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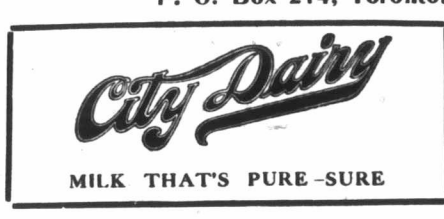
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Morning—Eccles. 11 & 12; James 1.
Evening—Hag. 2, to 10 or Mal. 3 & 4; John 7, 25.

November 29.—First Sunday in Advent.
Morning—Isai. 1; 1 Pet. 2, 11; 3, 8.
Evening—Isai. 2, or 4, 2; John 11, 19 to 47.

December 6.—Second Sunday in Advent.
Morning—Isaiah 5; 2 Peter 3.
Evening—Isaiah 11 to 11, or 24; John 15.

December 13th.—Third Sunday in Advent.
Morning—Isaiah 25; 1 John 5.
Evening—Isai. 26, or 28, 5 to 10; John 19, 25.

Appropriate hymns for Twenty-third and Twenty-fourth 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: 316, 319, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 227, 234, 243, 257.
Children's Hymns: 565, 569, 570, 574.
General Hymns: 12, 20, 202, 200.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 197, 321, 324.
Processional: 180, 215, 219, 239.
Offertory: 174, 184, 203, 217.
Children's Hymns: 178, 248, 333, 334.
General Hymns: 186, 210, 223, 226.

THE SUNDAY NEXT BEFORE ADVENT.

Two thoughts among many stand out clearly in to-day's Gospel, viz., God's providence and Divine economy. The Lord God provides an abundant repast for five thousand out of an apparently slender store. And when the five thousand were satisfied our Lord shows the continuity of the miracle. The miracle is continued in an example of economy. The Apostles, who could say of the five barley loaves and the two small fishes, "What are they among so many?" were bidden gather up the fragments. And lo! each Apostle had a basketful. The Christian year draws on to its close. During this period of grace we have sat in groups near the Master waiting to be fed with the words of truth. And

some of our number have carried the words of truth to the multitudes who look to Christ. What have we all thought of God's providence and of the Divine economy? How abundantly our God has cared for us! With us there is no lack of the Word of God, no withholding of sacramental grace. Have we been truly thankful for all the gifts and graces bestowed upon us by God? Then have we been careful of the crumbs? In God's providence it is appointed that man shall minister to man of heavenly things. We realize that sacramental blessings are conditioned by our subjective state, by our attitude to the grace of God. At times we receive only a fragment, because we have not fitted ourselves to receive more. And so, when we listen to the voice of man expounding the things of God we oftentimes receive only a fragment of truth. Are we to despise the preacher and condemn the fragment? God forbid! "Gather up the fragments that remain that nothing be lost." The value of the fragments is inestimable. We grow slowly, we progress slowly. And such slowness reveals the value of the daily fragment; and by economizing the fragment, storing it up, and setting the right value on it, we grow up into a more perfect manhood. By being faithful to the fragment we make ourselves fit to appreciate the whole body of truth in that day when we shall know even as also we are known.

The Organ of the Church.

A prominent layman, who was good enough recently to add another to the number of unsolicited commendatory letters that it is the good fortune of the "Canadian Churchman" to be constantly receiving, gave expression to the following opinion: "It is a credit to our Church to have an organ that everyone can support." We are, indeed, gratified that the diligent and faithful efforts made by the proprietor of this journal for over thirty years past to provide the members of the Canadian Church with a suitable means of public communication should have been cordially and continuously appreciated from the very beginning to the present time. We esteemed it a mark of honour and an enviable distinction when, long years ago, we received Episcopal authorization and approval, and became entitled to designate the "Churchman": "The organ of the Church in Canada," and it is with especial pleasure that we return thanks to our good friends of the laity for such generous expressions as that to which we have referred. We say to all the members of our Church: The "Canadian Churchman" considers it an honoured privilege to be your organ, or, as the word is defined by the Imperial Dictionary, "The instrument or means of communication," need we add, between all the members of the Church.

Peace Hath Her Victories.

A great change seems to have come about in the treatment of international troubles. Whereas a few years ago what was called national honour, and what was often nothing more than malicious pride, led nations, on provocation, to shed each other's blood, now by a saner and nobler method, that of arbitration, international differences may be adjusted. The strong restraint shown recently by the nations of Europe in the face of a dangerous crisis is an excellent omen. Undoubtedly religion is maintaining and promoting righteousness amongst the nations, and Peace is extending her beneficent influence in unexpected quarters. Ambition, envy, lust of power, craving for warlike fame, still linger. And the sinister example of the destructive genius of Napoleon Bonaparte is yet

to be counted with. But despite all such malevolent influences, the desire for peace is broadening and deepening upon earth.

Forest Fires.

The dry fall of this year has caused terrible damage to our depleted forests. It is well that attention should be forcibly drawn to the shrunken quantities and qualities of our timber in order that systematic care should be taken of what is left, and efforts made to replant selected areas. We have a continuously increasing demand. In the future there will be greater demand from the States in consequence of the refusal to preserve the Appalachian forests, and also because this year the South has suffered most of all. Forest fires are still doing great damage in Tennessee, Kentucky, and North Alabama. In Hopkins and other western Kentucky counties no rain has fallen of any consequence since July, and the damage has been great. In North Alabama large tracts of valuable timber and miles of fencing have been wiped out by the fires, which are still burning furiously.

Modern Thought and Christian Faith.

So much interest has been aroused through Canada in the Bishop of Stepney, by recent events in Montreal, that we give characteristic extracts from a recent sermon in St. Paul's from the report in the "Church Times." Speaking of the recent Lambeth Conference, and the equally recent Papal Encyclical, he said the attitude was strikingly different. "In the one the movement of modern thought is tested, indeed, but welcomed as bringing fresh contributions to the cause of truth; in the other, it is denounced as dangerous, and as infecting the truth with the poison of error. In the one the faithful are bidden to 'learn all that God is teaching us from the studies and discoveries of our contemporaries'; in the other, they are bidden to lay them aside as inconsistent with the teaching of the Church. The difference disclosed in these two remarkable documents goes very deep into the whole conception of the place of Christianity in the world. The Lambeth Encyclical regards the spirit of Christ as one which, 'by divers portions and in divers manners,' prepares and guides the mind of man to find its truth in Himself. The Roman Encyclical regards the Spirit of Christ rather as laying down a definite system, to which the mind of man must submit. Rome looks on the Church as a refuge, in which the mind of the faithful must be saved from error. Lambeth looks upon the Church rather as a vantage ground, from which the mind of the faithful can go forth to win further victories for truth. . . . Which of these movements inspires the higher hopes or holds out the nobler promise? Is it not the highest conception that Christ is One who sows the seeds of His Spirit over the whole field of human thought?"

Spiritual Growth.

In another part of this sermon, as illustrating "that we take our knowledge of religion for granted, or at most, depend for it on occasional sermons, and prefer to have our feelings touched rather than to have our minds instructed," he refers to a Highland stalker, who was sometimes isolated for three months in winter, who said he spent his evenings in reading. The Bishop's offer of magazines he thankfully declined, as he would not trouble him for trash of that kind, but would be greatly obliged if he could find him a copy of Jonathan Edwards on the "Scheme of salvation." The Bishop proceeded: "How many of this congregation at the present time are reading, or have for the last month been reading, any book about the Bible or the Faith? Yet we have all been reading novels, magazines, and newspapers. It is this

want of thinking that really spoils our religious life, for, first of all, it sterilizes the spirit. The religious life must feed upon the thoughts and knowledge of better and wiser men than ourselves, or else it will languish. If the spirit leaves the mind behind it, its own life will become thin and stale. It is reading and thinking that refreshes and quickens the spirit. Think, for example, of St. Paul: The root of his religion was simple enough: "The Son of God, who loved me, and gave Himself for me." Yet, as the years passed, his mind penetrates into new depths and rose into new heights of the simple faith on the Son of God. In the later Epistles: "He in whom we have redemption through His blood, even through forgiveness of sins," becomes "The One who is the image of the invisible God, the first-born of every creature, for by Him were all things created that are in heaven and earth, visible and invisible. All things were created by Him and for Him, and He is before all things, and in Him all things consist."

Consummate Tact and Sympathy.

Two notable instances of the exercise of this rare combination of noble qualities have been the charming letter of the Archbishop of Canterbury to his determined opponent along many lines—Dr. Clifford—on the occasion of the fiftieth anniversary of his ordination; and the entertainment by King Edward of the eminent labour leader, John Burns, at Sandringham for the especial purpose of conferring with him as to the best means of finding work for the unemployed. What a splendid spirit of Christian charity, courtesy, and fair play underlies the following testimony of the statesmanlike Prelate to his most determined and doughty opponent: "I should like to be allowed to add, for myself, a word of fraternal greeting to a Christian teacher who has for so many strenuous years fought with perseverance and power on behalf of purity and temperance and manly simplicity and moral earnestness, and many another principle which should be dear to the followers of our Lord and Saviour Jesus Christ. There are big and important matters upon which you and I profoundly differ; there are some wherein you regard me, I believe, as in a high degree mischievous and wrongheaded, both in policy and action. But you will at least let me assure you of my respectful and sympathetic appreciation of such efforts as you have continuously devoted for half a century of London life to the furtherance of civic righteousness and Christian citizenship and progress."

British Liberty.

We will understand and appreciate our liberties as British citizens all the better if we occasionally compare our own lot with that of citizens of other countries. Take for example, a striking case tried in Portugal within the last year. A Bible Society colporteur was arrested and convicted at Elvas, in Portugal, on the charge of selling "false Bibles," such as the Society published. The Bible Society Committee appealed this decision, and it was reversed by the Lisbon Court of Appeal. It has now been officially decided that it is no crime in Portugal to offer the Bible Society's versions of the Scriptures for sale. The bare mention of such a case shows how utterly different British civilization is from that of some of her neighbours. The three judges of the Lisbon Court of Appeal considered it inconsistent with religious toleration to prohibit the circulation of these Bibles—but the religious toleration of Portugal must be very insecure if the original decision in this case has any large measure of support. Let us be thankful that we live on British soil and enjoy British liberty.

An Appeal from Eton.

In a recent letter to the "Times" an earnest appeal is made to Old Etonians to take heed of

"the awakening of China." It is evident that these millions of hitherto dormant and unaggressive people will be swept into the stream of Western civilization and it is of moment to the world whether this means unparalleled bitterness of industrial competition, or the "enriching of Western thought by contact with the most gifted minds of the East." "Old Etonians are asked to join together and help, as far as they can, in determining which of these two directions the history of the world will take, by giving to China that which she desires, an opportunity of the best education and of learning Christianity." Three Eton athletes are already carrying the Gospel to the Chinese, and the project for which the Headmaster pleads is the founding of an educational hostel in Chen-tu, a town chosen as a populous centre of vigorous and progressive life. Not Etonians alone have a duty towards China, nor is England alone concerned in the result of a movement which may go far towards shaping the future of the world.

The Vacant See of York.

A notable and picturesque figure in the English episcopate has been His Grace Archbishop Maclagan, who recently resigned his high office. The Archbishop brought to the Church militant the spirit of obedience and discipline gained by service under the colours of the late lamented Queen. He was thus well qualified to discharge the onerous duties of the high and sacred office, now resigned by him, with distinction and success. The regretted resignation of Dr. Maclagan is a conspicuous instance of true humility, self-denial, and devotion to the cause he has served so long and so well. He thus makes way for youth and energy, and proves that the progress of the Church is infinitely of more importance to him than the retention of office.

A Suggestion.

Along the line of our comment on the unfortunate deadlock in the Episcopal election at Montreal we think it timely to say a word on another department of Church work. We refer to the occasional conferences that are held in the various Archdeaconries, or Deaneries, as the case may be, throughout Canada. It should be distinctly understood that our sole object is, so far as lies in our power, to promote within the Canadian Church the cultivation of a manly, independent and progressive spirit, in accordance with the best traditions of the Church, but adapted to the special conditions and needs of Canada and the Canadian people. We not only believe, but we know that, scattered broadcast over our country—not only in the cities and towns, but in the country parishes, and even remote missions—are men devout in spirit, capable in intellect, by no means lacking in culture, and possessing the invaluable experience of intimate knowledge of Canadian life and character, who should be sought out and encouraged by those in authority to take an active and prominent part in the conferences held in their own localities. We grant that it is far easier, more popular and to many more attractive to invite men of acknowledged reputation to take the leading part on such occasions. But we charge that it is not fair or just to the local clergy so to do. As in a parish, the clergyman who is capable, diligent, sincere, and, above all, sympathetic, is doing the best work, so in the higher offices the same qualities produce the best results to the Church. It is well known that men of superior intellect and force of character now and then fail where men, it may be, of less intellectual power and aggressiveness but greater humility of spirit and sympathy succeed. This fact accords with the higher law of Church progress all along the line. It is, or should be, the honest, earnest effort of the true schoolmaster not merely to seek to bring into prominence the brightest and most promising

boys in his school, but to labour assiduously to develop the latent powers of the dullest and least promising. This was the constant aim of that noble man, the late Dr. Thring. And it is worthy of the highest commendation. The Canadian Church has within itself inherent power—susceptible along the line we have, it may be imperfectly, tried to indicate—of indefinite expansion—an expansion, however, we venture to submit, which depends upon a full recognition of the obligation of an intimate brotherhood in a spirit of true humility and abounding sympathy.

