

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

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TORONTO, CANADA, THURSDAY, NOVEMBER 21, 1907.

No. 45.


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The Life of Christ in Recent Research.—By Rev. William Sanday, D.D., L.L.D. Price Net, \$2.25.

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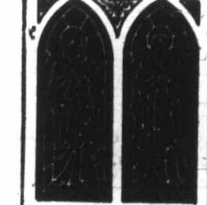
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Synopsis of Canadian North-West
HOMESTEAD REGULATIONS.

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

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may, however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
 - (2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.
 - (3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).
 - (4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.
 - (5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.
- Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

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Canon Erskine Clarke, vicar of Battersea since 1872, has just completed his 80th year.

A movement is to be set on foot to establish a memorial fund for the late Mr. Edward Clifford, honorary evangelistic secretary of the Church Army. The proposed fund will be applied towards enabling poor and crowded parishes to secure the services of Church Army evangelists and mission sisters.

The ring of six bells in the ancient tower of Rowberrow Parish Church, Somerset, have been solemnly re-dedicated by the Archdeacon of Wells at a special service. The bells were originally cast by the Bilby family at Chew Stoke in 1752, but the ravages of time necessitated quarter-turning and re-hanging.

Amongst other large bequests made for religious and philanthropic purposes in the will of the late Dr. Chas. Tiffany, there is one of \$125,000 which is to be applied under the direction of Dr. Hintington, the rector of Grace Church, to the erection of a suitable building for a school in the grounds of the Cathedral of St. John the Divine, New York.

Bishop Weldon, preaching at the annual service for medical men at St. Luke's Church, Liverpool, said that there had been times in the past when doctors had stood aloof from the spirit and doctrine of religion, but there presence there that day was in itself a convincing witness that that condition of things was changed. The course of modern scientific discovery, at least in the realms of medicine, tended towards an ever-strengthening sympathy between their vocation and his own. The laws of Nature were not wholly known—they knew only a mere fragment of them—and it behoved them all to open wide the windows of their minds and souls. They must beware lest by some premature conclusion or incomplete experience they set a bar to the progress of truth.



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is able to walk by himself in the procession, preceded by his verger carrying the silver baton or verge, which he once described as a "poker." The Dean's recovery from his recent illness was a very remarkable one. It is not often a man nearly ninety years of age rises from a sick bed after the doctors have shaken their heads over him. The Dean does not preach now, but he retains all his faculties very little impaired. His winter is indeed "frosty, but kindly."

Canadian Churchman.

TORONTO, THURSDAY, NOV. 21, 1907.

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Lessons for Sundays and Holy Days.

November 24.—26th Sunday after Trinity.
Morning—Eccles. 11 & 12; James 3.
Evening—Haggai 2 to 10, or Mal. 3 & 4; John 8, 31.
December 1.—First Sunday in Advent.
Morning—Isaiah 1; 1 Pet. 3, 8-4, 7.
Evening—Isaiah 2, or 4, 2; John 11, 47-12, 20.
December 8.—Second Sunday in Advent.
Morning—Isaiah 5; 1 John 2, 10-15.
Evening—Isa. 11, to 11, or 24; John 16, 16.
December 15.—Third Sunday in Advent.
Morning—Isaiah 25; 3 John.
Evening—Isaiah 26, or 28, 5 to 19; John 20, 19.

Appropriate Hymns for Twenty-Sixth Sunday after Trinity and First 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.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 294, 309, 314, 315.
Processional: 291, 392, 446, 532.
Offertory: 293, 522, 536, 539.
Children's Hymns: 332, 536, 565, 568.
General Hymns: 299, 306, 512, 537.

FIRST SUNDAY IN ADVENT.

Holy Communion: 203, 313, 314, 310.
Processional: 46, 49, 217, 261.
Offertory: 51, 52, 205, 362.
Children's Hymns: 281, 335, 345, 363.
General Hymns: 48, 50, 53, 477.

THE SUNDAY NEXT BEFORE ADVENT.

'Stir-up' Sunday, as this last Sunday in the ecclesiastical year is called, reminds us of the necessity of arousing ourselves for renewed effort now and during Advent. Advent, somewhat like Lent, is a time of revival. Do we not need such seasons to re-call to our minds ways in which we can improve! This Sunday the notices of the special Advent services will be announced. The whole bearing of these services will be a call to repentance and the cessation of pleasure parties, dinners, socials, bazaars, etc., etc. There has been a growing tendency to even introduce the Annual Christmas Tree before its time, placing it on Christmas Eve, which is a practise to be dis-

couraged. During Advent it should be our aim to come apart from the world as much as possible, attend the Church services more regularly, with more strict self-examination, preparing for our Christmas Communion. The more worldliness and pleasures increase the more close should we cleave to our holy religion and our God. Advent is a season in which we are to be exhorted to prepare for Christ's second coming to judge, and no pains should be spared to stir-up the feeble and languid wills and in training and cultivating the soul in good living. The season can only be a benefit where rightly and sincerely used. A genuine and devout effort must be made by each one to secure the desired effect. Prepare yourself to meet the Judge. Our Blessed Lord will during Advent be before us as the "Alpha and Omega, the beginning and the end." As the Church opens her year with proclaiming His coming now she closes it by preparing for His return to judgment, teaching us that all we do must be begun, continued and ended in Him.

Our Failure in the States.

In a recent editorial the "Church Times" writes as follows of the Church in the United States. It will be seen that this paper adopts the usual slipshod English fashion by writing American, when the United States is meant: "Ecclesiastically regarded, the American Church is a body of intense respectability, of great wealth, and of ecumenical importance. But to the American people it is almost unknown. Socially predominant in the City of New York, and in the small States lying within the influence of the great town, it touches even there a mere fraction of the population, and throughout vast stretches of the country it is insignificant. It numbers considerably less than a million communicants, the annual increase being under three per cent. This appears to indicate a slight growth in the native-born American people, which is more than balanced by the influx of immigrants, so that the Church is actually losing ground in proportion to the whole population. That would be a small matter if its adherents were more numerous; it might hope gradually to assimilate the inpouring crowds, even as American society and American institutions mould them to the American temperament. But what can be done by a community so small and scattered, which is hardly in evidence where immigrants most congregate? The Church remains a select body, rich in some of the noblest traditions of American life, and very attractive to individuals connected with those traditions, but lacking popular force."

Why Failure?

Why is it that the English emigrant leaves the Church of his fathers on reaching New York? And why is it, if the "Church Times" is right, not only the English emigrant, but the Churchman of the Eastern States, leaves it on going West? There must be some reason why the number of communicants is relatively decreasing compared to what it ought to be by natural increase and immigration. The fault cannot lie only on one side of the water. It is probably true that too much attention has been given in the States to city and town parishes in the past, but for many years great efforts have been made to provide services in villages and country places. The Brotherhood of St. Andrew has done much and we look for progress by the energetic working of missions of young unmarried men under good guidance which are being tried now. Still at the present time is the allegation true, not only in the States, but with us, that the English emigrant leaves the Church. We wish our correspondents could throw some light on the question.

Waiting for the Church.

Looking across the ocean there is some light on the cause which the Bishop of Norwich has emphasized. The unpreparedness of all classes brought up in an endowed Church to set to work to organize services, congregations, Sunday Schools and buildings for themselves. The Bishop pictured emigrants whose relatives had supplied funds to the larger societies and expected, naturally enough, that the society would give them some return. But that class is much higher in the social scale than the mass of newcomers. The Bishop's illustration shows the depth and universality of the English feeling, that the Church should come to the waiting immigrant. There can be no doubt also that the new doctrines and changed practices in English parishes have had their effect in creating associations and journals which "belittled all authority outside the dictates of a chosen clique of like-minded men." The Archbishop of Canterbury has often deplored the evil consequences of this spirit. In a recent charge at Maidstone he said, "Upon the general subject he would remind them that daily experience brought home to those of them who had to deal with these matters administratively that what irritated and annoyed was far less often ritual, or the lack thereof, than it was a high-handed attitude on the part of the clergy, the making of arbitrary and apparently needless change without adequate consultation and consideration—in short, what St. Peter spoke of as 'a lording it over' the charge allotted to them, a clerical domination which was not convenient to those of them who belonged either to one or other section of the Church." A friend of the writer's residing in the south-west of England told him how his clergyman, an excellent, devout man, deplored to him, that, although he had restored the fabric and advanced the services and worked hard among the poor, yet beyond an attendance which he felt was perfunctory he could not succeed with them. He was told that if he could disguise himself and go to the obscure meeting house at night he would find the local shoemaker surrounded with his people who were at home there. The story is true, but it does not cover the whole ground. There are Low as well as High Church English clergymen and yet there seems little difference among the flocks which reach Canada or the States.

The Modern Trend.

At Nottingham recently Bishop Hamilton Baynes spoke of the trend of modern religious thought. The good done by the Evangelical and Tractarian movements was referred to and the speaker urged that the social movement of to-day was not unlike them in so far as it applied the principles of religion through personal effort to the vital needs of the fallen and friendless, and those who were not reached by the ministrations of the Church. Religious and political thought, said the Bishop, have been moving along the same lines. To attain the most effective and lasting results social reform must proceed from Christian motives.

Death in Drinking Water.

Dr. J. A. Amyot, Provincial Analyst of Ontario, in an address at the Normal School, Toronto, is reported as having said "That forty-nine people died in Toronto last year directly as a result of the impurity of the water supply" and "that he had seen the polluted water from the bay, which could be easily distinguished by its colour, carried out to within a few hundred yards of the intake pipe." Much more was reported as having been said on the subject, but the words above quoted, if correct, form a terrible indictment of the corporation of the City of Toronto. If it can be shown that the continued pollution of the city water is causing

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the deaths of even a small percentage of the citizens, who is responsible for these deaths if they are not? They govern the city. There is, indeed, as is said a "dreadful responsibility" resting on the citizens of Toronto in this matter. And does it not rest primarily on the governing body of the city? Could there possibly be a clearer, sadder or more impressive illustration of the urgent and absolute need of government by a competent commission than Toronto affords if Dr. Amyot's reported statements are founded in fact?

Bishop Bickersteth's Letters.

A household name in the Church is that of the devout Bishop of Exeter, religious poet and writer and one of the truest friends of missions. In one of the Bishop's letters there is a most interesting reference to two of his great brethren of the Episcopal bench, Bishops Lightfoot and Westcott of Durham: "Did I tell you," asked Bishop Bickersteth, "that Dean Vaughan said to me that Westcott was staying with him at the time of Lightfoot's consecration; and Vaughan said to Westcott, 'Now, friend, do tell what is the difference betwixt you and Lightfoot?' And Westcott answered, 'Well, Lightfoot is never content till he has made a subject definite, and I can never be content till I have made it indefinite.'" Dean Vaughan seems to have thought the criticism true, and that both characteristics were of value, as all truths need clear definition for practical application, and yet in their application to the things of eternity they are indefinable.

Modern France.

The Right Rev. Dr. Wilkinson, Bishop of Northern and Central Europe, spoke at the recent Yarmouth Congress on "The Religious Life of the Continent." This is a subject on which he is well qualified to speak and his description of France is for that reason appallingly dismal. "The religious life of France," he says, "is a very sad story, indeed, and reads us a more terrible lesson than that of any other country in Europe. We have there the spectacle of a nation openly, ostentatiously and of set purpose ignoring God. The French Government of to-day neither by act nor deed makes mention of God, of Providence, or a Divine Law. It enforces a strictly secular education in all primary schools and removes all religious symbols from all public buildings. The very fact of attending the services of the Church, or giving religious education, sets a mark upon public servants, and creates a bar to their advancement. It is the formal determined purpose of the French Government to organize a state without any reference to God. . . . In 1870 Heaven sent her the most terrible warning it was possible to send to any nation. She underwent a chastisement that no nation could suffer twice and live. She did not learn the lesson God endeavoured to teach her, and she has gone since then and is going still from bad to worse, for the transformation is far from complete, and what lies in the future no one can say." Such an account by a Christian Bishop of any so-called civilized nation after nearly 1,900 years of the preaching of Christianity is discouraging and depressing in extreme degree. "Worse than heathenism" is his description of the present condition of France, and he traces that condition to the rejection of Christianity from the schools and warns the British nation to count the cost before they destroy the religious character of their schools or lower the religious standard of the nation in the direction proposed by some radical politicians of the present day.

Mohammedanism.

Not only does the Church Congress form the best thought of the British Empire on the various topics there discussed, but it awakens and stimulates the thoughts of all earnest Christians who read its interesting reports. In the discus-

sion on Mohammedanism, the Rev. Dr. St. Clair Tisdall said some things that ought to be made known still more widely. He said the only two great missionary religions before the world were Christianity and Mohammedanism. There are in India alone, 62,458,077 Moslems; and in the whole British Empire only 53,000,000 professing Christians. Mohammedanism made rapid increase in Africa and slow, but steady, progress in India; and Pan-Islamism or the union of all the Moslem forces was one of the great dangers of the future. Half truths, a warlike spirit and a lax moral code accounted for the rapid spread of this fanatical religion and one weapon, on which they relied much, was controversial literature. A large number of controversial writings were found in Urdu and other languages and every book on the Christian side was at once met by a reply on the Moslem side, and yet Christianity has won some striking triumphs among the Moslems. Of seventeen native C. M. S. clergy in the Punjab, eleven were Moslems and hundreds of converts can be found at almost every mission in Moslem centres.

Finance and the Negro.

"It was an interesting lecture that Mr. Carnegie delivered to the Edinburgh Philosophical Institution lately on 'the negro problem' in America, the gist of it being that a partial solution might be expected through the operation of economic causes," says the "Guardian." "The negro multiplies fast, and he lays up money. In 1880 the coloured population of the United States numbered some six millions and a half; in 1900 it amounted to nearly nine millions. Its aggregate wealth Mr. Carnegie put at £60,000,000, an estimate which we should imagine to be under the mark, especially if it be true that the Church property of the negroes is valued at over £5,500,000. At any rate they are getting too rich not to find before long the means of protecting themselves from oppression, and in the end to achieve a good deal more than that negative result. Certainly their hap is not worse than that of the Jew in Mediæval Christendom, and we see where the Jew stands to-day. True, he belongs to one of the finest types of the human family, but he has won his present position simply by patient endurance and industry. And on the evidence of figures the Ethiopian is not without his share of these qualities."

Thoughts On Unity.

