

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

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TORONTO, CANADA, THURSDAY, OCTOBER 13, 1904.

[No. 39.]

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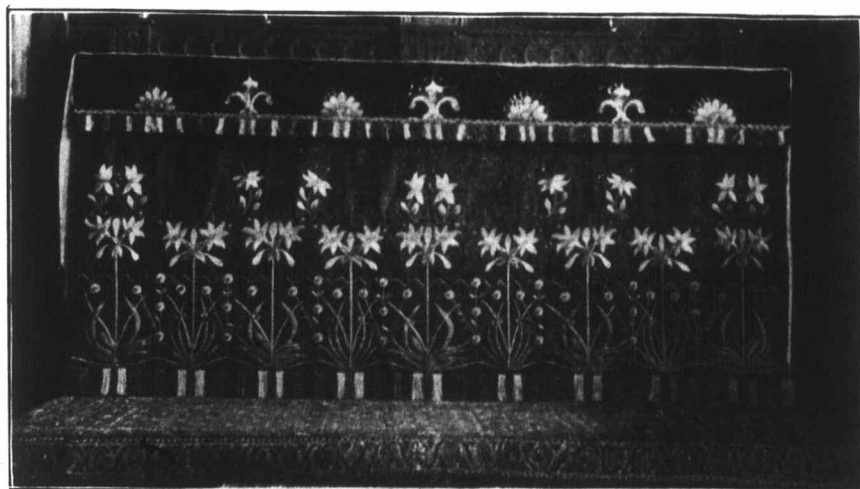
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Canadian Churchman.

TORONTO, THURSDAY, OCT. 13, 1904.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Oct. 16—Twentieth Sunday after Trinity.

Morning—Ezek. 34; I Thess. 1.
Evening—Ezek. 37, or Dan. 1; Luke 12, 35.

Oct. 23—Twenty-first Sunday after Trinity.

Morning—Daniel 3; II Thess. 3.
Evening—Daniel 4, or 5; Luke 17, to 20.

Oct. 30—Twenty-second Sunday after Trinity.

Morning—Daniel 6; II Tim. 1.
Evening—Daniel 7, 9, or 12; Luke 20, 27—21, 5.

Sep. 6—Twenty-third Sunday after Trinity.

Morning—Hosea 14; Titus 3.
Evening—Joel 2, 21, or 3, 9; Luke 23, 26 to 50.

Appropriate Hymns for Twentieth and Twenty-First Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 322, 307.

Processional: 270, 271, 306, 393.

Offertory: 202, 210, 280, 385.

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

General Hymns: 196, 203, 285, 286.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 259, 310, 311, 555.

Processional: 447, 474, 548, 603.

Offertory: 224, 235, 273, 280.

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

General Hymns: 359, 477, 630, 633.

Obtaining Clergy.

The Bishop of Saskatchewan in his letter which we publish in this number, considers two interesting topics on which much has been and much will be written. Two subjects are considered. The first the obtaining of suitable young men as candidates for Holy Orders. And secondly, the training of those young men for their profession. The Bishop has been stirred by Professor Shailer Mathews' article on the need of an educated ministry, and from his own experience gives reasons why he agrees with him. He emphasizes the need of parents not only observing religious duties themselves, but teaching their children from their earliest years the need and the habit of worship. "Train up a child in the way he should go, and when he is old he will not depart from it," is always true. The habits must be religious habits, or the training by the parents is of no avail. Professor H. Sedgwick, in his "Practical Ethics," says: "If a man severs

himself from the worship of his parents, the religious habits in which he has grown up, he will in many cases form no new religious ties or none of equal stability and force; and in consequence, the influence of religion upon his life will be liable to be impaired, and with it the influence of that higher morality which Christianity in all our churches powerfully supports and inspires, so that his life will, in consequence, be liable to become more selfish, frivolous, and worldly, even if he does not lapse into recognized immorality." Exceptions to this rule will occur to all our readers, but when examined closely it will be found to be true in most cases. The man who breaks away does so sometimes for high motives, from a conviction that he has discovered nobler and more spiritual conceptions of religion. And of course there are too many who break away on a downward career and harden their hearts against God, and yet, deep down are the memories which often soften the callousness and recall the wanderer to a better life.

Educating Clergy.

As to the second point, the desirability of educated or college trained priests, there are no two opinions. But as we have not got them we are grateful to those men who do volunteer for the Church's forlorn hope. They deserve all honour. It may be that the effect of a college education has a deterring effect on young men, and turns too many into the class of clergy for whom the Bishop has no room. But so far as we can judge, the Bishop is mistaken in thinking that in the East it is thought that anything will do for the West. On the contrary, we have heard complaints from professors that the Western Bishops get too many of the best students, and that owing to their persistence (all honour to them for it), the young men are sent off with too meagre an equipment. And is it not better to accept circumstances and use them in the best manner that is possible for the building up of the Church? And is it not acting the part of a truly Christian priest to surrender personal and spiritual luxuries and to do his very best among many who would otherwise have no ministry at all. Who is the most worthy, the scantily taught man, working among the rude surroundings, or his brother, say, in England, working amidst the glories of a Church which the patient labour of other generations have developed? The words of the Apostle of Ireland, as preserved in his confession still re-echo through the centuries: There is great need that we should so set our nets that a vast assemblage and multitude may be caught to God; that there may be everywhere clergy to baptize and exhort a people who need and desire it.

Efforts in England.

From our exchanges we are glad to find that the Church in England seems thoroughly alive to the need of more clergy. The course suggested by the Bishop is being very generally adopted. For some years Father Kelly and the Community of the Resurrection have been working among the younger men of a poorer and lower rank in life than those from which the clergy have been recruited in the past. Diocesan training schools have increased their work among others. Lastly, the venerable S.P.G. has taken the field. A sub-committee appointed to examine the matter ends their report, as follows: "The urgent need of more workers on the one hand, and the many willing and waiting offerers on the other, seem a clear call from God to the society to make this new venture of faith, relying on His favour and blessing to bring the means, as He brings forward the men and women." From such efforts we may reasonably expect an increase in the number of the clergy, but as regards their education, it seems to us, as laymen, that what is greatly needed in Canada is a post-graduate school. The Provost of Trinity has spoken plainly of the need of such an institution, and we think that our Western Bishops could do much to improve the

men now working for them could they improvise an institution where young priests could spend a season in attending lectures and study and so supplement the knowledge acquired by experience in the field. Writing upon the "School of Life," Henry Van Dyke, after showing the advantages of being well prepared by a good education and a knowledge of books, proceeds: "There is no less virtue but rather more, in events, tasks, duties, obligations, to unfold and develop our nature."

Attendance at Sermons.

A discussion upon this subject in Church Bells has brought out a great number of letters, many of them very interesting. Of course there are all sorts of opinions. But we are safe in saying that they agree that the bad church-going is the want of good, well prepared preaching, and that wherever the preaching is good, the attendance of the indifferent class is good. As a rule, the writers agree with what Bishop Welldon says in the Nineteenth Century on the part of the preacher, of taking trouble in preparation: "I have never known a preacher, not the most eloquent or the most powerful, who would not, as it seemed to me, have preached better if he would have taken the trouble to write out his sermon." The following words should be inscribed on the walls of every preacher's study: "No sermon should represent less than six, or, if possible, eight hours' work; many sermons should represent more." Another feature of this correspondence has somewhat surprised us and that is the dislike to musical services; one correspondent says: "With the lamentable groans against ultra-musical services, I quite agree. They annoy me fearfully; though fond of music—good music, which church music rarely is—I do not like it with my prayers, except in the simplest forms of non-distracting hymns and chants. Again, the fashion of leaving all to priest and choir, and standing a spectator merely, is radically painful, and un-English, and abhorrent to the active man. Out of ten average Britons, nine would do anything you asked them, rather than stand by, and see you do it for them, and particularly if you did it badly." The complaint is made that slovenly reading of the lessons and often worse than slovenly rendering of the Liturgy, go with weak, poor, thin sermons, and dislike of men who in them "offer to the Lord of that which doth cost them nothing." The correspondence is valuable in bringing out the opinions of Church people who read Church papers, but who admit, for one reason or other, that they are irregular church-goers.

Confession.

There is a natural shrinking at the thought of being obliged, as a matter of duty, to go to more or less regular intervals, to any one and to detail the affairs of our own life. But there is an immense amount of confession in this world. Loving parents get the confidence of their children; and quiet men and women are visited by older people, often strangers to them, who detail their innermost thoughts and appeal for sympathy and advice. And clergy, not all of them, but certain of them, for it is not given to everyone to attract confidence, are most truly confessors sometimes. These remarks are prompted by the following paragraph in the Church Times upon a statement by one of the leading Nonconformist preachers of London: "We recommend to those excellent people who worry themselves and their friends with their unintelligent use of the words 'priest' and 'sacerdotalism,' some remarks made at Oxford by Mr. R. J. Campbell, of the City Temple. Mr. Campbell, it appears, hears confessions in his vestry, and his method; he frankly admits, savours of the confessional. He is also reported as saying that he did not fight shy of the fact that he was a priest; so were all who were Christian believers, and who had some sacramental function to perform. They acted as a mediator for God.' Moreover, he never

'shirked the note of authority.' So that sacerdotalism, whether it is right or wrong in itself, does not necessarily mean Romanism, and is to be found, together with a full claim to 'authority,' in a society so far removed from Rome as that of the English Independents. It is, of course, impossible for anyone to assume or to be admitted to the Christian ministry without becoming in appearance or in fact a priest, and though the word priest may be but the word presbyter writ small, no ingenuity can avail to alter its sacerdotal connection. And so long as there is a Christian ministry there will be confession, and the claim of the priest to give ghostly counsel and comfort as one having 'authority.' It is time that the term 'priest' and 'sacerdotalism' should be rightly understood and rightly used, and we are indebted to Mr. Campbell for showing us that clearer ideas on the subject are spreading."

Community Missions.

For some years there has existed, at Minden, in the diocese of Toronto, a clerical settlement, which has proved an invaluable school for young clergy, and has been able to cope with the necessities of the Church in that district. This is one of the rocky, barren districts, where there can only be a scanty and poor population. But the example is one which we are surprised has not been copied elsewhere. We are induced to remind our readers of the possibilities which are latent in this form of mission by reading an address by the Bishop of North Queensland, at a place called Hughenden, in the western part of his huge diocese. This is far enough away and the change from this tropical country to the cold of Minden is great. Still in many respects the needs of the district are similar to those of Minden, and we may add to those of many other districts scattered through Canada, from the Atlantic to the Pacific. In the course of his address the Bishop said: "I am convinced that this huge western country must be worked not by isolated clergy, but by a number gathered together into a community. This has been done with great success in Longreach and on the Burnett, and I hope to form a brotherhood in connection with my old University of Durham to cope with the needs of the North-West. To form this brotherhood was one of my chief concerns in England, and I am eagerly waiting news from Durham now. The base of this mission will be in Hughenden."

France.

The Rev. Canon Cody, along with the Rev. Arthur Baldwin, of Toronto, spent his summer holidays in the by-paths of France. The session at Wycliffe College was opened by an address by Canon Cody, on Monasticism in France to which we looked forward with interest. But on reading the address, we find that Dr. Cody, in his masterly style, has given a historical account of the origin and growth and the dispersion of the orders by the present French Government, but has failed to touch on what we, and we think our readers, are most anxious to know. We wished to know what is the view to an intelligent onlooker of the present position of the French Church taken by the ordinary religious Frenchman. In the event of an abrogation of the Concordat, what will probably happen? We see that one ultramontane Bishop announces that he already raises the salaries of one-fourth of his parish priests, and is ready to face the future, believing that the rest will be sustained by the people. We would be glad to know whether this warlike spirit is common? Certainly there seems to be only one thing that we can depend on and that is that there is no self-assertive Gallican spirit of freedom from Rome in the French Church.

