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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 32.

TORONTO, CANADA, THURSDAY, NOVEMBER 29, 1906.

No. 46.



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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

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

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

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

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

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

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

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

DUTIES.—A settler is required to perform the conditions under one of the following plans:—

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

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

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

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

SYNOPSIS OF CANADIAN NORTH-WEST MINING REGULATIONS.

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

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

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

The fee for recording a claim is \$5. At least \$100 must be expended on the claim each year or paid to the mining recorder in lieu thereof. When \$500 has been expended or paid, the locator may, upon having a survey made, and upon complying with other requirements, purchase the land at \$1 per acre.

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

Placer mining claims generally are 100 feet square: entry fee \$5, renewable yearly. A free miner may obtain two leases to dredge for gold of five miles each for a term of twenty years, renewable at the discretion of the Minister of the Interior.

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

W. W. CORY,

Deputy of the Minister of the Interior.

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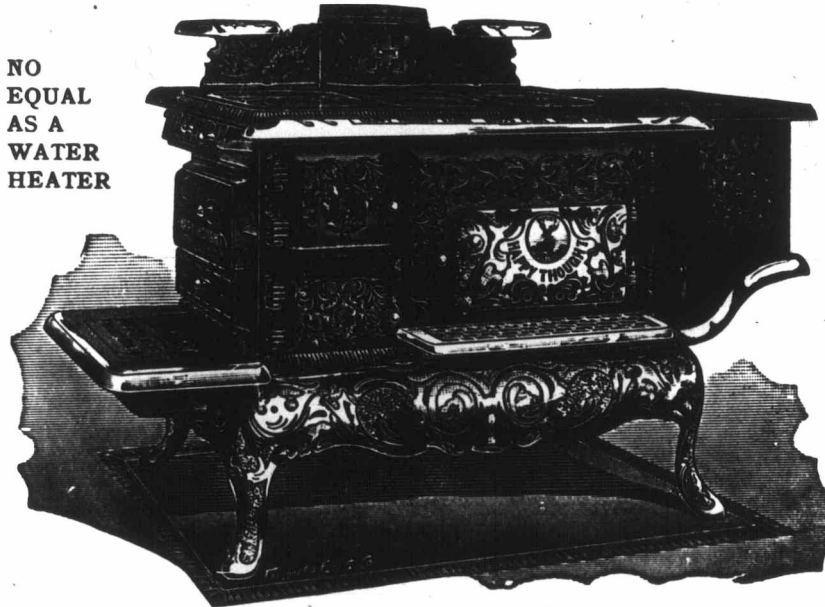
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Lessons for Sundays and Holy Days.

Dec. 2—First Sunday in Advent.

Morning—Isaiah 1; 1 Peter 4, 7.
Evening—Isaiah 2, or 4, 2; John 12, 20.

Dec. 9—Second Sunday in Advent.

Morning—Isaiah 5; 1 John 2, 15.
Evening—Isaiah 11, to 11, or 24; John 17.

Dec. 16—Third Sunday in Advent.

Morning—Isaiah 25; Jude.
Evening—Isaiah 26 or 28, 5 to 19; John 21.

Dec. 23—Fourth Sunday in Advent.

Morning—Isaiah 30, 10 to 27; Rev. 11.
Evening—Isaiah 32, or 33, 2 to 23; Rev. 12.

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

ADVENT SUNDAY.

Holy Communion: 203, 310, 313, 314.
Processional: 46, 49, 217, 268.
Offertory: 61, 52, 205, 362.
Children's Hymns: 281, 335, 343, 363.
General Hymns: 48, 50, 53, 477.

SECOND SUNDAY IN ADVENT

Holy Communion: 196, 316, 320, 553.
Processional: 45, 305, 391, 392.
Offertory: 51, 214, 216, 226.
Children's Hymns: 217, 565, 568, 569.
General Hymns: 47, 52, 54, 288.

THE FIRST SUNDAY IN ADVENT.

The ecclesiastical year begins with Advent. The three great festivals of the Church, the Nativity, the Resurrection, and Whit Sunday, have special days attending them, either before or after, and each has a proper preface in the Holy Communion. Advent is the preparation attending the great festival of the Nativity of our Lord, and comes before the commemoration of the Incarnation, and extends over four Sundays. The Collect for the first Sunday in Advent is to be repeated "every day," . . . "until Christmas Eve," as the Ash Wednesday Collect is to be read "every day in Lent." Thus does the Church mark the Incarnation and the Resurrection of our Lord by providing extra devotions, and prayers for her people preparing them spiritually, and fixing their minds upon the Central Doctrines of the Faith. The prevailing note in Advent is "prepare to meet thy Judge." How appropriate are the words of the first collect, "give us grace." In

commercial life in this country, days of grace are granted by law, three free unmerited days of grace in which we must meet our obligations. So we pray during these spiritual grace days for repentance by casting away the works of darkness; and for the new life of good works, clothed in light, that we may rise to the life immortal. The emphasis is on the word "we," because our thoughts go forward to the crowning act in the life of the Incarnate God—the resurrection, and so, after all is finished, we pray that "through Him Who liveth," we may rise to the life immortal. Think of the blessings to the Church and to every struggling soul by the offering, unitedly, this simple collect every day for twenty-four days in Advent. Pray! Brethren, pray! "Almighty God give us grace." I.

Church Lessons for the Year.

The Church in her divine wisdom has so ordered her Gospels, Epistles, and Collects, that each Sunday she brings before her people a distinct lesson in gospel truth. In the Sundays between Advent and Ascension-tide these lessons are drawn from the life of our Lord, and in the Sundays during Trinity Season from His teaching. Thus the Church provides that the whole round of Gospel truth shall be presented complete each year. With the object of emphasizing in the minds of Church-people the Church's lesson for the week a short article upon it, written especially for the "Canadian Churchman," will be published on this page each week, we hope they will be found helpful by all readers, both among the clergy and the laity.

Grace.

The prayer for grace is all comprehending. Grace divine to the Christian is what the pole star was, to the early Navigator—and what the mariner's compass is to the seaman of to-day. They, more than aught else, helped him to solve the vast and intricate problem of the trackless ocean. In sunshine and in storm alike when the cloud rift revealed the guiding star, or the binnacle light the steadfast needle, firm and confident the helmsman held the good ship on her true course—avoiding, or overcoming threatening danger, until at last in peaceful triumph she attained "the haven where she would be." So in the glorious imagery of the Advent Collect—God-given grace—will make us more than conquerors through our Lord and Saviour Jesus Christ.

Union An Aim.

Whatever may be the result of overtures made towards Church union there can be no doubt that an aim towards union of the various bodies of orthodox Christians is desirable and praiseworthy. It begets a far better state of mind on the part of all parties to be effected by the proposed step; shows that they are actuated by a sincere desire to lessen their differences, and as far as possible, to work together in all good causes—not only without friction but with a spirit of mutual forbearance and respect. It goes without saying that there are and probably will continue to be questions of government doctrine, and practice on which men will differ—and differ with a conviction founded on careful study, pure intention, and deliberate judgment. Such differences of conviction are apparent in men equal in intellect, knowledge, and purity of life. What, wisdom seems to suggest, is that non-essential differences should be less regarded, and essential points of difference carefully and reverently studied—with the object of attaining the clearest and most sympathetic view possible of the true aims of the Christian Church, and the simplest and most straightforward way of achieving such aims. Our branch of the Church will concede

much, but it cannot consent to any tampering with its historic foundation, or with the scriptural ordination, by which divine authority has been entrusted to it. Episcopal government, and Episcopal ordination have been vital principles throughout the early ages of the Church, and as on this foundation it was built so on it—it will immovably remain.

Novelties.

There is an effort being made on the part of some religious teachers to entertain their congregations, and attract outsiders, by introducing novel features in the way of refreshments served after the close of public worship, and whistling, and playing on musical glasses, etc., during the time of worship. The effect of the glass performance on one of the audience may be estimated by his reported comment that, "If the musician were not a Vaudeville performer he certainly ought to be." Such novelties cater to the senses. Their proper place is in the restaurant or vaudeville show. A devout writer has well said, "Let not aesthetics supersede religion, but let music and external beauty be handmaids to devotion."

Cathedrals.

In the New World we feel the absence of those noble buildings which, whether in sacred use, or in silent testimony, adorn those parts of the Old World, where through bygone centuries the Christian Faith has flourished. Monuments of religious devotion, and masterpieces of art, they demonstrate in the most appropriate and impressive manner, man's sense of the dignity and majesty of God, and his earnest desire to provide, for the solemn and reverential worship of the Divine Being, the utmost that genius can conceive, wealth contribute, and art design. The great cathedrals are the glory of the Old World, and as time goes by, and the Church increases in numbers, and zeal in the New World, cathedrals will grow apace. The seemly ritual and ceremonial observance of our branch of the Church, gives a distinctive character to its worship,—whether public or private—increasing in importance, and impressiveness, from the humble offering of the remote mission chapel to the awe inspiring service of the great cathedral. In the centres of worldly activity, where with restless energy man seeks to gain fortune, gratify ambition, or drink to the dregs the cup of pleasure—uplifting its massive bulk before his fevered eye, the house of God—with buttresses and tower; with exquisite tracery of arch, and window; speaks, in warning power to the sordid, sin-stained worldling; and the towering spire cleaving the sky reminds him of the great Being of whose greatness it is a silent witness; and to whose glory and worship it is solemnly dedicated. No diocese is complete without its cathedral, and the cathedral of each diocese voices to the world the character of the Church within its bounds. In the constitution and economy of the diocese—a cathedral is as essential and necessary for the due development and progress of the Church, within its own proper sphere, as the great central ceremonial temple of the diocese—as is the parish church in the parish, in which it stands. An important consideration in respect to cathedrals in the New World must not be overlooked. It is this:—That the cathedral in its use and influence should be in harmony with the spirit and needs of the diocese of which it is the local seat of spiritual authority and ceremonial observance.

Too Much Learning.

It cannot be denied that in many discerning minds a conviction has arisen that too much stress is being laid on learning in the abstract, to the detriment of special adaptation and prepara-

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tion of the individual, for the efficient discharge of the duties of his calling in life. Especially is this the case in respect to that class of work which is done in the field or factory. Of recent years this serious defect has been sought to be remedied by an attempt to teach handicraft in the school, and agriculture in the college. The Right Hon. Jesse Collins, M.P., in his able book on "Land Reform" points out that though the country laborer in former days had "no book learning," his out-door life gave him knowledge and power of observation with regard to the crops, and begot "a shrewd common sense." In his opinion "the true educational method in rural schools" should have been, "to lay hold of and develop the inherent capacity in the children, and by appropriate teaching to train them in the knowledge of the how and the why of the natural objects by which they were surrounded. There is on the part of the young no natural antipathy to country life. On the contrary, their inborn tendency is to love it. That tendency could be developed and made lasting by a suitable system of education and training." Such a system should, of course, include the three "R's"—but should exclude all that waste of time, and mental dissipation, which so often begets in a country lad a false pride and perverted ambition; which in the end spoils a good farmer and makes an inferior shop man, or factory hand; and not seldom helps to swell the ranks of city drones or criminals.

Revised Version.

"The Revised Version has established itself as a kind of final court of appeal where doubtful points of translation may be decided," says the "Church of Ireland Gazette." "Why, when it has thus succeeded in gaining such a position, it does not go farther and come into general use can only be accounted for by saying that sentiment is sometimes stronger than truth. No one who knows anything about the matter will, for a moment, contend that the Authorized Version gives us a more accurate representation of what the sacred writers wrote than the Revised; but men cling to the English of the Authorized Version with a passionate love which is not always according to knowledge. Whether Revised Version will ultimately supplant Authorized Version, it would be impossible at present to say, but one thing is clear that no other version has appeared in the last twenty years which for a moment comes into competition with it. If we may not use the Revised Version at the lectern, we should like to see it lying on every pulpit desk in our Church."

Priest and People.

If our branch of the Church is to take its true place in this country it will have, in a very real sense, to set about adapting itself to the needs of all the people. It would be well, especially in view of the marvellous immigration in the North-West; were our Church-people to lay to heart the wise and outspoken thoughts of Bishop Gore, recently uttered on the duty of the Church to those of small or no means:—"If you begin to think about the first principles, you cannot help seeing that it must be acknowledged that the call of the spirit of God to the priesthood comes as well to those who have no means of their own, or whose parents have not the available capital, as to those who have; and plainly it is the duty of the Church to see to it that there should be access for people of all kinds and classes and degrees of wealth into the ministry if they have the vocation. As far as I know, at every period of history, that has been provided for to an extent that would surprise us until we became acquainted with the facts—in England, first in the monastic schools and then by means of the colleges at the Universities. There were a great many causes which led the Liberal movement of fifty years ago to throw open those endowments. Whether it might have been done more liberally I do not know; but it became evident that it was

impossible to retain the Universities for the exclusive use of the Church of England. I do not complain of these things; but so it came about that institutions which originally had been largely designed to lay open Holy Orders to the sons of those who had no means of their own were diverted to quite other purposes. Well, then, it only remains for us to do over again in our way and for our time what our forefathers did in their way and for their time. To me it is clear that the Church of England has suffered beyond all possibility of reckoning, through the clergy being so preponderatingly associated by their education and training with the upper classes. It is quite certain that if we are to listen either to the claim made upon us by what seems to be the purpose of God; or if we are to follow the line made evident to us by the general social indications, and to resume the place we claim as the Church of the people, then it is our business to do again what our forefathers did: to lay open the way to Holy Orders to those who have the marks of spiritual vocation, but have not the means to enable them to respond to that vocation." The Church is a spiritual body. It is a mark of worldliness to ignore or overlook the rights of the poorer brethren.

British Valour.

