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The Church of England Weekly Family Newspaper.
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Vol. 29.]

TORONTO, CANADA, THURSDAY, OCTOBER 30, 1902.

[No. 42.]

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Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

23rd SUNDAY TRINITY

Morning—Hosea XIV; 2 Tim. III.

Evening—Joel II 21 or III 9; Luke XXII 31.

Appropriate Hymns for the 23rd and 24th Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 314, 315, 319, 428.
Processional: 427, 429, 435, 447.
Offertory: 222, 233, 234, 235.
Children's Hymns: 330, 335, 336, 438.
General Hymns: 228, 437, 445, 550.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 197, 321, 324.
Processional: 189, 215, 219, 239.
Offertory: 293, 298, 512, 544.
Children's Hymns: 178, 240, 333, 334.
General Hymns: 294, 516, 542, 548.

Apostolic Succession.

Controversy on this subject is not confined to one branch of the Christian Church. We have recently had an unlooked for assertion of one phase of it from an unexpected quarter. A vacancy having arisen in the archbishopric of our island of Cyprus, it was reported through the press of Germany that the British Government had advised the orthodox patriarchs of Constantinople, Alexandria and Jerusalem, to abstain from any intervention. Whether this statement is true or not, the reason of such advice, if given, was probably the desire of the Government to prevent the excitement which

any assertion of patriarchal jurisdiction would stir up amongst the orthodox Cypriots. The poorest villager in Cyprus is proud to call his Church an "Apostolic See," like Rome, Antioch, and Jerusalem. It was founded by the Apostle St. Barnabas, who was the first Archbishop of Cyprus; and ever since the year 480, when the claims of the See were acknowledged by the Emperor Zeno, and sealed at the Tomb of the Apostles, the Church of Cyprus has retained the pre-emption of its own Archbishop. The Archbishops, from time immemorial to the present day, have always signed their ecclesiastical document with purple (that is imperial), ink, as a symbol of their freedom from the jurisdiction of any external prelate, and a staff with the Imperial orb, like that in the sceptre of the Byzantine and Austrian Caesars, is borne before them at solemn ecclesiastical functions.

Lifelong Service.

The October issue of The Musical Times contains a portrait, together with a short biographical sketch of Mr. Thomas Wicks, senior lay-clerk of Wells Cathedral and all England. He was born in 1819, and, in spite of his eighty-three years, still continues to discharge his daily duties by singing in the choir of the Cathedral. Within a week of attaining his eighty-second birthday, the veteran chorister sang the solo parts in Mendelssohn's fine anthem, "My God, My God, Why Hast Thou Forsaken Me?" Mr. Wicks sang at the funeral services of the Duke of York, (1827), and George IV. (1830); at the Coronations of William IV. (1831), and Edward VII. (1902). By "command" of Queen Victoria, he sang in the choir on the steps of St. Paul's Cathedral on the occasion of her late Majesty's Diamond Jubilee in 1897. It is very right and becoming that this notice should be taken of one who found God's service a delight and strove to do his duty.

Church Papers.

A letter from Bishop Montgomery, the secretary of the S.P.G., induces us to ask our readers to take his statements to heart and to do what in them lies to extend the circulation of the Canadian Churchman. Bishop Montgomery says: "We are deluged with applications from the clergy for a missionary paper to be stitched into parish magazines, and given to box-holders and others. There is no question about the utility of such a step. One of the secretaries of a great missionary society has said to us: 'As soon as we began to scatter our literature broadcast, our income went up by leaps and bounds.'"

"London-over-the-Border."

The extension of London eastward be-

yond the river Lea, while already enormous, is increasing every day. And yet to many the district is so little known that the proverb might well be applied to it, "Out of sight, out of mind." There is no place which really touches more closely the welfare of England, and, through her greatest seaport, the well-being of her ever-extending Empire. Comparatively few people understand that the two greatest docks of the port of London—the Victoria and Royal Albert Docks, and the Tilbury Docks—are not in Middlesex, but in Essex; not in the diocese of London, but in the diocese of St. Alban's. It is now nearly fifty years since Charles Dickens, about the time of the formation of the Victoria Docks, gave the name to this district of "London-over-the-Border." Since that time the area has been widely extended. Between 1891 and 1901 the diocese of London has increased 333,000, or just over 10 per cent. The united population of the five largest provincial cities—viz., Liverpool, Manchester, Birmingham, Leeds and Sheffield—has increased 255,000, or an average of 12 per cent., while "London-over-the-Border" has grown in the same time 255,000, or over 60 per cent. But this wonderful growth is only a small part of the difficulty, for while London has its own wonderful prestige, and each of these great provincial cities has its own public spirit and old associations to which appeal is never made in vain, "London-over-the-Border" is only an aggregate of new communities that have grown together, without any public spirit in common and with no old associations with the past. The Rev. Paul Bull, whose manifesto we in part reproduced, pointed out the large English weekly numerical increase. But neither he nor the writer in the Churchwoman, from whom we have taken the above figures, realizes the differences in race and religion which their figures mean for old Anglo-Saxon England. It is a fact that the increase means not only an increase, but a displacement of population. In other words, a hundred thousand increase means that that number of the English race has been crowded out of the land by emigration and their places taken by hordes of the lowest population of Eastern Europe. Instead of our clergy being needed in these tenements, they find an alien people, with whose language and habits they have nothing in common. Is it a pleasant reflection that our race is scattered all over the globe, while its homes are rapidly being occupied by peoples who are forced out of their own lands as being too degraded, and it is pretty much the same thing in the Eastern States of this continent. Instead of excluding them, the English Government is placid and seems to live in the seventeenth instead of the twentieth century. Would

it not be well if both in Britain and on this continent emigration from the east of Europe and Asia was absolutely prohibited for five years. Such a stoppage would not only be of value in our old and new English countries, but it would force the Governments of Eastern Europe to look after their own poor themselves, instead of persecuting them, so as to compel them to flood our lands, force our people to migrate, and lower those who do not socially and morally.

Churchyards.

The Rev. E. Hermitage Day, writing of "Our Parish Churches" in the new magazine for Churchmen, *The Treasury*, makes this protest against the present-day appearance of many of our churchyards: "The churchyards of the Middle Ages were more lovely than ours in that they gave little place for the display of pride and ostentation in 'monumental masonry.' The peaceful effect of most churchyards is nowadays destroyed by the sea of white stone and marble from which the grey walls of the church rise. Formerly a simple green mound, or at most a very small cross bearing a request for prayer, sufficed to mark each grave, while in the midst one tall cross stood to commemorate all who had died in the faith. With a decay of right belief as to the state of the faithful departed, and with the growth of wealth and pride, our churchyards have assumed a less pleasant appearance. Many of the monuments with which recent generations of monumental masons have afflicted us show little realization of Christian truth, and some are positively pagan. The obelisk is a survival of heathen—even of obscene—worship. The urn and the broken column speak only of mortality. The coffin-shaped stones, sometimes flat, sometimes rounded, according to local custom, remind us only of loss and corruption. Far preferable were the eighteenth century headstones of local stone, often of great interest for the coat-of-arms which they bore, or for the fine lettering of their inscriptions; better even were the flat tombs, such as that upon which Hogarth depicts the Idle Apprentice as playing in service time. Best of all are the green mound and the oaken cross, which will last as long as the memory of the person whom it commemorates, and then decently disappear without becoming an irremovable eyesore."

Constitutional Development.

The lately published volume of the proceedings of the Royal Colonial Institute, London, contains many valuable papers, some of them, perhaps, of special interest to us who dwell in the colonies, as affording for once an opportunity of seeing "ourselves as others see us;" albeit the point of view is very frequently that of kindly, somewhat partial, relatives. Canon Dalton, a former tutor of the late Duke of Clarence and the Duke of York, had been invited by the latter to accompany him again upon this second visit to the principal colonies of the

Empire. In his paper, entitled, "The Recent Royal Tour," read before the Institute, Canon Dalton emphasizes the fact that, holding no official position, any remarks and observations offered represent merely his own private opinions, "and commit nobody else to anything whatever." Touching lightly upon the earlier visits of the Royal party, the speaker comes to what was the principal object of the journey undertaken at the "Queen's wish"—the new Commonwealth of Australia. Keenly, if kindly, observant he notes many things, and among them more than one point of difference between the constitution of the Commonwealth of Australia and that of the Dominion of Canada; the Australians having, apparently, been more influenced in the genesis of their Federation by that of the United States than were the Canadians. In Australia certain definite powers only are delegated to the Central Federal Parliament, all not specified in the Imperial Act remaining as a reserve with each State. Exactly the opposite prevails in Canada, there every power, not expressly given to the Provincial Legislatures, being reserved to the Dominion Parliament. In Canada, authority radiates from the centre "outwards and downwards"—in Australia, from the several States "upwards and inwards." Canon Dalton draws attention to the curious tendency of constitutions to develop on entirely different lines from those contemplated at their inception. In the United States, the election of the President, devised to be above party consideration, becomes more and more a trial of party strength; the individual State powers are lessening before the growing central authority they were intended to curb and limit, with the result that the United States are year by year becoming one nation by natural fusion. In Canada, with the central Dominion authority established once for all, Canon Dalton observes a tendency in the provinces to guard jealously their rights—rather to extend them than otherwise. Australia, on the other hand, by one clause in the Commonwealth Act, permits any State to hand over to the central Federal authority a further portion—in fact, all of its individual powers. Already a trend in this direction manifests itself in the reduction of the number of members in some of the State Legislatures, and of the chief official salaries. From the quoted opinion of an authority on the subject, Hon. Sir Richard Baker, it would seem that the work of moulding the constitution of the Commonwealth of Australia still lies much in the future, and its ultimate form is difficult for the most clear-sighted thinker to predict. Is it because she is another "sea-girt isle," that New Zealand is ever a name to charm with, ever to us who proudly claim the shores of two oceans? From Canon Dalton, we learn that the dream of Sir George Grey, that the little land he loved so well should some day become the "nucleus of an island confederacy," is still her ambition, the goal at which her statesmen have ever aimed. Her wise and happy

solution of the Maori question; the apparently reasonable spirit in which political and social experiments are tried—experiments confessedly only possible in the simpler conditions of a young land, aided somewhat it may be by the very limitations of space; an almost perfect climate for the development of a vigorous race—all suggest that "this daughter of the Empire" is well fitted for leadership, should it ever fall to her lot. In every land, under the most varied circumstances, we are told of the same warm-hearted loyalty of welcome, and perhaps not the least valuable are the closing pages of the paper with its suggestions as to the best means of ensuring that this very warmth of loyalty shall become an enduring bond, not a mere sentiment. The paper in its entirety is well worth reading even by those who may not accept all its conclusions, and this brief notice of a portion of it may be fitly ended with Canon Dalton's own words: "If you wish to work for the closer union of the Empire, consider and weigh well: 1st. The possibility of separating Imperial from merely national matters. 2nd. Try to keep an open mind on the question of reciprocity of trade."

ST. ANDREW'S BROTHERHOOD.