The Archbishop of York.

The Right Rev. Cosmo Gordon Lang, D.D., Bishop-Suffragan of Stepney, in the Diocese of London, has been appointed Archbishop of York in succession to the Most Rev. W. D. Maclagan, D.D., who has resigned on account of advancing years. The Archbishop-designate is the son of the Very Rev. J. Marshall Lang, D.D., formerly of Glasgow, now Chancellor and Principal of Aberdeen University. He was born on the 31st October, 1864, and has therefore just passed his 44th birthday. Dr. Lang has been a Fellow of All Souls' College, Oxford, since 1888 and a residentiary Canon of St. Paul's Cathedral since 1901. He was vicar of Portsea, Hants, from 1896 to 1901, succeeding in that most important living the present Lord Bishop of St. Alban's, Dr. Jacob. In 1901 he was appointed Bishop-Suffragan of Stepney. A fortnight ago Dr. Lang was elected Bishop of Montreal, but he cabled his inability to accept the appointment. For some years Dr. Lang was an honorary chaplain to the late Queen Victoria. He had a very distinguished career at Oxford, where he took his degree twenty-two years ago, being, in addition to holding a Fellowship at All Souls, Fellow and Dean of Divinity at Magdalen College. He has published several books. As Archbishop of York he will have in his Province ten bishoprics. The incident of the selection of the new Archbishop by the Montreal Synod is fresh in all our memories; but some of the older readers may have not forgotten an exciting attempted election in Toronto in Bishop Bethune's time. At that meeting the election of the late Provost Whittaker was defeated by some younger clergy who, in their anxiety to get as assistant bishop the best man in the Church, cast their ballots for Dr. Maclagan, the now retiring Archbishop of York.

"MALE AND FEMALE CREATED HE THEM."

We remember many years ago hearing an old English woman quote a proverb, which we have never since met, orally or otherwise. She was speaking of the mutual attraction for each other's society existing between young people of opposite sex and the comparative insipidity of any other kind of companionship, and she summed up in these quaint words: "Bread and bread's no kitchen." For aught we know to the contrary this may be a commonly quoted proverb, and it may be familiar to many of our readers. We have cited it as a very forcible, if homely statement, of an eternal principle otherwise expressed in these words, "Variety is the spice of life." The late Dr. Drummond, of lamented memory, author of "Natural Law in the Spiritual World" and other works of much higher merit, if of less interest, makes this statement in his book, "The Ascent of Man": Men and women will always regard things from a fundamentally different standpoint. We have not put this in quotation marks, for, though certain of the sense, we are not equally so of the wording of the passage. Of late years, however, we have been almost tempted

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

to question the correctness of a dictum, accepted at the time it was written, and still, we suppose, in the great majority of cases, as a self-evident truth. Do women in their outlook upon life fundamentally differ from men, or are they gradually coming, or trying to come, to the same standpoint? Are male ideals, and standards, and pursuits, and characteristics destined to eventually become those of women, or will the sexes, as Drummond affirms, continue to radically vary in their deeper characteristics? For the enjoyment and happiness of future generations it is to be devoutly hoped that they will so continue, and for infinitely more important ones. We hear a great deal to-day about the "economic independence of women"; and we are assured by some that such a condition of things is something to be devoutly desired. What is literally meant by this expression, however, it is somewhat difficult to determine. One might just as well talk, it seems to us, of the "economic independence of men." How can the two sexes be in any sense "independent" of each other? To go back to very first principles it may be admitted that, so far as wringing a bodily sustenance out of nature goes, a woman, if she were put to it, would probably manage to maintain her physical existence single handed. But, so far as humanity is concerned, nature has never worked on this plan. As a rule, all through the ages there has been a division of labour between the sexes. Man has "gone forth to his work until the evening." He has been the breadwinner; woman, the bread-giver. The life of the one, as distinguished from a mere existence, has been dependent on the other. And so it will ever be. The one sex, in the true sense of the term, cannot "live" without the other, and, therefore, the more mutually dependent the man is on the woman and the woman on the man, so much more will humanity be the gainer in the end. The welfare of the race, therefore, it is clear, is bound up with the maintenance and perpetuation of sex distinctions, with the scrupulous avoidance of anything approaching competition. Such a state of things, radically and fundamentally contrary as it is to natural law, can only be attained at a tremendous and ruinous cost. The very general craving to-day among girls for what they call "a career" is, therefore, full of evil omen to the race. To at least ninety per cent. of women what "career" is there that can compare in dignity and importance with that of wifehood and motherhood. The few geniuses that the sex has produced occupy a class by themselves, and may be excepted. But so far as the immense majority of women are concerned there is but one ideal career, and they miss, evade or reject it to the dead loss of themselves and humanity as a whole. And the pity of it all is the fact that this craving for "careers" is most widespread among those the very best fitted for motherhood. It is just these "bright, brainy" girls, of strong character and good physique, ideally fitted for "helpmeets" and mothers, who are bitten with this craze for taking up masculine employments, just the potential mothers and wives we cannot afford to lose. If all, or the great majority of, girls of this description are to become "economically independent" of men, and are to degenerate into business and professional women, God in His mercy guard the race that is to be. As long as the world stands the bearing and rearing and training of children will be the greatest career on earth for a woman, and this fact will only be evaded, slighted or repudiated by women generally at the cost of the extreme penalty of natural law. For of all nature's laws it may be said: "Whosoever shall fall on this stone shall be broken." Nature though a just and ultimately benign ruler, is stern and strict, and makes us suffer. "But on whomsoever it will fall it will grind him to powder." If we defy her laws, she has no mercy, and so it will be, and is already beginning to be, evident in this case.

There was one feature of the recent session of the General Synod not yet touched upon that gave "Spectator" much pleasure, and that was the number of young men among the delegates, both clerical and lay. It would appear to us that the proportion this time must have been greater than in former years, although we think it could still further be increased with advantage to the Church. The advantage will depend, of course, upon the interest our younger Churchmen take in the government of the Church and the intelligence they put into it. We are bound to say that the younger men did not seem to take their place in the deliberations of Synod or wield the influence that might be expected of them. There were, it is true, a few exceptions, but most of the younger men seemed to take but a languid interest in the proceedings, and many, we think, never opened their mouths by way of suggestion or advice from beginning to end of the session. That, of course, will not dispose the Church to be at pains to give its young men a chance if, when the opportunity is presented, they do not avail themselves of it. It is all very well to hold back in modesty and say that they were getting their bearings at the first session attended. It must be remembered that there is an interval of three years between sessions, and there is no time to lose. Things move quickly in this country, and three years see many changes. Besides, no man should go to Synod unprepared to take some intelligent part in the proceedings. With the reports of committees printed in advance, with a growing demand that important resolutions to be presented to Synod should, as far as possible, be printed in the convening circular, with the Church press wide open during the intervening years for the discussion of subjects pertaining to the welfare of the Church, there is not much excuse for men going to that Synod and feeling that they are novices and must hold themselves in for a session or two. By that time their youth will have departed, and the point of view desired to leaven the proceedings will have disappeared, so far as they are concerned. Let us appeal now to Churchmen, young and old, whether they be delegates to the General Synod or not, to prepare themselves for the intelligent discussion of the revision of the Prayer Book, which will come before the session of 1911. Let us try to make that discussion something more than an academic discussion among schoolmen, remembering that we are responsible for the welfare of the Church in the Dominion of Canada during a part at least of the twentieth century.

The tone of the Lower House of General Synod was most pronounced in its assertion of the principle of autonomy in the Canadian Church. There was, so far as could be seen, no disposition whatsoever to question the complete powers of self-government now exercised by us as a national Church. The discussion on the message from the Upper House, in which reference was made to the "Consultative Body," clearly showed that Anglicans of Canada had made up their minds that the destiny of the Church in this country under God was in their hands, and they alone must face the responsibility. Probably the most pronounced utterance upon the subject came from the Prolocutor, Dean Farthing, who is an Englishman by birth and education, but a Canadian of twenty years' standing. The result was that no representative was elected from the Church in Canada, and no reference was made to it that would in any way commit the Church to an official or semi-official approval of the so-called "Consultative Body." This body was to have one solitary representative from this great Dominion, and that one man was

presumably supposed to know more than all the rest of the Church concerning the larger issues affecting the whole Communion. It is unnecessary to discuss the matter further, as the proposal was effectively negated, so far as Canadians are concerned. What we do feel a little bit anxious about is the persistence with which we are informed by a vague and apparently fatherless rumor that the Head of the Church in England is taking a more than ordinary interest in Canadian Church affairs, that he is moved, it is said, to this interest by the position of Canada in the Empire—won, of course, by our spirit of independence and self-government—and that he has ready at hand an Englishman of the Anglican Imperial type to name for a Canadian Bishopric the moment a deadlock may occur and Canadian eyes are turned to Canterbury for a solution. Now, a rumour like this may be pure and simple fiction, or again it may be sent forth to test public opinion, and when it is found that public opinion is against it will be promptly disowned. Whatever may be the genesis of such a legend, there can be no harm in Canadian Churchmen quietly but firmly asserting their confidence in their own powers of self-government. The keenness that has been shown over that "Central Authority" that was killed in the nest, and then the refuge that was taken in the semi-authoritative consultative body, that seems to be nipped in the bud, and then this new fad of orating about the Church as an Imperial political factor, to be yoked, we suppose, with preferential duties, and so on, in promoting the solidarity of the Empire, all these things help to give wings to such a rumour, and tend to disturb people who are not usually given to hysteria. "Spectator" believes that there is really no cause for worry, first, because the present Archbishop of Canterbury is too wise a man not to appreciate the immense importance of the independence of national churches. His mind must have undergone a complete change since his visit to Canada if now he feels otherwise. "Spectator" can recall asking him for a message of salutation to the Church in Canada, to be published in his name. The reply was: "Who am I that I should presume to address the Canadian Church? You have your own Primate, and I have no right to speak." Those, as far as can be recalled, were his words. It was a complete recognition of our status among the national churches of our own Communion. In the next place "Spectator" has every confidence that our two Canadian Archbishops will guard the rights of their office and sustain the rights of the Canadian Church as well. If they had men of power to suggest when the occasion arose it would be taken as all right, and the effect would probably do something to strengthen the Church in this country.

The doctrine of socialism has been much discussed of recent years, and it has received most sympathetic treatment from the Church in certain quarters. "Spectator" has long been waiting for a prophet to arise who would advocate with irresistible power a phase of this doctrine which he will call "Church socialism." There are many misgivings about the possibility of inaugurating the real thing, but it has many times occurred to him that if the Church has any real faith in socialism the most likely place to begin the experiment would be within the Church itself. Let us illustrate what is in our mind. Take the Church in the city of Montreal or of Toronto. In each of these cities are half a dozen or so of churches with large resources and few necessities. Beside them is a score or more of churches with great necessities and few resources. Now, where could a more reasonable or favorable opportunity be found for applying the principle of socialism than in these churches of a great city? What stands in the way of a central administrative government that would receive the resources from all sources and appor-

tion it to each according to its needs. We shall not attempt to amplify this idea just now beyond remarking upon some of the difficulties now experienced that call for remedy in some way or other. Take the rapidly growing suburbs, where the people of small means congregate because there they find cheap rent. They usually have large families and small wages or salaries. A church is planted amongst them, and its ministrations mean more to them than to those in affluent circumstances. There is where a rector ought to have one or more curates, for parish visiting is of the utmost importance. It is there that clubs of one kind and another can be founded to advantage, for the Church means so much to them in their social life. It is there that relief funds are most needed, for there is where misfortune most readily finds its prey. But, as things go to-day, the curates and the relief funds, and the clubs, and so forth, are where they are least appreciated and least useful. We throw out the suggestion to our good socialist friends that here is the most promising field for a trial of their favorite doctrine. And we throw out this suggestion to our brethren breaking their hearts to overtake work that lies at their door, and nothing in the world stands between them and the successful accomplishment of their duty but money. Now, after our friends laugh at this for a while will they quietly think it over and give the public the benefit of their thought?

Spectator.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

Toronto.—All Saints'—Special services in connection with the 25th anniversary of the founding of the Brotherhood of St. Andrew will be held in this church on Sunday, November 29th. The Right Reverend the Lord Bishop of Ontario will be the preacher. There is to be a service for men only on Sunday at 3.15 p. m.

Trinity College.—The Western District of the Brotherhood of St. Andrew held its annual meeting on Tuesday, October 27th, at which officers for the ensuing year were elected. V. C. Spencer, Trinity College, chairman; W. H. Candy, St. Ann's vice-chairman; S. Foster, St. Mathias, secretary treasurer. The Rev. Prof. Jenks, of Trinity College, gave an inspiring address. Mr. F. W. Thomas, the general secy., B. S. A., and Mr. W. J. Dyas, chairman Toronto Local assembly, also spoke. On the Sunday following, All Saints' Day, at 4.15 p. m., Prof. Jenks concluded his address on "The Church and the World" at the mass-meeting for men held in Trinity College chapel, at which nearly 100 men joined in a hearty and inspiring service.

