

Canadian Churchman

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

ESTABLISHED 1871.

Vol. 32.

TORONTO, CANADA, THURSDAY, OCTOBER 11, 1906.

No. 39.

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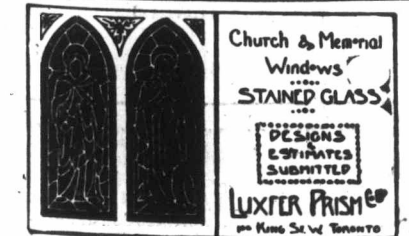


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THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.

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

ENTRY.

Entry may be made personally at the local land office or the district in which the land is situated.

HOMESTEAD DUTIES.

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

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

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior.

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

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All points Madawaska to Depot Harbour.
All points on Muskoka Lakes, Lake of Bays, Maganetewan River.

All tickets good returning until Dec. 8th.

For tickets and full information call on Agents.

J. D. McDONALD,

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SYNOPSIS OF CANADIAN NORTH-WEST
HOMESTEAD REGULATIONS.

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

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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[October 11, 1906.]

Canadian Churchman.

TORONTO, THURSDAY, OCT. 11, 1906.

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

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications, FRANK WOOTTEN, Box 34, TORONTO.

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

Lessons for Sundays and Holy Days.

Oct. 14—Eighteenth Sunday after Trinity.
Morning—Jer. 36; Colos. 3, to 18.
Evening—Ezek. 2, or 13, to 17; Luke 11, 29.

Oct. 21—Nineteenth Sunday after Trinity.
Morning—Ezek. 14; 2 Thess. 1.
Evening—Ezek. 18, or 24, 15; Luke 15, 11.

Oct. 28—Twentieth Sunday after Trinity.
Morning—Ezek. 34; 1 Tim. 5.
Evening—Ezek. 37, or Dan. 1; Luke 19, 28.

Nov. 4—Twenty-first Sunday after Trinity.
Morning—Daniel 3; Titus 1.
Evening—Dan. 4, or 5; Luke 22, 54.

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

EIGHTEENTH SUNDAY AFTER TRINITY

Holy Communion: 178, 311, 315, 379.
Processional: 179, 215, 217, 604.
Offertory: 212, 235, 366, 423.
Children's Hymns: 240, 329, 334, 473.
General Hymns: 220, 259, 384, 536.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.
Processional: 298, 542, 547, 603.
Offertory: 226, 446, 550, 551.
Children's Hymns: 333, 504, 569, 570.
General Hymns: 290, 540, 541, 546.

Grace to Withstand.

This word of ancient derivation—withstand—brings to our modern mind something of the stout and dogged character of the old Saxons and Goths, by whom it has been bequeathed to us. The quality for which it does service may be pictured as a firm rock, based where the ocean tides forever chafe its strong and rugged sides, unmoved by the stormy billows as it is by the gentler swirl of the sunlit sea. A splendid type of Nature's moulding, of the strong man armed with grace to withstand the temptations of the world, the flesh, and the devil, and who cleansed and sanctified by grace, undismayed by the pitiless buffeting, with pure heart and mind follows his God through Jesus Christ his Lord. Such an one knows full well not only how to withstand, but what is even better, how to follow, and he does both.

To the Clergy.

We have been requested to make known to the clergy that it is the wish of the S. P. C. K.

that any Canadian clergyman visiting Great Britain should communicate with the Society, as they would be glad to appoint him chaplain to the emigrants going out to Canada on board the ship on his return voyage. They will allow him a small grant for such service. If more convenient clergy could write to or call upon the Rev. H. E. Elwell, M.A., Emigration Chaplain, St. Nicholas' vestry, Liverpool, who has lately been paying a short visit to this country.

Blessed Are the Peace-makers.

The "Outlook" has a series of papers by Lyman Abbott on Christ's secret of happiness. We need not say that they are excellent, and in a recent number we have one on the passage which we have put at the head of this note. But the "Outlook" prints an unexpected test of its sincerity, doubtless unintentional. The place of honour is given to an address by the Venerable Edward Everett Hale at the tercentennial celebration of the landing at Plymouth of the Pilgrim Fathers. Here is a specimen of the peace-making the "Outlook" delights in: "We, the people, compel every man to appear at our muster with his own gun on his shoulder, his own powder in his horn, his own bullets in his pocket. We have even compelled him to keep them ready lest we might need them. Every man must come. The poor Tory whimpers; he says he loves King George, he says his own brother is a groom at Windsor. We tell him grimly that we have not asked his opinion about King George. We, the people, have commanded him to go and fight King George's soldiers." And more in the same strain: whatever was taught him when Dr. Hale was a boy some ninety years ago, one would have thought that in a long professedly Christian life he would have learned regret for such conduct and shame and contrition. But no, he stands up and glories in the oppression and murder and robbery of the old and peaceful neighbours—and the "Outlook" says how blessed are the peace-makers in the next page of the same number.

Labour.

It is a subject for serious thought as to how far those insistent advocates of what is called the labouring class are responsible for the hostile attitude of this class of men to the other constituents of the community. An hostility which finds frequent expression on platform and in the press, and of which anarchy is the extreme outcome. The true teaching of the Church upholds no class distinction. On the contrary it emphasizes the complete brotherhood of man, and the duty and dignity of labour, as exemplified in the humble, unselfish life of the Holy Carpenter of Nazareth, and off each and all of his co-workers for the good of others, in all the varied vocations from the crowned monarch to the humblest individual in the State. There is no class in labour. All true men are labourers whatever their rank in life may be. He who ranges men against their fellows and strives to perpetuate a class distinction under the title of "labouring men" is no friend of either Church or State. He is sowing tares in the wheat and the outcome will be, as it assuredly is, and has been—discontent, suspicion, uncharitableness.

Go Slow.

A wise note of warning is sounded by the Montreal "Herald" in the following paragraph: "Might it not be that Church Union would give the signal for a fine old row, such a one as has not been seen in the religious field for generations? The various sects have laboured each

with its own creed for so long that agreement is general, disagreement rare, within the different communions, so that there is no longer anything to fight about. By mixing them all up in one union, however, there would be many a fine occasion for controversy, and those who held opposite sides would be in the way of meeting." This advice is worthy of consideration. Besides what is overlooked is that there are always dissentients, those who cling to the old paths. We shudder at the thought of half a dozen Wee Free bodies. There are already a Free Methodist Church and a Reformed Presbyterian as the result of amalgamations.

Our Noble Standard.

At the Methodist Conference at Montreal, Dr. Kelley, a delegate from the United States, said in his introductory address: "Wherever the flag of Britain floats it stands for justice, for equality, for order, for Christian civilization, for the welfare of all mankind." We fail to understand the attitude of those who deprecate the display of the Union Jack on our schools, to say nothing of our own continent. In many countries in Europe, Denmark, for instance, the flag is flown on all public schools, because it shows they are Government property.

Letting in the Light.

Investigation has shown that some men who have been considered respectable citizens and prominent in religious circles have not scrupled to abuse the position of trustee and betray the confidence reposed in them by shareholders in dealing with the property committed to their official care for husbanding and safe-keeping. A humble bank clerk takes the money of the bank, speculates, loses it, is found out, dismissed and imprisoned. A president or director diverts money, or money's worth, which he holds in trust from the lawful and proper channel of investment. In other words speculates illegally and improperly with other people's money on a large scale, loses it. Is he dismissed or imprisoned? Perhaps not. His case is investigated. It seems as though public investigation had taken the place of the stocks and pillory of our great grandfather's days and was letting the light in upon the private character and conduct of certain prominent men. And the light has shown that what was taken to be fine gold is nothing but brass, veritable brass! These investigations are doing much good. If they are not the means of sending men to prison they are at least exposing to the public gaze the unscrupulous and the deceiver as in another, and it may be less effective way, the stocks and the pillory did a hundred years or so ago. Lord Burleigh never said a truer thing than this: "Hypocrisy is folly, for it is much easier, safer and pleasanter to be the thing which a man seems to appear than to keep up the appearance of being the thing which he is not."

The Forward Movement.

A new phrase that catches the eye and stirs the mind is all very well, but after all the test of its usefulness is the good work of which it may be said to be the key note. The success of any great movement depends largely on the character and capacity of its leader, and the enthusiasm his skill and daring rouses in his followers. The "Ever Victorious Army" had General Gordon at its head. The "Salvation Army" has its General Booth. These leaders and their men at the outset were not over-weighted with the restraints of convention. Their aim was not to gratify personal ambition or to please the general public. The secret of

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the success of such leaders and their followers is revealed in the words of Gordon: "I do what I think is pleasing to my God; and as far as man goes, I need fear nothing from any one." A good motto this for the leader of the Forward Movement in Canada, whoever he may prove to be.

Race Deterioration.

There's many a true word spoken in jest and sometimes the jest calls attention to a truth. We all deplore the craze of the day for work in factories, shops and stores, anything for the young girls sooner than work on the farm, in the house or in domestic service. One of the saddest consequences is the unfitness of young women for household management. Their whole upbringing at school and afterwards has been to estrange them from such duties and the failures are pitiable, the successes few, and the result often of bitter trials. The jest in this case was made at a county fair in England. The speaker said that it was a source of regret that while cattle and horses were improving in quality there was so much reason to deplore the lack of physique of many of the people in the towns. He suggested that it would be a good thing to organize a competition for human yearlings, two-year old, three-year old, fed on milk, that it would be useful to advertise the advantages of a milk diet to the population of large centres. Such a speech may be of use, it is worth considering, and it shows that our scoffed-at baby shows are not such bad things after all.

Guard Your Sundays.

In these days of persistent and exhausting work. Work for the advancement of the individual, the family, the state. When men with relentless energy for six days of the week drive the human machine to the limit of endurance they are sorely tempted to disregard the Divine command, to remember the Sabbath Day, to keep it holy, and too often they devote its solemn hours exclusively to rest and recreation and omit altogether the salutary discipline of public worship and private study of the Bible. The late Bishop Westcott has dealt weightily with this important subject. His words cannot be too carefully considered: "I endeavour to press on all the simple counsel, guard your Sundays. I believe that England owes her stability and greatness to the general observance of the Day of Rest and the study of the Holy Scriptures. In these times of reckless excitement and engrossing business, I do not see when we can reflect calmly on the greatest things—the things unseen and eternal—if the quiet of Sunday, 'the day of the rest of the heart,' is taken from us."

Insanity in Ireland.

A strange development is recorded by the inspectors of lunatics in Ireland. The proportion of the insane to the total population in 1901 was 56.2 per thousand, compared with 15.2 in 1851. The number of patients in public asylums rose from 8,667 in 1880 to 13,322 in 1895, and 18,094 in 1903. There was a proportionate increase in the inmates of private asylums. The figures do not include the insane outside of asylums, believed to be considerable. The inspectors attribute the increase in the ratio of insanity to population partly to the emigration of the mentally fit and partly to the return to Ireland of emigrants suffering from mental break-down. The inspectors believe that but for the emigration of the strong and healthy the ratio would have been very small. They declare, however, that the Irish are "peculiarly prone to mental break-down," directing attention to the United States, where they say the proportion of insane among the Irish is greatly in excess of other nationalities, in Connecticut it is more than double. In conclusion, the report says that the question of the influence of immigration on the development

of insanity has not hitherto received the attention it deserves, adding: "There is every reason to fear that a large number of our people crossing the Atlantic in search of fortune in a climate and environment so different from that to which they are accustomed, leave behind them the good humour and peace of mind so happily characteristic of our peasantry, and in the strain and stress of American life, and especially of American city life, quickly break-down physically and mentally. Of the large number who become insane, many like hunted animals, seek to return to their friends and former homes in Ireland, while those unable to return find refuge in the lunatic asylums of America."

THE DECAY OF MANNERS.

A Canadian Bishop now deceased, and himself a native of the Dominion, once spoke strongly to the writer, on his return from a very extended tour, on the lack of good manners amongst many of our people. This comment was made several years ago, and whatever may have been the intrinsic weight or force of the statement at that time or now, one thing is very certain, matters most assuredly have not improved during the period in question. No one, we venture to say, whose opinion is worth a moment's serious consideration would insist that our English-speaking Canadians have during the last fifteen or twenty years become a more mannerly people. The direct opposite we fear must be painfully apparent to any one whose powers of observation are of the most rudimentary description or, whose judgment is not hopelessly warped. And strange to say this decay in manners has synchronized with a tremendous development in our material wealth. During the last twenty-five years we have been growing steadily richer, our style of living has become vastly more complex, the standard of comfort has risen to a pitch that to a previous generation would have appeared the height (or depth) of luxury. With all this has come a sort of refinement. Our lives are more artificial. We are more subject to the bondage of acquired tastes and imaginary wants than ever before. And yet with all this, manners have progressively declined. We are rich and "progressive," we may be a sober, law abiding and moral, but most emphatically we are not a polite or polished people. Politeness among all classes is rapidly becoming, if it has not already become a lost art. It will, of course, be urged that having the substance we need not trouble ourselves about the shadow, and that the kernel is of vastly more account than the husk, that in a word, manners are of very little account in the scheme of our every-day lives. It might as well be argued, that as long as food is wholesome and nutritious its taste is of little account. Manners good, bad or indifferent, have more to do with the comfort or discomfort of life, and exercise a profounder influence upon the formation of character than almost any other agency, short of religion itself. The vast amount of preventible suffering caused by defective manners is beyond all computation, and staggers and depresses the imagination. Manners are the cheapest and costliest things in the world. They "cost nothing" and cost everything. A man, it has been truly said, will bear twenty injuries patiently and forgive them, where he will not forgive one slight. At the bottom of nine-tenths of our ordinary quarrels or differences will be found a slight, not an injury. Therefore, manners have very largely the making or marring of our lives. Good manners are, in fact, a species of practical Christianity. No thoughtful Christian man ever deliberately or wilfully hurts other people's feelings. But there are unfortunately so many good, well-meaning people who seldom stop to think, or who lack sufficient imagination to put themselves in other

people's places, and who inflict a vast amount of downright suffering by rough uncultivated manners of which were the truth known they are possibly a little proud. We commend this question to the very serious consideration of parents, clergymen, teachers, and all engaged directly or indirectly in the training of children. This is a question upon which the clergy should hammer away, at the risk, if needs be, of frequently repeating themselves. It is one of the questions of the hour. Bad manners are the national failing, and they are an inexcusable failing. Canadians are an exceptionally intelligent race of people, and most assuredly they do not err in this respect from stupidity or from ignorance of the grosser kind.

THE REVIVAL OF THE CHURCH CONGRESS.

Among all the autonomous Churches of the Anglican communion the Canadian Church alone appears to be at present unprovided with that most useful adjunct known as a Church Congress. In this respect, whatever other cheering indications there may be of progress, the Canadian Church has most undoubtedly retrograded during the past twenty years. For several years we possessed a Church Congress which successfully fulfilled its mission, and appeared to have before it a long period of usefulness. The level of its proceedings was a high one. The tone of its debates, even in those party ridden days, left little to be desired, and it had already become an established and seemingly permanent factor in the life and work of the Church. Then it mysteriously collapsed, and sank into an untimely and unremembered grave, the Church went on its way to all appearances without a single arrière pensée, and the Canadian Church Congress became a memory of a memory, a shadow of a shade, and to the present generation of Churchmen a mere passing episode in the history of the Church to be numbered among sundry other spasmodic and abortive movements. With the uprising, however, of a new generation of Churchmen the task of reviving the Church Congress should not be an unduly difficult one. Of the daughter Churches of the Anglican communion, at least the American, Irish, Australian and New Zealand possess Church Congresses. To contentedly lag behind is certainly not creditable to us. If in the old days, before consolidation, the Church in the ecclesiastical province of Canada could successfully organize and conduct such an institution it must surely now be feasible with such a vastly extended constituency. We are now, or claim to be, a national Church. As such we should possess a body representative in the higher sense, as speaking the mind of the Church on the higher questions of public and private life. Our Synods, diocesan, provincial and general are not constituted for this kind of work. They are purely business institutions and are ruled by majorities. A Church Congress, although in one sense it "settles" nothing, interprets and expresses the mind of the Church far more influentially and effectively than can any General Synod, however, territorially and technically "representative." The pronouncements of all such bodies are weakened and vitiated by the fact, that they are in some sense in the nature of a compromise. In a Congress the Church speaks in her natural tones, and out of the fullness of her heart. The very fact that no votes are taken, though apparently weakening, really immeasurably strengthens, its utterances. Behind a resolution of Synod are just exactly so many votes, behind a Church Congress is the conscience and intellect of the whole Church. It is to be hoped that this question will be taken up at the earliest opportunity. Petitions for the revival of the Congress might be sent in to the General Synod from the various diocesan

Synods, asking for the appointment of a committee with power to act. The present condition of affairs is altogether unworthy of our great and prosperous communion. We have abundance of talent for half a dozen successful Congresses, and what financially and numerically weak Churches have successfully accomplished is surely well within our reach. No self-respecting national Church can afford these days to be without its Congress.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The Board of Management of the General Missionary Society meets this week in London in semi-annual session. This is generally regarded as the more important of the two meetings, because it is the occasion for taking up the financial problems of the Society. While the financial are by no means the only problems that have to be faced, they are nevertheless of necessity the most pressing. The scope of the work to be engaged in for the coming year, the measure of assistance that may reasonably be given by the whole Church to these undertakings, the careful division of the burden among the different dioceses so that the task may be within the reasonable capabilities of each, all these things must receive very careful and judicious attention. To expect unreasonable things of our people, to set up a standard that in all human probability will be dishonoured in their eyes, that is unwise and unfair. On the other hand to see opportunity calling to the Church, and duty demanding attention, and yet making no adequate effort to meet the situation, that is pitiable and dishonourable. The Board, therefore, occupies a delicate position. If it give ear to the West it is impressed with the extraordinary needs of large undertakings. If it look over the Church as a whole has it any reasonable right to expect that great advances will be made in our contributions? It cannot in honour hold out hopes to the West that have no prospects of being fulfilled. It cannot refrain from proclaiming to the Church at large the exact condition of things and laying the responsibility where it belongs. To fairly meet our obligations on the one hand and to make only such demands upon the Church as have reasonable prospects for fulfilment that is the duty that lies before the Board. It cannot be, we are persuaded, that the full-giving power of our people has been reached. If the Board resolutely sets itself more fully to draw out the confidence of the people by a clear, conservative and business-like presentation of the facts, we are convinced that Churchmen will respond more generously than ever before. The Board is or ought to be in possession of the facts, let these be carried to every member of the Church and presented with unadorned simplicity and the results will more than justify the effort.

"Spectator" desires, with becoming modesty of course, but nevertheless desires to call a few things to the mind of the Board as it is in session at this time. He has never felt impelled to withhold any suggestion which he thought might be of use to the Church and he is bound to say that not a few of the suggestions have somehow been incorporated by the Board. The inspiration, of course, may have come from an entirely different source—who can tell. But the chief thing is, these things are being done. Now we have still several suggestions that have not yet been accepted and no reason has been advanced from any quarter to indicate that they are not sound and workable. We naturally expect that they will receive due and courageous consideration. We would like in the first place to repeat our suggestion that ample and decisive steps be

taken to have the annual report of the Board published, and in the hands of the Church within three months at most of the close of the year. It is surely unnecessary and ridiculous to have that report appearing as we begin to look forward for the results of the following year. Secondly, we would have the meetings of the Board really representative of the Church if possible. Men from the West and the Maritime Provinces are needed to make these deliberations most effective. They ought to be there not occasionally but regularly, so that they may be familiar with the proceedings of the Board. This will involve the payment or partial payment of the travelling expenses of one representative at least from each diocese. It will require some courage to handle this matter, but what is needed is a council of the whole Church and not a committee of one little corner of it. In the third place we desire to see a thorough-going report of the proceedings of the Board in the official journal. The Secretary's report is fully given, but why have we not an equally full presentation of the actions and deliberations of the Board and its Executive Committee. We cannot control the daily press in regard to what may be inserted, but the official journal of the Board is available for just such a purpose. Why not order the thing to be done forthwith? Fourthly, we would humbly submit that the calendar issued in the name of the M.S.C.C. should bear the name of our Church and not a fancy name devised for the occasion. "The Church of England in the Dominion of Canada" may be a mistake, it may be awkward, and many objections might possibly be urged against it, but there it is and there it must stand until lawfully changed, and the Board of Management is not the instrument to lawfully perform that act. Fifthly, we would once more appeal to the Board to look into the matter of effecting official co-operation between our General Missionary Society and the English societies doing work in Canada. We are of the opinion that the Church in Canada is the one authority through which all Missionary contributions should pass for work in this country. We have more than once dwelt upon this subject and conferred with men who stand high in the Church, and we have heard nothing that would indicate that this could not be accomplished to the advantage of the Church. Finally we would suggest to the Board that the financial statement should be more detailed and that it should be commented upon by the General Treasurer with a view to making it more clearly understood and, therefore, more interesting to the public. We do not know how far these suggestions may meet with the approval of the Board, but the Church will look with interest upon this meeting and watch the result of its deliberations.