Inspiring conventions, in connection with the Brotherhood of St. Andrew, have just been held in Boston and Brantford, with attending good results, no doubt, in spreading a wider knowledge of the order, and in stimulating those already connected with it. The order originated some twelve years ago in the American Church, and now, to a certain extent, it exists in all parts of the Anglican Communion. Its aim is to reach men by the agency of their fellows, and it has a double obligation of prayer and service. The connection between prayer and service is natural and logical, and if it be our duty towards God to worship Him and to honour His Holy Name, and His Word, so also it follows that it is our duty to serve Him truly all the days of our life. The Brotherhood does not aim so much at numbers, as it does at the earnestness and spiritual mindedness of its members, and the combining them in unity of prayer and effort. Such an organization with such purposes ought to be exceedingly useful in any parish, and no doubt there are many of the clergy, who have been greatly assisted in their work by its means. At the Brantford convention, complaints were made that the order was not as prosperous as could be desired, and that the number of chapters was decreasing. The reasons for this are to be found either in or out of the organization, or perhaps both. We must remember that in some cases, at least, the work of the Brotherhood is done by other agencies, and that men of the religious character the Brotherhood seeks to include in its numbers are not in any case idle, or lukewarm, in the Church's work. Then there are some who hesitate to take a vow, even though it be

question; the apparatus which political and tried—experiments in the simpler conditions of space; and the development suggest that "this is well fitted for fall to her lot. In most varied circumstances the same warmth, and perhaps not the closing pages of discussions as to the best of this very warmth in enduring bond, the paper in its ending even by those its conclusions, and portion of it may be Dalton's own words: for the closer union and weigh well; separating Imperial interests. 2nd. Try to the question of reci-

one for the simple and obvious duties of the Brotherhood. The blame for the lack of more general success was laid at the door of the clergy by some speakers, and they were charged with an unaccountable apathy in the matter. It is possible that there is something in this, but as a rule, we think the clergy are ready enough to welcome and co-operate with any agency that promises to forward the interests of religion in their parishes. We all need stirring up, however, and such is the object of the conventions just held, and such, we hope, will in some measure be their result. A sign of life in the Canadian convention was the proposal to engage an organizing secretary, such an officer would doubtless do much to stimulate existing chapters, and to start new ones. The Brotherhood has Episcopal sanction, it was endowed by the General Synod; its has amongst its members some of our most devoted laymen; it has accomplished in many places good results, and we can only hope that it may continue its good work in even larger measure, and that success will, with God's blessing, attend its efforts to bring men to the worship and service of Christ.

THE ENGLISH EDUCATION BILL.

BROTHERHOOD.

in connection with Andrew, have just Brantford, with at-doubt, in spread- the order, and in connected with it. twelve years ago and now, to a cer- all parts of the its arm is to reach their fellows, and it of prayer and ser- een prayer and ser- al, and if it be our rship Him and to and His Word, so our duty to serve of our life. The n so much at num- earnestness and its members, and unity of prayer and tion with such pur- lingly useful in any re are many of the greatly assisted in

At the Brantford ere made that the rous as could be mber of chapters asons for this are out of the organiza- We must remember st, the work of the other agencies, and ous character the lude in its numbers or lukewarm; in the ere are some who ven though it be

The struggle being maintained in England to improve the educational system, which Mr. Balfour described as "chaotic," and at the same time to conserve its religious character is of interest to all who desire to see the cause of education keep pace in the Motherland with its advances in other countries, and at the same time not to be secularized, as has often been the case when higher efficiency has been sought to be accomplished. Character is the secret of national greatness, and wiser and truer words were never spoken than those addressed to the Colonial troops by the preacher in Westminster Abbey lately, when he said: "You will never maintain Empire without character. You will never maintain character without religion, and you will never maintain religion without Christ." Owing to the efforts of the National Society, which began early in the last century to care for the education of the people, and who were the first to move effectually in the direction of placing education within reach of the poor, the Church of England has some 12,000 schools attended by at least half the school population. The Roman Catholics have 1,000 schools, and the Wesleyans and other Protestants have also a limited number. The new bill takes all these voluntary schools, in the case of the Church of England, the buildings being estimated to be worth £40,000,000, and provides for their support from public taxes and rates. Their management will remain practically what it is now. The secular authorities will appoint only one-third of their managers or trustees, the remainder being Anglicans, or members of other religious bodies, as the case may be. The object aimed at is greater pecuniary support and educational efficiency. It is proposed to leave religion where it now is,

and in taking over Church and other schools to guarantee that there shall be no change in regard to religious instruction. Where, then, is the injustice, of which Nonconformists so loudly and so bitterly complain? Their schools are treated in exactly the same manner as those of the Church of England. The real grievance is that the Church has the start owing to her great efforts and sacrifices in the past, and the enemies of religious education and of the Church are seizing the opportunity to make an attack on her, and weaken her in a vital place. Politicians are only too ready to catch at any chance of getting into power, and no cause is too sacred, unhappily, to be considered in comparison with the exigencies of party politics. The Government are standing firmly by the bill, which is endorsed by eminent educationalists regardless of the religious features, and will, we believe, be sustained, notwithstanding the clamour of sectarians and the unscrupulous opposition of party politicians. The object of the bill, to improve education, to maintain its religious character, and to be fair to all parties, is not generally understood in this country, and it is supposed by not a few, that some unfair advantage is sought for the Church of England, but such is not the case, and the bill, which mainly deals with education, is treated as though it dealt chiefly with religion. The following clear, but brief statement by Sir Michael Hicks-Beach, now no longer a member of the administration, states the matter in a plain and satisfactory manner. Touching the Education Bill, he remarked that anything more hollow, absurd, or unreasonable than the way in which it had been opposed could hardly be conceived. In dealing with the general question: The two principles which should guide them were—first, that the ratepayers, through their representatives, should have such a control over the secular education given in a school as would ensure that secular education being thorough and satisfactory to them. Secondly, they were bound, in justice to the managers and owners of the denominational school buildings, who represented those who had paid either in whole or largely in part for the building of those schools, who had maintained them for many years at great sacrifices of their own time and money, to see that in handing these buildings over to the local authority there should be full security that the schools should remain, as far as they could foresee, forever schools in which religious instruction should be given according to the principles of the denomination to which they belonged. A number of sensible men, like members of Parliament—desirous of promoting the education of the people, face to face with these principles, and asked to combine and reconcile them, ought not to find that a very difficult task. He believed the bill contained the possibilities of such a combination and reconciliation now, but if it did not contain them now, and any alteration was necessary to make it con-

tain them, he felt confident the Government would not stand in the way of such alteration. If, however, the matter was to be peacefully and satisfactorily settled, they must have done with threats of resistance to the will of Parliament and talk of refusal to pay rates. If they were to have any nonsense of that kind, he hoped that Parliament and the courts of law would know how to deal with it. The case, as viewed by a statesman, is shown in the utterance of Sir Michael Hicks-Beach, as seen by a Churchman, it is stated, by Bishop Gore, one of the clearest and deepest thinkers among the Church's bishops and scholars, as follows: "Dealing with the Education Bill, he said the reason the religious difficulty bulked so large in the field of education was that so small a proportion of the nation really took an interest in education. If the average good citizen really cared about the provision of a better and more uniform system of national education, he was convinced that the religious difficulty would not prove insoluble. As it was, persons who were specially concerned in the religious problem were allowed to occupy the field in default of the nation as a whole. The best contribution they could make to the solution of the question was to reiterate as distinctly as possible what was their demand. As a religious body, they demanded that in schools provided by the Church there should be the fullest liberty to teach religion to the children of the Church on the basis of the Catechism by means of teachers chosen by the Church as part of the ordinary school curriculum, and what they asked for their schools they asked for all those provided by all other denominations. The State and local authority must not show any preference for denominational over undenominational schools. There were only two bases upon which religious education could now be given. It could be given on the basis and by the standard of the recognized religious society, or it might be left to the individual proclivities or opinions of individual teachers. The day was passed when the State could dream of issuing a religious standard and of requiring teachers to conform to it. But they claimed that the religious standard of a denomination was infinitely preferable to the accidental opinion of a particular teacher. They wished children to be brought up in the principles of the religious body to which they belonged, but they recognized that religious bodies could not provide enough schools for the whole nation, and that for the rest it was better that some religious education should be given of the illogical and insecure sort known as undenominational, which was often very good, rather than none at all. Their power to enforce their claim lay in their political force, which might be much greater than it was if they knew half as well as the Nonconformists how to make their weight felt, and which would become more and more evident the more their just demand was threatened or grossly misconceived. Partly

their power lay in the fact that they owned so many schools which the State could not possibly do without. With reference to the Nonconformist grievance, he admitted that there were many areas where there was only one school, and that a Church school; but there were others where the only school was a board school, and the one grievance, great or small, stood over against the other. There did not seem to be any other way of meeting it than by a method of facilities by which religious instruction in their own belief should be given to all the children. The only obstacle to a settlement was the utterly unreasonable demand that the State should give a preference to undenominational teaching, or constitute undenominationalism—which was a shifting sand—the State religion."

THE HIGHER CRITICISM—ITS ASSUMPTIONS, METHODS, AND EFFECTS.

By the Rev. R. S. Forneri, B.D. For Sale by Upper Canada Tract Society, Yonge St., Toronto. 25 cents.

Sir,—Will you allow me brief space to heartily commend to the clergy and to Christian people generally, this sketch, as its author calls it, of the burning question of Higher Criticism. It is the production of a man who has studied the subject and knows it, and it is written with great clearness and elegance of diction. No one can read this lecture (as it originally was), without carrying away with him a clear outline knowledge of the origin, history, methods and conclusions of what is called Higher Criticism. The grounds upon which the critics rest their whole case, their assumptions and speculations, are briefly analyzed, and their utterly unscientific character exposed. There is no subject before the Church to-day so fundamental and so far-reaching in its effects, as that raised by the Higher Critics. Their confident speculations have already resulted in the overthrow of the faith of thousands, and of unsettling the minds of millions more as to the very foundations of the Christian religion. Its advocates parade themselves as the true friends of the truth, while they are betraying the Son of Man with a kiss. Their attitude of assumed friendship, and their arrogant assumption of superior scholarship have deceived very many, even of the clergy, into the semi-acceptance of their assumptions and theories. Very few of the laity and not many of the clergy have the time or the money to acquaint themselves at first hand with what is going on, and so fall a prey to the most unscientific science, as it calls itself, of Higher Criticism. To all such, Canon Forneri's lecture will be of great value, as unfolding the true state of the case, and will guard them against being captured by arrogant assumptions, and high-sounding names. John Langtry, rector of St. Luke's, Toronto.

THE ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

Alteration of the Rule of Service.—Strong Movement Forward.

It was stated by one of the most prominent of the Toronto clergy that he went to the recent General Synod at Montreal filled with the most gloomy forebodings, expecting the usual desultory debating of well-worn platitudes, with no useful, practical result, but that he came from the Synod filled with the highest hopes for the future, and that, in his many years of experience of Synods,

he had never attended one at which so much practical good work had been accomplished. The same conclusion from equally dark forebodings may be stated as the outcome of the recent convention at Brantford. The attendance of delegates (107), was small, much smaller in fact than had been anticipated; there was no indication on the face of the programme that any new line would be adopted; no fresh policy of action was foreshadowed, no burning question was proposed for discussion. To many it appeared that a great crisis had to be met, and the question of "sink or swim" was the one issue to be debated. The crisis was met in the true spirit of united prayer and intercession, and a forward movement of the greatest hope has been made, and from this time forward, with God's help, the onward course should be maintained till the victory of the Cross over sin and Satan is accomplished. The report of the council presented to the convention at the first business meeting recommended the alteration in the Rule of Service, which has been adopted by the English and American branches. The recommendation of the council is as follows: The Rule of Service.—We gladly record the fact that our own committee, together with the committees of the American and English Brotherhoods, have been able to reach a substantial agreement upon the re-statement of the Rule of Service. This will necessitate some small alterations in the wording of the "Object" and the "Rule of Prayer." This committee will recommend that the "Object" and Rules of the Brotherhood shall hereafter read as follows: "Object.—The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among men, especially young men, and to this end every man desiring to become a member thereof must pledge himself to obey the rules of the Brotherhood, so long as he shall be a member. These rules are two: The Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labours of the Brotherhood. The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through his Church." We believe that this decision, arrived at during the joint convention at Detroit, was eminently wise, useful and withal conservative, and we cannot too strongly urge its adoption by the Brotherhood in Canada at the present convention. We are informed that it has already received adoption by the parent Brotherhood in the United States, and that the re-statement of the Rule of Service has also been adopted by the English Brotherhood and that in the West Indies, so that the way is now clear for the necessary alteration of the Washington basis. We believe that the new Rule of Service loses nothing in definiteness and gains a good deal in expressing more clearly what has always been the reasonable and proper interpretation of the original rule under which this organization has so long existed. The chief reason for the change has been the fact that in many quarters at least this rule was misinterpreted and the apparent need of explanation often-times induced slackness. The desired alteration was formally adopted by resolution passed at the first business meeting of the convention. The report of the council went on to recommend the appointment of a travelling secretary, to visit distant chapters, rekindle the dying embers of dormant ones, and create new spheres of work in parishes where there is no chapter working at present. The account which Mr. Hubert Carleton, the secretary of the Brotherhood in the States, gave of the success attending this course of action, (a success which has prompted the American Brotherhood at their recent convention held in Boston to appoint three more travelling secretaries, and to subscribe \$9,000 towards the expense), justified the council in recommending a similar course to be adopted in the Dominion; and a striking in-