The Churchwoman.

MONTREAL.

Montreal.—The monthly meeting of the Diocesan W. A. was held in the Library of the Synod Hall, on Thursday, November 5th, at 10 a. m. The President opened the meeting with prayer. The minutes of the previous meeting were read and confirmed. Resolutions of sympathy for the loss sustained by the W. A. in the death of the late Bishop were received from the Triennial Meeting in Ottawa, and from the W. A. of Rupert's Land. The following suggestions from the General Board were read: (1) That in view of the many doors now open to missionary endeavour, which before were fast closed, an earnest appeal be made for increased subscriptions towards the carrying on of the work. (2) That in order to arouse more interest in our Girls' Branches, one of the delegates of the Triennial Meeting be chosen from these Branches. Mrs. Baylis read a letter from Mrs. Leif (Ceylon), who spoke of the wonderful change observed in a deaf and dumb boy from Ceylon, after a year spent in Miss Askwith's school at Palamcottah. He can now read and write English well and

carry on a conversation on his fingers. He is looking forward with pleasure to another year at the school and is to be taught tailoring, so that he may be able to earn his own living. Mrs. Leif threw out the suggestion that if, at any time, some Branch of the W. A. wished to support a bible woman in Ceylon, much valuable work could be done by such a woman, at a salary of \$50.00 per annum. A letter was read from Archdeacon Scott, of St. Peter's Mission, Lesser Slave Lake (diocese of Athabasca), giving an account of one of his journeys in the neighborhood of Vermillion, Peace River Crossing, Spirit River, etc. The country is beautiful and a great many white settlers are going in, but the Diocese is seriously crippled for want of money, scarcely any funds being available for carrying on schools and other work. An appeal was made to the W. A. for help in this matter. Arrangements were announced for continuous intercession on behalf of missions in Christ Church Cathedral and in the Church of the Advent, on St. Andrew's Day, and Branches were asked to send in the names of their members who will take part. The President said that through the kindness of a friend she had been able to give a small coal-oil lantern to Miss Trent, a missionary just returning to Japan after furlough. This lantern will be used by Miss Trent to illustrate the Gospel Story, in her itinerating work in Japanese villages. In this connection, a suggestion was made that members of the W. A. having any articles which they are willing to give to the cause of missions, should notify the President of the same, as in this way she may be in a position to supply some of the special needs of which she so often hears. A letter was read from Miss Askwith, speaking of the new Industrial Home at Palamcottah, India, for which she has collected the necessary funds. The land for a site has been purchased and the older boys of the school are beginning to build, hoping to have the Home finished by the end of the year. Miss Askwith spoke of the delight of discovering a good spring on the property, a supply of pure water being invaluable in a country like India. Mrs. Stroud made an eloquent and earnest appeal for the sum of \$200.00, the amount required for the masonry work of a well over this spring. She pointed out the significance of such a gift—a well given by the W. A. would be a permanent gift to India, lasting perhaps till the end of time, and standing as a symbol of the Fountain of Living Water to which we are trying to bring the people of these Eastern countries. A committee was at once formed "to devise ways and means of raising the required \$200." The Junior Secretary reported several Boys Branches in process of formation. Nine appeals for Christmas tree gifts for poor missions were reported and arrangements made for the supply of these by the various city branches. The Treasurer's report for the month was submitted and the Branches were urged to keep in mind the various pledges and see that the money for these is forthcoming. Appeals were made for extra efforts on behalf of the North West Educational Fund and the Extra-Cent-a-Day Fund, as we have now three children to educate. Satisfactory reports of these children have been received from the schools they attend. An interesting letter was read from Miss Allen (Toro, Uganda) acknowledging a gift of bags from the Diocesan Dorcas Society. Other business followed, and then Mrs. Weaver, wife of the Rev. C. B. Weaver, missionary in Athabasca, was asked to say a few words. She spoke of the children in the Home at Wapuskow, with which she has had to do for many years and of the urgent need of more workers in that part of the mission field. She begged the W. A. to remember the financial difficulties of Athabasca and to send in help, otherwise those who ought to belong to the church of England will join the Roman Catholic Church, which has several large and well equipped missions in the country, and much of the hard work done in past years by our missionaries will be wasted. Boarding schools are a necessity there and if they are given up it will be impossible to teach the Indian children, who are scattered so widely over the country that day schools are of no use. The devotional meeting was taken by the Rev. J. L. Flanagan, who gave an interesting address on St. John ii, 1-10.

OTTAWA.

Ottawa.—Grace Church.—The Diocesan Board meeting of the W. A. was held last week in the parish hall, Mrs. W. A. Reid, first vice-president, was in the chair; and eleven officers and twenty-one representatives were present. Mrs. E. H. Capp was elected corresponding secretary, to fill

the vacancy caused by Miss Bogert's resignation to take a similar position on the general board. Miss Florence Greene was a strong favourite for the position, but it was felt that her work as organizing secretary was too important to make a change advisable at present. The correspondence included several appeals from the general board; one for help in building a rectory at Innisvale, Calgary; for a furnace at Lytton Hospital, B.C.; and for assistance for the Endowment Fund of the Yukon Diocese. Towards the purchase of the furnace \$25 was voted from the Extra-Cent-a-Day Fund, as being the most urgent need; \$32 was asked; at a subsequent meeting it is hoped that \$7 additional may be sent to complete that amount. Mrs. Greene, Dorcas secretary, reported two bales sent out, the Arnprior Girls' Auxiliary sent to the Piegan Reserve; and the Junior branches to the Dorcas secretary, Mrs. Greene, to Dynevor. Christmas gifts for the Piegan Reserve Indian School are required to be sent from the branches of the Dorcas secretary, Mrs. Greene, to the Lauder Hall on December 5th, not later. A letter from Miss Sutherland, matron of the Indian School, Chapleau, gave an interesting account of the conditions of the school, and stated that that institution is reopened. Rev. James Taylor, of Emmanuel College, Prince Albert, wrote thanking the auxiliary for the past. The treasurer, Mrs. George E. Perley, reported the receipts for the month \$124.92; expenditure \$60.75. Miss Greene, the organizing secretary, spoke encouragingly of deanery meetings held at Cobden, North Gowg, Cornwall, and in the city, all of which she attended personally. The auxiliary branches were well represented in each place, and progress and interest particularly noted in parishes where the auxiliary is at work. Mrs. Doney, E.C.D., treasurer, reported receipts for October to be \$11.48, making a total of \$26.14 on hand. Mrs. Thompson of St. John's branch has been appointed superintendent of the Junior auxiliary in the place of Miss Emily Hazel. The Junior secretary, Miss Parmelee, stated that the bale sent to Dynevor Hospital by the Junior branches contained groceries, new garments and toys, valued at \$41.19. A letter of sympathy will be sent to Pembroke auxiliary, many members of whom suffered by the recent severe fire at that place; one will also be forwarded to Ottawa East auxiliary of Holy Trinity Church, expressing the sorrow the members of the board feel in the death of Dr. Fletcher, who was such a stimulus in the work at that place and of the loss generally suffered by the sudden taking off of a noble Christian man.

The Women's Association of Christ Church met last week for their regular monthly meeting when arrangements were completed for a sale of work and concert to be held in Lauder Memorial Hall on Thursday, November 26th. All kinds of fancy articles, suitable for Christmas gifts will be on sale and tea will be served at five o'clock. A programme of music is also in preparation and will be put on in the evening.

The Girls' Friendly Society in Canada.—The Fourth Triennial Meeting of the Girls' Friendly Society in Canada was held in St. John's Parish Hall, Ottawa, on the conclusion of the General Synod. There was a celebration of Holy Communion in St. John's Church, at which an address was given by Canon Welch, of Toronto, and the business meeting was held immediately afterwards. Mrs. Hamilton opened the meeting with prayer, after which, at her request, Mrs. Tilton took the chair. Five dioceses were represented—Fredericton, Montreal, Ottawa, Toronto, and New Westminster, and reports were sent from the Dioceses of Niagara, Huron and Rupert's Land. Letters of regret were read from several members of the Council who were unable to attend, and the absence of the honorary president, Mrs. Wood, and the central president, Mrs. Welch, was specially regretted. The secretary's report showed an increase of ten branches since the last triennial meeting, with the prospect of two more in the near future. The membership at the beginning of the present year was 1,416, as against 889 in 1905. The election of officers resulted as follows: Honorary president, Mrs. S. G. Wood, Toronto; Central president, Mrs. Welch, Toronto; vice-presidents, Mrs. Dart, New Westminster; Mrs. Frith, Winnipeg; Mrs. Henshaw, Montreal; Mrs. Armitage, Halifax. Elected members: Mrs. Brent, Miss Foster, Toronto; Miss Ridley, Mrs. Kirwan Martin, Hamilton; Mrs. MacDougall, London; secretary for candidates, Miss A. Nordheimer, Toronto; secretary for literature, Miss McLean Howard, Toronto; secretary-treasurer, Miss Boulton, Toronto; representative on English Central Council, Mrs. Charles Hay, Canterbury, England. In the afternoon a meeting was held at 3 p.m., at which Canon Welch read a paper, written by Mrs. Welch, who was unable to be present, pleading

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for a more general recognition and support of the society by the clergy, and reference was made in this connection to the sending of sample literature of the G.F.S. and Mothers' Union to every clergyman of the Church in Canada. Some diocesan reports were then read, followed by the reading of a paper by Mrs. Chipman, G.F.S., president for the Diocese of Montreal, "On Special Needs and Hindrances of the G.F.S.C." On Mrs. Chipman's unavoidable absence the paper was read by Miss Mudge, the Montreal secretary. Discussion on both papers was invited and responded to by Sister Edith, of Montreal; Mrs. Sprague, of Cobourg, Miss Mudge, Miss Boulton and others. Mrs. Orde read a paper on the work of the Mothers' Union. Miss Wickstead spoke of the great G.F.S. meeting held in London at the Albert Hall on July 2nd, at which she and other Canadian associates had been present and found most inspiring, an audience of 7,000 being present, and excellent addresses given. A resolution of condolence was passed with the Diocese of Montreal on the death of their much loved Bishop, ever the warm friend and supporter of the G.F.S. Another of thanks and appreciation of the untiring efforts of the central secretary, Miss Boulton in the cause of the society, and a third of hearty appreciation and gratitude to Mrs. Hay, representative for Canada in England, for her continued interest in the G.F.S. in Canada, and especially for her great kindness to Canadian visitors in England during the past year. Reference was made to the proposed visit to Canada of Miss Townsend, a leading member of the English Central Council, and an excellent speaker. Miss Townsend is now the guest of the G.F.S. in the United States, where her presence has been much appreciated, and she kindly offers her services to help in any way possible the work of the society in Canada. At the conclusion of the meeting tea was served in St. John's rectory by the Ottawa officers of the Girls' Friendly Society.

Perth.—St. James'.—The members of this branch of the W.A. held their semi-annual meeting on Thursday, October 29th. Miss Florence Greene, the organizing secretary for the Diocese of Ottawa was present and delivered an interesting address on the Pan-Anglican Congress, to which she went as a delegate from the diocese. About fifty women were present, and at the close of Miss Greene's address a hearty vote of thanks was accorded to her. A number of members from the Lanark W.A. drove over and took part in the meeting. They received a hearty welcome from their sisters of Perth.

HURON.

Pottersburg.—A meeting of the Woman's Guild of this parish was held on the afternoon of the 6th inst. for the purpose of organization, when the following officers were elected: President, Mrs. Robinson; vice-president, Mrs. Richardson; secretary, Miss Langford.

RUPERT'S LAND.

Treherne.—St. Mark's.—On Thursday, Nov. 5th, at the home of Mrs. Parker, president of the W.A., the members of this parish had a visit from Miss Millidge, organizing secretary of the W. A. for the diocese. Miss Millidge, who is thoroughly conversant with the W. A. work, gave a most useful and entertaining address on the progress made during the past year and also the plans for the future. She explained the different branches of work taken up by the W. A. By many illustrations drawn from incidents which have passed under her own observation she showed how much there is to be done and what can be accomplished by earnest workers, even though few in number. The whole address glowed with a warm enthusiasm and was filled with bright hope. At the close of the address the incumbent, the Rev. J. Anderson, thanked Miss Millidge on behalf of the members for her inspiring address. A pleasant incident in connection with the meeting was the presenting to the indefatigable President, Mrs. Parker, a life membership fee, the money for which was provided by her children. In a few appropriate words Mr. Anderson gave expression to his warm appreciation of the work done by Mrs. Parker, and expressed the hope that she would long be spared to enjoy her life membership.

Rothwill.—St. Paul's.—At a meeting of the W. A. held at the vicarage on Wednesday, Nov. 4th, Miss Millidge, of Winnipeg, gave an ad-

dress on the work of the W. A. throughout the diocese. Her inspiring words were closely listened to by the members present. In the evening at Scammell's hall Miss Millidge also gave a magic lantern lecture, illustrating events and places in connection with the recent Pan-Anglican Congress. The pictures gave a very good idea of the vast numbers who attended the Congress.