The election of Canon Richardson to be Coadjutor-Bishop of Fredericton, presumably with right of succession to the See, seems to indicate a new trend of feeling in regard to this high office. The last three or four men who have been raised to the Episcopate in Canada have been young men. Bishop DuVernet, Bishop Williams, Bishop Stringer, and now Bishop-elect Richardson, are all in the very zenith of their manhood and manly powers. This change of attitude, for we rather think it is a change from the general practice of the past, is in the right direction. The Church must look for maturity of judgment in the Episcopate, but at the same time it imposes labours that presume physical activity. No man is responsible for his age. He cannot alter that, and the young man to-day will be old long before he desires it. But if we look without prejudice to the interests of the Church we will realize that when a man has the qualities that fit him for the Episcopate we should not put off his election too long. He ought to have an opportunity of expressing himself in action while the visions of youth are still before him

Canon Richardson comes to the bench at an early age. He comes when the visions of his ministry and service in the Church of God cannot possibly have been anything like exhausted. He steps into a new office and a new environment and he ought to bring to his episcopal duties much of that freshness and enthusiasm which he brought to the priesthood at his ordination not so many years ago. He has shown a disposition to meet responsibility in his own diocese and he has also shown a disposition to contribute something to the problems before the Church in Canada, qualities not too common. We trust that Bishop Richardson will not feel disposed now to slacken his activity or to allow his years to stand in the way of service. We want sound judgment, high ideals, rectitude of life, courage and activity and if these be present the Church will raise no questions regarding his youth.

Spectator.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The Ven. Archdeacon Armitage was welcomed back from his tour in Great Britain, Ireland, and the Continent, by large congregations on Sunday, September 30th. His Sunday morning sermon was descriptive of the great spiritual convention at Keswick, which was the primary object of his visit. He bore warm greetings from the Rev. Dr. Hill, a much loved former rector, to his old congregation. Dr. Armitage spoke at the Sunday School in the afternoon, and gave a descriptive address of a visit to the Royal Normal College for the Blind at Norwood. The Archdeacon also spoke at the Mission in the evening, and was very warmly received. Mr. Herbert Lindsay, lay Evangelist at St. Paul's, preached at St. Matthias' on Sunday morning. Mr. Wright, the new organist, is winning golden opinions. He is an accomplished musician.

Alberton.—The Bishop visited this parish on September 20th and 21st ult. Services were held in Alma, O'Leary and Alberton and 33 persons were confirmed. The Rev. R. M. Fenton was inducted as rector at St. Peter's Church, Alberton. The addresses by his Lordship were both eloquent and impressive. While in Alberton the Bishop was the guest of the Rev. R. M. Fenton.

FREDERICTON.

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

The special session of the Synod of the Diocese of Fredericton, recently held for the election of a Bishop-Coadjutor of the diocese, was in some respects a remarkable one. From the first the choice of the Synod evidently lay between Archdeacon Neales, of Woodstock, and Canon Richardson of Trinity Church, St. John. While there was a very animated discussion as regards the basis on which the stipend of the Bishop-Coadjutor was to be provided—which basis did not by any means meet with the universal approval—there was a noticeable absence of party spirit in the election. In proof of this it may be stated that the extremes of Churchmanship, as found in this diocese, voted side by side for Archdeacon Neales until the very last. The laity, from the first, were favorable to Canon Richardson, not from any predilection as regards his Churchmanship, but as the younger and more vigorous man. At the outset the clergy, though fairly evenly divided, favored the election of Archdeacon Neales, and as successive ballots were taken the same conclusion arrived at in July last (when the Synod failed of election) seemed inevitable. There was not the slightest prospect that Archdeacon Neales would obtain the required two-thirds majority of the clergy while he was, as regards the laity, in a hopeless minority. Ballot after ballot was cast and the clerical vote for Canon Richardson showed an increase; but it became evident that, in the natural course of things, he would

a vast amount of uncultivated work known they commend this consideration of all engaged in of children. The clergy should be, of fre is one of the anners are the nexcusable fail ally intelligent ly they do not or from ignor-

CHURCH

Churches of the Canadian Church provided with as a Church whatever other be of progress, undoubtedly re- years. For Church Congress mission, and a period of usefulness was a high in those party red, and it had and seemingly and work of the collapsed, and numbered grave, all appearances and the Can- a memory of a and to the pre- a mere passing urch to be num- modic and abor- rising, however. men the task of ould not be an igher Churches of st the American, Zealand possess tedly lag behind If in the old Church in the ec- a could success- ch an institution ith such a vastly re now, or claim such we should in the higher he Church on the private life. Our d general are not rk. They are nd are ruled by , although in one terprets and ex- ch far more in- can any General and technically ncements of all vitiated by the use in the nature press the Church id out of the ful- act that no votés weakening, really utterances. Be- e just exactly so Congress is the he whole Church- tion will be taken Petitions for the be sent in to the various diocesan

not obtain the required majority. A conference was then held, lasting upwards of an hour, the clergy meeting by themselves and the laity by themselves. The laity agreed to confirm the choice of the clergy, if either candidate should obtain the necessary two-thirds majority of that order. The clergy desired that further nominations be made, but the proposition did not meet with the approval of the laity. Nothing remained to be done but to proceed with the voting or to adjourn. Finally Canon Richardson was elected on the 11th ballot of the session by the following vote: Canon Richardson, clergy 35, laity, 42; Archdeacon Neales, clergy 17, laity, 15. This ballot was taken at the close of a session lasting from 7.30 o'clock on Tuesday evening to nearly 3 o'clock the next morning. However, it is very improbable that Canon Richardson would have been elected but for the personal appeal, twice repeated, of Archdeacon Neales that enough of his supporters should transfer their votes to break the dead-lock at which the Synod had arrived and secure an election. He was so earnest in the matter and so unquestionably sincere that in the end he had his way. Several times during the session motions were made to adjourn sine die, but the Synod was led on to take another ballot in each instance. The work to which the Coadjutor-Bishop-elect is now called is a difficult as well as a most important one, and all who are interested in the welfare of the Church in the Maritime provinces will pray that the Synod of Fredericton may never have occasion to regret its choice. The Rev. John Andrew Richardson, whose election to the high office of Coadjutor-Bishop of this diocese is given above, was born on Oct. 30th, 1868, in Warwick, England, being a son of the Rev. John Richardson. He came to Canada in 1887, and in 1891 entered St. John's College, Winnipeg, from which he graduated in 1895. He was ordained deacon the same year, and priest in 1896, when he became rector of St. Luke's church, Fort Rouge, Winnipeg, which until then he had carried on as a mission. In 1899 he received a call from Trinity Church of this city and entered upon his duties as rector in Aug. of that year. Since coming to the city Canon Richardson has been prominently identified in reform and philanthropic work, and has given much valuable assistance to various societies that have for their object the alleviation of distress and the uplifting of the people. In his church work he has been singularly successful, being an earnest and thoughtful preacher and indefatigable in his efforts among the younger element of his congregation. Since he became rector of Trinity there have been large accessions to the membership and the parish has flourished in every respect. While rejoicing at his election to the high office of Coadjutor-Bishop, his congregation here and the people of the city generally will regret that his acceptance of the appointment will make necessary his relinquishing of the rectorship of the church in which he has labored so faithfully, and his removal from the city.

QUEBEC.

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

Quebec.—The Very Rev. Dean Williams laid the foundation-stone of the new Protestant school which is to be erected on Joachim Street in this city on Wednesday, September 26th, in the presence of a large number of prominent citizens, both ladies and gentlemen. The Dean is the Chairman of the Protestant Board of School Commissioners.

Lennoxville.—Bishop's College.—Mr. C. E. Clarke, B.A., has been awarded a scholarship of the value of £25 per annum at Emmanuel College, Cambridge. The scholarship is tenable for two years and is for the purposes of advanced study.

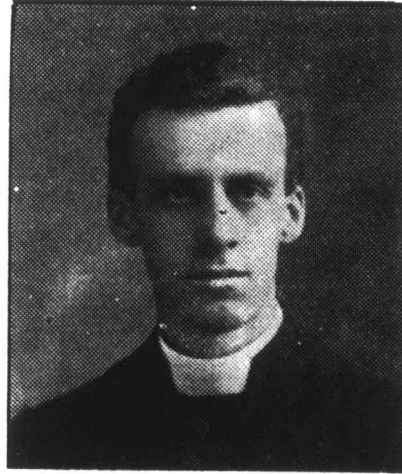
The paragraph which appeared in our last issue refers entirely to the school and not to the college. The words "127 college students" should be "127 boys." The school and college are two entirely separate establishments each under its own head.

MONTREAL.

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

Montreal.—Diocesan Theological College.—The Eighteenth Annual Conference of the

Montreal Diocesan Theological College Association was held in the college Tuesday and Wednesday of last week. A smaller number than usual assembled to confer with one another on several interesting topics. Among those in attendance were the Revs. Dr. Rexford, Dr. Abbott-Smith, Dr. Howard, N. P. Yates, E. P. Judge, F. Charters, H. Charters, C. E. Jenkins, J. A. Elliott, J. E. Fee, E. E. Dawson, H. Loiselle, J. M. Coffin, F. J. Sawers, J. J. Willis, W. Sanders, W. Harris, Ven. Archdeacon Ker, Very Rev. Dean Evans, Revs. H. P. Mount, H. Naylor, W. W. Craig, J. B. Meyer, A. J. Doull. The proceedings were opened with a celebration of the Holy Eucharist in the College Chapel, followed by the Quiet Hour, conducted by the Rev. Dr. Abbott-Smith, who gave three very helpful addresses. The first Conference took place on Tuesday at 2.30 p.m., when the President, the Rev. N. P. Yates, announced his intention of going to Japan as a Missionary. This announcement was appreciated by all, and at a subsequent meeting the best wishes of the Alumni were tendered to Mr. Yates. Dr. Rexford then read a paper on "Mediating the Call to the Ministry." This paper, recognizing the great need of candidates for the priesthood, sought to remind all of the Apostolic precedence as indicated in Acts 6, where the Apostles laid the responsibility of seeking out fit men for the Diaconate upon the congregation of believers. A keen discussion followed this paper, during which references were made to the efforts of Father Kelly and the Community of the Resurrection, to the practical non-observance of the Ember Days, and to the need of encouraging vocations. A truly inspiring paper was read by the Rev. H. A. Naylor, B.A., on "The Progress of Missions in the Last Decade," wherein was carefully sketched a review of the triumphs of Christian Missions in all lands. Mr.



The Rev. Canon Richardson, M. A.,
Elected Coadjutor-Bishop of Fredericton, N. B.

Naylor was followed by the Rev. E. P. Judge, who dealt with "The Teaching of Jesus Concerning the Family." His concluding remarks touched upon "Race Suicide." On Tuesday evening a special session of Convocation was held, when the degree of B.D. (in course) was conferred upon the Rev. H. P. Mount, B.A. In the absence of Archbishop Bond, and Bishop Carmichael, the duty of bestowing the well-earned honour upon Mr. Mount fell to the Very Rev. Dean Evans, who made special reference to his life-long connection with and interest in Mr. Mount. At this Convocation certificates for the first B. D. examination were presented to the Revs. W. W. Craig, M.A., E. E. Dawson, Jas. E. Fee, M.A., C. F. Lancaster, B.A. The speaker on this occasion was the Rev. Dr. Gibbins, the newly-appointed Principal of Bishop's College, Lennoxville. A very hearty welcome was tendered the new Principal, who gave a splendid address, in the course of which he pointed out the necessity of seriousness in life. Every one has a vocation. The highest and noblest vocation to which a man could aspire was that of the ministry. Dr. Gibbins was glad to see that in Canada the theological students were given university training before entering upon the special study of theology. He concluded by stating that "in this vast empire of which Canada forms no insignificant portion, the great duty of the people is to live as Britons, Christians and Churchmen." Dr. Howard briefly thanked Dr. Gibbins for his very helpful address. Perhaps it may not be out of place to mention here that Dr. Rexford in common with all Alumni of the Diocesan College are quite proud of the fact that since the establishment of the Central Board of Examiners for Divinity Degrees the Montreal College has sent up for examination more successful candidates

than all the other colleges put together. On Wednesday morning at 9.30 there was a celebration of the Holy Eucharist, when Dr. Rexford celebrated, and the Rev. H. A. Naylor was Epistler. The first paper was read by the Rev. W. W. Craig, M.A., who gave a splendid resumé of some of the theories of inspiration. This paper prompted the best discussion of the session. Nearly all the members joined in it and many and varied were the problems suggested by the speakers. This discussion had to be concluded to allow the Rev. A. J. Doull, M.A., to read his paper on "The Prayer Book in the Light of Reformation History." Mr. Doull briefly reviewed the course of the development of our Prayer Book, showing clearly that the designs of the Continental Protestants to capture the Church of England and the Prayer Book were successfully foiled, and that the Prayer Book constitutes a splendid argument for the Catholic continuity of the Church of England. In the afternoon the Rev. H. P. Mount, B.A., B.D., read a very interesting essay on the study of "Archaeology." The concluding paper was read by the Rev. F. J. Sawers, M.A., who took as his subject "Bede, His Life, Times, and Work." The essayist presented a clear, concise resumé of the Venerable Bede and his work. At the annual business meeting the following officers were elected for the ensuing year. President, Rev. E. P. Judge; Vice-President, Rev. W. W. Craig, M.A.; Secretary-Treasurer, Rev. J. J. Willis, B.A., B.D., 665 Adam Street, Maisonneuve, Montreal; Recording Secretary, Rev. C. E. Jenkins, B.A.; Executive Committee, the Revs. Rural Dean Carmichael, Rural Dean Harris, E. H. Croley, B.A., G. A. Mason, W. P. R. Lewis, B.A. The removal of the Rev. N. A. F. Bourne, B.A., to Listowel, Ont., was noted. And in view of Mr. Bourne's long services to the Association a committee was appointed to prepare a testimonial to the late Secretary-Treasurer. The best wishes of the Alumni for Mr. Bourne's success and happiness were expressed, as well as keen regret that he was unable to be present at the Conference, nearly all the arrangements for which had been prepared by him. The writer would conclude with an earnest appeal to the Alumni to make every effort to attend the annual gatherings of the Association. The Diocesan College is playing a greater and more important part than ever in the work of the Canadian Church. The designation of the college is a misnomer, for her graduates are sought not only by the Bishops of Montreal, but by many other Canadian Bishops. The essays read at the Eighteenth Annual Conference were worthy of a much larger hearing and it is to be hoped some of them will be published.

Beaconsfield.—The Rev. J. W. Forster, who has been taking charge of the parish during the summer months and whose term as locum tenens has just come to an end, has received the following letter from the churchwardens of the parish:—"Beaconsfield, October 2nd, 1906, Rev. and Dear Sir.—In wishing you goodbye, and success in your future labours, we desire to say, on our own behalf, and on that of the congregation, that we greatly appreciate your worth amongst us during this summer. Not only have you been careful and thorough in rendering the services in the Church, but also in visiting and getting in touch with the people, and we owe you hearty thanks for so materially assisting us in raising the funds towards the debt, incurred in placing the fabric in better condition. Yours very faithfully, Robert Meredith, Edward Pratt; the Rev. J. W. Forster, Beaconsfield." The members of the congregation presented the Rev. J. W. Forster before he left to return to his home at Kingston with the very liberal offerings of the last two Sundays prior to the closing of his term of ministration in that Mission.

ONTARIO.

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

Kingston.—The following are the Bishop's public engagements for the remainder of this month:—October 14th—11 a.m. and 7 p.m., St. James', London. October 21st—11 a.m., St. John's, Leeds Rear; 3 p.m., Seeley's Bay; 7 p.m., Lyndhurst. October 22nd—10.30 a.m., Elgin; 3 p.m., Portland; 8 p.m., Newboro'. October 23rd—10.30 a.m., Westport; 3 p.m., Fermoy; 8 p.m., Bedford Mills; October 24th—10.30 a.m., Delta; 3 p.m., Oak Leaf; 8 p.m., Athens. October 25th—8 p.m., Opening of new church at Marlboro'. October 26th—8 p.m., Prescott. October 28th—11 a.m., St. George's Cathedral, Kingston.

St. George quite recent leave this c the present their app stipend by Farthing 9 and was th at "Bishop stalled as 1st next. A Bishop's c

Rawdon. of this pa and purse the 26th u Crookston tion of 61 and expe main their has been j materially

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ut together. On ere was a celebra- hen Dr. Rexford A. Naylor was read by the Rev. ve a splendid res- of inspiration. discussion of the bers joined in it problems suggest- ussion had to be J. Doull, M.A., ayer Book in the y." Mr. Doull the development learly that the de- stants to capture the Prayer Book that the Prayer- rgument for the urch of England. P. Mount, B.A., ssay on the study dding paper was s, M.A., who took ife, Times, and d a clear, concise and his work. At the following of- ing year. Presi- ce-President, Rev. ry-Treasurer, Rev. 5 Adam Street, ording Secretary, xecutive Commit- Carmichael, Rural A., G. A. Mason, removal of the to Listowel, Ont., Mr. Bourne's long committee was ap- al to the late Sec- wishes of the ess and happiness en regret that he t the Conference, or which had been er would conclude Alumni to make nual gatherings of n College is play- ant part than ever Church. The de- misioner, for her by the Bishops of Canadian Bishops. enth Annual Con- ach larger hearing them will be pub-

W. Forster, who parish during the term as locum d, has received the rchardens of the er 2nd, 1906, Rev. goodbye, and suc- desire to say, on f the congregation, ur worth amongst t only have you rendering the ser- n visiting and get- and we owe you ly assisting us in e debt, incurred in condition. Yours ith, Edward Pratt; aconfield." The presented the Rev. it to return to his ry liberal offerings r to the closing of at Mission.

Bishop, Kingston.

are the Bishop's remainder of this n. and 7 p.m., St. 21st—11 a.m., St. eley's Bay; 7 p.m., -10.30 a.m., Elgin; ewboro'. October 3 p.m., Fermoy; 8 r. 24th—10.30 a.m., 8 p.m., Athens. g of new church at 8 p.m., Prescott. George's Cathedral,

St. George's.—The Rev. Canon Starr has quite recently received three attractive offers to leave this city, but he has decided to remain for the present. The congregation, as a mark of their approval of his decision, has increased his stipend by the sum of \$200. The Rev. Canon Farthing quite recently paid a visit to this city and was the guest of the Bishop and Mrs. Mills at "Bishop's Court." He will (D.V.) be installed as Dean of the cathedral on November 1st next, All Saints' Day, the anniversary of the Bishop's consecration to the Episcopate.

Rawdon.—The Rev. A. S. Dickinson, rector of this parish, was presented with an address and purse of twenty-five dollars on Wednesday, the 26th ult., by the members of the church at Crookston. The address stated their appreciation of the rector's past year's ministrations, and expressed the hope that he may long remain their spiritual adviser. A new woodshed has been just completed at the rectory, and adds materially to the appearance of the property.