An able co-temporary gives expression to the following excellent thoughts on unity: "To any Churchman who really values the unity of Christendom many subjects for prayer and thought will suggest themselves, as, for example, the unity depicted in Scripture; the wide divergence from this seen in the Christendom of to-day; the loss in money and men and energy and time incurred through division; the hindrance through division to the work of God at home and in the mission field; signs at home and abroad of the wish to 'heal the divisions of the Church; the spirit of lowliness, meekness, long-suffering, etc., which is needed for keeping or restoring unity; the spiritual unity of Christ's servants which exists in spite of divisions; the help towards higher forms of union to be found in brotherly co-operation; the need of caution in every step, lest unreality or re-action should be the result; the duty of not surrendering principle, and of maintaining intact the trusts committed to each generation in turn; and the many-sided efficacy of prayer for Unity."

THE ENGLISH CHURCH CONGRESS.

The Congress has scored another notable success. As we said last year the almost unvarying success of Congress after Congress is an impressive testimony to the vitality of the Mother Church. That it should be possible, year by year,

to maintain the interest of the Church and nation at large in the doings of a purely ecclesiastical gathering surely establishes the fact that the English people as a whole regard the established Church with anything but feelings of indifference. The good Bishop of London has, we see, since his return to England been bewailing the intensity of party spirit in the Old Land. There is this, however, about it, that English people do take their religion seriously enough to be very much in earnest about it, even if they do contend at times with undue warmth about matters that are perhaps not of prime importance. And it is questionable, if in any other country in the world, a gathering of the character of the Church Congress could arouse equally widespread interest among all classes of people with scarcely a break ever since its foundation considerably over a generation ago. The Congress of 1907 will not go down to history as an epoch-making or specially notable one. None the less was it eminently useful, and calculated, we firmly believe, to be productive of solid and permanent gain to the Church at large. The opening sermon of the Archbishop of Canterbury, while not in any respect particularly striking, was earnest and practical and accorded well with the whole tone of the subsequent proceedings. Bishop Sheepshanks, of Norwich, who presided, gave a most interesting and practical address on disestablishment, a question which always comes to the front when the Liberal party are in power. Though opposed to disestablishment it has no terrors for the Bishop of Norwich, who, as a missionary, for six years in British Columbia, saw enough of the workings of the "voluntary system," as it is called in England, to be able to contemplate its possibility with perfect equanimity. The Bishop treated the question with great frankness and impartiality and gave many reasons why the Church might conceivably gain by being disestablished. On the whole, however, he was strongly opposed to disestablishment. It would remove a strong barrier to Roman aggression, and religion would undoubtedly suffer in the rural districts. He took a hopeful view of the present outlook and strongly deprecated the idea that the nation as a whole was irreligious, and as someone recently said, "needs reconverting to Christianity." The discussion on the "Prayer Book and Modern Needs" warmed up the Congress. Representatives of both schools in the Church, made it plain that they were perfectly satisfied with the Prayer Book as it stands, and that they desired no change in the rubrics relating to the "ornaments of the Church and minister." Dean Kirkpatrick, who is well-known in Canada, read a very valuable paper on "How to Teach the Old Testament." Other papers followed and then a discussion. All the utterances on this subject were most helpful and suggestive and constituted a noble defence of the Old Testament on its own intrinsic merits as the greatest teacher of righteousness the world has ever known on historical record, and as a preparation of the world for the Christian religion. Every paper is well worthy of the most careful study, and was manifestly the result of painstaking research. The papers on "Ancient Faith and Modern Thought" also reached a very high level. Their tone on the whole was decidedly hopeful. The fact that the old materialistic school of a generation ago is being everywhere discredited was made unmistakably plain. The Rev. Dr. Inge, of Cambridge, a very distinguished member of the university, strongly advocated the serious study of "Christian Science" and kindred cults. Among the other subjects discussed at the Congress were "Sunday Observance," "Temperance," "Elocution and Reading," "The Means of Spiritual Revival," etc. With the one exception of the debate upon the "ornaments" question, which, trivial as it may appear to some of us on this side, appears to invariably arouse the fighting instincts of the average English Churchman, the whole proceedings were characterized by great harmony. The men's meetings were well attended and the gen-

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eral attendance at the Congress was well up to the average. The next place of meeting was not decided on. Thus has ended another of these most helpful and inspiring gatherings, which, in the range of learning displayed the many-sidedness of its sympathies and affinities and the dignity of the general character of its proceedings could not probably be matched in Christendom. The Congress is most undoubtedly representative of the Mother Church at its broadest, deepest, highest and best.



BEGINNING AT THE OTHER END.

These are the days, to use a popular Americanism, of the "institutional Church." Christianity is increasingly appealing to the non-spiritual side of human nature. It is busying itself more and more with matters that have to do with man's purely temporal well-being. And so we have the typical up-to-date city congregation with its almost bewilderingly large number of organizations devoted to semi-, or oftener, to entirely non-religious objects. This is especially true of the American Church in the great centres. But the tendency is noticeable everywhere and has become widespread in the Dominion, and if we are not mistaken it is especially apparent in our own Church. The Church is concerning, or showing the tendency to concern herself, more than ever as much with the bodies as with the souls of men. Take for instance that remarkable organization which calls itself the Salvation Army. Its social work to-day seems to have completely thrown its religious work into the shade. How little one hears of the latter now. The society seems to have been virtually transformed into a vast emigration and "rescue" agency. Its religious work, if not exactly ignored, has most assuredly retired into the background. We do not write this to in any sense disparage the magnificent work being done by the Salvation Army, or to throw any discredit upon that greatest of living philanthropists, General Booth. But this new departure in the work of the "Army" undoubtedly illustrates a very general trend among all the religious bodies of the English-speaking world. In the Mother Church this disposition is also very marked. Whether this is a passing phase or the beginning of a movement which will eventually transform organized Christianity, it is at this stage of course impossible to say. As yet perhaps it may be regarded simply as a reaction from an era, which ever-emphasized purely ecclesiastical methods. Christianity has certainly become more "practical," in one sense at all events. It has begun to work from the "other end." But the question is, in working from the temporal end is it slackening its efforts from the spiritual. In trying to reach mankind through the avenue of his material needs is it neglecting to appeal to him from the spiritual side of his being. It is impossible to not have serious misgivings in this respect. After all the chief work of the Church is with the individual soul. Christianity is the transformation of human character. It works, not from the outward to the inward, to use Carlyle's celebrated saying, but from the inward to the outward. "The Kingdom of God is within you." The Christian religion is a personal response. The individual is the unit of the Church. This is, we know, the veriest commonplace and will be readily assented to. But none the less does it need, especially in these days and for the reasons set forth, to be strongly re-emphasized. The fact of the matter is, that the reaction against the "individualism of a bygone generation, that in our own Church found its expression mainly in the so-called "Oxford Movement" has gone quite far enough, and shows signs of carrying us beyond our true bearings. We seem to be in imminent danger of forgetting the fact that Christianity begins at the bottom and grows upward, not from the top to grow downward. It might be asked, "Cannot we begin at

both ends." Yes, but there is always the danger of neglecting the one for the other. And from many indications this seems to be a very real danger to-day. We commend what we have said very specially to the younger clergy, who are naturally more susceptible to the "spirit of the age" than their elders, and who are, therefore, in greater danger of being carried away by the flowing tide. It is so much easier and pleasanter to reach mankind in this way. The individual appeal is slow and humdrum work. It makes no noise in the world. It involves the doing often of what is very disagreeable and the exercise of that most exacting of all virtues,—moral courage. But of all work, it is the work that tells and lasts. And no greater calamity can be imagined than that it should be undervalued, and its importance obscured, of which in the rage to-day for the "institutional Church" there is an undoubted danger.



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We are informed that there is a decided increase this year in the number of young men offering themselves for the sacred ministry and entering our theological colleges for preparation. This is not peculiar to Anglican Colleges, for we are informed that practically all Canadian theological colleges are having the same experience. It would be interesting to know how it comes about that this general movement towards holy orders has been induced. It most probably can be accounted for largely by the continual insistence during the past few years of the necessity for more men to meet the needs of the Church in the West and elsewhere. Still it is rather peculiar that young men in all the churches should be stirred up to offer themselves in increased numbers at the same time. If the present results are due entirely to the energy of Church and college officers then we must remember in future that the supply of men for the ministry may be increased practically at will. We have to let the need be known with sufficient emphasis and the response will be adequate. It is a serious matter, however, to act the part of recruiting sergeant for the ministry. The fear lest the wrong man may be stimulated to undertake a work for which he is not fitted, the possibilities of failure and disappointment make one hesitate about how he should present this subject to young men. The ministry we suppose is about the only vocation that is represented in the field by agents calling men's attention to it. There is no one, so far as we know, who calls to young men to enter the medical, the legal or engineering professions. No one we presume would care to assume the responsibility of such a thing. We have to be careful lest we overtouch the point in our zeal for a righteous cause.

It seems to us that our theological colleges are working on the right lines when they insist upon young men from England and Ireland who intend to enter the ministry of the Canadian Church taking their theological training in this country. It is rather surprising to find how many men straight from the other side of the Atlantic seem to slip into the Canadian ministry even yet without any experience of Canadian life. It is hardly fair to them to be thrust into a new work under conditions of which they have no knowledge and it is probably harder still for the people among whom they work. The plan of laying hold of the young man and educating him in this country is the one that appeals to us as beyond all doubt the real solution of the problem. During the years of preparation, and by means of the experience of Church work gathered while students, ample opportunity is afforded for getting into harmony with their environment. But we trust that we may

rely largely upon the native born sons of Canada to recruit the ranks of our ministry rather than that we should have to go elsewhere. The feeling is growing on both sides of the Atlantic that the Church in Canada has to rely more upon its own resources than it has hitherto done. We ought to be able to supply our own men and sustain them with our own money. The almost savage attack of an English public man upon our present methods of looking to England for missionary assistance was cabled to a Canadian newspaper a few days ago: "Why do not your prosperous Canadians look after your own missions and Indians," he said, "and pay for your own religious agencies without sending your parsons begging to a country like this that God knows has poor people and slums enough of her own." This remonstrance was invoked by the reported speech of a Canadian missionary who had been heaping on the agony about the Canadian cold and loneliness and poverty. All this, of course, does not fit in with the roseate hues in which the Government immigration agent paints conditions in this Dominion. While we have no doubt that Canadian missionaries tell a perfectly truthful story about their experiences in Canada, yet a true story may be told in a way to convey far more than is actually correct. When a man is trying to make out a good case he will not always stop to explain that this or that terrible experience is not the ordinary everyday kind of life in Canada. The dear people who know nothing at all about it will, of course, jump to the conclusion which they are not forbidden to draw. Now what are we going to do? It is humiliating in the extreme to have this sort of thing thrown back at us from time to time. Why are not these stories of hardship and need not as effective in the centres of Canadian wealth as in the far-off cities of England? Do we stop to think that perhaps the picturesque tales of the distant corners of the Empire may lead good people in England to overlook the piteous needs of the poor right at their very door? From every point of view it is a most serious matter to commission a man to go yonder to seek for help.

What may we ask is the remedy? That, of course, is not an easy question to answer. The lines laid down by our General Missionary Society seem to make these perpetual pilgrimages to England inevitable. There is no money available from the Board for assisting in the erecting of schools, churches, parsonages, or outfits of any description that may be described as capital expenditure. If, therefore, our missions in the West cannot be sustained by the diocese in procuring these necessary equipments for their work to whom shall they turn? The dioceses in Eastern Canada have been closed to the missionaries of the West since the formation of the General Missionary Society, as it has been laid down that all we shall be asked to do for the West is to subscribe to the funds of the society. Our laymen are assured that they will not be bothered with a series of individual appeals from the West as in the olden days. They were expected to give generously to this central fund and then they were assured that they would have to give no more. But we have seen that the central fund does not touch a great many forms of Church necessities. And further we were told of a prominent layman who made the assertion that the laymen who in the days before the formation of the General Missionary Society subscribed fifty or a hundred dollars to every worthy cause that came before them pressed by the living missionary, now subscribe fifty or a hundred dollars to the Missionary Society and there it ends. Instead of giving more they are actually giving much less. Some of these days, we suppose, the English Bishops will take up the same line and Canada will have to be satisfied with what it receives through the regularly organized societies. Private solicitations will be forbidden. It would seem to us that our Board of

Missions will have to raise two or three times as much as it is now doing or else revert to the old plan of allowing individual appeals for specific work to be made to men of wealth in Eastern Canada. Spectator.

The Churchwoman.

TORONTO.

Toronto.—St. Paul's.—The regular monthly meeting of the Board of the Woman's Auxiliary was held on Thursday, November 7th, at the school-house. The Extra-Cent-a-Day Fund which amounted this month to \$234.48, was voted as follows:—\$100 towards a church at Moose Hide, Diocese of Yukon, for which \$500 is required, \$100 towards a barn and woodshed for the parsonage at Rouleau in Qu'Appelle, and the balance, \$34.48 towards the painting of the church at Fort Vermilion, Athabasca. The Dorcas Secretary reported a very generous response to the appeal for furnishings for Immanuel College, Saskatchewan, towards which \$50 of last month's Extra-Cent-a-Day Fund was given. With this amount sheets were bought and the branches have sent in numbers of quilts, pillow-cases, towels, etc., so that the college ought to be well-equipped for the thirty catechists who are expected to be in residence there while the remainder are at their posts throughout the country. Some interesting particulars of this work were given by Mrs. Fortin, of Rupert's Land, who was a welcome guest at the meeting. She describes the work being done in Saskatchewan by Bishop and Mrs. Newnam, assisted by Archdeacon Lloyd as wonderful. Mrs. Fortin also told of the splendid results in her own Diocese of Rupert's Land of the establishment of an Organizing Secretary of the W.A., who goes about opening new branches and giving advice and encouragement to those already established. The Organizing Secretary for Nova Scotia, Mrs. Gibbons, was also present at the meeting, and all were glad to hear from her that since the beginning of the W.A. in that diocese 2 years ago, 52 new branches had been formed and were working enthusiastically. She regards the society as a great bond of union between churches and dioceses, and thinks that it has done much towards breaking down barriers of coldness and indifference towards each other which existed before. After the luncheon hour the meeting was addressed by Mr. de Lom, who is travelling in Canada on behalf of next year's Pan-Anglican gathering in London. The speaker, after explaining the objects of this meeting especially urged the members of the W.A. to try to influence others to be really interested in it, and to help by their prayers to make it a success and to see that the offering from Canada should be worthy of that great number of Church of England communicants here. The President then handed to Mr. de Lom a cheque for \$500, being the offering made towards this object by all the branches at their Thanksgiving services on April 17th last. Miss Strickland, who is our own Missionary to India, and who is at present on furlough in Canada, and is spending much of her time in addressing different branches of the W.A., both in town and in the country places, then gave a short account of her work at Tarn Taran. Miss Strickland just described the difficulties of learning the language or languages, especially in the villages where even one's teacher knows no English, and is often more anxious to learn than to impart knowledge. It is said that for the first year a missionary is dangerous, for the second she is mischievous, and in third she begins to be of some little use. Miss Strickland is called a Village Missionary, her work is entirely among women, and consists chiefly in going about from village to village and gathering the women together, singing hymns, teaching them by means of large colored pictures, and trying to bring some hope and brightness into their lives, which are often so terribly sad. The work has to be done very gradually; as Kipling says, "you mustn't hustle the East," but the results are on the whole encouraging, and the life is a happy one. The need is for more workers, and the time when they are wanted is the present; everywhere the cry is the same, the harvest waiting to be gathered in. Miss Strickland urged her hearers to try by their prayers and by their influence to help this the greatest cause of all.