Excommunication

Still holds its terrors in France. Of that we have had a striking instance. Bishop Guay, of Laval, was required by the Vatican, in a very commanding manner, to proceed to Rome and resign his See. The French Government ordered him to stay

in his diocese, and promised to give him a pension, but he went to Rome and made his submission to the Pope. He is reported to have written: "I could not have received kinder treatment than that which was accorded me by the Premier and the Director of Public Worship. But their weakness, perhaps, was not to have realized what a formidable power is the Roman Catholic faith, which takes the entire soul, envelopes it, carries it away, and, if needs be, pounds it like a speck of dust in the wind." Mrs. Humphrey Ward, who was brought up a Romanist, in her novel, Eleanor, gives a terrible picture of the isolation of an excommunicated priest. Neither Luther nor Dollinger feared such consequences. But one had a nation, and the other had the Old Catholics, behind him. Bishop Guay had no such reliance. "What," he says, "was the good of the money to me? I should have been excommunicated, and although you may smile at the old formulas, they have left their ferocious stamp on our souls. I should have been treated with disdain by the unbelievers and regarded with horror by the faithful. I should not have found a hand that would have shaken mine, and not a corner of the land where I could have enjoyed my accursed money in peace."

THE HIGHER POLITICS.

Under the Canadian Constitution the people are called upon to exercise the franchise at certain stated intervals. The right to vote is both a privilege and a duty. A privilege in that the elector by his vote, and the votes he may be able to influence, directly contributes to the good or bad government of his country. A duty, inasmuch as the franchise is a solemn trust, conferred upon him by the law of the land, and in due discharge of which he proves his character as a patriot and his worth as a citizen. No man can justify himself at the bar of public opinion for abstaining from voting. By doing so he is self-convicted of moral cowardice; he proves himself unworthy of the great right purchased by freedom and an enlightened civilization at a great price for him and his fellow-electors; and instead of aiding the progress of the State he retards it by shirking a known and obligatory duty. There is a preliminary phase of this important matter which is even more deserving of State aid and encouragement than some of the subjects which have won popular favour and are generally taught in the public schools. Political economy and the Canadian constitution receive special recognition in our colleges, class-rooms. Why should not the principles of popular government in clear, concise and simple form, free from partisan bias, be generally taught to the Canadian youth in such manner as would interest, attract and inform him, and beget in him the habit of independent thinking? He would thus early in life begin to score off his own bat, and with the growth of confidence, judgment and skill soon come to take a real and intelligent pleasure in the game. The principles taught at school would be seed germs of sound political knowledge, and as the youth matured to manhood the science of government would not only interest, but attract him. He would come well equipped to play his part in the great game of public life, and an ancient maxim would find a modern verification. "Wisdom is justified of her children." We know no surer or wiser mode of securing pure and good government for a people than by having the principles which underlie such government thoroughly and effectually taught, in simple yet attractive form, to the youth of the country. The influence of the political charlatan, partisan, schemer and corruptionist would be greatly diminished by the rapid spread of sound knowledge of public affairs; by the growth of a well-grounded and progressive patriotism, and by the access of a moral, enlightened and enthusiastic interest in all that pertains to the growth and development

of our common country as one of the youngest but most progressive nations of the earth. We have before us a general election. Another of those signal opportunities offered to Canadians, irrespective of colour, class or creed, to prove to the world the value they place upon their rights, their freedom, their franchise. What an object lesson we would be were the pure, honest, high-minded elector from Halifax to Vancouver and from the southern to the northern border, to enter into the struggle with might and main, determined, in the words of quaint George Herbert, to "strive in this, and love the strife"; that fraud, trickery and corruption should be trampled under foot, and that under high heaven our fair country would not appeal in vain, like a noble matron, to her sons and daughters, to keep her honour unblemished; and to prove that Canadians are worthy of their name and lineage as the standard-bearers on this continent of the great world power whose name is synonymous with public honour and private character the wide world round.

THE PRIMATE AT WASHINGTON.

At the capital of the United States the Archbishop of Canterbury was welcomed most cordially by representative dignitaries of the Episcopal Church. After a short thanksgiving service His Lordship enjoyed a drive about the city, and was entertained at luncheon by the Bishop of Washington. In the afternoon at the Corcoran Art Gallery a reception was held by the Churchmen's League of the District of Columbia, and in the evening His Grace was received at dinner at the White House by President Roosevelt. On Sunday morning the Archbishop celebrated the Holy Communion at St. John's Church, where Bishop Brent preached an able sermon. In the afternoon His Grace took part in an open-air service held in the Cathedral Close at Mount St. Alban in the presence of over 20,000 people. The sermon was delivered by Bishop Doane. The New York Churchman has a short synopsis of the sermon and a report of the address of the Primate. "Bishop Doane spoke first of the calling wherewith everyone was called somewhere and somehow to serve God and men. To-day the call seemed to him to come to the whole English-speaking family of Christian people everywhere to walk worthily of their vocation in reverence for God's Word, for the Lord's Day and for the sanctity of the Christian home. The congregation to which he spoke represented, he said, Christian people of innumerable names. There were two communities in Christendom: one organic, the other functional; the one included the other, and was so strong that it could not be broken, even by the other's division. The great object lesson of the Archbishop's presence amongst us was to impress upon us a functional community, unprecedented since primitive times. Episcopal Churches in union with Canterbury, independent, self-governing, one in doctrine and in worship, were binding together in a functional as well as an organic community England, Ireland, Scotland, America, Canada, Australia, the West Indies, South Africa and New Zealand. And in regard to the other organic communities, with us but not of us, he would have us never forget that they were merely separated folds of the same flock, and that we all stood for the great verities of the Christian faith and the great sanctities of the Christian life. "What is it," he said in conclusion, "that shall make most for unity, real unity, deepening, increasing and intensified unity, but that we shall walk with all lowliness, with all meekness, thinking more of responsibility than of rights, and more of privileges than of prerogatives, willing, suffering and enduring the many misunderstandings and suspicions that belong to our being, forbearing one another, each recognizing that he has something in the other to forbear, and each recognizing that

he must be forborne with, not borne, and endeavouring, whatever may be lacking in outer things, to keep the community of the spirit in the bond of peace." Bishop Satterlee in introducing the Primate said that "other people thought of unity, and prayed for it, but the Archbishop had crossed the ocean to show by his actual presence his love and desire for Christian unity." His Grace then delivered the following address: "My friends, I am called upon and privileged to give you on this great occasion—great at all events to me—what the paper in your hands calls a salutation. I give it to you from a full heart in the holy name of Him whom, amid all our differences, we serve, our living Lord and Saviour, Jesus Christ. It is not a little thing to me to be allowed in that Name to greet you here—here at the very pivot and centre of a national life, which for one hundred and thirty years has had liberty as its watchword, and for more than forty years has everywhere striven to make the word hold good. A vision rises before our eyes to-day whereunto this thing, with all that it implies, may grow. It has been given to us English-speaking folk in the manifold development of our storied life to realize in practice more fully than other men the true meaning of liberty—the liberty wherewith Christ hath made us free. Be it ours to recognize that such knowledge is in itself not a heritage only, but a splendid and a sacred trust. The trust must be determinedly and daily used; used amid all the changes and chances of life, to the glory of God and to the immeasurable good of men. For that reason we want here, where the heart of your great nation throbs, and sends its pulses through the whole, to keep raised overhead the banner of Him who has taught us these things, our Master, Jesus Christ. The principles He set forth are ours, because they are His. He taught us that a man's life consisteth not in the abundance of the things which he possesseth; that society exists for the sake of the men and women who constitute society; that surrender even of individual rights for the sake of Christ is nobler than defence of privilege.

"We must be here to work,
And men who work can only work for men,
And, not to work in vain, must comprehend
Humanity, and so work humanly.
And raise men's bodies still by raising souls."

These are ideals. But they are Christ's ideals, and therefore they come true. We, from across the sea, join hands with you in the endeavour to translate them into accomplished fact—fact, not fancy. What we are aiming at and striving after is a plain thing—the bettering of people's lives; to make homes purer and men manlier; to uplift the weak and wayward, and to trample under foot what is selfish and impure; to make certain that every one of Christ's children shall learn to know the greatness of His heritage, and shall have an ideal before him, an ennobling ideal of worship and of work. Christ charges us with that. We are trusted to work for Him among those for whom He died. No other period of Christendom can compare with ours in the possibilities of action for Christ which are set within our reach. No other part of Christendom, as I firmly believe, can do for the world what we, on either side the sea, can do for it, if we only will. God give us grace to answer to that inspiring call." At the conclusion of his address the Archbishop offered the closing prayer of the Office of Institution; but it was noted that in place of "the sins of heresy and schism" he said only "sins." Then he closed with his benediction one of the most impressive services ever held in America. On Monday the archiepiscopal party and the Bishop of Washington, with a few others, visited Mount Vernon, where the Archbishop, at the request of the authorities, planted an oak tree close to George Washington's grave. Three other trees only have been planted there by foreigners: one by General Lafayette; one in 1861 by the Prince of

Wales, now King, and one by Prince Henry of Prussia on his late visit. This exceptional honour by the authorities marks the national significance attached to the archiepiscopal visit by the people of the United States of America.

EDUCATION.

Dear Sir,—I am constrained to follow up my recent appeal to the Theological Colleges and the younger clergy for men for the ministry in the West by another to Bishops, clergy and laity, especially to parents and young men, for an educated ministry. Have you read Prof. Shailer Mathews' (Chicago) article, "Are Our Children to Have an Educated Ministry?" I transfer to this letter one sentence, only altering two words, as sadly applicable to us in the West. "It begins to look as if in the West our college-bred men of the Church of England had ceased to think of the ministry as a possible vocation, and were leaving it to the untrained men, who pass into the service of the Church from the farm and the workshop." This witness is true. Of twenty-four clergymen in this diocese, only nine are in any sense "collegebred," and only four of these have taken a degree. Of the thirteen working among the Indians, three are college-trained, and of the eleven ministering to our own nationality, professional or business men and settlers, only five or six. There seems to be a sort of idea in the East that anything will do for the West, at least for new colonies; but it will not. Many of our western citizens are educated and reading people; and this is especially the case with many who are now coming in. After discussing the various reasons for this sad state of affairs, that parents do not wish their sons to enter the ministry, that churches apparently do not wish their young men to do so, that nobody and no society has of late years taken the trouble to present the matter systematically to young men in colleges, except for missionaries, he concludes by suggesting the cure. 1. Those classes of people who are interested in seeing an educated ministry prolonged must undertake a campaign in its interest. 2. Its claims should be set deliberately before young men in Christian academies and colleges—and I would add in families. I would emphasize these two points: If our laity value education for those who are to be their spiritual advisers and the teachers of their children in religious matters, they must do their part in providing for an educated ministry; the supply must be forthcoming equal to the demand. And our Bishops, clergy, principals and teachers and the Y.M.C.A. must be more active and systematic in recruiting. If the ministry is not required, let us close our churches and open Gospel-halls, while we ministers enter some profession or business. But if the ministry is required, let it be properly trained and equipped and then worthily and zealously supported. Yours most truly,
J. A. SASKATCHEWAN.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

The various organizations and activities of our churches are once more in full operation. The dislocations caused by summer flittings hither and thither in search of rest and enjoyment have been readjusted. The homes that for several months were left to the tender mercies of dust and cobwebs have been swept and garnished, transformed into the habitations of men. Pews, long the temporary resting-places of fugitive strangers, receive their accustomed occupants. The threads of parochial work are being picked up, and a season of fruitful toil and well-requited energy, we trust, lies before the clergy of the Church. To the clergy of our great cities it

must be very apparent that "the time is short." Advancing years always emphasize the brevity of temporal opportunities, and now the conditions of modern life conspire to visibly reduce the season when the Church can carry on her work at full pressure. These limitations call aloud to every priest serving at her altars to closely study the requirements of the hour, so that he may do the deed and speak the word that will most effectively advance the cause for which he stands. The time is short, and for this reason the work in hand is to be all in all. He must weep as though he wept not, and rejoice as though he rejoiced not, and buy as though he possessed not. Sorrow and joy and personal maintenance will inevitably enter into the life of every servant of the Master, but the eye must always be fixed on the great purposes of his calling. So important must it ever be that neither tears nor laughter nor catering to his personal necessities may be allowed to stand in the way of the sacred duties he is called upon to perform. The day and the limitations under which he labours cry out for zeal and wisely-directed energy. Into the joy of this renewed activity, into the full fruition of consecrated service Spectator trusts the clergy of the Church will now enter.