Belleville.—St. John's.—Harvest Thanksgiving services were held in this church on a recent Sunday, when the sacred edifice was beautifully and tastefully decorated with fruits, flowers, grain, etc. The services were fully choral and special music was well rendered by the choir. Large congregations were present at both of the services. These clergy were present and took part in the services, viz., the Rev. Canon Bogert, E. Fraser, H. F. D. Woodcock, A. L. Geen and Mr. Farrow, the lay-reader. The Rev. H. F. D. Woodcock preached at both of the services excellent and appropriate sermons. Mr. Reginald Geen presided ably at the organ. The offertories during the day were most liberal.

The Rev. W. B. Heeney, at one time rector of Christ Church in this city, but now rector of Newport, R. I., paid this place a visit quite recently and stayed for a few days. Whilst here he met with a number of his old-time parishioners, who gave him a hearty welcome.

St. Thomas.—The annual Harvest Thanksgiving services were held in this church on Sunday, September 30th. The Rev. W. Creswick, rector of Brighton, Ont., preached at both services. The Rev. G. R. Beamish, R.D., rector of the parish, intoned the Prayers. The services were of the usual bright and joyous character in accordance with the occasion.

Picton.—St. Mary Magdalene's.—The annual Harvest Thanksgiving service was held in this church on Friday evening, September 21st, at 8 p.m., under the direction of the Rev. W. L. Armitage. The church was elaborately decorated with grain, fruit and flowers. The Rev. E. A. Langfeldt, of Peterboro', was special preacher for the evening; the Rev. C. R. dePencier, of Wellington, also assisted in the service. Mr. Langfeldt chose for his text Nehemiah 8:10, "For the joy of the Lord is your strength." His sermon was very much appreciated by those who were fortunate enough to hear him. The singing was particularly good, it comprised the Magnificat by Ebdon; the Deus Misereatur and the anthem, "Praise the Lord." The solos in the anthem were well rendered. The hymns sung were 381, 382, 365, and 166. The annual dinner given by the Guild on the second day of the County Fair was more successful than in any preceding year, \$173 having been cleared. All the Guilds have resumed work and are very busy.

Barriefield.—St. Mark's.—A special vestry meeting was held in the schoolhouse on Monday evening, October 1, for the purpose of discussing the matter of the building of a parsonage.

Wolfe Island.—Harvest Thanksgiving services were held in this parish on Tuesday, September 23rd. The churches were appropriately decorated with fruit, flowers, grain, etc. The Rev. C. L. Bilkey, curate of St. James', Kingston, preached the sermons. On the following Sunday, the Rev. R. S. Forneri, rector of St. Luke's, Kingston, officiated at both of these churches in this parish.

Portland.—The Ven. Archdeacon Lloyd of the Diocese of Saskatchewan, delivered an interesting lecture in the schoolhouse here on Tuesday evening, October 2nd. His subject was "The Needs of the North-West."

By trouble we learn the way of righteousness—that is, the way of obedience.—Lyman Abbott,

TORONTO.

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

Toronto.—St. Simon's.—A well-known and highly respected member of this congregation, Mrs. Gregory Cox, who has been a resident of this city for over 30 years past, died early on Friday morning last from the effects of paralytic stroke, aged 87. She was the widow of the late Rev. R. Gregory Cox, rector of Brampton. Mrs. Cox had eight children. Mr. E. S. Cox, of Toronto, and the late Gregory Cox, barrister of St. Catharines, were sons. Her surviving daughters are Mrs. Stewart Houston, wife of the Dean of Niagara, and Mrs. George P. Reid, wife of the general manager of the United Empire Bank, and the Misses Mary and Clara Cox. Mrs. Cox was greatly interested in Church work, being a life member of the Woman's Auxiliary, latterly a member of this parish, and for many years a leading worker in All Saints'.

Grace Church.—The Harvest Thanksgiving service was held recently. The sermon was preached by the Rev. W. E. Cooper, rector of St. Martin's-in-the-Fields. The services will be continued next Sunday, when the rector will preach in the morning, and the Ven Archdeacon Sweeney in the evening. The Rev. A. J. Fidler has moved into his new house, No. 8 Orde St., where Mrs. Fidler will be at home after the 16th October.

Synod Office.—The following appointments were made by the Bishop this week: The Rev. T. H. Cotton, M.A., curate of Trinity East Church, was licensed by the Bishop of Toronto as chaplain of Wycliffe College. The Rev. C. G. D. Browne has been licensed as curate at Trinity East. The Rev. W. Walsh, incumbent of Christ Church, Brampton, has been appointed Rural Dean of Peel, in succession to The Rev. Canon Tremayne, M.A. The Rev. C. V. Pilcher, M.A., has been appointed professor in Wycliffe College.

Todmorden.—St. Andrew's.—A harvest festival service was held in this Mission Church on Wednesday evening, October 3rd, which was crowded to the doors. The decorations under the direction of Miss N. Pearson were most attractive. The altar was banked with white flowers, and the chancel with wheat and grapes. The musical service was under the direction of Mr. Gregory. The Rev. T. B. Doherty read the Prayers, the Rev. Frank Vipond preached and Messrs. T. R. Ward, F. Bloomhall and Geo. Tyner, licensed lay readers, also assisted. During the afternoon a new bell was installed in the belfry.

Swansea.—St. Olave's.—An interesting social in connection with this church was held at the residence of Mr. Thomas Duck, Triller Avenue, Parkdale, on Monday evening, October 1st. After a pleasing selection of musical pieces occasion was taken to present the Rev. J. W. Ten Eyck, who is leaving St. Olave's, with a handsomely embroidered crimson stole, the work of the Sisters of St. John the Divine.

Norway.—St. John's.—A most enthusiastic meeting of the Anglican Young People's Society of this church was held on Monday, October 1st, for the election of officers. These were elected: Rev. W. L. Baynes Reed, Honorary President; Rev. E. A. Paget, Honorary Vice-President; R. J. McNair, President; Miss A. Freeman, Vice-President; Miss Dorothy King, Second Vice-President; Miss E. Freeman, Recording Secretary; T. Mason, Financial Secretary; R. Johnson, Treasurer; Miss W. Freeman, R. Payton and R. Jackson, Committee. There is a membership of ninety.

The annual Harvest Thanksgiving service took place in this church on last Thursday evening, the 4th inst. The Rev. T. G. Wallace, of Oakville, preached. The Rev. W. L. Baynes Reed, rector of the parish, intoned the service. Owing to the steady down-pour of rain there was but a meagre congregation present.

The Harvest Thanksgiving services were continued on Sunday, Oct. 7th, when the Rev. R. L. Seaborne, rector of St. Mark's, Toronto Junction, preached in the morning, and the Rev. D. Fotheringham, late curate of the parish, in the evening. The rector, the Rev. W. L. Baynes Reed, assisted at both services. The altar and the sanctuary were beautifully decorated with fruit flowers.

Eglinton.—St. Clement's.—The opening meeting of the St. Clement's Literary and Musical

Society was held on Tuesday night, October 2nd. The Rev. T. W. Powell presided, and in his opening address deplored the want of agencies in the town for the mental improvement of young people, which makes such organizations as literary societies especially useful. A creditable program was then tendered, in which the following took part: Misses Trench, Pritchard, Grundy, Waugh, Baker and Messrs. F. Roberts, H. Frogley and Robert Boulden, accompanist.

Georgina.—Very successful Harvest Thanksgiving services were held in this parish on Sunday, September 23rd. Both St. George's and St. James' Churches were beautifully decorated and the services were bright and hearty. The Rev. J. Russell McLean, curate of St. Matthew's Church, Toronto, preached at both services, his theme being the giving of the first fruits the best. The rector, the Rev. J. McKee McLennan, took Mr. MacLean's duty at St. Matthew's on that Sunday. The Woman's Auxiliary and Ladies' Aid Societies of the parish of Georgina began their year's work by attending a corporate celebration of the Holy Communion in St. James' Church, Sutton West, at 10.30 a.m., on October 2nd. The rector gave a devotional address.

Whitby.—All Saints'.—The Harvest Thanksgiving services held on September 30th, at 8 a.m., 11 a.m., and 7 p.m., were all well attended. The church was beautifully decorated, with golden grain, fruit and flowers, the varied and exquisite autumn tints showed to perfection in the chancel by the graceful palms. The Rev. De Foe Wagner, of Ontario Diocese, preached a most appropriate sermon in the morning, and the Rev. A. H. Wright gave a practical discourse in the evening full of profitable lessons and described most vividly how many professing Christians when enjoying God's many gifts forget the Creator and Giver of all good things.

NIAGARA.

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

Hamilton.—St. Matthew's.—The Rev. C. E. Whitcombe, who since the foundation of this parish, i. e., for the past 18 years, has been the rector thereof, has resigned and has sailed for England on a visit to his old home. He was seriously ill some months ago and a few weeks ago had another serious illness, which necessitated hospital treatment for a time. His resignation has come as a great surprise to his parishioners, who were totally unaware that he had determined to do so.

South Cayuga.—St. John's.—Harvest Thanksgiving services were held morning and evening in this church on Tuesday, September 27th. The church had been tastefully decorated the afternoon before by loving and willing hands, including several new workers. Miss Fanny Docker, for many years the leading spirit in this work, very kindly came out from Dunnville, to which place she has removed, to lend her assistance again. The Rev. D. R. Smith, of Port Colborne, was celebrant at the morning service, and special preacher at both, the congregations listening attentively to two earnest, practical, and helpful sermons.

Lowville.—St. George's.—The annual Harvest Thanksgiving service was held in this church on Thursday evening, the 27th ult. The church, which was beautifully decorated, was filled to the doors. The Rev. Rural Dean Belt, of Milton, sang the service, the Rev. S. G. Wade, the rector, read the Lessons and the Rev. Canon Wade, rector of the Church of The Ascension, Hamilton, preached. The vested choir of Grace Church, Milton, rendered the special music most satisfactorily.

Milton.—Grace Church.—The annual Harvest Thanksgiving services were held in this church on Sunday, September 30th. The church was very tastefully decorated by the ladies of the congregation for the occasion. The Rev. R. L. Seaborne, of Toronto Junction, preached two able sermons. The services were sung by the rector, the Rev. Rural Dean Belt. The special collection for the Furnace Fund was most satisfactory.

Dunville.—St. Paul's.—A new organ, which has recently been placed in the church was dedi-

cated by the Lord Bishop of the diocese on Tuesday evening, October 2, in the presence of a large congregation. The organ was presented to the church by Mr. and Mrs. F. R. Lalor, as a memorial to their late son, Thomas Charles Lalor. A recital, which was divided into two parts, was given on the new instrument by Dr. Albert Ham, the organist and choirmaster of St. James', Toronto, who played in his usual masterly manner, his recital being greatly enjoyed by all present. During the evening the Bishop held a confirmation service in the church, nine candidates being presented to the Bishop for the Apostolic rite. The rector, the Rev. R. Perdue, and the Rev. A. W. H. Francis, rector of Port Maitland and South Cayuga, assisted the Bishop in the service, the former presenting the candidates. The Bishop's address was one of his best efforts, and he had the closest attention of the largest congregation that ever sat in this church. In opening he referred to the gift of Mr. and Mrs. Lalor as one given with a view to keep in remembrance one who in the tender years of life, after much suffering had at last been called into that gift of God—eternal rest. When through bereavement people are forced to ask themselves the question, "what can we do to keep alive and green in our memories the beloved name," what could bring more comfort to their hearts and soothe the aching pain better than such a gift, which would carry always such tender associations. As in the name of St Paul's congregation he accepted and consecrated the instrument, he prayed that they would always be uplifted by the sounds of praise that must ascend to Heaven from it. The organ, which is a very fine instrument, occupies the alcove where the old organ stood, and is enclosed by two solid red oak cases of artistic design, beautifully finished in the natural wood. The front side facing the chancel is 10 feet wide and 17 feet high. The side facing the people is 8 feet wide and 16 feet high. All the visible pipes on front and side, numbering 48, are speaking and decorated in plain gold. The tonal qualities of the organ are of the highest class, and the stop and pedal combinations are a credit to the rare taste and judgment of Dr. Ham, who kindly placed his services at the disposal of Mr. and Mrs. Lalor in their selection. The organ has two manuals, each of 61 notes, and pedal organ of 30 notes C C C to F, with the following arrangements of stops: Great organ—Open Diapason, dulciana, melodia and principal, well organ—Open diapason, aeoline, stopped diapason, oboe gamba and traverse flute. Pedal organ—Bourdon 16 feet, violincello 8 feet. There are four couplers and five combination pedals, a tremolo pedal and balance swell pedal. The total number of speaking pipes is 600.

HURON.

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

London.—Huron College.—A large number of applications are reported this fall, and prospects are bright for a very successful year.

All Saints.—An interesting ceremony took place on October 1st, in connection with the erection of the new church, when the first sod was turned by Mrs. T. H. Smallman. A large number of interested members of the congregation were present. The rector offered appropriate prayers and then called upon Mrs. Smallman, who performed the ceremony with a spade presented by Mr. Allen Swanwick. The turning was speedily and gracefully done. It is rather a remarkable coincidence that seventeen years ago the first of November Mrs. Smallman turned the sod for the present church, which was built by the Ven. Archdeacon Richardson.

Christ Church.—The Rev. R. J. M. Perkins, rector of Exeter, preached the Harvest Thanksgiving sermons at this church on Sunday, September 30th. The church was beautifully decorated with flowers, fruits and grain, and under the direction of Mr. Charles Percy the choir provided excellent singing. Miss Cullis sang "Crossing the Bar" most acceptably. The offertories were generous.

Bereavement.—We extend our hearty sympathy to three of the Huron clergy whose homes have recently been bereaved. Miss Davis, sister of the wife of the Rev. S. F. Robinson, rector of Strathroy, after a long illness, died a short time ago; then Mrs. Wright, wife of the Rev. J. T. Wright, of Otterville, for many years Rural Dean of Oxford County, passed away suddenly; then Mr. Arthur Craig, manager of Molsons

Bank at Dutton, was killed in a railroad accident. He was the son of the Rev. Canon Craig, of Petrolia. We feel the utmost sympathy for these three rector's: The Revs. S. F. Robinson, J. T. Wright, and Canon Craig, and for the parishes to which Miss Davis, Mrs. Wright and Mr. Craig belonged.

London Township.—The beautiful "Chapel of Ease" to the parish Church of St. John, erected under the auspices of Archdeacon Richardson and situate at Broughdale, is nearing completion. It makes a fine appearance and will likely be largely attended.

Brussels.—The annual Harvest Festival services were held in this parish on Sunday, Sept. 30, and were conducted by the Rev. T. H. Farr, B.A., of Gorrie. The church was artistically decorated with grains and fruits. There was also an abundance of flowers. The services were especially bright and enthusiastic. Special harvest-home music was rendered by the choir and congregation. The Rev. T. H. Farr preached, in his well-known manner, very appropriate sermons. They appealed to the large congregations of the day, with a directness that secured their utmost attention, and with a ring of sincerity and a cloak of Scriptural authority that was both winning and convincing. The thank-offerings for the day were devoted to the M. S. C. C. work. They amounted to \$66.

Petrolia.—On Friday night, September 28th, the family of the Rev. Canon Craig was plunged into the deepest grief, through the announcement of the death of Mr. J. Arthur C. Craig, at Dutton, about 7 o'clock on that evening. In company with some friends Mr. Craig was at the station there awaiting the arrival of the express. The main platform was crowded, and he and a Mr. Sifton, of Highgate, were standing on the platform between the tracks, close to the rails, when the latter observed that the train, which was pulling into the station more rapidly than was usual, was almost upon them. He stepped back, at the same time warning Mr. Craig and reaching out his hand to pull him out of danger. But the action was too late, and Mr. Craig was struck by the cylinder of the engine, and hurled about thirty feet. When picked up it was found that death had been instantaneous. The deceased was the eldest son of the Rev. Canon and Mrs. Craig, and was born in Woodstock in 1874. He received his education at Clinton, and in 1893 entered the employ of the Molsons Bank, at London. He was careful and painstaking and so exemplary and steady that in less than ten years' time he had worked his way up with his employers until he was appointed manager of the branch at Highgate in December, 1902. About one year ago he was promoted to the management of the branch at Dutton, and he made many warm personal friends during his short residence there.

Brantford.—St. Paul's.—The Rev. T. B. Howard, late rector of Dutton, who has been appointed rector of this parish, has assumed his new duties. Before leaving Dutton Mrs. Howard was presented by the ladies of the congregation with a handsome clock.

Blyth and Belgrave.—Harvest services were held in Trinity Church, Blyth, and Trinity Church, Belgrave, on Sunday, September 23rd. The services were held at the regular hour, no extra services being put on. Both churches were becomingly decorated for the occasion, and the choir rendered special and appropriate music. The congregations were large and responses were hearty. The Rev. T. Stannage Boyle, M.A., B.D., rector of Wingham, was the special preacher, and his sermons were practical and interesting. The offerings at the morning and evening service in Blyth totalled \$207.97, and at Belgrave in the afternoon, \$27.12.

Auburn.—St. Mark's.—Sunday, September 30th, was the day upon which the harvest services were held in this church. The rector, the Rev. W. H. Hartley, officiated. The church was very tastefully and beautifully decorated and the services, both morning and evening, were characterized by brightness and heartiness. Congregations were large, especially in the evening, when the church was crowded. The offertory amounted to \$21.08, and was devoted to the M. S. C. C. The few Church-workers in this place are deserving of much praise, for their persistent zeal and hearty co-operation. Notwithstanding their small number, everything about the church

is progressing and there are no signs of neglect or lack of interest.

Galt.—As a result of the recent action of the Executive Committee of this diocese, when decisive steps were taken to celebrate the jubilee of the Diocese of Huron, the Rural Deanery of Waterloo, has set to work to devise plans for enthusiastically carrying out of the same in all the Church of England congregations throughout the county. The Rev. Rural Dean Ridley called his Deanery together last week and outlined a practical and comprehensive scheme for that purpose. Sunday, October 28th, is the day on which the jubilee of the diocese begins. Arrangements have been therefore made on that Sunday for a general exchange among the clergy throughout the whole Deanery, when special sermons will be preached and direct reference made to the auspicious event. This interest is to be kept up in various ways during the whole jubilee year, and the Rural Deanery by unanimous vote pledged itself to fully carry out the expressed wishes of the Bishop, and also to do its utmost to meet all financial obligations as suggested by the Diocesan Committee to commemorate the jubilee.

Woodstock.—New St. Paul's.—The members of the Rural Deanery of Oxford met on Monday, October 1st, in the schoolhouse and transacted important business. The attendance was good, and deep interest was taken by those present in the questions brought before the meeting. The principal resolution passed was one expressing the sincere regret of the members at the removal of Canon Farthing. The following resolution was unanimously passed:—"Whereas the Rev. Canon Farthing, M.A., is shortly to remove from our Deanery and Diocese to become the Dean of the Diocese of Ontario and rector of St. George's Cathedral, Kingston: Be it resolved that this Ruri-Decanal Chapter of Oxford desires to place on record our sense of the almost irreparable loss we will sustain in his removal; but mindful that the Church is one throughout the Dominion, we congratulate him upon his advancement, and the Diocese of Ontario upon securing one of our foremost clergy. We will recall so as to emulate his zeal and energy, his firm grasp of truth, and withal his catholicity, his uniform kindness and courtesy, and not least his benevolence and hospitality. We will miss his genial presence, his fraternal greetings, his wise counsel and his enthusiasm on all things concerning Christ and the Church. We extend to the congregation of St. Paul's our sincere sympathy in the loss of a well-beloved pastor, and we pray that they may be Divinely guided in the choice of a worthy successor. Our best wishes will accompany Canon and Mrs. Farthing and their family to their new home in the Ontario diocese." To this resolution Canon Farthing briefly and fittingly replied.

