

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 31.

TORONTO, CANADA, THURSDAY, NOVEMBER 2, 1905.

[No. 42.]

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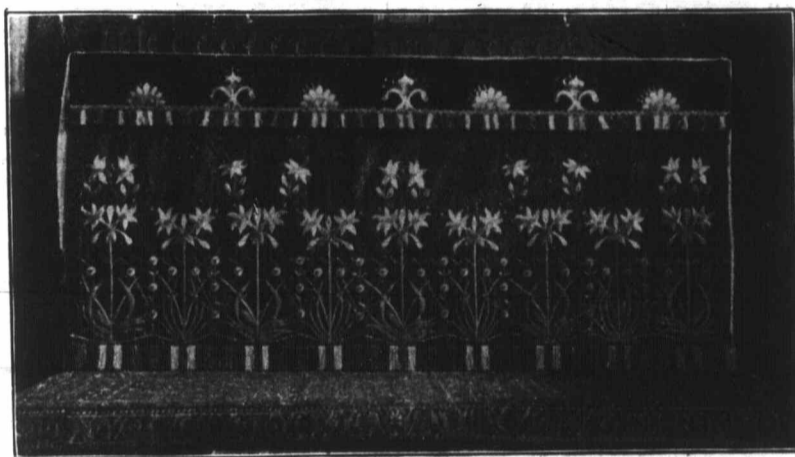
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THE CANADIAN NORTH-WEST

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

HOMESTEAD DUTIES.

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1899.

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. CORRY

Deputy Minister of the Interior

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

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Dear Sir:—
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Speaking from personal experience I can state that your Stout is excellent in building up the system—I was very much run down and was advised to use Labatt's Porter—this I have done for some time and I largely attribute to its effects my steady improvement in strength and weight. I deem it but justice to you, and it certainly is a pleasure to me, to add my testimony to its sterling qualities, and I gladly recommend your Stout as an excellent tonic and food in cases where such is required.
JOHN LABATT, Esq., Brewer,
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[NOVEMBER 2, 1905.]

Canadian Churchman.

TORONTO, THURSDAY, NOVEMBER 2, 1905.

Subscription, - - - - - Two Dollars per Year.
(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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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**
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Offices—Union Block, 36 Toronto Street.

LESSONS FOR SUNDAYS AND HOLY DAYS.

November 5—Twentieth Sunday after Trinity.

Morning—Ezek. 34; Titus 2.

Evening—Ezek. 37, or Dan. 1; Luke 23, to 26.

November 12—Twenty-first Sunday after Trinity.

Morning—Daniel 3; Hebrews 6.

Evening—Daniel 4, or 5; John 3, to 22.

November 19—Twenty-second Sunday after Trinity.

Morning—Daniel 6; Hebrews 11, 17.

Evening—Daniel 7, 9, or 12; John 6, 22, to 41.

November 26—Twenty-third Sunday after Trinity.

Morning—Eccles. 11 & 12; James 5.

Evening—Haggai 2 to 10, or Mal. 3 & 4; John 9, 39—10, 22.

Appropriate Hymns for Twentieth and Twenty-first 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.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion, 315, 316, 307, 322.

Processional, 270, 271, 308, 393.

Offertory, 202, 210, 280, 385.

Children's Hymns: 330, 334, 338, 342.

General Hymns: 196, 271, 284, 285.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 259, 310, 311, 555.

Processional: 447, 474, 548, 603.

Offertory, 224, 235, 273, 280.

Children's Hymns, 175, 176, 571, 574.

General Hymns: 359, 447, 630, 633.

Thanksgiving.

The true fruit of thanksgiving is thanksgiving. The splendid year which has come with rich bounty to our country in so many ways calls for far more than an hour of prayerful acknowledgment. In whatever way we have been individually blessed with increased prosperity, in that very way we should mark our sense of the blessing in due and adequate proportion. This is thanksgiving in a very real and intimate way. A way that will chasten and strengthen our spirits, and most surely bring not only to ourselves but to our country, new and increased blessings in the coming year.

Cheerfulness.

One of the most helpful traits it is possible to have or acquire is that of habitual cheerfulness. A proof of this is the brightening, pleasing influence, which so easily and naturally flows from a cheerful person. To those who are not habitually cheerful it is refreshing as is

a wholesome tonic to one physically weak, to be brought in contact with the possessor of a bright, cheerful, disposition. What sunlight does for a darkened room the cheery man or woman does for his, or her, neighbour, on whom the cares of life bear all too heavily. How welcome to the suffering patient is the bright eye, the kind smile, the inspiring voice of the cheerful doctor—whose very presence seems as helpful as his medicine; and who leaves behind him an atmosphere of brightness and hope—stimulating and strengthening alike to mind, and body. How well the framer of the collect knew how essential is this splendid spur to human achievement—when he implored the power to cheerfully accomplish the divine purpose! Cheerfulness is a noble possession. It is also a most blessed acquirement.

Revolution in Russia.

We feared the coming of revolution in distressed Russia. The dreadful experience of her friend, France, seems to be going her way. Sad, indeed, it is, that the deep wrongs of tyrannous oppression should so effectually rouse the passion of a patient and long-suffering people that all the horrors of the French Revolution seem imminent in Russia. It was hoped that the restraint of religion; the affection for the Czar; the force of habit; and the wondrous patience and endurance of the Muscovite—to say nothing of military control—would, despite the shattering of the national prestige by the indomitable Japanese, have maintained the old regime, subject to certain reforms. But a storm seems to be rising in that vast empire, of such ominous proportions, that the outlook is terrible indeed. The Russian Government may hope for the best, but they have need to prepare for the worst.

High Ideals.

Earl Grey's address to the Canadian Club at Winnipeg was in keeping with the occasion, and was worthy of his high office and reputation. An excellent example himself of that class of statesmen, who by their character, ability and foresight have done so much to upbuild and maintain the honour of the name, and extend and establish the power of the British race, he is well qualified to speak in no uncertain way to our young men of the foundation on which they should build for themselves and their country. With apt illustrations from Macaulay and Joseph Howe—the traits of good citizenship were enforced, and the moral power of a few good men in attacking and overthrowing deeply rooted municipal corruption was evidenced from the case of Chicago. The great advantage to young communities of determined and thorough work in establishing sound morals in public-life at the outset was also urged. Mutual tolerance and sympathy amongst people of diverse nationalities was commended, and a high ideal in each department of private enterprise and public life was impressed upon his hearers. Lord Grey is striking a high note, but it is just the note for a young, vigorous and rapidly developing country, where pure and lofty ideals are only too apt to be lost sight of in the determined and persistent struggle with the material things of life.

King Solomon's Mines.

Mr. Randall MacIver went to Rhodesia for the British Association and the Rhodes trustees; he examined the ruins of the Great Zimbabwe, the ancient buildings at Dhlo Dhlo, Umtali, and other places, and he reported to the Association at Bulawayo that they are not relics of the ancient Ophir. He says they are works of the fifteenth or sixteenth century, by African natives of the negro race. Theories as to the origin of

these ancient ruins of Southern Rhodesia are numerous and diversified. It will be with deep regret that archæologists will consent to forsake their belief in the relationship of the Zimbabwe ruins and the mines of King Solomon. It is possible, that Mr. MacIver may be just as wide of the mark as many another delver into the mysteries of soil and stone. Some credit the early Portuguese settlers with the construction of these remarkable buildings. At Umtali an arrastre stone was found in the early part of the present year. It had been used for amalgamating ores of gold or silver. This method is peculiar to the Spaniards and the Portuguese. The stone had evidently lain where it was found ever since the builders and the miners had forsaken their buildings and their mines, in days so far remote as to leave no trace save this one silent witness.

A Sign of Union.

We are not surprised at the remarkable joint peace service held after the signing of the Treaty by the Russian and Japanese envoys being followed up by an effort at development. We learn that a number of Episcopal clergy of the diocese of New Hampshire have made preliminary arrangements for the formation of an association which will have for its ultimate object the union of the Anglican Church with the Orthodox Church of Russia and other ancient Churches of the East. The new organization will follow the lines of the Eastern Church Association of the Church of England and will have branches in all the dioceses of the Episcopal Church in the country if the plans of the promoters are successful. Rt. Rev. Woodruff Niles, Bishop of the diocese, has consented to act as president of the New Hampshire branch. It is said that within the past half dozen years the relations between the Russian and Episcopal Churches have been growing closer, but until the thanksgiving evensong at Portsmouth there had been no general participation in one service by both Russian and Episcopal priests. It is stated that Nashotah Theological Seminary of Wisconsin (Episcopal) conferred the degree of D.D. upon Archbishop Tikhon of the Russian Church in America this year. The two churches were brought closer together two or three years ago by a visit of Rt. Rev. Charles Grafton, Bishop of Fond du Lac, Wis., (formerly of Boston) to Russia. It is to be hoped that this movement will be no mere flash in the pan, but may in time make solid progress towards a permanent union of the Catholic and Apostolic Churches of the East and West.

The New Theology Checked.

When an earnest and energetic traveller leaves the old high road—long and satisfactorily travelled by his forefathers—and, moved by pride and ambition, determines to explore and mark out a new and more attractive way for himself—and all who choose to follow him; and after long and exhausting efforts he finds his enterprise and toil have been in vain, in the bitterness of his heart, if he be a candid truth-loving man, he will be apt to express the wish that he had never left "the good old way." This must be something like the mood of many of the, one-time, zealous advocates of advanced theology in Germany. Pastor Steinmann, a prominent member of this school, has recently in an able article, expressed the fear that the whole theological building so patiently and labouriously raised by himself and his friends would fall to pieces "like a house built of cards," to use his own vivid expression, whilst Dr. Rade, the foremost advocate of this school, has written that "we are beginning to see before us certain limitations and checks to our further progress."

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Positive Religion.

Speculative Religion answers the purpose of an object of interest, a means whereby a man may exercise his intellectual faculties for the entertainment of himself or his friends. But when it comes to dealing in downright earnestness with the inevitable problems of life, death and eternity and their intimate relation to himself, then he begins to realize that he needs a more solid foundation on which to stand, and a surer, truer working plan than that afforded by the visionary and shifting assumptions of speculative thinkers. The solemn truths of Revealed Religion may for a time be ignored, and the cold, clear—but limited—light afforded by cultivated human intellect—coloured as it cannot fail to be—by the preferences, prejudices and mental characteristics of the individual, may be accepted as an infallible guide—yet the time comes to most, if not every man—when with stern conviction he is forced to realize that the guiding of his own strong will is insufficient, and the force of his own speculative convictions is being spent in vain. The end he sought has not been attained, and like the mariner, when necessity compels him, he must about ship and change his course for the long run home. Such an one is that enterprising, able, yet fearless and candid German scholar, Steinmann—who, at last convinced of the fruitlessness of the pursuit of mere speculative theology, has declared his conviction that men cannot be satisfied with mere religious conceptions and ideas, but that they must have real religion, and that the greatest realities of religion, such as God, sin, salvation, eternal life and the like, must be something more than mental concepts to speculate with. Jesus must be more in the eyes of the believer than an enthusiastic national hero of piety; He must be the Saviour and the Mediator. So says the Church. She has said so from the beginning and she will continue to say it even unto the end. The pity is that such able, courageous and useful people will persist in going so far afield in search for the assuming truth of a positive Religion when all the time it has been freely offered them at their very doors.

Tuberculosis.

Medical science is making wonderful strides. We have seen diphtheria and cholera cease to be terrors. Now the attack upon consumption is steadily succeeding. The British delegate to the International Congress on Tuberculosis, which met in Paris, made the remarkable statement that the mortality from tuberculosis had decreased in Great Britain two-thirds in the past fifty years. We may hope to have improvement in France itself, a country we were surprised to hear is especially afflicted by consumption, the death-rate from this cause alone being 160,000 a year. All political parties have united in the endeavour to mitigate the malady. Its wide extension in France is due to the bad housing of the working classes, to defective nourishment, owing to the dearness of the necessities of life, and to the absence of cleanliness. The old sobriety, too, is passing away, the drink blight is spreading through the north-west of France. In the October "Sunday at Home" some terrible details are given of the spread of this evil among the working poor.

Hymns.

It is astonishing to find the interest now taken in hymns and the number of collections which are made by the various religious bodies. The last which we have seen noticed in our exchanges is one which has been prepared by the united action of the two bodies into which the Methodist Episcopal Church in the United States is divided. If they can agree upon a hymn book and the appropriate music it augurs still greater harmony in future. The change in the spiritual condition of the generation has impressed the leading men in consequence of the issue of this

compilation and by comparing the contents of the old book and the new. Many hymns, venerable by association, have disappeared, we are told, along with the ideas which caused their composition, ideas which, we thought, lay at the foundation of Methodism. The doctrinal verses which emphasized the vileness of man were curtailed in the revision of thirty years ago and now have practically disappeared. On the other hand, Faber's hymn, Father of Our Fathers, has been adopted among others. True, there is no reason why a Roman Catholic hymn should be excluded from a Methodist Episcopal book, where it truly expresses the faith of the religious body, although we would not have expected a hymn written by a follower of Newman to do so. But on the other hand the hymns of the late Horatius Bonar, a Scotch Free Church minister, appeal to the Roman mind and have been largely adopted by that Church. Devotion is not bounded by denominations and we trust that our committee will give us a book as broad as Christianity.

OFFICE AND THE MAN.

From the glaring instances of unfaithfulness and unscrupulousness on the part of some men who occupy official positions—whether it be in a private or public capacity—one is led to the conclusion that such men by fraud and deceit have obtained power and place that they may use the one, and the other, not for the advantage of the shareholders or public whose interests they were respectively appointed to serve but for their own personal ends. It seems little short of incredible that men of doubtful character—men whose very countenances, not seldom, reveal their untrustworthiness should confidently be entrusted with the key of the treasure house it is their determined purpose to rob. Charles Lamb, in discussing the old saying: "That ill-gotten gain never prospers," observes that "the rogues of this world—the prudent part of them, at least . . . do not always find that all gold glides, like thawing snow, from the thief's hand that grasps it." At all events there never seems to be a dearth of such candidates for office. One would think that the proposition: that the man who is dishonest and untrustworthy, out of office, will be equally so in office, ought to be as generally accepted as the simplest rule in arithmetic, or the plainest axiom of Euclid; apparently it is not. For, do we not find the guileless and confiding shareholders or electors again and again elevating a rogue by their votes to the vantage ground from which he can, in his own chosen time, most readily avail himself of what his professional instinct led him there to seek; and which he has not sought in vain. There are two effective remedies for this deeply-rooted evil. One is to rouse and educate the public conscience. The other to induce honest and capable men to seek and obtain official position. It is clearly a duty—and none the less a duty because it is so often neglected—which every good citizen owes to his country that he should manfully and faithfully—no matter how humble his position, or how modest and unobtrusive his nature may be, in his place, in season and out of season, strive to elevate the moral tone and standard of the community in which he lives. That he will have an uphill fight, in doing this, goes without saying. But of what use is life to him if he does not earnestly and honestly strive to make it better than he found it. This he may rest assured he never can do by saying "yes" to each interested opinion from without, and "no" to each pure thought from within. It was not thus the character of the kingly carpenter of Nazareth was formed—who from his cruciform throne—with a power far surpassing that of earthly monarch still calms, at will, the turbulent sea of human discord. No! as the public conscience is but the aggregate expression of the private conscience of each individual in the com-

munity, so its elevation must correspond to that of each of its component parts. Thus the State measurably responds to the influence for good, or evil, of each its individual members. The purity and clarity of the lake is proportioned to the purity and clarity of its tributary streams. He who denies to his fellow-men or to the State his just measure of service is not honouring the name he bears or benefiting his day and generation as it is his bounden duty to do.