What a complex service the minister and steward of the mysteries of the Gospel has to render to the public. Besides entering into the sorrows of the bereaved, rejoicing with those happily wedded, comforting those in distress, rendering counsel at critical periods in the life of many with whom he is brought into contact—all everyday experiences in his life—he has the constructive work of his parish upon his shoulders. The efficient operation of the Sunday School, the gathering together and instruction of the confirmation class, the administration of charities, the effort to call forth the thought and the activities of his men, the direction of the women's organizations, to say nothing of the conducting of the regular services and the delivering of the messages that will lift up the minds of his people to a more worthy conception of life and duty are all his to perform. To do all this he needs to draw perpetually upon the resources of heavenly wisdom and grace. And what he does must be done quickly. Every day he realizes that this or that must be done now or it may be never.

Among the manifold features of Church work the Sunday School must always stand out as demanding exceptional care and attention. The reorganization of this branch of the Church every autumn necessitates the introduction of a number of new teachers. Candidates are not tumbling over one another to secure a coveted post. They must be sought out and persuaded to enter upon it. The material to choose from is usually limited. Many may be qualified in one sense but defective in another. In almost every case there is no expert knowledge of the principles of instruction. The characteristics of child nature are but imperfectly comprehended. The attitude of the child mind to the subject in hand is but dimly discerned. A perfect lesson once a week by an ideal teacher would be little, considering the value of the subject, yet how many lessons coming anywhere near that standard are given throughout the thousands of our schools on Sunday. It would be a mistake to imagine, however, that very excellent work is rare. It is a fallacy to suppose that the qualifications of experts are absolute necessities to lead our children in the paths of holy thoughts and high ideals. Our amateur teachers are often dazzled and bewildered with the learned and complex expositions on what the work demands of them. They are sometimes made to feel that they are face to face with a great mystery which only the experts can solve. They shrink from speaking above a whisper lest one of those specially endowed creatures would detect their ignorance of all those wonderful things he learned from a book. But the supreme qualifications after all are intel-

ligence and an honest desire to direct the children in the way of life. Childhood should be no unfathomable secret to anyone who has a head upon his shoulders and a heart within him. It is a period of life that all have passed through, and few have left it so far behind that they may not recall its perplexities, its eccentricities, its aspirations, and its perversities. We will find that the children before us do not vary in any vital element of human nature from what we were at their age. The outward expression may vary, but the fundamental characteristics remain constant. The untrained teacher has to think perpetually of the probable point of view of the child before him. What are the questions he would probably ask were he to open his mind fully? What is the difficulty such a subject is likely to present to one of immature thought and experience? We do not desire to belittle the scientific training of teachers, but we think we have seen enough to know that all that glitters in the educational world is not gold. Simplicity and directness compensate for many highly commended theories.

Not only in the method but also in the subject of instruction do we commend this attitude of simplicity. The Scriptures are full of the deep things of life, and their complete meaning only the most learned may adequately comprehend; but they are also replete with deep things which are by no means dark. Why, then, should we always be impressing upon those who read, the idea that the significance of an act and the meaning of a parable is not what it seems to be, but rather a cryptic symbol of some far-off truth? Why forever ring in the ears of youth that the Bible must not be read as they would intelligently read any other book if they would profit by it? Why convey the idea, repudiated of yore, that to understand this book it must always be translated by the skilled in such matters. We are speaking not of the form but the effect of much of our teaching. In our judgment the first duty of the teacher is to inspire a love of the Scriptures for what they convey to the ordinary mind, reading in an ordinary way. If this be done, then there is a chance that some day their mysteries may be revealed. If the operation be reversed, then in all human probability the child will be touched neither by one nor the other.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Halifax.—The validity of the election of the Ven. Archdeacon Worrell to the Bishopric of Nova Scotia was finally settled on Thursday last by the presentation on that day of the report of the Diocesan Committee declaring that the necessary number of delegates, namely, 116, were present at the Synod, when the final ballot was taken and that therefore the election was legal. The consecration of the Archdeacon will take place in Christ Church Cathedral, Montreal, on Tuesday, October 18th (St. Luke's Day). The Lord Bishop of Ontario will officiate as consecrating prelate, and Bishop Courtney, of New York, will preach the sermon.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal.
James Carmichael, D.D., Bishop-Coadjutor,

Montreal.—Diocesan Theological College.—The annual meeting of the Alumni took place on October 5th and 6th. A number of interesting papers were read on various topics which

were afterwards discussed by those present. On the evening of the first day at 6 o'clock service was held in the chapel, at which the Rev. T. S. Boyle, M.A., preached the Baccalaureate sermon. He chose for his text St. John 20:27. The preaching of this sermon was necessary to establish the right to the degree of B.D. which, at a later hour on the same evening, was conferred upon him. The Rev. Frank Charters, President of the Alumni Association, presided. The Rev. Mr. Boyle was summoned to the altar, and there, while he knelt on the steps, His Grace the Archbishop of Montreal and Metropolitan of Canada expressed his pleasure at conferring the degree, in as much as the degree was one which had been earned and was not simply an honorary one. As the black, crimson-bordered hood was thrown over the shoulders of the kneeling priest the degree was conferred and the candidate arose Bachelor of Divinity. The candidate was presented by the Rev. Prof. Abbott-Smith, M.A., B.D., representing the Board of Examiners. The candidate, after rising from his kneeling position, signed the register and retired. The ceremony was concluded by a short address from the Rev. Dr. Symonds, vicar of Christ Church, with whom Mr. Boyle has been associated for three years. The following officers were elected at a private session of the alumni: President, Rev. D. A. Pratt, B.A.; vice-president, Rev. N. P. Yates, B.A., secretary-treasurer, Rev. N. A. F. Bourne, B.A., recording secretary, Rev. J. J. Wills, B.A. Executive Committee: Revs. F. Charters, B.A.; Charles Ireland, B.A.; G. O. T. Bruce, B.A.; J. S. Strong and J. A. Elliott.

ONTARIO.

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

Belleville.—Christ Church.—The annual Harvest Festival services were held on Sunday, September 25th. Rev. George Abbott-Smith, B.D., of the Montreal Diocesan College, was the special preacher. The two principal services were fully choral. The collection which was well over \$600 will be devoted to the reduction of the church debt. The number of communicants was the largest in many years. The Brotherhood of St. Andrew is doing good work in this parish, and a junior branch is about to be organized. The Lord Bishop of the diocese is expected to hold a confirmation service here on Sunday evening, November 13th. The rector, the Rev. W. B. Heeney, B.A., preached in Trenton on Sunday morning, October 2nd. Our apportionment of \$100 has been raised, and will be sent in to Dr. Rogers before September 1st.

Elgin.—St. Paul's.—Monday, October 3rd, was a red-letter day in this parish, for on that day the Bishop of Ontario laid the corner stone of the beautiful Gothic Church built of limestone and sandstone, which is so soon in its completed form to gladden the hearts of the loyal members of the Church of England in that corner of Leeds. All the clergy from the surrounding parts were present, including the rector of the parish, Rev. E. M. Rowland, and went fully robed, and singing a processional hymn to the new building, which is situated on a hill-side in the most prominent part of the beautiful village. After the ceremony the four-year-old daughter of Dr. Coon presented the Bishop with a bunch of roses, His Lordship kissing her amid hearty applause. Luncheon followed and it speaks well for the Church of England people in Elgin that every woman in the village, regardless of creed, turned out to help the Anglican women make their banquet a success. To John R. Dargavel, who has cheerfully spent not only money but hours of anxious thought and labour, goes the

chief credit for the building of the church, and associated with him must be the name of his indefatigable wife, who has at all times been a great aid, and also the members of the building committee, Messrs. George Atcheson, A. W. Brown, W. E. Gray, and Robert Taylor. Six hundred persons joined heartily in the hymns and prayers. The offerings totalled \$175. The church, nearly completed, is of stone substantial and imposing, 29 x 56. The corner stone was presented by Mr. Dillon, of Gananoque. A block of stone, nine feet square, weighing in the rough, five tons, had been brought two miles, a great task, and placed at the main door, for a flooring. The Bishop was presented with a silver trowel, appropriately inscribed. Addresses were delivered by Rural Dean Dobbs, Revs. F. D. Woodcock, F. W. Kirkpatrick, T. Austin Smith, and H. F. Woodcock, George Taylor, M.P., Gananoque; Rev. G. S. Clendinnen, Methodist, Elgin; Walter Beatty, M.P.P., Delta; Judge Reynolds, Brockville; Dr. Preston, Newboro; W. B. Carroll, Gananoque; Dr. McGhie, Elgin, and Dr. Gardiner, Seeley's Bay.

OTTAWA.

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

Wales.—The annual conference of the Deanery of Stormont was held at Wales on Wednesday and Thursday, September 28th and 29th. The Wednesday meeting was the conference of the Woman's Auxiliary, presided over by Mrs. Houston, organizing secretary. The following parishes were represented: Iroquois, Morrisburg, Aultsville, Gallingertown, Wales, Moulinette, Cornwall, Lancaster, Newington. Most interesting reports were read from various branches in the Deanery, showing a general advance all along the line. Several papers were read, including one by Miss Fleming, of Mille Roches, on "The Beauty of the Bible, the Book of Books." Rev. Mr. Hague, of Newington, showed how the Bible is eminently scientific, although not designedly so. An animated discussion took place on the position of the Woman's Auxiliary in regard to the Canadian Church Missionary Society. The true and correct view was held by the women that this successful organization is the handmaid and helper of the missionary society, and that the society is the ruler and guide of the W.A. Many heathen curios were exhibited and explained. Mrs. White, of Cornwall, acted as secretary of this meeting. There was service in St. David's Church at 8 p.m., the special preacher being Rev. G. S. Anderson, of Morrisburg. The prayers were said by Rev. C. O. Carson and Rev. W. H. Green, the lessons read by Rev. R. N. Jones, of Aultsville, and Rev. S. Gower Poole, the Rural Dean concluding the service. On Thursday at 8 a.m. there was Corporate Communion in St. David's Church, Rural Dean Houston being celebrant, Rev. C. O. Carson, epistoler, and Rev. R. N. Jones, gospeller. At 10.30 a.m. the conference met for business in St. David's Hall, presided over by the Bishop of the diocese. In the absence of the chapter clerk, Rev. C. O. Carson was elected secretary. After the Bishop's address to the conference, which contained much weighty matter, a paper on "The Duty of Fasting" was read by Rev. F. W. Ritchie, of Crysler, and resulted in an animated discussion by the clergy of the deanery, all of whom were present except Rev. A. H. Whalley and Rev. Canon Mountain. A paper was read by Rev. W. H. Green on "The Preparation of Candidates for Confirmation." This paper also brought forth a hearty discussion, taken part in by Mr. Hague, Mr. Jukes, Mr. Anderson, Mr. Poole, Mr. Ritchie, Mr. Spencer and Mr. Jones, the Bishop summing up in a masterly address, the purport of which was that throughout our province people are depending more upon feeling than upon faith.

the church, and name of his in- l times been a of the building Cheson, A. W. rt Taylor. Six in the hymns lled \$175. The stone substantial rner stone was moque. A block ng in the rough, o miles, a great r, for a flooring, a silver trowel, sses were de- vs. F. D. Wood- stin Smith, and Taylor, M.P., nen, Methodist, Delta; Judge n, Newboro; W. Ghie, Elgin, and

The next order of business was a paper on "Christian Unity," read by the Rev. R. N. Jones, of Aultsville, reminding all that England's branch of the Catholic Church stands for unity on the platform laid down by the Lambeth Conference, namely, the Old and New Testaments, the two Sacraments, Holy Baptism and Holy Communion, the Nicene Creed, and the historic episcopates. The Rural Dean presented a resolution expressing the pleasure with which the Deanery welcomed His Lordship amongst them, and praying that the trials which have fallen upon him may ere long be removed, and that His Lordship may be long spared to inspire all with his own zeal, energy and devotion. The resolution was carried by a standing vote, His Lordship making a feeling reply. The Deanery was well represented, and in spite of the downpour of rain St. David's Hall was well filled by attentive listeners. A hearty vote of thanks was tendered the good parishioners of Wales for their generous hospitality to the visiting delegates, not only in their homes but also for providing luncheon in St. David's Hall. A profitable time was brought to an end by the apostolic benediction.