Eglinton.—St. Clement's.—The members of the Woman's Auxiliary from Christ Church, Deer Park, and St. John's, York Mills, met last night

in the school-house, when Miss Strickland, the Auxiliary missionary at Tarn Taran, Punjab, India, gave a very interesting account of her experiences in the mission field. Miss Jones, Secretary of the Toronto Auxiliary, also gave an address. The Rev. T. W. Powell, the rector of the parish, presided.

OTTAWA.

Ottawa.—The Cathedral Branch of the Woman's Auxiliary held its regular monthly meeting lately in the Lauder Hall, which was opened by the rector, the Rev. Canon Kittson. There was a large attendance, among those present were several new members. Excellent reports were submitted by the various officers. The resignation of Mrs. Charles Moore as Extra-Cent-a-Day Treasurer, was received and accepted, owing to this officer spending the winter on the continent. Miss Tudor Montzambert was appointed to fill the vacancy for the balance of the auxiliary year, to April, 1908. A resolution of sympathy was passed by a standing vote, which will be forwarded to Mrs. MacCuaig, the Secretary of the Babies' Branch, expressing the sympathy and love to her in the recent sad bereavement she has sustained by the death of her husband. Mrs. Houston, the president, read a paper on Corea, which was very much enjoyed. The monthly meeting of the Junior Auxiliary of St. George's Church was held recently. There was a very large attendance. An interesting incident was the presentation to the former treasurer, Miss Gertrude Wilson, of a purse of silver on the occasion of her approaching marriage. The presentation was made by the President, Miss Gerald, and Miss May, on behalf of the Auxiliary. Papers were given by Mrs. Robertson on "Mission Work in the Diocese of Selkirk," and "Among the Chinese in Canada," and by Miss Alice Sutherland on "Mission Work in South China and Thibet. All of these were very interesting and instructive. The blind boy, Geraldson George, in the Palamcottah school, India, has outgrown the school and henceforth the girls will direct their efforts towards helping Gerald Tilton in the same school, and also one on the Piegan Reserve under the unusual name of Polly Crazy Pipe-Stems, for whom they are preparing a Christmas bale.

MONTREAL.

Montreal.—The regular meeting of the M.D.W.A. was held in the library of the Synod Hall on Thursday, November 7th. After the opening prayers the president expressed her sense of the loss recently sustained by the W.A. in the deaths of two devoted members: Mrs. Walmsley, of St. Johns, P.Q., and Mrs. Brander, for many years secretary of the Junior work. Both these ladies had a long connection with the W.A., and their interest and earnestness in the work ought to prove an example to all. Suitable resolutions of sympathy with the bereaved families were moved and adopted by the meeting. The minutes of the last meeting were read and confirmed. The president gave a brief account of the action of the General Board in regard to the three suggestions sent forward by the M.D.W.A. Two new life members were welcomed by the president, Mrs. R. Lindsay, of the Cathedral Branch, and Mrs. Baker, of Dunham. It was announced that new branches of the W.A. have been formed, one in St. Martin's Church, under the name of St. Monica's Guild, which has been in operation for some years, but is now to be officially affiliated to the W.A.; the other (a Girls' Branch), at All Saints' Church, Montreal. An anonymous gift of \$500 for the Rev. Mr. Antle's work on the west coast of Canada from a member of the W.A. was announced. The committee in charge of the fund towards a memorial to the late Mrs. Carmichael gave a short report, and suggested that if, as seems probable, one of the new churches asked for by the Bishop be made a memorial to Mrs. Carmichael, the W.A. Memorial Fund be devoted to a set of Communion vessels for this church. This suggestion was approved by the meeting, and it was further arranged that all moneys for this object must be sent to the Diocesan Treasurer before December 31st. Two appeals, sent from the General Board, were read by the corresponding secretary: (1) From the Bishop of Mackenzie River, for money to erect a new church at Athabasca Landing, in memory of Bishop Young, and of the late Mrs. Reeves, for which \$1,500 is still required. (2) From the Bishop of Caledonia, for money for a church hall, to be used for services, etc., at Prince Rupert. It was explained that the need for this hall was so urgent that the Bishop had himself advanced sufficient money for its erection during

the past summer, and the W.A. is now asked to make up the amount. All presidents and representatives of Branches were asked to bring these appeals before the Branches, and it was hoped that contributions towards these objects will be sent to the Diocesan Treasurer before the December meeting, when action will be taken. The Dorcas Secretary read several letters of thanks for bales, etc.; also one or two appeals for help. Reports of the Junior work and of the educational work were submitted, and it was announced that one of the children now being educated by the W.A. is attending Dunham College. Arrangements were made for a "Missionary Study Class," to be conducted by Sister Julia; also for a class of "leaders," which has been kindly undertaken by Miss Ashton Phillips, and which, it is hoped, will train several members to lead missionary study classes. Arrangements for a Day of Intercession were discussed. Mrs. Stroud gave a short account of the recent meeting of the General Board in Hamilton, in the course of which she stated that Branches of the W.A. have now been organized in every diocese in the Dominion. The devotional meeting was taken by the Rev. W. W. Craig.

Boys and Girls

OTTAWA.

Ottawa.—The Anglican Amateur Athletic Association gave two successful concerts a short time ago in aid of the Hockey Rink Fund. The musical and vocal numbers were all rendered in an acceptable manner and pleased the audience thoroughly. Those who took part included the Misses Lena Brien, Helen Patching, Marion Hill, Edna Ball, the Misses Greaves, the Rev. J. F. Gorman, Messrs. Alva Armstrong, Paul Armstrong, R. Dawson, A. E. Clucas, Frank Baker, A. Dawson, A. Desrochers, and others.

The annual meeting of Grace Church Boys' Club was a very interesting one. A large attendance signified the interest taken in it. The boys had an address from Mr. T. Alder Bliss on the Junior Organization of the Brotherhood of St. Andrew, and as a result of this the boys met Mr. Bliss later on and formed a probationary chapter of the Brotherhood. Captain Prideaux also spoke briefly. The officers were elected:—Hon. President, the Rev. J. F. Gorman; Hon. Vice-President, Lt.-Col. Irwin; President, A. E. Ford; First Vice-President, Captain Prideaux; Second Vice-President, Dr. Morse; Secretary-Treasurer, Fred. Gorman. Delegates to the Central Athletic Association, A. E. Ford, Capt. Prideaux, Fred. Gorman.

The Young People's Association of St. Luke's Church held their annual election of officers at the meeting held on a recent Wednesday evening. Those elected were:—President, Mr. W. J. Hall; First Vice-President, Miss Phoebe Read; Second Vice-President, Miss L. Milks; Secretary, Miss L. Botterell; Treasurer, Mr. W. Lewis.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

With the Travelling Secretary.—Lunenburg, N.S., with its beautiful church and splendid chime of bells, was left early on Thursday, 24th October, the Travelling Secretary being seen off by the efficient secretary of the Senior Chapter there. A return visit was next paid to Halifax to complete work left unfinished on a previous visit. The Dominion Council member at Halifax, A. B. Wiswell, who is first vice-president of the Canadian Brotherhood, was promptly got in touch with, and plans for two days' work outlined. A number of men were looked up at their places of business, Mr. Wiswell giving the best part of two days, accompanying the Travelling Secretary on this important work. A meeting of the Halifax Local Council was held on the same evening at St. George's parish hall, and, although it was a disagreeable night, men were present from all the parishes, and considerable interest was manifested. The rector of St. George's extended a warm welcome, and especially referred to the great good done by the visit to Halifax by Mr. Thomas over three years ago. An address on the development

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of the Brotherhood as an organization, in the Chapter and the member, was given by the Travelling Secretary, and a general discussion took place, taken part in by Mr. Wiswell, who was chairman, the Rev. C. W. Vernon, Mr. Clayton, of St. Paul's Chapter, and others. The Chapter at St. George's will undoubtedly be greatly strengthened and encouraged by this meeting. The Archdeacon of Halifax was called on on the following day, and a number of visits paid to men of different parishes, and on the evening of Friday, 25th October, a service was held at St. Mark's Church, attended by many Brotherhood men as well as the regular congregation. A meeting of men was held in the vestry at the conclusion of the service, Mr. Thomas having given an address on the Brotherhood in the church, and, after the rector, the Rev. Mr. Lemoine, had spoken of his great desire to see the Chapter revived, it was decided to place the Chapter on the active list once more. The addition of St. Mark's to the active list completes the entire circle of Halifax parishes, and those who have been working for years in that city are greatly encouraged by the bright outlook for successful and aggressive Brotherhood work. Mr. H. C. Boulter, of Toronto, a member of Dominion Council, was present at the meeting at St. Mark's, and rendered valued assistance, his earnest words greatly impressing those present. On Saturday morning, 26th October, a long run of 231 miles was commenced, the picturesque town of Sussex, N.B., being reached late in the afternoon, the rector, the Rev. Scovil Neales, being at the station to extend a welcome. With the rector was Mr. H. M. Arnold, Dominion Council member, of Brandon, Man., who took Mr. Thomas to the "Knoll," the old Arnold home, and Saturday and Sunday were spent under its hospitable roof. On the trip from Halifax to Sussex a short stop was made at Moncton, and the efficient secretary of the Chapter there, Mr. C. E. Norton, was got "in touch with," and Brotherhood matters discussed. Saturday evening at Sussex was spent in talking over plans and discussing Brotherhood matters with the rector and Mr. Arnold. At morning service on Sunday the Travelling Secretary addressed a good congregation at Trinity Church, and at the evening service the practical details of Brotherhood work were laid before the congregation by Mr. Thomas. At the conclusion of evening service some twenty men remained, an informal talk was given, Mr. Arnold spoke a few earnest words of encouragement and advice, and Mr. Charters, a former member of a St. Paul's, Minn., Chapter, urged the men to take up the work. A new Chapter was formed, composed of eleven members, who arranged to meet and complete formation work during the week. On Monday morning train was taken for Chatham, N.B., Ven. Archdeacon Forsyth offering generous hospitality at the rectory. Every arrangement had been made for the visit, notice had been given at Sunday services, and the work had been referred to in the sermon, and as a result twenty-five men and lads gathered in the parish hall, who listened with great interest to the practical address given. Acting on the rector's request, a number of questions were asked, and an interesting discussion took place, and it was decided to form a Chapter, twelve men promising to become members, and arranging to meet on the following Sunday to complete formation. Chatham is a growing town, there is abundant work to be done along Brotherhood lines, and the Chapter will receive the benefit of the advice and experience of Brotherhood men of other Chapters, who frequently visit the town. Among those present at the first meeting in Chatham was Mr. Hoyt, a member of Trinity Chapter, St. John, N.B. Tuesday morning, 29th October, was given up to correspondence, and in the afternoon boat was taken for Newcastle, N.B., a very kindly invitation having been extended by the clergyman, the Rev. F. M. W. Bacon.

Ottawa.—The Brotherhood of St. Andrew held a well-attended meeting in St. George's parish hall on Tuesday of last week, at which reports of delegates to the recent Convention at Washington were read. A letter of condolence, expressing the sincere sympathy of the Brotherhood at the demise of the Rev. C. P. Emery, was ordered to be sent to the late clergyman's family. The Rev. Bedford Jones, of St. Peter's Church, Brockville, who was a delegate at the Washington Convention, delivered a thoroughly interesting address, in which he graphically told of the ceremonies held and the impressive scenes witnessed in connection with that assemblage. He was much impressed with the admirable arrangements which had been made

for the reception of the eighteen hundred delegates. But more forcibly noticeable than that was the deep earnestness shown by all in attendance. In closing his address the Rev. Mr. Jones extended an invitation to all to attend the Convention in Brockville during January next, when Hubert Carlton, the General Secretary of the Brotherhood in the United States, Bishop Anderson, of Chicago, and Dean DuMoulin, of Cleveland, will speak. Mr. A. G. Gilbert, first president of the Ottawa Local Assembly, read a minute report of the Convention, and told interestingly of the characteristics of the many speakers. Among those present were: The Revs. Archdeacon Bogert, Rural Dean McKay, W. A. Read, J. F. Gorman, Canon Smith (Hull), C. E. Sills, W. M. Loucks, and Canon Kittson.



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Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—The annual meeting of the Boys' Club of this city was held on the evening of Thursday, November 7th. The directors, in their report, hinted that a new building movement might be inaugurated, as the future success of the work depended very largely upon the equipment. Mr. Pugh, the new superintendent, was introduced, and gave an address, in which he stated what his conception of a Boys' Club should be. The new Board of Directors consists of Messrs. Geo. E. Francklyn, A. B. Wiswell, H. W. Barnes, R. H. Brown, O. E. Smith, E. A. Smith, A. T. Weldon, Howard Brunt, and R. M. Hattie. The officers for the ensuing year are the same as last year, viz.: President, Geo. E. Francklyn; vice-president, A. B. Wiswell; treasurer, H. W. Barnes; secretary, R. M. Hattie.

Windsor.—King's College.—The Rev. Rural Dean Dixon, of Wolfville, read a paper to the Divinity students of this College last week on "The Church in Relation to Some Modern Cults," including Socialism. He strongly counselled a sympathetic and respectful attitude on the part of the clergy towards these movements. The work on the Halifax Cathedral is going steadily forward, and will now be pushed to completion.

MONTREAL.

James Carmichael, D.D., Bishop, Montreal.