EPISCOPAL COMMENDATION.

It is not every day, or in every country, that a Church paper receives such warm, authoritative and highly-appreciated commendation as has fallen to the lot of the Canadian Churchman. In the October number of the "Quebec Diocesan Gazette," published under sanction of the learned and able Bishop of that historic diocese, appears the following remarkable and most gratifying tribute to the character, enterprise and usefulness of the journal we have so long, diligently and zealously striven to make a credit to our beloved Church, and her not unworthy representative amongst the journals of our common country: "The true Churchman should be interested in the progress of his Church throughout the whole Dominion, and in order to assist our readers to do this we do not hesitate to recommend all who are able to become subscribers to the Canadian Churchman, published weekly throughout the year, and if paid for in advance costing only one dollar a year. It is possible, moreover, that some of our readers might like to receive a copy of the beautiful photograph of the Bishops at Synod, or its companion photograph of the Clergy and Laymen, forming the Lower House. These photographs, which are well worth \$2 each, and cost the ordinary purchaser \$2, may be obtained by those who become subscribers to the Canadian Churchman for one dollar each. All who wish to obtain this privilege should send to Frank Wooten, Esq., Box 34, Toronto, \$1 for a year's subscription to the Canadian Churchman and \$2 for the two photographs, or \$1 for one photograph, stating which they want, and their order will receive attention." We would feel unworthy of our position did we not most earnestly and thankfully respond to such a valued and authoritative appreciation as that referred to. We make the announcement that to any new subscriber, whose subscription we receive before the end of the year, we will send the Churchman from the date of the issue next after receipt of subscription until the end of the year 1906, including the beautifully illustrated Christmas number. We will also, on request and receipt of twenty-five cents and the proper address—send to any friend of any of our subscribers, new or old, in Canada, Great Britain or the United States, an extra copy of our Christmas number. This number will be well worth fifty cents. It will be a chaste and most acceptable memento to absent friends of the joyous Christmas season. We fully expect in this year's number again to merit the high praise accorded us by a celebrated English writer then in Canada, who said of our last year's issue:—"How very pleased I am with it. It is really excellent, and not surpassed by any similar periodical. Indeed, the illustrations are superior to those of any illustrated paper published on this side of the Atlantic." Our motto is: "Canada First," and we have not looked in vain to our brother Churchmen throughout this great land; the land of promise; the land of the future—freely, generously to support our honest, earnest effort ever to keep the authorized representative journal of our Church in Canada well in the van in the place of honour and prominence; the noble cause, it advocates so well warrants. Whilst expressing our deep gratitude for an appreciation and support of which we have just reason to feel proud, we call upon our thous-

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AMENDATION.

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ands of friends, at home and abroad, now—the year is closing—to renew their efforts to get us new subscribers. A word here or there, a little extra effort, will often produce unexpected results. Make the effort, dear reader, and you will have no cause to regret an act—which may bring a blessing to another home, and help on the common cause we all have so deeply at heart. Do not wait, please. Do it now!

PAROCHIAL FRIENDLINESS.

Again the winter season is with us—and the various means by which parishioners were drawn together by the common tie of Church membership—when the sun most hospitably invited everyone and his neighbour to enjoy the warmth of his hospitality out-of-doors—have been postponed to the summer season of another year. The merry Sunday School picnic; the more sedate out-of-door At Home; and the exciting cricket match with all their diversified charms, have become mere figures of speech, and their joys are now like the records of a phonograph—stored and arranged for use when memory starts her motor. Now—it should not be forgotten—that though the summer has gone, the instinct for social gatherings remains, and what is required of us, is that we should make the winter adapt itself to the reasonable longings of his natural desire. The rector, and even the far-placed missionary, should join hands with their people in earnest and systematic efforts—as far as possible consistent with more serious duties and obligations—to provide opportunities for occasional gatherings for social intercourse and innocent enjoyment. There are simple, as well as elaborate ways in which this can be done. To our mind the simpler and less formal the mode, the better and more desirable will be the result. One thing we would especially emphasize: There should be a resolute purpose in the mind of each and all, that kindness, sympathy and goodwill should mark the intercourse of all, who either entertain or are entertained. Perhaps there is no place where people meet together as social beings at which pride, show or condescension are more uncalled for and objectionable. Not only so—but they are positively harmful and entirely out of keeping with the very object which has brought the parishioners together—the cultivation of the spirit of Christian charity in the way of innocent mutual enjoyment. There are various methods by which such meetings can be conducted—which are so well known as not to require special mention. Parishes, of course, differ from one another, and what would be suitable for one parish might not be equally suitable for another. Due forethought—guided by good sense and kind feeling on the part of the rector or missionary, as the case may be, and those who render active assistance—cannot fail to promote better acquaintance, more friendly sympathy, as well as more earnest and sustained co-operation in all that makes for the good of the Church wherever such helpful and recreative intercourse is provided. Some may say: "Yes, it is all very well, but it means more work and more money." Of course it means more work—and, it may be, more money—though the expense should be as light as possible. But what good result has ever been had without "more work," and what good is your money to you—if self-denial for the good of others does not from time to time cheerfully open your purse, and coax you from your own fireside to the school room or neighbor's house, for the good of the Church, as well as for the promotion of greater friendliness and sympathy between yourself and your fellow parishioners.

God promises protection only to those who cut loose entirely from the world and the devil.

FROM WEEK TO WEEK. Spectator's Comments on Questions of Public Interest.

Trafalgar Day, a hundred years after, has been observed throughout the Empire with becoming solemnity and enthusiasm. The usual volume of grandiloquent superlatives was perceptibly limited, and an altogether more sober and therefore more powerful effect was created. The Anglican Church, very wisely, we think, took no order to observe the day, in its corporate capacity, but with all the churches and all the citizens of this country and empire it paid its tribute to the great, and delivered the message which such an event gives occasion to set forth. Two influences operated in the modification of our expressions of exaltation within this empire, a modification that cannot fail to tell very forcefully upon our imperial character. The presence in this country of about two million fellow citizens descended from the same forebears as those who fought against England a hundred years ago, naturally made our orators and preachers take thought of the words they uttered on such an occasion. The generous way in which our French fellow-countrymen paid their tribute to the hero of Trafalgar and the spirit of detachment with which they viewed that great struggle cannot fail to impress us with a more kindly feeling one to another, and inspire us to more fully recognize one another's virtues. A similar influence dominated all the acts and utterances of commemorations in the British Isles. Within a few months a very cordial understanding of friendship has been established between England and France. When the French navy recently visited England its officers and men were received with every form of friendly hospitality and probably the most generous act of all these international courtesies was the salute at Nelson's monument by the descendants of those whom he vanquished. That splendid recognition of one of our greatest heroes touched the heart of every British citizen who saw it or heard of it since. These things have transformed this centenary celebration from an occasion of boastfulness into a serious consideration of a great man's career and the turning point of a great international crisis.

The work that the Church has before it anywhere in Canada is a very serious undertaking indeed, but perhaps it presents some special features of difficulty in the West. The West has still but a mere handful of population. The whole province of British Columbia has fewer citizens than the city of Toronto, and the entire population of the new provinces of Alberta and Saskatchewan is not much more than that of the island of Montreal. We would perhaps think otherwise on account of the prominence which these sections of our country have had during a decade or more. The West is self-assertive and puts a high valuation upon itself, both present and future. It convinces itself that Eastern Canada has had its day and not a few of us accept its appraisal of us. And yet, as a member of Parliament from the West once said to the writer a few years ago "the only thing fully developed in the West is the bump of hopefulness." This is a valuable asset and will undoubtedly lead to other developments, but everything still is in a crude and pioneer state. This condition of things in itself presents difficulties of no small magnitude. The gathering of people to church from great distances, the visiting of these people in their homes, the laying hold of the children and binding them to the Church, all these things, difficult in populous Eastern provinces, are doubly more difficult in the thinly-settled West.

But the point that we want especially to draw attention to is the apparent demand of the West to be guided by a special code of ethics all its own. One cannot go through the West without

being made aware of a Western spirit not only in regard to commerce but also in regard to ethics. The Church seems to be bidden to remember that it is in the West when it plants its flag there and it is intimated, of course, that it will have to adapt itself to its new environment. The methods that are effective in Halifax or Ottawa are supposed to be effete in Calgary or Vancouver. Some respectable citizens will defend the saloon, the brothel or the gambling den as being good for trade, and a necessary feature of Western life, and expect the Church to share their views. And what is more, we think we have seen in more than one instance clergymen accept this view of the situation and apparently set forth a new gospel as the only means of reaching Westerners. This is perhaps a crude statement of the case, but it is sufficiently accurate to indicate a great difficulty and a great danger. The apparent claim for special tenderness for the vices of a new country can hardly be justified, and the whittling down of truth to make it more palatable to the wrong-doer is as unsound and ineffective in the West as it is in the East or anywhere else. A man is a man wherever he may chance to live, and the thing that appeals to him most strongly is the heroic fidelity to truth and righteousness. A man's nature is not changed by a change of residence from one degree of longitude to another. It is the same message that wins the hearts of men in the wilderness or the city. It is the same spirit that transforms and glorifies the hearts and thoughts of men on this or the other side of the continent. We must have prophets speaking the truth in love from one end of this fair country to the other. If we have courage to reprove as well as encourage we will find, as Spectator once found after administering a reproof which gave him some anxiety, that men and women of any seriousness of character expect it of us. A leading member of his congregation made this comment: "Strike me in the eye and I strike back, but strike me in the heart and I yield at once." Perhaps no greater command was ever given to those who minister in holy things than this, "speak the truth in love." Speak lovingly and tenderly as you will, but your message must be the truth. There can be no compromise and no surrender on that point.

The younger clergy of our Church ought, we think, to be heard from more frequently than they are. There is no reason, so far as we know why a man should wait until his hair is grey or his head bald before he ventures to express an opinion publicly regarding the policy and methods of the Church. It is true that comparatively few men without ecclesiastical title, or presumably of mature years, are elected to the General Synod, but the floor of the General Synod is not the only place where the working plans of the Church are shaped. Our diocesan synods and the press afford every young clergyman an opportunity of setting before the Church any idea that he may consider useful for its betterment. It would seem to us that it is necessary to foster a spirit of daring in our younger men. If we have anything in our heart that we really believe to be of value to the Church we ought to have the courage to compel a hearing. We have to be willing to risk something to accomplish a coveted result. We may not read the situation aright, but our view is that the whole trend of feeling is rather in the opposite direction. Strong convictions are not encouraged, and to express them forcefully, that would be a breach of peace, and peace is everything just now in the Church. Some of our bishops never won their spurs by holding themselves in when any great question affecting the Church was before the public. They took their ground regardless of the consequences to themselves, and dared, for the sake of truth as they saw it. Such men cannot but rejoice when the same manly spirit is shown in their young



HUBERT CARLETON, M.A.,
Member of Dominion Council and
Editor of "St. Andrew's Cross."



GEORGE GARRETT,
Toronto,
Member of Dominion Council.



T. ALDER D. BLISS,
Ottawa,
Member of Dominion Council.

clergy. At all events we have to get away from that miserable spirit of counting the cost and asking if the object is worth it. Let us do the right thing and let the rewards and promotions be not so much as named among us. No one has really won promotion who has not shown that he values duty more highly than any reward.

The fate of the proposal to create, or re-create an order of permanent deacons in the Church must have been a source of great disappointment to Mr. Charles Jenkins, its enthusiastic advocate. It is a subject that has been before the public for many years, and very ably presented, but so far as we can see, the public, both lay and clerical, remains unconvinced. We really think that if any business man wishes to take orders as a deacon, and if possessed of the requisite qualifications, and his services are required, there is no reason why he should not be ordained forthwith regardless of a canon. The power rests with the Bishops. There ought, however, to be some sort of finality to such a question and we hardly see the purpose of continuing the consideration of the question. No section of the Church is crying out for it and those that seem to favour it are with few exceptions, apparently, but lukewarm. If we could get Mr. Jenkins to throw himself into the promotion of some other questions in the Church which only require strong leadership to bring them to a successful issue, we would be very grateful. When Mr. Jenkins speaks, the Church in Canada listens.

SPECTATOR.

BROTHERHOOD OF ST. ANDREW.

A meeting of the Chapters in the Toronto Western district will be held at the Church of the Epiphany schoolhouse on Tuesday evening next, 7th inst. Mr. W. G. Davis will speak on the Chicago and Ottawa conventions which he attended, and the officers will be elected and the committees chosen for the year. Every Brotherhood man should make a point of being present.

New Chapters have been formed at St. Margaret's, Ottawa, St. Cuthbert's, Winnipeg, and a probationary Chapter is at work at St. George's, Winnipeg.

The annual reports, with accompanying circular, are being sent out to each individual Brotherhood man throughout Canada, from the Head Office.

Junior work has been taken up by All Saints' Chapter, Windsor, St. Thomas' Chapter, St. Catharines, and St. George's Chapter, Ottawa, and steps are being taken to form junior Chap-

ters at St. James', Toronto, and at St. Mary's, Dovercourt.

An excellent article on the Ottawa convention, from the pen of Mr. N. Ferrar Davidson, appears in the last number of "The Churchman," of New York, and the full page group photo of the delegates shows up very well.

On Tuesday, the 24th October, the St. John N. B. Chapter met to hear the reports of the delegates at the Ottawa Convention, and as that city had the honour of sending five delegates, no doubt an excellent report would be made.

Regular Sunday evening services have been commenced at the Yonge Street Fire Hall, Toronto, the work being undertaken by the St. Luke's Chapter, the first two services being conducted by the Canadian President, Mr. Jas. A. Catto.

It is expected that a Chapter will shortly be formed at Mission, B. C., the clergyman there writing to the Head Office for information as to the work.

Of the new members of the Dominion Council, Mr. A. C. Dunbar, of Kingston, and Mr. John Harris, of St. Catharines, have both already commenced active work towards stirring up interest in Brotherhood work in their respective districts.

Mr. H. St. G. Tucker, of Halifax, whose untimely death came as a great shock to his many friends, was an active member of St. Luke's Chapter, of that city.

Montreal has held a post-Convention meeting, and as a result greater interest will be aroused in Brotherhood work in that city. It is likely that St. Martin's Chapter will be revived, and a new Chapter formed at St. John's Church in that city.