cident of the Saturday morning's conference, when this matter was laid before the convention, was the Bishop of Niagara's solemn call to all present to unite in prayer for help and guidance, after which the sum of \$435 was at once subscribed by what was said to be the smallest attendance of all the conferences. We may add that at a meeting of the Toronto Local Assembly, held in All Saints' school, on the evening of the 21st inst, a further sum of \$155 was subscribed in the room. When the appeal has been laid before all the other chapters in the Dominion, the whole amount asked for, as the expense of the first year, \$1,500, will no doubt be generously met. The presence of the Bishops of Niagara, Huron and Ontario contributed in no small degree to the success of the convention, and was very gratifying to the members assembled. All three Bishops concurred in commending the aims of the Brotherhood and its methods of work as worthy of frank recognition at the hands of the clergy and entitling its members to look to the clergy for their support and leadership. Early in the proceedings the right key-note was struck by Bishop Du Moulin, with the memories of the recent General Synod fresh in his mind, and the large hopes inspired there by the creation of the new missionary society, a society to which he urged all members of the Brotherhood—as members of our Church—by all the obligations of Christian duty, to give their fullest support. This idea of the Brotherhood working side by side with the missionary society, though, of course, on its own lines and by its own method of direct, personal influence, and—man upon man—work, was an inspiring one; and it would seem as though it only now remains for the clergy of the various city and country parishes to recognize the Brotherhood as their fellow-workers in the missionary field. When this is done, the sphere of usefulness, which lies open to the Brotherhood, will be immeasurable, not because its work will be enlarged, but because its opportunities for service will be increased fourfold. Amongst the clergy who attended and took part in the conferences were Canons Welch, Farncomb and Sweeny, the Revs. R. J. Moore, H. C. Dixon, J. S. Broughall, and F. G. Plummer, of Toronto; G. F. Davidson, of Guelph; L. J. Donaldson, of Halifax; W. B. Heaney, of Belleville; J. O. Miller, Principal of Ridley College, and J. C. Farthing, of Woodstock. Mr. H. W. D. English, the president, and Mr. Hubert Carleton, the general secretary of the American Brotherhood, both of them fresh from the convention held at Boston during the preceding week, were able to speak of the forward movement which is being made throughout the States through the aggressive work of the Brotherhood. It was announced that Mr. N. Ferrar Davidson, president of the Canadian Brotherhood since 1891, felt compelled to retire from the presidency. The increasing time and labour spent by him as president are beyond calculation, and it will be exceedingly difficult to fill his place. Mr. James A. Catto has most kindly undertaken, at the earnest request of the council, to act as chairman of the council for the present, pending the appointment of a president, after proper consideration by the council. It would be impossible in our limited space to satisfactorily summarize the sermons preached and addresses delivered during the convention. Bishops Du Moulin and Baldwin fully realized the high expectations which their well-known powers of oratory had led members to entertain, and Bishop Mills, who is not as yet as well known in the province of Ontario, made an excellent impression by his sermon at Grace Church on Sunday morning, and his address at the meeting of the previous evening. But, perhaps, the highest level of spirituality was reached by Bishop Du Moulin in the sermon on the Sunday night, on "The Work of the Holy Spirit." The address of Mr. N. W. Hoyles, K.C., at the Sunday afternoon men's mass meeting, was ex-

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orning's conference, before the convention, a solemn call to all for help and guidance, as at once subscribed. The smallest attendance may add that at a General Assembly, held in the evening of the 21st, was subscribed in the amount of \$100,000. It has been laid before all Dominion, the whole expense of the first year will be generously met. The Niagara, Huron and other dioceses, to no small degree to be assembled. All three of the aims of the work as worthy hands of the clergy look to the clergy ship. Early in the morning was struck by the memories of the remembrance of his mind, and the creation of the society to which he otherhood—as mem-berhood obligations of the support. This working side by side though, of course, the method of direct, upon man-work, it would seem as for the clergy of the wishes to recognize flow-workers in the is done, the sphere to the Brotherhood, because its work will opportunities for ser-vice. Amongst the work part in the con-ference, Farncomb and ore, H. C. Dixon, J. immer, of Toronto; L. J. Donaldson, of Belleville; J. O. College, and J. C. H. W. D. English, t Carleton, the gen-eral Brotherhood, both convention held at Bos-peak, were able to ment which is being through the aggres- . It was announced n, president of the 1891, felt compelled y. The increasing m as president are will be exceedingly r. James A. Catto at the earnest re- as chairman of the ng the appointment onsideration by the sible in our limited arize the sermons red during the con- and Baldwin fully s which their well- ad led members to ho is not as yet as f Ontario, made an sermon at Grace and his address at evening. But, per- ituality was reached e sermon on the of the Holy Spirit." loyles, K.C., at the s meeting, was ex-

cellent, and was a valued contribution from the standpoint of one of our most eminent laymen outside of the Brotherhood to a very inspiring men's meeting of at least 400, comprising a large number of the employees of Brantford's numerous manufactories. In one or two cases, the set addresses were altogether too long, and discussion at the conferences, which was intended to be led and stimulated by such addresses, was sometimes made almost impossible, but on the whole, a marvelous spirit and power was generated by the gathering. The great promise of the future welfare of the Brotherhood lies in the fact that it is not hide-bound by ancient precedent to continue running on lines which it has outgrown, that its council and members do not consider themselves, if we may judge by their recent actions, either too old to learn, or too wise to be taught; above all, the necessity of constant prayer, united and individual, intercessory and personal, and for corporate Communion, is felt by all as the means for accomplishing the high aims and objects to which it aspires. On the other hand, it was made abundantly clear both at Brantford and at Boston that the rank and file of the Brotherhood have no intention of allowing the fundamental basis of man upon man personal service for Christ and His Church to be departed from as an essential of Brotherhood work.

Toronto.—A meeting of the Local Assembly was held in the school-room of All Saints', on Tuesday, the 21st inst, to hear the report of the delegates who attended the recent convention at Brantford, of which a report will be found above. The most interesting feature of the meeting was the report of the progress made by junior chapters, and the speech of the Rev. F. G. Plummer, in which he indicated the need of finding Church work for choir boys at the critical time when they become practically useless as members of the choir, and are often lost to the Church through neglect to find work for them to do. During the evening a further sum of \$155 was subscribed towards the expenses of a traveling secretary for Canada. The rector, the Rev. A. H. Baldwin, at the close of the meeting, said it was the most harmonious, encouraging, and practical meeting of the Brotherhood he had ever attended, and he spoke of the excellent work carried on by the chapter of his own parish.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

Bay du Vin.—St. John the Evangelist.—On Thursday, 16th October, harvest thanksgiving services were held in this church, which was tastefully decorated with grain, vegetables, fruit and autumn leaves. At 10.30 o'clock, with the singing of the processional hymn, the clergy entered the church. The rector was assisted by the Ven. Archdeacon Forsyth, and the Rev. George L. Freebern, B.D. The prayers were said by the rector, the visiting clergyman reading the lessons. The Holy Communion was celebrated by the Ven. Archdeacon, assisted by the Rev. Geo. L. Freebern, and an appropriate sermon was preached by the latter clergyman. In the evening a bright, hearty service was again held, the preacher being the rector of the parish, the Rev. W. J. Wilkinson, B.D.

The quarterly meeting of the rural deanery of Chatham was held at this place on October 15th. There was a celebration of the Holy Communion at 7.30 a.m., the Rural Dean being celebrant, assisted by the Rev. George L. Freebern. The chapter met at the rectory at 10 o'clock. There

were present the Ven. Archdeacon Forsyth, and the Revs. W. J. Wilkinson, B.D., and G. L. Freebern, B.D. After the opening prayers, the minutes of the last meeting were read and confirmed. Revelation iv. was then read in the original. The following resolutions were carried with regard to the time and place of next meeting, together with the work to be done: "Resolved, that the chapter meet at Chatham, January 20th and 21st, 1903; that Revelation v. be read in Greek; that papers be read by the Ven., the Archdeacon, and the Rev. H. A. Meek, and that the Rev. G. L. Freebern be the preacher and the Rev. J. H. Hooper be the substitute." The Rural Dean presented the correspondence between himself and the Rev. Weston Jones with regard to his visiting the rural deanery on behalf of King's College. After some discussion, the date for his visit to each parish was arranged. Several communications from the Rev. J. de Soyres, with regard to the Society of Sacred Study, were received. Upon motion, it was resolved that the thanks of the chapter be conveyed to the Rev. J. de Soyres for his communications, and that each member of the rural deanery be urged to join the society. The following services were held in addition to the celebration of the Holy Communion. On Tuesday evening there was a service at the church of St. John the Evangelist, the addresses being given by the Ven., the Archdeacon, and the Rev. G. L. Freebern. On Wednesday evening the rural-decanal service was held, and the sermon—which was an able one—was preached by the Rev. G. L. Freebern, B.D., rector of Harcourt.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Lennoxville.—Bishop's College.—The resignation of Dr. Petry, headmaster of Bishop's College School, was accepted on October 17th by the Corporation. A resolution was unanimously passed acknowledging the ability and faithfulness with which he had discharged the duties of a teacher, and expressing esteem for his high personal character, and his deep interest in the welfare of the institution. The Bishop of Quebec, Chancellor Hamilton, the Dean of Quebec, Principal Whitney, Messrs. W. Morris, R. Campbell, and Lieut.-Col. H. Fraser were appointed a committee to select a new headmaster. Steps will be taken to secure applications, no restrictions being placed as to the qualifications of the candidates. Dr. Heneker, ex-chancellor of the university, bade farewell to the Corporation on his departure for England. He will sail next week for Boston. Next year being the jubilee of the granting of the Royal Charter to the university, it was decided to hold a special celebration in June. The statutes were revised and passed, the most important changes being the extension of the privileges of the faculty of divinity to all the dioceses of Canada, and the exclusion of women from the medical lectures, on the ground of inadequate hospital facilities. The college council also appointed Dr. Lynch, of Sherbrooke, lecturer in first aid, during the absence of Dr. W. Thomas, who has gone to South Africa with the Boer prisoners from Bermuda. Mr. P. J. Illsley was appointed sub-registrar of the school of music in connection with the arts faculty, and it was decided that the lectures in pedagogy for teachers should be given again this year. The School Association to-day elected Lieut.-Col. Fraser, of Sherbrooke, chairman of the board of directors in succession to Dr. R. W. Heneker.

The fine fifteenth-century Church of St. Thomas of Canterbury, Salisbury, is in great need of external repair, and a committee has been formed to raise £3,000 for the purpose. They have already received gifts or promises amounting to over £1,000.

MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal.