Synod Hall.—The quarterly meeting of the Executive Committee of the Synod of the Diocese of Montreal was held in the committee-room on Tuesday, the 12th inst., at two p.m., the Lord Bishop in the chair. The treasurer, Mr. George Durnford, presented the financial statements, which were received, and showed a satisfactory state of affairs. The report of the Mission Fund Plan Committee showed some arrearages, and it was recommended that letters be addressed to these Missions, drawing attention to the deficiencies, and requesting early payment. The report of the Statistical Committee, suggesting certain changes in the returns made from the several parishes, led to a discussion, which resulted in the adoption of a motion bringing in the suggested changes this year. The Committee on the Augmentation of Stipends reported progress, and regret was expressed at the meeting at the objection of some clergymen to having their parishes canvassed by the committee. These were also present: The Rev. Rural Dean Robinson, the Rev. Rural Dean Carmichael, Ven. Archdeacon Ker, Rev. Rural Dean Evans, the Rev. Rural Dean Dart, the Rev. Canon Longhurst, the Rev. Frank Charters, the Rev. Canon Chambers, the Rev. Rural Dean Jeakins, Rev. Rural Dean Taylor, the Ven.

Archdeacon Davidson, the Rev. Rural Dean Sanders, the Rev. J. H. Bell, the Rev. Canon Dixon, Ven. Archdeacon Norton, the Rev. Rural Dean Lewis, the Rev. G. Osborne Troop, the Rev. J. Paterson Smyth, the Rev. Canon Baylis, Mr. H. J. Mudge, Dr. T. P. Butler, Dr. Alex. Johnson, Mr. S. O. Shorey, Mr. Richard White, Mr. G. F. C. Smith, Mr. Enoch Buzzell, Mr. W. H. Robinson, Dr. L. H. Davidson, Mr. Thos. Hunter, Hon. Senator Owens, Mr. E. R. Smith, Mr. Edgar Judge, Mr. F. W. Heath, Mr. George Durnford.

On Tuesday evening, November 12th, the Synod Hall was filled with boys and lads, who had been invited to hear the story of the Rev. John Antle, of the Columbia Coast Mission. The lecturer caught the attention of the boys and held it to the close of the evening. The Rev. A. P. Shafford was in the chair. He urged upon the boys the privilege of doing something for the Church's work. At the close of the lecture a large number of collection-boxes were given to the boys and lads. These boxes are to be returned in November, 1908. The meeting was held under the auspices of the W.A., and represents the beginning of a movement to organize the boys for missionary work. It was interesting to see so many of Mrs. Nivin's Mission Band of twenty years ago present at the meeting. Several of that Band are in orders now, and have pledged themselves to help the W.A. in their new venture.

St. Martin's.—On the evening of Thursday, November 14th, a reception of the members of the congregation was given by the wardens and other officials of the Church in order to commemorate the 21st anniversary of the appointment of the Rev. G. Osborne Troop as rector of that parish. Mr. D. M. Stewart, rector's warden, referred, in a short address, to the pleasure which the congregation felt in welcoming their rector back from his trip abroad, concluding his remarks by presenting Mrs. Troop with a bouquet of roses. A congratulatory address was read by Mr. Hendry, the people's warden. "Through all these years your ministrations have been unfeignedly sympathetic and spiritually helpful, and the Church has been blest and prospered of God under your loving guidance," were some of the words in the address, which was signed by Messrs. Robert Hendry, D. M. Stuart, wardens; Messrs. Alex. D. Dease, John Moir, Alex. Strachan, and J. A. Walsh. The Rev. G. O. Troop replied appropriately to the address, after which a musical programme was rendered.

Terrebonne.—St. Michael's.—The Lord Bishop of the diocese consecrated this new church on Wednesday evening, the 6th inst. Those taking part in the service were the Revs. Canon Renaud, Rural Dean Dart, and A. C. Asch. The offertory amounted to the sum of \$17.33, and this was given to the Mission Fund of the diocese.

ONTARIO.

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

Kingston.—St. George's Cathedral.—In all of the Kingston churches it was announced on Sunday, the 10th inst., that the Rev. John Antle, superintendent of the Columbia Coast Mission, would lecture in St. George's Hall on Wednesday evening, 13th inst. The result was a crowded meeting. Mr. Antle told in a plain, practical, forcible manner the fascinating story of his work, which interested all present. The Dean of Ontario presided. The Rev. W. I. Fitzgerald, vicar of St. Paul's, read the opening Prayers, and the Ven. Archdeacon McMorine pronounced the Blessing. All of the city clergy were present.

Marmora.—The Rev. Ralph Fulcher, the Presbyterian minister here, has resigned his charge and has joined the Church. He has been baptized and confirmed, and is at present assisting the Rev. C. M. Harris, the rector of this parish.

Deseronto.—St. Mark's.—A Workingmen's Club has been organized in connection with this parish.

Brockville.—St. Paul's.—On Monday, November 4th, the annual Thanksgiving social was held in the schoolroom, and it was very well attended. The room was most tastefully decorated. A very pleasing musical programme was rendered. The Rev. Rural Dean Dobbs, the rector, presided.

OTTAWA.

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

Ottawa.—Deanery Meeting.—The clergy and laity of the Ottawa Deanery met with the Lord Bishop in St. George's Parish Hall last week and several hours were spent in informal discussion of subjects of interest in the Church life. The Rev. Canon Mucklestone, of Perth, gave a bright address on "Some Anomalies in the Prayer Book," and Mr. J. R. Jackson read a paper on "Why I Became an Anglican." Canon Mucklestone said that there were many slight irregularities noticeable in the rubrics which described the various postures the worshipper should assume during the service, but common sense was all that was necessary to obviate any difficulty that would otherwise arise. The Prayer Book was a noble inheritance, and its grandeur and beauty should not be marred by innovations. In the discussion that followed, reference was made to the keeping of Thanksgiving Day. The opinion was expressed that the Church day of Thanksgiving should be made to conform with the national holiday in order that the festival might the better be observed. The Lord Bishop concurred heartily in this opinion and stated that when in Quebec he had always held his Church Thanksgiving Day in connection with the national holiday. Mr. J. R. Jackson, who for many years was a Baptist, told of the qualities of the Anglican Church which attracted him to it. The Church of England, he said, was the Church of the people; it had a sound and wholesome doctrine; its services were beautiful and dignified, and it was the Church of venerable antiquity. Mr. Jackson received many congratulations upon his excellent paper and upon the advice of several of those who heard it, has decided to publish it as a tract.

An Interesting Visitor.—An interesting visitor in the person of Dr. John Antle has been in the city this past week. Dr. Antle is called the "Grenfell of the Pacific" because, like the famous doctor of the Labrador coast, he has undertaken, and most successfully carried on, work among the people hitherto unaccomplished. Dr. Antle carries on his mission among the loggers of the Pacific coast, of whom there are some 4,000 at the present time. His plant consists of two hospitals with a staff, besides himself, of three doctors, four nurses and other attendants. A ship is also attached to the mission, and the Doctor plies up and down the coast ministering to the sick, both in body and soul. The mission also supplies books and magazines and has succeeded in planting services in many places where, before, the saloon was the only place of refuge for the men. Dr. Antle's undertaking is nearly self-supporting. The woodsmen all being in receipt of good wages willingly pay for their attendance. \$5,500 worth of hospital tickets being bought by them last year. This, with the Government grant for hospitals, together with some unsolicited aid, proved sufficient last year to cover all expenses. The Mission is only two and a half years in being, but has already created very great interest. Dr. Antle lectured on his work before a large audience in St. John's Hall on Friday evening and preached in St. John's Church on Sunday morning and at All Saints' in the evening.

Janeville.—St. Margaret.—A largely attended meeting of the congregation was held in the church last week for the purpose of discussing matters relating to the welfare of the congregation, and more especially with the question of the erection of a rectory, which will in all probability be built soon. The meeting was opened with prayer by the rector, the Rev. Geo. Bousfield. The rector's warden, Mr. H. T. Pritchard, presented a report of the Rectory Fund, which showed that the sum of nearly \$1,000 was in the bank for that purpose. The subject of building was discussed at length, and the following Building Committee was appointed: The Rector and Messrs. H. T. Pritchard, J. W. H. Watts, R. M. Browne, C. H. Snow, Sr., H. W. Crouch, T. Pridmore, A. McCracken, Wm. Scharff, Geo. P. Andrews, Jr., and Mr. N. J. Squire, Secretary. The following evening a warm-hearted welcome was extended to the new rector and his family at the residence of Mr. H. T. Pritchard, the rector's warden. The happy gathering was a very large and representative one, and showed that the prospects of the future for the congregation were very bright and encouraging.

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TORONTO.

Arthur Sweatman, D.D., Bishop and Primate.
William Day Reeve, D.D., Assistant Bishop,
Toronto.

St. Alban's Cathedral School.—The annual prize-giving in connection with this school took place on Friday afternoon last in the cathedral crypt. His Grace the Archbishop of Toronto presided. In addition to the members of the school's staff there were present the Ven. Archdeacon Sweeny, the Rev. Canon MacNab, the Rev. W. A. Cooper, and Mr. E. M. Chadwick. Basil Richardson won the Goodman prize for general proficiency for the third time in succession.

The Rev. Pierre De Lom has issued a letter to the clergy of the Diocese of Toronto in regard to the Diocesan Missionary Thankoffering which is to be offered in St. Paul's Cathedral in June next, in which he asks their help and assistance in the work to which he has been recently appointed by the Archbishop, namely, that of Organizing Agent for the Diocese of Toronto for the gathering of the offering.

Trinity College.—The annual meeting of Convocation took place on Wednesday afternoon, the 13th inst. Mr. R. B. Beaumont, M.A., presided. The question of the removal of the College to Queen's Park was deferred, awaiting more definite information, and the matter of the Chancellorship was also left in statu quo. Sympathy was expressed with the relatives and friends of the Rev. William Jones, M.A., and Lieut.-Colonel J. E. Halliwell, the latter of Stirling, who passed away since last Convocation. The officers were elected as follows:—Chairman, Mr. R. B. Beaumont; clerk, Prof. A. H. Young; Executive Committee, Messrs. H. C. Osborne, G. B. Strathy, Dr. R. J. Reade, the Rev. R. Seaborn (Toronto Junction), the Rev. T. W. Powell (Eglinton), and the Rev. F. G. Plummer (Toronto). Nominations for the election to the College Council were: In law, Mr. F. E. Hodgins, K.C. (acclamation); in medicine, Dr. W. H. Pepler, Dr. Arthur Jukes Johnson, and Dr. Harold C. Parsons; in arts and divinity, Mr. Elmes Henderson, Mr. C. S. MacInnes, and Mr. N. Ferrars Davidson; Associate of Convocation, Mr. F. Gordon Osler (acclamation). The elections take place next month.

At the meeting of Corporation, held on Thursday last, Mr. Sydney H. Jones, was appointed Secretary to the Corporation and Bursar of Trinity College. Mr. Sydney Jones has been for many years Bursar of the Bishop Strachan School and Auditor to the Synod of the Diocese of Toronto, and also Honorary Auditor to the Woman's Auxiliary and to the Missionary Society of the Church of England in Canada.

The boundaries of the Missions of Wychwood, St. Mary's, Dovercourt, and St. Mark's, Toronto Junction, have been finally set apart and defined by His Grace the Archbishop.

Wycliffe College.—A largely-attended meeting was held by the Gleaners' Union in the Convocation Hall on Friday evening last, when four speakers gave addresses upon missionary work. The Rev. R. H. McGinnis, of Nagoya, Japan, spoke of his work there, stating that the outlook was encouraging and the results of his labour had been gratifying. The Rev. J. Macqueen Baldwin, of Koyohashi, Japan, dealt more particularly with his labours among the Japanese soldiers during the Russo-Japanese war. Miss Strickland, a returned Missionary from India, likened the missionary movement in that country to the building of Solomon's Temple from the Old Testament, pointing out that the blocks for the Temple were prepared in secret and far from the Temple's site. Miss Hoyles, daughter of Dr. N. W. Hoyles, K.C., who has lately returned from a visit to her sister and brother-in-law, the Rev. and Mrs. R. Haslam, in the Punjab, where many converts have accepted Christianity, also spoke. She asked for prayers for the Missionaries there, and hoped someone would give his life to the work. A very encouraging report of the Gleaners' Union was read by Miss Thomas.

Shanty Bay.—St. Thomas'.—Thursday of last week marked quite an event in the Church life of the people of this parish because of a visit paid to the place on that day by Bishop and Mrs. Reeve. In the afternoon the Bishop gave a most interesting address to the local Branch of the Woman's Auxiliary at "The Woods," the residence of Col. O'Brien. In a graphic manner he depicted the magnitude of the task before the Missionary in the "Far North." He brought vividly before his auditors the vastness of the territory to be covered, and the numberless diffi-

culties experienced in reaching its nomadic inhabitants. He also expressed the indebtedness of the "Far North" Missions to the efforts of the Woman's Auxiliary, and suggested one or two ways in which the usefulness of that organization might be increased. In the evening the Bishop addressed a largely attended missionary meeting in the village hall. Simply, but at the same time most tellingly, he recited the story of his own experiences as Missionary and Bishop within the Diocese of Mackenzie River. His audience accompanied him up the long trail to Fort Simpson in the early days, before the steel ribbon stretched its thin length across the prairie. The long march on snowshoes to the Indian camps was also described, and the campfire was seen to gleam amid the desolate wastes of snow. Closing, the Bishop depicted the marvellous change that had come over the Indians within his own recollection through the instrumentality of the Gospel. Infanticide, neglect of the aged, racial conflicts, polygamy and kindred evils were things of the past; and they were now a people who, though characterized by many faults, were seeking to follow the morality of the Gospel. In an earnest address Col. O'Brien, who was present, emphasized the obligations of the white people of Canada to the Indians. At one time the Indians, he said, had owned the country. They had been dispossessed, and it was only fair that Christian people should make them some return by giving them the blessings of religion.

Islington.—St. George's.—The Rev. H. O. Tremayne has resigned the position of rector of this parish in order to become the assistant of his father, the Rev. Canon Tremayne, at Christ Church, Mimico.

NIAGARA.

