeting was held of the three Bishops, viz., Columbia, Caledonia and New Westminster, with other clergymen, at which the Bishop of Caledonia brought forward and proposed a draft memorial to be presented to the General Synod, if agreed upon in substance by the synods of the four dioceses concerned. This memorial was accepted in substance, and is now to be brought before the Synod here assembled. Canon Cooper then went on to explain some of the advantages which would be the outcome of this. He showed that a whole-voiced church of the province could be brought to bear on the Provincial Government concerning the morality and welfare of the Church in the province; he further pointed out that certain institutions could be initiated and managed by a Provincial Synod which no single diocese itself would be able to take in hand. The five sections of the memorial were read through, and after some few slight alterations, were passed, sections 3 and 4, referring respectively to the "subdivision of dioceses" and "election of metropolitan" causing most discussion. The Very Rev. the Dean of Christ Church, Ven. Archdeacon Scriven and Messrs. Wollaston and Lindley Crease were elected to the board of management of the missionary society of the Canadian Church, and at 5.30 p.m. the Synod adjourned.

In the evening, a public missionary meeting was held, at which the Bishop presided, and interesting addresses were delivered by Messrs. W. F. Clark and M. McCreary of Vancouver, and the Very Rev. the Dean of Columbia. There was a good attendance.

Wednesday, October 19th.—This was a very full day and three sessions of the Synod were held. At all of them there was a good attendance of representatives who took the greatest interest in the proceedings. At the morning session the reports of the Executive Committee, Mission Board, Widows' and Orphans' Fund, were passed, the last showing an increase of \$1,240. The treasurer, Mr. P. Wollaston, presented the financial report in which all the stipends of the clergy had been paid monthly in full, and there was a slightly larger balance in hand than last year. More money is required to add to the present fields of work. Reports were also read by the Rural Deans, Canon Leakey and the Rev. W. B. Allen, and upon the Columbia Coast Mission, by Canon Cooper, in which the need of a new hospital at Rock Bay, to take the place of the one recently destroyed by fire, was urged. The statistics for 1909 showed the total number of cases treated at the three hospitals and on the boat to be 1,837, and the number of operations performed, 240. A nurse who served at Rock Bay Hospital for two years stated that during that time 45 accident cases had been treated who could not possibly have lived to reach Vancouver. The constitution and canons of the newly-formed chapter of the Cathedral were read and presented to the Synod. The Rev. E. G. Miller presented the report of the Diocesan Registrar of Parochial Administrations. Canon Cooper presented the report of the clergy pension fund which recorded promises of \$1,200 in capital, and the statistics report was presented

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W. Pemberton Page Mgr. K ent, Vice-Pres., Whitford Vandusen Pres.

by the Rev. J. H. S. Sweet. The Synod adjourned at 1 o'clock for luncheon, which was supplied by the ladies, to whom the Rev. A. J. Hall proposed a vote of thanks.

The Synod reassembled at 2.30 p.m. The following resolution proposed by Archdeacon Scriven was passed with one dissentient vote. "With regard to the opium traffic in China this Synod urges the British Government that China be formally released from treaty obligations to admit opium, and that the connection of the Indian Government with the opium export trade be brought to an end." Dean Doull proposed and Mr. A. J. Dallain seconded the following resolution, after an animated discussion upon the evils of strong drink, in which Canon Cooper, the Rev. J. S. Ard, L. Crease, Col. Layard and many others took part: "That having in view the incentive to excessive drinking, which arises from the treating at the bars of saloons and hotels, this Synod declares itself in favour of the total prohibition by-law of the treating system." A resolution asking for the appointment of a censor of all public moving picture shows and dramatic entertainments and recommending that no children under sixteen years of age be admitted without an older person, was passed. The resolution moved by A. Longfield and seconded by the Rev. E. G. Miller was carried: "That this Synod strongly recommends the publishers of the Book of Common Prayer to issue an organist's edition about the same size as the large edition of the Cathedral Psalter; and that in its production a much better quality of paper and ink be used than in the edition already published." It was also resolved "That it is desirable at every parish at the yearly meeting called for the election of church officers, a parochial missionary committee of not more than six laymen be elected by the vestry, whose duty shall be to assist the rector in developing a missionary spirit in the parish. Mr. W. H. Booth proposed and the Rev. C. W. Winch seconded a resolution to arrange for a conference on the subject of religious education in the schools to which representatives of all other Christian bodies shall be invited.