A good meeting of the Chapters of the Eastern district of Toronto was held on Monday last at St. Clement's schoolhouse, and reports of the Ottawa convention were made by the delegates.

The Travelling Secretary paid a visit to St. Barnabas Chapter, Chester, at their last meeting, and gave them a practical talk on "How to Have a Live Chapter." This Chapter, although a young one, is doing splendid work, and intend shortly to open up Mission work in a distant part of the parish.

The General Secretary requests that all members writing to Head Office will kindly mention the name of their Chapter, so that no mistake will happen and considerable time will be saved.

The Head Office 'phone number is Main 5835, and members are asked to make full use of it, on all matters connected with the Brotherhood.

Two group photos of delegates at the Ottawa Convention are on sale at the Head Office, and can be had by any member applying early. The price is \$1 each, unmounted.

The Churchwoman.

NIAGARA.

Hamilton.—The Daughters of the King.—A meeting of the Chapters of the Daughters of the King, of this city, was held on Tuesday evening, October 17th, which was largely attended by members of the Order and others interested in the work. The meeting was presided over by the Lord Bishop of the Diocese, who in his opening address said that he had thought while he was standing during the opening service that he was at a meeting of the Brotherhood of St. Andrew, and that he recognized that this was the corresponding society amongst women of that among men. The object was the same, and the rules of prayer and service identical, while the organization had the same Churchly spirit and worked in harmony with the clergy. Both organizations were working in the same way for the same great ends, and for the same great Lord. Reports of the Local Chapters were then read, St. Mark's, All Saints, Ascension and St. Mark's Juniors. These reports showed one hundred and seven members, and that the members are striving to live up to the ideal the Order sets before them. Rev. Canon Forneret then gave an address, taking for his subject the Rule of Prayer, and spoke very earnestly of the need to watch and pray against all that hinders daily prayer. He gave five suggestions for daily prayer, that an imperfectly kept rule of prayer is better than none, to realize Divine presence, to aim at quiet earnestness rather than high pressure prayer, to pray at noon, and to regard the Holy Communion as a help to prayer. The Rev. Canon Sutherland next spoke on the Rule of Service, and spoke of the great good that had come to the Church through the service of the laity. He said the day was past when the clergy were expected to do all the work, every member of the Church must respond to the call to service. St. Paul spoke of the ministry of honourable women, and the ladies of society to-day have their work for Christ in the Church. There was need of sanctified service and the work of the Daughters of the King was to bring others nearer to Christ through His Church. Many were deterred from trying to bring others to Christ by the sense of their own unworthiness, but the right spirit of service is, that we shall realize that it is not our work but God's work, He has called us to do it and He gives the power to do it, and if we come to Him He will take care of our unworthiness or unworthiness. In this work among women, sympathy is required, many a heart beneath a gay exterior is hungry for the everlasting things and a word spoken even to those who seem careless and indifferent may be most gladly welcomed. The time for service is short, so let us labour with diligence and unselfishness. Miss Wade, a member of Ascension Chapter, who is leaving for China shortly to work in connection with the C.E.Z.M.S. at Ku Cheng, then gave a short address. She spoke of the help the motto of the Order had been to her during her year of training, and what an inspiration it was to remember that all our service was "For His Sake," and that that service involves sacrifice. We must surrender to our Redeemer the life that we owe to Him, it is His by purchase, and by conquest, and we must make it His by self-surrender. He asks each one of us whether we are going to be His entirely, for often there is something in our hearts that has been keeping us away from Him. The finished work of Christ on Calvary was a work that He alone could do and His people have no share in that, but in His unfinished work, of which He speaks on Olivet, it is ours to share. That work which is still unfinished is to go into all the world and preach the Gospel to every creature. He wants us to have fellowship with Him in that work, to be fellow-sufferers, fellow-workers. She spoke of the joy of going forward to help in the work in China, and of the help she had gained in Chapter meetings, of the preparation for service in the foreign field that might come to each through doing the work each Daughter of the King finds to do in her parish and in her Chapter. She asked for prayer that she might soon learn the language and be of use in the large Girls' School to which she was going. She was linked with the Old Land by working under the C.E.Z.M.S., and to Canada by the loving support of the W.A. and D.O.K. The Bishop in closing expressed the desire that the work of the Order might grow and their sphere of influence be extended.

ONTARIO.

Milford.—St. Philip's.—A branch of the Woman's Auxiliary was organized here on Tuesday, October 17th, by Mrs. Loucks, of Kingston, and Mrs. Hamly, of Picton. The officers elected were President, Mrs. James Walmsley; Vice-President, Mrs. Blakely; Secretary-Treasurer, Mrs. Seaborne; Box Secretary, Miss Cooke. Though the membership is small to begin with, the members are enthusiastic and we hope many more may be induced to join this praying and working organization, for the spread of Christ's Kingdom on earth.

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 the King.—A meeting of the King, of this city, was held on the 17th, which was largely attended and others interested in the subject. The Lord opening address said that during the opening of the Brotherhood of St. at this was the correspond among men. The object of the meeting was to have a service identical, sang Churchly spirit and ergy. Both organizations for the same great ends, of the Local Chapters Saints, Ascension and St. showed one hundred and bers are striving to live up them. Rev. Canon Forneret his subject the Rule of of the need to watch and ily prayer. He gave five an imperfectly kept rule of calize Divine presence, to an high pressure prayer, to e Holy Communion as a on Sutherland next spoke ke of the great good that i the service of the laity. the clergy were expected r of the Church must re- Paul spoke of the ministry ladies of society to-day the Church. There was work of the Daughters of arer to Christ through His om trying to bring others own unworthiness, but the shall realize that it is not called us to do it and He we come to Him He will worthiness. In this work red, many a heart beneath e everlasting things and a eem careless and indifferent

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OTTAWA.

Carleton Place.—St. James'.—The most successful social this parish held for some years by the J.W.A., was that on Thursday evening, October 19th, in the Central Hall. In the afternoon the members arranged the hall very artistically. A short but good programme was rendered by Mrs. Weeks, Mr. Carman, and the male quartette, composed of Messrs. A. McNeely, C. Langtry, J. McFadden, and D. Nicholson. Mr. Nicholson gave several organ selections. The remainder of the evening was spent in playing games, after which refreshments were served. The proceeds go towards clothing an Indian girl in the Peigan Home, Calgary.

RUPERT'S LAND.

Winnipeg.—St. Peter's.—The annual meeting of the Woman's Auxiliary of this church, was held at the rectory on Wednesday afternoon, the 18th October. After a short address by the rector, Rev. S. Fea, the officers for the ensuing year were elected as follows: President, Mrs. S. Fea; Vice-Presidents, Mesdames, Thompson, and Todd; Secretary, Mrs. Waile; Treasurer, Mrs. Popham; Leaflet Secretary, Miss Lillian Bailey; representatives to diocesan meeting, Mrs. R. L. Beattie and Miss Angley; cutters and buyers, Mesdames, Wellman, Popham, McInnes and Seaborn. It was decided to hold a sale of fancy work, concert and social some day in the first week of December, and Mesdames, Beattie and Todd were elected a committee to arrange for the same.

Sunday School Corner.

Dear Friends:—

Because of the great importance of the matter, Because he believes that Church of England men and women are interested in it. Because he believes that the Church of England has peculiar advantages of doctrine and method for dealing with the religious education afforded by the Sunday School. Because he further believes that in our growing cities, thriving towns, vigorous villages, and enormous country there is much latent wisdom and valuable experience in the keeping of our teachers and workers. The editor is going to try an experiment, the success of which lies in the hands of his readers. He is going to open a cosy corner in a paper where space is valuable.

Not a place for the advocacy or use of any particular scheme of teaching or any special lesson system. Not for any particular "school of thought." Not a place for begging money. Nor for useless criticism. Nor for essay writing nor sermons nor endless discussion. But for short, pithy, post-card points, terse, brief, and conclusive. Short letters, clear views, information, experience, encouragement, kindly warning. Clergymen, superintendents, faithful teachers, thoughtful scholars give us something, and within the limits of our space and purpose, we shall pass on your words to others. "Try again," if your first effort is not quite the thing. What about library methods? The singing? The time and tests for grading scholars? Enlisting attention? How to develop spirituality? How to get the school to sing? Furniture? Finances? Library? Entertainments? The best church attendance? Confirmations? Normal teaching, etc. None of these matters are finally solved. Better methods are needed. If your communication is terse, and your method has been tested, send it along by all means, no matter how simple or strange it may appear to be. Let us start "on time," hoping for the Divine blessing.

LESSON PREPARATION.

"There is always a best way of doing everything, even if it be to boil an egg."—Emerson. A good deal has been said concerning this topic, but a good deal remains to be said. The efficient teacher is the one necessity of the Sunday School. In preparing and giving his lesson, the teacher should know how to, (1) introduce the subject; (2) what to describe and elucidate; (3) where to put emphasis; (4) and what truths to apply. Try and have a central truth in view for the Sunday lesson. No, we won't say merely try to do it. Do it! Stick to that point like a lion to the bullock he has selected from the herd. 1. That truth must be introduced in such a way as to awaken attention, hence it must be something which appeals to the experience of the scholar. The good general will surprise his enemy. Our Lord often surprised his. Study your opening. What is the scene? A trial? Don't talk of ancient methods until you have explained modern ones. Dramatise. Give them the scene you have in view as vividly as possible. Animate it. The first five minutes are very important, the launching of the lesson is a great thing.

Remember how carefully Faraday, the great chemist rehearsed every experiment before presenting it to his entranced hearers. He left no room for a hitch.

2. You have carefully picked out the points which need explanation, (unaccustomed names, universal words, Oriental habits, etc.). If your pupils can help you in this, let them do so; some bright and attentive scholar, would be glad to look up some of these points in advance if shown how. It would be well to let that boy or girl have the words a week in advance for the purpose, and it would be worth while to lend him or her a helpful book or paper. It would "pay" to see him or her during the week about this.

3. But don't make explanation, the matter of prime importance. There is some one point in the line that you are going to attack with energy. Here is the place for your best effort the telling tale drawn from your own experience. The convincing anecdote from history. The strong text. The vivid example from Scripture. Here there is room for reiteration. Hammer blows on the obstinate nail. Study the threefold attack of our Lord in 15 St. Luke. (a) Don't forget the power of contrast. The murderous spirit of Cain shows blackest in the light of Abel's innocence. The temperance of Daniel shines amid the blasphemous revelry of Belshazzar. Appeal to your pupils. Detestation of that which is evil. To their admiration of that which is good. You wish to get that truth assimilated. Dr. Guthrie's great endeavour was to "prove," "paint," and "persuade." Just read over the second chapter of first Thessalonians, and see the extraordinary pains that St. Paul took to evangelize the quarrelsome, idle and idolatrous Thessalonians.

4. And now lastly, you must try to apply the lesson to the life. Children must express their desires in action. Of abstract love apart from giving and doing they have little idea, and possibly need little. Happy the teacher who can bring out love or self-denial from a pure motive. Show them the importance of their conduct in the home. Show them the value of attention and industry in the school during the week. Find out their studies, etc. The teacher has little use for the abstract with the younger children. Our Lord's putting His hands upon children and blessing them is recorded. What he said to them is not. Hand language and eye language, are well understood by the very young. I won't say much about it, but it would be wrong not to show in that affectionate paragraph of the dear old Catechism, "My good child," etc., how absolutely we (teacher and taught) depend on God for success. The whole matter must be begun, continued, and ended in prayer. Come teachers, Better blunder than do nothing. But as General Phil. Sheridan said; "No matter if you are hidden in an obscure post, never content yourself with doing your second best however unimportant the occasion." To sum up: Introduce your subject. Describe obscurities. Emphasize the truth. Apply to the life.

Sir,—Can any of your readers prescribe a short reading course for Sunday School teachers? Or can any of them tell us something of the value of particular books or a particular book which he or she has read; a word of appreciation might be helpful. There are some books which appear to be widely read, such as:—Teaching and Teachers, (Trumbull); Yale Lectures on the Sunday School; The Seven Laws of Teaching, (Gregory); Beckonings from Little Hahds, (Du Bois); The Blackboard Class, (Darvell); The Natural Way in Moral Training, (Du Bois). But we need to be better acquainted in Canada with the publications of the Anglican Sunday School Institutes in Canada, England, and the United States. And we hope to enlist the aid of your clientele.

A READER.

THE PROPOSED PERMANENT DIACONATE.

Sir,—When it is proposed to establish a permanent diaconate, the members of which shall earn their livelihood by daily work at their ordinary, honest, honourable callings, it is objected that such deacons would be defiled by the ordinary duties of common life. At the recent meeting of the General Synod, Rev. Professor Clark met this objection by a straight denial that the ordinary duties of common life are defiling, to which he added this statement, which I think cannot be successfully assailed, that if St. Paul could be a tent maker, and at the same time earn his bread as a deacon and earn their bread by following honourable avocations. But why place a restriction upon deacons that is not placed upon priests? The clergy sometimes occupy seats on the boards of financial institutions, and if it is proper for priests to thus engage in ordinary business, and thereby earn a welcome addition to their incomes, how can it be improper for permanent deacons to engage in ordinary business to earn their bread while giving service to the Church without financial reward?

TORONTO.

OFFERING THANKS.

Sir,—The splendid suggestion of Dr. H. M. Speechly in your issue of October 12th, leads me to suggest another expression of thanks. At our Easter parochial meetings and

synods, when we pass deserving votes of thanks; there comes to most of us, no doubt, a feeling of self-condemnation, because we have neglected to publicly express the most important vote, thanks of all. How beautifully appropriate would it be if we had, a special parochial Thanksgiving prayer and special diocesan thanksgiving prayer, to be used at such times as Easter meetings and Synods?

A. L. MURRAY.

Home & Foreign Church News
 From our own Correspondents.

NEWFOUNDLAND.

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

Petty Harbour.—St. Andrew's.—On Sunday, October 15th, this little settlement received a visit from the Lord Bishop of Newfoundland. Bunting was liberally displayed—even the Stars and Stripes. At four o'clock this church was packed to overflowing with people to witness the solemn rite of the apostolic "laying on of hands." Ten males and thirteen females came forward to renew their baptismal promise, and to receive the gift of the Holy Ghost. The Bishop delivered one of his solemn and most impressive addresses on what had been done: "Confirmation—what is it?" A collection amounting to \$11.70 was handed to the Bishop.

At seven o'clock another large congregation assembled to hear the Bishop preach. The Incumbent said the Office. The Bishop read the lessons and occupied the pulpit. Taking his text from St. Matthew's 25:10, the preacher exhorted his hearers to endeavour more earnestly to prepare themselves for the "Bridegroom's coming." At the close of the Confirmation service, the pastoral staff which the clergy and laity of the diocese presented His Lordship on the occasion of his jubilee, was placed at the west door for all to see. Such days as Sunday go a long way to stir up Christian people to remember what they are, whose they are, and whom they serve; and also help them to remember they are all brethren, and citizens of a mighty commonwealth.