Home & Foreign Church News

From our own Correspondents

FREDERICTON.

John Andrew Richardson, D.D., Bishop-

Chatham.—In St. Mary's Chapel of Ease, Archdeacon Forsyth, in his address at the evening service on Sunday, the 8th inst., reminded the congregation of the duty of the religious observance of the day set apart by the civil authority for general thanksgiving to God. It was a wise and becoming thing for the Canadian people and their rulers to thus recognize Him Who is the author of all good, and by Whom alone kings reign and upon Whose blessing the real greatness of nations depends. The turning of Thanksgiving Day into a mere secular holiday was to be deplored and was absurdly out of line with the expressed intention of the civil proclamation, which presupposed at least some religious observance of the day in public worship. The lawful secular pleasures of the day should thus be sanctified. The Archbishop of Toronto, had issued a pastoral to the clergy and church people of his Diocese urging the observance of the day with services of thanksgiving in the House of God, so that it might not become a day of mere holiday making in the worldly sense. Our congregations in this parish, the Archdeacon said, have already, according to usual custom, rendered thanks to God in the appointed special service of Harvest Thanksgiving in October. In this respect becoming duty has been done. He asked those present, however, to avail themselves, as far as possible, of the privilege of attending the usual services in St. Mary's at 9 and 5 o'clock on Thanksgiving Day and to regard these services as opportunities for giving thanks to God in accordance with the spirit of the civil proclamation. They would thus be contributing to that reverential acknowledgement of the Divine Ruler which it is to be hoped will ever and increasingly characterize our Canadian people and be the safeguard of our commonwealth.

St. Mary's Branch of the Women's Auxiliary, which now number over 30 members, is preparing its portion of a bale to be sent by the Branches within the Deanery of Chatham to the Shingwauk and Wawanosh Homes for Indian children. St. Mary's Chapter of the Brotherhood of St. Andrew are holding a series of men's meetings in St. Mary's school room on Sunday afternoons at 4 o'clock. At the first meeting of the series Hon. J. P. Burchill, of Nelson, gave an excellent address to about 30 men who were present.

QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of this month:—Saturday, Nov. 21.—Travel to Danville. Sunday, Nov. 22 (23rd after Trinity)—Confirmation and Holy Communion, Danville, 10.30 a. m., Confirmation Kingsey Falls, 3 p. m., Preach at Asbestos, 7 p. m. Monday, Nov. 23—Return to Quebec. Tuesday, Nov. 24—Travel to Roberval. Wednesday, Nov. 25—Confirmation, Pointe Bleue and Chicoutimi. Thursday, Nov. 26—Return to Quebec. Sunday, Nov. 29 (1st in Advent)—Preach Cathedral and assist at Evensong. Monday, Nov. 30 (St. Andrew's Day)—Special Intercession for Missions.

The annual meeting of the Church Society of the diocese was held in the Cathedral Church Hall on Wednesday, Oct. 21st, Trafalgar Day. There was a large attendance and the big hall was well filled. The Lord Bishop presided, and beside him on the platform were the Archdeacon and the Dean and the Rev. Dr. Paterson Smyth, rector of St. George's Montreal, who gave the principal address of the evening. At its close the Very Reverend the Dean moved a vote of thanks, which was seconded by Mr. John Hamilton, one of the leading laymen in the diocese.

The annual session of the Rural Deanery of Quebec has been held lately, when there were in attendance the Very Rev. Dean Williams, Ven. Archdeacon Balfour, Rev. Canon Von Iffland, Rev. Canon F. G. Scott, Rev. Messrs. King, Thompson, Debbage, Templeman, Burgett, Cole, Kelly and Wilmot, they being the guests this year of the Rev. I. M. Thompson, rector of Trinity Church. The session was opened by divine service at Trinity on Thursday morning the 12th, after which the session was continued at Hessel Grove, the residence of Mr. W. H. Wiggs. It was opened by morning prayer, conducted by the Rev. Dr. Scott, followed by an earnest devotional address. A paper, presented by the Rev. A. E. Burgett, of this city, on Unity, brought forth a very interesting discussion of this important topic, at the close of which an adjournment was made for dinner, His Lordship Bishop Dunn presiding, Mrs. Wiggs, assisted by the Misses Thompson and the Misses Ross, acting as hostesses.

During the afternoon session the Rev. J. B. Debbage read a carefully prepared paper on "Knowledge, Love and Service," the three great essentials of Christian life. A motion was also presented and unanimously carried that the Deanery are in sympathy with the Lord's Day Alliance in seeking to have places of amusement closed on Sunday, and that a deputation wait on them to express their willingness to co-operate in this work. Other matters of importance connected with the Deanery occupied the balance of the day. After five o'clock tea was served a shortened form of Evensong was conducted by the Rev. Dean Williams, the lessons being read by the Rev. I. M. Thompson. A unanimous vote of thanks was tendered Mrs. Wiggs for her kind hospitality, Mr. Wiggs in a few words, expressing their cordiality in thus having an opportunity to assist in their good work.

Sherbrooke.—St. Peter's.—The rectory is being enlarged and greatly altered throughout. These improvements were greatly needed, as the old house was much too small and most inconvenient.

Grand Mere.—St. Stephen's.—The Members of the Altar Guild have recently furnished this church with a new oak altar rail in keeping with the new oak chancel screen, and a new violet frontal and super-frontal with pulpit and lectern falls to match have been ordered. At the early celebration on St. Luke's day a new silver Credence Paten, the gift of the same guild, was dedicated and used for the first time.

Lake Beauport.—The church at this place has been thoroughly repaired and painted, both outside and inside, during the past summer. Much of the expense connected with this necessary work has already been met, and it is hoped that the whole debt will be paid off before very long.

Melbourne.—St. John's.—On Oct. 12 the Bishop visited this church and dedicated a window which has been placed therein to the memory of the late Mr. and Mrs. S. Frazer by their children. His Lordship in an address delivered previous to the ceremony of dedication, took occasion to commend such gifts and also spoke in very complimentary terms of the extensive improvements which have been made to this church during the past few years.

MONTREAL.

Montreal.—Diocesan Theological College.—The Rev. Dr. Norman Tucker, General Secretary of the M.S.C.C., delivered a lecture in this College on the 4th inst. on the Pan-Anglican Congress recently held in London, England. The Rev. Principal Rexford, who introduced the speaker of the evening, stated that the lecture was the first of a series to be delivered in the Diocesan College on subjects of public interest. He laid strong emphasis on the results that would probably accrue from the recent congress, and eulogized the work done in Canada by the Rev. Dr. Tucker in the interests of Church extension.

A pleasing function was performed in Recorder Weir's room at the City Hall on the 6th inst., when a young man, George Henri Pelletier, a student in Bishop's College, Lennoxville, was presented by the Recorder with the bronze medal of the Royal Canadian Humane Society, for conspicuous bravery. Young Pelletier had shown his heroism in attempting to save a child from drowning in Lake St. Louis in September last. While out on the lake with a friend, he heard the screams of a woman in a boat, and on enquiry found that her child had fallen out into the lake.

Mr. Pelletier at once dived into the 12 feet of water, and on a second attempt brought the body to the surface. Unfortunately life was extinct; but this in no way detracts from the gallant act of the young man. Recorder Weir, in presenting the medal, said it gave him great pleasure to preside at such a function, his duties in general bringing him into contact only with the darker sides of human nature. He trusted the young man would in his military career win many more medals, but few could be so honourably merited.

ONTARIO.

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

Kingston.—St. Paul's.—The annual appeals for the M.S.C.C. were made in this church on Sunday the 8th inst. The preacher in the morning was the Rev. W. F. Fitzgerald, vicar and in the evening the Bishop of Ontario. The people were well prepared for the appeals as the vicar on the previous Sunday preached morning and evening on the work of the M.S.C.C., and had distributed M.S.C.C. envelopes. The Bishop preached an eloquent and forceful sermon on Missions, in the course of which he spoke in enthusiastic terms of the beautiful appearance of the church and of the good work done in the diocese and in this parish by our vicar. Although so much work has been done recently in the parish and so much expended in the restoration of the church and in wiping out old debts yet the offerings for the M.S.C.C. this year are the largest on record.

St. James'.—On Sunday, Nov. 8th, the Bishop of Ontario preached in the morning and the Rev. C. Bilkey in the evening. On the following Wednesday evening a meeting of the congregation was held for the purpose of appointing a vicar. The Ven. Archdeacon Macmorine, after a pastorate of nearly 22 years, has determined to retire from active duty. It was agreed that the Archdeacon's retiring salary should be \$1,000 per annum and a house rent free. Dr. R. V. Rodgers and Messrs. G. E. Hayne, F. King, W. J. C. Allen and F. Welsh were appointed to nominate a vicar.

On Tuesday the 10th inst. the members of the A. Y. P. A. held an enjoyable "At Home" in the schoolhouse. The Rev. C. Bilkey occupied the chair.

Wolfe Island.—Trinity.—The Rev. W. Cox, missionary at Parham, Olden and Arden, has been appointed rector of the parish. He will be inducted on Sunday, Dec. 6th.

Selby.—Dr. Purdy, a graduate in medicine of McGill University, Montreal, is about to take Holy Orders. He hopes to be ordained deacon at the forthcoming Advent ordination. At the present time he is in charge of this parish.

Gananoque.—Christ Church.—On Wednesday evening, Nov. 4th, a meeting of the congregation was held in the Parish House, for the purpose of taking farewell of the Rev. W. H. Lipscomb who has been taking charge of this parish for the past two years. The chair was taken by Mr. W. B. Carroll, K. C. After speaking in warm and complimentary terms in regard to Mr. Lipscomb's work amongst them, the chairman called upon the people's warden, Mr. C. A. Lewis, who in the name of the members of the congregation presented Mr. Lipscomb with a well-filled purse of gold. In doing so Mr. Lewis made very happy references to the great success which had been achieved by Mr. Lipscomb in his work whilst in charge of the parish, and he also spoke of the very high esteem and regard in which the reverend gentleman was held by all. He further stated that the present united and prosperous condition of the parish was largely attributable to his good work and ability. In conclusion he assured Mr. Lipscomb that he carried with him the best wishes and hearty good will of a united and loyal body of parishioners. Mr. Lipscomb in reply warmly thanked the donors for their very kind gift. He wished them one and all the highest and best success. A musical programme followed, and after refreshments had been served the meeting, which had been a pronounced success in every way, broke up.

OTTAWA.

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

Ottawa.—The Bishop of Ottawa has addressed a pastoral letter to the clergy and laity of the

diocese with reference to the Week of Prayer, which will be observed by the Anglican Communion in concert with all other non-Roman bodies throughout the world during the week beginning with the first Sunday in Advent, November 29 to December 6. The intercession will be especially on behalf of Missions, and the bishop has prepared prayers for each day, which are being distributed. In Ottawa there will be service each day in St. John's Church at noon, and in all the churches the special prayers will be said in the evening. In another letter the bishop makes an earnest appeal for the missionary clergymen who are working in the diocese. He points out that it will be necessary to reduce the already meagre stipends of those home missionaries if the congregations do not make a generous response to the appeal. At the present time there are about 3,000 Jews in Ottawa. In the year 1906 a Church of England Mission was commenced among them with the full approval of the Bishop. Meetings for men of an educational and evangelistic character are conducted weekly, with an average attendance of about twenty. Also similar meetings for women. A public meeting was held in St. George's Parish Hall on Monday last, when a full report was made by the missionary, Rev. D. J. Neugevirtz, other speakers being Rev. G. Osborne Troop, of Montreal, Rev. A. F. Burt, of Shediac, N.B., Rev. J. M. Snowdon, and Rev. W. M. Loucks. Ven. Archdeacon Bogert, D.D., presided.