The Synod adjourned at 5.30 and met for the evening session at 8 p.m. After full discussion it was resolved: "Whereas, in the Public Schools Act there is a clause which reads 'that the highest morality shall be inculcated,' that this Synod records its conviction that a text book of Bible knowledge be compiled and put forth for the use of the Public schools of the province." A resolution to the effect that the travelling expenses of the rural deans when on official business be charged to the diocese was carried. Bishop Perrin appointed the following committee on the projected provincial theological college: Dean Doull, Archdeacon Scriven, Canon Cooper, the Rev. A. Silva-White, Mr. Justice Martin, L. Crease, P. Wollaston and A. S. Barton. Following the resolution of the Rev. W. Barton dealing with the spiritual needs of the diocese, a committee was appointed by the Bishop to take up this matter. A strong committee was appointed on the motion of Mr. A. S. Barton to carry out a systematic canvass of the diocese for the clergy pension funds. The Rev. E. G. Miller submitted the canon on registration, which was passed through all its stages. This canon imposes the duty of every clergyman to register the names of all persons who have been baptized, confirmed, married or have died, and to send copies of the register to the diocesan registrar yearly.

During the evening session, at the special request of the Bishop, the Rev. A. J. Hall, of Alert Bay, addressed the Synod on the work which is being carried on amongst the Indians in that locality. Mr. Hall also spoke of the needs of the northern parts of Vancouver Island, more particularly at Quatsino.



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The usual votes of thanks were passed and the Synod adjourned at 11 p.m., after the singing of the Doxology and the pronouncing of the Benediction by the Bishop.

Wellington, Northfield and French Creek.—Harvest Thanksgiving was held in St. Matthew's Church, Wellington, on Sunday, October 9th, when the little remnant of this once flourishing parish heartily sang the harvest hymns, and the rector, the Rev. James Simonds, gave an address upon the harvest and its lessons. The offering was for the M.S.C.C. This parish, which possesses a good church and large rectory, has become almost extinct following upon the closing of the mines some years ago. On Saturday, October 22nd, upon the arrival of the train from Victoria, the Bishop set off with the rector for French Creek, a drive of twenty miles. The next morning Confirmation and Thanksgiving services were conducted in the picturesque little log church of St. Anne. The sacred edifice, appropriately decorated, was quite filled by the congregation, and the Bishop, after a fitting and helpful address to the candidates, preached upon the subject of thankfulness for all helps and blessings, temporal and spiritual. The offering, which is always given to the Nanaimo Hospital, was double the sum contributed last year. The increasing congregations at the church has brought up the question of enlarging the church. A drive of twenty-three miles, facing wind and rain, brought the clergy to Northfield, a mining village, where, despite the weather and darkness, a full congregation again greeted the Bishop, when Thanksgiving service was held in St. Luke's Church. The Bishop drew attention (as he did in the morning) to the appropriateness of the tasteful decorations, and dwelt upon the need of spiritual nourishment no less than of the food for the body. The offering devoted to M.S.C.C. was generous and more than completes the amount apportioned to this congregation.

man, because I should like to know whether it was written by friend or foe of the tobacco habit. As a reply to the letters of Dr. Speechly and "An Old Layman," it is so weak as to give one the impression that it might have been written by an enemy of smoking. This knight of the pen hides behind the name of "Pendragon," and from that cover, shoots at Dr. Speechly (who takes his stand in the open), calling certain statements of his "ungentlemanly and untruthful." The weakness of "Peter Pendragon's" defence is further seen by comparison. He appeals to sentiment, telling us of his little girl's doings and of his father's habit, and thinks that what his fraternal and filial heart cannot condemn, must not be condemned. But Dr. Speechly, from the standpoint of scientific knowledge, hands out facts for the benefit of those who desire information. Again, according to "Peter Pendragon's" line of argument, smoking is not to be condemned, because there are worse things than smoking. Even the assurance that "some of the best clergymen that ever lived and most of the finest laymen have smoked and will continue to smoke," is not very encouraging. Lastly, regarding the grand exclamation with which "Peter Pendragon" closes his epistle, the question arises, Is it intended to be taken as the cry of a lamb or of a calf?