NOVA SCOTIA.

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

Halifax.—The centenary of the Battle of Trafalgar was most appropriately celebrated in this city on Saturday and Sunday, October 21st and 22nd. On the former day minute guns were fired on all of the ships of Prince Louis of Battenburg's squadron at 4.30 p.m., exactly 100 years to the hour after Lord Nelson fell at Trafalgar. On Sunday appropriate services were held in all the city churches. The morning service at St. Paul's was attended by Prince Louis of Battenburg and 80 of his officers. This was the church in which Lord Nelson was accustomed to worship whenever he visited Halifax. A prayer especially written by Bishop Welldon to be used on the occasion, was used during the service. The sermon, which was a masterly effort, was preached by the rector, the Rev. Dr. Armitage, who took for his text the words: "O sing unto the Lord a new song for He hath done marvellous things, etc." Psalm xciii: 1. In the evening an eloquent and impressive sermon was preached by the Rev. H. D. Wright, M.A., chaplain of His Majesty's ship "Bedford." On both occasions the sacred edifice was filled to its utmost capacity.

Digby.—Holy Trinity.—The Rev. H. A. Harley, the rector of this parish, recently left for England on furlough. During his absence the Rev. H. D. de Blois, of Annapolis, will be in charge of the parish.

Parrsboro'.—St. George's.—The Bishop of the diocese inducted the Rev. H. J. Johnston into this living on Sunday evening, October 15th. The church was filled to overflowing by a very large congregation brought together to witness the interesting ceremony.

Port Greville.—On Sunday, October 15th, the Bishop of the Diocese confirmed eight persons in this church.

Kentville.—St. James'.—The annual harvest thanksgiving services were held in this church on Sunday, October 15th. The church was very beautifully decorated with autumn leaves, red berries, fruits and flowers. The Rev. T. C. Mellor preached appropriate sermons both morning and evening.

FREDERICTON.

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

Fredericton.—St. Ann's.—At a meeting of the vestry which was held on October 17th, it was decided to call a meeting of parishioners for November 15th to choose a

CANADIAN CHURCHMAN

[NOVEMBER 2, 1905.]

rector in succession to the late Rev. Canon Roberts. The meeting adopted a resolution of sympathy touching the death of the late rector and ordered an engrossed copy to be forwarded to the widow. The name of Rev. Dr. W. O. Raymond of St. John, is being prominently mentioned in connection with the rectorship of the church. Although it is not said that Dr. Raymond would accept the position, he is the one man who would be most acceptable to the vestry and congregation.

East Florenceville.—The quarterly meeting of the Woodstock Rural Deanery was held at this place, October 18th, at the home of Major Tompkins. On the evening preceding a service was held in the Church of the Good Shepherd. The singing was hearty, Mrs. John R. Tompkins presiding at the organ. In the absence of the appointed preacher and substitute, Rev. F. M. C. Bedell preached on the transfiguration of our Lord. At the Chapter meeting the Rev. J. E. Flewelling read a paper, "What is Regeneration?" which was freely discussed. Mrs. John Tompkins kindly provided dinner for the five clergymen who were present. Being a rector's daughter and consequently accustomed to meetings of clergymen, she seemed unusually elated on this occasion, and strove to make everything pleasant to the guests, and succeeded. At the meeting of the Chapter after dinner a hearty vote of thanks was passed for the hospitality extended. The Chapter adjourned to meet again in Woodstock, January 25th, 1906.

QUEBEC.

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

Quebec.—Trinity.—The Rev. B. Watkins, M.A., rector of this parish, and formerly a professor at Bishop's College, Lennoxville, has resigned his charge and has accepted the vicarage of Dunkswell, Hinton, in Devonshire.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal.

James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—St. James', the Apostle.—On Tuesday evening, October 17th, the annual meeting of the Men's Association of this parish was held in the schoolhouse. The work of the coming year was discussed and committees for the various branches of the work were appointed. The following officers were elected: Hon. president, Rev. Canon Ellegood; hon. vice-president, Rev. H. A. Brooke; president, Mr. F. C. Shorey; vice-president, Mr. T. H. Carter; secretary-treasurer, Mr. E. P. Featherstonhaugh.

Synod Hall.—The Anglican Church Club held its inaugural meeting on October 24th, in the Hall, at which Mr. John H. Cole, a member of the parent organization of the Church Club movement in New York, gave an address. There were present, among other prominent Anglicans, Sir Melbourne Tait, president of the club; His Grace Archbishop Bond, Bishop Carmichael, Dean Evans, Archdeacon Ker, Dr. L. H. Davidson, and Mr. H. A. Tippet. Mr. Cole stated that the purpose of the club was both social and educational. In the main it was aimed at fostering the diocesan spirit as opposed to parochialism. The president outlined briefly the constitution of the body, as adopted at a meeting on May 12th. This was: To promote the study of the history and doctrine of the Church, to stimulate the efforts of Churchmen for her welfare, and for the maintenance of the Faith, to bind more closely together the laymen of the diocese and to strengthen the hands of the Bishop. Bishop Carmichael, Dr. Davidson and Mr. Tippet also spoke in approval of the aims and regulations of the new organization.

Clarenceville.—A special meeting of the Rural Deanery of Iberville, in this diocese was convened in this place on October 21st, under the presidency of the Rev. Rural Dean Robinson, to meet the Rev. Dr. Tucker, general secretary of the M. S. C. C. The members of the deanery had thus the privilege of hearing an important statement on the work of the society, its history, objects, and needs, and the necessity for the clergy of the several parishes themselves undertaking the appeal to their people in order to make it a success, and raise their allotted apportionments for its work. The clergy present were able to report already good progress. In the evening a good number of people of Clarenceville and the vicinity assembled in St. George's Church to listen to a most earnest and eloquent address by Dr. Tucker on the work of the society.

ONTARIO.

William Lennox Mills, Bishop, Kingston.

Stirling.—The Bishop of Ontario held a Confirmation service in this parish on Monday, October 23rd.

Lyndhurst.—The Bishop of the diocese held a Confirmation service in this parish on Friday evening, the 13th October, when a large number of candidates received the apostolic rite at his hands.

Athens.—Christ Church.—The Bishop of Ontario held a Confirmation service in this church on Thursday, October 12th, when he confirmed a large number of candidates who were presented to him for the sacred rite by the rector, the Rev. R. B. Patterson.

Rawdon.—The Rev. A. S. Dickinson, who has spent five years of faithful service in the Toronto Diocese, has been appointed by His Lordship, Bishop Mills, to the charge of this parish, as successor to the Rev. R. C. Blagrave, recently made rector of Christ Church, Belleville.

Picton.—St. Mary Magdalene's.—Those members of the congregation whose missionary zeal was dampened by the heavy showers on Wednesday evening, October 18th, missed a great treat in not being present to hear Mr. Arthur Lea's very interesting talk on Japan, illustrated by excellent lime-light views. Mr. Lea had also many Japanese curios on exhibition. Sunday, October 22nd, being Sunday School Sunday, the Vicar, Mr. Armitage, spoke most earnestly at both morning and evening services, to the parents, on their duty to their children, urging them to see that they attend Sunday School regularly, and asking for more men to help in the school. The teachers and many of the older scholars united in a corporate communion at the morning service and in the afternoon the Sunday school-room was well filled at the special children's service, when Mr. Armitage gave a most interesting and instructive object lesson, taking "Fruit" as his subject, with apples to illustrate. The children showed by their rapt attention how much they appreciated this departure from the usual routine.

Roslin.—On Monday, Oct. 23rd, about 50 members of Christ Church, Thomasburg, met at the rectory here to welcome the new rector and his wife to the parish. A social evening was spent, and an address of welcome read to the rector and his wife by Mr. Herbert Monck, on behalf of the congregation. This address was accompanied by a purse containing a goodly sum of money, to help the rector buy a horse, etc. The rector made a suitable reply, to the welcome extended to them and thanked them for their practical kindness. Each family brought with them produce of some kind, either vegetables, fruit, eggs, preserves or fowls, with the result that the cellar of the rectory is well supplied with necessaries for the winter months. The rector, the Rev. W. Archbold, only entered upon his duties on the 1st of October.

Belleville.—St. Thomas'.—Mr. C. A. R. Wilkinson, who has just resigned the post of organist in this church, gave a farewell recital therein on Tuesday evening, the 24th ult., before a good-sized audience. He was assisted by Miss Maysel Stork, Soprano, and Miss Mabel Henderson, contralto. The recital was greatly enjoyed by all present.

OTTAWA.

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

Ottawa.—One of our hardest-worked rural deans and, at the same time, most busy parish priests, is the rector of Richmond and Rural Dean of Carleton West, the Rev. Charles Saddington. The busiest man is the one who is always ready for more work and manages to do it all and do it well. Whether in parish or deanery Mr. Saddington is no sluggard and manages to get through a large amount of work. Recently he has been canvassing several parishes in order to raise the clerical stipend. The Rev. Rural Dean Anderson expects to remove from Vankleek Hill to Ottawa early in November, and thereafter to devote himself exclusively to the work of raising the one hundred thousand dollar augmentation fund. So far he is meeting with encouraging success. He will be much missed in parochial work for the next two or three years, especially in his recent parish of Vankleek Hill. Mr. Anderson is one of the ablest of our younger priests and is sure to make a record in any department of Church work. His successor at Vankleek Hill will probably be the Rev. Geo. Scantlebury, of Clayton, who has done very excellent work in the two parishes of Carp (Huntley) and Clayton. Mr. Scantlebury was incumbent of Huntley for ten or twelve years and his many warm friends there will be pleased to learn of his preferment. The Rev. Rural Dean Houston has returned from Montpelier, Vt., considerably improved in general health. It is earnestly hoped that ere long he may be sufficiently recovered to again take up the work of his important parish. The Bishop is now actively engaged in his fall visitation of the diocese which he expects to complete by the end of November and then hopes to be able to devote a few weeks to a visit to his invalid daughter in Colorado. St. Barnabas' Church, Ottawa, has been filled by the appointment of a priest from the Diocese of New York. A specialist was required and as there has been little development as yet in this country, in the direction indicated, the Bishop had to

resort to importation. It is not likely there will be any envy of the new rector. The Rev. Rural Dean Bliss, of Almonte, is reported to have organized a large branch of the Girls' Friendly Society in his parish, starting with some forty or fifty members. Almonte is a large manufacturing town where the Church appears to be fairly strong and this society is well calculated to do good work and meet special needs.

Almonte.—St. Paul's.—The rector of St. Paul's Church asked the congregation to make a very special effort to clear off the debt of six hundred dollars by their Thanksgiving Day offerings. The response was six hundred and twenty-two dollars placed upon the altar at the morning service. The Church property one of the handsomest in the diocese, is now free of all debt. The Archdeacon of Ottawa was the preacher at the Thanksgiving service.

Carp.—It is expected that the new rectory will be ready for use in about a month's time. This will be a valuable addition to the town, being built on one of its finest sites of solid brick. Its cost will be \$5,000.

Antrim.—The Bishop of the diocese has appointed the Rev. A. D. Floyd, of Ponoka, rector of this parish.

Kars.—The anniversary services were held in the parish church on Sunday, October 15th, when the Bishop of the diocese preached in the morning, and the Rev. C. Saddington, of Richmond, in the evening. On the previous evening the Bishop held a Confirmation service in this church, when 14 candidates were presented to him to receive at his hands the Apostolic rite. The church was beautifully decorated with flowers. On the following Friday, October 20th, the death occurred at the rectory of the Rev. F. H. Clayton, a retired clergyman and the father of the present rector of this place, the Rev. D'Orsay Clayton. The deceased, who was sixty-five years of age, was educated at Trinity College, Dublin. On coming to Canada he was engaged for a time in the Montreal Bank. He continued his theological studies, and was ordained as minister in Montreal. For eighteen years he was rector of Bolton, in Brome County. He was then preferred to the living of New Glasgow, in the County of Terrebonne. Here, also, he remained for eighteen years. The late Mr. Clayton wrote several interesting books, one of his widest read works being "Scenes and Incidents of Irish Life." He leaves a widow, two sons and two daughters. He had been living with his son at Kars for only a short time. Another son, Mr. H. F. Clayton, was formerly manager for the Fenton Elevator Company, of Montreal. He is now in Philadelphia. The two daughters are the Misses M. E. Clayton and Florence Clayton. We extend our heartfelt sympathy to those whom he has left behind him to mourn his loss.

Cornwall.—St. Mark's.—Re-opening services were held in this church on Sunday, October 22nd, which were very largely attended. The Rev. N. A. MacLeod, B.A., B.D., Brockville, formerly of Woodlands, preached in the morning and evening. The church was made beautiful with all kinds of cut flowers, evergreens, potted plants and ferns. Special music and vocal selections were rendered by the choir. The church has recently gone through a thorough renovation. The members have seen fit to remodel the interior and make it more comfortable and attractive. The church now presents a most attractive appearance, having had a new pulpit of most modern style, new choir-screen and chairs, and the seats in the body of the church arranged so as to face the north, at which end is the pulpit, and a beautiful memorial window presented by Samuel Moss in memory of his wife. The whole has been repainted and varnished. The floral decorations on Sunday were profuse and beautiful, and gave the whole a most inviting appearance. On the following evening a social and concert was held in the school-house which was a great success in every way. The choir was very acceptably filled by the Rev. W. C. MacIntyre. The Rev. C. O. Carson, of Wales, made a speech. During the evening a musical programme was rendered. The proceeds of the evening amounted to the sum of \$40.

TORONTO.

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

Toronto.—Seldom has the announcement of death caused deeper emotion in the hearts of those who knew her, than when on Thursday, the 19th Oct., the sad news was known of the death of Mrs. Isaac C. Gilmor of this city. In the latter part of her life she had become a great invalid and though unable to take an active part in either secular or religious duties, she never lost the happy, cheerful temperament, which had always marked the claim of her personality. Occasions are too numerous to speak of in detail, of little acts of charity, and words fitly spoken to the many who came to her help or advice, and an opportunity was never lost where she could stretch out her loving hands to aid the helpless or the destitute. She was a woman, who thoroughly appreciated the good and the beautiful, casting little sunbeams of light wherever she went, with a heart always full of loving tender sympathy; by her family idol-

ized, her life following very closely in the footsteps of her Lord and Master, has quietly and gently "crossed the bar" to be welcomed above by Him, who saith "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundations of the world."

Church of the Messiah.—Anniversary services were held in this church on Sunday last. The Rev. T. R. O'Meara preached in the morning and the Rev. R. A. Sims, the rector, in the evening. Special music was well rendered by the choir, which had been augmented by the addition of a number of boys under the direction of Mr. F. Race.

St. Luke's.—A special service for men was held in this church on Sunday afternoon last, when the Rev. Canon Cody, rector of St. Paul's, delivered a most excellent and helpful address.