The deepest regret was manifested throughout the city last week when it was learned that Dr. James Fletcher, botanist and entomologist at the Dominion Experimental Farm, had passed away at Montreal on the previous Sunday. Suffering from an internal haemorrhage he was at the Canadian metropolis under the care of a specialist but his life could not be saved. His wife and daughters were at his bedside in the Royal Victoria Hospital when the end came after a short illness. Dr. Fletcher was born at Ashe, Kent, Eng., was educated at the King's School, Rochester, England, and came to Canada in the year 1874, taking a position with the Bank of British North America. In 1876 he gave up that to work in the Parliamentary Library in Ottawa. His next post was as honorary entomologist to the Department of Agriculture, and this position he retained until the year 1887. Then he was promoted to his late office, that of botanist and entomologist at the Experimental Farm. He was also entomologist of the Geological Survey. Dr. Fletcher played no small part in the founding of the Dominion Experimental Farms, as he gave great attention not only to the one here but to the branch ones scattered throughout the Dominion. While an official of the Department of Agriculture he furnished much valuable information pertaining to insect and plant life and was recognized throughout Canada as an authority on entomology and botany. He paid much attention to the study of insect pests, and particularly how the growth of those that effected fruits might be checked; was responsible for important suggestions regarding methods to raise fruits; and made such representations regarding the advisability of establishing Experimental Farms throughout Canada as influenced the Government to a considerable extent in stating them. He was a member of the Botanical Club of Canada and always took a great interest in that organization. He was also a member of St. George's Society, of the Rideau Club, of the Ottawa Horticultural Society, of the Association of Economic Entomologists, and the Ontario Entomological Society. He was a delegate at the annual meeting of the American Association for the Advancement of Science. He filled the offices of honorary secretary and honorary president of the Royal Society of Canada. He was a Fellow of the Society and took a prominent part in making the arrangements when the society held its meetings here, being considered one of the most indefatigable members the local branch had. He was also a Fellow of the Linnaean Society of London, to which he was elected in 1886. He received the honorary degree of LL.D. from the Senate of Queen's University in 1896. The deceased was a member of St. Barnabas Church and a lay reader. He belonged to the Brotherhood of St. Andrew and took a prominent part in all church work. He was interested in Holy Trinity Church, Ottawa East, being superintendent of the Sunday School there. In addition he was a member of the board of governors of St. Luke's Hospital. In 1876 Dr. Fletcher married the eldest daughter of Mr. Collingwood Schreiber, of Ottawa. He is survived by his widow and two daughters. Dr. Fletcher was a man popular with all. He was always noted as a hard worker and it will be hard to fill his place. At all times a busy man, he was as yet quite willing to lecture and help others. He took a special interest in young men. His

friends recall his strong personal magnetism. They say he was a man who drew everyone to him, whose individuality was of such a kind that he did not have to depend on public or platform appearances for his popularity, and who had scores of warm personal friends. He was always much attached to children and many little ones in Ottawa still have green in their memory kindly words that they heard from the doctor. He gave to Canada freely of his great knowledge and experience and his death is a loss to the Dominion as well as to the Capital.

St. John's.—At a well attended meeting in the church hall last week, an organization in connection with the Laymen's Missionary Movement was formed. Great interest was evinced by all present in the plan of operations and a committee was appointed who will commence work next Monday evening. Mr. John Orde, K.C., addressed the gathering, explaining fully the claims of the movement on each church. A large committee was formed who will undertake to collect in the parish \$1,000 for Missions. The leaders in this work are Messrs. H. K. Egan, E. L. Britton, W. H. Pennock, E. Grand, Charles Pepper, W. Fellows, W. Irving. A quantity of missionary literature will also be purchased and distributed. Rev. E. H. Capp occupied the chair.

Grace Church.—The services at this church on Sunday week were particularly interesting. In the evening there was a Thanksgiving song service, the choir being in charge of Mr. J. B. Kenyon, the organist. The anthem, "Ye Shall Go Out With Joy," Barnaby, was rendered, and there were several solos during the evening. Those taking solo parts were Miss Seymour, Mrs. Kenyon, Miss Bennett, Mr. Moir and Mr. Blackmore. The sermons and hymns were appropriate to the occasion, and there was a good attendance both morning and evening. The rector, the Rev. J. F. Gorman, occupied the pulpit.

Merivale.—St. John's.—With a large gathering in attendance, a concert in aid of this church was held last week in Hintonburg Town Hall, the Rev. C. D. Clarke rector of the parish being chairman. The programme, which was largely musical, was successfully executed. Those taking part were Mme. Duhamel, the Misses Frerichs, Miss Madge Ramage, Miss Mildred Low and Messrs. Charles Parkinson, Arthur Black and Albert Heney.

Cornwall.—Trinity.—At the Harvest Thanksgiving service recently held in this church the offering amounted to \$102. On Wednesday evening, November 4th, His Lordship the Bishop of Ottawa administered Confirmation to 50 candidates who were presented by the rector, Rev. T. J. Stiles, making 123 persons confirmed in this church during the last two and a half years.

The Bishops Conference for the Rural Deanery of Stormont was opened on Thursday morning the 5th inst. with a celebration of the Holy Communion in the church. There was a large attendance, including those who were confirmed the previous evening. The Bishop was celebrant. The Rev. R. H. Archer, of Winchester, was Gospels and the Rev. A. D. Floyde, of South Mountain, was Epistoller. Matins was said at ten o'clock, and after the Conference of the Clergy with the Bishop in the Rectory, they adjourned to Trinity Hall, where a meeting of the Woman's Auxiliary was in progress.

After the reports of the different branches of the W.A. in the Rural Deanery had been read Mrs. T. J. Stiles gave a most interesting account of the Triennial Meeting of the W.A. at Ottawa in September.

Miss Florence Green, Diocesan Organizing Secretary, gave a very graphic sketch of the Pan-Anglican Congress, which she attended. Resolutions of sympathy were carried to the widow and family of the late Rev. R. N. Jones, of Aultsville, and to the children of the late Mrs. Houston, of Ottawa. Mrs. Strader was unanimously elected Deanery Secretary for the coming year. After complimentary remarks by the Bishop the meeting closed with the Benediction. The clergy and visiting delegates were entertained by the ladies of the parish at lunch and tea in Trinity Hall. His Lordship, on behalf of the visitors, thanked the ladies most heartily for their hospitality.

Three papers were read during the afternoon conference—the first was on the subject of "Systematic and Proportionate Giving," by Rev. T. Bailey, of Lancaster. The second by the Rev. A. D. Floyde on "Christian Unity," and the third by Mr. George A. Stiles on "The Responsibilities of the Layman." There were free discussions of all the papers by clergy and laymen. Evensong was said at 7:30 p.m. by the Rev. J. L. Homer, the Lesson was read by Rev. A. D. Floyde and an excellent address given by the Rev. E. A. Anderson, of Ottawa, on the Pan-Anglican Con-

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gress. The Benediction, which was pronounced by the Bishop, brought a most successful and interesting gathering to a close.

Morrisburg.—On Sunday, the 8th inst., the Lord Bishop of the Diocese held a Confirmation in the parish church, when ten candidates were confirmed by him, eight of whom were adults, six of these belonged previously to bodies outside the Church. Two of the candidates were over 80 years of age, a man and his wife, who were confirmed at their house as they were unable to drive to the church, a distance of about four miles. The Bishop delivered one of his very interesting and instructive addresses on the Holy Communion. There was a very large congregation present. The candidates were presented by the Rev. Rural Dean Anderson, who lately commenced his 18th year as the rector of the parish, and who during his ministry here has presented 415 candidates for Confirmation, 177 of whom have come into the Church from other religious bodies.

TORONTO.

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

Toronto.—At a meeting of the General Committee of the Church of England Deaconess House, which was held on last Friday evening, Miss Connell, the head deaconess, reported the addition of four new students, which brings up the number of those now in training to twelve. The training of the deaconesses was fully explained. Deaconesses in training are now working in five parishes, and are proving of great assistance to the various rectors. A special branch for business girls has lately been started. As a result of a gathering of the members of the girl students at the University recently held an Anglican Club has been formed with fifty members, who have undertaken to give assistance to the deaconesses whenever it may be required of them.

The Archbishop of Toronto made the following appeal to the Church people throughout Canada on behalf of their fellow Churchmen who have suffered great losses through the recent fire at Fernie, B. C.: "May I beg the use of your columns to make an appeal to the members of the Church of England throughout Canada, on behalf of their fellow members in Fernie, B. C., who have lost their homes and their church in the recent disastrous fire. My appeal is for the replacing of the church and furniture, as this must be done through outside assistance, the unfortunate people having all they can do to rebuild their homes. The rector, Rev. R. S. Wilkinson, feels much discouraged at the isolation in which he finds himself from the great body of sympathizers who would come to his relief if they could reach. This is pre-eminently a case in which the strong are called to come to the relief of the weak. In the body if one member suffers all the members suffer with it. Mr.

Wilkinson states the loss incurred by the church property as follows: Value of church, \$8,940; furniture, etc., in church, \$2,000; value of rectory, \$2,800; total, \$13,740; less insurance, \$6,000; balance, \$7,740; mortgage on rectory and other debts, \$1,300; total, \$9,040. At the time of writing he had received the sum of \$388.25. In making this appeal to all the dioceses, my hope is that a very large number will gladly send small subscriptions. The total sum of \$9,000 will meet all the necessities of the case and provide a building of non-combustible materials. A cement basement with reinforced concrete floor is already being proceeded with. A speedy and general response, even in small sums, will extricate this suffering and helpless member of our body out of all its spiritual distress. W. L. Batten of Synod Office, Toronto, has kindly consented to act as treasurer for the Diocese of Toronto, and will receive and acknowledge all contributions.

Arthur Toronto, Primate of All Canada.
St. Phillip's.—A large number of interesting missionary curios were placed on exhibition in the schoolhouse on Thursday last. Addresses were given by Dr. and Mrs. Gould, missionaries from Palestine, and the Ven. Archdeacon Sweeny the rector.

St. Mary Magdalene.—The octave of the dedication festival of the church was observed last Sunday. The Rev. A. L. Read, the curate of St. Stephen's, preached in the morning, and the Ven. Archdeacon Sweeny in the evening.

St. Matthias.—At the close of Evensong on Sunday last a short but most impressive service was held for the benediction of two young men who have since left Toronto for the mission field. Mr. Herbert J. Hawken, a member of the Brotherhood of St. Andrew, has been appointed to the Mission of Magnetawan and Dunchurch under the supervision of Canon Allman, and Mr. Percy Paris, a member of the Servers' Guild, has gone to assist the Rev. F. H. Hinks of Blind River, both in the Diocese of Algoma. The rector in his sermon said that although money was much needed by and always acceptable to the Mission Board, it was better to send the men themselves when it could be done, and especially men who were well grounded in the Catholic faith.

Trinity College.—The annual convocation service was held in the college chapel last Sunday morning, those taking part therein being the Provost and the Dean the Rev. J. B. Fotheringham, the Ven. Archdeacon Bogert, D. C. L., of Ottawa, and the Rev. A. W. Mackay, B. D., rector of All Saints', Ottawa and Rural Dean of Carleton East. The latter clergyman preached the sermon, choosing for his text Psalm cxliv, vs. 12-15. There were a large number present at the service, and the seating capacity of the chapel was taxed to its fullest extent.

St. James'.—The Rev. A. W. Mackay, B. D., preached in this church last Sunday evening.

The Rev. J. Fennell, who lately resided in Hamilton, has now moved to this city and his address is 20 Sylvan avenue, Toronto.

Bedford Park.—For the first time since it was erected the Holy Communion was celebrated in the Mission Church here on Sunday morning last by the Rev. T. W. Powell, the rector of St. Clement's, Eglinton. The church erected here is in his jurisdiction.

Chester.—St. Barnabas.—The Rev. F. Vipond, the rector of this church, has received six months' leave of absence from the Archbishop, and he left on Saturday last to visit relatives and friends in England.

Peterborough.—All Saints'.—The Rev. H. R. Trumppour, M.A., was inducted as rector of this church on Friday evening, November 6th, the ceremony of induction being performed by the Ven. Archdeacon Warren, who acted as the representative of the Archbishop of Toronto. The Rev. Canon Davidson, rector of St. John's, read the episcopal mandate and the Rev. Canon O'Meara, Principal of Wycliffe College, Toronto, preached an able and impressive sermon from the last four verses of the second chapter of St. Paul's second epistle to the Corinthians. The Revs. Dr. Langfeldt, rector of St. Luke's, F. J. Lynch, of Wycliffe College, and H. D. Raymond, of All Saints', Toronto, also took part in the service. At the close of the service the Benediction was pronounced by the newly-inducted rector. At the conclusion of the proceedings an informal reception was held in the basement of the church and during the evening an address of welcome was presented to the Rev. H. R. Trumppour, which was signed on behalf of the congregation by the wardens. The new rector of All Saints' Church, the Rev. Henry Ralph Trumppour is a

native of Napanee. He has had a very creditable scholastic career. He took honour matriculation from Napanee Collegiate Institute to Toronto University, from which he graduated in 1900 with first class honours in classics taking his M.A. in 1904. From 1900 to 1903 he was classical master of Rothsay College, St. John, N.B. During his course at Wycliffe College he stood first in first class honours in almost every subject during every year. During his course he was for two years tutor in Patristics and New Testament Greek and also curate of the Church of the Redeemer, Bloor Street, Toronto. Rev. Mr. Trumppour was ordained deacon in 1905 by the Bishop of Ontario. The following year in addition to student work, work as tutor and curate, he pursued a post graduate course leading to a B.D. degree, and on the death of Principal Sheraton, took his lectures in New Testament Greek for the remainder of the year. He was ordained priest in 1906, and returned to New Brunswick as headmaster of Rothesay College and curate of St. John's Church, from which he was appointed to All Saints'. So much for Rev. Mr. Trumppour's scholastic career. He also found time to give a fair share of time to athletics, having been a member of Varsity I Association Football team and St. John, N.B., rugby and cricket teams. It is thus seen that the new rector of All Saints' has a splendid scholarly equipment, and those who know him best testify to his religious zeal and earnestness as complimentary conditions to a successful and acceptable pastorate.