TORONTO.

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

St. James'.—An event, unique in the history of the Sunday School of this church took place last Sunday afternoon. It was in the form of a scholars' rally, and the special efforts put forth by the teachers to ensure a large attendance were most successful. Superintendent O. B. Stanton, who had the event in hand, stated afterward that the results were most gratifying and lent much encouragement to the Sunday School workers. In addition to the rector, Canon Welch, who spoke a few words, Miss Louy Thomas, a former pupil of the school, who has recently returned from missionary work in Chili, and the Rev. J. E. M. Wright, gave short addresses. Miss Thomas dwelt on her experiences in South America, while the Rev. J. E. Wright emphasized the importance of the occasion as marking a fresh start in the work of the school. A member of the Chinese class, which has an average attendance of 18, and is conducted by Mr. C. H. Anderson, read passages from the Bible, and followed with an address rendered in English. An orchestra of twenty pieces from All Saints' morning school contributed music to the occasion under the direction of Dr. Risk. Among the former scholars who were present were Mrs. W. R. Brock and Dr. Harley Smith.

Trinity College.—The Rev. C. B. Kenrick, M.A., who has just been appointed Lecturer in Divinity in Trinity College, has been given the oversight of the mission work of the students, and in future all applications for assistance by them in the holding of services, etc., should be made direct to Mr. Kenrick.

St. James'.—The Rev. T. E. Wright, M.A., of Whitewood, Man., in the diocese of Qu'Appelle, who has been given six months' leave of absence from his diocese, has accepted, for a period of three months, the position of senior curate of this church, in the place of the Rev. A. U. de Pencier, now of Brandon.

Trinity College.—In the Convocation Hall may be seen an historic chair, one of those exhibited by Mr. J. Ross Robertson at the recent National Exhibition. It is made of oak from the threshold of the house of the late Bishop Strachan, first Bishop of Toronto, and it was the chair occupied by the Archbishop of Canterbury when on Sept. 3rd last, he received the degree of LL.D. at Toronto University. Mr. Robertson has pre-

sented the chair to Trinity as a seat for successive Bishops of Toronto in Convocation Hall. The gift, which is a welcome one to the college, is greatly appreciated by Trinity's many friends.

Wycliffe College.—The annual meeting of the C.C.M.S. was held in this College on Thursday evening last. The report of the Secretary, the Rev. T. R. O'Meara, was a most encouraging one, and told of excellent work being done in many lands. Entire satisfaction was expressed with the results of the new order of things in the missionary organization of the Church of England in Canada, whereby all mission work in Canada and the foreign field are centralized in the M.S.C.C. The Secretary stated that provision had been made for the choosing and training of missionary candidates for the foreign field on sound evangelical lines, and that the control and guidance of the missionaries at work in the field would remain under the experienced hand of the Church Missionary Society. Mr. T. Mortimer, the Treasurer, reported that, as all collections now go to the M.S.C.C., there was little to report. He asked contributions for replenishing the missionary museum in Wycliffe. The feature of the evening was a series of brief and earnest addresses by four of the society's missionaries who were present. They were:—Miss L. Thomas, from Rio Quepe Mission, in Chile, South America; Miss A. L. Archer, from Japan; Miss Harris, of Toronto Junction, who is going to Egypt, and Miss L. Shaw, St. John, N.B., who is going to Japan. The following were elected officers for the coming year:—President, Dr. N. W. Hoyles, K.C.; Secretary, Rev. T. R. O'Meara; Treasurer, T. Mortimer; Board, Revs. F. H. Du Vernet, T. C. DesBarres, Bernard Bryan, Canon Cody, G. A. Kuhring, R. A. Sims, C. J. James, L. E. Skey, W. E. Taylor, Hon. S. H. Blake, Messrs. S. Caldecott, G. Helliwell, A. E. O'Meara, E. W. Trent, William Webb, jun., W. T. Hillyer, W. D. Thomas, John C. Grey, Thos. Langton, K.C., Dr. Harley Smith, C. R. Cooper, Herbert Mortimer and E. MacRae. Western Ontario—Very Rev. Dean Evans Davis, Revs. C. B. Sage, Canon Richardson, Dyson Hague, W. H. Wade, and Messrs. J. H. A. Beattie and J. R. H. Pope. Eastern Ontario—Revs. C. H. Marsh, Edwin Daniel, S. C. Noxon, Canon Greene, J. M. Snowden, O. G. Dobbs, and Messrs. Montague Anderson and Geo. E. Hague. Quebec—Very Rev. Dean Evans, Revs. G. O. Troop, Edgar T. Capel and W. W. Craig, and Messrs. George Hague and W. C. Scott. Maritime Provinces—Thomas Ritchie, Revs. John De Soyres, R. P. McKim, W. J. Armitage, F. H. Archbald, F. Wilkinson, G. C. Wallis and F. W. Hales. Northwest, Rev. C. O. McKim; British Columbia, Rev. C. C. Owen. Auditor, Mr. J. E. Berkley Smith; Medical Board, F. Le M. Grasett, M.D., T. Millman, M.D., W. D. Thistle, M.D.; Editorial Secretary, Rev. F. H. Du Vernet; Special Deputation Worker, Miss S. M. Etches; Deputation Secretary, A. E. O'Meara; Secretary of Missionary Boxes, Miss E. B. Cooper.

St. Luke's.—A meeting of the Y.P.A. took place recently when the following were elected officers for the ensuing season:—Hon. President, the Rev. Dr. Langtry; President, the Rev. E. W. R. Beal, B.A.; Vice-President, Mr. C. De Green; Secretary, Miss E. Manning. The opening meeting will take place in the school-house on this Thursday eve, at 8 o'clock.

Days of Intercession in behalf of Sunday Schools.—The Days of Intercession in behalf of Sunday Schools are Sunday, 16th, and Monday, 17th of October, 1904. The Toronto Church of England Sunday School Association has arranged for a service to be held in St. Augustine's Church (corner of Parliament and Spruce Sts.), on Monday, October 17th, at 8 p.m., to which the clergy, teachers and officers of the Sunday schools of the

Deanery of Toronto are most cordially invited. An address will be given by the Rev. E. C. Cayley, and the service will be under the direction of the Rev. F. G. Plummer. Through an error in the Pastoral relating to these days issued last week, it was stated that this meeting would be held in St. James' School House.

Medonte.—We have just had the great pleasure of another visit from the diocesan organizing secretary, the Rev. Canon H. C. Dixon, who arrived here on Saturday, October 1st, and stayed with us until the following Tuesday morning. Harvest Thanksgiving services were held on Sunday, October 2nd, at St. Luke's, Price's Corner, in the morning, and at St. George's, Fair Valley, in the afternoon, at which, Canon Dixon delivered most impressive and appropriate addresses on the subject of "Thankfulness to God," which were much appreciated by all who heard them. Canon Dixon also gave an address to the members of St. George's Sunday School, which was full of helpful inspiration and encouragement to the scholars and to their faithful and devoted teachers. On Monday evening he gave us the illustrated lecture on "Ben Hur," in St. George's Church. The building was crowded to its utmost capacity, and high as were the expectations of all, they were more than realized. Canon Dixon has completely won the hearts and confidence of the people of this Mission by his tact, courtesy, kindness, and manifest interest in their welfare. He is always welcome here, and every visit he makes not only means an increased interest in Diocesan Missions, but a great spiritual uplift, help and encouragement to us all. We thank Canon Dixon and the Mission Board for his helpful visit to us.

Bowmanville.—St. John's.—Harvest Home Thanksgiving services were held in this church on Sunday, September 25th. The services were conducted by the rector, the Rev. W. E. Carroll. The congregations were good, and the offerings liberal.

Brighton.—St. Paul's.—Harvest Thanksgiving service was held in this church on Friday evening, the 30th ult. "The harvest is past, the summer is ended, and we are not saved," (Jer. 8: 20), was the text of an appropriate and impressive sermon by the Rev. A. J. Reid, rector of Campbellford. The Brighton people have decided to make extensive repairs and improvements to their church, and the work will commence at once. A considerable sum of money is already in hand for this purpose.

Otonabee.—St. Mark's.—On Sunday, September 25th, the congregation of St. Mark's had its annual harvest festival. The rector, Rev. E. A. Langfeldt, officiated, and preached the special sermon from the text: "The harvest is the end of the world, and the reapers are the angels." The special thanksgiving offering amounted to \$24.50.

Peterborough.—St. Luke's.—On Wednesday, September 21st, was the annual harvest festival at this church. The church was beautifully decorated with the products of garden and field, and its whole appearance was very attractive, emblematic of the object of the service. The Reverend Canon Cody, D.D., rector of St. Paul's church, Toronto, was the special preacher. His sermon was from Deuteronomy 8: 10, "Thou shalt bless the Lord thy God for the good land which He hath given thee." The sermon dealt eloquently with the blessings God has sent to this great Dominion. It was full of patriotic lessons, and imperialistic utterances, the congregation listening to it with rapt attention. Dr. Cody referred to the corruption in the politics of this fair Dominion, and exhorted all men to forego party allegiance in endeavouring to make politics pure.

The thanksgiving offering was very large, and given to Canadian missions. The rector, the Rev. E. A. Langfeldt, was assisted by the Rev. J. C. Davidson, of St. John's, and Rev. W. Major, of All Saints'.

NIAGARA.

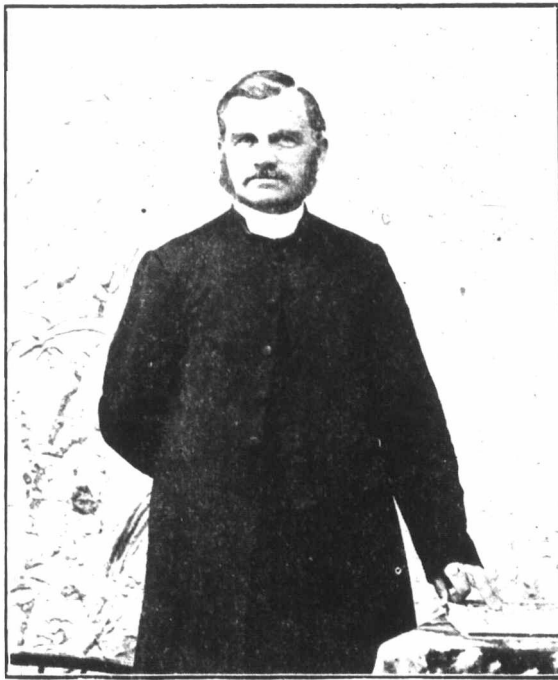
John Philip Du Moulin, D.D., Bishop, Hamilton.

