

[October 19, 1905.]

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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TORONTO, CANADA, THURSDAY, OCTOBER 26, 1905.

[No. 41.]

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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 or 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 was entitled to 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 town, 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 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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 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 Lands 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.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

October 29—Nineteenth Sunday after Trinity.

Morning—Ezek. 14; 1 Tim. 6.
Evening—Ezek. 18, or 24, 15; Luke 20, to 27.

November 5—Twentieth Sunday after Trinity.

Morning—Ezek. 34; Titus 2.
Evening—Ezek. 37, or Dan. 1; Luke 23, to 26.

November 12—Twenty-first Sunday after Trinity.

Morning—Daniel 3; Hebrews 6.
Evening—Daniel 4, or 5; John 3, to 22.

November 19—Twenty-second Sunday after Trinity.

Morning—Daniel 6; Hebrews 11, 17.
Evening—Daniel 7, 9, or 12; John 6, 22, to 41.

Appropriate Hymns for Nineteenth and Twentieth 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.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.
Processional: 298, 542, 547, 604.
Offertory: 165, 226, 479, 637.
Children's Hymns: 388, 564, 569, 570.
General Hymns: 296, 297, 306, 638.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 307, 322.
Processional: 270, 271, 308, 393.
Offertory: 202, 210, 280, 385.
Children's Hymns: 330, 334, 338, 342.
General Hymns: 196, 271, 284, 285.

Cabinet Changes.

Sir William Mulock, after a vigorous, progressive, and on the whole beneficial tenure of the important position of Postmaster General of Canada, has given place to Mr. A. B. Aylesworth, a lawyer of the first-class, whose name came into international notice by his uncompromising stand—as one of the Behring Sea Tribunal—for what he believed to be the clear and undoubted rights of Canada—as opposed to the United States contention, even when that contention was accepted by the Chief Justice of England. The strength of mind, force of character, incorruptible independence of Mr. Aylesworth—combined as they are with profound knowledge of the law, and unusual ability, should warrant Canadians in expecting great things of the new Postmaster General. At the outset of his official career may we express the hope that this expectation will be amply verified.

Authority.

How comes it that in these days there is so much indifference to religion and disinclination

on the part of so many people to associate themselves with the Church. One strong reason—not far to seek—is the lack of authoritative teaching of the Church principles, backed up by the greatest possible enforcement of their Supreme authority amongst men: the living, illustrating, inspiring power of the doer of the word. Learned statement, logical argument, moving eloquence are all very well in their way, but after all it is the personal life which speaks with the most persuasive, insistent and effective force. The faith of the Church is the true trumpet call from the pulpit; the vital principle in the life of priest and people—which alone gives to the preacher the voice of authority—to the hearer, the weight of conviction—and to both the power to feel, to know, and to impart to others the true secret of their own light and strength. One of the most illustrious exponents of this great truth is the present Bishop of London—who to poor and rich alike untiringly, and with remarkable effect, proclaims the necessity of holding fast the Faith and taking heed to the voice of the Church. His is the voice of authority—but authority tempered with sympathy, informed by a profound knowledge of human nature, sweetened by a charming personality, and rendered winsome by an affectionate and disinterested solicitude for the welfare of all his people.

The Parish: The Diocese: The Church.

The value of extra-parochial effort is being more and more felt, and the parish regarded, not merely as an isolated unit, but as an integral part of the diocese and Church. The holding of Sunday School conventions in Rural Deaneries is becoming a custom and a benefit to the Church. The Woman's Auxiliary also is having Deanery conferences for the study of missionary effort and discussion of appropriate subjects. The Rural Deanery generally represents an area which is not so large as to make these conferences impossible or even difficult. For the Deanery of Halton is claimed the credit of having been the first to carry out this idea. Another feature of the work in the Deanery of Halton that we heartily commend is the annual Choral Festival held with the Sunday School convention. The Deanery prepares a special service which is sent out to the various choirs a month or so beforehand, and appoints a conductor and an organist to take charge of the service. We think this plan should be widely adopted. Bringing Deanery choirs together promotes friendliness and sociability, breaks down the spirit of petty parochialism, and tends to unify, enrich and strengthen the rendering of the beautiful liturgy of the Church. We have, in a former issue, suggested that our choir masters consider the great gain to the musical branch of our Church service to be derived in planning and holding at stated intervals a united Choral Festival. It may be that in the regular association of Deanery choirs we may find the first step towards the greater consummation.