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

Mount Forest.—St. Paul's.—Sunday, the 10th November, was an "high day" in this parish, the special circumstance being the formal unveiling of an extremely fine chancel screen, presented to this church by the Misses Billing, of Guelph, in memory of their mother, who was at one time a member of the congregation. The screen is made of iron and polished brass, the latter predominating; and it has been erected at the entrance to the chancel, immediately under the arch. It is designed in five arched panels, the central arch having two very handsome gates, and being surmounted by a large jewelled cross. The side arches in front of the choir stalls are filled in with a grill work reaching from the floor upwards three and a half feet, in which the I.H.S. is used for a central ornament. These arches are surmounted by scroll work and handsome electric light fixtures. Over the grill work and across the top of the gates is a panel, on which the following inscription in raised brass letters is placed on a red and blue enamelled ground: "To the glory of God, and in loving memory of Sarah Orr Billing, of Guelph; entered the higher life January 15th, 1907. R.I.P." The screen, which is fourteen feet wide and twelve feet high, reflects great credit on the pious and loving daughters, who presented this beautiful, durable and costly gift to the church, and also on the manufacturers, the James Morrison Brass Manufacturing Co., of Toronto, who designed and executed the work. Competent critics pronounce the work to be one of the finest examples of ecclesiastical ornamentation in Canada. The unveiling was performed immediately before Morning Prayer in the presence of a large congregation by the Rev. Canon Spencer, assisted by Messrs. W. C. Perry and R. N. Craig, churchwardens. The rector, wardens, and choir having taken a position in the nave close to the large sheet, with national flag attached, and Hymn 215, "The Church's One Foundation," having been sung, the clergyman delivered a short address on the origin, history, and meaning of chancel screens, and on the memorial nature of the screen about to be uncovered. He referred to the appropriateness of such a gift as a memorial of a departed believer, inasmuch as, like death itself, it separates one part of the Church from another, and yet, by means of its gates, when opened, admits members of the congregation to the holier and higher privileges. The address being ended, the churchwardens loosened the cords that held the veil and allowed it gently to fall to the floor. Wonder and admiration were depicted on all faces in the congregation. The gift was evidently more beautiful than the people had ex-

pected, and all were deeply impressed. The sheet, etc., having been removed, the rector read suitable prayers and an appropriate thanksgiving. The gates were then opened by the verges, and the clergyman and choir proceeded to their proper places in the chancel, all present singing Hymn 437, "For All the Saints," etc. Special Psalms and Lessons, as well as special Hymns, were used during the service of Morning Prayer, and the sermon was appropriately devoted to an explanation of the Church's teaching concerning the state of the blessed dead. The evening congregation was larger than that of the morning, and the service was made almost equally distinctive with Morning Prayer, the sermon being founded on the text, "Oh, come, let us worship," and being intended to show the true and proper purpose of church buildings and public services. The gift of the Misses Billing is highly appreciated by pastor and parishioners, and, no doubt, the unveiling will be remembered by all concerned throughout their remaining days.

Hagersville.—All Saints'.—At a special vestry meeting, which was held here on the 12th November, the stipend of the rector was increased \$100.

HURON.

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

Saugeen Mission.—St. Paul's.—The Indians of this Mission recently held a social evening in the Council Chamber, which was attended by many of the citizens of Southampton, among whom were the Mayor, Lieut.-Colonel A. E. Belcher, the Rev. W. F. Brownlee, and the choir of the church. Mr. R. S. Burns ably filled the position of chairman. Addresses were given by the Mayor, Mr. B. A. Belyca, and others. The Rev. W. F. Brownlee gave a talk on "Indian Missions," with lantern views. The choirs, Indian and St. Paul's, rendered excellent music. During the evening the Rev. W. F. Brownlee was made an honorary chief of the Ojibeways, and given the name of "Wahbezee," in memory of the old chief of that name, now deceased, who was one of the first converts to Christianity during Dr. O'Meara's ministry to the Indians along the shores of Lake Huron over fifty years ago. The ceremony was conducted by Mr. Thomas Wahbezee, a son of the late chief, now also an old man, and, like his father, an earnest Christian and member of the Church. He has prayed for years that a Church of England service should be opened on the reserve. The foundation of a small church has been completed, and, if friends will answer the appeal made for funds, the church will be ready for use in the spring. Through the kindness of the S.P.C.K. a grant of Ojibeway Prayer Books have been received for use in the Mission. During the past summer Mr. Hiram Ayahba has generously given the use of his house for services, but now this is too small, hence the need of a church. The work is faithfully carried on

by Mr. Crowel, the Indian Catechist, under Mr. Brownlee, and the services are the first that have been held, as far as the writer knows, since the visits of Dr. O'Meara.

Leamington.—St. John's.—The Rev. G. B. Ward, M.A., rector of Essex, officiated in St. John's Church, Leamington, on Sunday, November 10th, and lectured in the church on the Monday evening. His services were much appreciated. His lecture on "British India" was illustrated with fifty-six fine lantern views, most clear and interesting, emphasizing the Prince of Wales' tour in India some years ago. The lecture proved a treat, and was enhanced from the fact that Mr. Ward spent years of his youthful life in India, and he knows, therefore, whereof he speaks and affirms.

ALCOMA.

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

Fort William.—St. Paul's.—The members of the Building Committee of this church have been very greatly encouraged lately. Mrs. A. Graham is presenting to the church five splendid stained glass windows, Mr. S. C. Young is presenting a marble font, and Dr. W. Hamilton has given a four-dial clock, with an automatic chime of bells, which is to cost \$3,000.

The Rev. T. J. Hay, of this diocese, who is at present in England on leave, is now acting as curate of St. George's Church, St. George, Bristol.

MOOSONEE.

C. Holmes, D.D., Bishop, Chapleau, Ont.

Chapleau.—St. John's.—The annual Harvest Thanksgiving services were held in this church on Sunday, November 3rd. The church was very tastefully decorated by the ladies of the congregation with grain, vegetables, fruit, and flowers. The rector, the Rev. P. R. Soanes, B.A., preached in the morning, and the Bishop of the diocese in the evening. At both services the attendance was very large. The offerings amounted to the sum of \$103.43, notwithstanding the fact that many of the congregation had given thankofferings beforehand and many had contributed extra subscriptions lately to the Building Fund.

The building of the new church is progressing, and it is hoped that the roof will be finished in another week, and the church completed by the end of January. Most of the church furnishings have already been promised by some members of the congregation, viz.: a brass lectern, pulpit and Communion Table. It is also expected that many memorial windows will be presented by the friends of the church.

RUPERT'S LAND.

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

Winnipeg.—Holy Trinity.—This church celebrated its thirty-second anniversary on Sunday, November 10th, during the whole of which time the Ven. Archdeacon Fortin has been the rector. The Rev. Canon Murray preached in the morning, and the Rev. S. A. Cavalier in the evening. There were large congregations at both services. On the following day a meeting of the congregation was held in the schoolhouse, when the Ven. Archdeacon Fortin received the hearty congratulations of all present. The Ven. Archdeacon made a speech, in which he declared that he had no dearer wish than to be spared to labour for a few more years amongst his people. Capt. Carruthers, on behalf of the congregation, congratulated him upon attaining his thirty-second anniversary. The Archdeacon, in his robust health and with his energy and enthusiasm, put to shame many a young man in the congregation. Briefly outlining the history of the church, Capt. Carruthers said the original home had been in an upper story of a building then known as the Red River Block, which was situated on Main Street, about where the Bank of Ottawa now stands. Then they obtained the site of the present "Free Press" office, and eventually the present building was erected, but if they remained where they were they would soon be surrounded with business structures,

and as soon as a suitable figure could be obtained they proposed to sell the present site and remove further south or west. With the proceeds of the sale they hoped to erect a new building and install a thoroughly up-to-date organ, and also to erect a commodious school building. They also expected to have sufficient funds remaining to furnish a permanent endowment for the church, which would place them in an enviable position. The Revs. Canon Phafr and T. D. Parker also spoke. Refreshments were served during the evening, and a musical programme was given.

Brandon.—St. Matthew's.—The last annual Convention of the Sunday Schools of the Rural Deanery of Brandon was held in St. Matthew's Hall on Monday and Tuesday, November 4th and 5th. The Rev. Rural Dean De Pencier, of Brandon, took the chair and opened the meeting with an address of welcome to the delegates, and the Rev. W. T. Fyles, Diocesan Field Secretary, gave an address on "The Old Church in a New Land." Miss E. G. Holmes, Virden, then read a paper, entitled "Bible Study in Connection with Sunday School Teaching." On Tuesday the meeting was called to order at 10.30 a.m., and the following officers and Executive Committee were elected: President, the Rev. Rural Dean De Pencier, Brandon; clerical vice-president, the Rev. Mr. Robinson, Virden; lay vice-president, Mrs. Wilson, Elkhorn; secretary, L. M. Armstrong, Brandon; treasurer, R. Waller, Elkhorn; Executive Committee, Miss M. W. McKim, Elkhorn; C. H. Fryer, Hargrave; Miss Holmes, Virden; Mr. Sandell, Oak Lake; Mrs. Maggarh, Griswold; Mrs. Shore, Alexander; Mrs. Corley, Miniota; J. P. Curran, Esq., Brandon; also the incumbent of each parish. Delegates to Diocesan Convention: Clerical, the Rev. Mr. Stocker, Elkhorn; lay, Mrs. Wilson, Elkhorn; substitute, the Rev. M. A. F. Custance, Oak Lake. A paper was then read by the Rev. Rural Dean Hewitt, Souris, on "The Constitution and Upbuilding of the Sunday School." In the afternoon the Rev. W. A. Fyles read a paper on "Sunday School Libraries." After considerable discussion had taken place on this subject the following were elected as a committee to report at next meeting and compile a suitable catalogue: The Rev. Mr. Radcliffe, Brandon; the Rev. Mr. Custance, Oak Lake; L. M. Armstrong, Brandon. Mrs. A. E. Wilson, Elkhorn, read a paper, entitled "Some Sunday School Suggestions," and the Rev. Mr. Fyles gave an address on "Infant Classes." Mrs. Speechley, Pilot Mound, gave a model outline of a lesson. At the evening session the Rev. Rural Dean De Pencier gave a short address, entitled "Teaching the Child to Worship." Hon. T. M. Daly, Winnipeg, gave the closing address of the Convention on "The Duty of Parents to Their Children." Before closing a most instructive and interesting address he paid a touching tribute to the late Hon. S. W. McInnis. About twenty-four delegates were present at the Convention.

The Hon. T. M. Daly recently delivered in St. Matthew's Hall a very effective address on "The Duties of Parents to Children" before the members of the Sunday School Convention, who were assembled therein. Mr. Daly, who was the first Mayor of Brandon, now resides in Winnipeg.

Grandview.—Christ Church.—The annual Harvest Thanksgiving services were held in this church on Sunday, November 3rd, which were very successful from every point of view. The building was most beautifully decorated with grain, fruit and flowers. There were good congregations, and the vicar, the Rev. J. A. Poston, preached impressive and appropriate sermons both morning and evening. The music was well rendered by a full choir, while Mr. Akers presided at the organ with marked proficiency. The offerings for the day were the largest ever taken up in the history of the church.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask.

Weyburn.—All Saints'.—The Harvest Thanksgiving services were held in this church on Thursday, October 24th, when the Rev. R. J. Morrice, B.A., of Yellow Grass, was the special preacher, and again on Sunday, October 27th. Thursday, 24th, began with a celebration at 10.30, with the Rev. R. J. Morrice as celebrant. At 7.30 p.m. Evensong was said by the vicar, the Rev. R. Cox, and the sermon preached by

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the vicar of Yellow Grass, who took as his text St. Luke 17:16. The vicar preached at all three services on Sunday, taking as his texts: At 11 a.m., 1 Sam. 6:13; at 3 p.m., Ruth 2:12, and at 7 p.m., St. Mark 1:3. There were fair congregations, and the offertories amounted to \$16.20, to go towards St. Chad's Hostel at Regina and the Diocesan Parsonage Fund. On November 4th, 1906, Archdeacon Harding opened All Saints' Church, which at the time was not finished. On Sunday last, November 3rd, we held our first anniversary, when the vicar preached at all three services: 11 a.m., on "The Invisible Church," Wisdom of Solomon 3:1; 3 p.m., "Material and Spiritual Church"; 7 p.m., "Why We Should Come to God's House," Psalm 122:1. The offertories towards the only debt of \$80 amounted to \$10. The church looked beautiful, being very tastefully decorated with wheat, oats, and barley, and vegetables of all kinds, bread and grapes. The choir deserve great credit for the way they led the singing. The Psalms were chanted at Evensong on all three days. The Rev. Richard Cox desires to thank all friends who have so kindly helped him in his Missions in the past, and desires to put before them the present needs of his present Mission. A font is badly needed, and so is a pocket Communion service, antependiums for pulpit, lectern, and prayer desk, and also purple and green altar frontals would be gladly accepted. Sanctuary kneelers are also needed. Our people have done wonderfully. Two years and eight months have gone since the Rev. R. Cox first came—the first resident priest—and in this time \$3,500 worth of property has been added to the church: two corner lots, each 100 feet by 130 feet, a small vicarage, a church, all paid for and free of debt. The deeds are in the hands of the Bishop. The only debt is for cement sidewalk, \$56, and for varnish used in the church, \$24, total, \$80, \$10 of which was received at the anniversary services leaving \$70. Any gift from Eastern friends will be gratefully received and acknowledged by the vicar.

On October 18th Edward Sawyer died of typhoid fever. Last spring Mr. Sawyer had a bad attack of erysipelas, and since has never been well, so when attacked with the typhoid had not strength to fight it. The body was taken to his old home in Minnesota, after the vicar had held a short service at the house. A fortnight later, November 2nd, Ruth, aged eight, the youngest daughter of the above was playing with matches, when her clothes caught fire, and the poor child was completely burned around the stomach, dying the following day. The vicar held a service at the house on Monday, the 4th, and the body was taken south to be laid beside her father. To make it sadder, the mother, who had gone south with her husband's body, was due home on Wednesday, the 6th, and was visiting friends on her way, so the brothers and sisters here hardly knew where she was. On Sunday, November 3rd, the infant son of Mr. and Mrs. William George Austis was baptised by the Rev. R. Cox. Mr. and Mrs. Austis used to live in Gravenhurst, Algoma diocese.

SASKATCHEWAN.

Jervols A. Newnham, D.D., Bishop,
Prince Albert, N.W.T.

Prince Albert.—The Ven. Archdeacon McKay, who has been staying in Ottawa, left lately for England, where he will remain for nearly a year completing the translation of the Bible into the Cree language for use among the Indians of the North-West. He has already finished the New Testament.

Saskatoon.—St. John's.—On Sunday, October 6th, the Rev. E. B. Smith, late of Carberry, Man., was duly inducted as rector of this parish. The ceremony was performed by the Bishop of the diocese, assisted by Archdeacon Lloyd and the Rev. Rural Dean Davies. The Revs. H. S. Broadbent and J. T. Tuckley were also present, and assisted the newly-inducted rector in reading Morning Prayer. The sermon was preached by Rural Dean Davies, and the Holy Communion administered by the Archdeacon and the rector.

The Rev. E. B. Smith, the new rector of the parish, was formally welcomed by the parishioners on the following evening at a congregational social, which was held in the parish hall. The Rev. D. T. Davies, of Prince Albert, a former rector of the parish, presided. A feature of the evening was the presentation of a purse of gold to the Rev. Mr. Likeman, who had previously been in charge of the church, but is now

located in Nutana. The presentation was made by Mr. W. J. Bell on behalf of the congregation of St. John's. The recipient made a suitable reply. The new rector of the parish also spoke. During the evening a musical programme was rendered, and was greatly appreciated.