It seems strange that long years after the happening of some notable historical event some graphic record of it should come to light and receive publication. The following letter written by Lord Tredegar, giving his personal experience in the charge of the Light Brigade at Balaclava, reads as though the event had happened yesterday:—"We, the Light Brigade, were drawn up at the other end of the valley, facing their position, distant about three-quarters of a mile, waiting, I had imagined, for infantry to come to our support, when suddenly an aide-de-camp (poor Nolan) galloped up with an order, 'The Light Brigade will attack; the 17th and 13th will advance supported by the 8th and 11th and 4th.' Knowing the strength of their position and our want of proper support, I felt it was a critical moment, but, grasping our horses by the head, away we went. We had not gone many yards before we were under fire of the first heavy battery on our left, the first shot of which killed poor Nolan, a splinter going right through his heart, and his horse carried him back to us. . . . On we went, the pace increasing, amidst the thickest shower of shell, shot, grape, canister, and minie, from front and flanks—horses and men dropping by scores every yard. The whistling and cracking of shells was beyond all description. Under this we went for three-quarters of a mile, the enemy's guns firing in front of us until we were within a yard and a half of them. Just as I came close to one it went off, and, naturally, round went my horse. I turned him round and put him at it again, and got through, the cavalry retreating the other side. Not more than a dozen of the 17th and the same number of the 13th were to be seen, so we turned to come back, knowing we could not hold the guns we had taken. The 8th, 4th, and 11th followed us in, and suffered nearly as much as ourselves. We saw the enemy between us and home, and at them we went. I cut down one fellow as he ran one of my fellows through with a lance, and, digging my spurs in my horse's sides, he went at it as he has often gone at the big fences in Monmouthshire. I got through them with only a few lance pokes, which I managed to parry, but the number of men had diminished. We had to retire through a shower of minie bullets, and we reformed in rear of the Heavy Brigade. I numbered off 32 men. We went into action 145 in the morning. The 13th lost more, and the other three about half their number. Our mess was sadly shortened—of seven only two remained sound; one was killed, the others wounded. The worst of the whole thing was that the enemy still retained possession of the ground, and they are now forming

entrenchments. Much mistaken if they think we are going to attack them." War is indeed regretful. But the valour and patriotism of brave men sustained by the sense of duty who risk their lives at the call of their country will always receive the admiration of their fellow-men.

"The Majesty of the People."

A recent magazine contains extracts from certain letters and diaries of the time, giving an account among other matters of the inauguration of President Andrew Jackson, 1829. In one letter the writer after speaking of the simplicity and impressiveness of the ceremony, says, "Had the spectacle closed here, even Europeans must have acknowledged that a free people, collected in their might, silent and tranquil, restrained solely by a moral power, without a shadow around of military force, was majesty rising to sublimity, and far surpassing the majesty of kings and princes, surrounded with armies glittering with gold." Later, in the same letter, after describing the invasion of the president's house by an overwhelming and disorderly mob, from which the "majesty of the people" had entirely disappeared, and which had not been provided against as only "ladies and gentlemen had been expected at the Levée, not, the people en masse," she adds, with the startling significance of prediction,— "But it was the people's day and the people's president, and the people would rule. God grant that one day or other, the people do not put down all rule and rulers. I fear, enlightened Freemen as they are, they will be found, as they have been found in all ages and countries where they get the power in their hands, that of all tyrants, they are the most ferocious, cruel and despotic." Curious to read to-day in the light of the less than hundred years since the words were written.

Increase of Episcopate.

Chancellor Lias has been writing on this subject. Though his opinions have direct reference to the Church in England, they are well worth considering by Churchmen in Canada. Especially when we think of the geographical extent of our dioceses and our rapidly increasing population. "The real truth," says the Chancellor, "is that in the lapse of ages we have lost sight of the true functions of the Bishop. We have come to regard him as the Commander-in-Chief, or at best as general of division, instead of as the colonel of the regiment, whose duty it is to lead his troops into action. There ought to be enough Bishops to make it possible that they should be personally well acquainted with all their clergy, with all the churchwardens and leading laity of their dioceses. The Diocesan Conferences would then be really representative of diocesan feeling, whereas at present the area of the diocese is so large that the management of the Conference falls into the hands of officials or wire-pullers, while the clergy, some of whom may live in places 120 miles apart from one another, are personally unknown to each other; and this want of knowledge begets want of sympathy. Restore the Catholic—of course, I mean by that much-abused word the general-idea of the Bishops, and you have converted a cumbrous and unmanageable contrivance into a handy and useful machine. But we are told—generally, I am afraid, by those who have been fortunate enough to have attained high office—that were we to raise the number of Bishops, as I believe we ought to do, to 100, we should be in serious danger of getting inferior men. It is possible that, in the present dearth of candidates for Holy Orders, danger may possibly lurk here in the future. But we are happily dealing with the present. And as one who has some 60 years' experience of the Church I venture to assert that I remember no time during that period when the Church of England was unable to furnish 70 or 80 clergy as competent for the office of Bishops as any of those who attained it, of course with some remarkable and easily remembered exceptions."

THE CASE OF THE SMALL COLLEGE IN ONTARIO.

By the term "small college" in this article, we might say we mean the "independent college," i.e., the college which has hitherto successfully resisted the centralizing influence of the Government University in Toronto, and which has steadfastly refused to commit *felo de se* at the bidding of the megalomaniac, the devotee and worshipper of bigness for bigness's sake. First and foremost among these institutions stands Queen's College, Kingston, whose recent appeal for additional funds has already elicited a noble response to the tune of about a quarter of a million dollars, and this only by way of beginning. The raising of every cent asked for is now manifestly only a question of a very short time. Then we have McMaster, Toronto, which our Baptist friends, with characteristic tenacity continue to maintain on its original foundation in a high state of efficiency, under the very shadow of the State University. To come to our record as a Church is to descend to a lower plane. What the ultimate fate of Trinity may be it would be rash to attempt to predict. Whether it will remain in its present anomalous position for years to come, and continue to furnish the spectacle of an institution straddling the boundary line between independent corporate existence, and absolute absorption, or whether it will adopt a definite policy either way, time only will decide. The present arrangement with Toronto University, it is however becoming increasingly evident, does not commend itself to the majority of Ontario Churchmen qualified to take an intelligent interest in the matter of higher education. It went too far or not far enough. By its very nature it could not be permanent. It was like trying to build a house half way down or half way up a hill. A descent to the level lands below, or a return to the level land above has become necessary. The inevitable crisis has come, and next year Trinity will have finally to decide the question of the return to her ancient foundation, or the consummation of her half-effected act of suicide. In London we have the Western University with its large and flourishing Divinity and Medical schools, and nest-egg endowment vainly as yet, appealing for funds to perhaps the wealthiest constituency in the Dominion. That there is ample room for a successful University in London, must, we think, be apparent to any but the wilfully blind. The institution has been placed by Bishop Williams upon an absolutely unsectarian footing. It possesses one of the choicest sites in the city, and has already an established Medical, Divinity, and Arts course. Its significant and adequate endowment, for which as a beginning, say a quarter of a million would be needed, should be a simple matter. What the Presbyterians have done for their college should surely be well within the competence of the supporters of higher education, in that highly favoured district of which London is the centre. The failure of the people of London and the Western Peninsula, to rise to the occasion, coupled with the indifference of our Church-people is, we cannot help thinking, due to some exceptional combination of circumstances, which a vigorous educational campaign would probably overcome. The present situation in this portion of Ontario is all the more incomprehensible and inexcusable, when we consider the fact, that the Maritime Provinces with less than half the population of Ontario support seven chartered Universities, not one of which but is doing excellent work, and enjoying reasonable prosperity.

THE TRAINING OF THE CLERGY.

No age in the history of Christianity so imperiously demands a well and thoroughly trained

clergy as our own. This is the most critical age the world has ever seen. It is not an anti-Christian age, indeed quite the opposite. But it is an age which demands the best of everything, or everything at its best, and any cause or institution to hold its own, and to retain the respect and affection of mankind, must make the very best possible showing. It must be efficient. It must "fill the bill." The world to-day has no use for make-believe in either persons or institutions. It is contented with nothing less than the best. Efficiency is the universal test of acceptance from the hod-carrier to the Archbishop, from yesterday's mushroom society to the great Communion, hoary with antiquity and consecrated by centuries of sacred association, this rule holds good. The question is not what have they been or done, but what at this very moment are they capable of doing. Consequently the Christian ministry finds itself in a position, unique in the history of our common Christianity. It stands upon its own merits. The Christian minister to-day, represents nobody but himself. We may rebel against such a conception of the ministry. We may contend that he comes with the authority of another, and that when he speaks, the institution, not the man, speaks. But the situation must be faced. And perhaps after all this conception of the ministry is not so far astray as at first might appear. The work of the ministry is primarily the influencing of individual character. It is one human personality, directly acting upon another. In such a work the personal equation must be the supreme and ruling factor. The man therefore who is qualified to come into close and vital touch with the largest number of his fellowmen, who has the most attractive, commanding and persuasive personality, undoubtedly approaches most closely the standard set up by the Master. The man in the street perhaps arrives at this conclusion, by a different course of reasoning from our own, but the result is the same in both cases. In his personal intercourse with his own people the minister must stand on his own merits, the last analysis of his influence and work is his personal character and equipment. Seeing such to be the case, it may be asked, what are we doing to secure a really practical training in our Divinity Colleges. Is the ordinary "divinity course," in Canada, to go no further afield, calculated to fit our ministerial candidates for the actual work that awaits them. Is it, in the sense we have pointed out, really up to date? That is, do we bend all our energies towards producing a type of men who in the best sense will be when they go forth into the world, "men amongst men." Do we not, as yet, rather train them away from the "common herd." Is not the result of a college course rather to blunt the broader human sympathies which take account for instance of such a question as honest doubt. Taking this as a sample weakness in our system, we would ask, are our ministerial candidates instructed in the common, every-day difficulties, which harass, and perplex, and weaken, and paralyze the faith of the average thinking layman of the day. Are they taught to meet and combat the doubts as to, say, immortality, that are so rife, even among professing Christians; not we mean with the stock arguments of the text-books, but with the results of the latest scientific and philosophical research. In other words, are we sending our young clergy out into the world with a modern, up-to-date, or an antiquated, obsolete equipment? The foes they have to encounter are the same, but they have changed their tactics. Unfortunately, we are slow to change ours. The conclusion of the whole matter is this that our candidates should be taught self-reliance, and the frank acceptance of modern conditions, as the only earnest of ministerial efficiency, and that upon their personal fitness and personal acceptance rather than upon their official prerogatives will depend their real success. As the world will take them as it finds them, so they must learn to take the world as they find it.

WORSHIP AND HOW TO PROMOTE ATTENDANCE THEREAT.

PART II.

In discussing the practical part of this question we would suggest, first, the duty of attendance; second, of participation; and third, of invitation. First, the duty of attendance. It seems a simple, almost a platitudinous statement, but first of all we must attend ourselves. It is all very well to say we are proud of our Church and that there is something in our Church that cannot be found anywhere else, but the plain, practical point is: do we make attendance at Church as far as regards our life habit a sacred duty. There is nothing in the world so powerful as the influence of example. If we only come to the Church because we feel like coming, or because we like coming, we will never have power. If we make it a Medo-Persian rule of our lives not to do what we feel like doing, but to do what Christ wants us to do, and let no change of weather or casual visitor or weary feeling prevent us from coming to God's house, we will put into operation those silent, those as it were molecular forces that are infinitely more potent than the inflated assertions of pride. In the long run we know of no such Church helper who is such a helper as the quiet, steady, plodding, dependable Church worker, always willing to do what is required, never discouraging by absence, or disheartening by complaint, praying continuously, giving conscientiously; a real stand-by of reliability. Second, the duty of participation. We can all do a great deal more to make the service hearty, attractive and helpful. An earnest and hearty responder is a wonderful help. Remember that our Church is pre-eminently, essentially the people's Church, the Church of the people, and the Church for the people. It is owing to the Church of England that we have in these days a revolutionized conception of worship. Before the reformation for hundreds of years the only idea of worship was what has been called worshiping by proxy. The people did nothing but stare. They simply stood or knelt at the nave and looked on. The priest and the choir did all the work. They were mere spectators and auditors. The idea of audible congregational participation in the services and hymns in our modern church sense was practically unknown. But now, as a matter of history and present day fact, this conception of worship in our Church has been revolutionized. The Church of England gives to the people their rights. All the non-episcopal Churches theoretically recognize the right of God's priesthood, the people, to participate really and practically in the Church's worship, but as a matter of fact they do not do it. They relegate to one man the duty of saying their prayers. The Church of England not only recognizes the right of the people, but gives to the people their right, for there is not a service in the church in which the people do not have a part, and a very large part. We should therefore as heirs of such privilege resolve that we shall not only take a part in the service, but shall respond cheerily and heartily and help others to do so audibly. In this connection we would like to say that we think our Church choirs and choir leaders might perhaps sometimes make a more persistent effort to help the congregation in their singing and responding. There is a tendency in all musical people to be unsympathetic and inconsiderate of the abilities of others, and often it would greatly tend to congregationalize the singing if a simpler tune or chant were selected, the first verse sung in unison, the key lowered, or a little sub-choir organized in the lower part of the church to help the backward ones. And as to responding. Is it not a mistake in the average town and country church of this Canada of ours to try and reproduce the English Cathedral type of service. I agree entirely with the ideas of Bishop Gore on this subject. He says that in many churches they have come to regard monotonous on a high note as the proper method of reciting, as if there were something sacred about the note G; and he pleads that both in the choir vestry and in the Church, choirs should be taught to say prayers as well as sing them, and respond in a natural voice. A fine example of popular responding in our Canadian Church is given in Grace Church, Montreal, of which Archdeacon Ker is rector, where a low note (D or E flat) is taken in a very natural way by the choir and joined in with great heartiness by the mass of the people. It is really sad in some country churches to notice how sometimes the large bulk of the people in the back of the church make no effort to respond at all. To teach the teachers and train the Sunday-School scholars, here a little and there a little, line upon line, precept upon precept, the use of audible responding in accor-

dance with the first rubric of the Church of England on the subject; to urge our young people in our young people's societies and in the St. Andrew brotherhoods to assume the duty of leadership in whatever portion of the church they happen to be worshipping; to plead with the parents to more audibly lead the family and guide them all in the theory and practices of the Church of England; surely these things would greatly help to promote the attendance at Church worship. In this twentieth century in Canada we must do all in our power to prevent a reversion to medieval Church methods, the relegating of the audible part of the service to the clergy and the choir alone. The third duty is solicitation. In this competitive age the need of personal work is imperative. Our young people must acquire the power of cheerfully inviting others, and develop the habit of ever being on the lookout for the absentees and indifferent. It is a sin to give none of our thought, our ingenuity in planning, to Christ and His Church. Young people of both sexes, who have no home duties, can easily call on the way to church for others and bring them in. But in addition to that there must be Church cordiality. We must make others feel at home, and really make them feel when they come to our Church that they are wanted. Cordiality, the fine art of smiling and welcoming to Christ and His Church, is a great Church requisite. A word ad clerum. If it is the people's duty to fill the pew it is the parson's duty to fill the pulpit. And while as clergy we can never overvalue the value of worship, we must be careful not to overstate or wrongly state the idea that people should be taught to come to Church for the purpose of speaking to God, not to be spoken to by a man. For preaching, as has been well said, never should be the speaking of a man. If it is true, it will be God's own word spoken by our mouths, a message from heaven to men's souls. While it is good for the Church of England to teach and train above all the Churches that it is good for people to go to Church that they may speak to God, it is good for the Church of England to teach and train her people, that it is good also for them to come to Church that God may speak to them. We ought never to undervalue the great power of preaching as a factor in our Church's progress in present day Canadian life; its effects on the lives of our people; their craving for it; their sense of loss and pain when it does reach them. Yes, pastor and people alike must feel that a continuous and earnest effort is needed on the part of both, if our Church attendance is to be kept and increased. In Canterbury Cathedral you may read these words upon the tombstone of the great Archbishop Tait: "He had but one aim—to make the Church of England more and more the Church of the people." It was indeed a grand aim. Like him may we be wise to know the time, and resolute to redeem it, and so draw towards our beloved Church both by word and good example all who love things true and pure, beautiful and of good report.