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

Montreal.—Diocesan Theological College.—The fourteenth annual conference of the Diocesan Theological College Association was held in this college, on Wednesday and Thursday, 1st and 2nd of October, 1902, under the presidency of Rev. W. P. R. Lewis, B.A. There were present: The Most Rev., the Lord Archbishop of Montreal, the Lord Bishop of Ontario, Very Rev. Dean Evans, Ven. Archdeacons Norton and Ker, Revs. Principal and Prof. Abbott-Smith, Canon Chambers, Rural Deans Robinson, Sanders and Dart, A. C. Ascah, J. H. Bell, N. A. F. Bourne, H. T. S. Boyle, H. Bancroft, E. Bushell, E. T. Capele, Frank Charters, H. Charters, W. W. Craig, E. Douglas, T. L. Flanagan, W. A. Fyles, H. E. Horsey, Dyson Hague, H. Jekill, C. E. Jeakins, E. P. Judge, R. D. Irwin, B. P. Lewis, W. P. R. Lewis, G. A. Mason, J. B. Meyer, S. A. Mills, F. A. Pratt, J. I. Strong, C. O. Troop, F. L. Whitley, N. P. Yates, also Messrs. G. O. T. Bruce, D. Parker, R. G. Ascah and other students of the college. The first day's proceedings began with a celebration of the Holy Communion in the college chapel at 10 a.m., the Right Rev. Bishop Mills being celebrant, assisted by the Revs. W. P. R. Lewis, B.A., and W. A. Fyles, B.A. The offertory was devoted to the Students' Missionary Society. Then followed a "Quiet Hour," conducted by the Lord Bishop of Ontario. Dr. Mills gave three addresses. The first, based on Ephesians iv., 13, dealt with God's purposes towards humanity, and how accomplished. The speaker asked that during the addresses three petitions should be constantly made; that of Samuel: "Speak, Lord, for thy servant heareth;" that of the Blessed Virgin: "Be it unto me, according to Thy Word," and that of St. Paul: "Lord, what wouldst Thou have me to do?" Man came perfect from his Maker's hands, but fell through sin. God devised means of deliverance, giving His Son as the ransom and the Holy Ghost to enter and transform human life; that the Divine Being works through instrumentalities, and those of the simplest kind, such as Baptism and the Supper of the Lord. He makes our bodies His Temple unless we are reprobate. The early Christians bore good witness to the Master, because they were conscious of the indwelling of One Who would not leave them. The Holy Spirit always labours in our behalf, but we must do our part and make constant use of the means of grace. Christ is put on as we obey him. One day His followers will be perfect in Him. The second address, based on 1 Timothy, iv., 12, to end: "Be thou an example, etc.," dealt with the Christian ministry in itself, its aim, work and end. Holiness is the secret of success. Absolute consecration to Christ required. A fierce light beats on the ministry, and it should be a veritable candle of the Lord setting men's souls on fire. As the minister is, so will his flock be. The concluding address was on St. Paul's injunction to Timothy: "Preach the Word." Preaching is the primary duty of the Christian ministry. At ordination, the Bible and not the chalice, is placed in the candidate's hands, and he is charged first to preach the Word. The apostles always proclaimed Christ as the centre of their message, and a like-minded ministry may expect "signs following." Power from on high must ever be sought before going into the pulpit.

The "Quiet Hour" was followed by a devotional meeting in preparation for the contemplated Advent mission.

At the afternoon session, the Ven. Archdeacon Ker read a paper on "Church Extension in Town and City."

I. Outward and visible side. Modern inventions

and facilities mean a movement into the suburbs. Hence, need of cheap, commodious churches early on ground, and practically free of debt. Young men in a spirit of self-denial, going as pastors into these new fields, should not ask for outside aid, but depend on people for support, which, under proper conditions, the writer thought would be forthcoming.

2. Inward and invisible side. The rule of Christ in individual lives. Teach and preach without watering down. The full message of Truth as the Church holds it.

In the subsequent discussion, a clergyman suggested that pastors with good incomes should give up a portion yearly for the mission districts of the dioceses.

The Rev. Rural Dean Robinson then submitted a paper on "Church Extension in the Country." Many figures were adduced showing satisfactory progress within the last half century. Many sacrifices had been entailed, but the Church is spreading out in all directions. There is need of reorganization in some localities and a greater measure of power in the hands of the bishops.

In the discussion, the Rev. Principal Hackett and Prof. Abbott-Smith spoke of the importance of being versed in the French language, and the attention given to the subject in the college. The Rev. F. A. Pratt saw great need of readjustment in the Eastern Townships, and thought that the Mission Fund of the diocese could be better administered. The Rev. Frank Charters pleaded for a closer connection between archdeacons and archdeaconries, and for more system and aggressiveness on a large scale.

Another clergyman considered that greater demands should be made upon Churchpeople, and an agent employed to traverse the diocese in connection with deficiencies in funds. The Rev. E. P. Judge illustrated the advantage of utilizing the services of ladies in increasing parochial finances, and the Rev. A. C. Ascah urged that care be taken to send suitable pastors in all cases. The clergy then accepted a kind invitation of the Rev. Principal and Mrs. Hackett for tea.

On the conference re-assembling, the Rev. Canon Chambers read an interesting paper on "Practical Methods in Parish Work." (a) In the Ottawa Valley. (b) In the Eastern Townships.

The writer at the outset referred to the need of a handbook on the general subject. The pastor should study, as St. Paul did, the local or personal peculiarities of his people. Much of this paper was necessarily ad clerum. The reverend gentleman spoke from personal experience in both fields. He had found along the Ottawa a sturdy, open character, coupled with much respect for Church and pastor. In the Eastern Townships personality is everything, and hearty support is given to the man who pleases. Parochial visiting in its best sense is somewhat difficult, but short, bright services, with plain talks, tell well. In the Ottawa Valley, cottage services are popular. Earnestness commands success in both parts. Many beautiful souls the writer had seen developed along the old-established Church lines.

The annual business meeting followed, at which officers for the ensuing year were appointed: President, the Rev. H. E. Horsey, M.A., B.D.; vice-president, the Rev. Frank Charters; secretary-treasurer, the Rev. N. A. T. Bourne, B.A.; recording secretary, the Rev. W. A. Fyles, B.A.; executive committee, (including officers elective), the Revs. J. H. Bell, B.A.; W. W. Craig, B.A.; Rural Deans Carmichael and Robinson; F. L. Whitley, B.A.. The Rev. H. E. Horsey, president elect, was chosen as representative of the association at the annual convocation of the college.

In the evening the Rev. Prof. Clark, D.C.L., F.R.S.C., gave a public lecture in the Convocation Hall, on "How and What to Read." Archbishop Bond presided, and on the platform were Bishop Mills, Dean Evans and many prominent

clergymen and laymen of the city. The lecturer spoke of his own passion for reading, and how it had developed from childhood. Apt quotation and illustration flowed from his lips, interspersed with humorous touches, which irradiated his graceful and polished language. He showed the value of reading, inasmuch as it checks a utilitarianism, which is not useful, stops superfluous talk, and makes conversation interesting. Refinement comes from acquaintance with the best literature. Access to a good library is often a turning-point in a man's life. Books should not be accumulated too rapidly, and those in possession ought to be well assimilated. The lists of the best 100 books recommended, by Sir John Lubbock and Mr. Frederick Harrison were approved. Study some other language than your own, and thus gain access to a wider range of thought. Avoid sceptical literature. Live in the broad daylight rather than the twilight. Eschew obscene novels. Many books suggest immorality, and, therefore, great care should be taken in the choice of what is read. Few French novels are profitable reading. Read for the good to be secured.

Bishop Mills, seconded by Dean Evans, moved a hearty vote of thanks to the lecturer, and the Archbishop, in tendering the same, spoke of the pleasure he had received, and hoped that parents would ponder well the wise words of Professor Clark, as to the choice of books for their children.

The proceedings of the second day began with a celebration of the Holy Communion in the college chapel at 9.15 a.m. The Rev. W. A. Fyles read the first paper of the morning session on "Regeneration and Conversion." Conversion too often had been placed on a pedestal to which it did not possess rightful claim, and the initial ordinance of Christianity received scant attention. Both are important and are clearly taught by the Church. The former (Titus iii, 5; St. John, iii, 5), at Holy Baptism, a single act on God's part, not to be repeated, the blessings of which are graphically set forth in the Gospels and Epistles; the latter a turning from sin, a change of heart, which may be repeated. In the conversion of Saul of Tarsus, comparative rapidity, dramatic and spectacular efforts were to be expected from the nature of the case, but other instances prove that religious experiences must not be thrown into stereotyped moulds. We must not be too ready to decry conversions outside the Anglican fold. The life subsequent will tell in all cases. The writer quoted from St. Augustine, Bishop Ridley, John Calvin, John Wesley, as also from the answer of the Bishops at the Savoy Conference (1661) in favour of the regeneration of infants at Holy Baptism. The Very Rev. Dean Evans had been brought up in a school of thought which did not accept the idea of regeneration in the literal sense in connection with the Sacrament of Baptism, and in his difficulty as a young clergyman, he had consulted a pious mother, who told him that he had a perfect right to expect that the prayers of the Church would be heard. Therefore, he went through the service with full confidence, believing in the regeneration of the child presented.

The Rev. F. A. Pratt advocated the need of definite Church teaching, and the emphasizing of the power and authority of the Anglican Church.

The Rev. A. C. Ascah said that a blessing was promised to the possession even of a weak faith, and all earnest seekers for the Truth should be treated with the consideration they deserved, while Rev. Seth Mills spoke in behalf of personal assurance as to a converted state.

The Rev. E. P. Judge referred to the fact that in the Revised Version, the English rendering of the Greek verb is turn or an equivalent in all cases. "Reconciliation Between the Conservative and Radical Interpretation of Christian Doctrine," was the subject of a paper prepared by the Rev.

H. E. Horsey. The writer asked that those who differ in the manner of expressing and teaching truth should try to understand each other's language. Words used are often the great cause of differences rather than the fact itself. Christian teaching in conformity with past history and the policy of present day missionaries should be expressed in the English language of the twentieth century. Two main lines of teaching are known. One appeals to antiquity, the other brings everything to the test of reason. Between these two extremes there are to be found many grades in which are teachers partaking more or less of both extremes. The truth is not to be found in either extreme alone, but in combining both, in reconciliation. Peace is to be found in holding principles and facts. Differences and disputes arise over opinions and theories. Is it necessary that all should hold the same theory? Is it required that in holding fast to the Apostles' Creed we must hold one special theory of Creation, one particular view of the Atonement, one definite idea of Sanctification. May not all be reconciled in holding the great unchangeable truths? We are led to the question concerning the essentials of Christianity. The two things unchangeable are God and the human soul. The purpose of Christ's work, the aim of all Christian teaching, is to reconcile the soul to God. Here is the ground of meeting. In the presence of Christ is reconciliation. We are called to a life of faith in, and obedience to, Him. In trust and service we may all be reconciled. Let each love his own theories, and all strive to serve the one Master, grow to greater faith in Him, learn to love Him more, and in Him alone will be found reconciliation, peace, unity.

In the ensuing discussion, it was pointed out that on great cardinal points of doctrine, such as the Divinity of our Lord, all should be firm. The feeling of the writer and speakers appeared to be expressed in the familiar saying: "Unity in essentials, liberty in non-essentials, charity in all things." One speaker referred to the happy spirit of unity now in the air, while another thought that the Lord should not be hurried in the work of bringing about the unity for which He prayed. "Sunday Observance" was the subject of a paper read by the Rev. Rural Dean Carmichael. Divine commands seem to be an open question in the minds of some. The 4th commandment in essence was known before the time of Moses. The Israelites were to fall back on memory. They were to observe the Sabbath strictly. The change to the first day of the week was made by the Apostles under Divine direction. The writer set forth the teaching of the New Testament as to the reasons for the observance of Sunday, and quoted from Justin Martyr (140 A.D.), showing the widespread allegiance to this holy day. That Sunday is to be a day of rest and worship, appears to be a fact outside all controversy. People should be taught that the desecration of Sunday is an insult to God, and will surely bring its own retribution.

The Rev. N. A. F. Bourne, in the discussion, alluded to the various subterfuges of those who do not accept the Church's teaching as to Sunday observance.

"The Attitude of the Church to the Theatre." The Rev. J. T. H. Bell introduced this subject in a paper in which he called attention to the early drama and religious plays of the Middle Ages, staged in the cathedrals and churches by the monks and priests to emphasize the teachings of the pulpit. He said the Church was the friend and patron of the drama up to the time of the Reformation, when the Reformers condemned not the drama, but the abusive and licentious character of some of the plays. He went on to point out that in his opinion the Church made an unfortunate mistake in letting go her hold upon the drama, as by retaining control of it, she might have purified it from every objectionable feature, and made it again a power to instruct and amuse.

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Having touched on the benefit of pure amusement, the writer went on to show that the stage had a distinct educational function, and to speak of the great stimulus Shakespeare had been to the minds of men. The reverend gentleman strongly condemned the low theatre, but he held it would be unjust to condemn all because some could not be approved. Men and women on the stage should be encouraged to purify and uplift the drama.