St. Luke's.—The annual meeting and election of officers of the parochial branch of the A.Y.P.A. was held last night, and was attended by a large number of members. After routine business the following officers were elected: Hon. president, Rev. Dr. Langfeldt; president, Mr. H. C. M. Potter; secretary, Mr. Arthur Pakenham; treasurer, Mr. Guy Quartermaine; executive, the officers and Misses Electa Strong and Edna Rogers and Mr. Herbert Gerrish.

NIAGARA.

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

Milton and Omagh.—Mr. Alfred Powis, Hamilton, visited this parish on Sunday, Nov. 1st., speaking in all three churches of the parish on the "Laymen's Missionary Movement." Mr. Powis, who is quite enthusiastic in this work, aroused considerable interest in it, and a good committee was formed in Grace Church after the service in the evening.

Lowville and Nassagawaga.—The last payment on the new parsonage at Campbellville has been made and this fine property is now clear of debt.

HURON.

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

Brantford.—Grace Church.—The members of the parochial Branch of the A. Y. P. A. held their annual meeting and election of officers on Tuesday Nov. 3rd. After hearing the president's and treasurer's reports for the past year, the following officers were elected: Patron, Ven. Archdeacon Mackenzie; vice-patron, Rev. H. Woodcock; president, J. F. Mellor; vice-president, S. Lake; Recording secretary, Miss Hensman; corresponding secretary, Earl Leigh; treasurer, Miss R. Walsh; pianist, Mrs. F. Smith; chairman program committee, J. S. Mitchell. After the business had been concluded refreshments were served by the social committee. During the evening Dr. Mackenzie congratulated the members of the society on their successful year's work.

Eastwood.—The fonts which were unveiled on the 18th of October at Oxford Centre, Innerkip and Eastwood were dedicated on that occasion and not consecrated, as was inadvertently mentioned in our columns recently.

Pottersburg.—On Friday evening, the 6th inst. a meeting of the male parishioners was held for the purpose of discussing matters pertaining to the proposed new church. There was a large attendance present. After some discussion it was decided to purchase a lot of land at once on which to erect a new structure, and a committee comprized of Messrs Hodgins, Light and Whittaker were appointed to look over the ground and choose a suitable site.

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Watford.—On Thursday last, the 12th inst., there passed away Mr. George Howard of this town. He died at his son's residence, Christ Church rectory, London, where he had been living since the death of Mrs. Howard, which occurred a few months ago. The subject of our sketch was born in 1817 in Gloucestershire, England. His father was a manufacturer of West of England broadcloth, and owned mills in the beautiful Stroud Valley in Gloucestershire. The late Mr. George Howard with his two brothers carried on this business until the year 1858, when he came to Canada and purchased a large farm near Strathroy, Ontario, where he lived until 1872, when he retired from farming and came to Watford, where for many years he was accountant and financial confidant of the late Mr. Peter Dodds, until advancing years compelled him to retire from business life. Mr. Howard was twice married, his first wife was Elizabeth Hasken, of Amberly, England, by whom there are two surviving sons, T. B. Howard, barrister of Winnipeg, and H. B., of Chicago. His second wife was Sarah Williams, daughter of Dr. Roger Williams of Strathroy. From this union there are two sons, both eminent in the Church, the Rev. Roger Howard, M. A., rector of Christ Church London, and Prof. O. W. Howard, D. D., of Montreal. The late Mr. Howard was a man of quiet, kindly disposition, a gentleman of the old school, and was most widely read. He organized the Sunday school in Trinity church about 40 years ago and was superintendent for many years, and as a Lay-reader he often read the services of the Church. He also represented the parish in the Diocesan Synod, and although in his 91st year, he was a constant attendant at church and a most faithful communicant. The funeral took place on Saturday, Nov. 7th. A short private service was held in Christ Church rectory in the morning by the Lord Bishop of Huron and the Rev. Precentor Dann. The body was then taken to Watford to Trinity Church, where the burial service was conducted by the rector, the Rev. S. P. Irwin, assisted by the Rev. Murton Shore, of Warwick.

Owen Sound.—St. George's.—Mr. Reginald Geen, late of Belleville, who was recently appointed organist and choirmaster of this church, has, since his arrival in this town, formed a choral society, the St. George's Church Society, which under his direction gave two concerts lately. The local press speaks very highly of the choir's excellent work, and speaks words of warm praise for Mr. Geen's work as conductor. In order to show their great appreciation and esteem of Mr. Geen and of what he has accomplished as conductor of the St. George's Choral Society, the members of that Society lately presented Mr. Geen with a handsome gold watch, suitably inscribed, which gift Mr. Geen prizes very highly.

ALCOMA.

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

Burk's Falls.—All Saints'.—Both services here on Sunday, Nov. 8th, had something of a harvest Thanksgiving character about them, and although it was holiday season, were well attended. Some of the fine old harvest hymns were sung, inspiring all present, being led by the organ under the skill of Mr. Theo Allman in the morning, and the excellent lead of Miss Grace Sharpe and Mr. J. Rousell, the latter skilfully handling his violincello, in the evening. The services were reverent and hearty, and the sermons of the Rev. Canon Allman, incumbent, received very earnest and encouraging attention. Monday, the 9th inst., Thanksgiving Day, was marked by special efforts put forth by the All Saints Branch of the Woman's Auxiliary, and a Harvest Home Supper was prepared for 6 p. m., which was an unqualified success. Mrs. Allman and the churchwardens' wives were very active in making previous movements in which they were encouraged by the ready response of all concerned. Ample preparations were thus accomplished by the co-operation of the ladies of the congregation, which being seconded by the church officers and other male members, resulted in the filling of Sharpe's Hall with fine tables, and all of them heavily laden with a most excellent supper. Soon after 6 o'clock the tables were all filled with guests, and from that time until 8.30 p. m. the ladies had their hands full, for more than 200 persons were well and truly satisfied. Supper being over the chairs were rearranged, and a little music enlivened the scene. Then a grand old harvest hymn was sung, which was followed by brief and bright addresses from

Mr. John Edgar, Mr. W. Henderson, Mr. Jos. Hilliar, and Canon Allman, during which the ladies were duly praised and thanked. The proceeds of this effort reached the sum of \$55.70. The building fund of the new church will benefit from this result, for which other subscriptions have recently been received:—Mrs. R. Culbert, \$10; Huntsville, W. A., \$10; Mr. A. H. Bazett, \$5; and Mr. and Mrs. R. J. Kirkpatrick, \$5.

Little Current.—Holy Trinity.—The concert given by the choir of Holy Trinity Church on Monday evening, Nov. 9th was a success, the hall being full. The amount and quality of local talent was a revelation to most of those present. The music furnished by the McGilvery Orchestra was a treat to the large audience, and received well-merited applause. Their rendering is well balanced and sympathetic. In the instrumental duets the ability of the performers was brought out fully. The Rev. C. Simpson read the "Revenge" from Tennyson with much elocutionary power. The instrumental solo of Miss Susie Currie received an encore, as did the solos of Mr. Thomson, always a favorite in Little Current, and master Wilfred Sims. The male Quartette appeared several times and their rendering of Perkins' "Good Night" was a climax to their success of the evening. The vocal duet "Just my Style" was sung with vivacity by Miss McGilvery and Mr. Thomson, while Miss Papineau sang with sweetness the duet "Fergotten" with Mr. Thomson. Mr. Loftus Allen, always popular in town, was heard to advantage in the solo as in the quartette. The harmony of Mrs. Turner and Mr. Wallace was perfect in the instrumental duet. An altogether pleasant evening was brought to a close by the vast audience rising and singing "God Save the King."

RUPERT'S LAND.

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

Winnipeg.—A meeting of the delegates of the various Church of England parishes in this city was held on Saturday evening, Nov. 7th, in the board room of the Great West Life Insurance company to consider the best means of carrying out the resolution of the general committee of laymen to raise the sum of \$171,000 in this city for mission purposes. There were present H. B. Lyall, St. John's Cathedral; J. H. Brock, and Edgar W. Rugg, Holy Trinity; Dr. Leeming and W. J. Tupper, of St. Luke's; A. Jardine, St. George's; J. T. Ashley Banner and E. A. Brown, St. Peter's; J. J. Rooney and T. A. Moran, St. Matthew's; C. E. Bowmaker, S. A. Francis, S. Sadler and Fred Dale, St. Philip's; and J. Jerrard, St. Luke's.

Mr. W. L. Ball, of St. Luke's church, was unanimously elected chairman, and Mr. Edgar W. Rugg, of Holy Trinity, honorable secretary. The Rev. W. Garton in opening the discussion called upon J. H. Brock, who said that while the church had been doing a certain amount of work in the missionary field it had gradually dawned upon a few laymen that the work done was inefficient and that the gifts of money and men were altogether inadequate to meet the requirements. If the whole Christian population would give but one-tenth of their income and personal time to the evangelization of the world that evangelization would soon be accomplished. He welcomed the laymen's movement as one which was a sure sign that the conscience of the people was aroused. He moved the following: "That the representatives of the Church of England in this city assume their share of the amount (\$171,000) proposed to be raised in the city of Winnipeg annually for mission purposes. J. Jerrard, of St. Jude's, seconded the resolution.

Mr. Ashley Banner, of St. Peter's church, drew attention to the impossibility of assessing all of the churches alike and also on the inadvisability of such a measure. Some could give more, some would be unable to give much. He believed that the best way to find a basis for assessment for missionary purposes was to take the expenses of a church in conjunction with the number of communicants which would show the relative wealth of a congregation. W. J. Tupper, A. Jardine and Dr. Leeming also spoke in full sympathy with the movement. J. J. Rooney made some excellent suggestions regarding the work to be done and H. B. Lyall gave some very pertinent advice. A sub-committee was formed to arrange for speakers from the laymen of the city to address the meetings which will be arranged by the several churches or the congregations at services. Meetings of the general com-

mittee of representatives will be held weekly in the board room of the Great West Life Insurance company at 8 o'clock Saturday evenings through the courtesy of J. H. Brock.

All Saints'.—By the death of the Hon. J. H. Agnew, Provincial Treasurer of Manitoba, this church loses one of its best workers and supporters. The late Mr. Agnew was a staunch Anglican; and a most prominent layman in the diocese, a member of the Executive Committee, and a delegate to the Provincial and General Synods. His loss will be keenly felt by the Diocese as a whole. The interment took place in St. John's Cemetery on Wednesday, Nov. 11. The Rev. F. C. C. Heathcote, rector of All saints, conducting the services.

Christ Church.—The branch of the A. Y. P. A. held a most successful Thanksgiving supper on Thanksgiving Day. The rector presided and gave a short address on the objects and aims of the association. About one hundred were present. A Boy's Club has been started in connection with the parish. A small gymnasium has been fitted up; and a good supply of indoor games has been obtained. A special evensong is held once a month in connection with the club. There are at present eighty names on the roll. Our Mission of St. Mark in the parish is progressing nicely under the Rev. F. S. Lewis. The services are being well attended. A special course of sermons will be given by the rector on the Thursdays in Advent. The basement of the building is being fitted up for meetings of guilds &c.

Oak River, Indian Reserve.—St. Luke's.—Thursday, November 5th, was decidedly a red letter day in the annals of the history of the Sioux Mission, Oak River, Indian Reserve, whose beginning dates back some thirty-three years—when the new St. Luke's Church was opened for divine service in a way befitting this most auspicious occasion. The church, which is of gothic architecture, stands on a hill where it can be seen for miles around adjoining the vicarage is 52 feet long and 24 feet wide has a splendid basement well adapted for all kinds of parish work. Prior to the service a sumptuous dinner was served up in good style by the Woman's Auxiliary. Mrs. Emma Pratt, daughter-in-law of the Chief, being president, Mrs. Maggrah, secretary, and Mrs. Itoye, treasurer. At least 200 people sat down at the tables laden with everything that could tempt the appetite. There were Church people and others interested in the work of the Reserve for miles round present, Oak Lake and Griswold being well represented. At 8 p.m. the church was packed to the doors for the dedication service. It was a matter for regret that His Grace the Archbishop of Rupert's Land could not be present, but his place was most ably and efficiently taken by the Rev. C. N. F. Jeffery, B.D., general missionary of the Diocese of Rupert's Land. The missionary, the Rev. J. A. Maggrah, took the first part of the service. The first lesson was read by the Rev. F. Davis, M.A., rector of Alexander, the second lesson was read in the Dakota tongue by Mr. J. Itoye. Proper hymns of a missionary and dedication nature were sung, and a sermon preached by the Rev. Elwin Radcliffe, B.C.L., incumbent of St. Mary's,

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Brandon, from the text Exodus iii. 5, laying stress upon the sanctity and blessed privilege of attending God's house and divine worship. After a hymn the Rev. C. N. F. Jeffery, B.D., made a magnificent appeal. The first part of his address to the Indians brought out the fact that the white people had kept faith with the Indians on this Reserve in the matter of church building, so that the Indians should support the church and missionary in their midst. This was interpreted by Mr. William Casto. The second part of his address to the white people emphasized the grand thought of the Fatherhood of God, the brotherhood of man, and the fellowship of the Holy Spirit teaching the duty of the white people to their Indian brethren. The appeal was most stirring and went right home to the hearts of all present. Then cards for contributions to the Church Building Fund were circulated by Mr. Hollies and Mr. Montgomery and signed by the people present and willing to contribute. During this and the taking up of the offertory—a large and liberal one—a history of the mission was given by Mr. Maggrah, and also a solo sung by Miss Parsons, of Oak Lake. The Benediction by the general missionary closed a most exhilarating and uplifting service. All seemed to realize a Pentecostal blessing, when as in olden times peoples of all nations, languages and tongues were met together to praise and bless Almighty God. Among those in the audience were Mr. A. E. Wilson, Principal of the Indian School at Elkhorn, an old friend of the Mission, and the present missionary; Mr. R. Hall, of Brandon; Mr. A. E. Hill, of Griswold, and Dr. Hicks also of Griswold. After the service a short impromptu concert was held in the basement, Mr. Hill being chairman. Mrs. Davis, of Alexander, contributed two good violin solos. Speeches were made by Dr. Hicks, Mr. Hollies, the Revs. J. A. Maggrah, Davis and Radcliffe, and all too soon a most delightful and enjoyable day terminated by the singing of the Doxology and National Anthem. The Rev. J. A. Maggrah and Mrs. Maggrah, who entertained their guests most hospitably, are to be sincerely congratulated on the success attending their noble efforts in building St. Luke's Church on the Oak River Reserve. The handsome sum of over \$300 was subscribed and taken in during the day.