St. Mary's.—St. James'.—This church held its annual Harvest Festival on Sunday, September 30th, when good congregations were present. The Rev. S. F. Robinson, of Strathroy, conducted the services and preached suitable and practical sermons. In the morning sermon Mr. Robinson complimented the congregation upon the beauty of the grounds, for which the rector had done so much, and also for the beauty of the whole property. The chancel of the Church was tastefully decorated with flowers; the singing of the choir was good, and the offertory liberal. It was decided this year to have a re-union and supper in the opera house. This was largely attended. The ladies' working with a will to meet the needs of those present. The programme furnished by the young people was very entertaining, the evolution and drill were exceedingly pretty, and the tableaux of the queen of agriculture of the four seasons, spring, summer, autumn and winter particularly good. The whole reflected much credit upon the young people and the Woman's Aid.

Delaware.—Christ Church.—Special Harvest Thanksgiving services were held in this church on Sunday, September 23rd, when the Rev. S. F. Robinson, rector of St. John's, Strathroy, preached. The church was prettily decorated for the occasion, and the choir rendered special music. Miss Leatt, of the First Presbyterian Church, London, sang very sweetly "Oh, Happy Day." In the afternoon the annual "gift service" was held, at which the children brought toys, books and presents suitable for children, which will be forwarded to the Sick Children's Hospital, Toronto. The Rev. R. J. S. Adam

(Continued on Page 653.)

Missionary Department

EDITORIAL NOTES.

Bishop Montgomery returned to England after a prolonged visit to the Canadian West, apparently convinced that England, as well as Canada, had a great work before them in planting and sustaining the Church in the new settlements of our country. The Bishop seemed to be impressed with the necessity of immediate action; and the problem of furnishing men of the right stamp is the one that presents most difficulty to him. He is hopeful, however, that England will be able to do something towards the solution of this difficulty by sending men to be educated in our Canadian Colleges, or to go directly into the field and occupy the ground. These men will keep the flag flying for at least a part of each year, after which they will be gathered into a centre for a few months to receive such theological instruction as may be available.

The necessity for haste will appeal to all who have studied the situation, for it would seem better to have the Church represented imperfectly in these growing centres of the West, than not represented at all. And yet it is not possible to think of such a policy being inaugurated without a feeling of dread, lest out of the best possible motives there should arise danger and dishonour to the Church. In making a wide appeal and pressing the urgency of volunteers before the English public two dangers confront us. We are bringing men into an entirely new environment, a condition of things that is accompanied by many chances of failure under any circumstances, but one would imagine the chances reach a maximum in our new West. In the second place it is an extraordinary thing, but nevertheless we think quite true that those most ready to offer for religious work are not always those most desirable to commission. We mean by this that the fibre and character of such men are often not of the highest, and in our haste we may accept men who will bring reproach rather than honour and power to the Church. To a limited degree this is inevitable even under the most favourable circumstances, but the mischief is likely to be greatly magnified in our haste to overtake the situation in Western Canada. We quite feel that the ideal educational standards will have to be foregone for the time. It may also be necessary to overlook the points of culture traditionally expected of those who enter the ministry, but one thing cannot be set aside in safety, and that is the sincerity, the piety and the approved character of the man. The most ample proof ought to be insisted upon for the integrity and honour of men thus revised, else the last state of the Church will be worse than the first. Men will forgive faulty syntax in the pulpit. They will overlook manifest educational limitations in their clergyman, but they will insist that he be a man of honour and a man of sincerity. Unless these things be secured, it is waste of money, it is positively death to the Church to hasten to supply an irregular ministry for the West.

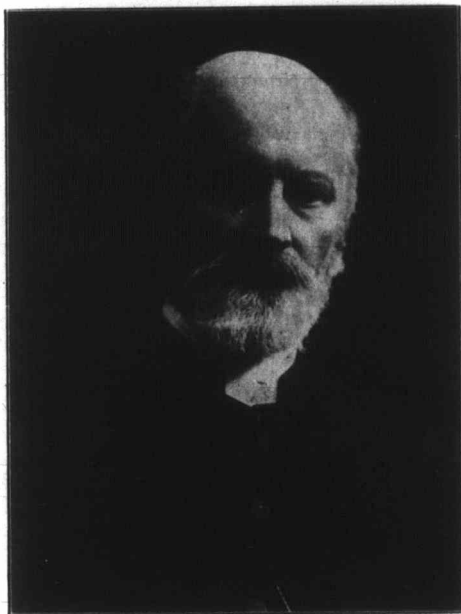
Quite a remarkable Missionary meeting was held in Trinity Church, Montreal, a few weeks ago, at which the chief speaker was Bishop Montgomery. Trinity Church is said to seat eighteen hundred people, and it was estimated that eleven or twelve hundred were present. There were twenty-six clergymen and two Bishops in their robes in the chancel, and a choir of forty voices led the singing. Representatives from probably every congregation in the city were in the pews, and it was conceded that probably not in twenty-five years had such a Missionary gathering been witnessed in that

city. Missionary meetings had been long looked upon as something to be avoided by the rank and file of the Church, and the attendance on the occasion referred to was, therefore, remarkable. This was the result of work and not of chance. Three weeks in advance Bishop Carmichael put the arrangements for the meeting in the hands of a committee of his younger clergy in the city, who threw themselves with much enthusiasm into the undertaking with the success noted. We mention this to enforce the contention that people may be induced to attend a Missionary meeting if there is organization and enthusiasm behind it. Missionary meetings ought to be made the most important and interesting of all Church assemblies.

EARLY MISSION WORK IN CANADA.

By Rev. H. C. Stuart.

III.—The Rev. John Langhorne
The mission work of the Rev. John Langhorne differed in many important respects from that of any other. It was peculiar to itself. No one would ever dream of working on the lines laid down by him—it would be a sheer impossibility, and certainly very undesirable. And yet his manner of working, that would be absurd, and even grotesque in probably any other labourer in the Lord's vineyard, was always grave and very dignified in him. His life and work were marked by no dramatic incidents that would appeal to our twentieth century imaginations;



Bishop Montgomery.

but the tremendous extent of his labours, the deep earnestness of it all, and the faith and love which characterized it, and maintained its freshness through a quarter of a century of uncomplaining zeal, surrounded by circumstances so adverse that few men could be found at the present day willing to undertake it, call forth from us constant expressions of wonder and admiration. It is true that his life's work was made up of what would be but commonplace routine work to most other Missionaries, but under his management it is full of interest to us even after the lapse of a hundred years. I am sorry to report that after a search of some years' duration I have been unable to find any particulars concerning the place or date of Mr. Langhorne's birth, and I can find no record of the existence of any portrait of him excepting the graphic description given by contemporaries. Some sixty years ago Canon Hawkins, then secretary of the S.P.G., stated in his "Annals of the Diocese of Toronto" that John Langhorne was born in Wales, that he received his education at St. Bees College, Cumberland, and that he was sometime curate of Hart Hill, Cheshire. It was there that he made the acquaintance of Dr. Porteus, Bishop of Chester, and Dr. Townson, then rector of Malpas. By them he was induced to offer himself to the S.P.G. as a Missionary for the Canadian field. Having been accepted by the Society, he was appointed by the Bishop of London to a district in Mr. Stuart's extensive Mission, with a promised stipend of £50 from the Society and £100 from the Government. The following extract from his first letter to the Society, printed in Canon Hawkins' work, is interesting reading at the present time, when the means of travelling between Quebec and Kingston are greatly changed from the description here given. The

letter is dated February 4, 1788. "At last, by applying to the Government, I got a passage in a sloop carrying military stores. There were a hundred barrels of gunpowder on board. We had no fire on board for cooking purposes all the passage. We were run aground towards the middle of the river, about half way between Sorel and Montreal, and there stuck fast, whilst a large vessel went past us. We got a boat at last belonging to a priest, and unloaded into it about a ton and a half of bullets, upon which we floated again, got off the shallows, put the bullets back again, and so went about our business. To the best of my remembrance, I was twelve days going from Quebec to Montreal, and had a very disagreeable passage. On the third day, I think, after my arrival at Montreal I went on foot to Lachine, my baggage being carried in a cart. The following day I began my journey from Lachine to Carleton Island, going sometimes on foot and sometimes in an open boat, with no covering but my umbrella. The first night I slept in a hay-mow, another night on a kitchen floor, part of another night I was in a deep wood, where I could not lie down and sleep on account of the rain. Another night when it was fair I slept very soundly in the wood. It was not until Sunday afternoon, the last day of September, 1787, that I arrived at Carleton Island. I had a letter from Quebec to Colonel Porter, who was absent at Cataragui. As the boat would not delay, even an hour and a half, for his return, I was unable to present my letter. Had I staid behind I would probably have encountered great difficulty. The same day I arrived at Cataragui at eleven o'clock at night. I was in more danger, it appears, between Carleton Island and Cataragui than in all my previous journey. Cataragui is now Kingston. If I mistake not, Mr. Stuart asked me on my arrival if I still had a good stock of patience." After a brief visit to Mr. Stuart to learn the particulars of his field of labour, and the best means of travelling and calling people together, Mr. Langhorne set out for Ernestown, his future headquarters, some eighteen miles distant. Neither Mr. Stuart nor Mr. Langhorne bestowed a thought upon arranging matters with the local authorities before his arrival. All such trivial matters were left to be attended to by the new Missionary, who informs us that he soon arranged for his first year's board and lodging at the modest sum of £25 currency. In beginning the work he had undertaken, Mr. Langhorne adopted the methods used by Mr. Stuart, and he lost no time in dividing his Mission into stations, where the Divine offices of religion should be conducted. Once established, his services were fixtures. Nothing of an ordinary character was ever permitted to interfere with his regular appointments. Bad roads, stormy weather, cold and fatigue, and, as time went on, even the infirmities of age, were only recognized by him as enemies that existed only to be overcome. The first year of his incumbency he had 1,500 souls in his charge, and he reported 107 baptisms. As his flock was scattered over several townships, he was compelled "to search for them up and down a country forty miles square." Besides his Sunday services at Ernestown, he had during the week no less than eight missionary stations, several miles apart, where he held regular services. Soon these stations were provided with little log chapels, built mostly at his own expense, and they were dignified by the names of St. Oswald's, St. Cuthbert's, St. Warburg's, St. Thomas', St. Paul's, St. John's, St. Peter's, and St. Luke's. As new settlements were made he followed up the openings thus made, and soon he had established a bewildering number of appointments, which, however, he and his people perfectly understood. At one of these places, Amherst, he reported in 1793 that he "preached the first sermon heard there since the creation." The following year he preached on his outlying posts forty-one times, and in 1795 fifty-two times—"not a despicable year's work," he remarked, "even if I had done nothing else." Mr. Langhorne always walked when engaged in mission work, which was nearly all the time. The roads were often impassable for wheeled vehicles, and, being somewhat corpulent, he was unwilling to risk the life or usefulness of a horse by riding, which was the usual mode of travelling at that time. He found walking an independent method of progression, and generally safe and sure, for if bridges were gone or rivers swollen, he could wade across, or even swim, as he often had to do, even in wintry weather. Canniff reconciles us to this statement by recording the fact that "in summer he would swim from a cove on the main shore to one on the opposite island, three miles apart; and in winter he would cut a hole in the ice and another at some distance, and would dive down at one and come up through the other." The same writer states that Mr. Langhorne "seemingly did not care for money; and he would go in all kinds of weather when wanted to officiate, or minister to the wants of the sick. One person tells us that he remembers

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his coming to his father's in winter, and that his feet were frozen. No wonder, as he never wore stockings nor gloves, even in the coldest weather. But his shoebuckles were broad and always bright; and a broad-brimmed hat, turned up at the sides, covered his head." Nearly every day during a quarter of a century he could be seen walking through his Mission, with his knapsack on his back, holding his surplice, Bible and Prayer Book, besides the simple outfit he considered necessary for travelling. Thus equipped, his stately figure was for miles about Ernestown a familiar sight in all the roads and in all the houses of his people for many a long year. When he entered a house he always pronounced in a loud voice the ancient benediction, "Peace be to this house, and to all that dwell in it." Canon Hawkins tells us how he dispensed the charity for which he was deservedly famous. In the frequent and extensive journeys on foot which his duty compelled him to undertake he, of course, was obliged to depend upon such accommodation for the night as the farmhouse of the settler or the shanty of the backwoodsman could afford; but he always insisted upon paying for the food and shelter which he received. When a guest for the night he always conducted the family worship, and on these occasions made use of the prayers of Bishop Wilson. No Missionary would be fit for his office in such a country as Canada was at the end of the last century, or even as it is now in any of the newly-cleared settlements, who should be over-delicate or nice on the subject of bed or board; and Mr. Langhorne seems to have been altogether superior to any such considerations. On one occasion, having been detained on his way, he did not reach the house where he was accustomed to stop for the night until after the family had retired to rest; instead, therefore, of disturbing them, as it was the summer season, he determined to pass the night out of doors, and so made himself a straw couch in a farm-waggon, where, with his knapsack for a pillow, he laid himself down to rest, and was found still fast asleep there in the morning, to the no small surprise of all the household. "Mr. Langhorne was bold in rebuking vice, and maintained as strictly as possible the discipline of the Church by excluding evil-livers from the Holy Communion. While his hand was always open to the sick and unfortunate, he sternly refused to help the drunkard or the sluggard. In his journeyings often he sought out objects of charity. An old gentleman, who knew him well, and who had been married by him fifty-five years ago, lately told me that when travelling his calls were by no means confined to those cottages whose decent exterior promised a comfortable supply of his wants. He often made the petition for a cup of cold water, or some such request, a pretext for enquiring into the circumstances of a family. He would sit down and enter into familiar conversation with all, and after obtaining such information as he required, he would pay for his meal or cup of water in proportion to the poverty of the family."

(To be continued.)

A CALL FROM MOOSONEE.

By George B. Nicholson.

A little over a year ago I took the liberty of addressing through the columns of your paper a few words to Churchmen and Churchwomen in the older parts of our country on behalf of the work in the Diocese of Moosonee. The year has been a memorable and epoch-marking one for us. When I wrote last His Lordship the Bishop was in the Far North visiting some of the outlying parts of his diocese (for it takes more than one year to go all around the Diocese of Moosonee). After spending the summer, during which he travelled hundreds of miles across lakes, up and down rivers, running swirling rapids in his light bark canoe, or on foot across portages, sometimes over rocky trails or across swamps, then by boat around the coast of James Bay, he returned to Chapleau, the Church's outpost of civilization, towards the end of September. Here he was met by the Rev. Robert Renison, on his way to Albany, one hundred miles north of Moose Factory, and one of the most important places from a Church missionary standpoint in the whole north country. He was also met by the Ven. Archdeacon Vincent, who, though seventy years of age, had, with indomitable energy and the true spirit of the born Missionary, nobly volunteered to give the remaining years of his life for the benefit of the Indians in Moosonee. His Lordship spent several days in Chapleau before starting for Quebec to attend the General Synod, from whence he sailed for England to join Mrs. Holmes and their children, and to spend the winter raising funds to further prosecute the work that is as

yet but begun. During his stay in Chapleau a business meeting of the congregation was held to consider matters directly affecting this district. At this meeting it was decided, in response to an offer made by the Bishop, to commence a popular subscription amongst our own members and adherents to ascertain what funds could be raised towards renovating and enlarging the present church or erecting a new one. The response to this appeal was a surprise even to its most sanguine promoters, and the amounts guaranteed, together with contributions from friends outside, was sufficient by the time the Easter vestry was held, to warrant the conclusion that a new church that would meet all our needs and be a credit as the cathedral of the Diocese of Moosonee could be built. Through the kind generosity of Mr. Grant Helliwell, of Toronto, plans and specifications have been secured that meet the wishes of His Lordship and the people, but, as the funds on hand and in sight are not yet sufficient to complete the work and leave the church free of debt without sacrificing too much both in size and finish, it has been decided to let the work stand over until next year, when we hope to be able by our own efforts and the assistance of interested and generous friends to complete the work in its entirety. His Lordship, accompanied by Mrs. Holmes and their two little boys, arrived in Chapleau from England on June 15th. They were preceded by one day by Miss Barker and Miss Quartermain, two volunteers from England, who go to Moose Factory to take up the work in the Indian School. His Lordship found that during his absence the work had not been allowed to lag in this section. Mr. James, our beloved incumbent, had, in spite of very delicate health, laboured incessantly and earnestly, not only on behalf of his own congregation and the bush Indians, that make Chapleau their point of rendezvous, but also in visiting and ministering to the people at Missenabie and Biscotasing. Through his efforts, backed by a handful of energetic and faithful friends, foremost amongst whom was Mr. Armstrong, of the Hudson Bay Company, arrangements had been completed, financially and otherwise, for the erection of a suitable church at Biscotasing to replace the one partially destroyed by fire a year ago; and the fact that we at Chapleau are now well within sight of a new and suitable church can be solely attributed to the energy and perseverance of the young Missionary, who, coming amongst us less than two years ago, has by his zeal and earnestness, gathered together the scattered fragments of a neglected and disorganized congregation and built up a strong and healthy Church organization. The Rev. Mr. Banting, a graduate of Wycliffe, had arrived, and was applying himself to a study of the language of the Indians and to the methods necessary for a life devoted to Indian work. Mr. Howard, a Wycliffe student, who had volunteered for the work in Moosonee, was also here, ready to spend his vacation in acquainting himself with the work, and doing what he could to assist generally. He has since taken charge here during Mr. James' absence for a much-needed rest, that was practically forced upon him by His Lordship and the people. His Lordship remained in Chapleau two months, getting Mrs. Holmes and family settled, and going thoroughly into the work of the whole district. His stay was much appreciated by the people, and made us all feel what a great privilege it was to have such a man and woman as His Lordship and Mrs. Holmes to live amongst us. During this time arrangements were completed for the erection of the industrial school for Indian boys and girls at Chapleau, the work on which has already been well started. On Sunday, July 15th, ordination services were held, when the Rev. Mr. James was admitted to priest's orders. It was expected that the Rev. C. D. Ovens would have been here for ordination at the same service, but, owing to delays in the voyage from England Mr. Ovens did not reach here until July 17th. The Bishop, accompanied by Mr. and Mrs. Ovens, Miss Barker, Miss Quartermain and Mr. Broughton, started for the north on Monday, July 23rd. His Lordship will be absent until the end of the present month. From the foregoing it might appear to those who have only a slight knowledge of the conditions and the vastness not only of this diocese, but of the whole new country, that the work in Moosonee was thoroughly organized, that the field was fully covered, and that all the necessary means had been provided. But, dear friends, only the fringe has been touched. The work has only been started. The school that is being built here, and that we are all so anxious to see completed, is a building 32 x 32 feet and 20 feet high, divided into a class-room, kitchen, living-room, dormitory and three bedrooms. This, will be called upon to provide accommodation for the Missionary in charge, who will for the present be the only teacher, the matron, her assistant,

and the children who are taken in, while at this moment there are in the Chapleau district, which includes Biscotasing, Metagama, Flying Post, Brunswick, and the Cree Indians at Missenabie, at least one hundred children, who should be in some institution of this kind. Now, what can be done? Simply use all the discretion possible in selecting the most deserving ones, and go on praying that ways will be opened and means found that will make it possible to accommodate all who are deserving. Would you believe it, dear readers, that here in the Chapleau district, within fifteen hours' ride of the city of Toronto, there are men and women living who have not yet learned what the name of Christ means? What, then, can the conditions be five hundred miles north, where the only means of communication is on foot in winter and by canoe in summer? On the last occasion that it was our privilege to listen to our Bishop before he started on his long trip, His Lordship, while referring to his work and the objects of his journey, told us with a voice shaken with emotion, that the one thing in connection with his work that actually caused him pain was the necessity of telling the poor, hungry souls at some of the outlying points that for this year at least there was no praying man coming; he did not have the man, and he did not have the money. The money! Dear friends, just think of that! It is surely bad enough to be short of men, and sometimes that cannot be avoided, but surely it is a disgrace to the Church and her members in Canada that right here at our own door, in a portion of the Mission field where we have practically assumed absolute responsibility, there are hungering souls going through this life and down to their graves denied the privilege of once hearing the blessed Gospel of salvation preached simply for want of a few paltry dollars, because everyone knows that Missionaries cannot be maintained without money, while right in the city of Toronto alone there are dozens of Church-people living who, if their hearts could only be reached—if they could once be interested—could, without inconveniencing themselves in the least, furnish the means necessary to endow at least one Mission station, and there are hundreds who could help. The Bishop who assumes the administration of a missionary diocese shoulders a tremendous responsibility, and in order that his work may be successful his hands must be upheld. We cannot all go to the Mission fields—it is probably as well for the work that some of us don't—but we can all help in some way if we only try. The question is, Are we going to do what we can? If all those who see this letter will only have the patience to read it, caring not for the way it is written, but looking beyond the mere matter to the object it has in view, and if you cannot do anything yourself directly, try to interest some friend who perhaps can, and, above and beyond all, pray for the success of the work, some good results are sure to follow. Remember, dear friends, this is not an individual matter. The appeal goes out from the Diocese of Moosonee, not on behalf of those who give it utterance, but on behalf of the poor, benighted souls who inhabit its vast areas. And we must not make any mistake. Everyone of these Indians and Esquimaux are included in our Saviour's mandate to go forth into all the world, and preach the Gospel to every creature.