Oakville.—The annual meeting of the Sunday School Convention and Missionary Conference of the Deanery of Halton was held here on Wednesday and Thursday, September 28th and 29th. The convention began with a celebration of Holy Communion at 11 a.m., on Wednesday, the officiating clergy being the Rev. T. G. Wallace, rector, and the Rev. Canon Worrell. The programme for Wednesday consisted of the following: "Sunday School Problems in Town and Country," by Rev. R. Seaborn, of Carlton; "Sunday School in Relation to the Church," by Rev. J. G. Browne, of Acton; "Sunday School in Relation to Home," by G. B. Kirkpatrick, Esq., of Toronto; and "Sunday School as a Factor in Missionary Work," by Rev. Dr. Tucker. The Rural Dean occupied the chair. In the evening a Choral Festival of the choirs of the deanery was held. The service was sung by Revs. J. G. Browne and G. Bull, and Revs. Dr. Tucker and the Rural Dean read the lessons. Rev. Canon MacNab preached a most excellent and inspiring sermon on: "There was war in heaven." It is regrettable that so little interest should be taken in this interesting annual event. Only two choirs (Milton and Oakville), were noticed taking part in the service, but they rendered the music tastefully and devotionally. The choral service was under the direction of the deanery conductor, Mr. Gollins, of Milton, and the deanery organist, Mr. Ellis, of Oakville. On the following day (Feast of St. Michael and All Angels), Holy Communion was celebrated at 9.30 a.m., a large number of communicants being present. Rev. Dr. Tucker spoke on: "Our Foreign Field," and his address was inspiring. In the absence of the Rev. I. Macdonald, the Rural Dean gave an excellent address on: "Our Domestic Field." Revs. J. G. Browne, G. Bull, and T. G. Wallace spoke on: "Our Privilege in the Service." In the afternoon the Woman's Auxiliary met, and this was the most enthusiastic meeting of all. There was a large attendance of delegates. Mrs. Bristol was elected deanery secretary. The Rural Deanery was to have met in the afternoon, but owing to the smallness of the attendance of the clergy, it was decided to leave the missionary exchanges in the hands of the Rural Dean. The convention regretted the absence of Ven. Archdeacon Clark. The clergy dined on Wednesday evening at the rectory, and dinner and tea were provided each day by the ladies of St. Jude's congregation in Mrs. C. P. Chisholm's beautiful art room. A sincere vote of thanks was tendered by the Rural Dean to Mrs. C. P. Chisholm and the ladies for the use of the room and for the sumptuous meals, and was acknowledged, on behalf of the ladies, by the Rev. T. G. Wallace. The convention concluded on Thursday evening.

Elora.—St. John's.—The Rev. V. E. F. Morgan was inducted into this living on Monday evening, the 3rd inst., by the Rev. G. F. Davidson, M.A., Rural Dean of Wellington, and vicar of Guelph. A large congregation was present, including a number of people from Guelph. The Rev. G. F. Davidson gave an address. The churchwardens, Messrs. S. Boehm and Henry Clarke, represented the people and presented the keys of the church to the newly-appointed rector. After the service, a reception was held in the school-room of the church, when Mr. Morgan and his bride were informally welcomed by the congregation. The school-room was very prettily decorated and refreshments were daintily served.

Hamilton.—All Saints'.—While the head of the Rev. Frederick Burt was bowed in prayer in this church, at the evening service on Sunday, October

2nd, he was stricken by death. In the early part of the service, while sitting in his pew, he was seen to faint away; he was hurriedly removed to the rectory adjoining. A doctor from the congregation, on immediate examination, pronounced life extinct. The Rev. F. Burt was 77 years of age, and was a retired clergyman of the Church of England. He was on the superannuation list of the diocese of Toronto, and had resided at 325 Lock St., South, in Hamilton (to be near his daughter), but two months with his aged wife, who keenly feels her loss. Mrs. Burt has received many sympathetic, condoling letters from clergymen and friends, and they have been a great comfort to her in her heavy bereavement, but finds herself quite unequal to write to each separately. The Rev. F. Burt was a native of Hampshire, England, and was educated at Winton Diocesan Theological College, Winchester. He was ordained deacon in 1858, and priest in 1860, by the Bishop of Montreal, and having come to Canada about four years previously, was appointed city missionary for St. George's church, Montreal, under Canon Leach and the Rev. Wm. Bond. Since that time he has had the parish of Huntingdon, P.Q., and also the following parishes in Ontario: Minden, Brooklin, and Columbus, 1878; Scarborough, 1884, and West Mono, 1890. In politics he was a staunch Conservative. A family of four daughters and two sons survive him, Mrs. R. Gainer, Mrs. W. Fielding, Mr. F. L. L. Bart, of Minden; Mrs. James Macdonell, of Sidney, Nova Scotia; Rev. Rural Dean Burt, rector at Brace-



The Late Rev. Frederick Burt.

bridge; Dr. Ellen Burt Sherratt, Hamilton. The remains were sent to his old much-loved parish of Minden for interment.

Port Colborne.—St. James'.—The harvest thanksgiving services held in this church on Sunday, Sept. 25th, were the most successful ever held in the church. Two very large congregations filled the beautiful edifice and chairs had to be pressed into service at night. The popular rector, Rev. A. C. Mackintosh, preached two impressive sermons, pregnant with sound advice and eloquent in delivery. At the morning service the new lectern, erected to the memory of the late Mrs. Margaret Barrick, was unveiled and dedicated to the glory of God, and to the memory of this good woman, who had been such a generous benefactress of the church. The lectern is of quartered oak, with antique finish, and is an exact model of an approved design used in some of the finest churches in England. The work was done by Mr. Leeder, of Marshville, who did his work faithfully and skilfully, and deserves special praise. The choirs sang the anthem: "Give thanks to the Lord," in fine form, and two solos completed a splendid choral service. At Morning Prayer, L. E. J. Hopkins sang: "The Perfect Life," in his rich, clear, tenor voice, and at evening Miss Hopkins, church organist, gave the solo: "The Heavenly Song," with beautiful effect. Both solos were delightfully sung. The decorations in the chancel were especially artistic and appropriate, the chancel window being banked with hydrangeas,

with a beautiful cross in crimson dahlias as a centre-piece. The whole interior was exceedingly pretty, and those who contributed towards the result are certainly deserving of thanks. Financially, too, the day was a complete success, about ninety dollars having been placed on the plate for the missions, as addition to the regular offertory for the day. The special thanks of the congregation are tendered Mr. E. Morris, of Fonthill, for his generous donations of flowers.

His Lordship, the Bishop of Niagara, has gone to Santa Barbara, California, on account of ill-health. He will be absent till the close of the year.

Fort Erie and Bertie.—The Bishop of Niagara and Ven. Archdeacon Clark visited this parish on St. Matthew's Day. At St. John's church, Bertie, the vicar, the Rev. A. W. Woods, presented seven candidates for confirmation. The service was well attended for a week day, and the congregation earliest and attentive. In the evening, St. Paul's church, Fort Erie, was well filled when the Bishop administered the Rite of Confirmation to nineteen candidates. At both places owing to His Lordship's indisposition, the Archdeacon gave the address. Mr. Woods is doing excellent work in this parish.

Ancaster.—St. John's.—The members of this congregation tried the experiment of holding an old-fashioned harvest home this year, as far as circumstances permitted, and the success of the affair far exceeded their most sanguine expectations. The idea was mooted by Mr. E. A. Clifford, rector's warden, and to his hard work, ably seconded by the ladies of the congregation and their friends, who worked with an unanimity and earnestness that was contagious, the success of the festival was greatly due. The proceedings began with Divine service at 4.30 p.m., on Friday, September 30th, when a grand and very helpful sermon was preached by the Rev. Canon Wade, of Hamilton, taking as his subject: "The world is ours," (1 Cor. iii., 22), he considered it under five heads: (1) Our temporal residence, (2) Our place of education and training for a higher life, (3) Ours for use, (4) Ours for enjoyment, (5) Ours for subjugation. The church presented a very festive appearance in its very tasteful decorations of grain, fruits, and flowers. The following clergy were present and assisted, besides the rector and special preacher: Ven. Archdeacon Clark, M.A.; Rev. E. A. Irving, and Rev. S. Bennetts. The music, led by a full choir, was bright and hearty, and the large congregation entered thoroughly into the spirit of the festival. In the evening a high tea was partaken of in the drill hall, and this was followed by an excellent

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musical programme. The rector, the Rev. Rural Dean Belt, presided, and expressed, in a short speech at the close, the thanks of all present to those who had taken a part in the programme. Mrs. Belt acted as accompanist. There were, in addition to the music, eight very realistic tableaux presented. The whole thing passed off most successfully, and netted the sum of \$100 towards the expenses of the church.

HURON.

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

Birr.—The funeral of the late Rev. Robert Wilson took place on the fourth inst., and was very largely attended. The first part of the service took place in St. Andrew's church. The Bishop of Huron officiated, and was assisted by the Revs. Messrs. Brownlee, of Ridgetown, and Dobson, of Tilbury. The remains were interred in St. George's Cemetery. The following acted as pall-bearers: Messrs. R. M. Hobbs, T. H. Martin, and Wm. W. Robson, members of deceased's parish, and Messrs. J. S. Waddell, W. A. Shaw, and James Burgess.

Stratford.—At the call of the Ven. Archdeacon Williams, a meeting of the Rural Deans of the Archdeaconry was held here recently, to talk over the work, and map out a plan for a missionary campaign. At the close of the business, the Rev. Rural Dean Robinson said he would like to say a few words, not as the oldest in years, but as the senior Rural Dean. In moving a vote of congratulation to Archdeacon Williams, he felt sure he was but voicing the sentiments of all the members present. His Lordship, the Bishop of Huron, deserved the hearty thanks of all Churchmen when he revived and put in working order the ancient machinery of the Church. The great Church of the Early Ages was not working in the dark, when Deans, Archdeacons, and Rural Deans were commissioned to transact ecclesiastical business. Our diocesan efforts to do this work by means of commissions given, here and there, had not always been productive of the best results. But now we had grounds for better hope. Regarding the Archdeacon of Perth, had His Lordship called for a ballot from the clergy of the three counties, no doubt his selection would have been ours. The great attention he has given to diocesan matters, and his valuable advice on many questions, coupled with tact, make him one from whom we may expect much. His work since his appointment speaks for itself, therefore, the mover felt certain that he was voicing the feelings of his brethren present, when he moved a vote of congratulation to the Archdeacon, assuring him that the Rural Deans would second his work with all the means in their power. The Rev. Rural Dean Ryan, in a few apt words, seconded the motion, which was unanimously carried. In responding, Archdeacon Williams expressed himself as appalled with the amount of work which should be undertaken. He would work to the utmost of his power, sustained by the help which he was sure would be given to the Church's work by the Rural Deans and the clergy and laity in general.

Brantford.—St. James'.—On Friday evening, September 30th, a farewell banquet was given to the Rev. John Bushell, the curate-in-charge, by the members of the congregation on his leaving the parish after a stay of four years, to take up new work in London, Ontario. Nearly one hundred persons were present. At the conclusion an informal leave-taking was held by Mr. and Mrs. Bushell of all those who were present.

Woodstock.—Old St. Paul's.—The members of this congregation held their annual harvest home lately. This is an annual event, and is looked forward to with a good deal of pleasure by the members of the congregation. The affair passed off most successfully in every way.

Clarksburg.—St. George's.—The Rev. W. Hinde,

of Shelburne, who was for twenty-seven years rector of this parish, preached in this church, both morning and evening, on Sunday, September 25th, it being the occasion of the fourth anniversary of the church. His two sermons were masterly efforts, and will long be remembered by those who were fortunate enough to hear him. Mr. Hinde, like other distinguished clergymen, considers the new church one of the neatest structures he has ever seen. He was kept busy the three days he spent here shaking hands with old friends, many who came from a distance to hear him.

Southampton.—St. Paul's.—Harvest thanksgiving services were held in this church, on Sunday, Oct. 2nd. The church was tastefully decorated with grain, fruit and flowers. The rector, the Rev. E. N. English, M.A., preached able, earnest and practical sermons at both morning and evening service. In the morning he spoke upon the text: 1. Thess. v. 18, and in the evening upon the text: Neh. viii. 10. Good congregations joined heartily in the service, listened attentively, and gave liberally. An enthusiastic choir rendered excellent and appropriate music. In the evening the service was fully choral.

St. Mary's.—St. James'.—Seldom have the services of harvest thanksgiving in this church been equalled and never have they been excelled by those of Sunday, September 25th. The decorations were in good taste and were superintended by Miss Nellie Sharp and Mr. Bert Lancaster. White asters and white clematis were used with striking effect. The music of the day was in keeping with the occasion; the well-balanced choir singing admirably. The solos of Mr. Willard and Mr. Barrett were well rendered. Miss Howard officiated at the organ with skill and discernment. The sermons of the Rev. Canon Farthing, M.A., rector of Woodstock, were excellent. That of the morning was essentially a harvest thanksgiving sermon; that of the evening was a powerful plea for worthy service for Christ, from the words: "Be ye not hearers only, but doers of the word." It was a strong arraignment of a lazy church and of lazy Christians. In it the speaker strongly assailed, in passing, the political corruption of the day, rising above party in his condemnation. A powerful sermon was aptly closed by the thought that it was impossible to work for Christ without love: "I would work as any slave for love of God's dear Son." The attendance was good, especially in the evening, many not of the English Church being present. If any one has shown in marked ways that he is the friend of all and is glad to see all, that one is the rector of this parish. The offertories of the day were over \$80. The Rev. Dr. Taylor, son of Rev. Rural Dean Taylor, officiated in New St. Paul's, Woodstock.