Sam. L. Nash.

BRICKS WITHOUT STRAW.

Sir,—If one were to judge by some of the speeches made at the recent meeting of the Board of Missions, in Toronto, the need of help from the East for the opening of missions in the West should have ceased. One member of the apportionment committee actually proposed cutting Qu'Appelle down from \$12,000 to \$5,500 and Saskatchewan from \$12,000 to \$7,700. But what are the actual facts of the case? The immigration return from Ottawa, dated October 25th, shows that in the first eight months of this year, no less than 36,916 homesteads were taken up—an increase of 12,520 over the year before. So that according to the logic of facts, the West needed an increase of at least one-third. They got a reduction instead. In the olden day the policy of bricks without straw produced not bricks, but protests, and the policy now being applied to the West will produce not Churches of England, but Nonconformists or irreligion. The Ottawa return

says that "Saskatchewan leads with 20,692 homesteads. Alberta was second with 12,413. Manitoba came third with 2,042, and British Columbia was a very poor fourth." A member of the committee repeatedly quoted the immigration into Ontario (especially Toronto) as a reason for the policy of starving the Western work. But the comparison is radically unsound. Twenty thousand additional in Toronto, where the machinery largely exists and where they fill in close together, does not mean to the future of the Anglican Church in Canada anything like twenty thousand new homesteads on absolutely virgin prairie in Saskatchewan, where there are neither railroads, schools, churches, missions or clergy. If there was ever a time when the East should endeavour to raise (not to lower) its contribution to the West that time is emphatically now. Twenty thousand new homesteads in Saskatchewan means that this year we have added 10,000 square miles of humanity, without church, minister, or service as far as the Church of England is concerned. That means that in two years we have fallen behind by at least 17,000 square miles of untouched humanity (English-speaking and foreign). If the Toronto authorities are satisfied that this is as it should be, I for one, am not a beggarly \$40,000 from the East for the work of a gigantic, expanding West is miserably unworthy of the golden opportunity. Cannot something be done to rouse the East to make a supreme effort in the next five years, to get the Church of England planted on the great plains? By 1915 our chance will be gone forever.

Yours very faithfully,
George Eaton Lloyd.

RE SMOKING.


Sir,—Just to save anyone else from falling into the error of "Peter Pendragon" (p. 657, C. C.) in this discussion allow me to explain the meaning of the word "sensual" as used by me. All dictionaries define the word as (1) pertaining to the bodily organs of perception, (2) hence not spiritual or intellectual, and (3) devoted to the pleasures of sense and appetite. There is an extreme meaning which is not applicable in this case. I cannot compete with "Peter Pendragon" in his epithets, but I can agree with him "that it is extraordinary what a tendency there is in this world to go to extremes."

H. M. Speechly.

Correspondence

SMOKING.

Sir,—I am very interested in the letter re "Smoking" in the current issue of the Church-



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Children's Department

THE WIND OUTSIDE—AND IN.

When the fire is burning low
And the kettle hums and sings,
In the happy winter night,
Children talk of many things:
Talk of mermaids in the sea
And of fairies in the wood,
Pretty things that ought to be
And that would be—if they could.

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Then the wind comes creeping near,
Tired of fighting with the trees,
Listening with a sort of fear
To such merry sounds as these:
Crying like a child in pain,
With a foolish, ceaseless din,
Knocking on the glass again,
Begging them to let it in,

Until up spoke Curlyhead:
"I believe the wind feels ill;
Soon he may be lying dead
On the frozen window-sill.
Very cruel children we
If we let him die alone—
If we do not run and see
Why he makes this dreary moan."