This paper elicited an interesting discussion in which one gentleman stated it was better for a clergyman to stay away even from good plays, as his example might be quoted as an excuse to go to plays of a more questionable character; while another said the Church had never denounced the theatre, and should not go out of her way to uphold it. The theatre was left to the enlightened individual conscience. Another view was to the effect that the theatre was a money-making institution and pandered to the lower tastes. The places which drew the largest crowds were the least desirable.

The concluding paper of the conference was read by the Rev. Principal Lariviere, on "The Past, Present, and Future of Work Among the French-Canadians in the Province of Quebec." Past.—After the capitulation of Quebec in 1759, the British Government sought to win over the Roman Catholics to the reformed Faith. The Rev. Mr. Hoodin, a converted Roman priest, rendered valuable service in Quebec, as also Dr. John Ogilvie, who established numerous congregations and made many converts in the vicinity of that city. Later on the Rev. David DeLisle laboured in Montreal and the Rev. M. Veysiére in Three Rivers. The Sabrevois Mission began sixty years ago, as the result of a demand for teachers and a mission school. Ere long suitable buildings were erected at Sabrevois. In 1880, the mission removed to Montreal, where it is doing a much-needed and important work.

Present.—Agencies at work 1. Colporteurs—Men versed in the Word of God, who circulate the Holy Scriptures in the French language. 2. Bible women, who enter homes and read Bible to families. 3. Schools—Anglican, Presbyterian, Methodist, Baptist.—At the first-mentioned in Montreal, over 3,000 pupils have been educated. Last session eighty-five pupils in attendance; this year there had been one hundred and ten applications. Results of Work.—There have been about 80,000 converts secured by all the religious bodies at work. The Presbyterians have thirty-six missionaries, the Baptists twenty-two, the Methodists five, and the Church of England five at work. About 600 pupils are in the various schools.

Hindrances to Work.—To attend services of the Reformed Faith is a mortal sin. Children are taught there is no salvation outside the Roman Church, and that the Anglican Church is a creation of the 16th century. A convert is a traitor to French nationality. If a labourer, he cannot secure work; if a trader, he loses customers; if a politician, votes; if a lawyer, clients. The ignorance of the masses must also be taken into account. There are municipalities where not a single adult tax-payer is able to read, and therefore, not long ago an amendment to the school law, requiring this provision, on the part of commissioners, had to be withdrawn.

Encouragement to Work.—There is a greater spirit of enquiry abroad. Abusive language is now less common, and violence is seldom used. Missionaries are allowed to go in peace and quietness. There have been many instances of remarkable conversions from reading stray copies of the Scriptures. The schools of the Reformed Faith have resulted in a demand among the Roman Catholics for a better system of education. The Church of England should rally around the Sabrevois Mission, as never before, and give the Gospel to the increasing number of seekers for the Truth. The Rev. H. E. Benoit

spoke on the same subject, and mentioned some of the reasons why the work was not more successful.

After the usual votes of thanks, this most successful conference came to an end.

Synod Hall.—There was a largely attended meeting held in this hall on Monday evening, the 20th inst., by the members of the Montreal branch of the Diocesan Sunday School Association. It was called a devotional meeting, and consisted of Litany and addresses from the Rev. W. W. Craig, B.A.; Rev. Dyson Hague, M.A., and Mrs. Armitage, of Hampstead, London, England. Mrs. Armitage's address, especially, was listened to with the greatest interest. It was based on the thought that Sunday school teachers should be in a very special sense "vessels fit for the Master's use." At the close, the Rev. E. I. Rexford drew attention to the social meeting to be held on November 17th, and asked that it should be representative of the Church of England in the city. They were too congregational, he thought, and it was time that they made their unity as members of the Church felt. The Rev. Dr. Ker also announced that arrangements were being made for weekly lectures to teachers by the Rev. E. I. Rexford, principal of the Montreal High School. The meeting closed with the Benediction pronounced by His Grace, Archbishop Bond.

Trinity.—Harvest festival services were held in this church, on Sunday, the 19th inst., the Rev. Canon Whitney, of Bishop's College, Lennoxville, being the preacher. The church was decorated with corn and vegetables. Sheaves of corn stood in front of the altar, and apples, grapes and other fruits of the season were arranged in heaps in the chancel. The Rev. Canon Roberts read the lesson, and the Rev. C. G. Rollit, the rector, the prayers, and there was a large congregation. The service was fully choral and the large choir acquitted itself very creditably in the canticles and the anthem. The collection was for the semi-annual instalment of the interest on the mortgage now due.

His Grace, Archbishop Bond, presided at the regular meeting of the governors of this college, on Thursday, the 16th inst. The principal reported that last year there were twenty-eight students, of whom nine were ordained. Fourteen had been since admitted, and there were now thirty-three attending lectures. He also said he had obtained two bursaries from the Colonial and Continental Church Society for Canadian students. The Principal brought up a request of the Rev. Dr. Maggs, principal of the Wesleyan Theological College, that three of its students, preparing for matriculation examination at McGill, should read in the probationers' class. The governors unanimously agreed with the proposition and the necessary arrangements will be made forthwith. A scholarship of \$200 a year for two years has been granted to W. O. Raymond, B.A., son of the Rev. Dr. Raymond, of St. John, N.B. The following gentlemen who had subscribed to the Bancroft Memorial Fund were elected as life members of the corporation: The Rev. C. Bancroft, the Rev. H. Bancroft, the Rev. J. Abbott-Smith, Messrs. F. S. Smithers, R. H. Buchanan and C. F. Bancroft. A letter of thanks was read from the Rev. C. J. Bethune, clerical secretary, on behalf of the General Synod, for the use of the college buildings during their recent session. The Rev. C. N. F. Jeffrey, general missionary and secretary of the diocese of Rupert's Land, wrote in terms of high praise of the work done by students of the college during the summer. They were the best student workers that had visited the diocese, and he congratulated the college on the kind of men they were securing and the training which they gave. Those attending the meeting were Archdeacon Norton, the

Rev. E. I. Rexford, the Rev. Principal Hackett, Messrs. C. Garth, and N. R. Mudge, secretary.

TORONTO.

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

It might be of interest to rectors and Church-people in Toronto and vicinity, who contemplate the production of cantatas, or similar undertakings, that they can obtain the services of Mr. H. F. Strickland, who has had considerable experience in conducting choral and orchestral works, having both played in and conducted professional orchestras. It is understood that Mr. Strickland will render his services gratis to Church affairs, and for choral societies to be trained to the proper methods of conducting should prove both instructive and interesting. Mr. Strickland believes in using his talent as a conductor in the interest of music, and no doubt this offer may fill a want for such a person.

Trinity University.—A convocation for the conferring of degrees was held at Trinity University on October 22nd. Chancellor Robinson presided, and conferred the degrees. Among others present were the Bishop of Ontario, the Bishop of Toronto, Rev. Dr. Langtry, Dr. Goggin, Judge Osler, Canon Cayley, J. A. Worrell, Judge McDonald, Dr. Ryerson, Canon Broughall, Arch. Dixon, Dean Geikie, Dr. Reade, D. T. Symons, H. G. King, Prof. Smith, E. Henderson, H. V. Thompson, Rev. Bedford-Jones, Rev. A. U. Du Pencier, Rev. Provost Macklem, Rev. Prof. Clark, Rev. Dean Rigby, Rev. W. Jones, Rev. G. I. Taylor. The following degrees were conferred: B.A.—Archibald Douglas Armour, John Daniel Dunfield, Arthur Bassett, Goldwyer-Lewis, Rev. John Hughes-Jones, William Ennis Kidd, William Henry Rogers, Edward McChesney Sait, Allan Elsworth Taylor, George Herbert Tomlinson, Thomas Herbert Wilson, Herbert Francis Deltry, Woodcock, Ruby Parker, Mabel Louise Pattee. Mus. Bac.—Marjorie Campbell Fitz-Gibbon, Nellie Marie Ham. B.C.L.—Eva Maud Powley. M.A.—Thos. William Birchall Marling, Charles Frederick Westman, Frederick Dufferin Tyner, William Leslie Waines, Caroline Maud Goad. D.D.S.—William Milton, Robert Arthur Thomas. M.D., C.M.—Reuben Waugh. After the degrees had been conferred, short addresses were given by Mr. H. F. Wyatt, envoy of the Navy League; Dr. Goggin, the Chancellor, the Bishop of Ontario and the Provost.

The report of the Land and Finance Committee presented by Dr. J. A. Worrell, K.C., and that of the Board of Endowment showed the financial position of the university to be stronger than ever before. Although the expenditure during the year had been largely increased, with a view to rendering the work more efficient, the receipts had nevertheless fully met all requirements and the capital funds had been increased by over \$166,000, being the amount of new subscriptions procured by the Board of Endowment. The report of the Board of Endowment, presented by Lieut.-Col. Pellatt, showed the financial growth of the university during the past two or three years, and advocated a generous increase of expenditure year by year, so as to keep the university fully abreast of the times, and showed how much increasing expenditure could be met. A detailed statement of receipts and expenditure was presented, together with a list of subscriptions amounting to \$166,060, and the report expressed the confidence which the board felt that the subscriptions would reach \$250,000 during the year. When this sum is reached, still further steps are contemplated for the expansion and strengthening of the work of the university in various directions, and a canvass will be begun for the second quarter million of dollars. The corporation seemed fully to share the confidence expressed by the board when they

heard the names which were appended to the report, which were, besides that of Lieut.-Col. Pellatt, the treasurer, Mr. E. B. Osler, M.P., chairman of the board; Mr. Frederic Nicholls, vice-chairman, Mr. W. R. Brock, M.P., Mr. Jos. E. Seagram, M.P., Dr. James Henderson, Mr. William Mackenzie and Provost Macklem, secretary. Reference was made to several annual scholarships, bursaries, prizes and medals, which had been established during the year, among them a reading prize of \$100, offered by Mr. E. B. Osler; a gold medal for competition at the D.D.S. examinations, by Dr. Caesar; a silver medal for competition at the same, by Dr. Snelgrove, and ten entrance bursaries of \$100 each, offered by Mr. William Mackenzie, with a view (as expressed by the terms of the gift), of bringing "the exceptional advantages offered by an arts course in a residential university like Trinity within the reach of an increasing number of the young men of the Dominion." The donor adds that, being himself a Presbyterian, he desires that these bursaries should be given by preference to Presbyterian students. This generous offer was accepted with peculiar pleasure by the Corporation, affording as it did new and most gratifying evidence that the public were beginning to appreciate the recent broadening out of the scope and work of the university, and the absolute freedom in all matters of religious worship and instruction which is now enjoyed by Trinity students. The report of the Board of Endowment concluded as follows: "That there is a great work opening out before Trinity no one can doubt who has studied the present conditions of higher education in this province. Trinity stands alone among the universities of Ontario in that it is the only one in which residential colleges for both men and women are maintained, and in which men and professors live together in the same college, sharing a common life and bringing their influence to bear upon each other, not only in the lecture rooms, but also in the less formal, and therefore more valuable, intercourse of everyday life. This is our great stronghold, and it should therefore be our aim to enlarge and strengthen our residential system to the utmost extent, so as to make it as important in point of number as it always has been in point of quality. We should also do everything that can be done to make the education provided by Trinity University as attractive and as perfect in every way as it is possible to make it. The establishment of a new course in political science and the proposed additions to the staff are excellent steps in this direction. The Board of Endowment can be counted on to co-operate heartily in every movement that has in view the aims to which we have referred. Our future relation to the State University is a matter calling for careful study and deliberation. Much as we desire co-operation, we cannot afford to bring ourselves under political control, or to hamper our individual freedom of development; but with proper safeguards in these important particulars we see no reason why it should not prove true in these educational matters, as it does in so many business enterprises, that union is strength." On motion of the Rev. Canon Welch a resolution was carried by a silent standing vote expressing the sense of the loss sustained by the university and the Dominion at large in the death of Sir John Bourinot. Another meeting of the Corporation will be called soon to take the steps necessary in order to meet the rapidly-increasing demand upon the university accommodation, and upon the residence accommodation both in Trinity College and St. Hilda's College. At the annual business meeting of the Convocation of the University, which was held on the 22nd October, Mr. D. T. Symons was re-elected chairman of Convocation for the coming year, and the Rev. E. L. King was elected clerk. The following were elected members of the Executive Committee to take the place of six retir-

ing members: The Revs. G. H. Broughall, H. O. Tremayne, E. C. Cayley, C. B. Kenrick, Dr. Fotheringham and Mr. F. E. Hodgins. The report of the executive referred to the loss of the university during the year by the death of Rev. Canon Johnson, Windsor; Very Rev. Dean Hoffman, New York; Mr. James Scott, Toronto; Dr. Edwin Lott, London, Eng., and Ven. Archdeacon Shaw, for many years a missionary in Japan. The election of the new Chancellor was recorded, and enrolment of 125 new members was noted as a gratifying result of the celebration of the university's jubilee. The following out-of-town members were present: Rev. H. H. Bedford-Jones of Brockville, Rev. W. A. White of Ottawa, Canon Tremayne of Mimico, R. Seaborn of Bowmanville, J. Gibson of Thornhill, G. F. Davidson of Guelph, H. O. Tremayne of Lambton Mills, Mr. Kirwan Martin of Hamilton and His Honour Judge McDonald.