The Churchwoman.

OTTAWA.

Ottawa.—St. Matthew's.—At the annual meeting of St. Anna's Guild of this church, the following officers were elected: President Mrs. N. B. Sheppard; Vice-President, Miss Haycock; Secretary, Mrs. C. D. Graham; Treasurer, Mrs. R. Keeley. The treasurer's report showed that over \$900 had been raised during the past year and the organ fund, rectory (interest) fund, and capital fund have all materially benefited. The work of the Guild has been to attend to sanctuary, choir and vestry of the church and arrange the Sunday services. Flowers have been provided each week and Christmas, Easter and other festivals special decorations have been provided by the members.

St. Barnabas.—The annual meeting of this branch of the W. A. was held last Friday at the rectory, when the following officers were elected: President, Mrs. Lanpher; Vice-President, Mrs. M. Maynard; Secretary, Miss C. Miller; Treasurer, Mrs. Roger; Dorcas Secretary, Mrs. Poole; Box and Leaflet Secretary, Miss Dunlevie; Representative to the board meetings, Miss Brown-Wallis. At the conclusion of routine an address was given by the diocesan Dorcas secretary, Mrs. George M. Greene, who gave the workers every encouragement for their winter's work. The branch has now twenty-seven members, a very noticeable increase, in which all interested felt keen delight.

Boys and Girls

OTTAWA.

Ottawa.—Monday of last week was the date set apart for the Annual Sunday School Conference in this diocese, and the meetings in Lauder Hall were well attended, afternoon and evening, his Lordship presiding. The topics dealt with were: "What to teach," by Rev. E. A. Anderson; speaker, Rev. G.P. Woolcombe. "Teacher Training and Helps," Rev. Canon Kittson; speaker, Rev. A. W. Mackay. "The Child we Teach," Mr. F. H. Gisborne; speaker, Major C. F. Winter. At the evening session Mr. Oswin B. Bull, B.A., of Cambridge University delivered an address on "Bible Study in the Homes," speaker, Rev. T. L. Aborn. This address was followed by general discussion. Many of the prominent clergy of Ottawa Diocese were in attendance.

The entertainment given in the Russell Theatre last Thursday night under vice-regal patronage, for the purpose of raising funds with which to provide hockey rinks for the boys of the Anglican Amateur Athletic Association was a pronounced success, the "house" being one of the largest that ever gathered in the capital to patronize an amateur performance. The programme was long and varied, and while there were, of course, weak spots, as is inevitable in all non-professional productions, the audience went away well satisfied that they had had their money's worth. The Association netted a satisfactory sum for the excellent object it had in view.

St. John's.—The Young People's Association gave a very enjoyable at home last week, which was not only attended by a large and well pleased crowd of members and friends, but was also made the occasion for submitting a high-class musical programme, which was much enjoyed.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

With the Travelling Secretary—Work is still being kept up in the City of Montreal, meetings being held every evening, and increased interest is being shown on all sides. One of the most successful meetings was that of the Diocesan S. S. Association, held on Monday, 19th inst, where Mr. Thomas presented the junior work in a plain, practical "talk" that was most interesting, and cannot help but arouse interest in this special department of Brotherhood activity. Tuesday a meeting was attended at St. Edward's Church, the rector (Rural Dean Sanders) taking a great interest in the movement, and sending out some forty or fifty post card invitations to his men to be present. After a service of prayer, the Travelling Secretary addressed the men, specially dwelling upon indifference in men, and urging all present to take up definite service for Christ and His Church. The men will be allowed time to consider the Brotherhood rules, and as considerable interest was shown, it is felt that a good, active chapter will be in operation at St. Edward's before long. A visit was paid on Wednesday evening to St. Barnabas Church at St. Lambert, Rural Dean Dart making all necessary arrangements, and being at the station to welcome the Travelling Secretary. It was a most disagreeable night, and only a few men and boys were present, and yet it was one of the most successful meetings of the campaign. The rector opened with prayer, asking God's blessing upon the Brotherhood movement, and His guidance with reference to the object of the meeting, and in an hour's address Mr. Thomas laid the work fully before the men and boys. A Chapter had been in existence but had been allowed to become dormant through no special reason, and those present decided that the Senior Chapter should be revived, and a Junior Chapter also formed. There is excellent material in St. Lambert—the rector is strongly favorable—splendid work can be done both among men and boys, and two leading Chapters can be safely looked for at an early date. When landing at Montreal station, one of the earnest men of St. Edward's Church was met and opportunity taken of talking over Brotherhood matters, and Mr. Heasley promised to do his utmost to form a chapter in that parish. The Church of the Advent was visited on Thursday evening, Mr. Thomas being accompanied by Mr. H. J. Webber, Dominion Council member, who gave an excellent address. A few picked men had

been invited by the rector, Rev. A. J. Doull, who spoke to those present as to his earnest desire to have a Chapter once more at work in his parish, and pressing the men strongly to give it thoughtful and prayerful consideration. The Travelling Secretary, in his address, presented the Brotherhood work in all its activities, and specially asked the men to take a broad view of this great movement, and to look outside of their own parish. He mentioned that 540 "follow-up" letters had been received at Head Office in six months, and had received prompt attention, and asked the men to take their part in this great work. The Chapter, which has been dormant for some years, will likely be revived in due course, as some earnest men have shown considerable interest in the Brotherhood of St. Andrew. St. Stephen's, where a Senior and Junior Chapter have been in active service for years, was visited on Friday evening, after a very pleasant supper at the home of Mr. Geo. C. Wells, who has been prominent in Brotherhood work for a long time, and was formerly a member of Dominion Council. The Junior Chapter follow up the excellent plan of writing regularly to all former members who have moved away, and in that way keeping in touch with them. Saturday evening was spent in conference with Mr. Webber at his home, and the results of the visit to Montreal gone over carefully, and future plans discussed. The Travelling Secretary gave Mr. Webber a list of names and addresses of 120 interested men, arranged under different parishes, and also drew up a list of ten earnest and active men who are to be asked to form an Advisory Committee until St. Andrew's Day, 1907, when a regular Local Council will be formed. Sunday morning an address was delivered to the congregation of Grace Church, the aims and objects of the Brotherhood being fully brought out. Lunch was had with the esteemed rector of Grace Church (Ven. Archdeacon Ker), and then the men's meeting was attended and an address given there, a full account of which will appear later. At evening service at Church of the Ascension, Mr. Thomas gave his farewell address of the present visit, speaking to a good congregation, and dwelling specially on the great possibilities ahead of this great movement, if men but pray and serve. Train was taken at 9 a. m. Monday morning for Toronto, with the feeling that the three weeks given to Montreal (three strenuous weeks that they were) had been successful in arousing a great interest in the Brotherhood, from which will undoubtedly develop a number of Chapters. One notable thing is the great number of men and women, boys and girls who have heard of this movement in the Church, many of them for the first time, and who have had the work presented to them in a plain practical way. It is safe to say that the outlook in the city of Montreal never was brighter, and this should encourage every one interested to press forward. During the three weeks spent in Montreal, 28 meetings or services have been attended, and addresses given, many men have been called on at their offices and stores, an average of six Brotherhood letters each day have been written, and a good quantity of Brotherhood literature carefully distributed.

The Dominion President, Mr. Jas. A. Catto, spent a few days in Montreal, and had a couple of conferences with the Travelling Secretary.

John A. Birmingham, the Western Travelling Secretary, has been actively at work, for the past six weeks. Already results are showing as to the good work done, new chapters being formed at St. John's and St. James', Victoria, B. C., Mission City and at Port Hammond, and a Chapter will shortly be formed at All Saints, Vancouver.

The Brotherhood men in St. Catherines have met together and decided upon holding a conference in that city for the district surrounding, and the dates arranged for will be announced later.

A. G. Gilbert, of Ottawa, one of the most active members of the Dominion Council, expects to visit Winnipeg in December, and will get in touch with the Brotherhood men of that city.

The Travelling Secretary left Toronto on Tuesday last for Huntsville to take part in the conference there.

Toronto.—St. Luke's.—The annual meeting of the Brotherhood of St. Andrew was held in the schoolhouse on last Saturday afternoon and evening. There were over one hundred and fifty members in attendance, senior and junior, including several of the clergy of the city and suburbs. The chairman was Mr. T. J. Johnson. Much business was transacted and all the reports in connection with the Brotherhood were received. The different committees' reports

lev. A. J. Doull, who to his earnest desire re at work in his a strongly to give it consideration. The address, presented ll its activities, and ke a broad view of o look outside of ioned that 540 "fol- ceived at Head Of- received prompt at- to take their part in- ter, which has been ill likely be revived est men have shown Brotherhood of St. ere a Senior and in active service for evening, after a very ie of Mr. Geo. C. nent in Brotherhood as formerly a mem- The Junior Chapter of writing regularly o have moved away, n touch with them. t in conference with id the results of the carefully, and future ling Secretary gave and addresses of 120 rder different par- of ten earnest and sked to form an Ad- Andrew's Day, 1907, ncil will be formed. was delivered to the ch, the aims and ob- ng fully brought out steemed rector of acon Ker), and then nded and an address of which will appear at Church of the ve his farewell ad- speaking to a good specially on the this great movement; Train was taken at or Toronto, with the s given to Montreal they were) had been eat interest in the will undoubtedly de- One notable thing and women, boys of this movement in or the first time, and esented to them in a safe to say that the ontreal never was encourage every one i. During the three 28 meetings or ser- and addresses given, d on at their offices x Brotherhood letters n, and a good quan- re carefully distribu-

were classified as follows: From the Dock Committee, the Hospital Visiting Committee, the St. Andrew's Mission, King street; the reports of the four principal divisions, northern, southern, eastern and western, which, so far, is the scene of most of the labors of the Brotherhood. Reports were also received as regards work done in the fire stations of the city; also from the Students' and Executive Committees, as well as that of the juniors, which latter form no inconsiderable part in the good work. At the close of the afternoon session supper was served in the basement of the schoolhouse, through the kindness of the ladies of St. Luke's, assisted by some from the Church of Messiah. At 7.30 evening service was held in the church, the Revs. Messrs. Fidler, Dicker and Paget officiating. The meeting re-assembled at 8.15 in the schoolhouse under the chairmanship of Mr. W. J. Dyas. An opening address was given by the rector of the parish, the Rev. A. G. H. Dicker. Mr. Willman, chairman of the junior committee spoke on the work done by that committee during the year. Mr. W. H. Davis, President of the Anglican Club of Toronto University, gave a short address on the objects of the club. J. A. Catto, Dominion President read a letter from the Travelling Secretary, Mr. F. W. Thomas, telling of the work in Montreal. The following were elected as the new Executive Committee for the coming year: Messrs. H. G. Kingstone, W. Walklate, F. J. Johnson, Charles Evans-Lewis, J. D. Swanston, J. M. Ewing, F. B. Burt, Mr. Trent, W. Porter, R. Bourne, Mr. Hawes, Rupert Davids. The address of the evening was given by the Rev. Canon Cody, who forecasted the programme for the succeeding year, and dealt with the subject of corporate communion. The year's work just ended was one very satisfactory to all the earnest brethren engaged in the cause, and the reports showed that every class of Anglican workers were laboring in the field for uplifting the humanity of our city, who need a helping hand. Those who know not the comforts of home, men whose lives are spent in the hard labors of the docks, firemen, who from the nature of their duties, must be ever ready, men lying on beds of sickness at the various hospitals, those who work on the sections of the many railways converging in the city, unfortunates who have by one cause or another found themselves on the wrong side of the prisons; all these have been visited, cheered, encouraged, helped, and treated with the full measure of the golden rule, and made to feel that there is an organized body of religious men in our midst which is ever seeking out to relieve the hard lot that falls to so many, and by material and spiritual comfort, encouraging to a better and nobler life. Thus the Brotherhood of St. Andrew, in its mission and religious efforts, reaches for the man, and no matter how fallen or unfortunate, the Brotherhood of St. Andrew was ever ready to help, direct, advise and set on the proper path, any and all who may be in isolation, hardship or fallen by the way.

EVERGREENS.

Ritual—No I.