CALGARY.

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

Arthurvale.—St. Hilda's.—The opening of this new church took place on Sunday, October 27th, at 3 p.m. There was an overflowing congregation, many having ridden from distances of ten to fifteen miles to be present. The church is a neat frame building, 16x32, with four semi-circular topped windows on the sides and one large gothic window at the east. The settlement of Arthurvale consists chiefly of Old Country people from Yorkshire. The Rev. C. Greaves, incumbent of Pine Lake (the Mother Church to Arthurvale), preached an able sermon from 1 Chron. 22:5. The church stands in a picturesque churchyard of two acres, and is neatly fenced and fire-guarded.

Lacombe.—The Chapter of the Rural Deanery of Red Deer met at this place on November 5th and 6th. Present were the Revs. C. Greaves, Rural Dean; C. H. G. Moore, Red Deer; R. A. Robinson, Lacombe; W. Whitehead, Innisfail; G. G. Edwards, Blackfalds; G. D. Child, Stettler, and T. G. Cracknell, Three Hills. The session opened at three o'clock on Tuesday afternoon. The Rev. R. A. Robinson was elected secretary of the Deanery. The first subject for discussion was "The Special Needs of Church Work in the West," on which a paper was read by the Rev. R. A. Robinson. Setting aside the general, ever-prevailing need of men and money, emphasis was laid on the character of the clergyman, adaptability, breadth of sympathy, etc. On account of the floating nature of the population, the social side of Church work was shown to be of great importance, otherwise the members of congregations would remain strange to one another. In this connection the opinion was expressed in the paper that parish halls would be of far greater service in new Missions than church buildings, where both could not be provided. Other bodies had an advantage in this respect, in that they used their churches as halls for entertainments. Several of the clergy expressed their painful sense of the need of school-rooms or parish halls. Following this discussion the Rural Dean laid the subject of the apportionment for M.S.C.C. and other funds before the Chapter. After adjournment for tea, a public service was held in St. Cyprian's Church, at which addresses were given by Rural Dean Greaves and the Rev. W. Whitehead. The former spoke on "District Visiting and Sunday School Work," the latter on "Church Clubs and Guilds." On Wednesday morning a Communion service was held at eight o'clock. At 9.30 the Chapter considered the provisions of the "Proposed Temperance Reform Policy," set forth by the Rev. Dr. Shearer, secretary, moral and social reform of the Presbyterian Church. The suggested scheme was received with general favour, provided it could be sufficiently safeguarded from being made a dead letter by political party conditions. After lunch together and a vote of thanks to the hosts of the visiting clergy in Lacombe the session adjourned.

NEW WESTMINSTER AND KOOTENAY.

John Dart, D.D., Bishop, New Westminster, B.C.

Kaslo.—St. Mark's.—On Sunday, October 6th, bright Harvest Thanksgiving services were held, and well attended, the morning congregation and number of communicants being particularly large. The church was very prettily decorated, and a new altar frontal, sent from England, and received from Archdeacon Pentreath, was used for the first time. The vicar preached very earnest and helpful sermons. The subject in the morning was "Gleaning," and many lessons were drawn from the character of Ruth. The evening sermon was on "Sewing"; beautiful thoughts were pointed out and made simple by quotations from Hymn 386, A. & M. During the offertory the choir sang very sweetly a short anthem. The week before our vicar's heart was made glad by the present of a small writing-desk for his study, and also at the Harvest Thanksgiving service by a small cheque from

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the city clerk of the town. With the many changes and loss of old parishioners we are glad our faithful vicar has received some little encouragement to go forward.

Vancouver.—Christ Church.—The annual Harvest Thanksgiving services were held in this church on Sunday, October 6th, when very large congregations were present at both of the services. The church was prettily and appropriately decorated for the occasion.

On Sunday morning, October 27th, the Bishop of the diocese held a Confirmation service in this church, when he bestowed the Apostolic rite upon forty-two candidates. The service was a very earnest and reverent one, and the Bishop's words of loving council were listened to with close attention.

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Correspondence.

INCREASED APPORTIONMENTS.

Sir,—In your issue of 24th ult. there appears a paragraph headed as above, in which it is said, "a good deal of dissatisfaction is naturally felt and expressed in some quarters at the increasing scale of parish apportionments for missionary collections." I take it that such a serious statement as this would not have been made without due consideration and knowledge of existing conditions. Then we are to assume that a good deal of dissatisfaction is "naturally" felt with regard to demands for missionary work—consequently, we are further to deduct that too large a sum for missionary work is demanded from parishes, or there would be no "natural" dissatisfaction. And such I think is the case. Nobody denies that some people are growing wealthier, that some cities are increasing in population by leaps and bounds, but it is at the expense of others, and in like proportion some villages and country towns are stationary, while others are as rapidly decreasing in both population and wealth. At present the apportionments are made for the various dioceses at a meeting, and by those who from the very nature of things cannot be intimately conversant with the financial condition of each parish in each diocese. They are addressed by our worthy secretary, Dr. Tucker, who in one of his eloquent addresses, doubtless raises the missionary spirit to a white heat. Result is a general verdict that the church can and will do more the coming year than the last. It seems to me that we begin at the wrong end. Rather should each parish at a meeting of the Rural Deanery, called for this especial object, deliberately and with due sense of its responsibilities, there declare through its accredited representatives what its financial ability is, what they are prepared as a parish to contribute to this most worthy object, for the coming year. The Rural Deans thus furnished, should forthwith report the result to their Bishops; who in their turn would be able to inform the meeting before referred to, that the ability of each diocese was so and so.

There would thus be no shortcomings, or very little; no "natural dissatisfactions" at apportionments that are felt to be unfair, or burdens too heavy to be borne; but chiefly there would be no stigma left upon parishes, who, honestly doing their best to meet their several obligations, are unable to do all that is asked of them, by seeing their names appear in Synod Journals as those of whom \$1 was demanded, but who were only able to give 25 cents. It is becoming a serious question. On all sides expenses are increasing, far faster than incomes. The laity are urged as a paramount duty to provide for their rector; to see that he has a stipend paid him commensurate with his position and requirements. To that we all say Amen! But granted such duties require a parish which is not able to do more, to pay their rector \$1,000 a year, and that over and above they are "apportioned" \$150, \$200 a year for the Mission Fund. Which duty comes first? When only able to pay the \$1,000, are they to continue paying that, and let the \$150 or \$200 go, or should they pay the latter and allow the rector "to go" with \$850 or \$800? These are practical questions and must be faced and must be answered! Some would relegate these matters to the chapter of accidents. Others, like the late Sir John A. Macdonald, when confronted with an awkward letter to answer put it in a pigeon hole labelled "M.I." On being asked what it meant by Mr. Mackenzie, he laughed and said, "Oh! that means masterly inactivity. You'll find it very useful." Who will offer a solution? Mine is, in want of a better, to let those who have to be the final arbiters in any case, namely those who give, first say what they will give, for they certainly know that much, and then you will remove as one stroke both "natural disappointments" on the part of parishes and unnatural disappointments on the part of Bishops and clergy, when they find their Diocese and their parish in the list of those who have not come up to the required level.

John Ransford.

A WINNIPEG ENQUIRY.

Sir,—There are at present being held under the auspices of the Protestant denominations of this city, the Church of England excepted, revival services in charge of Dr. Chapman, and a large force of assistants. On the street the other day I was asked by a Presbyterian why our Church did not join in these services, and I know from personal knowledge that many of our own people are asking the same question. I must confess I was not prepared to give a very convincing answer to my friend, the Presbyterian. These meetings are either right or wrong. If wrong our people should be asked by our clergy not to attend. If right why does our Church not join with the others in this work? I am quite certain the sympathy of a number of our people will be alienated from our Church by attendance at these services. To my way of thinking it seems the Church in this city has lost a golden opportunity. I may be wrong, and shall be pleased to be corrected.

J. J. Rooney.
Winnipeg, 27th Oct., 1907.

THE SEAT OF AUTHORITY.

Sir,—Will you allow me to record an emphatic protest against both the letter and the spirit of the contribution to your columns of October 31st under the heading of "The Seat of Authority," and signed "Thomas Edward?" That such a hard, unsympathetic temper should be displayed by any man towards a clergyman who allows such a touching service to be held in his church as that complained of by "Thomas Edward" is lamentable, indeed. What are the facts? The railway trainmen of Toronto Junction desire to hold an annual service in memory of their fellow-workers who have fallen at the post of duty during the year. What can be a more pious wish? In these days, when we hear continual lamentation over the alienation of the workmen from the Church, truly it is a delightful thing that any clergyman should be approached by a body of workmen with a request for a service in his church. But the men who are commemorated on the occasion of this service were not all Anglicans. They belonged to various Churches. What more appropriate than that the ministers of these Churches should be invited to be present and to take some part in the service! With all this "Thomas Edward" has no sympathy. He cares nothing for the feelings of the men who desired this service; he cannot appreciate the solemnity of

the occasion, but rushes into print with a letter that, under the circumstances, would be too absurd for notice were it not penned in such a malicious spirit. This service, be it noted, was not a regular Church of England service. It is an annual event, in which all ministers of the town are asked to take part. Should Mr. Beverley Smith have refused the use of his church on a Sunday afternoon after Sunday School? Would he thus have been acting in the spirit of the Lord of all Churches? Nay, I contend that in refusing such a service he would have been acting contrary to the best spirit of the Anglican Church. The preface to the Ordinal never contemplated such exceptional circumstances. Yet, in this altogether admirable service "Thomas Edward" sees Mr. Beverley Smith as the High Priest of Congregationalism, and finds in his action room for the awful possibility that, to use his own preposterous language: "The seat of authority in the Church will be the will of each young, vainglorious clergyman who craves a little notoriety, and to that end does not hesitate to trample decency and order under foot, imagining himself for the moment to be an up-to-date Luther." If, Mr. Editor, to write in this fashion be the mark of good Churchmanship, then I fear we shall have to admit that good Churchmanship is sometimes bad Christianity.

Herbert Symonds.

Sir,—I am not acquainted with the Rev. T. Beverley Smith, or with the "Rip Van Winkle" gentleman who pours out so much sarcasm upon Mr. Smith in a letter under the heading of "The Seat of Authority," but it seems to me a dreadful thing that such a letter should appear in print at all. If the rector of St. John's Church, Toronto Junction, has the good sense to fraternize with the ministers of other denominations on suitable occasions, as is both lawful and possible, why this unfortunate un-Christian sarcasm? If, too, the rector of St. John makes good use of the public press, as every progressive clergyman should do, surely the allusion to the Salvation Army playing "See the Conquering Hero Comes" and to the reporters is in desperately bad taste. Until our clergy and laymen use the press for all it is worth, and it is worth a great deal, because it is an agency, God-given, to further the work of His Kingdom, our Church may be content to be the back number that it is in some places, both West and East. The press reaches so many people whom the pulpit does not touch that, wisely used, it is a legitimate weapon for religious purposes. There is no need for blarney or self-advertisement. Yet you may search our Western local papers week by week, and, with few exceptions, you will find no evidence that the English Church exists as a religious organization. Here, in a strong Presbyterian town, with the Methodists also numerically stronger than the English Church, we find that the regular notification of our services and entertainments is of the greatest value. Some people say that the editors of local papers, unless they themselves are of the English Church, choke off English Church notifications. I believe this to be a libel on our Western editors, who are glad of real news of any sort. We have the fairest treatment from our editor—a Methodist, and a good one, too. Might I urge upon my brother laymen, especially St. Andrew's Brotherhood men, to use the press in their towns, not for brag or blow, but to let everyone know that the English Church is alive? Even if there is a diocesan magazine—we have none in Rupert's Land—use the local paper to notify your services, the W.A. meetings, the Church entertainments, the Sunday School arrangements, and the approach or visits of the Travelling Secretaries. If your clergyman will not do it, get his consent to allow you to fill the deficiency.

H. M. Speechly.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Sir,—Canon Ingles' citation of Archdeacon Whitaker's letter is certainly not a complete answer to my letter, seeing that in both my communications I took exception to the premises from which the Archdeacon argues. In doing so I cited the Levirate law as showing that prohibition to marry a brother's widow is a forced interpretation of Lev. 23:16. This interpretation has its effect upon the Levirate law inasmuch as by insisting upon it (I quote Dr. Whitaker's words) "we venture to heap upon this Divine law a load of intolerable infamy."

E. W. Pickford.

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"INCAPACITATED CLERGY."

Sir,—In reference to the appeal for incapacitated clergyman, I would say that I have received the following amounts from the undernamed, since last acknowledgment:—Mrs. Hammond, Delaware, \$1; X. Y. Z., Warwick, \$1; H. M., Toronto, \$3; L. V. Bolton, Carleton Place, \$1; From a Friend in response to appeal, \$5; Rev. Canon Craig, Petrolia, \$2; Rev. Mr. Whelan, \$1; From Thorndale Parish, \$3; H. P. W., Attwood, \$1; Mrs. Boomer, \$1; Anonymous, \$5; M. E. Beattie, \$2; Mrs. Redmond, Maine, U.S., \$2. We lack at least thirty dollars yet. Will some kind hearted, sympathetic friends send me this amount as soon as possible. Thanking you Mr. Editor for the interest you have taken in connection with my appeal. Address (Rev.) Mr. Lowe, 802 Lorne Avenue, London, Ont.

BISHOP BRENT'S CHARGE.

Sir,—I am interested in Bishop Brent's broadening views and in your charming writer, Spectator's comments upon them. When I was young I remember being told by some pious Wesleyan friends in Montreal their continental experiences, and among them of an invitation by the chaplain at a little station. He said in effect that it was not his duty to question those who were religiously and devoutly disposed, but that it was his blessed privilege to ask all such who were baptized to join with him. That was in the years before the school to which Bishop Brent belongs had much influence. We were taught that where two or three are met together in Christ's name He was there present with them. Bishop Brent's school ignores such presence, and limits Christ's presence to the communion of the body and blood of Christ, or rather I should say to one of the symbols. A teaching which I cannot understand; but referring to the subject which introduces the question, that of confirmation, I have sometimes wondered how people managed during the two



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hundred years while there were English Church people but no Bishops on this continent. In William and Mary's time one non-juring Bishop wandered to a charge in Philadelphia, but he was soon silenced and Bishop Berkeley does not count. How did people qualify for communion in those days? Spectator will please your readers by telling us, and he certainly will gratify an ignorant layman of

Seventy.