Sensationalism.

An educated and observant Canadian traveller who was in Norway and Sweden during the period of movement towards separate Government is reported to have said that: "The newspapers greatly over-estimated the true state of affairs. There was never any talk of an armed conflict between the two countries . . . the Norwegians and Swedes were incensed at the foreign newspaper articles." The public craving for sensational matter, written up in sensational style, has much to answer for. It is all very well to say we must give people what they want. When the craving for pelf and popularity leads people to trample principle under foot; to ignore

truth; disregard fair play; and tamper with public and private morals it is time to call a halt. The civilization which does not shrink at arousing the baser passions of a people, by doing what lies within its power—to magnify their differences, and obscure or repress the truth—as to their relations with a neighbouring people—and all for its own profit is but barbarism with another name.

Montreal Harbour.

Through Western Canada we know little of what has been done in order to make and to retain Montreal as a great shipping centre. We find from the "Herald" that at "the time the Allans inaugurated the mail service to Canada, half a century back, the ship channel to Quebec could only accommodate vessels of about 1,500 tons, with a maximum draught of 16½ feet of water; by 1865 the channel was safe for those drawing 20 feet. October 3, 1882, marked a distinct epoch in the history of the ship channel, when the mail steamer Peruvian, of over 3,000 tons and drawing nearly 25 feet of water, entered the harbour amid a great blowing of trumpets and the confusion of the critics of a previous decade. After 1882 we have another fifteen years of relaxed effort upon the part of the Government and the local authorities to keep abreast with the times, though every year saw New York and rival ports entered by larger and longer, deeper and wider vessels. Fortunately new life has been infused into the work; the channel is already thirty feet deep at low water for a considerable stretch, and its completion is being carried on in a systematic and business-like manner. Permanent piers for beacons and range lights are replacing the old buoys which had to be taken up every fall and replaced every spring, and it is not an uncommon sight to see large Allan and Dominion passenger liners coming along-side their Montreal dock long after sunset." While the channel is being made the marine architects in designing the new vessels try to minimize the draught of water, and the Allans' intend to bring to Montreal the two new turbiners of 14,000 tons which they are building. The Montreal people are not behind the Glasgow people, who brought wealth to the city by deepening the Clyde.

Popular Reverence.

Though there is a small percentage of unbelievers, and even scoffers at religion, in most communities the reverence of the mass of the people for religion, in its more striking forms, is undoubted. It would be a sad day for the world were this not the case. The London correspondent of the New York "Standard," in a recent letter, graphically illustrates this subject: "A pleasing incident occurred recently in one of London's open spaces. A social revolutionist of the baser sort, listening to a street preacher, started up at the name of Christ, and shrieked out blasphemous execration. The crowd was a very rough one, but in a moment they had seized the miscreant and they belaboured him so severely that the police were forced to interfere on his behalf. This episode recalls another. During the French Revolution of 1789, when, at the sacking of the Tuileries, after quantities of priceless furniture had been thrown out of the windows and smashed, there appeared a picture of the Crucifixion. Immediately every hat in the infuriated crowd was removed, while the painting was being reverently carried to a place of safety."

The Rotation of the Earth.

We have come across an alleged scientific fact from the mines on the south shore of Lake Superior. Our daily journals, at least those that

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urch and School Bells.
C. S. BELL Co., Millisboro, G

we have seen, have passed over the paragraph. It, however, the fact is true it is very interesting. It is alleged that "nothing that falls from the mouth of the deepest mine shaft in the world ever reaches the bottom. This has been demonstrated at the famous Red Jacket shaft of the Big Calumet and Hecla copper mine at Calumet. The article, no matter what shape or size it may be, is invariably found clinging to the east side of the shaft. One day a monkey wrench was dropped, but it did not get to the bottom. It was found lodged against the east side of the shaft several hundred feet down. This incident coming to the attention of the Michigan College of Mines, it was decided to make a careful test of the apparent phenomenon. It was decided best to use a small but heavy spherical body, and a marble tied to a thread was suspended about twelve feet below the mouth of the shaft. When the marble was absolutely still, the thread was burned through by the flame of a candle. The marble fell, but at a point 500 feet from the surface brought up against the east wall of the shaft."

An Argument for Sunday Rest.