"Behold the bush burned with fire, and the bush was not consumed." By the Rev. Matthew Wilson, M.A. Acton with Rockwood. The question of ritual is like the question of poverty,—it is always with us. Yet it is difficult to see why there should be any poor people in a country like Canada, and it is scarcely less difficult to account for the sea of troubles that surge and swell upon the rock of Church Ritual. It is well-known to be a matter for regret that the clergy do not always discover the golden mean in Ritual, which will be the most edifying to their particular congregations, but it is also well-known to be a truism, that to many who attend the services of the Church some acts of worship appear like a stick half way in a pool. There are ever so many side issues which give people crooked views of practical Church matters such as Ritual. Many see the Ritual through strange and numerous prejudices, which render the view very crooked, indeed. No doubt, there are clergy who have prejudices, and try to impose them upon their congregations. But there is a wide gulf fixed between prejudices and convictions, and the spiritual shepherd who tries to inspire his flock with reverence, and to cultivate in them acts of reverent devotion is not imposing prejudices upon his people, but is working upon a noble conviction. Formalism! Oh! that has little to do with reverent devotion. The reverent worshipper does not incline to be troubled with too many formal physical acts, yet as human beings we cannot afford to dispense with them. These who lean upon them too much remind one

of children who have not yet left behind the kindergarten methods. But very many people see the simplest and most reverent acts of devotion through the coloured glasses of their own prejudices. And why in this beautiful earth of infinite variety there should be so many human beings who crave and demand to have the rest of the world made exactly like themselves is a question which might well be ranked among the mysteries. When such people are found to meddle with Ritual in the conduct of Divine worship, whether high or low, they may be classed among the tyrants, but whether they mean to be tyrannical is quite another question. The truth is, that people of this kind would be much more profitably employed in cultivating the great Christian qualities of modesty, gentleness, and self-obliviousness. I have the opinion, that in many of the difficulties arising in churches some objections are, no doubt, real and belong to the conscience, strictly speaking, but the greater part of them may be described as springing from the questionable sources of love of self-advertisement, and the pharisaic assumption that everything is fallible and wrong which has not the good fortune to proceed from the fault-finder himself. And so a great many of these conscientious scruples, so called, have very little to do with either the Christian religion or the Ritual of it, but have a great deal to do with worldly affairs and business, and personal conditions.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

King's College has reopened with a largely increased number of students, of whom about thirty are in residence. The boys' and girls' schools are full to overflowing.

The removal of the Rev. A. P. Shutford from Sydney to Montreal in succession to the Rev. Alvain Abbott will create a vacancy hard to fill. Several names are already mentioned in connection therewith.

The Rev. G. W. Wallis has formed a surplised choir at Lunenburg, N. S.

FREDERICTON.

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

The Bishop-Coadjutor-elect and family, it is expected, will take up his residence in Fredericton early in December. He will occupy the Deanery. He will be responsible for the work of Trinity parish, St. John, until the first of the year.

At a recent service in Christ Church Cathedral, Fredericton, Sub-Dean Street alluded to the number of death that had taken place in the cathedral congregation this year. He spoke of the period generally as the saddest in the history of the church in Fredericton.

The parishioners of St. Mary's, N. B., have decided to extend a call to the Rev. H. A. Cody, who is at present stationed at White Horse, Yukon Territory. It will take about three weeks to get a reply from Mr. Cody. His acceptance is considered to be very doubtful.

The Rev. Horace Dibblee, rector of Oromocto, N. B., who has been dangerously ill, is now recovering.

St. John.—St. Paul's.—The Rev. E. Bertram Hooper, rector of Moncton, has been offered and has accepted this living in succession to the Rev. A. G. Hamilton Dicker, now rector of St. Luke's, Toronto. Mr. Hooper will assume charge of the parish on the 4th Sunday in Advent (December 23rd). Mr. Hooper will be greatly missed at Moncton, where he has built up a strong and united congregation.

QUEBEC.

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

Quebec.—The Bishop of Quebec hopes to visit Montreal in order to assist at the consecration of the Coadjutor-Bishop of Fredericton, which

will take place on St. Andrew's Day, in Christ church Cathedral. A

A luncheon of the Alumni of Bishop's College, Lennoxville, has been arranged to take place in Sherbrooke on Tuesday, December 11th, at 12.30. This will be an opportunity for many to become acquainted with the new Principal, the Rev. Dr. Gibbins. On Wednesday, December 12th, at 10.30 a.m., the second day of the Alumni meeting of St. Francis District Association, the Bishop of Quebec, will deliver a charge to the clergy of the four deaneries of Sherbrooke, Richmond, Coaticook, and Cookshire. The Rev. Professor Allnatt, D.D., D.C.L., of Bishop's College, Lennoxville, has accepted the Canonry in Quebec Cathedral, rendered vacant by the decease of the late Principal Waitt.

On the 3rd Sunday in Advent, December 16th, the Bishop of Quebec, will ordain priest, the Rev. W. F. Seamen, in St. Stephen's Church, Grand Mere.

MONTREAL.

James Carmichael, D.D., Bishop.

Montreal.—St. Luke's.—An interesting function was held in this church recently, when the complete removal of the debt was marked by a special service of Thanksgiving. An address was given by the Ven. Archdeacon Ker, D.D., who congratulated the congregation on the blessing and success attending their united efforts. At the close of the service a congregational reunion was held in the schoolroom, at which the rector reviewed the events leading up to this happy occasion. Two years ago at the time of the jubilee of the parish, the church had been completely renovated at a cost of \$2,700. This indebtedness had been successfully liquidated by the united efforts of all, and was formally removed by burning the promissory note, by which the congregation were bound. The evening was a happy one for all concerned, and was marked by a large gathering, and the prevailing inactiveness in the proceedings.

Synod Hall.—A meeting was held in this hall on November 19th, of the Montreal Diocesan Sunday School Association, the Rev. J. J. Willis, presiding. The first address was delivered by the Rev. T. B. Holland, Missionary at Moose Fort, James Bay, descriptive of the Sunday School work amongst the half breeds and Indians in the vicinity of Moose Fort. An address was also given by Mrs. Plumtre, on the use of geography in connection with Sunday School teaching. The third speaker was Mr. Thomas, General Secretary of the Brotherhood of St. Andrews for Canada. In his remarks, Mr. Thomas referred to the work of the junior branches of the Brotherhood, urging that such be established in connection with schools generally. The meeting was largely attended by both the teachers and the clergy.

St. George's.—On the evening of Tuesday, November 20th, there was a large attendance at the special meeting of the vestry of this church. The resignation of Bishop Carmichael as rector of the parish was tendered, consequent upon his elevation to the See of Montreal. A resolution by Mr. George E. Drummond, seconded by Mr. James Crathern, was adopted expressive of the great regret felt that Bishop Carmichael is leaving the church over which he has held charge for so long, and of which he had formerly been assistant minister, and good wishes were tendered him on his assumption of the high office to which he has been called. His Lordship replied briefly, and a joint committee of the proprietors and vestry, with Mr. R. W. MacDougall, senior warden, as chairman, was appointed to consider the nomination of a new rector.

In order to procure the best man possible for the position the question of choosing a successor to Bishop Carmichael as rector of St. George's Church, has been put into the hands of a special committee, composed of the leading men of the leading men of the church. This committee has not yet met to decide who shall be invited. It is their intention, however, to look around them thoroughly and make sure that the most capable man is offered this place so well filled by Bishop Carmichael for so many years. The committee in charge of the matter is composed of James Crathern, Sir George Drummond, Robert Reford, G. F. C. Smith, Dr. Johnston, Mr. Prowse, R. I. Tooke, Peers Davidson, Mr. Sumner, Senator Owens, R. Wilson-Smith, A. T. Patterson, J. H. Magor, F. W. Thompson and A. P. Willis.

A meeting of the committee of the Archbishop Bond Memorial Fund was held on Wednesday,

November 21st, at the office of Mr. R. Wilson-Smith. The Secretary reported that the circulars, special letters and illustrated folders had been prepared and circulated according to instructions. The Treasurer reported that in response to the circulars and personal solicitations, a number of subscriptions had been received, including a few for a thousand dollars each. Arrangements were made to co-operate with the clergy of the several congregations in the city, and to keep the public informed of the progress of the movement, through the press. Special arrangements were made to bring representative members of the several congregations of the city and country into direct touch with the movement.

ONTARIO.

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

Kingston.—St. George's Cathedral.—On Sunday, November 18th, a temporary altar had to be provided for the Eucharistic services in this cathedral, the sanctuary being in the hands of tile layers, Campbell & Co., of Toronto. A beautiful brass altar rail has been added to the list of improvements herein as a memorial to the late Archdeacon Bedford-Jones.

The honorary degree of D.D. will shortly be conferred upon the Very Rev. Dean Farthing by Trinity, Toronto.

The total offerings so far for the Diocesan Memorials to the late Archbishop Lewis and Dean Smith have reached the sum of \$1,250, with a third of the parishes yet to be heard from.

Sydenham.—St. Paul's.—The Rev. John Astley, the rector, and his children have left for England and the congregation greatly regret his departure.

Cushendall.—St. James'.—Owing to the kindness of the members of the local (Zion) Orange Lodge this congregation will hold their services in the above hall during the winter months.

Pembroke.—Holy Trinity.—Mr. F. C. Cramer, organist of this church, has been compelled to resign the position in consequence of continued ill-health. He has been obliged to go further south.

Trenton.—St. George's.—The members of the Ladies' Guild of this parish recently held a very successful high tea, by which they cleared the sum of \$145 for Church purposes. During the evening good music was provided by an orchestra.

Coe Hill.—The Rev. J. W. Forster, who has been doing a good work in the Diocese of Montreal during the past summer, has been appointed to the charge of this Mission.

Tweed.—St. James'.—A new roof of galvanized tin has been placed upon this church.

Cookston.—The rector of this parish, the Rev. A. S. Dickens, has been presented by the members of this congregation with a purse of \$25 and an address in which they speak in appreciative terms of his services.

Leeds Rear.—The new rectory, which is in every sense a handsome modern up-to-date residence, is now completely finished. It cost \$3,500 and would have cost more but for the generosity of the architect, Mr. B. Dillon, of Brockville, in giving his services free; and much voluntary work was done by parishioners. Mr. Joseph Dillon, sculptor, of Gananoque (who, like his cousin, the architect, was born and brought up in this parish), has presented a handsome solid marble date stone with the following inscription: "Parish of Leeds Rear." "The rectory. Erected 1906. The Rev. W. F. Fitzgerald, M.A., rector. B. Dillon, architect." Besides the above successful achievement the parish this year contributed the following amounts for Diocesan Missions, \$253, for M. S. C. C. \$121. This year the rector pleaded and made a house-to-house visitation in the interests of the M. S. C. C., with the result that we gave 50 per cent. more than our recently-increased apportionment. The rector had hoped that his good friend, Dr. Tucker, who spent part of last summer near this district, could have

come and preached at Harvest Thanksgiving, but as he could not come the rector pleaded for the M. S. C. C. himself. Next year we hope to have Dr. Tucker. There is now a handsome rectory and three handsome churches in this parish, which includes Lyndhurst, Leeds, and Seeley's Bay. The Bishop has just confirmed a large class and expressed publicly his delight over the prosperous and progressive condition of the parish. We are very glad to hear of all the good work which has been accomplished in this parish during the past two years, and we heartily congratulate both priest and people alike upon the large amount of success, which has attended their united efforts, and we trust that this work may still be greatly prospered.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa

Ottawa.—The half-yearly meetings of the various standing committees of Synod were held last week, and much interesting information of the state of Church work in the diocese was made public. Canon Pollard presented the M. S. C. C. report, calling attention to the request of the Secretary of the Missionary Society, that there was a great need of earlier payment of the subscriptions, and it was decided to issue a circular calling the attention of the congregations to the following points:—(1) The amount apportioned for the year 1906 and paid, and the amounts still due; (2) that the loss occasioned by the payment of interest on money borrowed from the banks to make up the amounts required for payment of Missionary stipends, could easily be avoided if the collections were taken up and paid not later than August in each year. That where the full apportionment has not been paid the Epiphany and Ascensiontide collections should be taken up, as they were only to be omitted when the entire amount was fully paid up. The report of the Education Committee was presented by the Rev. A. W. MacKay. It suggested that a new Canon should be enacted, placing the provision of a building and support for the Sunday Schools on the same basis as other Church work, and a sub-committee has been appointed to carry the suggestion out. No further move had been made in the direction of religious instruction in the public schools. There was no official report from Trinity University, but it was learned that the college was prosperous, all the rooms are full, quite a number of the students being from the high schools of the Province. On motion it was decided to establish Sunday School Associations in each Rural Deanery. A resolution of sympathy with Canon Low in his illness was also passed. A communication from Bishop Montgomery, Secretary of the Society for the Propagation of the Gospel, was read, informing the Executive Committee that it was inadvisable that the united Thanksgiving offering of the Anglican Church to be made at the Church Congress next year, should be made up of any money not generally devoted to Missionary work. Archdeacon Bogert presented the Mission Board report, containing a statement from the Rev. T. Bailey, on the work in the County of Glengarry. The special grants for Antrim and the Chinese Mission had not been drawn upon. The sum of \$50 was placed in the Bishop's hands for use at Beckett's Landing at his discretion and after conference with the Bishop of Ontario a lengthy discussion arose over this item, as Beckett's Landing is, though geographically in this diocese, served from Kemptville in the Diocese of Ontario, but it was finally agreed to pass the item as reported after the Chancellor had pointed out that all legal difficulties would be thoroughly discussed and settled by the authorities of the diocese before any action was taken. The sum of \$20 each month was granted to lay readers at Combermere and Douglas, respectively. Provision was made for clergy to visit the sick in Combermere Mission during the present epidemic of typhoid fever. It was resolved that the conveners of the Missionary deputations should in future report the results of their work to the Chairman of the Board of Rural Deans. Mr. J. M. Courtney presented the report of the Audit and Accounts Committee, that the books were properly made up and balanced to the end of October. Canon Pollard presented the General Trust's Fund Committee report, which covers the state of ten funds. The committee decided to issue a circular to all the clergy and a copy for each subscriber on the subject of the Superan-

uation Fund, Divinity Students' Fund, and Widows' and Orphans' Fund. Canon Low was placed on the Superannuation Fund. The applications for assistance from the Divinity Students' Fund were referred to a sub-committee to take action thereon. A memorial was presented from St. Margaret's Church, Janville, for permission to mortgage certain church property to enable them to build a parish hall for Sunday School and other purposes.