CALGARY.

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

High River.—The Ruri-Decanal Chapter of the Deanery of Calgary met at this place on Monday, November 9th. Evensong was sung in St. Benedict's Church by the Rev. C. W. Peck, M. A., of Pekisko, and a very interesting address given by the Very Rev. Dean Paget, D. D., of Calgary, on "Impressions of the Pan-Anglican Congress."

On Tuesday at 7.30 a. m. Holy Communion was celebrated by the Rural Dean, Rev. G. Howcroft, M. A., assisted by Canon Webb. At 9.15 a. m., the Chapter met for the devotional study of Acts 13th chapter of the space of one hour, the study being introduced by the Rural Dean. At 10.15 a. m. the business session was held; the subjects under discussion being, the preparation of a programme for the Clerical Conference of the Diocese for 1909; and the question of the redistribution of the boundaries of the Deanery, so as to admit of the formation of a new Deanery; the work of the diocese having increased so greatly that a new Deanery has become necessary. After luncheon, the Deanery meeting was held, at which a goodly number of the Churchwardens and Lay-delegates

of the Deanery were present. The subjects under discussion at this meeting were: 1. "The responsibility of the parish to the Diocese." 2. "The responsibility of the Laity for the spiritual welfare of the parish." 3. The "week of prayer and how best to make it effective." The first subject was introduced by the Venerable Archdeacon Webb, who emphasized two aspects of the question, (a) the responsibility of the Laity to give the diocese of their intellect and time, and (b) their responsibility to give monetary assistance to diocesan objects. All regard themselves as individual members of the Church, but the unit of the Church's work was not the parish, but the diocese. The Bishop was the head, the clergy his deputies; and the duty of the Laity was to minister to the needs of the whole diocese, as well as to be ministered unto. The relation of the parish to the diocese was that of a child to the family; and while the head of the family cared for the best interests of the child, the child had a very real responsibility and duty towards the family as a whole. If one member suffer, all suffer, and each child must think of the wellbeing of the whole family. In using our intellect and time for the advancement of parish interests only, we are not working for the best interests of the Church. So with monetary help—parochial wants must not be permitted to put diocesan needs in the background. We must help others to necessities, before we purchase luxuries for ourselves. Mr. E. H. Riley, M. P. P., followed. He thought that the Church was not sufficiently aggressive. The Church ought to take first place among religious bodies in this new country and not be satisfied with anything else. Her ability to do this, we well knew was largely a question of finances. We must first of all get the parishes interested in diocesan affairs. Place the financial responsibility before the people in such a way as to command their action. Impress the Laity with the fact of the benefits which they have received in the past through the diocese, and try to impress upon them the possibilities for the future of the Church in this new country. Then get a few earnest Laymen in each parish to assume the financial responsibility of the parish at the beginning of the year, and let them use their influence upon the Laity, instead of leaving it to the Clergy to make appeals from the pulpit. The congregation that is well instructed in their duty should be desirous of helping on the work of the diocese. Mr. W. A. Geddes stated that, without a doubt, it was the financial outlook which held back the Church's work. However earnest and enthusiastic men were, they were constantly thwarted by insufficient finances. Whether it were done from the pulpit or pews, education of the people was what was needed. This education must be one of detailed information. The conscience of the people needed to be aroused. The great majority of the Laity do not realize that they are not doing their duty. We must get the subject of giving upon a higher plane, that of duty and responsibility towards God. Once get the people to act from conviction, and you will get liberality. People should be willingly offering to God's work, not being compelled as at present. A few Laymen in each parish could do much in this way, providing they practised what they preached. The subject of the "Laymen's responsibility for the spiritual welfare of the parish" was confined almost entirely to work among the young. A "Deanery Association" was formed for work among those who are outside the reach of Sunday Schools, and officers were appointed. The object of the association being to bind together those who are teaching the young in scattered and isolated districts. In speaking to the subject "How best to make the Week of Prayer effective," Mr. W. A. Geddes urged the need of preparation. The ignorance of Christian people as to the condition of the world, with respect to the Christian religion was immense. To pray aright, Christians must pray with a knowledge of the needs, and therefore must study existing conditions. It is necessary also to remember the large number of Christians who are such in name only. These require to be brought into obedience to Christ just as truly as the Infidel and Heathen populations. Again, the study by those who pray, of the admonitions to prayer in Holy Scripture, and the answers resulting therefrom, will lead to believing prayer. It is the prayer of faith that prevails. The illustration from the Acts of the Apostles of the Christians in Jerusalem, praying for St. Peter's release from prison, and when he came to the house of John Mark and knocked at the door, they refused to believe that their prayers had been answered, and thought it must be his Angel, was used with telling effect. Altogether the discussions were kept on a high level, and all felt that a most profitable session had been held. The

session was closed at 5.45 p. m. by the Bishop pronouncing the Benediction.

NEW WESTMINSTER.

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

Vancouver.—A mission church at Mountain View, just outside the city limits, has been built by St. James Church. It was formally opened by the Bishop, November 8th. It will be known as St. Peter's Mission, and will be worked by the clergy of St. James' Parish.

St. Michael's.—The parish building has been completed. The upper, part seating 450, is used for a church. The basement is admirably arranged for Sunday school and parish purposes. The cost of the alterations has been about \$6,500.00. The corner of the spacious lot is reserved for a permanent brick or stone church.

All Saints'.—The Archdeacon of Columbia preached the third anniversary sermon in this church on All Saints' Day. In his sermon he stated that four years and a half ago he started services in the district in the basement of a house, with an attendance of 21 persons, and eleven children in the Sunday school. The present vicar, the Rev. H. St.G. Buttrum, has been in charge a little over two years. There are now 200 children in the Sunday school, with a branch school just organized, 80 members of the Boys' Brigade and branches of the A. Y. P. A., the W. A. and the Brotherhood of St. Andrew. The church property is worth \$8,000.00, on which there is a debt of \$1,800.00, partly provided for. The Archdeacon congratulated the vicar on the energy and wisdom he had displayed in building up the parish.

The Seamen's Institute.—The Rev. A. E. Bernays, B.A., superintendent of the Mission of the Seamen Society for British Columbia, has taken up his permanent residence in this city. He is succeeded in Portland, Ore., by one of the society's missionaries from Sydney, N. S. W.

Christ Church.—A class of fifty-one was confirmed on Nov. 1st by the Lord Bishop of the diocese. Another class for adults is in preparation.

Annual Meeting of the Daughters of the King.—The annual meeting of the Local Assemblies of the order was held in the basement of Christ Church, Nov. 9th. Holy communion was cele-



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brated in Christ Church at 9.30 a. m. by the Archdeacon of Columbia, assisted by the Rev. C. C. Owen and A. H. Sovereign. The president, Mrs. G. H. Cowan, presided at the meeting. The address of welcome was given by the Rev. C. C. Owen, and some admirable papers were read by members of St. Michael's and Christ Church Chapters. The Archdeacon gave an address on "The King's Daughter is all Glorious Within." The officers elected were: President, Miss Adele Seymour; vice-presidents, Miss Hunt, Miss Freshwater; secretary-treasurer, Miss McCaul. Mrs. C. C. Owen gave some very interesting reminiscences of the Pan-Anglican Congress, and also told of her experience in visiting the homes of some of the sweated workers in Whitechapel.

Cedar Cottage.—A small parish hall to be known as St. Margaret's Mission Hall, was opened by the Ven. Archdeacon Pentreath last Sunday. It is in an outlying part of the Central Park Mission, of which the Rev. Wm. Bell is in charge. The building, 45x22 was filled and a full choral service was rendered by an excellent choir, the congregation joining heartily in the singing. The Archdeacon preached. The site was given by Mr. and Mrs. Fowler. Services are held every Sunday afternoon, and it is hoped to build a church later and use the present building for Sunday school and parish purposes.

KOOTENAY.

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

Endowment of See.—The S. P. C. K. has granted £1,000 to meet £9,000 for the endowment of the Bishopric. This makes a sum of six thousand five hundred pounds on hand, or promised as in the above grant, leaving three thousand five hundred pounds still to be raised. The New Westminster and Kootenay Missionary Association is actively engaged in raising funds for this purpose, and could a sum be secured from the Pan-Anglican Thank offering, the completion of the endowment would be assured by Dec. 31st, 1909, the date fixed by the S. F. G. The diocese contributed \$1,000.00 to the fund, but next year a systematic and organized effort should be made to assist the English Association in its efforts to help in securing a Bishop who, with headquarters at Nelson, would give a great impetus to Church work and be a centre of organizing and missionary activity.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

Bishop Stringer is ill in Kincardine, Ont., and has been confined to his bed for the past three weeks with an attack of influenza with complications. He is slowly improving. He hopes to start for the Yukon as soon as his medical adviser will permit.

The Rev. H. A. Cody has returned to his work at Whitehorse. He and Mrs. Cody received a very cordial reception from their numerous friends in Whitehorse, where they are much beloved. Mr. Cody spent part of the summer in Eastern Canada, where he had his eyes attended to.

Miss Ida E. Collins, deaconess, has started on her work as matron of the Carcross Indian Boarding School. She has very quickly accommodated herself to the new surroundings and is proving herself a very capable head of the Indian school.

Correspondence.

THE INCRIMINATED HYMNS.

Sir,—I do not propose to follow the Archdeacon of Halifax into a general discussion on this subject, but as in your issue of November 5th he has referred to the remarks which I interjected during his speech in the General Synod, I venture to ask for space to comment on one point on which he touches. When the Archdeacon asserted that in the words: "He gave Himself in either kind, His precious Flesh, His precious Blood," the doctrine is taught that "the whole Christ is made to exist under each species," I took upon myself to ask the Archdeacon whether he was familiar with the Latin original of the hymn. If I remember rightly he acknowledged that he was not, and the applause which, as he says, followed my remarks was due, I imagine, to my having elicited the fact that he was finding fault with Thomas Aquinas without knowing what that theologian had written. What Thomas wrote was this:—

Quibus sub bina specie
Carnem dedit et Sanguinem
Ut duplicis substantiæ
Totum cibaret hominem.

And it is, I submit, impossible that any person of ordinary intelligence, to say nothing of a great theologian like Thomas, could have supposed that "bina" meant the same as "utvaque," which he uses in another connection where he does as-

sert the validity of communion in one kind only. I therefore assert again that this particular hymn is not open to the charge which the Archdeacon brings against it. With regard to the word "either" in the English, the Archdeacon has, of course, a perfect right to the opinion which he expresses; but surely it is again impossible that the translators should have intended to convey anything but the meaning of the original. However, this point is hardly worth discussing, and I will only add that the Archdeacon's memory is at fault in attributing to me a certain quotation to be found in the Standard Dictionary. What I did quote was Revelation xxii. 2: "On either side of the river was there the tree of life," which certainly means "on both sides of the river."

Edward A. Welch.

AN UNNOTICED HYMN.

Sir,—What a pity it is that your correspondent, Mr. Savary, wakened up to find that hymn just when it was too late. We all want to do things, to pay taxes or the gas bill, just a day too late. But before the matter is forgotten I would like to ask Mr. Savary to send you and for you to print the true version of "We Love the Place, O Lord," if the edition in the new Hymn Book is a distorted one. If it is the true version Mr. Savary might say so and so there need be no taking up space with what we will all be able to read soon for ourselves.

G. M. Rae.

It is on the religious life that nations repose. The only preparation for the morrow is the right use of to-day.

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

Wheresoever we be, whatsoever we are doing, in all our work, in our busy daily life, in all schemes and undertakings, in public trusts, and in private retreats, He is with us, and all we do is spread before Him. Do it, then, as to the Lord. Let the thought of His eye unseen be the motive of our acts and words. Do nothing you would not have Him see. Say nothing which you would not have said before His visible presence. This is to do all in His Name.