SUNDAY SCHOOLS.

Sir,—Many Sunday School Conventions have taken place lately, all of which emphasize the great importance to the Church of the future of having the children well grounded in a sound knowledge of the Bible and Church formularies. But I can find no action being taken to remedy the vital weakness of the Sunday Schools as they are carried on at present. The success of a Sunday School depends on the course of instruction being taught there. There is not, in my opinion, a course of instruction for Sunday Schools in the Canadian Church worth much more than the paper used in the printing. At present the Church of Canada is going all over the continent for courses of instruction and teacher's assistants. I ask what knowledge of the Bible will a child have who spends ten years in going under present conditions to Sunday School? Very little. This can be proved by examining a pupil who has spent six or eight years in Sunday School. What is to prevent the Church in Canada doing what the Church of Ireland did years ago, viz., map out five years' course beginning the first year at Genesis and Matthew, Catechism, and Church formularies, the second year Exodus and Luke, Catechism and Formularies, and so on through the principal parts of the Old Testament and New. The clergymen of the Canadian Church can surely write out teachers' assistants in yearly book form. Start the year in January and have one day in December for an examination on the year's work. One Sunday in the year could be appointed as "Sunday School Sunday" on which day sermons could be preached on the importance of laying a solid foundation in the minds of the children, collections could be taken up to defray the cost of prizes for the successful pupils, and paying one good man to act as secretary. The best intellects in the church have been engaged in compiling a Hymn Book, one object being to bind the Church of Canada into a whole, but I will give my life for the truth of this assertion, that if something like the above is done for our Sunday Schools it will build up both Sunday Schools and Churches and bind all together a million times more than any other human agency. I claim, and I know what I am talking about, that the children of the Church in Ireland are better educated in the Bible, Church Catechism and Church formularies than the children in any other branch of the Anglican Church. The day most eagerly looked forward to in the whole year in Ireland is the day that the children with their parents and Sunday School teachers from a surrounding district assemble at one centre for examination. The questions are drawn up by a central board, printed and sent to the clergymen of each centre in sealed envelopes which are not opened till the day of examination. Nothing is more delightful than to see the way in which the children pour forth answers as fast as the questions are put. By this system a bond of union and healthy rivalry exists between the Sunday Schools. All the Sunday School Conventions in the world will not remedy the weakness in our present (I won't say system because there is none) mode of procedure. Everyone that I have spoken to on the subject admits that the weakness exists, yet no step is being taken to remedy the evil. The best day that ever will dawn for the Church in Canada will be the day that her best men sit down and plan out some programme similar to what I have tried to describe above. I don't wish to advertise myself, but as I am in deadly earnest about this question, and willing to stand by every statement I make.

R. Perdue.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

Sir,—I think the Rev. E. W. Pickford will at least agree with me in this that our endeavour should be to find out if we can what the rule intended to be laid down in Leviticus really is, and loyally to abide by it, and that in this endeavour we ought not to approach the study of the subject as though we were pettifogging lawyers trying to pick holes in a statute; but with the sincere con-

viction that, whatever the rule may be, it is one laid down for the benefit of the human race, and not capriciously or for the purpose of interposing unnecessary obstacles to the formation of legitimate unions between men and women. The opening words of the 18th chapter of Leviticus indicate this. The principle on which the law is based I repeat is the statement that by marriage man and wife become "one flesh." Some people nowadays are inclined to put that statement aside but Mr. Pickford knows that it is four times repeated in scripture, which would seem to indicate its importance, for there are few other statements so frequently and emphatically reiterated. Applying that principle the law is clear and consistent. The whole Levitical legislation instead of "being based on the assumption common to all primitive peoples" is on the contrary, declared emphatically to be a protest against such laws. "After the doings of the land of Egypt wherein ye dwell, shall ye not do; and after the doings of the land of Canaan whither I bring you shall ye not do; neither shall ye walk in their ordinances, ye shall do my judgments and keep mine ordinances to walk therein; I am the Lord your God. Leviticus xviii. 3, 4. The suggestion that verses 16 and 18 are merely prohibitions against adultery or bigamous marriages between brothers-in-law and sisters-in-law is, I submit, an absurd proposition. What reason can be suggested for the fact that while the preceding part of the chapter confessedly deals with any sexual intercourse whatever between the relations specified, these two particular verses should be confined merely to the case of adultery? Such an interpretation seems rather to savour of evasion than an honest attempt to find the true meaning. At the same time I am free to admit that the words Mr. Pickford refers to do create a difficulty, but it is not solved by his suggestion; and no interpretation which runs counter to verse 6 can be said to be reasonable. With regard to Deuteronomy, chapter xxv., that exception was allowed for a particular reason therein mentioned; but the Rev. E. W. Pickford, I think, will possibly admit that "the law of the Levirate," as it was called, has never been followed or adopted by the Christian Church, what particular use there is in importing that exception into the discussion I fail to see. Rev. Mr. Pickford casts a parting sneer on the legislation of Henry VIII's reign, I think, unjustly. Let me recount a few facts, Henry had married his deceased brother Arthur's widow, by virtue of a Papal dispensation. If the marriage was lawful no dispensation was needed. If it was an unlawful one no human dispensation could make it good. The result of the marriage was eminently disastrous, and if an instance were wanted where to all appearance the judgment of the Almighty had followed with visible effects, such unions, this was one. Every male child born died in infancy, one sickly girl survived, the future "Bloody" Mary. England had never been ruled by a female sovereign, the wars of the Roses and all the evils of a civil war, the result of a disputed succession, were fresh in the minds of men. It is the fashion to think of Henry as a mere licentious libertine. He professed that he was guided by a sincere love of his country, and to feel that he had violated the law of God in marrying Catharine. He submitted the question to the learned men of the day, and most of them agreed with him that the marriage was unlawful, and that the Pope had no power to give a dispensation in such a case. The result was that the whole question cannot to be considered, including the question of dispensations; and it was found that many canonical prohibitions had been created merely to render dispensations necessary, with a view to filling the Papal exchequer. This was considered to be wrong, and Henry's Parliament resolved that only the prohibitions contained in Leviticus, or reasonably deducible therefrom, were henceforth to be observed in England. These the Parliament declared to be "God's law," and in that law they found prohibitions both against marrying a deceased husband's brother and a deceased wife's sister. I think Mr. Pickford may spare his sneers for Henry VIII and his Parliament. I believe they honestly tried to find out what was God's law and to honestly abide by it, and for my part I think they were quite successful. The Parliament of England has said that marriage with a deceased wife's sister is contrary to "God's Law"; and it has recently said, in effect, that people shall incur no temporal punishment for breach of that law; but if such marriages were contrary to God's Law before, they are contrary to that law still. Your correspondent Euclid's logic is like the following: "Things which are equal to the same thing are equal to one an-

other; A = B, but C is also a letter of the alphabet; therefore C is equal to A and B." His proposition seems to me to contain its own refutation for all persons who have passed the "Pons asinorum." I am obliged to Mr. Pickford and your other correspondent for their new spelling of my name, but I prefer still to sign myself

Geo. S. Holmsted.

BOOK REVIEWS.

Everybody's Magazine.—The first portion of a story written by Booth Tarkington, entitled "The Guest of Quesnay," appears in the current number of this magazine. Mr. G. W. Ogden, in an article, entitled "The Newest Land of Promise," tells of the migration of a million people yearly from the country lying between the Alleghenies and the Mississippi into the south-western part of the American Republic, most of whom, he says, are American-born. The writer speaks most hopefully of this movement. Dr. W. H. Thomson writes an interesting essay on "Infectious Diseases," and tells in the best way in which to combat them. In addition to the above there are a number of short stories, two poems, a couple of chapters of a story by C. E. Russell, entitled "Where Did You Get It, Gentlemen?" and a few stories. Several of the articles are well illustrated.

GOD'S PROVIDENCE.

Selfish regret for the happiness of "day's that are no more" is merged in gratitude for all the undeserved blessings that have enriched the character and disciplined it for the work of life. There is the keen sense of present mercies, of evils averted or over-ruled for good, of gifts unasked, un hoped for, which have ministered to a man's usefulness or happiness. Above all, there are the constant tokens of God's watchful providence. The personal care of God is too often forgotten amid the struggles, the distress, the competitions, which absorb our energies and rob life of its brightness. But a simple heart which accustoms itself to trace the hand of God in everything, will find new occasions of thanksgiving in the incidents of each passing day. It will discern spiritual purpose even in things trivial and common; it will be gladdened by tokens, everywhere present, of a Providence at work, giving dignity to the meanest thing that lives, and showing that God is one whom "greatness does not overwhelm nor minuteness escape."—Rev. R. L. Ottley.

THE IMPORTANCE OF INTELLIGENCE.

The character and the destiny which are involved are too momentous for parents to permit their children to grow up in ignorance, to leave them exposed to the corrupting influences of the street or the school, or to leave their children in the developing years without sympathy and wise counsel, or in the opening years of manhood and womanhood to leave them to learn by a series of sad blunders and terrible consequences what they should have been taught in a thoughtful and serious way.

Intelligence on these subjects is of utmost importance. Without intelligence, vice and eventual defilement are most certain. The young should by all means be made intelligent, but intelligence alone will not always save them. To intelligence should be added moral instruction and religious character. When there is only moral training without intelligence, there is but little security against vicious habits; and when there is intelligence upon these subjects without moral principle or religious character the security is not fully sufficient. But when the young have proper knowledge upon these sacred subjects and are not only intelligent, but are guided by right precepts and religious principles, they will be held to right courses of conduct and pure life by an abiding moral character.

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. Send in your orders early.

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More than \$4,000 was given in one week for work on St. Luke's, Evanston, and when completed the church will cost \$100,000.

The new Diocese of Georgia will be organized at the primary Convention, which is to meet at the latter end of this month in Macon.

St. Paul's, Tremont, Ohio, has lately been enriched by several beautiful gifts, one of which is an altar of Carara marble.

An ancient window in the south wall of Loughborough Parish Church, blocked up for centuries, has just been uncovered, and is to be filled with stained-glass in memory of the late Mrs. John Taylor.

The full amount, \$100,000 necessary to begin the construction of St. John's Cathedral, Denver, has now been subscribed, and contracts for the nave have been let. The total cost of the building will be half a million dollars.

The ravages of the sea along some parts of the Sussex coast of late years has been enormous. Amongst other losses sustained by the inroads of the water the Parish Church of Middleton has been submerged and a new church has had to be built further inland.

General regret will be felt at the news that Prebendary Wilson Carlile, the founder of the Church Army, has completely broken down in health. By medical advice, he left England lately for a long sea-voyage, and is not expected to return for at least three months.

The work of filling all the large windows in Christ Church, Beckenham, Kent, with stained-glass is now complete, the last one having been filled with a representation of "The Healing of Blind Bartimeus," by Mr. N. Hooper, in memory of his father and mother.

The Bronx Church House in New York was dedicated on October 28th by Bishop Greer. It is intended to be the centre of missionary work in this

rapidly growing part of the city and is also to be the home of the Church Club of Bronx, which is to be similar to the Church Club of New York.

Children's Department.

A MISUNDERSTANDING.

Kate was an irresponsible person. Her aunt, Mrs. Holt, said so, and this opinion was generally endorsed by the people of Briarly. But she was very popular for all that, and laughed and sang her way into every heart. Every heart, that is, save one. Denis Gray was not susceptible, so he told himself, and doubtless believed it. But after seeing Kate Preston daily for three weeks, he felt an unaccountable feeling of irritation towards Jack Mitchell when he came down to Briarly to stay, and frequently claimed Kate's society.

"I'm so glad Jack has come," Kate said to Mr. Gray, later. "He is such a dear fellow!"

Jack drove and rode with Kate, took her boating, was always by her side at the Briarly festivities, until his devotion became general talk and everybody in Briarly was eagerly awaiting

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For Free Sample send to the Pyramid Drug Co., 96 Pyramid Building, Marshall, Mich., or you can buy Pyramid Pile Cure in any drug store for 50 cents a box.

A RECORD SALE OF USED ORGANS

THE months of September and October have established a new record in the sale of Gurlay Pianos. The greatly increased demand for Gurlay Pianos has brought us more fine organs in part payment than ever before—our organ warehouses will not hold half of them—and as it costs money to store them, we choose to cut prices and dispose of them quickly. No better purchasing opportunity has ever been offered than this list presents. In ordering send us your second and third choices in case the first should be sold before your order is received.

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Organs under \$50—\$5 cash and \$3 per month.
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Every organ shipped subject to approval. We will pay the return freight if not satisfactory. A new stool accompanies each instrument. Each organ safely packed without extra charge.