The annual Ruridecanal Conference was held on Monday in the new parish hall of St. George's Church, the Bishop presiding over a large attendance of both clergy and laity. Among the addresses given was one by the Rev. J. J. Lowe, of Westboro', on "Loyalty to the Church," and on "Some Aspects of Church Life in England," by the Rev. Rural Dean Mackay, the latter illustrated by lantern views. The Rev. Dr. J. Travers Lewis, Chancellor of the Diocese, also spoke.

All Saints'.—The new chime of bells donated to this church by the Bate family, in commemoration of their parent's golden wedding, have arrived and will be rung for the first time on Christmas Day. They are from the foundry of a famous firm in Whitechapel, London and are in A flat, B flat, C and D flat. The Rev. A. W. Mackay, the rector, selected them during his recent trip to the old land. A large and greatly interested audience filled the schoolroom on Tuesday evening of last week, when the rector gave an entertaining account of his holiday experiences. His description of many of the historic cathedrals of England, and of many points of interest in Scotland, France and Switzerland was a series of graphic word pictures and their value was enhanced by the exhibition of several hundred capital lime-light views. The reverend lecturer abundantly showed in his address that he not only understood the art of sight-seeing, but had the more rare faculty of enabling others to share in its pleasures and benefit.

St. George's.—The congregation of this church are the recipients of many congratulations from sister parishes upon the opening this past week of their splendid new parish building, which has so long been needed, and will prove of such inestimable value in the work of the parish. The new building, which is of attractive elevation and generous proportions, adjoins the church proper and consists of a lower, or ground floor, which provides half a dozen commodious class or committee rooms, and a spacious hall up stairs, which will comfortably seat 400 children or adults. The rooms are lofty, well lighted and admirably appointed in every way, and the improvement upon the old basement accommodation, which has served for so many years was very marked. A general congregational gathering last Wednesday signaled the formal opening, and on Sunday the Sunday School occupied the new quarters.

Billing's Bridge.—Trinity.—The Rev. C. B. Clarke, the new rector, has taken up his work here, preaching his first sermons last Sunday. The congregational welcome will be extended on Thursday, the 20th, at a social and reception. At a meeting of the Parish Guild, which was held on Thursday evening, the following officers were elected for the coming year: President, the Rev. C. B. Clarke; Chairman, Mr. J. J. Smith; Secretary, Mrs. H. H. May; Treasurer, Mr. T. Brewer. The Treasurer reported that during the past year the Guild is doing a creditable work.

Metcalfe.—The Rev. Chas. B. Clarke, on the eve of his departure from here, where for several years he has been rector, was made the recipient of a well filled purse in token of the appreciation of his people and their regret at losing him. Two addresses were read to him Tuesday evening of last week, one signed on behalf of the people of his own church, by Messrs. Wm. Combs and Thos. Stanley, people's wardens, and on behalf of the people of the village and district generally, by Messrs. D. Wallace, Charles D. Baldwin, Stuart A. Woods, A. V. McDonell, Geo. Blair, W. C. Cameron, Wm. M. Macpherson, F. Iveson, and Robert Dow.

AN IDEAL CHRISTMAS PRESENT.

This year's beautiful illustrated Christmas number of the "Canadian Churchman" will be sent to any part of Canada, England or the United States, for **Twenty-five Cents**. No better Christmas present could be sent to friends for the money.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—A most successful Exhibition of Talent Work, for the purpose of taking orders, was held by the St. Alban's Branch of The Cathedral League, on Thursday afternoon and evening, November 22nd, in the Crypt, which had been prettily decorated for the occasion. There was also a sale of Christmas articles by the children, the proceeds of which are to go toward the Sunday School pier. There were large numbers of people present, among whom we were glad to notice members of the League from Holy Trinity, the Church of the Redeemer, St. Simon's, St. Mary Magdalene, and Christ Church, Deer Park. Afternoon tea and refreshments were served.

St. Stephen's.—The Rev. A. J. Broughall, D.D., and Mrs. Broughall sail for Gibraltar, Naples, and extended European trip on January 5th next. They will return in the last week of March.

St. Jude's.—The Lord Bishop of the diocese held a Confirmation service in this church on Sunday last, at which thirty candidates received the Apostolic Rite. The rector, the Rev. J. L. Roberts presented the candidates to the Bishop for the laying-on of hands.

St. Margaret's.—The members of this congregation met in the schoolroom of the church last Friday night in order to celebrate the 25th anniversary of the ordination of their rector, the Rev. R. J. Moore, and, incidentally, to present the rector with some slight evidence of their regard. The chair was taken by Mr. J. R. Code, the senior warden, who shortly expressed the object of the gathering, and the work done in the parish during the Rev. Mr. Moore's incumbency. A very pleasant hour was afterwards spent in musical selections and speeches. Controller Hubbard, Chas. Deverall, H. H. Drury, C. Coglan, Miss Hill, Robt. Charlton, W. H. Parsons, Mr. Maughan, Jr., and Mr. W. Walklate spoke. Misses Reeves and Logie gave a couple of piano duets and Mr. Stansfield vocal selections. The interesting part of the evening was the presentation by ex-Ald. Geo. Verral, in a happy and appropriate speech, of a handsome dinner set to the rector on behalf of the congregation. Mr. Moore's many good points were fully set forth during the evening, and it would now be very difficult to get him away from St. Margaret's. The rector's reply was feelingly couched in affectionate terms, and he was deeply touched by the spirit of the evening. Mrs. McGregor, on behalf of the Woman's Auxiliary, presented Mrs. Moore with a large spray of handsome roses. Refreshments were afterwards served by the ladies, the dinner set was greatly admired. The gathering shortly afterwards dispersed, pleased with the success of the evening.

The Rev. Canon Richardson, D.D., Bishop-Coadjutor-elect of the Diocese of Fredericton, has been staying with the Rev. Canon Welch, D.C.L., at the rectory for a few days during the present week.

The Rev. A. E. O'Meara, who has been visiting in this city during the past few weeks, left for the diocese of Selkirk on Monday last. On the way back to his distant field of labour he will spend a few days in the Diocese of Caledonia.

Cobourg.—St. Peter's.—After a month's hard work the decorating of this church, undertaken by the firm of J. T. Casey, of Toronto, is now completed. The church, which has always been admired for its simplicity and dignity, will now always be admired for its beauty and elegant grace. Those who are competent to judge speak in the highest terms of the work done. The decorating, which is bold, yet always in excellent taste, emphasizes the dignity of the building and brings out its excellent proportions. The walls are a rich terra-cotta, changing into a cream color, where the arches of the windows begin; the two colours, being separated by a beautiful border. Over the chancel arch is an artistic scroll, on which is the text: "Glory to God in the highest and on earth, peace." To the left of the arch is a painted panel, representing St. Peter's deliverance from prison by an angel. Scrolls bearing texts of Holy Scripture, alternating with medallions, which have art representations of the four evangelists and Christian emblems of the Saviour, are above the windows. The whole effect is one of chaste design and beautiful colour, carried out in the most artistic manner. In St. Peter's the town has a church not

exceeded in beauty or stateliness in this Province outside of the cities. To a bequest of the late Mr. F. House and the generosity of Mrs. Beebe this great improvement is due. On Sunday, November 25th, appropriate sermons were preached in connection with the beautifying of the church.

Elmvale.—The Lord Bishop of the diocese held two Confirmation services in this parish lately, administering the apostolic rite to nineteen candidates in St. John's, Waverley, and to twenty-two in Wycliffe Church.

Bradford.—A regular meeting of the Chapter of the Rural Deanery of West York was held at this place on Monday and Tuesday, November 12th, and 13th. It began with service in the parish church on Monday evening, at which the Rev. J. Macqueen Baldwin delivered a most interesting and instructive address on the work of the Church in Japan, where he has, for many years, been working as a Missionary of the Canadian Church. There was a good congregation. Holy Communion was celebrated the next morning at 8 o'clock by the Rural Dean (the Rev. G. B. Morley). At 10 a.m. the Chapter assembled for business at the rectory. After the opening prayers, which were taken from the office, for "The Ordering of Priests," a very profitable devotional hour was spent in the study of John 10: 1-6. Greek Testament, led by the Secretary. The minutes of the last regular meeting having been read and adopted, the members of the Chapter discussed at length three resolutions passed at the last session of the Synod. First: On the resolution moved by Hon. S. H. Blake, seconded by the Rev. Canon Welch, "That the new Diocesan Organizing Secretary, when elected, should be directed to take up the work of increasing the stipends of the clergy in self-supporting parishes." It was moved by the Rev. L. H. Kirkby, seconded by the Rev. F. Morgan Dean, "That the Secretary of the Rural Deanery be requested to communicate with the Organizing Secretary to ascertain what policy he intends to adopt as a basis of operations in increasing the income of the incumbents of parishes in order that they may co-operate with him in this feature of his work." Second: On Rural Dean Morley's motion, seconded by the Rev. Canon Davidson (see "Synod Journal," 1906, page 75), it was moved by the Rev. John Gibson, seconded by the Rev. L. H. Kirkby, "That the Chapter of the Rural Deanery of West York, at its meeting held on November 13th, unanimously resolved that the principles herein enunciated relating to the work of the Special Committee appointed by the Synod of 1906, to consider how best to cover unoccupied ground in the diocese be the basis upon which the re-adjustment of parishes or Missions be made, the said principles being as follows:—

(a) The Church of England is the Church of the English-speaking people; (b) that the Church does not exist for the clergy but the clergy for the Church; (c) that the minimum salary of the clergy be \$900 per annum; (d) that any charge not paying this amount be classed as a Mission; (e) that a Mission shall consist of three stations; (f) that each station be taxed three hundred dollars per annum for Sunday service; (g) that when aid is needed to supplement the donations of the people, the grant be made not to the Mission as a whole, but to the congregation in the Mission really in need of such assistance; (h) that when a congregation is endowed to the extent of three hundred dollars per annum or more, the minimum salary of the rectory be \$1,200 per annum, otherwise it likewise be classed as a Mission; (i) that the Constitution and Canons be amended so as to legalize these requirements. Third: With reference to the Chancellor's motion in re one annual allotment on the parishes (See "Synod Journal," page 83), three recommendations were made: (1) That all Synod Funds be grouped in one allotment and payable annually; (2) that the three Mission Funds be grouped in one allotment and payable annually; (3) that there be one allotment for all Synod and Mission Funds, the same to be payable quarterly. Votes of thanks were passed to the Rev. J. Macqueen Baldwin for his address at the Missionary meeting, and to the Rural Dean and Mrs. Morley for their hospitality, as also to their kind helpers. Apologies for absence were received from the Revs. H. O. Tremayne, W. E. Cooper, T. W. Powell, A. K. Griffin, T. W. Paterson and A. C. Watt. The meeting closed with the Benediction pronounced by the Rev. the Rural Dean.

Swansea.—St. Olave.—Mr. Sparks of Wycliffe College, assumed charge of this Mission Church on Sunday, November 18th. The Rev. L. H. Skey of St. Anne's, Brockton, preached in the evening.

NIAGARA.

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

Guelph.—St. James'.—On Tuesday evening, November 20th, the members of the choir, about 25 in number, assembled at the residence of Mr. Thorp and presented his daughter, Miss Fanny Thorp, with a silver salad dish, with black ebony handles, inscribed with her initials. The Rev. H. C. Buckland, the rector, read the accompanying address and Mrs. Williams made the presentation. Miss Thorpe, who was married in the following day to Mr. Charles Coffin, of Keewanee, Ill., has been for several years past a prominent worker in the parish and for seven years has been a member of the choir. The marriage ceremony was performed by the Rev. H. C. Buckland, the rector, assisted by the Rev. A. J. Belt, of Milton, a former rector.

Palmerston.—The Archdeacon of Niagara visited this parish during the week, commencing Sunday, November 11th. On Sunday morning he gave an earnest address on "Aggressive Church Work in the Parish," and in the evening on "The Missionary Work of the Church." He also addressed the Sunday School and Woman's Auxiliary. During the four following days he canvassed the parish for the purpose of interesting the non-contributors, and extending the envelope system. Excellent work was done. The increased promises amount to \$300 for the coming year for the current income of the parish, and the double apportionment for Missions will in every probability be made up. The Vestry will, it is expected, give up the Mission grant and make the stipend of the incumbent \$700. Both incumbent and parish greatly appreciate the Archdeacon's visit.

Oakville.—The parish of Oakville and Diocese of Niagara have sustained a great loss in the departure of Miss Emma Smith to London, Eng. She was married on November 8th to Mr. W. E. Watson, at St. Jude's Church, Oakville. The choir gave a beautiful silver salver, the W. A. and J. A. gave a life membership and several other tokens, and in many other ways the people of the parish testified to their esteem. Miss Smith was a teacher in the Sunday School, and at one time Treasurer of the Deanery Sunday School Association; she was most regular in the choir; she was a willing helper in the A. Y. P. A., and convener of the Missionary Committee; she was the founder of the Junior Auxiliary and brought it to a high state of efficiency; she was one of the leading spirits in the Woman's Auxiliary in the parish and deanery; and at one time through her efforts Oakville had by far the largest circulation of the Woman's Auxiliary "Leaflet" in the diocese. Miss Smith was at all times a sympathetic friend to the poor and the sick. Her place will be very hard to fill. The marriage was by calling of banns, the publication being carried out concurrently for three consecutive Sundays at St. Olave's, Stoke Newington, London, Eng., and St. Jude's, Oakville, Canada. At a farewell meeting to Miss Smith the rector (Mr. Wallace), jokingly remarked that no one having forbidden the banns nothing remained but to take out a legal injunction against Miss Smith's departure. This also having failed Miss Smith was married, and went off to the West Indies on her honeymoon trip under the brightest auspices. The people of the Church of all shades of opinion in Oakville regret her departure, but wish her abundance of happiness in her new home in London, England.

HURON.