Holy Trinity.—This church celebrated the 58th anniversary of its consecration on Sunday last. The Rev. J. Broughall, curate of St. James', preached in the morning, and the rector, the Rev. Dr. Pearson, in the evening. The services, which were fully choral, were well rendered by the choir under the direction of Mr. A. Blackburn, the organist. There were large congregations present at all the services.

All Saints.—The unveiling of a window in commemoration of the thirty-three years' work, as a Sunday School teacher, of Mrs. Draper took place in this church on Sunday afternoon the 22nd October. It occupies the middle of the south wall of the church, and the two panels depict the parables of the lost piece of silver, and of the merchant and the pearl of great price. The glass is of English antique style. The diverse subjects are skillfully blended, while contrasting the sombre night tones of the one with the midday glow of the other. Borders of roses surround the picture of the lost silver, and grapes and vines twine around that of the merchant. Much detail is introduced and the deep blue of the woman's robe offsets the bright garb of the other figure. Dr. McCollum unveiled the window, which was received for the church by J. L. Morrison. Mr. Herbert Milnes presented an address, which Canon Baldwin replied to on behalf of Mrs. Draper. Mr. Wm. Logan also spoke in congratulation. About 400 members and ex-members of Mrs. Draper's Bible class were present on this interesting occasion. The window, which is a most artistic production, is the work of the well-known firm of R. McCausland, Limited, Toronto.

St. Simon's.—The Ladies' Guild of this church gave an "At Home" in the school-house on Monday evening, October 23rd, to the members of the congregation. During the evening the presentation of a purse of money was made to the Rev. Cameron Wilson, who has been curate of the parish for some time past and who resigned that position in order to accept a mastership at St. Andrew's College. The Rev. E. C. Cayley, the rector of the church, made the presentation, in conjunction with Mr. W. G. Parsons, the people's warden. During the evening a musical programme was provided.

St. Martin's Church.—On Thursday evening, October 19th, this church celebrated its annual dedication festival. The weather was most unpropitious, a violent storm of wind and rain set in just at service time, notwithstanding which the church was pretty well filled. Rev. Canon Ingles sang the service; the rector, Rev. W. E. Cooper, read the Lessons, and the Ven. Archdeacon of York preached the sermon. On Sunday, October 22nd, the harvest festival was held, the church being beautifully decorated with grain and fruit. The morning service was wholly taken by the rector. There were two celebrations of Holy Communion, namely, at 8 a.m. and 11 a.m. There was a children's service at 3 p.m., when the offerings were for the Sick Children's Hospital. The evening service was taken by Rev. R. Seaborn, who exchanged with St. Martin's rector. The church was filled to overflowing. A member of the congregation presented two beautiful silver collection plates on the dedication festival.

Caven.—The Rev. W. C. Allen, M.A., has been appointed by the Bishop of the Diocese rector of this parish in succession to his father, the Rev. Archdeacon Allen, who has resigned the living after the lengthy tenure of office of 54 years. Mr. Allen is a worthy successor to his highly esteemed father.

Peterborough.—St. John's.—The A. Y. P. Association of this parish held their annual meeting in the school-house on Monday evening, October 16th. A large number of persons were present. The first part of the evening was devoted to games and music, but before the musical programme was started a committee was appointed to select the officers for the ensuing year and to report before the close of the programme. President John Patte was in the chair and in his opening remarks expressed great pleasure to see so many young people present. It spoke well for the year's prospects. The last year, he said, was a most successful one. The attendance was always large and the interest the young people took in it was most encouraging. Miss Pratt, secretary-treasurer, then read her report, which was very gratifying. Refreshments were served, after which the following officers were reported by the committee as having been chosen for the year 1905-6: Hon. president, the Rev. J. C. Davidson; president, J. E. Patte; first vice-president, Miss Birdie Dawson; second vice-president, Stanley Canniff; secretary-treasurer, Thos. Dawson.

The Peterborough Ministerial Association recently held its annual meeting, when Rev. J. C. Davidson, M.A., was re-elected to the presidency. The election was accompanied by a vote of thanks for past services, most kindly references being made by different ministers. As in former years, the association has had an active year's campaign, dealing with many local municipal and other matters affecting the public and religious welfare of the city. Interesting monthly meetings are held, when present-day topics are discussed, many of them referring to the relations of the different religious communions and the truths for which they stand. In these discussions perfect frankness is combined with kind feeling.

Streetsville.—Harvest thanksgiving services recently held here were well attended. Preachers, Rev. T. C. Wallace, of Oakville, and C. H. Rich. A branch of the Anglican Young People's Association has been organized in this parish.

Lindsay.—St. Paul's.—On Monday evening, the 16th October, a number of the congregation gathered to bid farewell to the Rev. W. T. and Mrs. Hallam, who are leaving for the parish of Cannington. On behalf of the congregation the Misses Sesson and Playfair presented the Rev. W. T. Hallam with a silver Communion service and signet ring and Mrs. Hallam with some table silver. Mr. Hallam has been working as assistant at Lindsay with charge of two outside mission churches for over two and a half years. During his pastorate both country churches have been renovated and their equipment added. In Lindsay his pulpit work and Bible classes have been highly spoken of.

NIAGARA.

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

Hamilton.—St. Peter's.—A parish social was held in the school-house on Tuesday, the 17th October, in connection with the thirteenth anniversary of the opening of this church. The Rev. T. Geoghegan, the rector, presided, and there were a large number present. A very enjoyable programme of music and recitations was given by various members of the congregation.

St. Luke's.—On October 18th, St. Luke's Day, the patronal festival of this church was duly observed. There was a celebration of the Holy Communion at 9 a.m., and, in the evening Evensong and sermon, the preacher being the Rev. R. L. Spencer, rector of Jarvis, who dwelt in his sermon on the life and labours of St. Luke. On the following evening Mr. Spencer gave an interesting illustrated lecture in the school-house on the Mother Land.

Church of the Ascension.—The opening meeting for the season of the Y. M. U. took place on Tuesday evening, the 17th ult., at 3 o'clock. The election of officers took place and resulted as follows: Hon. president, Rev. Canon Wade; president, Mr. A. J. Barr; vice-president, Mr. W. J. Walsh; secretary-treasurer, S. Hewson, 193 Ferguson Avenue south; executive committee, Mr. A. G. Alexander, Mr. H. Baker, Mr. W. H. McLaren; press representative, R. Stewart. On the following evening a reception was tendered to the members of the congregation by the ladies of the church in celebration of the 13th anniversary of the induction of the rector, the Rev. Canon Wade. The school-house was beautifully decorated for the occasion and it presented a pretty scene. The room was crowded with guests. The Rev. Canon Wade presided and spoke briefly, as also did the two wardens, Messrs. Adam Brown and Alfred Powis. The historic trowel, with which the corner stone of the church was laid over half a century ago, was passed around by the oldest member of the congregation. The Rev. Canon Wade told how it had come into his possession through the kindness of H. R. H. Southam, of Shrewsbury, England. He then called upon the oldest member of the congregation present who was present at the stone laying, to hand it round for inspection. Mr. Adam Brown congratulated the congregation upon the splendid position to which the parish had attained, saying that during his long connection of more than forty years he had never seen anything like the earnest glowing life which is now permeating the congregation. A musical programme was provided during the evening and refreshments were served. The trowel referred to above bears the following inscription: "This trowel was presented to the Church of the Ascension by Mr. H. R. H. Southam, F.S.A., of Shrewsbury, England, A.D. 1905, W. H. Wade, rector." The original inscription is: "The corner stone of the Church of the Ascension, Hamilton, Ont., laid Ascension Day, A.D. 1850, by R. Juson, Esq., principal benefactor. The Rev. J. G. Geddes, B.A., rector; Messrs. Campbell and Ridout, architects."

Christ Church Cathedral.—The teachers and officers of the Sunday Schools in this city, Dundas and Ancaster, held their annual meeting in the school-house of this cathedral church on the evening of St. Luke's Day. The attendance was a large and representative one. The Rev. G. F. Davidson, vicar of Guelph, delivered a very helpful and admirable address on "The Teacher's Relation to the Scholar."

Chippawa.—Trinity.—The Bishop of Niagara has appointed the Rev. J. H. Ross, of Burlington, to be rector of this

parish in the place of the Rev. J. Allan Ballard, who has resigned the living.

Guelph.—St. James'.—The regular monthly musical service was held in this church on Tuesday evening, October 22nd, when the choir rendered various selections most acceptably. The rector, the Rev. C. B. Sparling, preached on the subject of "The Bearing of Our Burdens." The sermon was based on the hymn, "Take Up Thy Cross."

HURON.

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

London.—The Bishop of Huron in an interesting pastoral urges that Huron College should have more liberal, definite and regular support. He says: Four-fifths of the clergy in the diocese are graduates of Huron College, and consequently the Church is vitally interested in the institution. The college staff is in need of strengthening, and one more lecturer, preferably two, are needed for the work. Two thousand dollars a year would be required for the latter. Arrangements may be made whereby the control of the university will come directly under the Synod. Six of the twelve members of the board will be named by the Synod, and the appointment of a Principal, which is at present made in England, will be made by the local Board.

Milverton.—Harvest thanksgiving services were held in Christ Church, Milverton, and Trinity Church, Elma, on Sunday, October 15th, when the Rev. C. H. Buckland, rector of Listowel, preached two most excellent sermons. The thank offerings were good, especially at Trinity Church, which amounted to the handsome sum of \$100.96, which almost clears us from debt on the fine shed, which has just been erected at a cost of \$400 for the convenience of the horses and conveyances.

Granton.—St. Thomas'.—Harvest home services were held in this church and Trinity Church, Prospect Hill, on Sunday, October 8th. The Rev. Mr. Perkins, M.A., of Exeter, officiated and preached eloquent and instructive sermons to large congregations at each service. The Rev. Mr. Perkins will be welcomed back at any future time.

Woodstock.—New St. Paul's.—Dr. C. F. Davies, the organist and choir-master of St. James', Detroit, and formerly organist of St. George's Cathedral, Kingston, gave a most enjoyable recital in this church recently. Despite the unfavourable weather a large number came to listen to him and they greatly enjoyed the musical treat which he provided for them.

Brantford.—St. John's.—The young people of this church met on Wednesday night, October 18th, when plans were laid for a Thanksgiving dinner. Among the projects which the young people have in hand at the present time is the purchase of a new pipe organ for use in the church. At present there is a reed organ in use. A new instrument can be secured at a moderate price, and it is the intention of the young people to further the scheme.

Durham.—Trinity.—The rector of Woodstock, Rev. J. C. Farthing, M.A., assisted by the rector, Rev. A. A. Bice, B.A., officiated at the services held in this church on Friday, October 13th, at 3 p.m. A dedication service was held in connection with the memorial window to the late Mr. Henry Parker and his wife, Elizabeth, which window was the gift of the heirs of the estate. The Rev. Canon preached a very able and impressive sermon on the beautifying of the Temple of God and referred in feeling terms to the deceased. At 7.30 p.m. a Thanksgiving service was held. The church was most beautifully decorated with grain, fruit, roots, vegetables and flowers. Canon Farthing again preached in his earnest and forceful manner, dwelling much on the sin of unthankfulness. The rendering of two anthems by the choir and two solos by Mr. Drysdale added greatly to the services of the day. Although many envelopes had not at the time of writing this report been handed in the thank-offering then amounted to the gratifying sum of \$115.

Stratford.—St. James'.—The centenary of the death of Lord Nelson at Trafalgar was appropriately celebrated in this church on Sunday, October 22nd. The music was excellent and the playing of Mr. Palmer, the talented organist, was of a very high order indeed. He is one of the best organists in the Dominion. The Rev. Rural Dean Taylor, the rector, preached two excellent sermons, referring to the victory of Nelson at Trafalgar. In the morning Mr. Taylor spoke of the new rector, the Rev. W. T. Cluff, in eulogistic terms.

St. Mary's.—St. James'.—Harvest thanksgiving services were held in this church on Sunday, October 22nd. The Rev. W. T. Cluff, the rector of St. James', Stratford, officiated at both services and preached two practical and well-thought-out sermons. The music was excellently rendered by the choir. Mr. Barrett's solo being especially enjoyable. Despite unfavourable weather the congregations

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He was then preferred e County of Terrebonne, en years. The late Mr. oks, one of his widest read its of Irish Life." He daughters. He had been y a short time. Another merly manager for the ontréal. He is now in are the Misses M. E. ve extend our heartfelt ft behind him to mourn

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TO. Bishop, Toronto.

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were large and the offerings for the day amounted to over \$250.

Galt, Trinity.—For several weeks past, the rector of this church has been busily engaged in taking a new and complete census of his parishioners. This he has been in the habit of doing periodically, namely, every fifth year, thereby making a new entry in the parish register of all the families and individuals belonging to the Church of England. This includes the names of parents and children, together with a record of those baptized, confirmed, Sunday School scholars and communicants, etc. All this necessarily entails a large amount of work and much careful consideration, but at the same time enables the clergyman to be intimately acquainted with every child and adult in the parish. The first entries in the old parish registers date back to nearly sixty years ago and the present rector has carefully collected together all available records and has now a full and complete entry of every baptism, confirmation, marriage, and burial that has taken place in the parish in the past thirty years.

Shelburne.—St. Paul's.—The annual harvest thanksgiving services were held in this church on Sunday, October 22nd. The Rev. W. H. Vance, of Toronto, preached to large congregations. Special music was rendered by the choir, under the leadership of Miss Maggie Reburn. Miss Walker, of Picton, sang a solo, during the offertory, both morning and evening.

Bruce County.—The changes going on in Huron Diocese since the new Bishop began his work are rapidly altering the character and conditions of work throughout the whole diocese. In one county (Bruce) for example the following changes have lately taken place: Rev. C. Miles, of Kincardine, is rural dean in succession to Rev. S. F. Robinson; Rev. T. G. A. Wright is rector of Walkerton; Rev. H. Bray has gone to Port Rowan, leaving Hanover vacant; Rev. Mr. Sanders, of Port Rowan, is now rector of Lucknow; Rev. Dr. Smith has gone to Palmerston, leaving Teeswater vacant; the Rev. Rural Dean Bryan has gone to Bervie in succession to Rev. A. A. Bice.

Mitchell.—The first week in October the annual harvest services and entertainments of this congregation were held with the most satisfactory results. The Rev. Dr. Marquis, of Detroit, was the preacher on October 1st, and the collections amounted to \$135. The supper was served on Monday following in the basement of the church, and it was followed by an anniversary entertainment, conducted by Mr. Owen Smily, of Toronto, in the opera house, and these two efforts brought in \$100 more. The rector, the Rev. C. C. Purton is to be congratulated on these hearty expressions of interest.

Windsor.—All Saints'.—The Bishop of Huron has appointed the Rev. E. A. P. Chadwick, rector of this parish, to be Rural Dean of Essex.