Blenheim.—Trinity.—The harvest thanksgiving services were held on Sunday, October 2nd. The church was very neatly decorated with grain, fruit, flowers and branches of autumn leaves. The services throughout were very bright, and the hymns, anthems and solos appropriate. The rector, the Rev. George McQuillan, conducted the services, and preached able and inspiring sermons to large congregations. The number of communicants was exceptionally large and the total offertory amounted to almost \$200.

Tillsonburg.—St. John's.—Harvest thanksgiving services were held in this church (Rev. H. A. Wright, rector), on Sunday, September 25th, the preacher being the Rev. T. A. Wright, of St. Jude's, Brantford. The church was tastefully decorated, congregations were large, and the services very bright. The offertory amounted to \$379.

Wingham.—St. Paul's.—The harvest thanksgiving services, held on Sunday, September 25th, in this church, were very successful. The congregations were large; in the evening, chairs had to be placed in the aisle to accommodate the people. The church was beautifully decorated with grain, fruit and flowers, arranged most tastefully. The singing by the choir was exceptionally good. Rev. Mr. Fitzmorris favoured the congregation with a

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solo in the morning, and Mr. F. Hill sang one in the evening. Mr. Fitzmorris preached morning and evening on the subject of thanksgiving. The rector asked the congregation for a thank-offering of \$100, and they responded by placing \$124.43 upon the plates; this was the largest harvest collection since Mr. Lowe's appointment to the parish. The total collections for the day were \$155. On the following evening the annual reunion of the congregation was held, under the auspices of the A.Y.P.A. There was a large attendance. Addresses were made by the rector, the Rev. Wm. Lowe, the Rev. Dr. Smith, of Teeswater; the Rev. Mr. Fitzmorris, of Glencoe, and Mr. Fisher, the postmaster. A musical programme was given during the evening. Refreshments were provided, and later on in the evening the Rev. M. McLean, the Baptist minister, gave a brief address and a Scotch recitation.

Thorndale.—St. George's.—The annual harvest thanksgiving services in this church were held on the 2nd inst., when the rector, the Rev. J. C. McCracken, officiated in the morning, and the Rev. D. E. Cameron in the evening. The sermons were practical, suitable, and in harmony with the occasion. The ladies did their best to make the interior of the church a picture of flowers, fruit and grain mingling together. To their patient and dexterous work much credit is due. The church was crowded with earnest and devout worshippers at both services. Suitable musical selections were given by the choir, and were highly appreciated. The harvest thanksgiving services in Grace church, West Missouri, on the previous Sunday, were also very successful. The church was handsomely decorated with the fruits of the orchard, the field, and the garden. The attendance at both services was large, and the services praiseful and joyous. On the following Tuesday evening, the thanksgiving dinner was held on the church grounds, and was one of the most successful in the history of the parish, a very large crowd being present. The proceeds of the evening were \$81.

QU'APPELLE.

John Grisdale, D.D., Indian Head, N.W.T.

Craik, St. Agnes'.—On Saturday evening, September 3rd, the Bishop of Qu'Appelle paid his first official visit to this newly constituted parish for the purpose of formally dedicating the recently finished church. Services began with Evensong, said by the Rev. Dr. Coard, and sermon preached by the Bishop on Saturday, His Lordship taking for his text the words from St. Mark 6:31, "Come ye yourselves apart into a desert place, and rest a while." The dedication festival proper took place on Sunday morning, when after matins there was a celebration of the Holy Communion, the Lord Bishop being the celebrant, and Dr. Coard the epistoler. A notable feature of the service was that the entire congregation, both partakers and others, re-

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...nished until the entire service had concluded with the Benediction. Prayers were read by Dr. Coard, the Bishop reading the lessons, the first special lesson being 1 Kings 8:—the description of the feast of the dedication of Solomon's temple. His Lordship preached a most eloquent and practical sermon on the value of not despising small beginnings in missionary work, and traced many successful diocesan works that in his own experience during thirty-three years' work in Western Canada had originated in the most humble possible way. He reminded the congregation that they had been specially blessed in having within a year of the birth of their settlement a commodious church, fitted with everything necessary for the worship of the Lord in the beauty of holiness, and expressed the hope that the spire of that edifice would be a constant reminder to all who looked upon it, whether from the passing train, the distant prairie, or the town itself in the very midst of which the house of God had been placed, of those higher and nobler things that belonged to eternity. Evensong was said at 7 o'clock, the Bishop reading the prayers up to the end of the third collect, and the lessons, the Rev. Dr. Coard reading the second portion of the prayers. The Bishop preached the sermon from the words (St. John 21:17), "Lord, Thou knowest all things; Thou knowest that I love Thee." Each of the sermons was preached extempore, that in the evening being a practical scriptural discourse, fully in keeping with the day's festival. Notwithstanding that both on Saturday and Sunday rain poured incessantly, the congregations were large at every service, a surprisingly large number attending Evensong on Saturday. The building was filled to its seating capacity on Sunday night, and the congregation comprised English, Scotch, Irish, Americans, Canadians, Swedes, Chinese, and Germans in nationality, while the following creeds or sects were there: Anglicans, members of the Roman communion, Presbyterians, Methodists, Baptists, and Lutherans. At Saturday evening's and Sunday morning's services Mrs. Percy A. Knott, wife of the Presbyterian minister at Craik, kindly presided at the organ in the unavoidable absence of the church organist, Dr. Coard playing on Sunday evening. It is the rule at this church never to beg from the pulpit, and the Bishop did not make any appeal for funds to defray the cost of erecting the new church; but the offertories at the three services amounted to the handsome sum of \$25. Services are held in the church every Sunday.

SASKATCHEWAN.

Right Rev. Jervois A. Newnham, M.A., D.D.,
Bishop.

The Ven. Archdeacon Mackay is on his way home to England, whither he is going to assist in seeing through the press his translation of the Old Testament into the Cree language. During the visit which he made to England last year he did similar work on the New Testament.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—The Bishop has made the following appointments: To be Honorary Canon of St. John, in the pro-Cathedral of the Redeemer, the Rev. G. C. d'Easum, M.A., incumbent of St. George's, Fort Saskatchewan. To be Rural Dean of Edmonton: The Rev. H. A. Gray, M.A., rector of Edmonton and domestic chaplain to the Bishop. To be rector of Strathcona and incumbent of St. Stephen's, Colchester, the Rev. W. R. George. To be incumbent of St. Cyprian's, Lacombe: Rev. J. Leech Porter, B.D. To be incumbent of St. George's, Banff, etc.: The Rev. Pasil Guy Way, B.A. To be incumbent of St.

Monica's, Lamerton, etc.: The Rev. E. Loftus Macnaghten, B.A.

A special meeting of the Executive Committee was held in the Synod office on Friday, August 5th. There were present the Bishop (in the chair), the Very Rev. the Dean, the Archdeacons of Macleod and Calgary, the Revs. Canon Stocken and G. H. Hogbin, Messrs. E. N. Brown and A. W. R. Markley. The present grant to the Lacombe Mission was continued to the end of the present year, and a special outfit allowance was made to the Rev. J. Leech Porter on the usual conditions. Mr. Govier's application for a second horse to assist in working the Hillsdown Mission was considered, but the committee felt that the people of the district should be able to furnish this. The secretary was instructed to get returns as to the amount and disposition of the local contributions. The application from Pine Lake for separation from the Parish of Innisfail was considered, and the committee decided that it would not be advisable to make such a separation before next Easter in view of the fact that the Mission of Innisfail and Pine Lake had only just become a self-supporting district; but recommended the Parish of Pine Lake to make a thorough canvass in the meantime, with a view to a material increase in the local contribution to stipend in view of the proposed separation. The committee concurred in the Bishop's suggestion to appoint the Rev. E. Loftus Macnaghten to the mission of Lamerton and the Rev. A. H. Coake to the western part of the Bow River Mission, with Cochrane as a centre. It was decided to place the Rev. F. S. Keane in Calgary, and the amount to be paid from mission funds was fixed; also, a special committee was appointed to define his duties. The treasurer was authorized to pay the sum of \$25 to Mr. Maurice Shore for money spent by him in itinerating. The committee favoured the formation of a new mission, with Colchester as a centre, so soon as a clergyman can be obtained. Mr. John H. Williams was elected auditor to replace Mr. Z. H. Burnham, who has removed from the diocese. Applications for grants to churches at Leduc and New Lunnon were referred to a special committee, with power to act. The committee gave its consent to the Parish of St. John's, Olds, to mortgage a portion of the parish property as security for a loan not to exceed \$1,000, for the purpose of building a parsonage, such mortgage not to include the church or the land upon which the church stands. The meeting then closed, the Bishop pronouncing the Benediction.

INSCRIPTION IN A BIBLE.

These verses were written in a Bible given by a mother to her son, October 9, 1828:

Remember, love, who gave thee th's
When other days shall come;
When she who had thy earliest kiss
Sleeps in her narrow home;
Remember, 'twas a mother gave
The gift to one she'd die to save.

The mother sought a pledge of love,
The holiest for her son;
And from the gifts of God above
She chose a goodly one.
She chose for her beloved boy
The source of light and life and joy.

She bade him keep the gift, that when
The parting hour should come
They might have hope to meet again
In an eternal home.
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer in his pride
Laugh that fond faith to scorn,
And bid him cast the pledge aside

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Which he from youth had borne,
She bade him pause and ask his breast
If he or she had loved him best.

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember, 'tis no idle toy,
A mother's gift; remember, boy.

SEIZE THE OPPORTUNITY.

At the battle of Missionary Ridge a regiment made a desperate attack upon the enemy. "Who ordered that charge?" cried the commanding general of an officer who galloped up to him. "No one, sir," was the response; "the men saw the need and the opportunity, and they dashed forward without waiting for orders." The world wants thousands of Christian warriors thus to see "the need and the opportunity," and to act promptly! Many of us are slow of heart and blind.—Allan Sutherland.

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RUPERT'S LAND.

Samuel P. Matheson, D.D., Coadjutor Bishop, Winnipeg.

Rev. W. H. Cassap, B.A., of McGregor, was the recipient of a well-filled purse from his many friends of the Mission of McGregor last week on the eve of his departure for Toronto, where he will spend the winter pursuing a post-graduate course in theology. The Rev. Chas. Harrington, formerly curate of Brandon, succeeds Mr. Cassap in the incumbency. At the farewell tendered the former incumbent, Mr. Harrington, was present and made a very felicitous address.

Rev. Canon Richardson, M.A., of St. John's, N.B., has been the guest of his father-in-law, the Ven. Archdeacon Fortin, of Winnipeg, for the last two weeks. The Canon was at one time rector of St. Luke's, Winnipeg, and occupied the pulpit of that church last Sunday.

Rev. E. W. Summerscales, M.A., spent a very pleasant vacation at the coast this summer. He has been appointed recently to the rectory of St. Mark's, Rachel Street, Winnipeg.

Rev. Rural Dean Hewitt, M.A., of Souris, has returned from an extensive trip west. He visited a number of the coast cities and towns, and was delighted with the Pacific climate.

St. John's College has reopened with a fairly large number of students, and work has begun in earnest. The Rev. Canon Murray returned in August from a trip to England, where he left Mrs. Murray, and resumed his lectures in philosophy. There are a few changes in the staff of the college, and all look forward to a greater degree of success.

A reception was tendered Rev. A. U. De Pencier and Mrs. De Pencier, of Brandon, on their return from their vacation in the East and Old Country.

A number of vacant parishes will be made by resignation this quarter. The Rev. Mr. Larzen, of Morris, has accepted a chaplaincy to the British forces at St. Louis, in the Mauritius Islands. He will leave shortly via England.