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

London.—The Right Rev. the Lord Bishop of Ontario spent a few days in this city lately, and preached two splendid sermons in St. James' Church during his visit. His evening sermon, especially, was delivered with eloquent force and great earnestness. Indeed, both morning and evening he was listened to with deepest interest. Such Gospel preaching is sure to bring home

tudents' Fund, and Canon Low was Fund. The application Divinity Students' committee to take was presented from ville, for permission property to enable for Sunday School

conference was held hall of St. George's ng over a large at laity. Among the he Rev. J. J. Lowe, to the Church," and h Life in England." kay, the latter illus Rev. Dr. J. Travers ocese, also spoke.

me of bells donated amily, in commemon wedding, have ar the first time on from the foundry of el, London and are flat. The Rev. A. ted them during his A large and greatly the schoolroom on rek, when the rector t of his holiday ex- of many of the church last and of many points nce and Switzerland d pictures and their exhibition of several ews. The reverend in his address that art of sight-seeing. ty of enabling others d benefit.

gation of this church congratulations from ening this past week building, which has will prove of such k of the parish. The ractive elevation and is the church proper ground floor, which odious class or com hall up stairs, which ildren or adults. The d and admirably ap improvement upon nodation, which has was very marked. A uring last Wednespening, and on Sun- occupied the new

—The Rev. C. B. taken up his work rmons last Sunday. e will be extended on ocial and reception. Guild, which was held ollowing officers were r: President, the Rev. r. J. J. Smith; Secre- casurer, Mr. T. Brewl that during the past editable work.

s. B. Clarke, on the here, where for sever, was made the re- e in token of the ap- d their regret at losere read to him Tues- ne signed on behalf of rch, by Messrs. Wm. people's wardens, and he village and district Wallace, Charles D. A. V. McDonell, Geo. m. M. Macpherson, w.

MAS PRESENT.

illustrated Christmas Churchman" will be da, England or the five Cents; No better ce sent to friends for

and glory to our Divine Master and great profit to the hearer.

All Saints.—The corner-stone of a new brick church is to be laid on Monday, November 20th. It is expected the church will cost about \$15,000. The Rev. T. B. Clark is doing a good work in this Mission parish, and has a fine band of workers around him.

Christ Church.—This church is being renovated and improved. Several hundred dollars are being spent on this work. In addition a new organ has been ordered, and which, it is expected, will be set up before Christmas.

St. Matthew's.—The Rev. W. Lowe, since his entering on the work in this parish, has laboured unceasingly, and has the great pleasure now of seeing the results of his labours in a greatly increased congregation, and all branches of church work prospering. This is a most encouraging parish.

Bishop Williams returned on last Thursday from a tour of Confirmation in the Rural Deanery of Lambton, in which he visited Wanstead, Wisbeach, Forest, Perch, Sarnia, Alvinston, Petrolia, Auchrim and Thamesville.

London Township.—A very much respected member of St. John's Church, Arva, Ont., has recently passed away in the person of Mr. Robert Geary, of "Old Pines" (5th Concession). Mr. Geary belonged to an old London family, his grandfather, Mr. Wm. Geary, having settled in Canada in 1818. His father, Mr. John Geary, was one of the founders of the old parish church at Arva, and a lifelong member of the congregation. The subject of this sketch spent all his life in the London district, and was for some time extensively engaged in cattle exporting, and served several terms in the county and township councils. He was a man of beautiful character, of great integrity and most loveable disposition, generous to a fault, and had hosts of warm personal friends. For some years he had been slowly sinking under a painful disease, which he bore with the most edifying fortitude and Christian resignation. The funeral was conducted by the Rev. Canon Dann, of St. Paul's Cathedral, London, and his own rector, the Rev. Canon Richardson, and took place at the old church in whose burying ground four generations of his family are interred, and was very largely attended. His wife, a sister of Mr. Joseph Marshall, ex-M.P. for East Middlesex, predeceased him some years ago. He leaves three daughters, all unmarried, for whom much sympathy is felt.

Point Edward.—St. John's.—The interior of this church has been thoroughly renovated, the woodwork has been painted, the walls and ceiling papered, new carpet put down in the chancel and new matting in the aisles; all of which gives the inside of the church a very neat appearance, and the intention is to paint the outside of the church next spring, which will make this old historic church, known as St. John's in-the-Wilderness, a really handsome little edifice. The church was reopened for public worship on Sunday, November 11th, with two services, the morning service was taken by the vicar (the Rev. H. J. Condell), and the evening service by the Rev. Canon Davis, M.A., while the choir from Point Edward furnished the music. On Monday, November 19th, the Bishop attended, and held a Confirmation service, when a large number of candidates were presented for that Divinely-appointed and apostolic rite.

Blenheim.—In the item of news which appeared in our last issue under this heading, the number of candidates for Confirmation presented in this parish during the past eighteen months should have read seventy-eight instead of twenty-eight. The Rev. G. McQuillin is the rector of this parish.

Saintsbury.—St. Patrick.—The congregation of this church assembled on Tuesday evening, Nov. 20th, and made arrangements for holding their annual Sunday School Christmas entertainment, but before proceeding to business Mr. Francis Davis was asked to take the chair, and after devotional exercises by the Rev. Geo. W. Racey, the chairman requested the rector to come forward, and when the following address was read by Mr. Wm. J. Davis, on behalf of the congregation, accompanied by a handsome fur coat, which was presented by Mr. Henry W. Hodgins: "Saintsbury, Nov. 20th, 1906. To the Rev. Geo.

W. Racey, rector St. Patrick's Church, Rev. and Dear Pastor,—We, the members of St. Patrick's congregation take this opportunity of acknowledging our appreciation of your faithful services during the brief period you have laboured amongst us. We desire to give encouragement to you in your earnest Christian efforts for our spiritual welfare. We trust that you may be long spared to minister to us in spiritual things. We ask you to accept this gift, knowing that you will prize it, not because of its intrinsic value, but because of the feelings of affection and esteem which we have learned to cherish towards you. We pray that God will spare you and your estimable wife many years to labour in our midst with the same zeal and devotion that has hitherto characterized your work. We trust that Heaven's richest blessings may strew your pathway through life, and when this earthly life is ended, we may, like one united family, pastor and people, enjoy the fruits of our labours in that place of many mansions, where the wicked cease from troubling, and the weary will be forever at rest." Mr. Racey in replying heartily thanked the congregation for the very kind sentiments contained in the address, and also for the valuable gift which he assured them would always remind him of his warm-hearted friends of St. Patrick's from whom he has always received the greatest kindness; and trusted that when the labours of earth were over both pastor and people would be received into those heavenly mansions where all is joy and peace.

Atwood.—The Rev. T. B. Westgate, who is doing a good work here, has arranged for a series of social gatherings, without charge, but with an offering to be taken up. The first of the series was held recently, when about 150 young people and friends of the church gathered in Mitchell's Hall, to listen to the Rev. Rural Dean Taylor give his lecture upon "Habit, or What Dress Shall We Wear?" Refreshments were afterwards served, and a few pieces of music given. Mr. Taylor received a warm vote of thanks for his entertaining, instructive and racy address, which was thoroughly enjoyed. Mr. Westgate is giving on Sunday afternoons occasionally a special sermon to men. The first has just been given and was found most profitable.

St. Mary's.—The Rev. Dr. Taylor, M.A., son of the rector of this parish, who went out to China fifteen months ago to engage in Christian work during the student classes of that land, desires to be affectionately remembered to all friends, and sends them greeting. Dr. Taylor has recently passed his first examination in the Chinese Mandarin language, with first-class honours.

Listowel.—Before the A. Y. P. A. here the Rev. Rural Dean Taylor gave his instructive and entertaining lecture upon "Habit." There was an attendance of over 200 in the Sunday School-room, the Rev. N. Bourne presiding. A short musical programme preceded and followed the lecture.

Southampton.—St. Paul's.—A Missionary Mission was conducted in this parish from November 4th. to 10th. The rector gave talks on Missionary work in North-West Canada, Japan, China, and South America, illustrated with the aid of the C. C. M. S. lantern and views, these being followed by very earnest and practical Missionary addresses by the Rev. W. G. Walton, of Fort George, Ungava, who is spending a portion of his furlough in this parish.

Kinmount.—St. Luke's Church, Burnt River, was consecrated by the Lord Bishop of the diocese on the 19th of November. Confirmation service was also held in St. James' Church, Kinmount, on the evening of the same date, when fourteen candidates received the holy rite. Large congregations were present at both services.

Chatham.—Mr. Robert Stuart Woods, who until recent years was revising officer for the electoral district of Kent, junior judge of Kent, local judge of the High Court of Justice, surrogate judge of the Maritime Court of Ontario, and for fifty years a prominent figure in Western Ontario, passed away at an early hour on November 20th, after an illness extending over a number of weeks. Deceased was born in Sandwich and was 87 years of age. He was one of the earliest pioneers of this district and took a very active part in building up this section of the

country. In 1854 he contested Kent against Larwell, Waddell, and McKeellar, and was defeated on the question of the secularization of the reserves. He was a member of the Diocesan Synod of Huron, and up to the time of his death took an active part in Church work. He studied under Judge O'Reilly, of Hamilton, was called to the bar in 1842 and was made a Q.C. by the Earl of Dufferin in 1872. Up to the time of his appointment as junior judge of Kent, in 1885, he was actively engaged in the practice of law in this city. At the time of the Rebellion in 1837, Mr. Woods went to the relief of Toronto under Col. McNab, as one of the famous 50 men of the "Gore," by means of whom on the first day of the rebellion the city was saved from Mackenzie's forces. He continued with Col. McNab throughout the Rebellion. During his life, he was the author of several literary works. Besides his widow, four children survive. They are Mrs. S. McCrea, of Buffalo; Mrs. Odwyer, of Moncton, N.B., and Robert and John, both of British Columbia. The funeral was held on Thursday last.

Brantford.—St. James'.—The Missionary committees of the various Anglican Young People's Associations met at St. James' Church on Tuesday last, at the invitation of the Missionary Committee of St. James' A. Y. P. A., and discussed a number of various places for arousing an interest in Missions on the part of the members of the A. Y. P. A. Another meeting will be held in January, when important business will be transacted. The Secretary, the Rev. T. B. Howard, desires to hear from any A. Y. P. A. that is doing anything definitely and regularly for Missions. The Junior A. Y. P. A. of this church held an interesting debate last night on the subject: "Resolved, it is more beneficial to live in the country than in the city." The affirmative side was taken by Sam Read, L. Boudler and Harry Huff, and the negative contention was upheld by Willie Wadman, Jack Hawkes and Miss Margaret Petrie. The judges, the Rev. Mr. Howard and Mrs. Petrie, gave the decision to the negative. Master Earl Matthews gave a report of the Convention at Galt. During the evening Masters Walter Taylor and Earl Matthews gave solos. This is the first Junior A. Y. P. A., so far as the officers of the Senior Association are aware. The members would like to hear from others if there are any such.

The first week in Advent will be observed by a week of special services, when the rector will be assisted by the city clergy, who will base their addresses on the four Collects of Advent.

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RUPERT'S LAND.

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

Winnipeg.—St. Jude's.—The opening service in this Mission Church was held on Thursday evening, November 15th, a large congregation was present. His Grace Archbishop Matheson officiated and preached the sermon. He was assisted by the Ven. Archdeacon Fortin, of Holy Trinity Church; Very Rev. Dean Coombes, St. John's; the Rev. C. N. F. Jeffery, Secretary of the Synod; the Rev. S. Fea, rector of St. George's; the Rev. A. E. Cowley, rector of St. James', and the Rev. G. Horrobin, incumbent of St. Jude's. The Very Rev. Dean Coombes read the first Lesson, and the Ven. Archdeacon Fortin read the second. The Rev. G. Horrobin read the prayers to the third collect, and the Rev. A. E. Cowley, took the concluding portion of the Prayers. A surpliced choir rendered the musical portions of the service very acceptably. The surplices were gifts of the parochial members of the W.A. The parish of St. Jude's has been lately set apart from St. James. On account of the very rapid growth of this district it was deemed desirable to form a mission church. For some months whilst the church was being erected services were held in a tabernacle tent on land adjoining that on which the church is built. Many friends of St. Jude's besides contributing the large sum of \$2,000 towards the building fund generously presented the furnishings for divine worship. Among these may be mentioned the following: A beautiful set of altar linen, Mrs. Carsby; a full set of silver-plated communion vessels, the senior band of St. Jude's W.A.; a handsome antique cut glass flagon, Mrs. Briggs; a silver-plated baptismal font, the Girls' Band of St. Jude's W.A.; carpet for chancel and matting for aisles, the Girls' Band of St. Jude's W.A.; altar vases, Mrs. Fred. Dawkins; white altar frontal and antependia, friends; green altar frontal and antependia, Mrs. Briggs; purple altar frontal and antependia, Mrs. Doidge; crimson altar frontal and antependia, Senior W.A. of St. Jude's; altar flowers for the winter, Junior W.A. of St. Jude's; coloured stoles for minister in charge, Mesdames Carsley and Frith; beautiful service book for minister in charge, Mrs. F. Dawkins; embroidery, Mesdames Neville, Page, Andrews and Horrobin; oak hymn board, Messrs. Cox and Hawker; large Bible and Prayer-Book, Messrs. Russell and Lang; all electric wiring, fixtures and carbons, Mr. Levy; cassocks, surplices and mortar boards for choir, Senior Band of St. Jude's W.A. A collection was taken up in aid of the Building Fund and the gratifying sum of \$130 was realized.

Morris.—All Saints'.—Since the induction of the present incumbent of this parish on Palm Sunday last, the work of the church has gone quietly but steadily forward. The attendance at the services have greatly improved, and the choir under the able leadership of Mr. F. W. Bell, has done really good work, and seems willing to do its best to promote a reverent, hearty, and spiritual tone to the services. The people have taken kindly to both Mr. and Mrs. Cox, who have taken up the work with a will. A branch of the Junior W.A. has been organized under the presidency of Mrs. Cox. The girls work faithfully and seem anxious to serve God and the Church. The W. A. recently sent a large box of clothing, etc., to the Stoney Reserve, Sask. A chapter of the Brotherhood of St. Andrew was recently organized, with twelve charter members, and a pleasing feature of the services at All Saints' is the presence of so many young people. At Donore, a good Sunday School has been organized, and the services are well attended. Several adults have expressed a desire for Confirmation,

and the prospects are good for the Church. At a recent meeting of the Morris Branch of the Lord's Day Alliance of Canada, the incumbent was elected president for the current year.

QU'APPELLE.