St. Luke's.—The first of a series of lectures on "The History of the Canadian Church" was delivered by the Rev. Dr. Langtry, the rector, in the school-house on Sunday afternoon last. These lectures will be given on the last Sunday of every month at 3 p.m.

All Saints.—There was a large gathering of Sunday school teachers and others in this church on the evening of Monday, the 20th inst., when the opening service of the Toronto Church of England Sunday School Association was held. The Lord Bishop of the diocese was present; the Revs. Dr. Pearson, A. T. Barr and W. Carey Ward took part in the service. The Rev. C. J. James, the new rector of the Church of the Redeemer, gave an inspiring and very helpful address. Special prayers were said for the clergy, superintendents, teachers, pupils and parents of the scholars.

Trinity University.—The annual general meeting of the corporation of this University was held on Thursday morning, the 23rd inst. Thirty-four members were in attendance from Toronto, Ottawa, Brockville, Kingston, London, Hamilton, Brantford, Woodstock, Guelph and Niagara Falls. Among them were Mr. Christopher Robinson, K.C., the Chancellor of the University; the Bishops of Toronto and Ontario, Mr. Justice Osler, Mr. Justice Burbidge, Prof. Clark, Lieut.-Col. Pellatt, Judge McDonald, Dr. J. A. Worrell, K.C.; Mr. Elmes Henderson, Mr. Richard Bayley, K.C.; Dr. Jukes Johnson, Dr. Pepler, Provost Macklem, the Registrar of the University, and the Dean of residence. Reports were read from the Land and Finance Committee, the Board of Endowment, the Executive Committee of Convocation, the Executive Committee of the Corporation, and an academic report. The report of the academic work of the University showed that the year had opened with 115 students in arts and divinity, taking full courses, besides 25 special students at the beginning of term, and likely to increase to 40. Of the students taking full courses, 41 men and 18 women, or 59 in all, entered this year, being the largest entry in the history of the college, and making the total number of students the largest on record. In order to accommodate the increased numbers several changes had been necessary in the lecture rooms. Extra accommodation had been provided also in the science laboratories. The total number of students in arts, divinity, medicine, law, music and dentistry was estimated at close upon 300. The number of degrees conferred during the year, not including the honorary degrees, is as follows: B.A., 23; M.A., 26; M.D., 44; D.C.L., 3; B.C.L., 5; B.M., 4; B.D., 2; D.D.S., 9; total, 116. This brings the total number of degrees conferred in course up to the present time to 3,178, of which 943 are arts degrees, and 1,767 are degrees in medicine. The report made reference

to the new honour course in political science, which came into operation this term, and is designed to include the subjects of political economy, public finance, theory and practice of statistics, the principles of sociology, the history of social and industrial reforms, constitutional history and international law. Steps were taken looking to the early appointment of a new professor and of a lecturer in this department. The report also dealt with lesser changes in the curriculum, stiffening the work in all departments and forecasting the enlargement of one or two of the honour departments to four year courses, and of honour theology to a five-year course. The principle of individual attention given by the professors and lecturers to all students was being emphasized, and in view of this steps were taken forthwith by the Corporation looking to additions to the staff.

Orillia.—St. James'.—This church is certainly to be congratulated upon the very fine organ which has recently been installed in it. The committee who have had charge of this matter made careful enquiry and obtained the opinions of some of the best musical talent in Ontario before letting the contract. The instrument cost in the neighbourhood of \$2,900, and was built and installed by Messrs. Breckles & Matthews, of Toronto, and is certainly a credit to them. This firm, although a comparatively new one, appears to be getting a large proportion of the organ building that is now being done in this province.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Wingham.—St. Paul's.—Harvest thanksgiving services were held in this church on Sunday, October 12th. The beautiful new church was handsomely decorated with grain, fruit, flowers, and harvest emblems. The sermons were preached by the Rev. J. Edmonds, of Blyth, and were most appropriate to the occasion, the morning sermon being on "Giving," and the evening on "Canada, the Good Land Which God has Given Us." There was a true ring of patriotism about the evening sermon, and it was much enjoyed. The congregations were large at both services. The musical part of the service was very effective, under the leadership of Miss Houghton, organist, and an excellent choir, the anthems being particularly fine. The offertory exceeded \$100. On Thursday following (Thanksgiving Day), a harvest supper was held in the spacious school-room, which was packed to overflowing. The Rev. J. J. Hustie, B.A., of Belgrave, gave an address on "Nationality," and Miss Griffin favoured the audience with some beautiful solos. A stringed orchestra also furnished excellent music. Altogether, the harvest home services were a distinct success, and the financial results were more than satisfactory. The Rev. William Lowe, the popular rector, is to be congratulated: He has done a great work in Wingham. St. Paul's church and rectory have now become a splendid property, and there is not a cent of debt remaining on either of them.

Kirkton and Biddulph.—On Wednesday afternoon, October 8th, His Lordship, the Bishop of Huron, held a confirmation service at St. Patrick's church, Biddulph, and confirmed seventeen candidates, presented by the rector, the Rev. William Stout. Four classes of candidates have been confirmed in the parish in less than three years. The Rev. Rural Dean Deacon, of Stratford; Revs. Thomas, of Lucan, and G. McQuillan, of Clandeboye, took part in the service. The annual bale of the Saintsbury branch of the Woman's Auxiliary of St. Patrick's church, Biddulph, was packed at the residence of their zealous president, Mrs. Thomas Dickens, on Wednesday, October 15th. This is the fifth bale sent away during the incumbency of the present rector, the

political science, its term, and is de-jects of political y and practice or iology; the history rms, constitutional Steps were taken ent of a new profes-epartment. The re-anges in the curri- n all departments nt of one or two four year courses, five-year course. ntion given by the students was be- of these steps were oration looking to

urch is certainly to y fine organ which it. The committee matter made care- opinions of some Ontario before let- ment cost in the was built and in- Matthews, of Tor- t to them. This new one, appears sion of the organ ie in this province.

), Bishop, London. arvest thanksgiving urch on Sunday, l new church was rain, fruit, flowers, ions were preached yth, and were most ne morning sermon ening on "Canada, s Given Us." There about the evening yed. The congreg- ives. The musical effective, under the rganist, and an eing particularly \$100. On Thurs- ay), a harvest sup- school-room, which e Rev. J. J. Hustie, dness on "Nation- ured the audience stringed orchestra . Altogether, the distinct success, and e than satisfactory. opular rector, is to ie a great work in and rectory have ty, and there is not either of them.

Wednesday after- hip, the Bishop of 1 service at St. d confirmed seven- he rector, the Rev. of candidates have in less than three Deacon, of Strat- n, and G. McQuil- in the service. The y branch of the rick's church. Bid- ice of their zealous ns, on Wednesday, h bale sent away present rector, the

Rev. W. Stout, and shows steady increase of effort. Its cost value was \$50.50. The treasurer gave a review of the accounts for the last five years, which were as follows: For 1898, \$32.97; 1899, \$38.27; 1900, \$44.95; 1901, \$44.96, and 1902, \$50.50 for the bales alone. All this is outside of ordinary parish work. Their liberal and energetic efforts are winning for them a high position in missionary enterprise and their genial manner in the good work makes their society a pleasure. Their late rector, the Rev. George McQuillan, now of Claudeboye, and his esteemed wife and her sister, were present at the meeting, and all had a very friendly reunion. This bale has been sent to the Shingwauk Home for Indian children, at Sault Ste. Marie, Ontario.

Petrolia.—Christ Church.—Harvest home services were held on September 28th in this church, and interesting sermons were preached by the Rev. Rural Dean Hodgins, of Seaforth. Sunday, October 19th, appointed for intercessory prayer for Sunday schools, was duly observed in this parish by Holy Communion at 8 a.m., special Litany after Morning Prayer, and an appropriate sermon. On Wednesday, October 15th, we had the pleasure of a visit from Mrs. Baldwin, president of the diocesan branch of the W.A. Mrs. Baldwin gave an address at a drawing-room meeting at the rectory, and as one result it is hoped that the Girls' or Young Woman's Auxiliary may be revived.

Oil Springs and Inwood.—The Rev. B. A. Kinder, B.A., recently appointed, is doing excellent work in this mission, and is now much occupied with confirmation classes.

Florence and Aughrim.—This parish is now in charge of the Rev. J. W. Jones, a licentiate in theology of Durham University, England. In England, both Mr. and Mrs. Jones had a varied and valuable experience in educational and Church work before coming to Canada. Mr. Jones possesses a fine library, and is exceedingly well informed on sacred literature. His thorough study has found expression in important courses of sermons on such subjects as the Lord's Prayer, Scriptural characters, the minor prophets, special books of Scripture (e.g., Daniel), etc. He has also interested himself in general literature, and lectured on a number of literary and historical subjects, e.g., Tennyson, Milton, John Wesley, etc. He is a faithful pastor and an untiring worker, and every field in which he has laboured bears abundant evidence of his work. In Dundalk and Maxwell (his first parish), where he spent four years, he built a new rectory and almost an entire new church. In Tara and its out-stations (his second parish), the debts on the various Church buildings were wiped out, assessments largely increased, churches renovated, a furnace supplied, and above all, a splendid roll of communicants gathered in. His present parish made great strides under the Rev. H. Diehl, who built one of the finest country churches in the diocese at Aughrim, and added a chancel at Florence, now under Mr. Jones, who has been in Florence and Aughrim only a few months; the people have purchased a furnace for the church at Florence, and have secured most of the funds required to pay for it. The prosperity that marked the pastorate of Mr. Diehl is sure to go on under Mr. Jones, whose experience and zeal make him a very efficient pastor.

Blenheim.—The new rector of this parish is the Rev. D. W. Collins, formerly of Wardsville. Mr. Collins is a well known and highly esteemed young minister, who preaches well and is keenly alive to the best interests of the Church. His predecessor in this parish, the Rev. T. E. Higley, has been appointed to Dover and Mitchell's Bay,

a new parish separated from Trinity church, Chat-ham.

NIAGARA.