MISSIONARY ITEMS.

Mrs. A. J. Hall, of the English Church Missionary Society, writes that whole tribes of Indians in British Columbia have turned from darkness to light. "Even that brave, warlike tribe, the terror of the whole coast—the Haidas—are now bowing to the rule and reign of the Prince of Peace. In 1878 the natives were living purely animal lives. They ate, drank, slept, played, quarreled, and fought. They had no books, no pictures, no Sunday, no God, no hope. Now the Bible is translated, schools and industrial work are established, and the Bishop of the diocese reports of a visit to one station—Alert Bay: 'On Sunday morning the church was crowded by a most reverent congregation. I had the privilege of administering Confirmation to twelve persons, and the Holy Communion to many more. On Monday I visited the schools, and I only wish with all my heart that the school children of England had an equal knowledge of their Bible.'

Twenty-one years ago Bishop Hannington, on his way to Uganda, was murdered in Busoga by Chief Luba, acting under orders from King Mwango. Recently the son of the same Luba was baptized by the Rev. J. E. M. Hannington, son of the Bishop.

The distinguished traveller, Mr. W. Edward Geil, who has been around the world examining into the results of missions, encountered in the wild country north-west of the Victoria Nyanza,

The Churchwoman.

MONTREAL.

Montreal.—The first meeting of the Montreal Diocesan Board of the Woman's Auxiliary for the new season was called for Thursday, October 4th, and consisted, as in recent years, of a solemn Communion service in Christ's Church Cathedral, with a special address preceding the business meeting. A large number of women assembled at ten in the morning. More noticeable than usual was the prevalence of mourning attire. The Reaper has been busy in our midst, and affectionate sympathy fills our hearts for the lonely homes. It is not all sorrow, for we remember that the pain is past, and the joy of the presence of the King belongs to those dear ones who have preceded us in the universal journey. Prayer was especially made for Mrs. Carmichael, who has always had the work of the W.A. at heart. As long as it was possible she attended the councils with great regularity, close interest, and ample generosity. Now, she is laid aside by serious illness, and the Bishop, ever watchful of her, was unable to attend and give the address at this service. The health of His Grace the Archbishop does not yet permit him to undertake active duty, so here, as at the Diocesan College Convocation on Tuesday, neither of the Bishops, whom we have come to consider an integral factor in such gatherings, were present. The service was read by the Revs. Canons Baylis and Renaud and the Rev. Edward Bushell. A brief, helpful address was given by the Archdeacon of Montreal from S. Jude, v. 20: "Building up yourselves on your most holy faith, praying in the Holy Ghost." At a quarter past eleven the meeting was called to order in the library of the Synod building. The minutes, amongst other things, recorded the interesting visits of the Misses Allen, of Toro, Africa, and of Dr. Matheson, wife of the Rev. J. R. Matheson, of Onion Lake, each of whom had addressed meetings in Montreal during the summer. It was announced that Miss Bennett, for thirty years a deaconess missionary of S.P.G. to the Basuto people in South Africa, would address a meeting on October 5th in the Synod Hall, and that, at the quarterly in Trinity schoolroom on the 19th the speaker would be Miss Odal, a Syrian lady worker, who will speak of missionary work in Egypt. The work of the "Silent Missionary Society," which is simply an association of people willing to pass on current literature to people who cannot afford subscriptions, in the main clergymen of poor or isolated parishes, was spoken of by the Rev. W. McManus. This work is already done in some degree by the local Literature Committee. Mrs. Wallace Stroud will be glad to hear either of people willing to help or desirous of receiving papers. The treasurer reported receipts since May 3rd of \$610.67. Two new supporters were reported for Bible-women in the foreign field; and so the work grows apace and in many directions, and the members of even the smallest and weakest branches feel themselves links in the great chain of loving service which is being stretched to bring all men to a knowledge of the Truth.

NIAGARA.

Burlington.—The annual Convention of the Woman's Auxiliary and Sunday School workers in the Deanery of Halton was held at Burlington on Tuesday and Wednesday, October 2nd and 3rd. Both meetings were well attended, representatives being present from Oakville, Burlington, Milton, Omagh, Lowville, Acton and Georgetown. The officers of the W.A. Diocesan Board were present. After short addresses by Rural Dean Belt, Milton, and the Rev. G. F. Davidson, Guelph, addresses were given by the Ven. Archdeacon Pentreath, of New Westminister, B.C., and Miss McKim, one of the Society's Missionaries in Persia, and several interesting papers were read. These were all very helpful. Mrs. Oliver, Burlington, was re-elected president, and Mrs. Bristol, Oakville, secretary. The choral service in the evening was well attended. The Rev. Matthew Wilson, Acton, sang the service, and the Lessons were read by the Revs. R. Atkinson, Georgetown, and S. G. Wade, Lowville. The sermon was preached by the Rev. Rural Dean Davidson, Guelph. The other clergy present were the Revs. F. W. Hovey, rector; T. G. Wallace, Oakville, and the Rural Dean. At the Sunday School Convention papers were read by Mr. Donkin and Miss Jenner, Burlington; Mr. F. G. Oliver, Oakville, and an address given by the Rev. Canon Ingles, M.A., Parkdale. The delegates were most hospitably entertained by the members of St. Luke's congregation, Bur-

ONTARIO.

lington. Miss Young, Burlington, was re-elected secretary, and Miss Pettigrew, Norval, treasurer.

Kingston.—St. George's Cathedral.—At the reopening meeting of this branch of the Woman's Auxiliary, which was held on Tuesday, October 2nd, there were two elections, one to fill the vacant office of president; the other, that of secretary, this office being given up by Miss Charlotte Macauley on account of the pressure of other and great W.A. duties. To the presidency Mrs. Farthing, wife of the rector-elect, was elected by a standing vote on motion of Mrs. Ladd and Mrs. W. B. Dalton. Mrs. Havelock Price will fill the duties of secretary. Canon Starr, who opened the meeting in a brief address, urged the greatness of the work in the North-West. Now is the time when the Church must act, if action is to be of any use, and he made a strong appeal for the Cathedral Auxiliary to do its part in helping to supply the needs of the West. The reopening meeting for the season of the J.W.A. of this cathedral was held on Monday evening, October 1st, under the superintendency of Miss Frances Macauley. There was a large attendance, and the year's work has begun enthusiastically. Miss Annie Clark read her report of her annual meeting in Belleville, at which she had been present as delegate. The Rev. Canon Starr addressed the meeting, asking for the Society's help towards the need in the North-West. He said he would put before parochial claims the necessity of building the Church there, and giving people there who are without the Church's care that spiritual help which they need if the home and the nation are to be preserved. He deprecated the raising of money by entertainments and so forth, and felt the necessary funds should be raised by individual sacrifice.

ANGLICAN YOUNG PEOPLE'S ASSOCIATION.

This Association is extending throughout all parts of Canada, and supplies a felt want in organizing the young people for the purposes of Christian work and fellowship. There are over one hundred and fifty branches known to the secretary, and regularly affiliated, and there are many more organized on A.Y.P.A. name and lines that have failed to report to the General Secretary, the Rev. C. R. Gunne, of Clinton, Ontario. The A.Y.P.A. has been officially recognized by the Diocese of Quebec through its Bishop, an early and steadfast supporter of A.Y.P.A., and also by the Diocese of Toronto by the appointment of an A.Y.P.A. committee, of which Ven. Archdeacon Sweeny is chairman. The A.Y.P.A. aims at being under the management and control of the General Synod, and a committee of that body has been appointed with reference to Young Peoples Societies, which will, no doubt, in due time take action and report as to the claims and usefulness of the Association to the Church at large. A conference was recently held between the Toronto and Huron A.Y.P.A. committees, and a Convention was arranged for, to be held at Trinity Church, Galt, Ont., on Tuesday and Wednesday, November 13th and 14th, 1906. A good programme has been provided, including many well-known Churchmen, lay and clerical, who have been eminently successful in interesting and retaining the young in the communion of the Church. Full particulars as to the Convention will be given in a later issue of this paper.

No good deed, no genuine sacrifice is ever wasted. If there be good in it, God will use it for His own holy purposes, and whatever of ignorance or weakness or mistake was mingled with it will drop away as the withered sepals drop away when the full flower has blown.—Frederick W. Farrar.

It seems to me, that the shortest way to check the darker forms of deceit is to set watch more scrupulously against those which have mingled, unregarded and unchastised, with the current of our life. Do not let us lie at all. Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental; but they are an ugly soot from the smoke of the pit, for all that; and it is better that our hearts should be swept clean of them, without over care as to which is largest or blackest. Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—John Ruskin.

in Central Africa, a band of natives whom he thought were bent upon evil. His impression "was heightened," he says, "when the young Chief Bogwo asked me to delay sleep for a little. What did this mean? Were we to be murdered conveniently? Imagine my feelings when he took from a rafter a Bible and hymn book and humbly conducted evening worship. All sang—

"Come to Jesus; don't delay;
Remember He is here to-day."

"He read by the dim firelight; then all knelt, and in a strong voice the Chief of Kirundu prayed. He prayed: 'O God, we ask Thee to bind Thy law around our hearts.' He continued: 'O Lord, protect these two travellers from fever on the road of their long journey.' Nothing could be kinder than the hospitality of the Chief of Kirundu. We came upon Bogwo uninvited and unexpected, and behold, nothing but kindness and a keen desire to accommodate us. Are missions a failure? Think where and how this happened."

The recent census of Mexico shows that there are nearly 52,000 Protestants in that country. This shows a rapid growth in recent years.

The publishing department of the Society for Promoting Christian Knowledge is but a feeder for its larger labour, the profits going to missionary work. It is stated that for several years the Society has helped to build a church in some part of the world every other day. A college for lay workers is maintained at Stepney.

The Rev. George Pilkington, one of the great English Church Missionaries to Uganda, was led to engage in the foreign work through reading a tract written by a Ceylon convert.

Miss K. A. S. Tristram, B.A., a daughter of the late Canon Tristram, is the principal of the Osaka Girls' Boarding School, in which there are no less than 300 Japanese pupils. Many of the graduates of the school are now engaged as teachers or in other branches of Christian work. For some time the majority of the pupils have been professed followers of Christ, and latterly nearly every one of them has become such. All the girls exercised great self-denial and liberality in behalf of the famine sufferers in the north of Japan. These girls have been learning the deep joy that comes in self-sacrifice, and in spreading the good news of the salvation that there is in Christ.

Almost all Protestant denominations have re-established the Order of Deaconesses. The movement has made especial progress in the Presbyterian Church, and has shown its efficacy both in the home and foreign mission fields.

The most notable feature of the remarkable convention of Christian Endeavourers from all parts of China, recently held in Ningpo, was the presence of the three leading officials of the Province, who sat upon the platform with the Missionaries and the other leaders. Each of the Mandarins said a few words, exhorting all to conform to the teaching of Christianity. "Do what your Holy Book exhorts, and you will not do wrong," was one of the official sentences. On the last day of the convention these Mandarins invited the Missionaries and other guests to an elaborate feast.

The Rev. J. Canon White tells how the United Presbyterian Church has succeeded in raising its average for foreign missions to two dollars per member, a record attained by no other body.

The Rev. James Lyon, an American Missionary in India, says that it is a land "with five and a half millions of religious mendicants, and the most gigantic system of priestcraft ever organized on earth. The land with a religion so accommodating that a man may be a murderer, a thief, and a liar, and may break every law in the decalogue, may be an atheist, a polytheist, or a materialist, or even a rank infidel, and yet, provided he does not break his caste rules, he retains his standing in his temple, in society, and in religion."

From one of the loneliest mission stations in the world, on an island in the remote Arctic regions north of Labrador, the Rev. E. J. Peck has reached England after a perilous voyage in a fifty-ton schooner. The Missionary's first church at Blacklead, Baffin Land, was made of sealskins. He has translated the New Testament and Genesis into Baffin Land dialect, and taught many of the natives, young and old, how to read. He has a good number of converts.

The English Church Missionary Society reports that during the last three years there has been an average annual increase of some \$150,000, and that the receipts of its last financial year amounted to \$1,010,000, almost exactly balancing its expenditures for the year.

Christ's power is equal to any human need, and His willingness to help is as great as His power.—R. R. Meredith, D. D.

while at this district, which Flying Post, at Missenabie, should be in ow, what can rection possible es, and go on d and means accommodate ou believe it, pleau district, ity of Toronto, who have not Christ means? five hundred s of communi-by canoe in at it was our fore he started while referring s journey, told tion, that the work that actu-ssity of telling of the outlying there was no have the man!

The money! It is surely and sometimes ly it is a dis- bers in Canada in a portion of ave practically there are hun- life and down vilege of once vation preached dollars, because ries, cannot be right in the zens of Church- could only be terested—could, es in the least, endow at least e hundreds who ssumes the ad- ese shoulders a i order that his ds must be up- Mission fields—rk that some of some way if we we going to do e this letter will , caring not for ng beyond the in view, and if directly, try to can, and, above ess of the work, ow. Remember, ividual matter, he Diocese of se who give it poor, benighted . And we must of these Indians a our Saviour's the world, and ure.

MS.

ish Church Mis- ble tribes of In- urned from dark- e, warlike tribe, -the Haidas—are gn of the Prince ere living purely k, slept, played, ad no books, no o hope. Now the l industrial work o of the diocese -Alert Bay: "On s crowded by a had the privilege o twelve persons, many more. On and I only wish l children of Eng- f their Bible."

Hannington, on red in Busoga by ders from King the same Luba . M. Hannington,

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**WYCLIFFE COLLEGE RE-OPENING.
ALUMNI MEETINGS.**

The reopening and Alumni meetings in connection with Wycliffe College were held last week, and were marked by many features of unusual interest.

Holy Communion.—The Holy Communion was celebrated by His Lordship the Bishop, assisted by the Rev. J. W. J. Andrews, B.A., Berlin; Dr. O'Meara, Canon Cody and the Rev. O. G. Dobbs, M.A., Brockville. The Bishop preached from 2 Tim. 2:9, "The Word of God is not bound." He said the clergy could have no real power unless they were firmly convinced by the truth of the text which he illustrated by the survival of the Gospel notwithstanding the persecutions of the early centuries, the monastic seclusion of the Middle Ages and the intellectual criticism of the present day. The Bible invites criticism. We must be keen students of all that science can teach, but it must be recognized that the realms of reason and revelation differ. Revelation and nature are twin records. These facts give no license, however, to destructive criticism.

The Quiet Hours.—The quiet hours on the several days of the meetings were conducted by the Rev. Floyd W. Tompkins, D.D., rector of Holy Trinity, Philadelphia, and proved to be among the most thoroughly practical and helpful ever held in the college. On Tuesday he took as his subject, "Ourselves as Individuals before God." He dwelt upon the power which comes from the consciousness of sins confessed and forgiven. He then enumerated some of the special sins which are likely to entrap the clergy, namely, spiritual pride in their office, which leads them to overlook their own sins and deal harshly with those of others; impatience with God's granting our requests and with the world; unkindness to our friends, and the danger of being priests everywhere but in their own households; and lastly, intellectual conceit. The positive assurance that our sins are forgiven will lead to spiritual strength, courage and joyfulness. In the afternoon Dr. Tompkins dwelt upon the subjects of the minister in his own personal life and in his active work. As an individual the clergyman must be a man of systematic and definite prayer for his people and for himself, consecutive study—he must keep up with his people in their reading so that he may know their attitudes regarding present problems—and love for his people. The clergy are prone to set up a barrier between them and their people because of a jealousy for their dignity. People cannot be dealt with "en masse." It is the personality of work that counts. In his relationship to the world the pastor must recognize that the world, though unconscious of the fact, is waiting. This is an age of questioning and unrest. The world must recognize that the Church is in thorough sympathy with it. It too often looks upon the clergy as a separate caste. The clergy must be truly Catholic, and constantly feel that God is with them in their work. On Wednesday the subject was, "The Need of Consecration," when it was pointed out that with the multitudinous calls and interruptions in the work the danger of drifting and the possibility of professionalism in his work the minister must be a man of known and undoubted consecration to his work. On Thursday Dr. Tompkins discussed "The Relation of Religion to the World." The exponents of religion must be intensely religious rather than pious, men of prayer, hope, which will enable them to see the world as it may be as well as it is, simple and absolute faith and joy in preaching the Gospel.