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

Condie.—The opening by Archdeacon Harding, D. D., of a new church at Foxleigh marks another step in the progress of our Church in the parish of Condie, under the incumbency of the Rev. W. Simpson, B.A. Foxleigh is an out-district that has outstripped the church accommodation hitherto provided, and it is a matter for congratulation that the congregation, aided by a grant from an English Society, has been enabled to house itself comfortably, and adequately, for some years to come. The district is one of the older-settled ones, so that its financial condition did not call for more than slight special aid from outside.

Regina.—Through the kind dispensation of Providence we record with thankfulness that Miss Maud Hill, daughter of the Rev. G. C. Hill, rector of Regina, has recovered from a severe attack of typhoid fever, and is able to attend Church again, though her weakened condition will preclude her from taking her accustomed place in the choir for some time to come.

Indian Head.—The clergy of this diocese desire through this channel to congratulate the Ven. Archdeacon Harding upon the honor St. John's College, Winnipeg, has done itself in conferring upon this hard-working son of the Church the degree of Doctor of Divinity. Leaving a comparatively comfortable and easy position in Brandon, Dr. Harding sacrificed much to the call of duty in accepting the onerous and important position of Archdeacon of this diocese; and this was forcibly accentuated when more recently he refused preferment in another diocese to continue field work in this large and rapidly population-increasing district. Archdeacon Harding is now the hardest worked clergyman amongst us; and his wonderful grasp of detail coupled with his strong personality have worked marvels during his tenure of office. By no means a physical giant, nevertheless he never misses to respond to the call of duty; and his parochial experience, added to his knowledge of men, constitutes him invaluable in counsel, apt in executive work, and at all times a charming companion. There is neither stiffness nor officialism in his bearing, and in him the clergy ever find a true brother and fellow-worker. He has a magnetism which draws young and old gladly to sit at his feet; and, whatever may be his personal views on ceremonial, he never obtrudes them on others.

The glowing accounts that are published concerning money-making in the Great North-West, and which are promulgated mainly in the interests of immigration and of real estate agents, are still productive of much harm to the financial side of Church missionary effort. Western Canada is by no means, from a missionary standpoint, "a land flowing with milk and honey." It is, writing of the new provinces, a territory peopled by newcomers of most limited means, bordering on impecuniosity; for until homesteaders have seen at the least three or four harvests, except in the rarest of instances, they have always all, and frequently more than, they can do to make ends meet in providing for the actual necessities of life, to say nothing of being able to support churches or missionaries, or to indulge the children in even the smallest of luxuries. I have just made a careful comparison between the cost of clothing, and such necessities as sugar, flour, potatoes, salt, oatmeal, rice, butter, apples, eggs, fowls, canned goods, and occasionally a few oranges for the youngsters, as purchased in Eastern Canada and those procured in Saskatchewan, and find prices aggregate in the total 46.77 per cent. higher in this new Province than in either the Provinces of Quebec or Ontario. We are charged one dollar a bushel for potatoes to-day here. These repeated facts should stimulate Eastern Churchmen and Churchwomen to assist our Bishop and his clergy in their gallant attempts to stem the tide of infidelity in the West and enable them, by even small monetary gifts, to be able to devote more of their time to Church ministrations and less to the anxious solution of "ways and means." In the Diocese of Qu'Appelle we need more men, and this necessarily implies more money; and no one is a better almoner for the equitable

distribution of Eastern Christmas gifts than the Bishop of the diocese. It is mainly from Eastern Canada that our agricultural new-comers are drawn, peopling our West so fast that the money at our disposal is far, far from adequate to supply a tithe of the ministrations to which they are entitled. The sequel is that these church-people either drift away to other denominations more fortunately placed than the Anglican Church; or, worse still, they become careless in attendance at all religious services and relapse into a state of religious indifference and moral anarchy. There are plenty of men willing and anxious to devote their life and energy to mission work in the West; but they cannot live on air; and if we are to have the men we must have the money, too, for their support. These self-sacrificing men do not ask for luxuries—only for a shack to shelter them from the fury of the blizzard and the discomforts of the prairie until their congregations can provide them with a suitable parsonage; and a temporary building for the services of our beloved Church in centres where a faithful few may gather together weekly to "worship the Lord in the beauty of holiness," and thus "keep holy the Sabbath day." May God stir up the wills of His faithful people to thus assist their brethren in the West, remembering that "he that converteth a sinner from the error of his way, saveth a soul from destruction, and hideth a multitude of sins." Thus do our benefactions return to us manifold!

KOOTENAY.

The Rev. R. A. Heath has taken charge of the parish of Phoenix. Mr. Heath is an Englishman and comes to us with a ripe experience gained in Church work in Nova Scotia, West Indies and the United States. He officiated for the first time in his new mission last Sunday, (November 11th), and the impression he gave and the energy and good sense he showed give every promise of a successful work being done in this part of God's Vineyard. Mr. A. E. Baynes, a lay reader, has been placed in charge of the mission of New Denver, which has been vacant for several months. Mr. Baynes is meeting with success and with the Archdeacon going as frequently as possible for oversight and to administer the Holy Communion. This mission may be regarded as being satisfactorily cared for. The Rev. W. T. Johnson, who has been acting as curate for the Rev. Mr. Lambert at Vernon, has re-assumed charge of Arrowhead with Nakusp, Fire Valley, Comaplix and Camborne as outlying stations. The Rev. R. S. Wilkinson is now fully at work in his new mission at Fernie. Mrs. Wilkinson has joined him and now that the strike among the coal miners is ended, we may hope that a brighter future lies before this somewhat unfortunate town. Perhaps I ought to explain why I call Fernie an unfortunate parish. About six years ago there was a dreadful explosion in the mine there, and several men were killed. Next year this was followed by a fire which destroyed a large part of the town and our church with the rest. Next year the town was afflicted with fire, then came a strike and now another strike of several weeks' duration. But in the midst of all this trouble our people have rebuilt their church, putting up a much nicer building, and have also built a very commodious parsonage and have very little debt on the whole property. The church may be so free of debt as to be ready for consecration this winter. The Rev. E. A. St. G. Smythe, who removed from Windemere to take charge of Trail writes most hopefully of his new work. The smelter had to shut down on account of the Fernie strike but now the strike is over we hope matters will go along better than ever.

Correspondence.

GREAT THINGS AND LITTLE THINGS.

Sir,—Spectator's suggestion in your columns to organize a society for the purpose of raising funds for the building of churches, parsonages and schools, the endowment of Episcopal Sees, &c., objects to which the M. S. C. C. gives little or no aid, is one which deserves attention and consideration. If such a society could be formed, and perform its work so as not to weaken or take aught from that of the M. S. C. C., it would be a valuable help to the Church. There is, however, in Spectator's remarks one thing with which some at least will not agree. He says: "It is, of course understood that such assistance would be given only where absolutely necessary: the application of an ambitious con-

ed Kent against Larar, and was defeated larization of the re- r of the Diocesan the time of his death ch work. He studied Hamilton, was called made a Q.C. by the Jp to the time of his of Kent, in 1885, he ie Rebellion in 1837, ef of Toronto under famous 56 men of the a on the first day of saved from Macken- with Col. McNab During his life, he literary works. Be- en survive. They are lo; Mrs. Odwyer, of t and John, both of funeral was held on

The Missionary com- lican Young People's nes' Church on Tues- the Missionary Com- P. A., and discussed a for arousing an inter- of the members of ecting will be held in usiness will be tran- Rev. T. B. Howard, Y. P. A. that is do- regularly for Mis- P. A. of this church last night on the sub- beneficial to live in ty." The affirmative ad, L. Boudler and e contention was up- ack Hawkes and Miss ges, the Rev. Mr. ave the decision to the tthews gave a report During the evening l Earl Matthews gave nior A. Y. P. A., so nior Association are ld like to hear from h. t will be observed by when the rector will gy, who will base their lects of Advent.

MAS PRESENT.
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gregation that had reared a stately and costly edifice could not be entertained." Why not? A congregation, let us not say ambitious, but which has a high ideal of what is a worthy offering to God, and is striving to give effect to that high ideal as best they may, surely should not be shut out from encouragement and help. The Church has suffered and is suffering much from a lamentable pettiness which is displayed in many ways, and very frequently in the notion which plainly manifests itself, but which no one dares to express in words, that almost anything will do well enough for a church or its equipment. Everything must be as cheap as possible, including the stipends of the clergy. This at least is how it appears after a long experience in such matters, to one who would give enthusiastic encouragement and help to the "ambitious," if he could. If we form a high ideal in Church matters, we will attain it, if a mean one, we will stick at that.

Senex.

THAT CHAIN LETTER.

Sir,—Your correspondent, A. L. Murray, in last issue, calls attention to the chain prayer nuisance and its spread throughout the country. A parishioner of mine lately came to me in great trouble—did not sleep for the night—on inquiry I ascertained that she had received a copy of the letter and the Bishop's name had evidently terrified her. I think the clergy everywhere and by every means should try to stamp out this evil, and nothing but publicity will do it.

I. M. Coffin.

**THE NICENE CREED THE BASIS OF
WORLD UNITY.**

Sir.—In the past, nations living much to themselves developed and maintained different methods of life and thought, each independent of and but little influenced by the other. Now, however, the daily events of the whole world are recorded in the newspapers lying on one's breakfast table; and steam and electricity are rapidly welding into a homogeneous whole the heterogeneous races of mankind. As in other matters, so in the Church. Great national Churches have arisen, have flourished and are flourishing. Catholic in their essential history, but differentiated from each other by their national environment during the long years of their isolated history. Now they reach out their hands to each other and cry for unity, nay, further, their followers gather together from the ends of the earth and settle in this great New Land ready to submit to that portion of Christ's Church having jurisdiction therein, if but that Church holds the creed they were taught—the creed that was promulgated by the United Church before the great rent between the East and the West. We of the Anglican and American Communion have the creeds, yet of the three creeds, "The Apostles," "The Athanasian," and "The Nicene," the "Nicene" alone has the sanction of the Great Councils. The tremendous importance of this statement of the fundamental truths of the Christian Faith is therefore evident, and the East is right when it says that the Creed as formulated and confirmed by the General Councils of the United Church represents true Catholic Doctrine and that any addition to it by a portion of the Church cannot be regarded as authoritative. It is this Creed then that we have in common with the East that should be at the very basis of our union, but alas, we have not the Creed in its original wording, but have added thereto the disastrous Filioque clause. And

so on the very threshold of unity we are met with this obstacle, and can we expect an Eastern to fully credit our claim to catholicity when we have altered the foundation statement of the Belief of the Undivided Church? The answer is both no and yes. No, if the Eastern inquirer is an ordinary person content to take a belief as taught him, and refusing to accept an altered creed. Yes, if the inquirer be a man of learning, for, to him we can demonstrate that by the Filioque clause we do not change the meaning of the Creed, or rather that we do not intend to change its meaning, and that the Church does not thereby mean to teach a double procession of the Holy Ghost. Yet what a poor position this leaves us in. We cannot bring ourselves to change the words we have used so many hundreds of years in our Western Church, nevertheless it is our manifest duty to remove this grave cause of disunion between the East and ourselves. We all admit the difficulty, but how hard it has been to hit on a remedy. Bearing in mind the basic fact that we do not intend to change the meaning of the original Creed, I propose as a fair and honourable solution that the Church give the original Creed in the original Greek language in the Prayer Book in this manner: After the Communion Office add this note: "And it is to be noted that the Nicene Creed herein set forth (in the vulgar tongue) is to be in nowise interpreted differently from the Creed as confirmed by the General Council of Chalcedon in the year 451, and which was in these words" (Here set forth the whole Creed in the original Greek). If this solution were adopted what a splendid position we would hold. No more apologies would be required; illiterate and learned, Eastern and Western, could, with conscious assurance, submit to the Church that held inviolate the very Creed given to it by the General Councils of the Undivided Church, and we could hold out the hand of true brotherhood to Russian or Greek, Armenian, Copt or Abyssinian—to all those Eastern Churches, many of whom have held aloft the Cross of Christ through long centuries of persecution, and whose adherents are, even to-day, dying the deaths of martyrs for the faith they have been taught to express in the unaltered words of the grand old Nicene Creed.

Arthur J. B. Mellish, A.B. (Harvard).
Charlottetown, Prince Edward Island.**BOOK REVIEWS.**

Briefs of our Times, by Morgan M. Sheedy, rector of St. John's Church, Altoona, Pa., pp. 2337, \$1. New York: Thomas Whittaker.

At a time when so much is said about the sermons wanting power, we are inclined to be specially critical with those that are published after they have served their original purpose in the pulpit. These Briefs appear to be effective like the hammer's rapid blows on the anvil. Each presents a distinct thought and works out with precision in the light of modern conditions. There is no effort to use catching words or slang phrases, but the preacher has evidently the ear of an educated audience, and he discusses the topics of the hour as in the presence of the Master. The addresses are wholly practical, and moral rather than spiritual, adapted to the needs of our life to-day.

Reminiscences of a Missionary Bishop: By the Right Rev. D. S. Tuttle, D.D., LL.D., Bishop of Missouri, pp. 498, \$2 net. New York: Thomas Whittaker.

It is fortunate for the Church that such an able and genial writer has placed before the public his lucid account of a forty years' episcopate in Montana, Idaho, Utah, Salt Lake City, and Missouri. His experiences in the opening years of the far West are related with a wonderful vividness, and there is no end of good humour in meeting untoward circumstances. His estimate of conditions in the Church's prospects are always valuable, and his account of Mormonism, from his own enquiries and observation on the spot, is the most reliable which we have seen. He has given us a careful statement of what appears to him to be the chief points of strength and weakness in the Mormon system, and there is no trace of unkind feeling in what he says. As one of the earliest pioneers in pushing the Church's ministrations westward along with those who dream only of gold, his life was hard and his work often discouraging; but he knew how to take the people at their best and his success on the whole was wonderful. Anecdotes innumerable might be culled from the Bishop's pages, but there is better, sounder, and more valuable material in the volume for which we can heartily commend it. He is always the Bishop, and also an intelligent

man; he has nothing but good to say of the stage-drivers of the West. There is a very complete index, and we are thankful for it.

A Short History of the Oxford Movement: By Sir Samuel Hall, M.A., K.C., formerly Vice-Chancellor of the County Palatine: Longmans, Green & Co., price 4s. 6d. net.