Materialism, and a perverted craving for money making, are in many places robbing the toiler of his Sunday rest. Macauley's wise words on this subject bear repeating: "We are not poorer but richer, because we have, through many ages, rested from our labour one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all the contrivances of the Watts and the Arkwrights are worthless, is repairing and winding-up, so that he returns to his labours on the Monday with clearer intellect, with livelier spirits, with renewed corporal vigour. Never will I believe that what makes a population stronger, and healthier, and wiser, and better, can ultimately make it poorer." Add to this the strengthening and refreshing of the spirit by systematic public worship, and the argument for the cessation of week-day labour on Sunday is irresistible to a just and humane mind.

Support the Church.

Those of our readers who may be spared for the next ten or twenty years will find a very different idea of Christian duty among the immigrants from England. In past years it was difficult for new comers to understand that the support of the Church depended upon their individual efforts. Too often we have lost ground through our people waiting until the Church should come to them without realizing their duty as members of it to keep up the services wherever they might be and to organize parishes in advance of the clergy. There is a better spirit now, and recently we came across some very severe remarks in English papers upon the paltry pence contributed by people who were well to do. The "Church Times" said on the subject: "Our own impression is that the richer the congregation, the smaller are the offerings in proportion to the means of the givers. If the rich gave in the same proportion as the poor and the humbler middle-class, the collections in wealthy parishes would be very different from what they are. It is, we think, among the richer class that the duty of almsgiving is least practised and most needs to be taught." This means that a new spirit is springing up.

THE BROTHERHOOD IN CANADA.

The Brotherhood meeting at Ottawa and the fifteenth annual report of the Dominion Council form two of the most interesting and encourag-

ing events in the round of Church life and work in Canada during the closing year. A body of active, earnest, unselfish men, numbering over two thousand—banded together in two hundred and twenty-seven working chapters are striving with might and main, to the utmost of their ability and opportunity, from one end of Canada to the other—not to get place or power for themselves; or their relatives or friends; or to accumulate worldly wealth. No, but to bring the Church to men, and to bring men into the Church. And what is the character of the work done by these chapters? It forms a noble record. One which stirs the blood, as we read it; makes the mind realize the tremendous possibilities for good which the Church possesses; and the splendid results attainable by sound faith, informed zeal, and persevering devotion. No one can doubt the immense advantage offered by organized effort in the pursuit of a worthy aim. The greatest of all living illustrations is the Church herself, and within the Church there is ample scope for earnest methodical work by her children regardless of sex or age along the diversified outlets for sanctified energy which she freely opens and offers them. One of the most progressive and promising of these sub-organizations is the St. Andrew's Brotherhood, which though young in years is rich in performance. Some idea of its advancing work may be gathered from the fact that in 1903, 47 Chapters held monthly corporate communion. This year the figure has grown to 89. In 1903, 28 Chapters held Bible classes. This year the number is 64. In 1903, 58 Chapters systematically visited young men. Now the number is 119. In 1903, 60 Chapters welcomed young men at the Church door. This year the number is 113. And so the increase goes on in the various departments of laudable work carried on by the members: including visiting men at hotels, in hospitals, prisons and the like; in seeking to bring young men to Baptism, Confirmation and Holy Communion; in holding services at docks, summer resorts, and seaman's missions; and last, but by no means least, in the prosecution of work amongst boys. How well the boys themselves respond to the advances made to them may be seen in the fact that we find in the junior department no less than thirty-four active Chapters, numbering about three hundred active members. Nor should we pass the boys by without taking at least a glance at their work. We find 17 Chapters attending regular monthly communion, 19 visiting Sunday School absentees, and 10 having Bible classes. Besides this they assist, so far as they can, in various kinds of work carried on by the Church, and make special efforts at watching empty houses and reporting when occupied; meeting strangers coming into smaller towns; working as inner circles in boys' clubs and brigades, and to their honour be it said, that two Chapters during the present year report having made over four hundred visits. The Brotherhood is, indeed, a faithful division of the Church Militant—ever active, ever hopeful, ever progressive. A division to which any Churchman might well esteem it an honour to belong. One of its chief merits being that it is essentially a band of workers too intensely in earnest to waste time in beating the air, and their work is of that sincere, helpful and practical kind, which is of the utmost value to the clergy, especially in our vast North-Western field. So attractive is this subject that we are tempted to overlook our limitations in dealing with it. There is one point, however, we would like to emphasize: The cordial co-operation which should everywhere subsist between the clergy and the Brotherhood. They act and re-act on each other—in proportion—to the spirit of earnest sympathy, and loyal support, which governs their mutual relations. They each have their proper place in the economy of Church life and work, and in aiding, honouring and esteeming one another—for their work's sake—they will both sow more and better seed, and reap a much more abundant, and richer har-

vest than would otherwise be possible. Praise is due to the members, to the council, and especially is it due to the faithful and efficient secretary, Mr. Thomas, for their admirable year's work.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