And he flung the window wide—
Whew! the wind came tearing
through,
Dashing everything aside
With a fierce and wild hurloo;
Blowing both the candles out,
Roaring, rushing, raving by,
Scattering the smoke about—
It didn't seem as if he'd die.

ever had as much as ten cents in it for my own. Look at Alfred Parker now, and Harry Hughson, and all the other boys—their clothes haven't any patches on them at all! And they 'most always have candy in their pockets. And they buy baseballs and kites when they want 'em. I don't see why things aren't divided more evenly up! And now comes Thanksgiving Day, and we've got to go to church and sing, because we're thankful in our hearts,



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turneth away
wrath, and a little
of Abbey's Salt
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JUST THIS DAY.

Just this day in all I do,
To be true;
Little boat takes little leaven,
Duty for this day, not seven,
That is all of earth and heaven,
If we knew.

Oh, how needlessly we gaze
Down the days,
Troubled for next week, next year,
Overlooking now and here.
"Heart," the only sure, is near,
Wisdom says.

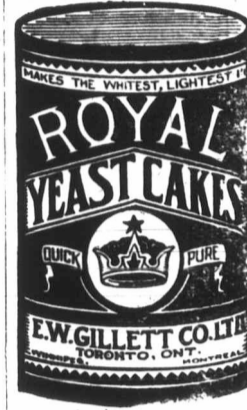
Step by step, and day by day,
All the way.

So the pilgrim's soul wins through,
Finds each morn the strength to do
All God asks for, me or you—
This obey.

THE THANKFUL HEART.

"Pooh!" said Billy Benson, wriggling his way out of Sunday School, "I guess 'most everybody has got more to be thankful over than I've got! Patched pants, and an old hat, and only mush and milk for breakfast, and a leaky roof, when the snow comes on it—I guess I don't see much that I've got. My pocketbook that was given to me at the Christmas tree hasn't

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the minister said. "I'll sing because I've got to, but that's the honest reason."

It was not often that such a thunder-cloud of discontent fell upon Billy's sunny nature. He lived with his widowed mother in a tiny house near the gateway of the big hotel on the hill.

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They had moved there after Billy's father died, and Mrs. Benson had kept the wolf of hunger from the door by her industrious work for the hotel guests. Washtub and thimble were kept busy; and through the struggle her brave heart never faltered, for was she not doing it all, every rub, and every stitch, to take care of Billy!

Now the thing that had happened this November Sunday to disturb Billy's equilibrium was a little thoughtless speech of Harry Hugh-

son's, uttered in haste or it never would have been said at all, for Harry was a kind-hearted boy, who would not willingly offend in word or deed. The boys sat together in Sunday School, and as the rector announced the service for Thanksgiving Day, he asked that the choir-boys especially should take heed, for in a very especial way the words he meant to speak were for them. And he went on to say: "We are to meet together on Thursday to give thanks to our Heavenly Father for all the benefits He has bestowed on us; for our homes, our families, our food, the harvests of the earth, for our clothing and shelter, our friends and our health. The choir will assemble for an extra rehearsal on Wednesday afternoon, and I want every boy on hand. Count your blessings, children, and I am sure that you will each one offer to God a thankful heart."

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"I'm thankful for my new suit," exclaimed Harry. "When are you going to get one, Billy? You need it badly, don't you? I can almost see skin through your sleeve."

"You can't!" answered Billy hotly. "Mother darned it last night."

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"I can, too. You needn't be so touchy! It's bursting out again," said Harry, carelessly.

Billy blushed hotly, and Harry seeing the danger-signal, stopped his comments. But they had sowed within the heart of our small hero the fast-growing seed of discontent.

"Count your blessings," the rector had said. Billy began to count Harry's, which is exactly the wrong way to go to work. If you want to be very thankful, always look around for the person who has fewer blessings; that is a sure way to develop gratitude and contentment.

But Billy began with Harry's! Harry's house, which was bigger, oh, ever so much bigger than his! and Harry's new suit, with its nine pockets, and Harry's shiny-visored cap, and Harry's kid gloves, sticking out of his pockets; and Harry's blue-edged handkerchief, surmounting them. Now if Billy had only looked a little farther down the line, he might have counted a sum total of quite another kind. For there sat Timmy Tilson, the little lame boy who hobbled to Sunday School each Sunday from the Orphans' Home, away up the street—Timmy in his faded blue-check jacket, with the lean look of heart-hunger in his face; Timmy, whose mother had died when he was a wee baby, and whose lot had not fallen in pleasant places, until kind people had found him a place in the Home.