The Oxford Movement, otherwise called the Tractarian Movement, the beginning of the new life of the Church of England, and which has had an influence of which we are reaping the benefits of today, is here treated of from a layman's point of view. The book is a very valuable one for those who wish to see the steps which led up to the movement for many centuries. The writer gives an useful synopsis of the phases through which the "Ecclesia Anglicana" passed both before and after the Reformation. The book is calmly and impartially written, and the chapter on "Results" is very good. There are one or two slips; on page 213, Newman's name is put instead of Ward's. On page 243 the author states that High Churchmen think that at the "Consecration of the Elements," the Sacrifice of Christ is repeated. This is a serious mistake for the author to make; he must have been very unfortunate if he met any High Churchman who told him that. There are short biographies of the great leaders of the Movement. The political history is very useful, and there is a very full and good index. There are "notes" on various topics by J. A. Froude; Dr. Tullock; Dr. Hook; and C. A. Tuffe on the state of Oxford. On the whole, the book is well worth having.

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We may buy the Bible and give the Bible. But there is more than this. We must love the Bible and live the Bible.—Bishop of St. Asaph.

The town of Great Yarmouth has been chosen as the meeting place of the Church Congress in 1907. The Congress has not met in East Anglia since 1895.

God, who holds the winds in His hands and guides the planets in their orbits, can also mould the insect's wing and shape a drop of dew.—Bishop of Burnley.

In the diocese of Liverpool arrangements have been made for a course of lectures to the clergy, the students in the Bishop's hostel, and the lay readers of the diocese on the "Art of Reading."

Dr. Selwyn, headmaster of Uppingham School has announced his intention to relinquish office during the coming year. Dr. Selwyn succeeded the late Edward Thring in 1887, and is

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thus entering on his 20th year at Uppingham.

For the past thirteen years the people of Brithdir in the Rhymney Valley have worshipped in a navvies' hut, but at last a handsome Gothic church has been provided for them costing £1,500, and the same was dedicated lately by the Bishop of Llandaff.

As the representative of the King, the Duke of Connaught lately unveiled a tablet in the crypt of St. Paul's Cathedral, in memory of the late Field-Marshal Sir J. Linton Simmonds, which is placed on the wall close to the Nelson tomb, H.R.H. was attended by his full staff.

Another youthful organist! At a recent festival service at Woolston, near Warrington, the organ was played by Miss Lottie Gorton, aged eleven years.

The new cathedral at Umtata, South Africa, was consecrated by His Grace the Archbishop of Capetown on Michaelmas Day. The Bishop of Glasgow was present at the service.

The Bishop of Guildford having resigned his Canonry of Winchester Cathedral, Canon Valpy becomes Senior Canon and Vice-Dean. He also succeeds the Bishop as Treasurer of the Chapter. Canon Valpy was appointed to his stall in 1895 so that in the short space of eleven years the whole Chapter has been reconstituted.

A Church Society for the University of Cambridge was inaugurated on a recent Sunday evening by the preaching of the first sermon to the members by the Bishop of Ely in Great St. Mary's Church, the University Church. The Society has been formed for the purpose of inviting Churchmen resident in the University into closer and more real fellowship.

The Rev. C. C. Goden, one of the staff of the Melanesian Mission and priest-in-charge of Opa, New Hebrides, has been murdered. Full details have not, as yet, been received.

The Parish Church of All Saints', Driffield, has been enriched by gifts of a new reredos, oak screens, and a window by Mr. Harrison Holt, Highfield, Driffield, and a white altar frontal from the ladies of the parish.

Through the new Dean of Carlisle, (Dr. C. J. Ridgeway), has only been eight months in residence, many minor improvements have been made in the Sunday services and in the general arrangements of the Cathedral. A large scheme for the rebuilding and renovation of the organ has been now launched. It was first built in 1856 by Messrs. Willis at a cost of £1,000.

A new chancel has been built at Holy Trinity Church, Hereford, at a cost of £3,000. It was dedicated on St. Luke's Day by the Bishop, and an eloquent sermon was preached by Canon S. A. Alexander. The Bishop



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therwise called the beginning of the new l, and which has had reaping the benefits om a layman's point ry valuable one for eps which led up to aturies. The writer the phases through na" passed both be- tion. The book is en, and the chapter here are one or two n's name in put in- 43 the author states that at the "Conse- e Sacrifice of Christ ous mistake for the e been very unfortu- chman who told him raphies of the great he political history is very full and good n various topics by Dr. Hook; and C. A. l. On the whole, the

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

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

—On a recent Sunday the Rev. Montagu Beauchamp was ordained, on Letters of Request from Bishop Casels, by the Bishop of Durham in Auckland Castle Chapel. Mr. Beauchamp has for very many years been a missionary in China under the C.I.M., and was in the Boxer trouble of 1900 when, with his wife and children, he was forced to leave his station. He will be ordained priest

at the Advent ordination, and early in the new year return to China.

An interesting discovery has been made at Winchester Cathedral during the progress of the excavations for the underpinning of the structure. Near one of the buttresses, at a depth of 12 feet, the workmen came upon some paving composed of red and black tiles, each one foot long, 11½ inches wide, and 1½ inches thick. The paving, which extends some distance, is embedded in the peat, and there are remains of a rubble wall on each side of it. Experts express the opinion that the tiles are the remains of an ancient Roman water-course or conduit.

At a large and representative gathering which was recently held at the Chapter House of Exeter Cathedral, the Lord Bishop of the Diocese presented the Rev. Prebendary J. G. Dangar, D.D., with a centre-piece, with six baskets, a pair of twelve-inch solid silver candlesticks, and a pair of prism field glasses which had been subscribed for by friends and old pupils of the Exeter Diocesan Training College of which he was for thirty-seven years Principal, as a token of their personal esteem and regard for him, and in recognition of his long and valuable services in the cause of education.

The house which has been set aside for the purposes of the new College of Clergy at Hartlebury Castle was lately dedicated by the Lord Bishop of Worcester in the presence of several hundred leading Churchmen and Churchwomen of the diocese. The house, which has accommodation for eight clergy, has been erected by the conversion of a range of buildings just outside the quadrangle of the historic castle. The object of the College is to provide a staff of clergymen to support and supplement the work of the clergy of the diocese. The Bishop conducted a religious service in the house and afterwards a meeting was held in the great hall of the Castle.

Children's Department.

PATRIOTIC BROTHERHOOD HYMN.

God save our gracious King!
Long live our noble King!
God save the King!
Send him victorious,
Happy and glorious,
Long to reign over us—
God save the King!

Our loved Dominion bless
With peace and happiness;
Be Thou her light.
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might.

God save our Brotherhood!
Mightily bless for good
All that we do.
Life-giving Holy Dove,
Come from Thy home above,
Make us to brother-love
Ever be true. Amen.

The above verses were sung at the recent Brotherhood conference, held at Almonte, in the Diocese of Ottawa. They deserve a prominent place among the hymns of St Andrew's Brotherhood.

Faith is to believe what we do not see, and the reward of this faith is to see what we believe.—St. Augustine.

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Mrs. Steel was the doctor's wife, a new and late comer to the little

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town of Ashton; so there were no flowers blooming in the grounds surrounding the doctor's cottage, though there was a fine croquet lawn, and Gertrude had been invited this glorious summer day to eat luncheon with Mrs. Steel and to play croquet afterwards—a pleasure greatly anticipated by the little maid.

The house reached, Gertrude was about to run upstairs for her hat when she stopped suddenly, hearing voices in the parlor. Her mother had gone with a neighbor to spend the day in another town, and so far as Gertrude knew, there was nobody at home but Jane, the maid. The latter made her appearance in the hall at this moment.

"Will you step inside the parlor, Miss Gertie?" the girl said, and Gertrude hurried into the room.

Beside the open window sat an old lady with snow-white hair, fanning herself gently. She had untied her bonnet strings, and a small valise rested on the floor near.

"Good morning, my dear," the stranger said in a low, pleasant voice as Gertrude advanced. "I trust I am not intruding; it feels very nice to rest in this cool retreat after my warm walk from the station."

"Surely you did not walk all the way," exclaimed Gertrude; "the road is so long and dusty."

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"It is, indeed," the lady replied with a little laugh.

There was something wonderfully pleasing about the kindly eyes smiling at her, and Gertrude found herself smiling back while wondering at the same time who the strange visitor could be. Perhaps the latter guessed her companion's thoughts, for she said the next moment:

"Have you ever heard the name of Mrs. Denby, my dear?"

"Oh, yes," Gertrude answered. "Mrs. Hart, who lives next door to



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us, has a very dear friend by that name and she does beautiful fancy work. Mrs. Hart has the loveliest sideboard cover you ever saw that Mrs. Denby embroidered for her."

"I thought it was rather handsome," the old lady remarked, with a twinkle in her eyes. "Yes, I am Mrs. Denby," as Gertrude looked quickly at her. "You have heard about one foolish thing I have done to-day; now you shall hear another. I am visiting a friend in Brockville, and being so near Ashton, thought it a splendid opportunity to catch a glimpse of Mrs. Hart, and took the first train in this morning to find locked doors and drawn blinds."

"Why, mamma and Mrs. Hart went to Brockville this morning," Gertrude cried, adding, "Oh, I'm so sorry, and so will Mrs. Hart be when she finds she has missed you!"

"Your maid tells me the ladies will be back about four o'clock; so if I may, without causing you any trouble, I shall be glad to rest quietly here until then," Mrs. Denby said.

"I know mamma would be pleased to have you wait here," Gertrude answered politely as she relieved the visitor of her bonnet. Then, excusing herself, she hurried away, returning in a few minutes with a glass of lemonade.

"Thank you! Thank you!" Mrs. Denby exclaimed gratefully, as she accepted the refreshing drink. "You must have known how thirsty I felt after my dusty walk."

"Mamma likes a drink when she comes in these hot days," Gertrude explained.

"And you thought I would; I am a stranger and you take me in; thirsty, and you give me a drink. Truly you are obeying the law of the Gospel, my dear," the old lady said gently.

Leaving the latter to sip her lemonade in quietness, Gertrude went in search of Jane and held a consultation with the latter in regard to some lunch for the unexpected visitor.

"Never mind that, Miss Gertie. Just you get ready and run off to Mrs. Steel's and your crocky," said the maid.

"But, Jane, do you really think I ought to?" Gertrude asked earnestly. "It will seem so unkind to leave Mrs. Denby alone."

"You've promised to go to Mrs. Steel's. Beside, the old lady isn't really your company, you know."

"I'm afraid she is," and here Gertrude looked up with wistful eyes. "I shouldn't like anybody to leave mamma if she happened to be locked out like Mrs. Denby is."

"There go along with you, Miss Gertie. You're always trying to make things nice for others when you might be making them nice for yourself."

"But mamma says that is doing what the Golden Rule teaches us to do," laughed Gertrude as she tripped away.

Word was sent to Mrs. Steel by Harry Steel, as he passed on his way

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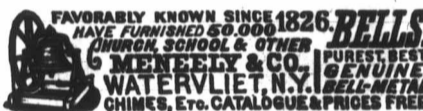
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from school, that Gertrude could not keep her promise; and a little later Mrs. Denby and her young hostess enjoyed the nice luncheon Jane had prepared for them. It was just as they were finishing that Mrs. Steel made her appearance.

"I heard Gertrude had a visitor," the newcomer said as she smilingly offered her hand to Mrs. Denby, "and as the doctor is not using the carriage to-day, I came to suggest a drive into the country as a pleasant way of spending the warm afternoon."

Mrs. Denby expressed her pleasure at this arrangement, and Gertrude tripped away delightedly to tell Jane to make ready for the outing.

"Your friend is a rarely sweet girl," Mrs. Denby remarked to the doctor's wife as the blue dimity disappeared through the door.

"She is indeed," Mrs. Steel responded warmly. "She is what the doctor calls a real little lady. We are both very fond of her; she is so genuinely sweet and unselfish."

Mrs. Denby was convinced of this some time afterward when it came to her ears in a roundabout way what Gertrude had given up that warm summer day because of her wish to be kind to her unexpected visitor. Perhaps this was why an exquisitely embroidered handkerchief reached Gertrude on her next birthday, accompanied by a note that sent the warm blood rushing to her face and made her exclaim with shining eyes: "Oh, mamma! It does pay to be nice to folks. Isn't my handkerchief beautiful? I never, never can thank Mrs. Denby enough for it."

But when Gertrude said so in her note to the donor the latter murmured to herself:

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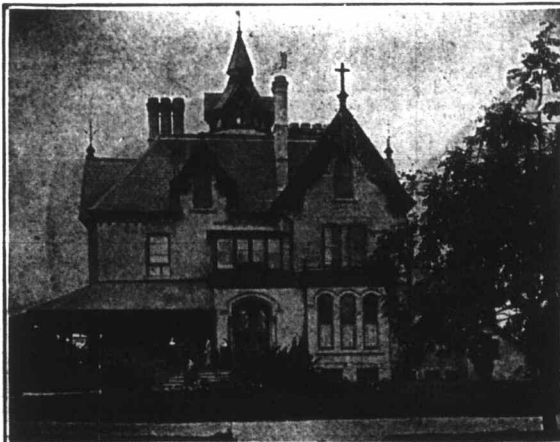
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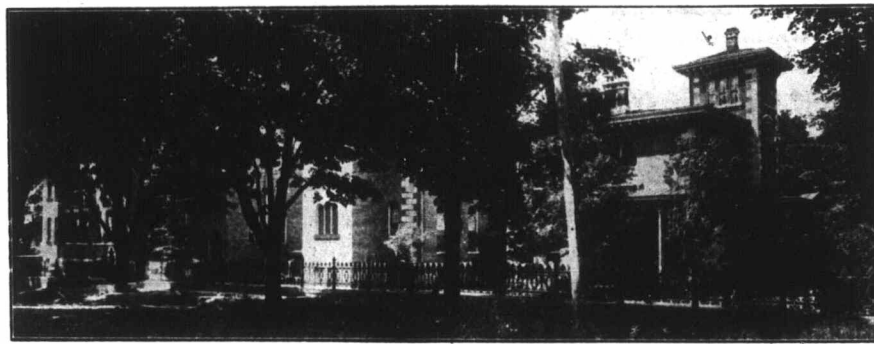


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