A few weeks ago we noticed that the new principal of Bishop's University, Lennoxville, spoke at a special convocation of the Diocesan College, Montreal. In the course of his address he touched upon one subject that we feel constrained to refer to. If reported correctly, he advocated the ideal of Anglican schools in this country similar apparently to those in England. This is an ideal, wholly un-Canadian and unattainable. It, in our opinion, is time absolutely wasted to enter upon any campaign for the furtherance of such a scheme and the sooner it is set aside the better. Principal Waitt had but recently landed in this country when he spoke, and a little knowledge of our conditions and the temper of public opinion will reveal the futility of any such undertaking. The existence and maintenance of Anglican boarding schools for boys and girls here and there throughout the Dominion is an entirely different proposition. There are a hundred excellent reasons why children have to be sent away from home to be educated, and if the necessity arises it is well that Anglican parents and guardians should have Anglican schools to which they may send their children or wards. We are happy to know that there are many such institutions doing, to all appearances, exceedingly good work, and they, of course, ought to receive the most hearty support of Churchmen. We need, however, to have the Scriptures form a part of the curriculum of all schools throughout this country and to accomplish that, all who seek to couple right motion with correct thought, may apply themselves with propriety and, we trust, eventual success.

The growing demand among the non-Episcopal communions for liturgical forms of worship is one of the most significant features of modern religious movements. We have noticed for some years a gradual breaking down of the barriers and prejudices that have so unhappily separated the churches in times past. Of all the churches none has suffered so keenly from prejudice as the Anglican. Its position has been such as to render it less likely to appeal to the popular mind. Its appreciation required perhaps a particular temperament or possibly a sense of historical interpretation. At all events its justification to men and women unfamiliar with its charming liturgy and significant rites was a more difficult undertaking than the simple services of other communions. Ours was not the popular position. But time has wrought great changes. The public mind has learned to look upon religious questions without the incumbering prejudices so prominent a quarter of a century ago. The old taunt that Anglicans carry their prayers in their pockets rather than their heads or hearts has lost its force even in the minds of the unlearned. On every side we seem to see growing friendliness towards liturgical forms of worship and an unfeigned respect for the Church that stood firm by her liturgy and offices when the tide was running against it. Our position at this moment is most solemn and critical. Churchmen who are doing any thinking must now ask themselves the question: shall this growing demand for liturgy find its satisfaction in the Anglican Church, or shall we have other Churches around us worshipping according to a liturgy of their own compilation?

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direction we have just indicated. At its last general assembly a committee under the chairmanship of Dr. Henry Van Dyke presented a draft liturgy for consideration. It was discussed, amended and re-committed for further consideration. It provides a liturgical form of morning and evening service, celebration of the Lord's Supper, burial of the dead, marriage, etc. Many of the prayers are taken from our Prayer Book and the general structure of the services is the same and many of the details are identical. In fact, we learn that a number of individual congregations in the United States, representing more than one communion, are already using the services of the Episcopal Church, or a liturgy almost identical. In Canada, we think, we notice exactly the same movement taking place, but its progress is slower. The day has gone by for ever when it is necessary to apologize for a liturgy. The Anglican Church is now justified for its fidelity in days gone by when some people raged and others imagined vain things. But the past is gone, then what about the future? Are men to stand apart forever even when their differences have been reduced to the vanishing point. We but speculate about the future, and presumably Spectator has the same liberty as others to state what seems to him to await the Church in years to come. The day will never come when non-liturgical worship shall be entirely done away, but as the years go on there will be a great and growing migration from that group of worshippers to the one to which we belong. Now if that in any sense describes the situation yet to be, it needs no argument to enforce a fact that ought to be perfectly obvious, namely, that the responsibility cast upon the Anglican Church is very great indeed. The Church has always been called upon to do its best out of simple loyalty to the Master whom it serves. If it be possible to have a second call it is furnished in this growing evidence of a closer kinship between those who have hitherto worshipped according to different forms.