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

Hamilton.—St. Peter's.—Large congregations attended the tenth anniversary services of the opening of this church, on Sunday, the 19th inst. There was a celebration of the Holy Communion at 8 o'clock, and again at 11 o'clock a.m. At the 11 o'clock service, the sermon was preached by the Rev. J. Francis, B.D., of Hamilton, and at the evening service the preacher was the Rev. F. Henstridge, of Syracuse, N.Y., a former member of St. Peter's choir. In each of the sermons appropriate remarks were made befitting the interesting occasion. On the following evening, the annual parish gathering was held in the Sunday school-room, which was filled to overflowing, standing room being at a premium. A miscellaneous programme of vocal and instrumental music was provided, in which the following took part: The Oder Orchestra, Miss May Green, Miss Marshall, Miss Lovering, Miss Foote, Mr. McClelland, S. Hull and H. Marshall. Brief addresses were made by the Rev. F. Henstridge, S. Landers and C. Oliver. The most enjoyable part of the programme was a cantata, in which, in varied and appropriate costumes, the following young members of the congregation took part: George, May, Harris and Gladys Clark, Bessie Lay, Millicent Epps, Erma Meinke, Alice and Frank Males, Sam and Garnet Anderson, Cora Ladd, Lillie Jaggard, Gabel Woodward, Alice Smith, John Nash, Ettie Patterson, Myrtle Burgess, Agnes Trainer, Alice, Violet and Olive Buchanan. Great praise is due to Miss Stilwell for the pains and expense undergone by her in connection with this cantata. At the close of the programme, a very pleasing incident took place. The rector and Mrs. Geoghegan were invited to the adjoining cottage for a few minutes, and when they returned to the school-room they were greeted with the following address, which was read by Mr. Harry H. Francis, rector's warden: "To the Rev. Thomas Geoghegan,—We, the wardens of St. Peter's church, Hamilton, acting on behalf of the congregation generally, desire to congratulate you on your recent marriage, and also on the completion by you of ten years' charge as rector of this church and parish; and, with every good wish for you and yours for the future, we hereby ask you to accept this combined dinner and tea service of one hundred and forty-four pieces, cut glass fruit bowl, parlour settee and easy chair. We also wish to add that the above articles have been purchased by the combined contributions of the congregation, as a whole, not a single member having declined to contribute towards the sum that has been collected. We mention this that you may know the kindly feelings existing towards you on the part of your parishioners generally. Harry H. Francis and Walter Jaggard, wardens. Monday, October 20th, 1902." The articles presented were arranged on the platform. The rector was taken completely by surprise, and could only very briefly express his thanks for the thoughtful kindness of his parishioners. The entertainment was brought to a close at a late hour by refreshments being served to all present.

Cayuga.—St. John's.—The Bishop of Niagara held a confirmation service in this church on Sunday morning, the 5th inst., when seventeen candidates, all adults but two, received the Holy and Apostolic Rite, making in all thirty-eight candidates confirmed in less than two years, which should be a material strength to the work. The Holy Communion was also celebrated by the Bishop, when the confirmees, together with a large number of communicants, received. The

large congregation present joined heartily in the service. The Bishop's visit is always a red letter day in our parish, and is anticipated with a great deal of pleasure. As on former occasions, the Bishop's practical address was indeed an inspiration. The work of the parish is slowly and surely progressing, notwithstanding the many removals which are continually taking place, and the Church seems to have a strong hold in Haldimand's county town. The annual harvest thanksgiving service was held on the evening of Thanksgiving Day, when the Rev. Canon Forneret, rector of All Saints', Hamilton, preached an excellent sermon. The congregation joined heartily in the service; especially in the singing of the old and familiar hymns. The offertory amounted to about \$34.

Georgetown and Norval.—St. George's.—The annual harvest festival services were held in this church on Thursday, the 9th October, and in St. Paul's, Norval, on the following day. The preachers were, respectively, the Rev. A. J. Belt, of Milton, and the Rev. V. F. Morgan, of Guelph. **The churches were both very prettily decorated, and special music was rendered by the respective choirs.** The services were repeated on the following Sunday by the local staff, assisted by the Rev. R. F. Nye, of Hornby. The decorations remained in place until the general Thanksgiving services on October 16th.

St. Luke's.—The chapel recently built, as an addition to this church, was solemnly dedicated to the service of God by the Bishop of the diocese on Monday evening, October 20th. Besides the Bishop, the following clergy were present: Canon Henderson, Canon Ball, Canon Wade, Revs. F. E. Howitt, C. Scudamore, York and J. Fletcher, Chedoke. After Evensong, the Bishop, clergy and wardens proceeded to the chapel where dedicatory prayers were said by the Bishop. Returning to the church, a sermon was preached by the Bishop. After congratulating both the priest, Rev. E. R. N. Burns, and parishioners on the completion of the work, he proceeded to draw most valuable lessons from "the wholesome medicines of the doctrine delivered" by St. Luke. The decorations of the previous day remained up, and the choir wore the new vestments, which were used for the first time on the previous Sunday. The whole season of the festival of St. Luke has been a most joyous one in this parish.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

1814.

Sir,—In Kent County, State of Maryland, on the 18th of October, 1902, a monument was dedicated to perpetuate the history of an engagement fought between the British and Americans in 1814. An incident, which was introduced in the ceremonial, will doubtless be interesting to your readers, who are lovers of peace. The monument was veiled with the Stars and Stripes of the United States, which was hoisted over the stone. But here is the incident which must prove of interest to all British subjects, of whom Canadians are not the least in loyalty to their King and country. After the American flag had been hoisted, there was seen another flag being hoisted on another 30-foot high staff on the other side of the monument. This flag was your loved

country's old ensign, which had been borrowed for this express purpose from a British ship which lay in our Baltimore harbour. The two flags streamed out, side by side, in sweetest amity to express the true sentiment of the hearts of loving American citizens, that our meeting was not for the purpose of exultation over a former foe, but a token of thanksgiving to Almighty God for the peace which has so long existed between England and our United States of America. It was done also as a tribute to, and acknowledgment of, the brave and loyal Englishmen, who fought and died for their country, in the battle, the history of which the monument was erected to perpetuate, and for that purpose solely. You will, perhaps, appreciate this incident more largely when you are told that this was done at the suggestion of one of our most loyal American citizens. As the two flags streamed out, side by side, so lovingly, in the glad breeze of heaven, and in the warm light of God's blessed sunshine, the vast audience all prayed that peace between the two countries represented by the two flags might be as enduring as the practically indestructible granite monument they waved over. On above subject, I have just received a letter of congratulation from one of the chief judges of our State courts, and now send to you an extract from it: "It was, I think, especially appropriate that the flag of England should be honoured by floating peacefully side by side with that of our own country during the services which attended the dedication of this monument. It is a simple incident in the history of a plain rural community, but it will reach many an English home in these days of universal newspaper reading, and it will serve, far on in summers that we shall not see, to strengthen the ties of blood and kinship between England and America, when they may be strained by passion or self-interest."

CHRIS. T. DENROCHE,

Some time a priest in the Canadian Church.

THE LITANY PRECEDE THE ABSOLUTION.

Sir,—The Anglican Communion has been placed under a lasting debt of gratitude to His Grace, the Archbishop of Canterbury, for having ordered that the Litany precede the Absolution in the Coronation service, which order thereby establishes an unalterable precedent, which is agreeable alike to the rubric of common sense, to the natural order, as well as to the spiritual order of worship, and lays down the axiom once for all that Absolution should follow and not precede the Litany!

L. S. T.

ORIENTAL TRAMPS.

Sir,—I venture to bring to the attention of your readers, the enclosed warning, which has been published in the "Guardian" and "Church Times," and is reproduced in the "Living Church" from two members of the Archbishop of Canterbury's mission in Persia. We have recently received a visitor of this nature in Alberta, and, influenced by the letters of two of our bishops and an archdeacon of the Pacific Coast, I subscribed in his book and also gave him a letter saying that I had seen the above credentials and therefore believed in the bearer's genuineness. Almost immediately thereafter appeared this warning from Persia against this class of beggars, and I realize that even if the stories are true, we do wrong to encourage these wandering stars whose mission it is almost impossible to authenticate. On the way to the General Synod I ventured to suggest to some of the bishops that the Upper House should, as a body, advise the clergy not to assist or endorse such problematical appeals and at the same time transmit a circular letter to the Oriental patriarchs and metropolitans calling their attention cour-

teously to this begging nuisance and requesting them to discontinue it. E. C. PAGET.

Dean of Calgary.

The "warning" is as follows:

"Sir,—We ask your permission to warn your readers against all persons coming from this country to England for begging purposes, whether they call themselves Assyrians, Chaldeans, Nestorians, Armenians, or by any other name. Many of the most worthless of these Christians have learned to travel to Europe to beg, nominally, in most cases, for some school or other institution, but in reality for themselves. Many persons in England have been deceived by them, even those universally known to be most astute, and the amount of money that has been wasted in this way is most lamentable. It not only does no good to the people whom it is wished to benefit, but does them actual harm, in encouraging them to give up their usual work for the more profitable profession of begging. One man will make, say £100, besides paying his expenses. Of this he will pay about £5 for his school, if he has one, and spend the rest on himself; another man will invest his profits by lending them to his fellow Christians in years of scarcity at 20 per cent. interest; another will buy vineyards, another villages, and so forth. All these are actual cases. If charitable people wish to help these their Christian brethren in the East—and they are in many ways deserving of help—the existing missionary organizations can be utilized, whether our own (the Archbishop's), mission, or those of other bodies. The money will then be spent as the donors desire, but nine-tenths at least of that given to native 'free lances' will be wasted. No native is authorized to beg for any of the recognized missions. We would add that these beggars show a wonderful versatility in their religion. They will one day be Baptists, the next Anglicans, the third Roman Catholics, and the fourth Orthodox Easterners. No religion comes amiss to them, if they can make money by it."

"ARTHUR MACLEAN,
"A. H. LANG.

"English Mission House, Urmi, Persia."

OUR CROSSES.

The crosses which we make for ourselves by over-anxiety as to the future are not heaven-sent crosses. We tempt God by our false wisdom, seeking to forestall His arrangements, and struggling to supplement His Providence by our own provisions. The fruit of our wisdom is always bitter. God suffers it to be so, that we may be discomforted when we forsake His heavenly guidance. The future is not ours; we may never have a future; or, if it comes, it may be wholly different to all we foresaw. Let us shut our eyes to that which God hides from us in the hidden depths of His wisdom. Let us worship without seeing; let us be silent, and lie still. The crosses actually laid upon us always bring their own special grace and subsequent comfort with them; we see the hand of God when it is laid upon us. But the crosses wrought by anxious forebodings are altogether beyond God's dispensations; we meet them without the special grace adapted to the need—nay, rather in a faithless spirit, which precludes grace. And so everything seems hard and unendurable. "Sufficient unto the day is the evil thereof," our Lord said; and the evil of each day becomes good if we leave it to God.—Fenelon.

QUICK REMEDIES FOR MOTHERS.

Flaxseed is one of the best remedies for a cold on the lungs. Such a cold should never be neglected, for it may speedily result in

some more serious ailment. A hot bath should be immediately taken, followed by a cool sponging; the latter will prevent taking more cold. Use flaxseed either ground or whole, pour over it boiling water, let it steep, and drain off the liquor, thin it sufficiently so that it can be used for a drink. To every bowlful add the juice of one lemon and sugar to make it palatable. Drink freely of this whenever thirsty, or oftener if there is little thirst. The result is wonderful. If there is tickling or roughness in the throat, or hoarseness or an inclination to cough, beat the white of an egg to a stiff froth, into a glass, squeeze the juice of a lemon, add as much sugar as it will readily dissolve, then stir in the white of egg, and take a spoonful whenever there is the desire to cough. Many a night that would otherwise be spent in wakefulness by coughing can be spent in quiet slumber. I have tried this remedy so often and with such magical results, that I wish I could impress upon my readers its value. If the cough has become established, it will take a little longer to effect a perfect cure, but it will surely bring relief. I need not speak of hot lemonade, for everyone knows its value.

—If I ever feel like envying anyone, it is not the world-famous author, but some serene, devout soul, who has made the life of Christ his own, and whose will is the divine will.

—Envy nobody, covet nothing worldly, go quietly about your work, and believe that a man may work at an anvil and be as religious as if it were his office to stand at the altar.

—If a tree be fixing itself in the earth and spreading out its roots, it is certainly growing, although it be nothing taller than formerly. So, albeit a Christian may want the sweet consolation and flashes of affection which sometimes he has had, yet if he be growing in humility, self-denial and a sense of needy dependence, on Jesus Christ, he is a growing Christian.

Fairweather

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This season the Fur Lined Automobile is quite the vogue. It is an ultra stylish garment for the street, the carriage or as an evening wrap. We're showing a very elegant line of their popular shades of cloth, popular weaves, and lined with Hampster, Lock and Grey Squirrel and trimmed with Alaska Sable, Mink, Western Sable, Electric Seal and other fashionable and appropriate trimmings.