MASON & HAMLIN—5 octave walnut flat-top organ by Mason & Hamlin, Boston. Has 7 stops, 2 sets of reeds throughout, coupler and knee swell. An excellent organ for school or missions. Original cost \$150. Sale price **\$30**

DOMINION—5 octave walnut organ with high back, attractively carved. Has 6 stops, 2 full sets of reeds, knee swell, etc. Original cost \$100. Sale price **\$33**

THOMAS—5 octave walnut organ by E. G. Thomas. Has 9 stops, 2 sets of reeds throughout, coupler and knee swells. Original cost \$110. Sale price **\$36**

KILGOUR—A handsome 5 octave organ by Kilgour, Hamilton, in rich solid walnut case. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Original cost \$125. Sale price **\$41**

KARN—5 octave walnut organ by D. W. Karn, Woodstock, in attractive solid walnut case of modern design with mirror top. Has 9 stops, 2 sets of reeds in the treble, one in the bass, 2 couplers, 2 knee swells. Height, 6 feet. Sale price **\$42**

DOHERTY—5 octave walnut organ by The Doherty Co., in very handsome case attractively carved and decorated. Has 12 stops, 3 sets of reeds in the treble, 2 in the bass, 2 couplers, 2 knee swells. Original cost, \$135. Sale price **\$44**

BELL—A particularly handsome pipe top organ by W. Bell & Co., Guelph, in solid walnut case, pipes handsomely decorated in green and gold, and case otherwise beautifully carved. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Original cost, \$150. Sale price **\$51**

BELL—A very handsome 6 octave, high back organ by W. Bell & Co., Guelph, in walnut case with music rack, lamp stands, 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mouseproof pedals. Original cost, \$150. Sale price **\$55**

BELL—6 octave piano case organ by W. Bell, Guelph, in ebonized case with fret carved panels, mirror top and lamp stands. Has 11 stops, 2 sets of reeds in addition to sub-bass set. Sale price **\$67**

THOMAS—6 octave piano case organ by the Thomas Organ Co., Woodstock, in walnut case without top. Has 10 stops, 2 sets of reeds throughout, coupler and 2 knee swells. Sale price **\$69**

BERLIN—6 octave piano case organ in attractive walnut case with mirror rail top. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Looks just like new. Sale price **\$71**

BELL—Chapel organ by W. Bell, Guelph, in attractive walnut case with rail top and finished back. Has 14 stops, 3 sets of reeds throughout and sub-bass. A splendid instrument. Sale price **\$72**

DOHERTY—6 octave piano case organ by the Doherty Co., Clinton, in ebonized case with mirror top and lamp stands. Has 11 stops, 2 sets of reeds throughout, couplers, 2 knee swells. Sale price **\$77**

CORNWALL—A very attractive piano case organ by Cornwall, Huntingdon, Que., in walnut case with handsome panels in bronze relief. Has 13 stops, 3 sets of reeds in the treble and 2 sets and a sub-bass set in the bass, 2 couplers, 2 knee swells. A splendid musical instrument. Sale price **\$79**

THOMAS—6 octave piano case organ in attractive walnut case with rail top. Has 10 stops, 2 sets of reeds throughout, couplers, a knee swell and patent folding mouseproof pedals. Sale price **\$80**

BELL—6 octave piano case organ by W. Bell & Co., Guelph, in beautiful walnut case with handsomely pillared mirror top. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mouseproof pedals. Cannot be told from new. Sale price **\$88**

KARN—6 octave piano case organ by D. W. Karn & Co., Woodstock, in handsome walnut case with mirror top, lamp stands and full swing music desk. Has 12 stops, 3 sets of reeds in the treble and 2 in the bass, 2 couplers, 2 knee swells. Just like new. Sale price **\$89**

DOMINION—A beautiful 6 octave piano case organ by the Dominion Co., Bowmanville, in handsome mahogany case with full length carved panels and music desk, double folding fall board and protected pedals, lamp stands, etc. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Used less than two years. Sale price **\$91**

SHERLOCK-MANNING—One of the most attractive piano case organs we have ever had in stock, by the Sherlock-Manning Co. of London. Has 6 octaves, 13 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, handsome 36-inch mirror top. Almost new. Sale price **\$92**

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The Transfer Books will be closed from the 16th to the 30th of November prox., both days inclusive.

By order of the Board.

Toronto, October 23rd, 1907.

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the announcement of their engagement.

"But I cannot tell you anything," Mrs. Holt would say when questioned on the subject. "You know Kate is such an irresponsible person."

One morning Kate came downstairs, looking like a June rose, in a white dress and broad-brimmed hat. She was in excellent spirits.

"Mr. Mitchell and I are going to have a long day on the water," she said to Denis Gray. "He has promised to land me on Elfin Island, and we shall sketch all day, and be back in time for dinner."

Denis raised his eyeglass and looked at the girl.

"Well?" she queried.

"Is it well? I am glad. Pray accept my congratulations."

"Nonsense!" Kate said lightly; but Denis could see she was angry.

"My good wishes are premature, then. Pardon me. Later on, perhaps, they will be—"

Kate faced about slowly. Her eyes were dark with emotion, her face pale. "This is a subject on which I think it is the worst possible taste to jest," she said, and moved away from him to the window.

In that moment Denis felt he had a glimpse into her real nature. There was a subtle change in her attitude towards him afterwards. She was always kind and courteous, but she made him feel that he was outside the pale of her regard.

The time ran on, until one day Jack Mitchell left Briarly abruptly, and did not return. Kate's women friends dubbed her heartless and eyed her coldly. Mrs. Holt shook her head, and one day spoke to Kate on the subject.

"I am sorry about Jack," she said at last. "And I wish you would not encourage Mr. Gray. It is not to a young girl's credit to have her name coupled with different men's."

Kate laid her little brown head in a tired way against her aunt's shoulder.

A few days after Kate returned to the city somewhat suddenly. Mrs. Holt was disconsolate. Following shortly on her departure a great surprise for the people of Briarly. In an evening paper someone read the announcement of Jack Mitchell's marriage to Miss Doris Preston, who had returned from the South of France, whither she had gone the previous winter in the hope of regaining her health. The bride wrote to Mrs. Holt explaining that on account of her delicate health the engagement had been kept quiet, and the marriage was quite private; only Kate acted as bridesmaid, and no one else was present except old Mr. and Mrs. Mitchell.

Everyone was repentant and anxious to atone to Kate who did not return. She wrote kindly letters to her aunt filled with messages of goodwill. It was autumn before Denis Gray met Kate again. She was driving; it was very cold, and Kate was clothed in

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velvet and furs. Her carriage was drawn up, and she was in the act of stepping into it when Denis approached.

"Will you shake hands?" he said. "It seems so long since those days of happiness last summer."

"Why have you not called?" Kate asked.

"Because I have much to ask your forgiveness for."

Kate's heart beat rapidly; her eyes held his. There was a moment in which neither spoke.

"I am very forgiving," Kate said softly. "Are you sure you are penitent? I want to be certain."

"You may be," Denis said, throwing back his head. "It was only that, if I doubted you—oh! my dear one, I loved you too well to be an impartial judge."—E. M. Hordley.

"HERB O' GRACE O' SUNDAYS."

They went to the same church, Susan Adair and Charlotte Guest, simply because there were not two churches on the Green of Thursday Street village.

The feud between the two cousins was an old story stretching back to the days when Charlotte Guest's cheeks were round and blushing, and Susan Adair's hair now evening gray, was morning gold.

Its cause was a lover, unbelievable as it seemed, to-day, to the young who can never put back time's clock for a moment.

"Such a gallant gentleman and that light-hearted, Mr. Alan Charteris from the Hall, he was. I can see him now riding up to the old parson-



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age as stood where the new vicarage is now.

"But he never knew his own mind. When parson's Miss Susan was there his eyes were for her. When her back was turned they were for her cousin, pretty Miss Charlotte, the doctor's only girl, do you mind?" The old gossips of the quaint almshouses would nod at one another as they sunned themselves on the trim lawn round the sun-dial greening over with moss, with its terse motto: "I mark time; dost thou?"

"And when evil days fell on the family at the Hall and Mr. Alan sailed away to that far-off place where the breezes blow that spicy, as the hymn says, he went without a word to either, and the cousins never from that time spoke to one another. Each blamed each, and they two will carry the quarrel to the grave—and through it to another world, if so be they could."

"And is that why they've lived single—for a man's sake?" questioned, with simple awe, the eleven-year-old Mollie, the step-girl, and only ray of youth about the almshouses.

"You jes' mind cleaning your steps, my girl, and leave love-making alone for this ten years to come." And Mollie, crushed, hung her head.

"The two ladies 'wear their rue with a difference,'" quavered another voice, its owner all innocent of quoting. "And I've heard tell that, a few years ago, Mr. Alan married out in that there spicy land, which was main rash of him; seeing the hymn mentions that the natives have no characters to speak of, where 'only man is vile,' it says, you remember?"

"Ah! but that's not saying wimmin-folk; it's pertikler to mention 'only man; but to be sure his wife may be a black—who knows?"

But one Sunday in "leafy June" a great surprise befell Thursday Street village.

A pale-faced woman in widow's weeds, a stranger, leading a bonnie, curly-headed boy, walked slowly up the aisle of the church looking vaguely about her.

She halted at the quaint old box-pew where Susan Adair still sat, for the present Vicar's family had migrated to the modern chairs on the other side of the church.

As a rule Susan preferred her own company; but, to the wonder of Charlotte Guest in a twin pew opposite, Miss Adair unbuttoned the door and held it open for the strangers to enter, while the Green held its breath, for everybody knew they were the widow and little son of Alan Charteris from Ceylon.

The summer sun shone fiercely on the old grey walls; a businesslike bee fussed round and round, with a hum that compelled drowsiness in its hearers, and by-and-by the eyelids dropped slowly over the boy's round blue eyes, and the head with its golden curls suddenly fell sideways against Susan Adair's shoulder.

Now, Susan's shoulder was not what you would call a comfortable shoulder to cry against, but it seemed to answer as a pillow for the golden

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Bad Odor of Indigestion, Smoking, Drinking or Eating Can Be Instantly Stopped.

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Other people notice your bad breath where you would not notice it at all. It is nauseating to other people to stand before them and while you are talking, give them a whiff or two of your bad breath. It usually comes from food fermenting on your stomach. Sometimes you have it in the morning,—that awful sour, bilious, bad breath. You can stop that at once by swallowing one or two Stuart Charcoal Lozenges, the most powerful gas and odor absorbers ever prepared.

Sometimes your meals will reveal themselves in your breath to those who talk with you. "You've had onions," or "You've been eating cabbage," and all of a sudden you belch in the face of your friend. Charcoal is a wonderful absorber of odors, as every one knows. That is why Stuart's Charcoal Lozenges are so quick to stop all gases and odors of odorous foods, or gas from indigestion.

Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you've eaten. Then no one will turn his face away from you when you breathe or talk; your breath will be pure and fresh, and besides your food will taste so much better to you at your next meal. Just try it.

Charcoal does other wonderful things, too. It carries away from your stomach and intestines, all the impurities there massed together and which causes the bad breath. Charcoal is a purifier as well as an absorber.

Charcoal is now by far the best, most easy and mild laxative known. A whole boxful will do no harm; in fact, the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. These two things are the secret of good health and long life. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want to test these little wonder workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c. box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

Send us your name and address today and we will at once send you by

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head, and she was strangely careful not to disturb the tiny sleeper all through the sermon.

But in the woman-heart what a strange turmoil swelled! His boy—a little Alan—lying against her shoulder, his little body rising and falling peacefully against her own.

The sweet of it—and the pain! And from the twin box-pew Charlotte Guest's faded eyes watched with a great hunger in them, and, likewise, a keen understanding.

The jealousy that had fed the feud of long years died a sudden death that Sunday morning. A curly round head, a thin, small body rising and falling in slumber bridged over the bitterness of the past.

And when the little sleeper, waking in a fright and for the moment unconscious where he was, called out shrilly, "Mummy!" and then sank back against what he thought was his mother's shoulder, the frost encasing two hearts melted altogether.

The cousin's looked into each other's eyes across the aisle and across the years.

When the service was over a thing happened that bids fair to become historical.

In the windy churchyard two elderly women simultaneously approached each other, their hand outstretched tentatively.

"Susan!"—Charlotte Guest's nature was the deeper, the sweeter of the two—"shall we not be friends again? All these years you and I have worn the rue. Let us now, instead, call it 'herb o' grace o' Sundays,' anyway. Shall we, dear?"

Susan Adair was silent. With such as she to forgive costs the heart's blood. But her hard palm met Charlotte's clinging fingers readily.

"The boy has got his eyes!" whispered Charlotte, as the two women who loved Alan Charteris made way for the woman Alan had loved to pass, with his child.

"We who are rich must be good to them—for his sake. They have come

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home poor and friendless!" added Charlotte, entreatingly.

"Yes. We must be good to them!" echoed Susan Adair. Then, with a sudden effort, she said impulsively, "And—and, Charlotte, we will let the 'herb o' grace o' Sundays' spread over the week-days also, for the rest of your life and mine!"

And they did.—M. B. Manwell.

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Dr. Chase's Ointment is not only delightfully soothing, but is a wonder as a means of healing the skin. It is not long before the raw, itching sores are thoroughly cleansed, the itching subdued and the process of healing begun. Persistent treatment will then bring about a thorough cure.

This great ointment is always beneficial to the skin, making it soft, smooth and velvety, and, besides being the most effective treatment known for the cure of eczema, is useful in every home in a score of ways.

Mothers use Dr. Chase's Ointment for the chafing and skin troubles of their babies in preference to unsanitary poreclogging powders; 60 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

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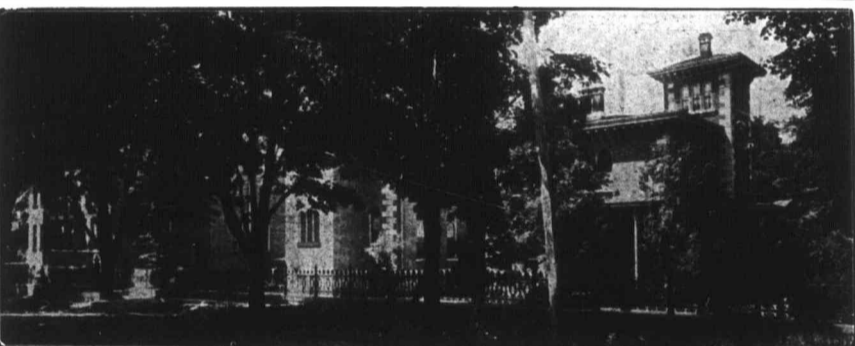
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At a cost of about £2,000, Atherton Parish Church has just been restored after being damaged through subsidence, and the Bishop of Manchester preached at the first of the restoration services, and dedicated the improved and enlarged organ, the cost of which had been borne by Mr. and Mrs. J. S. Burrows.

Rochford Church in Essex was recently visited by burglars, who robbed the church of many valuable ornaments and did damage to the building of the most wanton character. They gained entrance by smashing the large stained-glass window at the east end, a memorial window, with a wooden cross torn up from the surrounding grave yard. They practically wrecked the interior of the church and stole many of the ornaments, including candlesticks, vases and an altar cross.

A magnificent reredos and fine organ lately erected in the Parish Church, at Kent, were dedicated by the Bishop of Croydon in the presence of a large congregation recently. Dr. Perrin, the organist of Canterbury Cathedral, presided at the organ and gave a recital. The reredos was erected by the six daughters of Captain Casberd Boteler, R.N., in memory of their parents. Containing three large panels of opus work, it is constructed

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of coloured alabaster and harmonises well with the architecture of the church. The organ was the gift of the late Mrs. Crosse, in memory of her sister, Mrs. Holmes, and the Rev. J. R. Holmes. Since 1870 £6,000 has been expended on the restoration of the church, of which £1,355 has been raised during the past four years.

Mr. E. J. Lupson, parish clerk of Great Yarmouth, England, who has just completed forty-four years' service, has attended 12,000 weddings at the Parish Church, and has been absent from church only three times out of nearly 2,300 Sundays. He has given away more than 1,200 brides, and has lately unfolded a story of amusing experiences in a book which he has written, entitled "Cupid's Pu-

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pils." It seems that couples who have called on Mr. Lupson to arrange for the publication of the banns experienced some difficulty at times in stating the object of their call. "S'pose you can guess what we are come arter," commenced one young fellow; while another said his bride-to-be was "coming to do with her tongue what she couldn't undo with her teeth." "This young lady wants to come for better or worse. If it should prove for worse I'll bring her back again," promised another.