But Billy was blinded by selfishness at this particular moment, and he didn't even see Timmy at all. Then school was dismissed and Billy found himself gloomily walking down the street, with discontent in his soul, and a hot feeling in his hasty heart.

Just in front of him moved Timmy—halting now and then to pause upon his crutches and take rest. Billy had never spoken to Timmy. He didn't know him at all, and to tell the truth, he didn't really want to, for Billy liked to play baseball and football and active things, and he liked best the boys who could join in the games. He had his head down, studying his patched shoe, and did not notice the sudden disappearance of the little figure before him into the bushes at the roadside. So he actually jumped, when a

moment later, a weak voice called to him: "Say, would you mind stopping a minute, to help me to get up? I can't seem to do it myself. My crutch is caught, and I'm on my lame leg."

Billy stopped at once, quite ready and glad to play the good Samaritan. "Why, it's too bad you fell!" he said, with ready sympathy. "Wait a minute until I get the crutch free, then I'll pull you up. You're all out of breath; don't you think that you had better rest here for a while?"

"I didn't know that I was going to tumble!" panted Timmy, as he sat down on the bank. "My best leg gives out once in a while when I least expect it."

Billy looked at him with a flash of pity and self-reproach. He read something in the frank blue eyes a look of valor and brave endurance, which was quite different from the hale and hearty courage of the boys who were his friends. The eyes were steadfast and did not falter. They smiled back, while Timmy went on speaking:

"I'm real glad that it was you who picked me up. I've always liked your looks. And I like your mother, too. She was very kind to me once, when I was going by the house where you live. She gave me a glass of milk. It was a hot day, and it tasted good, I can tell you."

"Where's your mother?" asked Billy slowly. It was nice to hear pleasant things about his mother; perhaps Timmy would tell him something about his own.

"She's dead!" answered Timmy shortly, and a big tear splashed from his troubled eyes. Billy gasped in dismay. A crying boy! Why; the boys he knew never seemed to cry; they could be pounded and cut on the ball-field and they gloried in their pain. But this was deeper and harder to bear, an inner hurt and loss such as Billy had never known. The brief phrase took his mind back to the look upon his mother's face when she mentioned his father. "My father's dead, too," he said. And then he looked away, that Timmy might not see the tears which had come to his own eyes, and he looked up, which is a good direction for tear-filled eyes to choose, and the blue sky seemed a pleasant, far-away land, where thankful people gathered around the Great White Throne. The brief moment seemed to knit the hearts of the two boys together, and they felt that now they were truly friends. They walked on together, when Timmy was rested, and Billy asked him to come in to supper, an invitation which he was sure his mother would second.

He told her the whole story when the little visitor was gone—the discontent and grumbling over life's comparisons, and his sudden stopping in the way. "And I tell you, Mother," he said, "I'm thankful now—so thank-

ful that I can scarcely wait until Thursday; for you see I might have been a lame boy, or a boy without his mother," and he gave her a great hug.—Dorothy Shepherd, in "The Young Christian Soldier."

Nervous Dyspepsia

A CURE FOR ALL.

Not a Patent Cure-All, Nor a Modern Miracle, But Simply a Rational Cure For Dyspepsia.

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In the face of these absurd claims it is refreshing to note that the proprietors of Stuart's Dyspepsia Tablets have carefully refrained from making any undue claims or false representations regarding the merits of this most excellent remedy for dyspepsia and stomach troubles. They make but one claim for it, and that is, that for indigestion and various stomach troubles Stuart's Dyspepsia Tablets is a radical cure. They go no farther than this, and any man or woman suffering from indigestion, chronic or nervous dyspepsia, who will give the remedy a trial will find that nothing is claimed for it that the facts will not fully sustain.

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In using Stuart's Dyspepsia Tablets no dieting is required. Simply eat plenty of wholesome food and take these Tablets at each meal, thus assisting and resting the stomach, which rapidly regains its proper digestive power, when the Tablets will be no longer required.

Nervous Dyspepsia is simply a condition in which some portion or portions of the nervous system are not properly nourished. Good digestion invigorates the nervous system and every organ in the body.

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