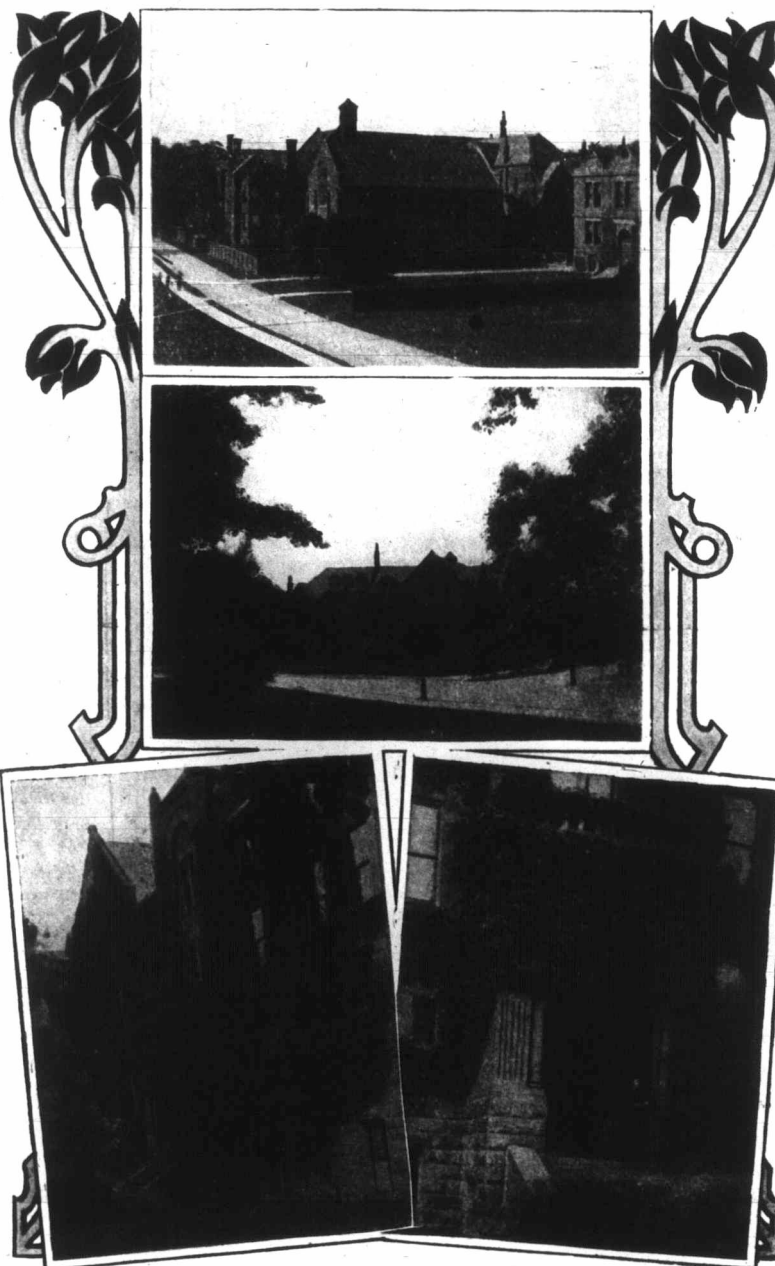
The Formal Reopening of the College.—The public meeting in connection with the reopening of the college packed the Convocation to its utmost capacity. Dr. N. W. Hoyles, President of the Council, presided, and on the platform with him were: Principal O'Meara, Canon Cody, Dr. Tompkins, Professors, Hague, Wrong, Cotton and Pilcher, Archdeacon Lloyd, Hon. S. H. Blake, the Rev. A. H. Baldwin, the Rev. J. W. J. Andrews, Stapelton Caldecott and others. The Principal announced that ten men had graduated at the last Convocation, and that he found it necessary to refuse twenty-seven applications for men since that time. Twenty-seven men have enrolled this year, making a total of seventy-four, which constitutes the largest number in the history of the college, and ranks Wycliffe among the largest Anglican theological colleges in the

world. The library has been improved by being re-catalogued, and the books of the late Dr. Sheraton have been added. The increase in the number of students makes greater accommodation an imperative necessity, and a new addition will be built as soon as possible. Fifty feet of ground have been secured to the east of the college at a nominal rental from the University Governors. The Ven. Archdeacon Lloyd, of Sas-

Archdeacon appealed for fifty-three men for the work. He spoke in high terms of the work accomplished by the students during the vacation. It is intended to establish a college for the diocese to be attended by lay readers during the three winter months, when the roads are practically impassable. He rejoiced in the fact that of the 190,000 immigrants to the country during the year foreigners had increased in number by 7,000, the Americans had increased by 14,000, and the English by 21,000, showing that an increasing proportion were of our own race. The Minister of the Interior had announced that in future the Immigration Department would confine its efforts to bringing out people from the British Isles, Sweden and Denmark, but that central Europeans would no longer be encouraged to come. Dr. Tompkins gave a thoughtful address on "The Glory of Service," in which he pointed out that the only life worth living was a life of service, as in such a life only a man finds his truest employment; it brings out the best that is in him, and it brings him nearer the day of victory. Handsome portraits of Dr. Hoyles and Hon. S. H. Blake were unveiled. The former was presented by the Alumni and the latter by the council. The Rev. J. W. J. Andrews unveiled that of Dr. Hoyles, and appropriately expressed the hearty manner in which his untiring energy and great ability were appreciated by the graduates. Dr. Hoyles fittingly replied, and expressed the constant pleasure afforded him in working for the college. The tribute of Dr. Cody to the faith, courage and indefatigable work of Mr. Blake was a masterpiece, and the reply of Mr. Blake was most appropriate and touching as he spoke of the early struggles of the college, and the fact that of necessity his work was nearly done, but he yet hoped to be slightly instrumental in the new work of enlargement.

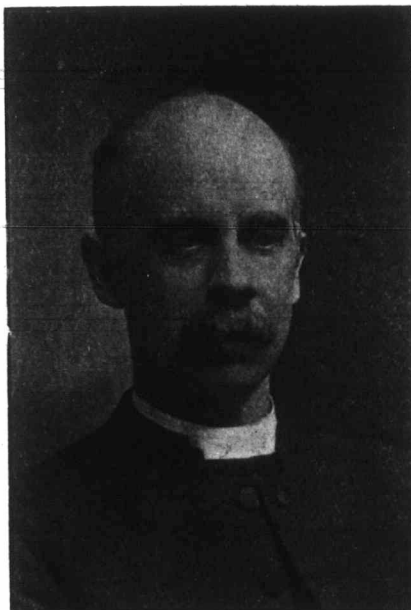
The new Principal.—The expectations of his friends will be amply justified by the executive ability, the organizing power and the keen sympathy of the new Principal, Canon O'Meara. His address to the members of the Alumni showed a thorough grasp of the situation, and a determination to make the future of the college even more useful than has been the past. He announced that the college had been thoroughly renovated, and was now in almost perfect condition, that the examination requirements would be made more strict, and the staff was probably more competent than ever before. An address was presented to the Principal by the Alumni, expressing their congratulations upon his appointment to the Principalship, and pledging their hearty support in increasing the efficiency of the work done by the college.

The Luncheons.—A feature of recent meetings has been the series of luncheons held in the noonday recess. Professor Clark, of Trinity University, gave an address on Wednesday in which he expressed his pleasure at the hopefulness of the present theological conditions and the growing desire for greater co-operation among all Christian people. On Thursday the guest of honour was the Premier of the Province. Mr. Whitney expressed his pleasure at being present, his gratification at the way in which the large expenditure of money by the Government in aid of University expansion had been received by the people as a sign of their interest in higher education, and spoke of the great influence which an educated clergy may have upon the development of a country. A vote of thanks was proposed by Dr. Miller, seconded by Dr. O'Meara, and passed heartily. The papers read were of keen interest, and in many cases provoked spirited criticism. They were as follows: "Construction Criticism," the Ven. G. Warren, M.A., Archdeacon of Peterborough; "The Comprehensiveness of the Church," the Rev. H. A. Wright, B.A., Tillsonburg; "Co-operation and Fellowship with Ministers of Other Protestant Communions," the Rev. Canon Davidson, M.A., rector of St. John's Church, Peterborough; "Brotherhood of St. Andrew," Hubert Carlton, M.A.; "A.Y.P.A.," Ven. J. F. Sweeney, D.D., Archdeacon of Simcoe; "Some Present Religious Movements in Europe," the Rev. Canon Cody, D.D., LL.D., rector of St. Paul's Church, Toronto; "Music: Its Importance in the Church," W. Norman Andrews, Brantford, F.G.C.M. That of Canon Cody, in which he reviewed the causes and development of the present religious crisis in France, was of special interest.



West Front Convocation Hall Main Entrance
College from Queen's Park

katchewan, gave a powerful address, showing the marvellous development of that district as shown by the fact that the railway mileage had increased from 98 miles two years ago to 610 last year, and next year would reach 1,400 miles.



Rev. Canon O'Meara, LL.D., Principal of Wycliffe College.

Enough people had located from Battleford Land Office to take up three-quarters of a million acres of land during the past year. Two hundred congregations should be manned at once, and the

Business.—The graduates decided to present to the college a portrait of the late Dr. Sheraton. "Parish and Home," the Alumni monthly, reported an increase of thirty per cent. in circulation and good financial standing. The following officers and committees were appointed: President, the Rev. L. E. Skey, M.A.; vice-president, the Rev. A. C. Miles, B.A.; secretary, the Rev. E. A. McIntyre, B.A.; treasurer, the Rev. E. A. Langfeldt, M.A. Executive Committee—The Rev. T. A. Wright, B.A., Canon Cody, D.D., the Rev. J. M. Baldwin, B.A., the Rev. W. H. Vance, B.A., and the Rev. J. W. J. Andrews, B.A. Evangelical Literature Committee—The Rev. W. H. Vance (chairman), Principal O'Meara, the Rev. C. H. Marsh, the Rev. Dyson Hague, M.A., and the Rev. R. A. Sims. Bursary Committee—The Rev. R. F. Nie, B.A., and the Rev. C. W. Holdsworth, B.A. Deaconess Committee—The Rev. C. H. P. Owen (chairman), the Revs. Bernard Bryan, C. E. Whittaker, E. A. Langfeldt, W. G. G. Dreyer, Archdeacon Armitage and W. E. Carroll. Statistical secretary, the Rev. W. H. Vance; representatives to College Council, the Rev. L. E. Skey, the Rev. J. W. J. Andrews, the Rev. C. W. Holdsworth.

Wycliffe and Trinity.—A very significant feature of the meeting was the presence, by invitation of the Principal of Wycliffe, of a number of the graduates of Trinity College at the Quiet Hour sessions, and the visit of a deputation from Trinity conveying the good-will of their Alumni to that of Wycliffe. The deputation consisted of Canon Ingles and the Rev. E. C. Cayley. Canon Ingles brought tidings of good-will from Trinity College Alumni, and gracefully acknowledged the beneficent influence of Wycliffe upon the Anglican communion in Canada and upon Trinity College. The fact of two colleges within the Church showed the comprehensiveness of the Church, and, while separated in some points, they were one in the great work of promoting the Kingdom of God. The Rev. E. C. Cayley expressed his pleasure at the gradual better understanding which is developing between the two colleges, and expressed the hope that by greater sympathy and mutual knowledge the colleges might more nearly approach each other. The Rev. Bernard Bryan and the Rev. C. H. Marsh replied, and accepted this evidence of good-will on the part of Trinity, and traced the causes leading to the establishment of Wycliffe, the early strife and the subsequent better understanding between the two institutions. They expressed the hope that this latter would further develop, and that the time would come when we would be all "one in Christ Jesus."

Missionary Meetings.—The annual meeting of the C.C.M.S. was held on Thursday evening, when there was a fair attendance notwithstanding the very wet weather. Dr. Hoyles presided, Dr. O'Meara gave an encouraging account of the year's work, and addresses were given by the Rev. C. E. Whittaker, of Herchel Island; the Rev. J. M. Baldwin, of Japan, and Miss McKim, of Persia. Two new Missionaries are ready to go out under the society this autumn. The annual meeting of the Gleaners' Union was held on Friday. At four a conference of the various secretaries was held, when various means for the furtherance of the work were discussed. Tea was served in the residence of the Principal, and at 6.30 Dr. O'Meara conducted a Quiet Hour in the chapel. At the public meeting at eight reports of encouraging progress were received from the forty-five branches throughout Canada. The past year has been marked by the most satisfactory progress in the society's history. The C.C.M.S. Handbook of Missions has been the text-book for the systematic study of Missions. The Rev. J. R. S. Boyd, M.A., Ku-Cheng, China, is the Gleaners' own Missionary for the coming year. More money has been received this year than ever before. Addresses were given by Professor Pilcher, Dr. Archer, Missionary-elect, and Miss McKim.

(Continued from Page 648.)

son, rector of the parish, took Mr. Robinson's duty at Strathroy.

Petrolia.—Christ Church.—During the past week the congregation of this church has permanently recorded its thanks to two of the leading families of the congregation, for gifts rendered by them to the parish. Some three years ago, the children of the late Mrs. J. H. Fairbank presented the church with a handsome pipe organ, in memory of their mother, and last Easter the widow and family of the late Harrison Corey paid off the balance of the mortgage on the church edifice, as a memorial of that gentleman. At the annual vestry meeting held at Easter last, the members passed a resolution empowering the churchwardens to erect brass

tablets to each of the deceased, to perpetuate the memory of the handsome gifts. The tablets were placed in position last week, that in memory of Mrs. Fairbank being placed on the west wall, and that to Mr. Corey on the east wall. The tablets are similar in design and execution, and are lettered as follows: "This tablet is erected by the congregation of Christ Church in memory of Edna Crysler, wife of John H. Fairbank, and to record their appreciation of the gift of the Memorial Organ from her son and daughter, Christmas 1903." "This tablet is erected by the congregation of Christ Church, in memory of Harrison Corey, and to record their appreciation of the memorial gift from his wife and children of the final payments of the debt upon this church, Easter 1906." Each tablet is of brass, eighteen inches high, twenty-two inches wide. The letters are in black and red, and both are very finely executed. They were designed and made by the Pritchard-Andrews Co., of Ottawa.

Southampton.—St. Paul's.—This congregation has had its ups and downs, but at present under the leadership of its new rector, the Rev. W. F. Brownlee, who is a general favourite, it is showing considerable activity. At the thanksgiving services, on September 23rd, the rector appealed for \$150 to be paid on the mortgage debt of \$480, and nearly \$125 came in that day, and some who could not attend that day will contribute later. One of the congregation, Mr. Wm. Lambert, has a most interesting history. He keeps the lighthouse on Chantry Island, a mile from the main land. He has been in that post 26 years, and his father was the keeper 22 years before him, so that father and son have held this post for nearly half a century. He has accumulated a fine collection of curios, consisting of reptiles, birds, fish, skins, skulls, Indian relics, stones, etc. One of the last things to come to him being a piece of lava from the recent eruption of Vesuvius. Mr. Lambert is a captain and an expert mariner, and has done some heroic work in life-saving. In 1902 he rescued three men, two others being drowned, and the Canadian Government presented him a beautiful gold watch, suitably engraved for his excellent work at that time. Quite recently he had a similarly thrilling experience, and the captain of the illfated vessel gave him his fog-horn as a memento of the occasion. Among the many interesting objects in his house he points with particular pride to a pledge card signed by himself and his wife and all his children, sons and daughters, and their wives and husbands and children. The entire family have thus pledged themselves to avoid the use of liquor and tobacco. Mr. Lambert is a loyal member of the church, and will not allow any sightseeing on his premises on Sunday, and has a notice up to that effect.

Shelburne.—St. Paul's.—The semi-annual meeting of the Rural Deanery of Grey was held here on Thursday, Sept. 13th. The programme of the day consisted of Holy Communion at 11 A. M., administered by the incumbent, the Rev. C. K. Masters; business session at 2.30 with Rev. Rural Dean Ardill, of Owen Sound, in the chair, and Rev. D. E. Cameron acting as secretary pro-tem., and evening service at 7 P. M., at which the Rural Dean preached an inspiring sermon to a large congregation. At the business session two questions submitted by the Bishop were thoroughly discussed, viz., the proper celebration of the jubilee of the diocese, during the year beginning Oct. 28th, next, and the advisability of taking a complete and accurate church census throughout the diocese in view of the great discrepancy existing between the government and the parochial statistics. A third matter considered was the possibility of increasing the attendance of lay delegates at Rural Deanery meetings by a change in the system of representation so that substitutes may be elected to replace churchwardens and lay delegates unable to attend. The next meeting will be held in the parish of Durham. The hearty thanks of the Rural Deanery were given to the congregation of St. Paul's for their kind hospitality. The whole meeting was most stimulating and fruitful.

On Sunday, Sept. 23rd, the Annual Harvest Home services were held here, morning and evening in Shelburne, and afternoon at St. James, Primrose. The special preacher of the day was Rev. Canon O'Meara, LL.D., Principal of Wycliffe College. His admirable series of sermons was very much appreciated by the large congregations at all three services. A special musical programme by the choirs made the services bright and hearty, and the beautiful decorations were greatly admired. In answer to

the special appeal the offerings of the day were most generous, and for the first time the parish has exceeded its apportionment for the M.S.C.C.

ALGOMA.

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

Burk's Falls.—All Saints'.—The Harvest Thanksgiving service at this church, on Tuesday, September 25th, was well attended. The members sent offerings of flowers and fruit, grain and vegetables, and a few willing workers very tastily decorated the interior of the sacred edifice. The entire service was very reverent and impressive, and the congregation joined heartily in singing the beautiful harvest hymns. The first part of the service was taken by the Rev. Canon Allman, incumbent of All Saints', and the Lessons were read by the Rev. C. W. Balfour, B.A., rector of Huntsville, who afterwards preached a very profitable, instructive, and eloquent sermon, most suitable for the occasion. The offertory, which had been previously invited for an urgent and special purpose, amounted to \$81.25, and is about to be made \$100. The congregation was both delighted and encouraged.

Huntsville.—All Saints'.—On the Sixteenth Sunday after Trinity the services in this parish were of a Harvest Thanksgiving nature. The church had been very prettily decorated with flowers, fruits, grains and vegetables and presented a very rich and pleasing appearance. The attendances at the services were exceptionally large; and particularly gratifying was the large number of communicants. The rector was the preacher morning and evening, and appropriate solos were rendered by members of the choir.

The parishioners of Huntsville are looking forward to the opening of their new parish hall, which will shortly take place. The building, which is truly creditable in size and workmanship and will be found of great value in the work of the parish, will have a debt of about one-third its cost upon it. Any offerings towards the reduction of this debt from friend or well-wisher will be gratefully received and acknowledged by the rector. The congregation have struggled bravely to accomplish what has been done.

Huntsville has been favoured in being chosen as the place of meeting for the First Conference of the Botherhood of St. Andrew in this district. The Conference includes St. Andrew's Day. Preparations are already under way.

RUPERT'S LAND.

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

Winnipeg. Holy Trinity.—A most commendable enterprise and one for which a popular and enthusiastic reception by the public is anticipated.

Cold Meat Forks. . . .

These are now more beautiful in design than ever. The motif is floral nature and the finish Butler grey. The tines are gracefully shaped and gilt. Prices run from about \$2 to \$6 each.

Wanless & Co.
TORONTO

Established 1840

ed is being initiated with the object of preserving the memory of the five young people whose lamented drowning in the Red River so recently cast a gloom over the city. It has been thought most fitting, and no doubt the citizens generally will approve of the judgment, that the proposed tribute of loving sorrow could scarcely take a happier form or one that would be more grateful to the bereaved parents, Mr. and Mrs. Brown, Mr. Whyte (of Glasgow) and Mr. John Thomson, than that of the memorial window in this church. Four of those whose memory it is desired to cherish and perpetuate were members of that church, but all would be honored together by the erection of the stained-glass window and the recording on a brass plate at its base of their names and ages.

Winnipeg.—Harvest Thanksgiving services were generally held in the churches throughout this city on Sunday, September 30th. The sacred edifices were tastefully and appropriately decorated and the music, which was of a special character, was well rendered by the church choirs. There were large congregations present at the various services and the offertories were liberal.

St. John's College.—Canon Talbot, the new headmaster and lecturer in exegetical theology in this college, was born in Manchester, England, and received his early education in the Grammar School of that city. Following that he spent two years in Owen's College, after which he attended the London College of Divinity for the same length of time. He graduated in the theological tripos at Cambridge, and distinguished himself by winning the Carus Greek Testament prize. Ordained by the Bishop of Norwich in the same year, he was stationed at St. Michael-at-Coslany, where he remained for three years. From thence he went to Ventnor, on the Isle of Wight, and finally to St. Matthew's Church, Bayswater, London. He was still vicar of St. Matthew's Church when he was offered the position in Winnipeg, which he decided to accept. A few other changes in addition to this appointment have been made in the college staff as follows: Canon Phair's work of last year is to be taken this term by the Rev. J. W. Matheson, the former gentleman specializing in English; W. Burman, who spent last year in post-graduate work in English classes at Toronto, has returned and resumed his position on the staff. E. Hamber and H. E. M. Chisholme have both been given work as teachers in matriculation mathematics.

Brandon.—St. Matthew's.—Work was begun on a church in this parish, the second within two years, on Wednesday, Sept. 26th. The new church is to be dedicated to St. Mary, and is to be built on the south-east corner of First street and Louise avenue. It will be a frame building with brick veneer, with basement. The plans are from plans drawn by the Rev. A. R. L. Girling, modified somewhat by the addition of a tower at the west end. There is to be a nave, choir, and chancel, cruciform in shape, and capable of seating two hundred people. Messrs Morgan & Taunt are the contractors, and the basement, which is the full size of the building and nine feet high, is to be completed and ready for Sunday school work this season, the entire building to be finished by the spring. When this church is completed the rector of St. Matthew's hopes to undertake the erection of a parish church, which will be in keeping with the requirements and in correspondence with the solid and substantial character of the homes of the parishioners.