British and Foreign

The Rev. P. Gurdon, M.A., vicar of Christ Church, Lancaster Gate, London, has been appointed by the Bishop of London Prebendary of Mora in St. Paul's Cathedral.

More than ordinary interest attaches to a bazaar which was recently opened at Milford Haven, in connection with the parish church, by the octogenarian, Earl Nelson. In 1801 the first stone of the church was laid by the Earl's famous ancestor, the immortal Admiral Nelson.

Excavations which have been in progress at Croyland Abbey have resulted in the discovery of the site of St. Guthlac's Cell. The saint (who landed on the island of Croyland on St. Bartholomew's Day, A.D. 697), tradition says, lived in a cell directly west of the west front of the abbey.

Plans are being perfected for the building of Grace Cathedral, Topeka, Kan., to the east of the present Guild house. It will cost \$100,000, half of which sum is already given, mostly through the generosity of the late Mr. and Mrs. Giles. To this has been added gifts for windows and bells from the estate of Mrs. Sheldon.

A memorial tablet, which has been erected by their three children, one of whom is the wife of the present rector, the Rev. H. M. Medary, has been placed in the north ambulatory of the choir of the Church of the Advocate, Philadelphia, to the memory of the first rector, the Rev. W. W. Silvester and his wife, both of whom are buried in the crypt.

The Rev. Canon Armistead, who has been Vicar of Sandbach for forty-five

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years, has been presented by the townspeople with a life-sized portrait of himself in oils in celebration of his eightieth birthday anniversary. The

presentation was made by Mr. Venables, Chairman of the Council, and several Free Churchmen spoke of the Canon's worth.



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The Right Rev. Bishop Hamlyn, one of the Assistant Bishops of the Diocese of Equatorial Africa, ordained deacons in the Privy Church of St. Bartholomew the Great, Smithfield, E.C., on the 28th ult., S. S. Simon and Jude's Day, for work on the Gold Coast. This is the first ordination held in this church, which is the oldest of any of the churches in the Diocese of London, since the Reformation.

The Rev. Dr. G. Bimley Morgan, rector of Christ Church, Newhaven, Conn., one of the most prominent clergymen in the diocese, was struck by an automobile on Saturday afternoon last when crossing the street in front of the church. He was very badly injured and died early on Sunday a. m. last. The late Dr. Morgan was a connection of Mr. J. Pierpont Morgan, the well-known financier and Churchman. He was 60 years of age.

The Bishop of Wakefield has received another anonymous gift for the diocese of £5,000, to be used for two purposes—first, for securing to the Bishop the patronage of eight livings in the diocese, of which he had been joint patron aforesaid with the Crown. These livings are:—Barnsley (St. John), Gomersal, King Cross, Mytholmroyd, South Ossett, Sowerby, Upperthong, and Wyke; and, second, the income of each one of them will be ultimately augmented by £15 per annum on account of this benefaction.

The Rev. Charles Fiske, of St. John's, Somerville, has been appointed

rector of St. John's, Norristown, Pa. Christ Church, Waterloo, in the Diocese of Iowa, has lately received a handsome brass eagle lectern as a memorial to the late Mr. Lucian Smith, his wife and their daughter, Florence.

Bishop Scadding has established an Associate Mission in connection with All Saints', Portland, Oregon, and has obtained the services of three clergymen for that purpose who will live together in the rectory of All Saints' Church.

The Coventry English Church Men's Society lately passed the following resolution, which was sent to the Lord Bishop of Worcester:—"That this meeting of lay Churchmen are of the opinion that the priest canons should be representative of more than one school of thought, and that the lay canons should have among their number representatives from the artisan class, seeing that the great ideal set forth by the Sub-Dean was to make St. Michael's a workingman's cathedral." The Bishop has now replied that he will go into the matter with the Chapter at their next meeting.

On a recent date in connection with the dedication festival, the Archdeacon of Dorset (the Ven. C. L. Dundas) dedicated to the greater glory of God no fewer than eight stained-glass windows in the church of St. Paul, Weymouth. The special form of service authorized by the Bishop of Salisbury was read by the vicar (the Rev. J. Martyn Fisher). The

Archdeacon preached from the text, St. Matthew v. 25. One window is the gift of the Sunday school children and lads and girls' Bible-classes, who saved their money last Lent, another is given by the communicants. The windows are designed and executed in the best style, and add much to the beauty and richness of what is already a magnificent church.

A large number of people, including many of the clergy gathered together at Staten Island for the purpose of celebrating the 200th anniversary of the founding of the parish of St. Andrew, Richmond. The special service took place on the 21st ult., at 11 a. m., and after the offertory a memorial tablet to Queen Anne was dedicated and accepted by the Right Rev. Dr. Courtney, formerly Bishop of Nova Scotia. It bears a medallion

portrait of the Queen and tells the history of the church. An organ, a memorial chalice and other gifts were also dedicated. During the service a message from the King was read as also letters of congratulation from the President of the United States and the Presiding Bishop of the American Church.

The celebration in connection with the jubilee of the consecration of the Parish Church, took place on October 14th. This Church of St. George's rose out of the ashes of the building which was burnt down on February 28th, 1853. The church was consecrated by Archbishop Musgrave on October 14th, 1858, after taking four years to build. It was designed by the late Sir Gilbert Scott. In the morning the Bishop of Sheffield preached, and in the evening the Dean of Bristol, (Dr. Pigon), an ex-Vicar of Don-

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eastern, who succeeded the late Dean Vaughan. The services were continued on the following Sunday, when Canon Austen, a former reader with Dr. Vaughan preached both morning and evening, taking on the latter occasion the place of Dr. Kennion. Bishop of Bath and Wells, a former curate, who was unable to preach through illness.

The vestry and congregation of Christ Church, (Old Swedes), Bridgeport, Upper Minor, Penn., have requested to be admitted into union with the Diocese of Pennsylvania. The event recalls some interesting history. Ever since the Swedes settled on the Delaware River in the seventeenth century, some of their congrega-

tion have assumed a friendly interest towards the Church. Three such congregations in Pennsylvania were in charge of one clergyman appointed by the Swedish National Church. The last clergyman then appointed died in 1830, when one of the clergy of the American Church was accepted in his place. In 1845 two of the three congregations united with the church. Christ Church is the last one to do so. This church has interesting traditions and retains representatives of many old Swedish families in its membership. The font was erected by the late King of Sweden in commemoration of a visit paid to the church by his son, the present King.

The death of King Patrick, of Inishmurray Island, Ireland, off the coast of Sligo, calls attention to one of the most remarkable and quaintest of principalities quite overlooked by the historian. King Patrick XIII. had absolute sway over eighty sub-

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The above epigram shows the wisdom of their thought.

When a man's stomach is able to furnish new material to the system as fast or faster than the natural decay of man requires, then such a man lives his fullest and his best.

When through wrong living or disease a man's stomach begins to tax the other organs and takes from the blood strength which it cannot give back in nourishment taken from food, then begins the death of man and he decays fast. The stomach is strong, splendidly strong, and can stand an untold amount of abuse and neglect, but when it dies, man dies.

The stomach gives tons upon tons of good rich blood every year to the system and draws only 680 lbs. of nourishment for its own use. If, however, the food which it receives cannot be turned into blood which is capable of use by the body, then the stomach receives no help from the other organs.

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jects, who made their living by fishing, and their life is arduous. There are no priests or police on the island, and all matters are settled by the "King," whose word is law for them. The people are generous and hospitable, and strangers receive a kindly welcome. The King's castle is situated near the landing stage and close to the ruins of an ancient town. The wall of the town varies in height from fourteen feet to eighteen feet, and it is broad enough to drive a cart around its top. Inside the wall itself are many chambers and passages, as usual in such structures. The interior of the enclosure presents a remarkable appearance, for there may be seen churches, cells, houses, altars, a wishing-stone, and crosses. Within the old wall are three churches, and tradition states that the monastery was the joint work of St. Molaise and St. Columbkille during the latter half of the sixth century.

Children's Department

THE LITTLE MOTHER'S HANDS.

The following story told by Dr. Dawson, in its beauty and simplicity teaches a lesson which it would be well to take to heart:—

"In the course of my ministrations," said the doctor, "through the slums of London I came upon a sad case, that of a woman, the mother of five children, the eldest of whom was a girl of nine or ten.

"The mother at the time the family first came under my notice, was dying of consumption. The father, a hard-working man, was barely able to earn sufficient to supply the meagre wants of the family, and they were often in dire straits:

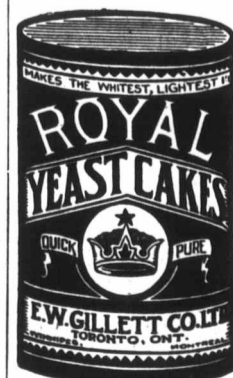
"The bulk of the work devolved on the oldest girl, Mary by name. Never have I seen the title of 'Little Mother' more appropriately earned. She not only had the invalid to care

for, but the younger children as well, and Mary was often a very tired little girl.

"Mary's duties soon were lightened to a certain extent by her mother's death, but made heavier in another by the added responsibility of the little family. The burden of the children and the house was very heavy after the mother had gone. While she lived Mary had always felt there was some one to direct and guide her, but now she was forced to rely upon herself entirely.

"Mary's health, none too strong at any time, soon began to fail under the great responsibility which had fallen on her shoulders. The care of the children, the cooking, the washing and ironing, the sweeping and bed-making were too much for the little woman's strength. Day by day she failed, fewer and fewer became the outings which the lusty baby en-

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joyed. The little fellow soon became too heavy for the thin, weak arms of the 'little mother,' and it was but seldom that she could muster courage and energy enough to carry him down the steep stairs, which was his only breathing ground.

"The day came when even the slightest exertion was impossible for poor Mary, and she was forced to depend upon the kind services of neighbours as poor as she was herself. Mary failed rapidly. She was soon confined to her bed, and then I procured the services of one of my 'helpers' who took up Mary's work where the 'little mother,' in sheer helplessness, had laid it down.

"On one of my daily visits, as I stood in the doorway, unannounced, I heard the murmur of childish voices. A little friend of Mary's was sitting with her and had been laboriously spelling out some verses of the Bible.

"O Maggie!' I heard Mary say, 'Whatever will I say to Jesus when I meet Him and He asks me why I did not go to church and why I did not pray? You know I was so tired, Maggie, so tired, I just couldn't.'

"Never mind, Mary,' the other child replied. 'When you see Jesus just show Him your hands, and He will understand.'"

A FUNNY FRENCH BEAR.

I wonder what Bruin thought of it all? For years he had looked up at just such little girls; and now one was actually in the same pit with himself. True, it was smaller than the children who usually peeked

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through the railings; and then it was finely dressed, and had long, flowing hair, and eyes, nose and mouth, too, just like other children.

The comical expression of his countenance as he held the wax figure within a few inches of his nose brought shrieks of laughter from the onlookers above, and no one enjoyed the fun more than the baby who had accidentally dropped the doll in the first place. Nurses lifted their little tots higher, that they might get a better view, and larger children squeezed between the French, English and American visitors, who always flock to this famous Jardin des Plantes, and who now thronged to this bear pit especially.

Their exclamations and merriment did not disturb Bruin, though, for he was too much interested in his new-found possessions. Sometimes he held it in both paws, sometimes he clasped it in one arm. It was too little a child to hug, even if he had wished to do so, and he must have wondered why it did not cry out, kick or bite, or make some sort of resistance.

Plainly, if ever a bear was puzzled that bear was. If he thought it a little human cub—and I should not be surprised if that is just what he did think—he must have had a mighty poor opinion of all those grown-up creatures who would not risk their

lives to save the little one. Accidentally his nose tilted the stylish hat off, and when, some few minutes later, his huge paw as unintentionally knocked off that curious cub's head, so that the sawdust was streaming out, I wondered, indeed, what he could have thought of it all.

Now, do you suppose he thought, as he glanced up at all those laughing people leaning far over the railing, that, because they looked like the doll, they were stuffed with sawdust, too?—St. Nicholas.

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In accordance with the will of Sir John Gayer, a Lord Mayor of London, who died in 1648 and bequeathed \$1,000 to the Church as a thank-offering for his deliverance from a lion in Arabia, the annual "lion sermon" was preached on Friday evening, October 30th, at St. Katherine Cree Church, Leadenhall Street, by Canon E. Sheppard, Sub-Dean of the Chapels Royal.

The Rev. Dr. Alfred H. Harding, who for the past 22 years has been rector of St. Paul's Church, Washington, D.C., was on the 10th inst., elected to the Bishopric of Washington in the place of the late Right Rev. Dr. Satterlee. Dr. Harding was elected on the fourth ballot. This is the fourth time that the Synod of the Diocese of Washington has met for

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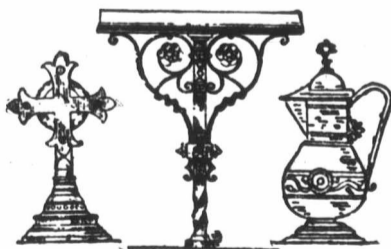
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