Listowel.—Christ Church.—On Tuesday, October 17th, this church was filled to overflowing with a congregation gathered together to pay the last tribute of respect to one who, during her life-time, was a most popular member of society, and above all an active member of Christ Church, which she has been associated with during the whole of her short life-time, she being summoned away at the early age of twenty-two years and seven months. Miss Emma Elizabeth Hawkins, eldest daughter of Mr. A. St. George Hawkins, was a member of the choir (surpliced) since its inception, and a Sunday School teacher, in both of which she took great interest. Her death came as a thunder bolt to the community, and many are the regrets that she has been summoned away from the Church militant, but knowing her as we do, we are encouraged with the hope that to her death was to depart to be with Christ, which is much better, for hers was the life of the true and faithful follower of Jesus Christ. Her parents, sisters and brothers have the prayers and sympathy of the members of the Church, who feel for them in this their hour of trial.

Sarnia.—St. George's.—This church, which has been closed for the past three months, while undergoing extensive repairs and improvements, was re-opened on Sunday, October 15th. The rector, the Rev. Canon Davis, preached two appropriate sermons, taking as his text in the morning 2 Chron., 24:4, and in the evening Gen., 28:17. There were large congregations present; the singing and responding were hearty. The offertory for the day amounted to \$391. The improvements to the church included new choir room, new steps at the entrances, combination fixtures of gas and electric light, kneeling stools, new carpet in the chancel and aisles, hard oil finishing of the floor, painted within and without. The nave is decorated in different shades of maroon, terra cotta and gold. The chancel is done in three different shades of blue, white and gold, the whole producing a most artistic effect. The total cost of the improvements was about \$2,600, of which the greater part is paid. Mrs. Oliver put in a beautiful memorial window to her husband, the late E. A. Oliver, M.D. The window was made by McCausland, of Toronto. St. George's is one of the best equipped parishes in the diocese—with its beautiful church and school and rectory, easily worth \$15,000, and

with a debt of less than \$2,000 on the whole property. In connection with the re-opening a service, with special preacher, was held every evening during the week. On Monday evening the Rev. John Munday, of Port Huron, gave an address on the Brotherhood of St. Andrew and the Chicago convention. Tuesday evening was observed as a day of intercession for Sunday Schools, the Rev. E. Lee, of Courtright, preached on the work of the teacher. Wednesday evening the Rev. Canon Craig, of Petroica, preached on the marks of the Catholic Church. Thursday evening the Rev. A. Beverley, of Forest, preached on "Righteousness in the home, the Church, the nation." Friday evening the Rev. V. W. Durnford, of South Sarnia, was the preacher.

Saintsbury.—St. Patrick.—Thursday and Friday, October 12th and 13th, were red's letter days for the earnest missionary workers in connection with this Church. On Thursday afternoon the Senior Branch of the W. A. M. A. met at the residence of the president, Mrs. Thomas Dickins, to whose untiring zeal and devotion the success of this branch is mainly due, and after singing a hymn, and a short Bible reading, and prayer, by the Rev. George W. Racey, their annual bale was packed, the contents of which was valued at \$50. Mrs. Callard, of London, then gave a very encouraging address, in which she reviewed the good work done during the year past. Refreshments were then served and the meeting dismissed with the Benediction. On Friday afternoon the Davis Memorial (Girls' Branch) W. A. M. A. assembled in full force at the residence of Mrs. Wm. Davis, Sr., when a most enthusiastic meeting was held. After devotional exercises by the Rev. George W. Racey, large photographs of the members of this branch were presented to Mrs. Callard and Mrs. Racey, after which the bale was packed, the contents of which were valued at about \$40. Several pleasing addresses were delivered by Mrs. Callard, Mrs. Racey, Mrs. Aaron Davis and others, and after refreshments had been served the meeting adjourned to assemble in the church at 8 o'clock, when a most interesting missionary address was delivered by Mrs. Callard on the Diocese of Algoma, from its establishment up to the present day, which was a perfect treat to listen to. A hearty vote of thanks was tendered Mrs. Callard for her kindness, and the meeting was closed with the Benediction.

The annual harvest home thanksgiving services in connection with this church were held on Sunday, October 22nd, at 11 a.m., and 3.30 p.m., when special sermons were preached by the Rev. George M. Kilty, rector of Granton, and notwithstanding the inclemency of the weather large congregations were present. The sacred edifice was very nicely decorated for the occasion, and the services were bright and hearty. The sermons preached were excellent, and are sure to have a lasting impression on those who were present. The offertories amounted to \$43.10.

Kirkton.—St. Paul's.—The Baldwin Memorial Branch of the W.A.M.A., in connection with this church, held its anniversary in the basement of the church on the evening of the 11th October. A goodly number were present, and after partaking of refreshments a very interesting missionary programme was rendered by the Children's Mission Band and their friends, during which an earnest missionary address was given by Mrs. Callard, of London, who a year ago organized this branch. The singing by the children was much appreciated and reflected great credit on Miss Irene Robinson, who so successfully trained them for the occasion.

ALGOMA.

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

Fort William.—St. Luke's.—Rev. E. J. Harper, rector.—Owing to the large number of people coming to this town, and the likelihood of further increase in view of the construction work being begun on the G. T. P. terminals at this point, the select vestry last June petitioned the Bishop, while he was in England, to allow the congregation to mortgage the Church property for a reasonable amount; collect as much as possible from the members and friends of the parish and proceed at once towards the erection of a suitable Church building. This was deemed by the petitioners the best method to pursue under the circumstances, as although the numbers of Church-people in the town are comparatively numerous, there are no people of wealth from whom large amounts could be expected. In old-established communities where industries have long distributed wealth, and people of means have lived for generations, this method of raising funds for a place of worship may not be considered the proper one. It was thought, however, that inasmuch as the handsome and commodious rectory was not yet paid for, and there being great need to provide accommodation for the increasing numbers attending public worship, and also to provide for the pupils of the Sunday School, some such scheme as the above might be devised for the speedy carrying out of a laudable purpose. The Bishop, however, would not give his sanction to mortgaging the Church property. Having had rather a bitter experience of debt during the past seven years, since he entered upon the Episcopate of Algoma, and fully realizing the strain and stress it cost him to rid the diocese of accumulated burdens of this kind, it was perhaps too much to expect that he would sanction what might afford a pre-

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Reserve Fund,	-	\$2,000,000.00.
Assets,	-	\$24,000,000.00.

cedent for other congregations and lend himself to further anxiety on this score. But he has come nobly to our rescue. Having from his point of view fully justified his action in refusing to allow the Church property to be mortgaged, the Bishop writes: "And now having at length laid all these matters before you I am going to make you an offer which will, I hope, prove to you that I am not urging you and your people to a course from which I shrink myself. Indeed, I propose, as you will see, to go farther than I ask the vestrymen of Fort William to go. I am offering to raise a large sum on my personal credit, without any guarantee or expectation that the vestry of Fort William will pay either principal or interest. This then is my proposal: I will make myself responsible for one fourth (1/4) part of the total sum required to build and complete your proposed church on the site of the present one—provided it cost not more than \$8,000, eight thousand dollars, and not less than \$5,000, five thousand—upon the following understanding and conditions: 1. The plans, according to the rule of the diocese must be submitted to me for approval. 2. There must be no mortgage or lien of any kind upon church or site. 3. I shall count as part of my quota any grants I may be able to secure from English societies. 4. Half the sum equal to the whole of my pledge has been raised by the parish, and is actually paid in; and the remaining half when the church is ready for use. 5. If this offer be not formally accepted within six months from the first day of October in the present year it shall be considered to have lapsed." At much personal inconvenience, owing to serious illness in his family and pressure of business, consequent upon long absence from the diocese, while looking after its interests in England during the past summer, the Bishop came up to the Thunder Bay district and was present at a meeting of the congregation of St. Luke's, Fort William, called for Friday evening, October 20th. The rector had from the pulpit and through the press urged upon the members and friends of the congregation to make it a point to attend the meeting to consider the acceptance or refusal of so generous an offer—pointing out that it did not often fall to the lot of any ordinary parish to discuss such a proposition. The outcome of this meeting was a resolution referring the question to the select vestry for further consideration, and a hearty vote of thanks to the Bishop for his fatherly interest and large-hearted assistance. A very serious handicap to all progress is the lack of a suitable building for church and Sunday School and other parish activities in this thriving town.

RUPERT'S LAND.

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

Deloraine.—St. Andrew's.—On Sunday, October 22nd, successful harvest thanksgiving services were held in this parish. Sermons appropriate to the occasion were preached by the incumbent, in the morning on the duty of thankfulness, in the evening on the duty of giving. Mr. J. S. Brayfield, lay-reader, in charge of Whitewater, read the service in the evening. The collections were devoted to the home mission fund of the diocese.

Gladstone, All Saints'.—A large and representative audience assembled in the spacious school-room of this church on Friday evening, the 13th October, to bid farewell to Rev. J. B. and Mrs. Belford on the eve of their departure for London, England. At the opening of the meeting, Mr. Edmond Rose introduced the incoming rector, Rev. W. E. Edmonds, who presided over the meeting very acceptably. Vocal solos were rendered by Mesdames H. J. Pearson, T. Egan and T. E. Nichols, and a violin solo by Mr. McKim; the Misses Morton and Cochrane entertained the audience with recitations and short addresses by resident ministers were given. Mr. Belford was called forward, and after an address, voicing the regret of all at his departure, was read by Mr. Stanley Wilson, a presentation of a purse from the gentlemen of the congregation was made by Dr. Rose. Mr. Belford replied in an expressive manner of his regret at severing his relationship with his people and of the kindly

feeling which existed between them. He spoke also of his new field of work which combines mission and emigration work, and the advisability of people of our own faith and nationality being made acquainted with the advantages our country can give them. Mrs. Belford was also made the recipient of an address and purse from the ladies of the auxiliary. Later in the evening still another presentation was made of a gold locket from the Orange order, in which Mr. Belford holds a prominent position. Feeling reference was also made through the evening at the loss the church sustains through the departure of Mr. and Mrs. Belford and family. Mr. and Mrs. Belford and family sailed for England on the 19th ult.

CALGARY.

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

Calgary.—The Bishop of Calgary spent Sunday, October 8th, with the Rev. George Howcroft, M.A., incumbent of St. Benedict's, High River, with adjacent missions. The first service was held at the Gladys' school-house, about 15 miles from High River. There was a large attendance, the rite of Confirmation was administered to eight persons. Confirmation was again administered at High River in the evening when twelve persons were presented. The congregation was the largest ever seen in the church and numbered about 160. Mr. and Mrs. Howcroft are comfortably settled in the parsonage, which has been built since his arrival. The incumbent finds his mission a larger one than he can manage, and it is hoped that a re-arrangement of it will take place shortly.

On Thursday, October 12th, the Bishop solemnized in St. Matthew's Church, Bowden, the marriage of Rev. George Gordon Edwards and Miss Wharmby. Mr. Edwards was inducted into the incumbency of this parish shortly before his marriage. On Sunday morning October 15th, the Bishop preached a harvest thanksgiving sermon in the pro-cathedral of the Redeemer, and made a strong appeal for home missions. The offerings during the day amounted to between \$80 and \$90. On St. Luke's Day an ordination was held in the pro-cathedral, for the admission to the diaconate of Mr. David Jones, B.A., St. David's College, Lampeter, the preacher was the Very Reverend the Dean of Calgary, and the candidate was presented by the Ven. Archdeacon Webb. Mr. Jones has been received under the rector of Lethbridge, to minister for the most part to Church people in the vicinity of that town and those who are scattered throughout the Mormon settlements in Southern Alberta. On Sunday, October 22nd, St. Peter's Church, Okotoks, Rev. Willis G. James, B.A., incumbent, was dedicated. The Bishop baptized five children before the morning service, and immediately afterwards, morning prayer with special Psalms was said by Rev. Principal G. H. Hogbin, rural dean of Calgary. The sermons were read by Mr. James. The Bishop said the special dedication prayers, preached from the text St. Matthew 21:13, and celebrated Holy Communion. There was a large attendance, the offertory for the Building Fund amounted to \$43.25, and there were 27 communicants. Immediately after service Rev. Messrs. Hogbin and James drove to Millarville, where service was held in connection with the Nelson centenary, the rural dean being the preacher. They returned to Okotoks in time for the evening service; at which there was an attendance of about 180 persons. Mr. James said the Prayers to the end of the 3rd Collect. The special Lessons were read by the rural dean. The Bishop said the special prayers for the Nelson centenary, and Mr. Hogbin preached a most excellent sermon, his text being Acts 21:39. The evening collection, also for the Building Fund, came to more than \$23. The hearty singing of the National Anthem closed a most hearty and impressive service. St. Peter's parish, Okotoks, was organized last spring. The wardens are Messrs. Spencer, minister's warden; and H. Dunsford, manager of the Union Bank, people's warden. The site, a most excellent one, consisting of two lots, was given by Mr. Spencer. The nave is the only part so far built. It is 40 feet by 25 feet, standing on a stone foundation. It is expected that the chancel and tower will be built next year, and that the whole will be brick veneered and stone-faced; as the present building stands there is no legal liability upon it. The members of the congregation have worked with great unanimity and enthusiasm. The Ladies' Guild of the parish has provided the chancel furnishings and the pews. Mr. Dunsford made and presented the lectern, and a set of Communion vessels has been promised by the rector of the Church of the Redeemer, Toronto, Rev. W. G. James, who has had charge of Millarville, Priddes, and Okotoks, etc., is greatly beloved. It has been decided to divide his Mission, and he is to reside at Okotoks, and work with it Gladys and other places. It is expected that the Rev. O. A. Cheney will accept Millarville and Priddes, which the Bishop has offered him. The Rev. W. V. McMillen, B.A., incumbent of St. John's, Olds, will be rural dean of Red Deer, in succession to the Rev. J. Leech-Porter, who has left the diocese.

SASKATCHEWAN.

Jervois A. Newnham, D.D. Bishop.
Prince Albert.—The Rev. H. A. Meek, Richibucto, N.B., has accepted the incumbency of Rosthern with Duck Lake

in the Diocese of Saskatchewan. Duck Lake is historical from being the place where the first overt act of the last rebellion took place. The Bishop McLean Memorial Church at Prince Albert is getting on well, and presents a beautiful appearance. The congregation hope to worship in it by Christmas. But they will have their work cut-out for some years in paying off the cost, and then adding the chancel. Gifts of pulpit, lectern, window, organ, etc., would be of great help, and are hoped for. Meanwhile the congregation is looking out for a rector, as the present rector, Rev. O. W. Taylor is leaving for Spokane Diocese, U. S. A. The services of the students who have returned to college are much missed. The donation from the Woman's Auxiliary thank-offering fund was heartily welcomed, and has lifted some of the burden of liabilities from the Bishop's shoulders.

SELKIRK.

William Carpenter Bompas, D.D., Bishop, Cariboo Crossing, Yukon Territory, Canada.

The Rev. J. Hawksley, after spending a short time with his family in Victoria and attending the Provincial Synod, returned to his work at Forty Mile.

Rev. B. Totty has left for England on furlough. During his absence the Rev. J. Hawksley will have charge of his work at Moosehide.