Headingley.—Holy Trinity.—A harvest home festival was held in this church on Sept. 23rd, when the church was beautifully decorated by the ladies of the parish with flowers, fruit and samples of all kinds of vegetables and grass artistically displayed, while down the aisle bags full of potatoes, etc., a donation to the esteemed rector, Rev. A. E. Cowley, showed nature's lavish growth of this season. The choir, under the able leadership of B. Wilson, sang appropriate hymns and anthems, and an interesting sermon was delivered by Mr. Cowley. The church, as usual, was well filled by an appreciative audience. Many strangers from the city and St. James were present. On the previous Saturday evening after choir practice a pleasant surprise it was to Mr. Wilson to be presented by the members of the choir with a handsome centre table as a kindly recognition of his assistance during the summer, and much regret was expressed at his return to Winnipeg, but like a bird of passage, it is to be hoped next spring he and his family will again spend the summer in Headingley.

Binscarth.—The Rev. W. J. Garton, of St. John's College, Winnipeg, preached the Harvest Thanksgiving sermons on Sunday, 23rd ult., in St. Peter's, Balmerino, and St. Matthew's Church, Binscarth, appealing in both cases for the Rupert's Land Home Mission Fund. The subscriptions and loose offerings amounted to \$53.75 and \$100, respectively. Both churches were tastefully decorated by the Ladies' Guilds of the respective congregations, and were thronged to the doors.

Sunday School Convention.—The clergy and Sunday School teachers of the Rural Deanery of Minnedosa held a Convention in St. Matthew's Church on Monday and Tuesday, September 27th and 28th last. Those present included the Revs. Canon Phair, St. John's College, Winnipeg; Rural Dean Gill, Minnedosa; J. E. Purdie, Neepawa; H. O. N. Belford, Keyes; G. H. Hooper, Shoal Lake; D. T. Parker, Shoal Lake; G. T. Armstrong, Birtle; W. A. Fyles, Binscarth; Messrs. W. H. Walker, Shellmouth; E. M. Davies, Foxwarren; F. Halliwell, McCreary; R. C. Pitts, Strathclair; G. M. Shaw, Binscarth, lay readers; Mrs. F. M. Lee, Miss Lee, Harrowby; Mrs. R. S. Cartwright, Fort Ellice; Mrs. Bagshawe, Birtle; Miss Mary Ebborn, Mr. Francis Ebborn, Crewe; Mrs. J. L. Ridout, Solsgrith; Miss Butterworth, Miss Castell, Shoal Lake; Mrs. G. M. Shaw, Binscarth; Mrs. R. Whittaker, Miss Waller, Miss Fowler, Binscarth. The church was well filled at the opening service on Monday evening, when the Rev. Canon Phair, M.A., chairman of the Sunday School Committee, Rupert's Land, delivered a telling address on "The Suretyship of the Church for Her Children." The choir, under the leadership of Mr. F. E. Langdale, rendered the musical portions of the service in an acceptable manner, a special feature being the singing alternately of the Litany of the Church, 471 A. and M., by the clergy and congregation kneeling.

The proceedings on the following day began with a celebration of the Holy Communion at 10 a.m., when the Rev. Canon Phair officiated, assisted by the Rev. Rural Dean Gill. The offerings at this and the previous services were devoted to the expenses of the Convention. Then followed a business meeting, when the report of a committee appointed at the late deanery meeting in Shoal Lake, consisting of the Revs. D. T. Parker, E. C. R. Pritchard and W. A. Fyles, was read and carefully discussed. A constitution drafted by them was considered clause by clause, and after certain emendations was unanimously passed. It was resolved to reorganize forthwith an Anglican Sunday School Association for the Deanery of Minnedosa, whose members will consist of the clergy, lay Missionaries, student lay readers, teachers and officials of all Anglican Sunday Schools within the deanery. The Archbishop was urged to recommend the observance throughout the diocese of the annual days of intercession for Sunday Schools. It was decided to affiliate with the Diocesan Sunday School Association, and to recommend the appointment to the Executive Committee of that Association of one clergyman and one layman from each deanery. The members considered that the setting apart of one evening at each Synod for a Sunday School Convention would be desirable. The Diocesan Association was petitioned to secure as far as possible the adoption of a uniform series of Sunday School lessons.

At the afternoon session the officers for the ensuing year were chosen as follows: President, the Rev. Rural Dean Gill, M.A., rector of Minnedosa; vice-presidents, Mr. J. P. Curran, registrar, Neepawa; Mrs. R. S. Cartwright, Fort Ellice; secretary-treasurer, the Rev. W. A. Fyles, B.A., rector of Binscarth. Committee—The officers (elective): The Revs. D. T. Parker, B.A., Shoal Lake; E. C. R. Pritchard, B.A., rector of Birtle; N. G. Battishill, B.A., Hamiota; Mrs. J. L. Ridout, Solsgrith; Mrs. Bagshawe, Birtle; Mrs. F. M. Lee, Harrowby.

Two admirable papers on "Primary Work," prepared respectively by Mrs. Bagshawe, Birtle, and the Rev. F. W. Goodeve, M.A., rector of Neepawa, were read and discussed. The Rev. D. T. Parker, B.A., of Shoal Lake, contributed a paper on "Young People's Societies," and in the course of discussion it was decided to recommend that societies of young people be formed in every parish wherever possible, Rural Dean Gill to report progress at next annual Convention of the Sunday School Association. It was felt that the Anglican Young People's Association would meet the needs of the case. A general discussion on "Sunday School Supplies" followed, when the needs of the class and the library were fully considered.

The features of the evening session were the splendid address by the Rev. Canon Phair on "Bible Class Work," and the answering on the part of the same gentleman of the queries placed

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in the question-box during the day, nearly all of which bore directly upon the practical work of Sunday Schools. Votes of thanks were passed during the day to the Rev. Canon Phair, and also to the rector of Binscarth and Mrs. Fyles, the Ladies' Guild of Binscarth, and the ladies and gentlemen of the parish, who had taken great pains in providing hospitality and entertaining the visiting delegates. The neat and attractive programmes, printed by the Rev. F. W. Goodeve, were much admired. All present felt that a good step forward had been taken in the important work of Sunday Schools.

Foxwarren.—The Levis W.A. Diocese of Quebec, have just donated a handsome set of Communion vessels in a neat case to the church now being erected here as a memorial to the late Rev. Geo. Gill. St. Martin's W.A., Montreal, have given the fair linen for the same purpose. Mr. E. R. Chamney, for six years a Missionary in the Paraguayan Chaco, South America, has arrived to act as assistant to the Rev. W. A. Eyles in the Binscarth group of Missions.

KEEWATIN.

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

Fort Frances.—St. John the Baptist.—Special Harvest Thanksgiving services were held in this church on Sunday the 23rd Sept., morning and evening. This pretty little church was richly decorated for the occasion by the ladies of the congregation assisted by the rector. The altar looked beautiful with cut flowers, surrounded with exquisite plants, ferns and roses. The pulpit, reading desk, lectern, organ and font were tastefully decked with grain, flowers and autumn leaves. In front of the chancel step was a bank of vegetables, interspersed with grain and flowers; from centre of chancel arch was suspended a noble hanging basket, fringed with a lacework of oats; the beautiful windows were filled with flowers and leaves the whole producing a very chaste effect. Owing to the heavy downpour of rain at church time, the morning congregation was not large, but at the evening service there was a large congregation. The musical part of the service was well rendered by the choir assisted by our talented organist, Mrs. Sparks, in which the congregation joined most heartily. Special sermons were preached by the rector, Rev. C. Wood, which were listened to with rapt attention; the offertories were for the Home Missions Fund, and realized very nearly the amount required.

Kenora.—St. Alban's.—This church has been officially appointed as the pro-cathedral for the diocese. The Ven. Archdeacon Page having been appointed vicar of Clopton, in the Diocese of Norwich, England, the living of Kenora has been offered to, and accepted by, the Rev. C. W. McKim, curate of Holy Trinity, Winnipeg. Mr. McKim hopes to enter upon his duties about the 28th of October next.

SASKATCHEWAN.

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

Lloydminster.—The Ven. Archdeacon Lloyd left on Monday, 17th September, to undertake his work in Ontario and England on behalf of the Missions in Saskatchewan. Harvest festivals have been held at St. Paul's, the Gully, and Marshall; both well attended. A splendid start has been made by the ladies of St. John's in

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forming a good Ladies' Guild for effective parish work.

St. John's.—On Sunday, September 9th, several services of unusual interest and importance were held in this church. At the morning service the Rev. W. E. Gilbert, B.A., rector of Vermilion, was raised to the priesthood. The sermon was preached by the Rev. C. Carruthers, B.A., rector-designate of Lloydminster, and Mr. Gilbert was ordained by the Right Rev. Dr. Newnham, Bishop of Saskatchewan. In the afternoon a Confirmation service was held, there being no fewer than fourteen candidates presented to the Bishop. The Bishop delivered a most impressive address of counsel, and there was a very large congregation. In the evening the Rev. C. Carruthers was formally instituted to the charge of the congregation of St. John's, the Rev. W. E. Gilbert being the preacher, and choosing as his text, "Keep me as the apple of thine eye." There was a numerous attendance at all three services, and devout attention was given to the proceedings.

On the following Tuesday evening a very pleasant evening was spent in St. John's parish room on the occasion of a reception to the Rev. C. Carruthers, B.A., the new rector. The room was well filled, and the utmost warmth characterized the welcome given to Mr. Carruthers. Mr. S. M. Daly, churchwarden, presided, and briefly extended to Mr. Carruthers the greeting of the congregation, expressing the pleasure they all felt at having him in their midst. Mr. Carruthers, in the course of an able reply, thanked those present for their welcome, and intimated that he had long had a desire to take up work in the West. He had been told that so soon as he had enough money he would return to the East—(laughter)—but he was sure that time would never come. (Laughter and applause.) There were three things which he particularly wished to impress upon them. They should, in the first place, have faith in their country. He could tell them that attention in the East was turned eagerly to the West, and to no portion of the West more than to the Saskatchewan Valley. They had a country of great capabilities, and they should work strenuously to make the most of it. In the second place they ought to have faith in their Church and their religion. Conviction was the great thing. They might have heard the story of the two Germans who were visiting one of the English cathedrals. One said to the other, "Conviction can build such structures; opinions never would." In the third place, they should have faith in themselves. They should leave behind a good impression of their lives and work, so that it should be said of them:

"Build that these walls to future generations.
Your skill, your strength, your faithfulness shall tell,
That they may say, when storms of centuries test them,
These men of old built well."

(Applause.) Mr. Hall, having made a pleasant speech, with quaint illustrations from natural history, and Mr. Moore and Capt. Bowen having also spoken, Mr. Lisle joined most cordially in the welcome to Mr. Carruthers. He dwelt particularly upon the reciprocal duties of the congregation and the clergyman. He did not place so much importance upon eloquent sermons as upon the relations of close sympathy between the clergyman and his congregation. They should act toward Mr. Carruthers so that years after it might be said that both he and they had done their duty. Refreshments were served during the evening by the ladies of the congregation, and a musical programme was rendered by Miss Gay, Mr. Nicholson, and Mr. Dunaway, Mrs. Curtis acting most efficiently as accompanist

and rendering an organ solo at the opening of the proceedings.

A very interesting service was held in St. John's Church on Sunday evening, September 2nd, when the Right Rev. Bishop Montgomery, clerical secretary of the Society for the Propagation of the Gospel, who is making a tour through the country in the interests of that Society, delivered an impressive and distinctly optimistic sermon. Speaking from the words, "Cast down, but not destroyed," His Lordship quoted several instances of famous men who had fought against overwhelming odds and made a grand success of life. Nelson, England's hero of the sea, achieved his greatest victories after having been deprived of arm and eye. The literary genius of Milton asserted itself in spite of his blindness, and Beethoven's sublimest passages were the conceptions of a deaf composer. His Lordship infused a spirit of optimism into his hearers, and made them to feel that "the best is yet to be." "The part of your life which is to come," said he, "is sure to be better than that which is past—forget that which is past and strive ever onward." The Lord Bishop of the diocese took part in the service, together with the Rev. C. Carruthers, rector of Lloydminster; Archdeacon Lloyd, and the Rev. J. R. Matheson were also present. On Monday their Lordships, attended by a mounted escort of lay readers, drove from the Archdeacon's residence into town and held a special devotional service for the clergy and lay readers of the district, twenty in number. Holy Communion was administered, and Bishop Montgomery spoke a few words of encouragement to those whose lot was to struggle against the disappointments of Church work in the West, but who, as he remarked, at the same time had the honour of laying the foundation-stones of the great Canadian Church of the future. After the service a consultation was held between their Lordships and the clergy and lay-readers. Dinner was provided by the Ven. Archdeacon Lloyd at the Hotel Britannia, when Mr. Nathaniel Jones, supported by Captain Bowen and Mr. Assiter, took the opportunity of expressing to Bishop Montgomery the feeling of indebtedness on the part of the guests for his visit and words of encouragement. Their Lordships left on the westbound train in the afternoon.

Prince Albert.—St. Alban's School.—This is a Church school for girls, which is to be opened about the middle of this month in this, the See city of this diocese. The ordinary curriculum will be followed, and in addition to this special opportunity will be afforded to the pupils of studying the arts and languages. Miss Le Feuvre, who has been successful in preparing pupils for the Oxford and Cambridge examinations, will be in charge of the school, assisted by Miss Statt, who will shortly arrive in Prince Albert. Miss Helen Mackay will have charge of the art needlework classes. The Right Rev. Bishop Newnham is the patron, and Mr. A. E. Doak the treasurer.

QU'APPELLE.

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

Regina.—At the last meeting of the Executive Committee of this diocese it was reported that grants have been allotted from the S.P.C.K. block grant towards the building of churches at Craik, Balconie, Josephsburg, Lumsden, Hill Farm, Weldon, Carievale, Stanley, Carnduff, and Dalcarres. The committee regret that the S.P.C.K. have ceased to make a block sum grant towards the building of churches in future, and that each separate application for aid will have to be submitted to and considered by the Society. In the matter of grants to parishes in the future, the Executive Committee have issued the following circular throughout the diocese: "That whereas great development is taking place throughout the diocese; and whereas the Executive Committee have not sufficient funds at their disposal to meet all demands; and whereas a number of parishes have for years been receiving assistance from the diocese; and whereas the S.P.G. is making a gradual reduction of its grants; be it therefore resolved, that from and after next January all parishes having received grants towards stipends for five years prior to 1907 be reduced at the rate of at least 10 per cent. per annum. And after January 1, 1907, we recommend that the minimum grant for a parish be \$400 for three years, and after that time all grants be reduced at the rate of 10 per cent. per annum, subject to the proviso that the Executive may consider any special cases." This action on the part of the S.P.C.K. will tell heavily in this diocese, which is being filled up at an

amazingly fast rate, so much so that, instead of our grants being reduced they ought to be increased if the Anglican Church is to do but a tithe of her duty to our new settlers, nearly all of whom are English-speaking, and a large proportion of whom the Church will lose and other denominations gain if the S.P.C.K. determines that its rule shall be like the laws of the Medes and Persians. This is not as it should be, and the voice of the West is crying aloud, "Come and help us." On the whole, newcomers are too impecunious even to be able to pay the running expenses of many of their churches, and they certainly cannot contribute anything like an appreciable amount for church-building and stipends until they have been in this country at least five years. The Anglican is the only communion that is crippled for resources in this way, and it ill becomes a great and rich society to withhold its hands at a time when our needs are the greatest and our people mostly require that godly counsel and wisdom which our clergy are the best fitted, by education and training, to administer. The Bishops of the Western Church are quite sufficiently handicapped when their modest requests are granted; but when they are ignored or treated with doubt their lot, never a happy one, is rendered all the more exacting and wearying. A starving clergy can never build up a stable Church, and that will be the result of the action of the S.P.C.K.

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.—F. W. Faber.

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COLUMBIA.

William Wilcox Perrin, D.D., Victoria, B.C.

Victoria.—The Right Rev. Bishop Montgomery, Clerical Secretary for the S.P.G., arrived here on September 10th, and was tendered a public reception on that date by local Church people. After about three-quarters of an hour had been devoted to an informal meeting, during which time those present were introduced to Bishop Montgomery, the gathering came to order, and with the Right Rev. Bishop Perrin in the chair an address was presented to the visiting divine and replied to by him. On the platform, in addition to the local clergy, were the Ven. Archdeacon Scriven and the Rev. D. Dunlop, of Duncans; P. Wollaston, E. Baynes Reed and others. Bishop Perrin expressed the satisfaction which the Church in Victoria had in welcoming Bishop Montgomery. He called upon Canon Beanlands to read the formal address of welcome which had been prepared, and which His Lordship said would be the only formal feature of the reception. The address was as follows:

"To the Right Rev. Bishop Montgomery, D.D.,
Prelate of the Order of St. Michael and St. George:

Right Rev. Father in God,—We, the members of the Executive Committee of the Synod of the Diocese of British Columbia, desire to tender you a hearty welcome on your visit to this distant diocese, the first that has been paid by a secretary of the venerable Society for the Propagation of the Gospel. We welcome you in your own person as one who, through long experience in the mission field, can sympathize with the difficulties and share in the aspirations of those who have been called to work in places remote from the older centres of Church life. We anticipate that much good will accrue to the whole Church from your visit, both in arousing great zeal among those whom you may meet and by your communicating just ideas of the real conditions of the work at home, to whom you will report the result of your travels. As the representative of the Society which has so long and so liberally helped us, we feel that to you our gratitude should be heartily expressed for that help. We recall with pleasure the early relations of the Society with this diocese—relations extending over nearly fifty years, and of which the maintenance of the Chinese Mission in this city is a present evidence. Although the formation of the Missionary Society of the Church of England in Canada may appear to have obscured in some degree the claims which your Society has to our financial support, as a diocese we desire to assure you of our continued attachment in sympathy and prayer, and that we by no means consider ourselves relieved from those filial obligations which the Mother Society has a right to regard as due in gratitude for the nourishment of her infant Missions. As the herald of a congress in which the clergy and laity of the whole Anglican communion may meet and confer for the welfare of the Church, we desire also to welcome you. We are sensible of the great benefit which, under the guidance of the Holy Spirit, must result from such limited action, and we are thankful that so large a view of the sphere of our Church life should be presented in our own day. The increased sense of unity and fellowship which has come to us from the consolidation of the Canadian Church we venture to take as an earnest of the success which will attend a measure of consolidation embracing all churches in communion with the See of Canterbury. To the proposal for a united thank-offering in 1908 we have already expressed a cheerful assent. We wish you Godspeed on your return journey. Frank Burrell, Lay Secretary." The Bishop acknowledged this address in a suitable manner, and in the course of his remarks he gave some interesting particulars of the work of the Society of which he was a representative. After the address a number who had not met the visitor during the early part of the meeting were presented to him, after which the gathering dispersed.

ATHABASCA.

Richard Young S.S., Athabasca Landing, N.W.T.

The Bishop of Mackenzie River, who is Administrator of the Diocese at the present time, has held the following ordinations lately, viz., at Athabasca Landing in St. Mathias' Church on April 22, to the Diaconate, Mr. Berry Courteney Winch. In St. Paul's Church, Chipewagan on June 24, to the Diaconate, Mr. Orlando James Roberts. In St. Mathias' Church Athabasca Landing on Sept. 16th, to the Diaconate, Mr.

Theodore Edward Streeter. The Rev. James Richard Lucas has been appointed Archdeacon of the Mackenzie River in place of the Ven. Archdeacon McDonald, D.D., superannuated. The appointment dates from July 30th of the present year. The Bishop has but quite lately returned from a rather extended tour amongst the missions of the two dioceses, having been away from home for nearly two months. The trip was an encouraging one on the whole. At one place which he visited, the Bishop confirmed between 30 and 40 natives and administered the Holy Eucharist to nearly 70 persons. The Bishop's health has improved of late.

SELKIRK.

Wm. Carpenter Bompas, D.D., Bishop, Caribou Crossing, Yukon Territory, Canada.