Rev. Wm. C. White, missionary of the Canadian Church in the Fukien Province, China, is in Winnipeg, and was the preacher at Holy Trinity and St. George's Churches lately. Missionary meetings were held throughout the week, and the missionary gave at each an interesting account of the work in the foreign field. It is a pity that missionaries on furlough do not visit the smaller places under some arrangement by the authorities. The very energetic Mission Committee of the diocese might deem it one of its duties to make such arrangement. Of course, it is too well known that this committee is overworked, but an extra hair-like burden as arranging for returned missionaries to visit the smaller towns of the diocese would be hardly felt.

A new vicarage is to be built for Rev. W. G. MacMorrine, of the Somerset Mission. The old vicarage at Somerset is to be sold and the new one erected at Swan Lake, which is a growing place. A building committee has been formed, and work will soon begin.

Rev. Thomas Morquay has been appointed to the cure of Russell, made vacant by the resignation of Rev. Mr. Bartlett.

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We are offering to buyers another fine list of Piano Bargains. Without doubt it would be hard to equal this lot. Every Piano is in First-class Condition.

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- DUNHAM, New York, carved leg Square, rosewood case, octagon legs, 6 3/4 octaves, very good practice piano \$65
- STODDART, carved leg Square, rosewood case, octagon legs, 6 3/4 octaves, very good practice piano..... \$65
- DOMINION SQUARE, 7 1/3 octaves, over-strung scale, carved legs and lyre, and in A 1 condition \$100
- STEINWAY & SONS, New York, rosewood case, over-strung scale, 7 octaves, octagon legs; a beautiful piano in first-class condition.... \$115
- RATHBONE & SONS, New York, carved leg Square piano, 7 1/3 octaves, over-strung scale, serpentine base \$120
- HAINES BROS., New York, Square, carved legs and lyre, 7 1/3 octaves, over-strung scale, \$125
- DOMINION SQUARE, carved legs, over-strung scale, serpentine base, 7 1/3 octaves; in elegant condition \$130
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- STEINWAY & SONS, New York, carved leg Square piano, 4 round corners, 7 1/3 octaves, over-strung scale, carved legs and lyre, regular price \$700; special at \$165

UPRIGHT PIANOS.

- MASON & RISCH, rosewood case, upright piano, with 3 carved panels in top door, 7 octaves, over-strung; a good piano..... \$215
- DOMINION UPRIGHT PIANO, walnut case, 7 octaves, 2 carved panels in top door, an elegant toned piano, and A 1 value. Regular price \$350; special at \$225
- JENNY & SONS, Upright piano, ebonized case, 7 1/3 octaves, cabinet grand, carved panels in top door; regular price \$400; special at.... \$235
- STANDARD, Toronto, upright cabinet Grand, Boston fall, continuous music rack, 3 pedals, 7 1/3 octaves; regular price \$385; special at.... \$238
- DOMINION UPRIGHT, cabinet Grand, 7 1/3 octaves, 3 carved panels in top door, beautiful walnut case; regular price \$450; special at.... \$250
- PRINCE, Toronto, cabinet Grand upright piano, with Boston fall, continuous music rack, nicely decorated top door, 3 pedals, 7 1/3 octaves, in elegant condition; used less than 3 months; regular price \$375; special at \$255
- ENNS & CO., Hamilton, elegant Upright piano, beautiful walnut case, cabinet grand, with continuous music rack, Boston fall, beautifully decorated top door, 7 1/3 octaves, 3 pedals, practically brand new; regular price, \$300; special \$275
- WORNWITTE & CO., Kingston, Upright, walnut case, cabinet grand, with continuous music rack, Boston fall, beautifully decorated top door, 7 1/3 octaves, 3 pedals, practically brand new; one with mandolin attachment; susceptible of banjo, mandolin or harp effect..... \$285
- HEINTZMAN & CO., Upright, with Boston fall, continuous music rack, beautifully decorated top door, 7 1/3 octaves, 3 pedals; an instrument that would be a credit to any drawing-room, and a pleasure to the musician, almost as good as new. Regular price, \$475; special, \$325
- WEBER & CO., New York, beautiful walnut case, with 3 carved panels in top door, 3 pedals, 7 1/3 octaves; made by one of the best manufacturers in the United States; regular price, \$650; special at.... \$335

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Bishop Matheson administered confirmation at Cartwright on a recent Sunday.

At the meeting of the House of Bishops, held in Winnipeg on Oct. 6th, it was decided to call a special meeting of the Synod of the Province of Rupert's Land, to be held in Winnipeg on November 10th, to consider

such amendments to the constitution as the Bishops may submit. The following Bishops were present: Bishop of Calgary (presiding), Bishop of Mackenzie River, Bishop of Saskatchewan, Bishop of Qu'Appelle, Bishop of Keewatin, and Bishop Matheson.

Carman St. John's. Sunday, September 25th, His Lordship, the Right Rev. Bishop Matheson, occupied the pulpit of this church morning and evening, and at the morning service administered the rite of Confirmation, when the rector, the Rev. E. A. Davis, B.A., presented thirteen candidates. His Lordship's Confirmation addresses were clear and convincing, and made a deep impression upon the large congregation present. At the evening service the church was filled. His Lordship spoke with great power and eloquence, urging more attention to spiritual things. As a speaker His Lordship is both forcible and pleasing, and holds the undivided attention of the congregation. He not only enlightens the intellect, but appeals strongly to the feelings, and stimulates the will to action.

Alexander.—The death of Mrs. James Birtles, of this place, after a brief illness of typhoid fever, at the age of fifty years, occurred at the Brandon hospital on Thursday, September 15th. The remains were brought by C.P.R. from Brandon to Alexander to the home of her family. On Sunday, 18th September, the funeral service was conducted by the Rev. J. S. Cox, incumbent of St. Margaret's Church, Griswold. The preacher briefly referred in kind and eloquent words to the faithful Christian work of the deceased lady. The comforting and hopeful words of the minister on the resurrection for those that are Christ's was greatly appreciated by the large congrega-



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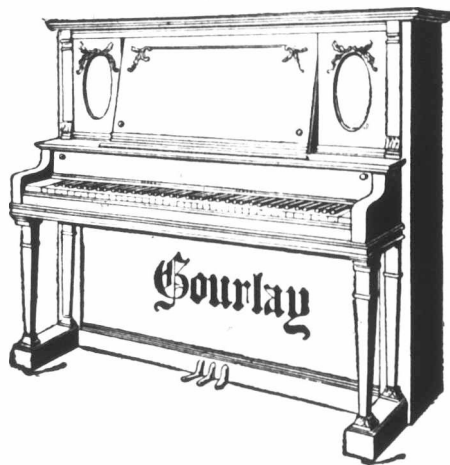
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tion. A large number were unable to gain admittance to the church, other denominations being largely represented. The "Dead March in Saul" was played by the organist at the conclusion of the service. The funeral was very large, there being about one hundred and twenty-seven carriages in the procession which followed the remains to the cemetery. The late Mrs. Birtles leaves a husband and seven children to mourn her loss, five daughters and two sons, viz.: Mrs. D. Roberts, Mrs. Fred Box, Annie, Lucy, Frances and the two boys, William and John, at

home. Mr. and Mrs. Birtles came from Yorkshire to Canada about twenty years ago.

ALGOMA.

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

Sudbury.—A conjoint meeting of the Rural Deaneries of Algoma and Nipissing was held on 28th and 29th September here in the Church of the Epiphany. There was a special service in the church on the 28th at

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8 p.m., the preacher on that occasion being the Rev. Rural Dean Cobb, B.D., of North Bay. There was a somewhat meagre attendance of the members of the two Deaneries. In the absence of Rev. Rural Dean Young, of Manitowaning, the Rev. Rural Dean Cobb presided over the meeting. We were fortunate in having His Lordship the Bishop with us. He addressed the Deaneries at the Quiet Hour after Matins on 29th ult. The rest of the day was taken up with the business of the meeting, when several important matters came up for discussion. In the evening there was a missionary meeting in the church, the speakers being the Revs. Chas. Percy and F. H. Hincks. Both addresses were full of interest and instructive. His Lordship pronounced the Benediction at the close.

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CHURCH MUSIC.

In this week's issue you give a brief report of an address I gave at Wycliffe College on "Church Music." As the published reports of that address have surprised many who know my views on the subject, I will be very grateful if you will allow me to make the following corrections:

1. I do not "favour confining Church music to chants and hymns and barring anthems." I suggested that "service" settings for the canticles might be more useful than anthems as a means of interesting the choir. In the choir which I am connected with we have not sung the "Magnificat" on Sundays to a chant more than eight or ten times in the last ten years. I always prefer a "service" setting. I do not bar anthems, but under certain conditions I like them very much.
2. I do not think "special" music is objectionable on Easter and Christmas days. I merely objected to the common practice of having a lot of new music on high days. I believe in good "special," sung year after year at festival times.
3. I do not think that the clergy should have the deciding voice in the selection of the music. The clergyman is responsible for the several departments of his work, and I suggested some ways in which he can interest himself in the choir, but the final choice of the music sung each Sunday must rest with the choir-master.
4. I made no reference whatever to the jealousies of the professional musician. I was discussing "large versus small choirs," but not on professional grounds. I want to make these corrections because I have been twitted a good deal with a want of harmony between my views as set forth in these reports and my practice for the past fifteen or twenty years.

F. G. PLUMMER.

THE WESTERN ARCH-BISHOPRIC.

Sir,—It is pardonable, I think, for Churchmen in the East to take an interest in Church affairs in the

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THOS. HILLIARD, Managing Director.

West though they have never set foot on Western soil. I plead this as my excuse for writing to you on the subject of the Archbishopric of Rupert's Land. It has been suggested that that See revert to the status of a Bishopric, and that the position of Metropolitan go to the senior Bishop of the Province each time Rupert's Land is vacated. It seems to me that there are many reasons against this course, and I hope sincerely that Western Churchmen will not adopt this scheme hastily or without due consideration. It is not enough to urge, as is often glibly done, that we must adapt the Church to the needs of a young country. Adaptation is very necessary, provided it does not mean de-

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generacy or lowering of the tone of the institution. The late Archbishop Machray was a man of master mind, a man of foresight, a statesman. The praises of his far-seeing eye have scarcely yet died on our lips. Why, then, should we rush with unseemly haste to overthrow what seems, at any rate to me, to be one of the most essential marks of his statesmanship. The Church of England stands for dignity and order and stability, and these lessons need to be impressed upon the West by the silent example of such an institution as the Church. The Church of England esteems the historic spirit, and around her fanes in the Old Land there has gathered a traditionalism, if I may so call it, which is one of her greatest sources of strength in the regard of the people. The West has not yet a history, but it is rapidly making one, and this is not a question merely for the present, but mainly for the future. All this and much more if space allowed might be urged against laying the profane hands of modernism upon a system well devised by the far-seeing eye of one who, though not a child of the West, was in hearty sympathy with its conditions and aims. I cannot conceive of anything more alien to the genius of the Church of England than an itinerant metropolitanate. The same idea applied to Canterbury or York or Armagh or Dublin would be perfectly ludicrous, and I cannot accept the common view that we are in this respect worse than our fathers. Let us profit by their experience. What is the actual position in the West? What city is there to compete with Winnipeg for the Metropolitan See? None so far. Edmonton is spoken of as having similar great possibilities, but they exist only in prospect, and Edmonton is not the seat of a Bishop, and, therefore, not in question. Winnipeg is a large city, with an undoubted future, and capable of sustaining the dignity of an Archbishop. It is easily accessible by railway. It is the first episcopal centre of the West, and in addition there is the foundation of a cathedral system in the canonries attached to St. John's College. What other city combines these advantages? Leave out Winnipeg and what is left? What ingenious excuses can be devised to thrust out the Bishop of Selkirk or the Bishop of any other far-off diocese? The unfairness and the unreason are multiplied if the choice be restricted to a select few in the south. To quote the case of the eastern ecclesiastical province does not prove anything. The cases are not exactly parallel, and even if they were it does not make it neces-

sary for the West to repeat a mistake. It is not as if this difficulty had never occurred before. The same question arose in Ireland over Archbishop appointments, and was set-

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Mrs. Symons, 42 St. Clair Street, Belleville, Ont., states: "Some weeks ago I began a course of treatment with Dr. Chase's Nerve Food, and have found it a very satisfactory medicine. I was formerly troubled with nervous exhaustion and a weak fluttering heart. Whenever my heart bothered me I would have spells of weakness and dizziness, which were very distressing. By means of this treatment my nerves have become strong and healthy, and the action of my heart seems to be regular. I can recommend Dr. Chase's Nerve Food as an excellent medicine."