The Rev. Christopher Reed, of Bonanza, was united in marriage to Miss Mary Mellish at Christ Church, Whitehorse, September 26th, by the Right Rev. Bishop Bompas, assisted by the Rev. I. O. Stringer. Miss Mellish, formerly of Charlottetown, P. E. I., was recently mission teacher at Moosehide. Rev. Mr. and Mrs. Reed are temporarily in charge of St. Paul's Church, Dawson, recently made vacant by the resignation of the Rev. E. P. Flewelling, now of Hedley City, B.C.

The Ven. Archdeacon Canham, of Selkirk, made a visit up the Pelly river during the last summer for the purpose of visiting the Indians in that vicinity.

A most successful fall fair was held by the members of the Woman's Auxiliary of Christ Church, Whitehorse, in the North Star Athletic Hall, September 5th. The exhibits would be a surprise to many people in Eastern Canada, for tastefully arranged in various groups were potatoes, turnips, carrots, beets, cauliflowers, lettuce, radishes, vegetable marrows, flowers, etc., all raised at or in the vicinity of Whitehorse. A most complete set of the flora of the Yukon territory covering a space of nearly two hundred feet was exhibited at this place. Prizes were awarded for the above exhibits and also for paintings, culinary products and fancy work. The fair was graced by the presence of the Hon. Mr. Oliver, Minister of the Interior, who with his wife and daughter were passing through Whitehorse. Mr. Oliver gave a pleasing address, and expressed himself as highly gratified with the exhibition. This is the first event of the kind ever held in the town.

The Rev. H. A. Cody has succeeded the Rev. I. O. Stringer as rector of Christ Church, Whitehorse, the latter having been transferred to Carcross, owing to the large influx of mines to that place, and the Windy Arm district close by. Upon the ministerial change the Whitehorse Daily "Star" makes the following comment: "It will be with general regret that our readers will learn that Rev. I. O. Stringer and his excellent wife are to leave Whitehorse, the Bishop, in his wisdom, having seen fit to transfer the former from the ministry of the Episcopal Church at that place to the Church at Cariboo. The Stringer family came to this place about three years ago, since, which both the minister and his wife have been active in all good work, leaders in every charitable movement, public spirited in all matters, and generous even to self-denial. They are a couple whose going-away will be a distinct loss to Whitehorse, but they will carry with them to their new field of labour the best wishes of every one. The loss of the Rev. and Mrs. Stringer will, however, be largely atoned for in the fact that the Rev. H. A. Cody will succeed the former as rector of Christ Church. The Rev. H. A. Cody is well-known to our people and has greatly endeared himself to them during the more than a year he has resided with them, and his wife, while yet a stranger here, is, no doubt, well fitted to succeed the noble woman who is soon to leave the rectory as its mistress."

During the visit of Mrs. Bompas to Eastern Canada the Bishop will continue to reside at Carcross.

Correspondence.

ACKNOWLEDGMENTS.

Sir,—I would be glad to have the following published as to the expenditure of money sent me from various quarters through the Rev. J. Cooper Robinson for Christian literature for invalid soldiers in the Nagoya Hospitals. I have received altogether from Mr. Robinson, yen 236.72 (about \$116), and have expended so far yen, 128.73, the literature purchased having been distributed by Miss Trent, Miss Young, and myself, with other helpers in the hospitals regularly visited by us: 2,000 gospels; 2,000 explanatory in-

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serts; 2,000 prayer cards; 36 Bibles and New Testaments; 5,000 hymn and tract sheets; 500 Hymn Books; 7,300 tracts; 6,250 Christian periodicals; 100 Christian books (for reading rooms); total, 25,186. A little mental arithmetic will show that our tracts, books, etc., averaged in price about quarter cent each. We used about 1,000 gospels in addition to the above, ones we had on hand or granted us free by the American Bible Society. The soldiers in hospital have been getting fewer and fewer ever since the Mukden battle, when their number was at its height. At my last visit I was told that there were less than 3,000 in the hospitals of this division, as compared with over 6,000 just after Mukden. As this is only one division out of the thirteen permanent and several provisional ones and as the fleet hospitals are separate one can get some idea of the huge number of sick and wounded throughout the Empire. Thank God the war is over at last, and though Japanese generally are very dissatisfied with the terms of peace they will soon cool down and be thankful, too, for the blessing that has come. There will be men in the hospitals for some time yet and plenty of work for my yen, 107.99, balance. Our troubles do not cease as soon as peace is signed, nor even when the last man has left the hospitals. One of the men I spoke to in the main hospital here had had his two eyes shot out and both feet frozen off, while in an adjoining ward was another young man with neither hands nor feet. These need the gospel of comfort; but so do we all. Adding my thanks to Mr. Robinson's to all who have helped in this work.

H. J. HAMILTON,

M.S.C.C. Mission,

Nagoya, Japan

September 7th, 1905.



[REGISTERED]

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OTTAWA W.A.

Sir,—The action of the Ottawa W.A. in fraternizing with the Baptist Association, as reported in the city press, constituted an offence so grave and so likely to lead to wrong impressions, that I felt impelled to direct the attention of the Bishop to the matter, and to ask His Lordship to intervene, and thus save any repetition of an act that has been the cause of great offence to many members of the Church. I have, no doubt, the W.A. will be open to the influence of His Lordship's winning ways, but officially he has, I find, no status in the Society which is independent of all clerical control. While I regretted the publicity given the action of the Ottawa board by the local press, I now find that it was designed, to give to the act all the publicity possible, as the current number of the Leaflet plainly indicates. The Ottawa W. A. in pursuing a course so contrary to all the traditions of the Church has weakened the confidence of a large number who wished them well, and helped them not a little, but who have not a shadow of sympathy for anything that borders on disloyalty to the Church.

FORSTER BLISS.

BOOK OF COMMON PRAISE.

Sir,—Voting circulars are ready for clergy using Ancient and Modern, and Hymnal Companion, second edition, and will be prepared for other hymnals as soon as information is received. If clergy will kindly communicate with the undersigned secretaries at once, and state what book is in use in their parishes, voting circulars will be forwarded. In some dioceses, especially Ottawa, Ontario, and Toronto, returns are coming in already, which will greatly assist the secretaries in the labour of tabulating the returns in time for meeting on 1st January, 1906. Nova Scotia, Rev. Canon Crawford, Halifax; Quebec and Montreal, R. Campbell, K.C.; Quebec, Ontario and Ottawa, W. B. Carroll, M.A.; Gananoque, Ont.; Toronto, Niagara, and Huron, E. G. Henderson, Windsor, Ont.; Algoma, Keewatin, and Rupert's Land, Very Rev. Dean Coombes, Winnipeg; Columbia, Caledonia, New Westminster, and Kootenay, Percy Wollaston, Jr., Victoria, B.C.; the remaining dioceses, Chanc. C. F. P. Conybeare, K.C., Lethbridge, Alberta; some lay members of General Synod to whom circulars have been sent may prefer to mark only those hymns that they consider indispensable, and leave it to the clergy to mark the circulars more fully.

JAS. EDMOND JONES,

Convener Compilation Committee.

EPISCOPAL TITLES.

Sir,—The letter of the Rev. F. A. Chadwick in a recent issue, on the mode of addressing a Bishop, was well-timed, and will, I feel sure, meet with the approval of the majority of Church-people. The title, "my lord," is not restricted to those only who have a right to a seat in the English House of Lords. It is simply a courtesy title, a title of respect, and is given—for instance—to judges of higher courts, and even to the mayors of certain cities. No one is more entitled to it than a Bishop of the Church of God. The Church in Canada retains such a title because she stands for decency, dignity, and respect. There is just at present little enough of these things in our country, and there is all the more need for the Church to emphasize them. We have already quite enough disrespect and plebeianism in the public and private relationships between men; let us seek to preserve those few shreds of old-time courtesy that are left. I almost feel it necessary to apologize for thus trespassing upon your space.

T. G. WALLACE.

EPISCOPAL TITLES.

Sir,—It is a mistake that Bishops in Canada have no claim to the title of "Lord Bishop." Some have the highest legal right, being incorporated under the title of "Lord Bishop of _____," and nothing but an amending Act of Legislature could alter it. If there be any Bishop appointed by Letters Patent, he also has the title direct from the Crown. Otherwise it is a mere courtesy title. There is no status of Lord. In the Imperial House of Lords, there are dukes, marquises, earls, viscounts, bishops and barons; but no "lords." The title is given to younger sons of peers, to His Majesty's judges, certain mayors and others, sometimes of right, sometimes of courtesy, more often the latter. It is overdone in Canada by ignorant newspaper reporters, especially those of W.S. descent; but it would be just as reasonable to object against the title "Sir," in ordinary conversation. This incessant hacking at the links which connect us with the past, is inconsistent with the profession of belief in a continuous Church, and the historic episcopate. No Scotchman objects to call his landlord "laird;" and considering the Saxon derivation and meaning of the word, there is an especial propriety in calling a Bishop "lord." There is but one Lord, of course, to Whom we pray:—"Give us this day our daily bread;" but the miracle of the feeding of the five thousand teaches that the apostles and their successors are also "loaf-givers."

WALTER J. WALKER.

PERMANENT DIACONATE.

Sir,—The debate in General Synod is instructive. It also seems, for the present, destructive. Several points, I think, were made clear. First, that the deacon is in holy orders, and therefore, "separated" from the laity. Until the "priests" magnify the peculiar functions of their office, and until the people are educated to differentiate between a priest and a deacon, it would be dangerous to multiply the inferior order of the clergy. There are, in Christendom, too many pseudo-priests already. Dr. Langtry struck the key-note of foundation principle, in saying that all the people are fellow-workers with God, and the full resources of the Church have not been drawn out. If Synod had passed a similar declaration, as in the case of the Missionary Society, and laid the foundation stone, that all members of the Church are ipso facto members of a Lay Auxiliary for Church work in general, we could build on that. Why is the extension of the diaconate desired? I think, because of the name, and the consequent recognition by the Church, of the deacon as having a regulated status, and as working under authority and control. But is not this recognition desirable in all branches of Church-work? The lay-reader has it already; but what an impetus would be given to religious education, if an order of Sunday School teachers were instituted! "Institution" gives the correct idea; for all true Churchmen are ordained by the laying on of hands, to the lay priesthood, at their confirmation. But we must have visible organization, and the formation of a Lay Auxiliary co-terminous with the Church, would bring all lay-help under her regulation and control. I think that, for some time yet, the assistance, other than sacerdotal required by the clergy, must be performed by distinctively lay-men. But if the permanent diaconate is ever restored, by name, I think it will be as part of a broad scheme justified by experiment, of the ordering of all Church-work auxiliary to the priesthood, and probably of the restoration of the so-called minor orders. Such names, however, belong to the office, and are only attachable to persons in respect of the office which they hold. Providing the work were done, the name of the officer who did it would not be of importance, provided he were duly authorized. But many people do not differentiate between the person and his office. In the man serving out sugar and flour in the village store, they would see the "reverend deacon;" and in the man assisting in the church, they would persist in recognizing nothing but the village grocer. For my part, in place of a deacon as yet, I would like to see restored the ancient office of parish-clerk. Not the laughing-stock of the Hanoverian period, but the regular and popular Church officer of during one thousand years before.

WALTER J. WALKER.

EPISCOPAL TITLES.

Sir,—Allow me the privilege of saying a few words, re the discussion on "My Lord," as applied to Colonial Bishops. The contention of some of the writers is that the same courtesy should be given Colonial Bishops as Bishops of England. The writers on the subject have quite overlooked the fact that of all the Archbishops and Bishops of England there are only twenty-six entitled by patent from the Crown to the right of being styled "My Lord." These are admitted (by patent) to seats in the Parliament. These are Lords Spiritual. The time was when the title "My Lord" was applicable to Canadian Bishops, but since the separation of Church and State they are not members of Parliament. Bishop Strachan had a right to be addressed "My Lord," as having a seat in Parliament. A Bishop elect is not a Bishop, neither is a Bishop entitled to be addressed "My Lord," unless by patent from the Crown. "My Lord" is a conventional term, and seems to become the dignity of the office very aptly, it must be admitted. Mr. Chadwick takes exception to "Reverend" as applied to the inferior clergy. It is another of these conventional terms that suit its purposes. It is a term of designation, whereby we distinguish the individual from one of the laity. A case to the point happened in England some years ago. It was on this wise:—A minister of the Methodist Church erected a "slab" over the grave of his wife. On it was inscribed—"The wife of the Reverend _____." The worthy rector, somewhat nettled over his assuming the title Reverend, had him served with an injunction to restrain him from styling himself Reverend. The decision of the court was that neither of them had any just claim to such a title.

"Oh! I am sick, sick, sick, even unto death,"
"Of the hollow and high-sounding vanities,"
"Of the populous earth!"

G. HENDERSON.

EPISCOPAL GOVERNMENT.

Sir,—Like Mr. Walker, I am not anxious to carry on a controversy on the subject of Bishops. But when one's words are misrepresented, and a "probably" put in that was not even implied in my letter, one cannot let the matter drop quite so soon. Moreover, I am accused of "blasphemy" as well as being a "Presbyterian." I have read my letter over again carefully, and I fail to see that anything I said im-

plied that the Bishops are a "distinct body," or not "an essential part of the Church." My position is exactly the opposite. I may have misunderstood Mr. Walker's letter, but I wrote for the purpose of claiming that Synods are more than merely advisory bodies. Mr. Walker writes, "And again, after assuming a disagreement between the Upper and Lower House," etc.; I have carefully read my letter again and failed to find any such assumption. I am afraid Mr. Walker has read something else, somewhere else, and got it mixed up with my letter. But supposing there is a disagreement between the Upper and Lower House, is the Upper House, therefore, to be always considered in the right? Have the Bishops the exclusive privilege of being infallible? Are they less likely to be wrong than the rest of the faithful? But the Holy Catholic Church is infallible for the voice of the Church is the voice of God. My reference to the establishment of the diaconate is not so unhappy for the two things are there, the choice of the brethren, and the appointment by the apostles. There is there the action of the whole Church. And for the very chief principles of Christianity we rely on the dictum of the Church, guided into all truth by the Holy Ghost. The Church settled the Canon of Holy Scripture, the Church formulated the doctrine of the Trinity, the Church instituted Infant Baptism. But though the Church voiced her decrees by means of the Ecumenical Councils, everything the councils said is not the voice of the Church. In the matter of Scripture, all the councils have not said the same thing. The Council of Laodicea includes Baruch, and the third council of Carthage include Tobit, Judith, and the Books of Maccabees. No council has decreed infant baptism, nor spoken against the practice of modern Anabaptists; though such practice was not unknown in the early days of the Church; and many of the fathers held similar views. When we ask, "What is the teaching of the Church?" we do not mean, "What have the Bishops said ex-cathedra?" I do sincerely hope that this is not "Presbyterianism," but if it is I can't help it. I am not sufficiently acquainted with Presbyterianism to judge. I do not think, however, that anything I have said is to be found in the Westminster Confession of Faith. But he says that the statement that Episcopal authority is derived from the Church by election is "rank blasphemy." If I have made the Church equal with God in so saying it is due more to awkwardness of wording than anything else. But the Church is the "Spouse of Christ;" the body of which He is the Head. If a man "Hear not the Church, let him be unto thee as a heathen man and a publican." The life of the Church is the Holy Ghost. But the Church is not the Bishops. The Bishops are only a part thereof. Mr. Walker again has suggested the words as "probably hostile," as being implied by my letter. That idea was not present in my mind at the time I wrote, but the struggle for Catholic principles and Catholic ritual in these days possibly put them into his mind. A regular reader of the "Church Times," not knowing that the paper stood for Catholicism as against Protestantism might infer from much that is contained therein that the Bishops were "probably hostile" to the Church. Bishops have often been not only lukewarm, but positively hostile to efforts for reform within the Church. The Bishops in the House of Lords voted against the abolition of slavery. Ritualists have complained so bitterly against their treatment by Bishops that they have been accused of holding that Bishops are "necessary to the esse of the Church, but by no means conducive to the bene esse." Now that the battle is won, the Bishops are falling into line, and in some cases out-heroding Herod. Following Mr. Walker's letter is one from Mr. A. J. Doull, crying out that "the Bishops must be appealed to and urged to take action" with regard to the use of the Athanasian Creed. Alas for the Church if we are always to wait for Episcopal leadership! Some of the foremost men agitating for the permissive use of the "Quicunque Vult," are Bishops, one lordship being reported in the "Church Times" as applying the word "savage" to the minatory clauses. Lastly, Mr. Walker has suggested that I have "forgotten that Diocesan Synods exist in a very small area of the Church. Canada, the United States, Australia, and South Africa is a very small area of the Church is it? I am sorry that my geography is so deficient. But the ancient Catholic practice, since the departure of the Apostles has been the election of Bishops, and the modern Synod is simply a more orderly way of doing the same thing than the old "tumultuous assembly," that elected in ancient times. The election of a Bishop is the "Call" from God. The consecration the given authority of God. From such a "Call" no man has the right to recede on the plea of "nolo episcopari." And when consecrated he becomes "servus, servorum dei."