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Children's Department.

WHAT A BOY CAN DO.

A boy can make the world more pure By kindly word and deed; As blossoms call for nature's light, So hearts love's sunshine need.

A boy can make the world more pure By lips kept ever clean; Silence can influence shed as sure As speech—oft fore doth mean.

A boy can make the world more true By an exalted aim; Let one a given end pursue, Others will seek the same.

Full simple things indeed, these three, Thus stated in my rhyme; Yet what, dear lad, could greater be— What grander, more sublime?

THE OBEDIENT BOY.

I read a very pretty story the other day about a little boy who was sailing a boat with a playmate a good deal larger than he was.

The boat had sailed a good ways out in the pond, and the big boy said:

"Go in, Jim, and get her. It isn't over your ankles, and I've been in after her every time."

"I daren't," said Jim. "I'll carry her all the way home for you, but I can't go in there; she told me I musn't dare to."

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The Coat Buttons, which are about twice the size of the above, we sell in a set of six for \$7.00.

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Have you heard Of the woman who goes around from store to store trying on Fur Jackets—just for fun? We'll cure her. How? Why, by allowing her to try on one of our Persian Lamb Jackets and she'll be so proud of it she won't let us take it off. If you intend investing it will pay you to do so at WM. E. ORR & CO., Designers and Manufacturers of Fine Fur Garments. 7 Richmond St. W., TORONTO, Ont. Phone Main 4505.

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second love, this devotion of a son to her. I never yet knew a boy to turn out badly who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly

neglect the worn and weary wife. But the boy who is the lover of his mother in her middle age is a true knight, who will love his wife as much in the sere-leaved autumn as he did in daisied spring-time."

"In perfection of make up IRON-OX TABLETS ARE ABSOLUTELY UNIQUE From the first they have sold as readily as the oldest established remedies. My customers are delighted with them." —H. A. DUPEE, Druggist :: Bridgeport, Conn. A TONIC LAXATIVE Price 25 Cents

COULD ONLY SEE A LITTLE.

Herbert was walking with his father through a dark woods one night. Herbert had the lantern in his hand, but the light was so weak that he could only see a short distance ahead; the rest was the blackness of darkness. Suddenly he said: "Oh, father, please let us go back! I can only see a little bit of the way before me, and I am so afraid."

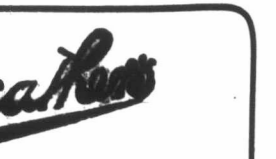
"No, my son," said the father, we will proceed as far as we can on the way and then you will soon see that the light will continue to shine in advance of us. So they kept on until they reached the end of the woods. The lantern kept guiding them until they reached Carson, their place of destination. Thus it is, dear children, with the light of God's Word. Your little Scripture passages which you learn every Sunday and during the week are the little "lamps to your feet and the lights to your pathway," to help guide your little footsteps to Heaven.

nt. A hot bath ken, followed by a will prevent tak-seed either ground oiling water, let it liquor, thin it suffused for a drink. juice of one lemon table. Drink freely or oftener if there t is wonderful. If ness in the throat, ination to cough, to a stiff froth, juice of a lemon, will readily dissolve, egg, and take a is the desire to at would otherwise y coughing can be I have tried this such magical re-impress upon my cough has become a little longer to it will surely bring of hot lemonade, alue.

iving anyone, it is author, but some has made the life whose will is the

nothing worldly, go and believe that a vil and be as reli-fice to stand at the

self in the earth and t is certainly grow-thing taller than hristian may want flashes of affection had, yet if he be denial and a sense Jesus Christ, he is



CLOAKS

his season the Fur l Automobile is the vogue. It is an stylish garment for reet, the carriage or n evening wrap. e showing a very nt line of their popu-ades of cloth, popu-aves, and lined with pster, Lock and Squirrel and ed with Alaska, Mink, Western, Electric Seal and fashionable and ppropriate trimmings.

PRICES: 125.00.

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MASCAGNI.

Owing to the many requests that a composite programme should be given at the afternoon performance in Massey Music Hall, so that the public should have an opportunity of hearing a selection of Mascagni's grand masterpieces, and in particular the overture and introduction to "Iris" for the orchestra and chorus, entitled, "The Hymn to the Sun," it was decided that instead of "Ratcliff," in the afternoon, would be given a general concert programme, which, with a full orchestra of seventy pieces, complete chorus, and leading soloists, will be produced. A large number of people are coming from outside places, who have asked that they should hear the grand intermezzo of "Cavalleria Rusticana," and in addition, the beautiful intermezzo in "Ratcliff" will also be given. Among the other new pieces will be Mascagni's far-famed interlude, "The Eternal City," which is illustrative of Hall Caine's story. The overture from "Iris" will be the feature of the afternoon, and it will be given with a dark stage that grows brighter, the intention being to suggest the coming of the sun and his forces, the faint flush of dawn gradually increasing to full daylight. This is supposed to be represented by the orchestration, which, beginning with a low murmur, grows in force and colour to a triumphant outburst, sustained by the invisible chorus of the sun. This is a strong, rich, interesting piece of musical composition, well wrought out. In the evening the original programme of the two operas, "Zanetto," and "Cavalleria Rusticana," with the original cast as given in the Metropolitan Opera House, New York, will be adhered to, when will be heard Signor Capelli, whom some American critics appear to think as fine a Santuzza as Calve.

CHOOSING FRIENDS.

Choose for your friends, among your acquaintances, the best of those who please you. Some may not be drawn to you by your efforts to please them, but they will not be indifferent, and their acquaintance may be valuable all through life.

But some will prove lifelong companions, helps, examples, comforters, counselors, and perhaps protectors;—reliable friends when you need them; confiding friends when they need you. You and they will be friends so long as you live, and if you both are friends of Him who said, "Ye are my friends, if ye do whatsoever I command you," your friendship will renew itself when you meet in that place where all changes are for the better, and all friendships grow stronger and sweeter.

—We must be content to recognize, even while we half ignorantly pray for what we think we need, that all-outward things work together for good to them that love God.

What Goes Up

MUST COME DOWN.

Nothing is more certain than that the use of so called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down, and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another dose must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol, and medicines containing it, are temporary stimulants and not in any sense a true tonic. In fact it is doubtful if any medicine or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body, something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do, and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every minute muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue, but the perfect digestion of the food eaten has everything to do with it.

The reason so few people have perfect digestion is because from wrong habits of living, the stomach has gradually lost the power to secrete the gastric juice, pepsines and acids in sufficient quantity.

To cure indigestion and stomach troubles, it is necessary to take after meals some harmless preparation which will supply the natural peptone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets, which may be found in every drug store and which contain in pleasant palatable form the wholesome peptone and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation.

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One of Stuart's Dyspepsia Tablets will digest 1,800 grains of meat, eggs or other wholesome food, and they are in every sense

a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite in the only way it can be done, by the digestion and assimilation of wholesome food.

THAT SILENCE SAVED ME

A young man sat chatting with some giddy girls. Among them was a sweet, quiet young woman known as a Christian. The young man, thinking to tease her, bantered her about her religion. The silly girls tittered, but the object of his mirth remained silent. Then, with the folly of youth and recklessness of impiety, he uttered many infidel objections to Christianity. She did not smile, nor look at him, nor seem to notice him. Then he continued his harangue, hoping to force her to refute something. But she maintained the same sweet, dignified silence. A vision of his own stupidity broke over the young man and convicted him of sin. He said afterward, telling the story, "That silence saved me."

—There is a path in which every child of God is to walk, and in which alone God can accompany him.

—Only with the candle of the Lord in your hand will you be able to read aright the mystery of your own life.

—No one should offer to God or to His service anything inferior; the best that we have, the best that we can acquire, the best that we can do, belong to God.



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Both eggs and nest are peculiarly handsome. The eggs look for all the world as though an artist had been trying his color brushes on them; they are beautifully streaked with red and violet markings, on a ground color of delicate flesh tint.

The wonderful nests are always decorated with cast-off snake skins, for the purpose of scaring away, by their appearance, nest-robbing reptiles. They are very skillfully hidden where the scrub is most impenetrable. We have never noticed the shy, timid rifle bird of paradise to alight on the ground; all of its food and nest building materials are taken from the limbs and hollows of trees.

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Another interesting inhabitant of the thick scrubs is the quaint scrub turkey, which collects for its nest a huge mass of dead leaves and sticks on the ground, in which the eggs are carefully laid and covered over, to be hatched by the heat of the decaying vegetable matter. I have seen as many as thirty large white eggs in one nest.

In the scrub, too, builds the beautiful bower bird, whose habit it is to make a little playground for itself of thin sticks and twigs, stuck upright in the ground, and generally covered over at the top.

Inside, the bower bird's "bower" is brightly decorated with small shells, bits of colored glass or china when they can be found, colored feathers, berries, flowers and leaves. Here, in these happy bowers, the birds continually play, especially just before breeding season. A watch-chain, lost by a surveyor, was found in one of these bowers, and sometimes coins have been discovered.

WHY SHE WENT TO CHURCH.

I attend church on rainy Sundays because—

1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sundays.
2. I expect my minister to be there. I should be surprised if he should stay at home for the weather.
3. If his hand fail through weakness, I shall have great reason to blame myself, unless I sustain him by prayer and presence.
4. By staying away I may lose the prayers, which may bring God's blessing, and the sermon that would have done me great good.
5. My presence is more needful on Sundays when there are but few than on those when the church is crowded.
6. Whatever station I hold in the church, my example must influence others. If I stay away, why not they?
7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.
8. Among the crowd of pleasure-seekers I see that no weather keeps the delicate female from the ball, the party or the concert.
9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.
10. Those who stay away from too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.
11. Though my excuses satisfy myself, still they must be well grounded to bear that. (Luke xiv., 18.)
12. There is a special promise that when two or three meet in God's name He will be in the midst of them.
13. An avoidable absence from the Church is an in allible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.

—Prayer breathes hope, and a prayer without hope is a sinful prayer.

—It is a blessed fever that fetcheth Christ to the bedside.

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Other symptoms are sleeplessness, headache, low spirits, and a tendency to put off the duties of the day. Life seems to lose its brightness, and things go wrong. When in such a condition you will find yourself very susceptible to change of air. When the atmosphere is fresh and clear, you have plenty of vitality, but with heavy weather you drag yourself about feeling more dead than alive.

The first necessity is rest from work and worry, and as much fresh air as possible. Then the system must be built up and the wasted nerve force restored by the use of Dr. Chase's Nerve Food.

So much mystery and uncertainty has formerly surrounded diseases of the nerves that people often make the dreadful mistake of neglecting them. They feel weak, miserable and nervous, but try to console themselves that it will wear away. No so. Nervous diseases do not get well of themselves, but gradually weaken the system until there is nothing left to build on.

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Dr. Chase's Nerve Food may not cure you in a week or even a month, but it is bound to benefit you, and will naturally and certainly restore vigour to body and nerves. There is no treatment so thorough and effective in curing nervous disorders, and none which has been so generously endorsed by physicians and laymen alike. The secret of its remarkable power lies in the fact that it is a food for the nerves, and acts in accordance with nature's laws. 50 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

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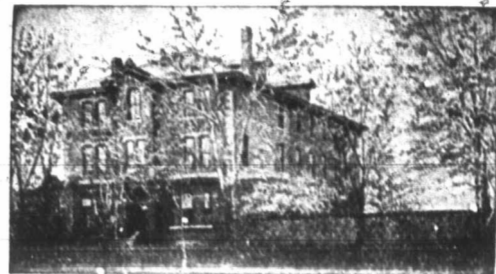
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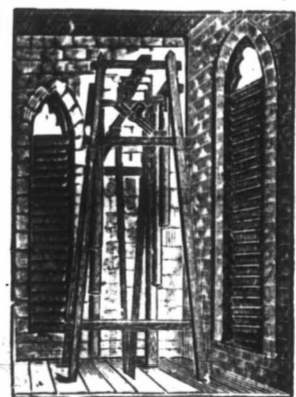
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