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It smokes cool and will positively not burn
the tongue.—1 lb. tin \$1.00, ½ lb. tin 50c, ¼
lb. package, 25c.—Sample Package, 10c.

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ted apparently to the satisfaction of
both sides. Take, for instance, the
case of Armagh. When that See be-
came vacant its Synod elected a
Bishop pro tem, and the Bench of
Bishops appointed one of their own
number Primate. The pro tem
Bishop went to the See from which
the Primate was taken (unless he
himself were elected Primate). The
Primates being generally older men,
the Archbishop's See was more often
vacant, and the Synod of Armagh
got more than its due share of
episcopal elections. So a rule was
adopted by which a certain propor-
tion of elections falls to the Synod
of Armagh and the rest to the Sees
from which the new Primates are
chosen. There is no reason why an
Archbishop should be the oldest
Bishop of his Province; he should
rather be the fittest Bishop for the
diocese over which he is placed. Be-
fore any change is made in the West
every consideration should be care-
fully and prayerfully weighed.

T. G. WALLACE.

DAYS OF INTERCESSION.

Sir,—The Teachers' Assistant an-
nounced the fact that October 16th
and 17th will be observed as days of
intercession for Sunday Schools, but
did not say where we are to get suit-
able prayers for that occasion. If
you have any service suitable for that
occasion will you please send me a
copy, or, better still, have it pub-
lished in the Churchman before the
above date? I am sure there are
many like myself, without any infor-
mation on the subject, so I thought
I would write to you on my own be-
half, and also on behalf of others.

T. R. DAVIS,

Rector of St. George's Church, Sar-
nia.

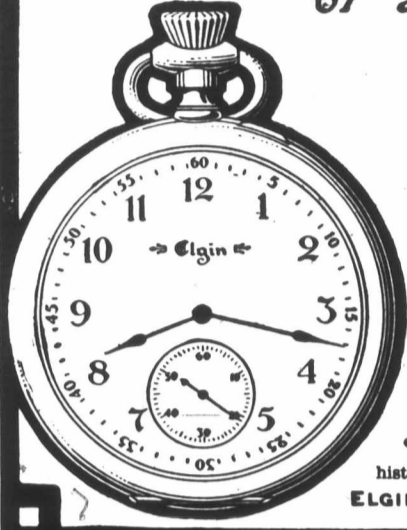
HINTS TO HOUSEGEEPERS.

Brown Kidney Stew.—From a beef
kidney cut off the outside meat in
bits, rejecting tubes and purplish
cores. Cover with cold water; heat
slowly till steaming, drain, add cold
water, and heat a second and again a
third time. To the drained kidneys
add one cup brown sauce, season
very highly with Worcestershire and
catsup, and stand over hot water for
ten minutes.

Brown Beef Stew.—Cut two
pounds beef in small pieces. Melt
some of the fat in a pan, brown in it
half the meat. Put rest of meat in
kettle with one pint cold water, let
stand 20 minutes, then heat slowly.
Transfer browned meat to kettle;
thicken fat with two tablepoons
browned flour, add one pint boiling
water and stir; when thick strain into
kettle. Add one cup diced carrot,
cover, and simmer. When half done
add one pint diced potatoes. Season
well with salt and pepper.

Rice Rolls.—Moisten cold boiled
rice with a little milk and stir in
enough white flour to make a stiff
dough. Knead on a moulding-board,
roll out about half an inch thick, cut
in finger lengths an inch and a half
wide, place in a floured pan and bake
in a quick oven. Then they are very
delicate and appetizing.

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is best made
to serve man
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history of the watch, sent free upon request to
ELGIN NATIONAL WATCH CO., ELGIN, ILL.

Cottage Pudding with Lemon
Sauce.—Cream two tablespoonfuls of
butter with half a cup of sugar and
add one well-beaten egg. Stir in one
cup of milk and two cups of flour;
then beat in half a teaspoonful of
salt and one and a half teaspoonfuls
of Magic Baking Powder. Beat hard
for three minutes and bake in a shal-
low pan. For sauce boil half a cup
of sugar and one cup of water for
five minutes. Beat into a table-
spoonful of cornstarch dissolved in
three tablespoonfuls of cold water;
when thick stir all the time—let cook
four minutes, then add the juice of a
lemon and two tablespoonfuls of but-
ter, and stir till well mixed. Lemon
extract may be added if liked and
gives more flavor.

TO GROW IN GRACE.

Why do we grow so little in grace?
It is because we do not use our in-
tellect to meditate upon the forces
of the unseen world amidst which
we live, or our will to draw upon
them. We know that we are weak,
and sin and Satan are strong, and
we know the truth. But there is a
third power stronger than either our
weakness or the forces of evil, which
we commonly forget, and which will
never disclose itself except in our
using of it. We must stir up the
gift within us. Within us we have
the spirit of power, the Spirit of
Jesus, the life of Jesus. It remains
to us to appeal to it; in constant
acts of faith to draw upon it and to
use it. Thus it will become to each
of us as much a truth of experience
as it was to St. Paul and no vague
language of metaphor, that "it is no
longer merely I that live, but Christ
that liveth in me."—Canon Gore.

OBEDIENCE TO THE SPIRIT.

You little think how much the life
of all your graces depends upon your
ready and cordial obedience to the
Spirit. When the Spirit urgeth thee
to secret prayer, and thou refuseth
obedience; when He forbids thee a
known transgression, and yet thou
wilt go on; when He telleth thee
which is the way, and which not,
and thou wilt not regard—no wonder

if heaven and thy soul be strange.—
Richard Baxter.

THE VALUE OF CHARCOAL.

Few People Know How Useful it
is in Preserving Health and
Beauty.

Nearly everybody knows that char-
coal is the safest and most efficient
disinfectant and purifier in nature,
but few realize its value when taken
into the human system for the same
cleansing purpose.

Charcoal is a remedy that the more
you take of it the better; it is not a
drug at all, but simply absorbs the
gases and impurities always present
in the stomach and intestines and
carries them out of the system.

Charcoal sweetens the breath after
smoking, drinking or after eating
onions and other odorous vegetables.

Charcoal effectually clears and im-
proves the complexion, it whitens the
teeth and further acts as a natural
and eminently safe cathartic.

It absorbs the injurious gases
which collect in the stomach and
bowels; it disinfects the mouth and
throat from the poison of catarrh.

All druggists sell charcoal in one
form or another, but probably the
best charcoal and the most for the
money is in Stuart's Charcoal
Lozenges; they are composed of the
finest powdered willow charcoal
and other harmless antiseptics in tab-
let form, or rather in the form of
large, pleasant-tasting lozenges, the
charcoal being mixed with honey.

The daily use of these lozenges
will soon tell in a much-improved
condition of the general health, bet-
ter complexion, sweeter breath and
purer blood, and the beauty of it is,
that no possible harm can result from
their continued use, but on the con-
trary, great benefit.

A Buffalo physician in speaking of
the benefits of charcoal, says: "I ad-
vise Stuart's Charcoal Lozenges to
all patients suffering from gas in
stomach and bowels, and to clear the
complexion and purify the breath,
mouth and throat; I also believe the
liver is greatly benefited by the daily
use of them; they cost but twenty-
five cents a box at drug stores, and,
although in some sense a patent pre-
paration, yet I believe I get more
and better charcoal in Stuart's Char-
coal Lozenges than in any of the
ordinary charcoal tablets."

SELF-SACRIFICE.

Let our temper be under the rule of the love of Jesus: He cannot alone curb it. He can make us gentle and patient. Let the vow that not an unkind word of others shall ever be heard from our lips, be laid trustingly at His feet. Let the gentleness that refuses to take offence, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the Divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By His grace the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of the Divine nature shines out through our frail humanity.—Andrew Murray.

AT CHURCH WITH THE KING.

The services in the Royal church at Sandringham are described in an article in the July "Sunday at Home." The choice of hymns is invariably submitted to Her Majesty, one of her greatest favourites being "Lead, kindly Light." At the end of the morning prayers the bell of the church sounds six clear notes, and this is the signal that His Majesty the King is about to enter, followed by any relatives or friends who may be visiting. While the intermediary hymn is being sung His Majesty quietly takes his seat, and the ante-Communion service is proceeded with. Occasionally a noted divine may be amongst the King's week-end guests, and, if so, he preaches the sermon, but otherwise it falls to the domestic chaplain. As is well known, the King is in favour of short and practical sermons, and the service at Sandringham is never unduly protracted.

"YOU CAN'T CHEAT GOD."

Ned took his cousin Grace to keep him company while he worked at a job he had to perform. "I don't think you're doing your work very well," she said. "It looks to me as if you were slighting it." "That's all right," laughed Ned. "What I'm doing will be all covered up, you know." "But isn't that cheating?" "Maybe 'tis, after a fashion," answered Ned. "But it isn't like most cheating, you know." "That's not the way to look at it," said Grace. "If it's cheating, it's cheating; you know that. You can't excuse it because it isn't the worst kind of cheating." "But the man don't know about it," said Ned.

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He did not look among the districts where great brick factories with their tall chimneys cover large areas of our great cities and thousands of workmen are employed. But in, perhaps, the most unlikely parts of the Great City of London he discovered a group of people of foreign extraction who were giving their time and talents, and an innate artistic taste, to the making up of the most artistic mahogany furniture, after the best masters that probably any country has produced.

These people work for small pay—happy and contented in their own small way. They know nothing of the busy marts of commerce. Their passion is their work. What they do they do well. No simple article leaves their little workshop until the cash is paid for it. Here we picked up some of the most beautiful specimens of furniture we have ever shown. We arranged with an English friend to ship us frequently stocks from these little stores. Some of the finest of these are now on exhibition on our furniture floor:—

- Choicest creations of Sheraton and other masters, Cabinets in Sheraton style, made of finest mahogany and inlaid in satinwood, beautiful specimens of workmanship. Because of the way we have bought them, we are able to sell these cabinets at \$115, \$125, and \$150, and mahogany buffets and sideboards at \$75, \$125, and \$250, prices that are from 25 to 40 per cent. less than this class of goods usually sells for.
—Mahogany Inlaid Chairs, Sheraton style, \$13; Arm Chairs to match, \$17; Settees, \$42.
—Old-fashioned Hub Chairs, Writing Desks, Card Tables, and other pieces in the lot.

All people who have a taste for the beautiful are invited to see these goods.

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"He may not," said Grace, soberly, "but God will. You can't cheat God." Ned stopped work and went to

thinking. Presently he said: "You are right; I'm glad you said that, Grace. I am going to begin over. There shan't be any cheating this time."

Ned undid what he had begun and began again—began right—and I know he felt better. I hope he will always remember that no one can cheat God.—Herald and Presbyterian.



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT.

Should be made at the end of the three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Land Office in Manitoba or the North-West Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

JAMES A. SMART,

Deputy Minister of the Interior.

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

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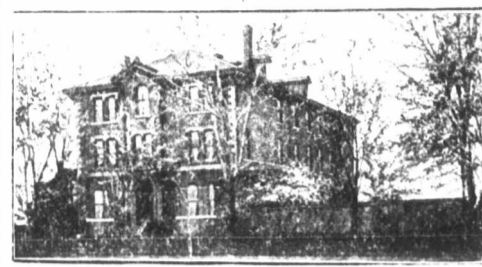
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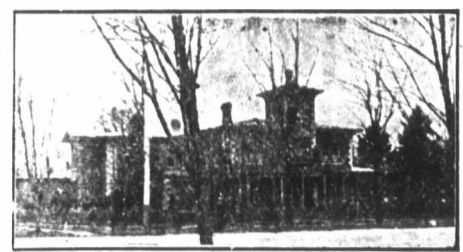
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