E. W. PICKFORD.

There is something beautiful and sweet in these words of Jesus about children: "Their faces do always behold the face of My Father which is in Heaven." It is the expression of complete trust and fearless confidence. In the eastern lands only a few were allowed to stand in the presence of kings. Little children stand in the presence of the King of kings; it is the spirit of childhood that lifts up its face to God.

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Mrs. J. P. Sullivan, of Bonney River, N.B., wrote us on Oct. 13th, '05, partly as follows: "After 6 months' trial I say it is a fine Organ, and just as represented to me, I would not sell it back again for the price I paid."

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Bell Organ—Modern carved walnut case, 11 stops. Musi. desk and panels richly fretted and with red satin showing through. A fine sweet-toned instrument. Regular price, when new, \$125.00. Our price \$45. Special \$40.00 on time or \$36.00 cash.

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It's a common sense medicine and a common sense treatment, and it will cure every time. Not only cure the disease, but cure the cause. Goes about it in a perfectly sensible and scientific way.

We have testimonials enough to fill a book, but we don't publish many of them. However—Mrs. E. M. Faith, of Byrd's Creek, Wis., says:

"I have taken all the tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

H. E. Willard, Onslow, Ia., says:—"Mr. White, of Canton, was telling me of your Dyspepsia Tablets curing him of Dyspepsia, from which he suffered for eight years. As I am a sufferer myself I wish you would send me a package by return mail."

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Children's Department.

THE HAPPINESS SOCIETY.

Have you ever heard of "The Happiness Society?" It was a new idea to Margaret May, when a friend asked her to join it.

"What should I have to do?" Margaret asked.

"Only this: To try every day of your life to give a little unexpected comfort or pleasure to somebody, just a special little taste of happiness that would not have come otherwise; to get something a little out of the common routine."

Margaret was quite ready to begin, and her name was entered on the list of "The Happiness Society."

The first day circumstances certainly favoured the new member. An unhopd for rose to a dear lover of flowers, for whom roses were a rarity; a nickel to make good a loss over which a poor child was grieving forlornly—why, it was double measure for one day!

The next day she found a friend whom an inflamed eye had kept indoors, and who could not even beguile the weary hours away with a book.

In these days Margaret began to think that little unexpected opportunities were all about her, and was all the more disappointed when the last day of the week came, to find that nothing at all seemed to want anything that she could do.

At school, as at home, Margaret looked in vain for some one on whom to bestow the little joy fragment which was that day's due. Nobody, so it would seem, needed anything, at least not anything that she could give, and she began to wonder if The Happiness Society was not nonsense after all.

She went, just at nightfall, into the family sitting room, and there was no one there but her old grandmother. She had always taken her grandmother's happiness for granted. Surely grandma had everything that such an old lady could possibly want, and there was nothing to do for her.

Margaret looked at her as she sat by the fireplace, though there was no fire there now because it was summer. She had sat there, just so, ever since Margaret could remember. Why, she must be old as the pyramids! Suddenly the thought flashed into Margaret's mind that old people die at last; and she wondered how the house would seem when grandma sat by the fireplace no longer. How lonesome the room would look.

A sudden little ache pricked Margaret's heart. She knelt down by her grandmother's side, kissed her with such a kiss as she had never given her before—a kiss of love. "Ah, Margaret," she said, "you

Ask yourself if Stomach, Liver and Bowels are in their best condition for the long winter. If not, you know what will put them right—and keep them right. A morning glass of



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have made me feel young again. Your mother used to kiss me just like that when she was as young as you

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Most people realize that if they could only avoid the sufferings of indigestion and keep the bowels regular and active life would have for them much more of happiness and comfort.

We believe that these results are best accomplished by the use of Dr. Chase's Kidney-Liver Pills, and let us tell you why:

It is the liver which, by filtering bile from the blood and passing it into the intestines, ensures good digestion and the natural, healthful action of the bowels. Keep the liver active, and you are sure of the proper working of the digestive and excretory systems.

Dr. Chase's Kidney-Liver Pills have a direct and specific action on the liver. By invigorating this great filtering organ they guarantee the collection of bile from the blood, where it is poison, and the passing of it to the intestines where it is necessary for digestion and a proper action of the bowels.

It is not as a mere relief from indigestion and constipation that Dr. Chase's Kidney-Liver Pills are recommended, but as a thorough and lasting cure. Put them to the test. The dose is but one pill at bed time as often as is necessary to keep the bowels regular.

Dr. Chase's Kidney-Liver Pills, 25 cents a box at all dealers, or Edman-son, Bates & Co., Toronto. Portrait and signature of Dr. A. W. Chase, the famous receipt book author, on every box.

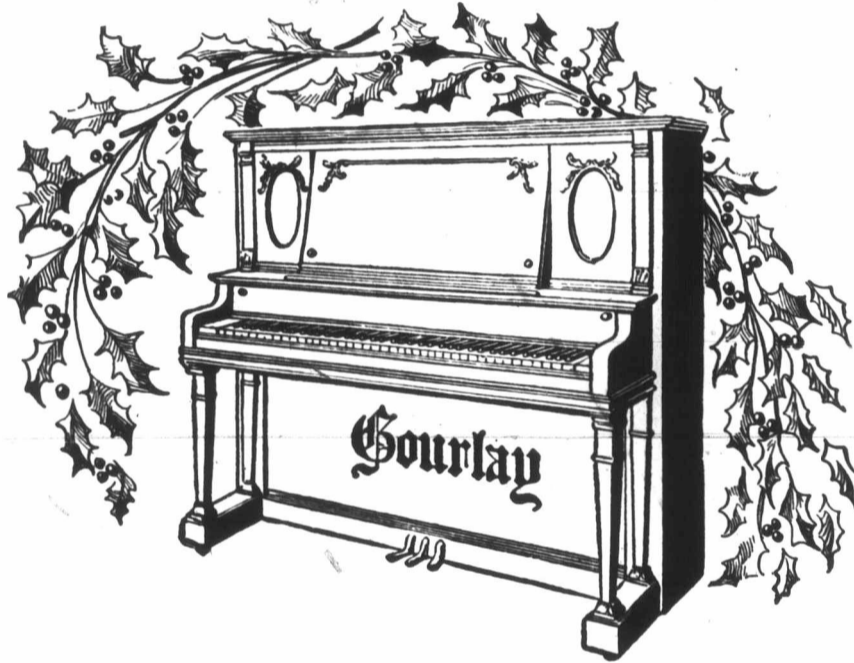
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you can include the piano among the gifts on Christmas morning, and while you are paying the remainder of the price in easy monthly payments the piano is in your undisturbed possession and use.

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are now. You have made me happy, dear child."

And so Margaret knew that the opportunity had sprung up just where she was not looking for it, beside the hearth of home.

There is infinite comfort and strength in the fixed belief that God really does love us, that He loves us more tenderly and more faithfully than our mothers ever loved us. Measure that statement, and you can

not fail to see that our Father will never turn from the soul that will even try to be good.

Surely life's little worries are included in the scope of the Apostle's precept, "Be careful for nothing, but

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in everything, by prayer and supplication, let your requests be made known to God, and the peace of God, that passeth all understanding, shall keep your hearts and minds."

A FEW NOTES FROM AN OLD PIANO.

The artist's daughter sat alone in the studio, mending a garment, and listening to the wind whistle down the chimney. A silent wish was in her heart that her father would receive the money for his last picture. There was much planning on Dumpsey's part that the wheels of the household run smoothly, but there was another trial that Dumpsey had to bear.

The studio was her father's sanctum, and he positively forbade proper cleaning to be done, there. The cleaning of the windows spoiled the soft light, so her father said, and the cauldrons sitting in the ashes on the hearth were artistic, the pewter teapot must not be polished, painting cloths must not be washed, old tapestries and Bagdad curtains could not be given the weekly shaking that Dumpsey desired.

So much of the money they were in need of had gone for these curios, and her father loved them all, and she hoped they would never need to sell them. Not even though they were such a sore trial to her.

Dumpsey was allowed to wield broom and brush to her heart's content in the other three rooms of the little house; but why it was she liked to sit in this dusty studio every evening, when it caused her so much distress, she could have told no one. The child sometimes thought it might be because her name suited the room.



NESTLÉ'S FOOD

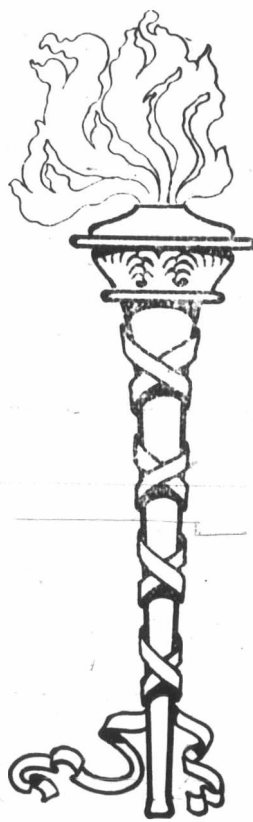
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greatest of modern heaters.
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PEASE FOUNDRY CO., Limited, Toronto.

Such a topsy-turvy name—Dumpsey—but the only one her father would call her.

The old piano she called her own, and several times each day the yellow keys and rose-wood case were dusted with a soft silk handkerchief.

To-night the piano seemed to reward Dumpsey for her trouble, and, as if to cheer her loneliness, began speaking to her in a high, quavering voice:

"Child Dumpsey, list to the wind in the chimney! It tells many tales of days gone by, when in Germany I lived in a palace, and was once beloved by noblemen and fair ladies. Since leaving there I often liken myself to a travelling scholar, singing for my supper as I journey with tired feet and aching bones, but I am refreshed in green pastures, and often drink of cooling springs.

"From palace to hovel my wanderings have led me, but even though at last I was accounted of so little as to be given away to a poor cottager, my life was always happy.

"The children of the cottage were my friends, and kept time to my notes with clapping of hands and stamping of shoes. They did not know it, but the keeping of time that way was the first element of music. The beating of drums, ringing of bells and tinkling of cymbals are on this principle.

"In the sweet summer days I could look out across the marshes and listen to the wind in the reeds; for the sighing of the wind passing over the tall grasses and hollow reeds is nature's suggestion of the instruments of breath. Reeds are tall grasses and long hollow pipes of plants and when the gentle wind made such sweet music on the reed-pipes and in the lily bells, instruments were made to resemble them. The flute, the trumpet and clarinet are examples of instruments producing sounds through pipes, and that greatest of all wind instruments of many pipes, the pipe-organ.

"Sometime I will tell you of stringed instruments and instruments of percussion and the pianoforte, which combines both, it having the timbre of the drum to strike the string of the lyre. To-night we want to think only of the wind instruments, for the old, old saying is 'that the wind is a musician by birth and makes music in the humblest chimney in the world and haunts old houses.' There is your father, my child Dumpsey, and my notes must be hushed."

"Father," said Dumpsey, "sometimes I imagine my piano talks to me; do you ever think the paints and paint brushes speak to you?"

"I know so, my child," replied the artist. "They speak their beautiful language to those who love them."

Katherine Hamilton Webster.

There is not a single throb in a single human bosom that does not thrill at once with more than electric speed up to the mighty heart of God.

C.B.S.—Wards of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ have been organized at St. Matthias' and St. Thomas' Churches, Toronto. For further information apply to Rev. Father Hartley, 379 Shaw Street, Toronto.

WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

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

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

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

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

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

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

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

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

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

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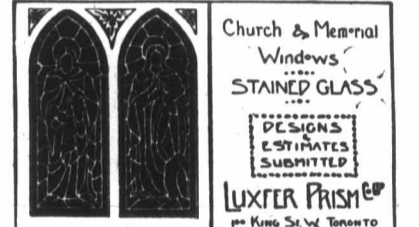
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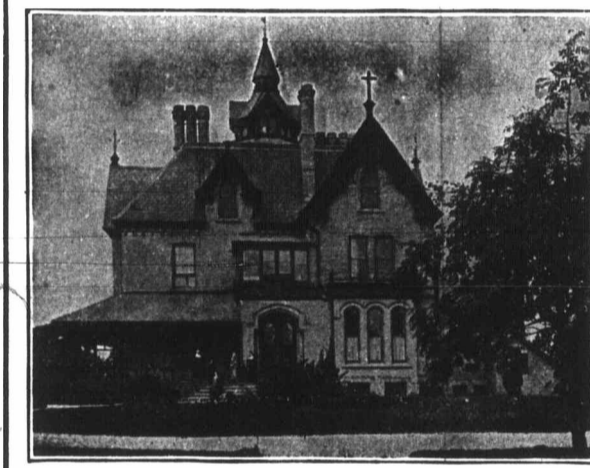
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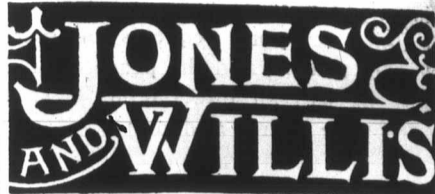
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