Carcross.—Bishop Stringer and Mrs. Bompas have just returned from visiting all the stations and parishes in the diocese. The Bishop has made arrangements for the future development of the work. Mr. Ch. C. Field, lately schoolmaster at Moosehide, has been appointed lay reader at Forty-Mile. Mr. J. M. Comyn-Ching was ordained on August 12th to St. Luke's, Bonanza. Miss Edith F. Thompson has joined our staff of teachers in the Indian boarding school at Carcross. Miss Thompson comes from Montreal. A memorial fund to the late Bishop Bompas has been set on foot. Carcross has already contributed over \$200 to the fund. The late Bishop was in charge of the church here for five years. The numbers in our school have been increased by eight children, four boys and four girls (Indians), lately brought in by Bishop Stringer. The Bishop and the Rev. A. E. O'Meara, B.A., left for Toronto and Ottawa on the 27th ult. on diocesan business. Mrs. Bompas also left on the same date for Vancouver. A handsome ivory cross (W.A.), mounted with Klondike gold and nuggets, was presented to Mrs. Bompas by the Dawson Branch of the W.A. An address of welcome to the Bishop was presented by the congregation of St. Paul's, Dawson. It was beautifully done in water colours by the Rev. C. Reed, vicar of Dawson.

Correspondence.

HEARTFELT THANKS.

Sir,—May I use the "Churchman" to say to so many who have sent telegrams and letters of sympathy—tender sympathy—that their messages are appreciated beyond expression.

Yours, W. Craig.

The Rectory, Petrolia, Oct. 5, 1906.

PROMPT ASSISTANCE NEEDED.

Sir,—Will you kindly allow me to place before the readers of your valuable paper the needs of this parish. We are building a church, but have only sufficient money to complete the exterior. It will be very cold having services in an unfinished building this winter. I do earnestly appeal to your readers for assistance in order that we may be able to finish the interior and buy stoves. Even old clothes for our jumble sale would be gratefully received.

Rector.

Arichat, N.S.

CHURCH UNION.

Sir,—Let us deprecate the tone of such remarks as "Men play to the gallery for a purpose," and, "Yes, there are just a few men of the Church preaching up this union, imagining that through their influence (?) it will be an accomplished fact." I say, let us deprecate such remarks when discussing Church Union. As a moderate man I am prepared to discuss and consider the views of extremists, but without the adoption of any such personal venom, which quite destroys the value of views when stated as above. Surely it is better to believe that all who discuss or advocate Church Union are sincere Christians, and at least as earnest as each other. If we Christians use such criticisms as quoted above from one of you recent correspondents, do not even the politicians the same? I am a good deal in sympathy with "Spectator's" line of thought on this subject. He advocates rightly due deliberation and caution in dealing with this difficult and delicate

question. Rather than rush things let us be a little on the slow side. I suppose the local aspect of the question here in Pilot Mound is very similar to many other places, East or West. We have a population of 650, with a well-settled district tributary to the village, and four Protestant places of worship: the largest, Presbyterian; next, the Methodist, while the English Church and Baptist congregations are about equal. There is also a tiny Roman place of worship. One can imagine a thoughtful Hindoo reflecting on the supposed unity of Christianity, and saying: "These Christians have a queer way of fighting the devil and all his works. They split their forces instead of uniting them." In raising the needful sinews of war we feel badly this splitting up of our resources. Fortunately, as congregations we are on very good terms with each other, and unite to uphold Sunday observance and the Bible Society. As an illustration of mutual friendliness I may say that our Woman's Auxiliary propose holding a Thanksgiving dinner on October 18th. On hearing of this the Methodist Ladies Aid promptly and spontaneously offered the use of their crockery. It is a trivial matter before the larger question, but the reflection rises with equal spontaneity: "Would that we were all one! We know each other; we help each other; we unite for many other objects of less importance; but when we go to church we are separate." The idea of federation—based, I suppose on the analogy of the Government of this Dominion—is very attractive. It might well be a stepping-stone towards complete union, if that is ever possible. It is pretty clear, however, that we can hardly give up our Episcopacy, though we might improve on it. Personally, while very wishful to see Church Union, I am inclined to think that we shall never see it in our day; but that is no reason why we should not do all that is possible to try and make it possible. The present day "stand-off" attitude of some of our Church people is, to say the least, unfortunate.

H. M. Speechly.

LONG AND SHORT PASTORATES.

Sir,—In your article upon this subject of September 27th you lay too great stress upon the clergy not being willing to stop long in a parish, and to the gain accruing if they would do so. I think the large majority of the clergy would be only too thankful to be restful ceteris paribus. But whether this is the ideal is a moot question. I used to think it was, but when I did so think I did not know as much as I know now; like Mr. Codlin, "I know better now, and perhaps I'm sorry for it." Restfulness, to use a word indicating stopping long in one parish, is certainly not apostolic, nor Early Church, neither is it desirable. It smacks of Congregationalism. Given a good man, one of exceptional abilities, it is not for the good of the Church as a whole that he be kept in one parish, possibly an isolated one, all his days, or even for a long term; while, on the other hand, given a poor, weak vessel, and there are such, keep him long in one parish, and the longer you keep him in one place the more the Church decays. It is a killing process—the only thing, in fact, that keeps the Church alive under such conditions is the hope of relief by removal. I have known men that, had I been face to face with the horrible outlook of listening to them the rest of my life, I would have taken the fatal leap proposed by the Roman Catholic. "I'll join the Methodists and go to purgatory." So far as I am aware, the average stay of a clergyman in a parish in the Diocese of Huron is about four years. The idea that in England clergymen stop a very long time, or all their lives, in the same parish, is erroneous. One day I visited Canterbury, and in the Church of St. George's found a tablet inscribed with the names and terms of office of rectors from 1324 to 1898. The average tenure of the rectory was 12.2 years. In the Cathedral, the Archbishops from St. Augustine to Temple averaged from the year 597 to 1808 ten years each. And if there ever was a church and a rectory that would tend to restfulness and longevity there you had it. The most placid, peaceful surroundings, the ivied tower, the inviting cloistered retirement, the soft, dim, religious light of the interior, the venerable antiquity of straight-packed pew, cushion, hassock, and, if I remember rightly, a Bible chained to the lectern, to say nothing of the most homelike, comfortable, mullioned-windowed rectory you can imagine, whose innate solidity and respectability gave indications of a fairly good endowment, extending to the life-sustaining, mind and body-cheering cellar of full-bodied rectorial port—most probably anno '47. So, if St. George's, Canterbury, be any criterion, and I think it is, rectors in England do not hold a parish as long on the average as one usually thinks.

John Ransford.

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Which were displayed and admired during the week at the Massey Hall, could not be disposed of at auction for the impossibility of occupying the hall any longer,

Therefore the greater part of Art pieces and specimens of rare ANTIQUE PERSIAN PALACE RUGS and all the balance of this famous

MASSEY HALL COLLECTION

have been transferred to our Art Rooms, where they will be ready for view on Monday, October 8th, and will be sold at Auction Prices.

We extend a cordial invitation to our patrons all over Canada, and all interested in genuine Oriental Art.

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RIGHT SORT OF PLUCK.

Burt and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely.

At night before the close of the school, the teacher called the roll and the boys began to answer, "Ten." When Willie understood that he was to say ten, if he had not whispered during the day, he replied, "I have whispered."

"More times than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"May be I have," faltered Willie.

"Then I shall mark you zero," said the teacher, sternly, "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie that night after school.

"Well, I did," said Willie; "I saw others doing it, and so I asked to borrow a book; then I lent a slate pencil, and asked a boy for a knife, and did several things. I supposed it was allowed."

"Oh, we all do it," said Burt, red-denying. There isn't any sense in the old rule; and nobody could keep it—nobody does."

"I will, or else I will say I haven't," said Willie "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," mut-

tered Johnnie. "There wouldn't be a credit among us at night, if we were so strict."

"What of that if you told the truth?" laughed Willie bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all might in play-time; but according to his account, he lost more credits than any of the rest. After some weeks the boys answered "nine" and "eight" oftener than they used to. Yet the school-room seemed to have grown quieter. Sometimes when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached to them or told tales; but somehow it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the half soiled one, you see; and they felt cheats

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and story-tellers. They talked him all over, and loved him if they did nickname him "Scotch Granite," he was so firm about a promise.

Well at the end of the term Willie's name was very low down on the credit list. When it was read he had hard work not to cry; for he was very sensitive, and he tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was Gen. —, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give a little medal to the most faithful boy—the one really the most conscientiously perfect in his deportment among you. Who shall have it?"

"Little Grantie!" shouted the forty boys at once; for the child whose name was so low on the credit list had made truth noble in their eyes.

WHICH WAY DO YOU TAKE.

There are ways and ways of being sympathetic. There is one where a person who stands close to his neighbor in need does so merely for the sake of being thought sympathetic. But such are not the truest comforters. It is he who not only speaks consolingly, but who follows up the word with the deed," that is the true friend in need.

Mabel was standing on a street corner crying as though her heart would break, when Martha came



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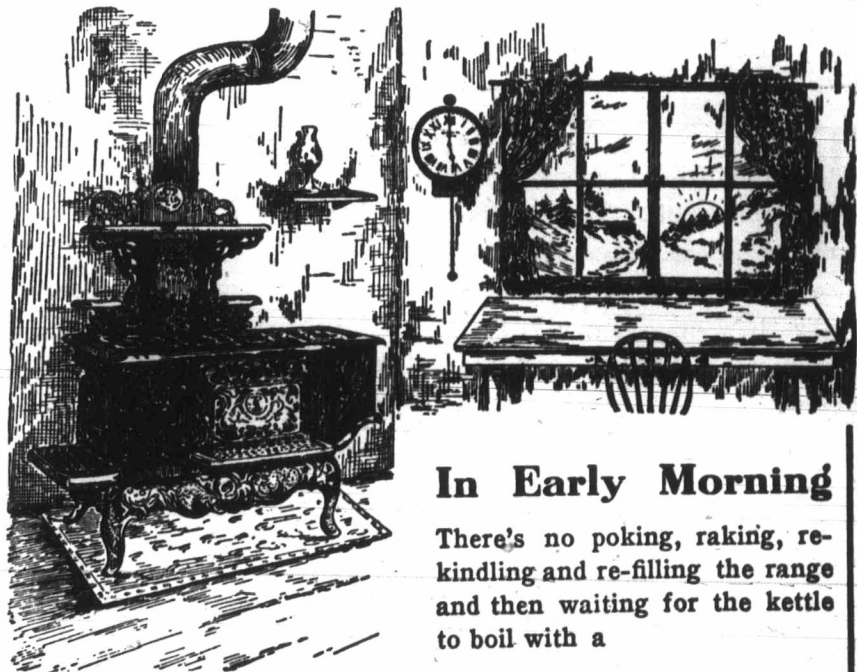
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trundling her hoop down the sidewalk.

"What's the matter?" asked Martha, stopping short.

"I've lost my nickel down there!"



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gs let us be a the local aspect d is very similar est. We have a -settled district four Protestant sbyterian; next, h Church and equal. There is ship. One can flecting on the , and saying: way of fighting hey split their In raising the fly this splitting y, as congrega- with each other, rvance and the tion of mutual Woman's Aux- csgiving dinner this the Metho- I spontaneously . It is a trivial , but the reflect- y: "Would that i other; we help other objects of go to church we ration—based, I Government of . It might well mplete union, if y clear, however, our Episcopacy, it. Personally, ch Union, I am ever see it in our we should not do make it possible. itude of some of the least, unfor-

M. Speechly.

ASTORATES.

s subject of Sep- stress upon the long in a parish, would do so. I clergy would be ceteris paribus. a moot question. n I did so think know now; like ow, and perhaps , to use a word ie parish, is cer- Church, neither is ongregationalism. eptional abilities, urch as a whole ossibly an isolated long term; while, oor, weak vessel, ng in one parish, in one place the a killing process keeps the Church the hope of relief i that, had I been rtlook of listening would have taken Roman Catholic. go to purgatory." verage stay of a Diocese of Huron that in England time, or all their oneous. One day he Church of St. ed with the names rom 1324 to 1898. ry was 12.2 years. ishops from St. from the year 597 f there ever was a ld tend to restful- had it. The most the ivied tower, nt, the soft, dim, the venerable an- cushion, hassock, Bible chained to he most homelike. ed rectory you can and respectability good endowment, s, mind and body- ectorial port—most George's, Canter- think it is, rectors ish as long on the

John Ransford.

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was the sobbing reply as the speaker pointed to the gutter.

"That's too bad! Look very hard for it and maybe you'll find it," Martha said, as she gave her hoop a touch with the short stick she had in her hand, and followed it as it rolled away. The thought did not seem to come to her that she might have spared a few minutes from her play to aid in searching for the missing coin.

A little later as Mabel was adopting Martha's advice to "look very hard," Nanette came briskly along from the opposite direction, and, seeing the small figure in the gutter, exclaimed: "Why, Mabel Marsh! What are you doing there?"

"I've lost my nickel, and I can't find it at all!" was the tearful reply.

Now Nanette was on her way to spend the afternoon with a friend who had begged her to come early, and she was hurrying her best to make up time already lost, when she discovered Mabel in trouble. The sight of the latter's distress aroused but one desire in Nanette's loving heart, and that was to offer practical sympathy to the little girl. And so, though she said almost the same words that Martha had spoken a short time before, she backed them up by stepping down into the gutter, where she diligently sought for

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the coin until she found it.

"You're just as kind as can be!" Mabel exclaimed, gratefully, when the money was once more safely in her pocket.

Nanette laughed merrily as she hurried away. "That wasn't much to do!" she declared.

But it was just the thing that was needed.—The Girl's Companion.

MY CHILDHOOD'S SUNDAY

My great-great-grandfather,
Whose heart through mine is beating,
Believed—good Puritan!—'twas sin
Of sins to stay from meeting.
On each Lord's day they gathered twice,

A patient congregation,
And heard two long discourses through

As food for meditation.
But oh, what rest from Saturday,
How brisk a start for Monday
Those grave old Pilgrim fathers had,
With their old-fashioned Sunday!

"A vanished day," you say; and yet
Fond memory's tears bedew it,
For in my old New England home,
A child, how well I knew it!
It colored all my early thoughts,
My life was built upon it;
I always said "my Sunday gown,"
"My go-to-meeting bonnet."

Mere common bustling workadays
Were Saturday and Monday,
But oh, my very best belonged
To that old-fashioned Sunday.
Once more the great, green, box-like
pew,

Its high wall round me closes;
I sit, a nosegay on my breast—
How sweet the damask roses!
I softly wave my painted fan,
And, by my side, my mother



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The worst cases of skin diseases have been cured in a week by this quick-acting remedy. It contains the most effective working power of any purifier ever discovered,—calcium sulphide. Most blood and skin treatments are terribly slow. Stuart's Calcium Wafers have cured boils in 3 days. Every particle of impurity is driven out of your system completely, never to return, and is done without deranging your system in the slightest.

No matter what your trouble is, whether pimples, blotches, blackheads, rash tetter, eczema, or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results,—mightily satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you and talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world,—so we will send you a free sample as soon as we get your name and address. Send for it to-day, and when you have tried the sample you will not rest contented until you have bought a 50c. box at your drug gist's.

Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 51 Stuart Bldg., Marshall, Mich.

Meets mine with look, half smile,
Half prayer,
More sweet than any other.
I loved the strolls of Saturday;
The merry romps of Monday;
But oh, I felt the holy charm
Of that old-fashioned Sunday.

They haunt me still, the many texts
And hymns I then committed,
And never knew in learning them
That I was to be pitied.
Time changes all; yet, we would
trust,
Through change the world grows
better;
But oh, to the remembered past
How much I feel a debtor!
And oh, how hopeless Saturday,
And wearisome were Monday,
Without the quiet rest between
Of my old-fashioned Sunday!

THE DANGEROUS DOOR.

"Oh, Cousin Will, do tell us a story; there's just time before the school-bell rings," and Harry, Kate, Bob and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will, "I will tell you about some dangerous doors I have seen."

"Oh, that's good!" exclaimed Bob. "Were they all iron and heavy bars, and if one passed in, did they shut and keep him there forever?"

"No; the doors I mean are pink or scarlet, and when they open you can see a row of little servants standing all in white, and behind them is a little lady dressed in crimson."

"What, that's splendid!" cried Kate; "I should like to go in myself."

"Ah! it is what comes out of those doors that makes them so dangerous. They need a strong guard on each side, or else there is great trouble."

"Why, what comes out?" said little Peace, with wondering eyes.

"When the guards are away," said Cousin Will, "I have known some thing to come out sharper than arrows and they make terrible wounds. Quite lately I saw two pretty little doors and one was opened and the little lady began to talk very fast like this, 'What a stuck-up thing Lucy Waters is! and did you see that horrid dress made out of her sister's old one?' 'Oh, yes,' said the other little crimson lady from the other door, 'and what a turned-up nose she has!' Then poor Lucy, who was around the corner, ran home and cried all the evening."

"I know what you mean!" cried Kate, coloring, "were you listening?"

"Oh, you mean our mouths are doors!" exclaimed Harry, "and the

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crimson lady is Miss Tongue, but who are the guards and where do they come from?"

"You may ask the great King. This is what you must say: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' Then He will send Patience to stand on one side and Love on the other, and no unkind word will dare come out."

THE KING'S CHILDREN.

Just a little story, grandma; we need not go to bed for a whole hour yet," and May's soft hand patted her cheek caressingly, while Paul brought his chair still closer to hers.

Grandma laid down her knitting, took off her glasses and taking a hand of each of her 'grand-twins' as she called them, commenced:

"Once upon a time a good and great king sent two of his children to a gentleman and his wife to take care of and raise, so when he sent for them to live at his court they would do him honor.

He also sent a book, with directions in it how to train the children, and fixed a way in which they could talk to him whenever they wished, and he would hear, although so far away; for he was a great and powerful king."

"Did he fix something like a telephone, grandma," they both said.

"Yes, something like it."

"These good people were delighted with the children, and every day would read some in the book, and they would talk to the king about them, and ask for all they needed."

"What were their names?" asked May, with increasing interest.

"I will tell you directly: one was a boy and the other was a girl. They are now about six years old, and each has a book of the king's."

"That's just as old as we are, grandma," they both said.

Grandma smiled as she looked into their earnest faces and said: "Yes, they were just as old as you are, and looked like you, and were named Paul and Mary."

"Why, grandma, where do they live?" and Mary's blue eyes opened wide with astonishment.

"She means us, May," said Paul softly; "you know mamma has told us so many times that we belong to

God, and He is a great King; that we were only lent to her and papa, and that he would send for us some day to live with him in his courts, if we were only good.—Round Table.

There is an old German story of the wise Sophronius, who would not permit his daughter Eulalia to visit the giddy Lucinda. Sophronius bade Eulalia take up a dead coal from the hearth. Vexed, she saw that she had soiled her dress and her beautiful white hand. "The coal," said the wise man, "did not burn you, but it blackened; so it is with the company of the vicious." Men find it easy to invent plausible excuses for sin, but God always considers, only one thing—the heart within.

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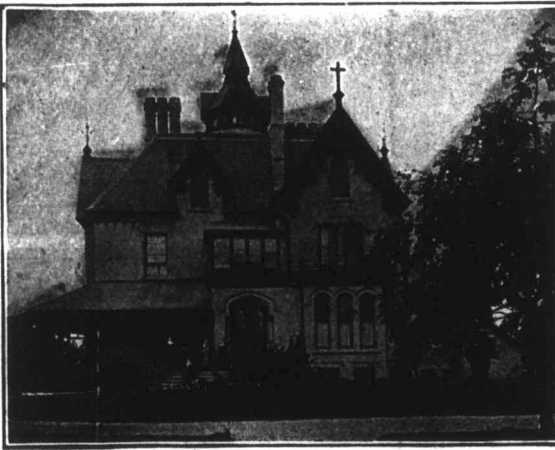
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