If the Anglican Church be called to a more decided leadership in spiritual matters, that certainly is nothing to boast of but a responsibility to be assumed with chastened humility. If we interpret aright the movements in religious quarters new duties will be laid upon us and new tasks assumed. At no time and under no circumstances is the Church justified in doing less than its best, and yet we feel constrained to say that the future calls for greater fidelity and greater efficiency than we have been able to show in the past. The eyes of the religious world are being turned upon us and we should be able to offer an adequate answer to the spiritual aspirations of those who find elsewhere less than their needs require. It is a call to increased faithfulness on the part of every Churchman, to exemplify in his conduct the faith he professes. It is a call to every clergyman to put his best into the message he delivers from the pulpit and fill with godly significance every service and office of our liturgy. It is a call to the Bishops to magnify their office in the eyes of men, not by any special claims of dignity nor insistence upon honourable titles, but by real spiritual fatherhood of the Church, and wise and courageous leadership in things that make for edification. It is a call to the Church as an organization, to correct any defects that may appear in its liturgy, defects that, from years of continual use, may not always be apparent to us, but must grate upon the newcomer who, of necessity, is feeling his way to spiritual satisfaction. Before the Church in every part of our country, in the newer West and the older East, in the valley of the Ottawa as well as on the banks of the Saskatchewan, there is a great and inspiring work to be done. Greater things are before us than most of us dream of, and who would not desire to be worthy to participate in it. The great things may not come in our day, but let every man be lifted up

with the idea that so far as he is concerned no one will seek the Church for spiritual consolation and find it unworthy.

Spectator has felt all along that the organization of General Synod has been of a nebulous and uncertain character, and he is practically sure of it now. He was not, however, prepared for the archaic methods still obtaining that seem to have withstood all the experience that the Church in Canada has gathered in its diocesan, provincial and General Synods, to say nothing of the every-day experience gathered from other great assemblies. For example, he sought to secure printed copies of all the reports of committees presented to Synod. He receives the reply from official sources that there were no reports printed for use of Synod save those of the committee on the appendix to the Prayer Book. How any body could trust itself to discuss with intelligence the report of a committee that is supposed to represent three years' work in compiling, without the printed report being in the hands of its members is beyond our understanding. However, we must record with becoming gratitude that this has been rendered impossible in the future. The motion of Mr. Hodgins, of Toronto, calling for the printing of all reports two months in advance of Synod meeting and the transmission of the same with the convening circular removes this self-evident defect. We only wish Mr. Hodgins had asked for four or six months instead of two. Two months may be ample for the members to study the reports but it is not long enough to admit of a thorough discussion in the Church press, wherein the whole Church has an opportunity to participate. However, we shall not quarrel over that and, we think, that the Church owes Mr. Hodgins a very great deal for obliterating what must have been regarded by many as a reproach. Spectator sought to secure a complete set of the agenda papers, from day to day, so that he would have an official record of what actually came before Synod, but he found that this method was not followed. A list of notices of motion issued on Thursday, and another on Saturday, completed the printed matter before Synod. We are informed that as presently constituted it is impossible for Synod to follow a definite order of business. We shall comment no further upon this matter beyond the statement that it ought not to be beyond the wit of man to arrange things so that subjects may be taken up according to some intelligent plan. Spectator would gladly be of service in promoting what is likely to minister to the welfare of the Church. He has now been before the public long enough, he thinks, to show that his intentions are good, even if his judgment be not always sound. He would gladly have the advice of men of experience interested in the progress of the Church. If any one would do him the honour of communicating with him, addressing, Spectator, he would give every suggestion careful consideration.

SPECTATOR.

BROTHERHOOD OF ST. ANDREW.

General Secretary's Office: 23 Scott St., Toronto.

The following circular is being sent to the clergy throughout Canada calling attention to the "follow-up" work of the Brotherhood and asking for their co-operation that this special work may be carried on still more successfully:—"Dear sir,—A feature of the Brotherhood work, that we feel is not receiving the attention that it deserves, is that of keeping this office fully advised of the names and addresses of Churchmen removing from one parish to another whether the removal be to a point in Canada, or elsewhere, particularly to points in the United States. The whole experience of the Brotherhood goes to show that in no other way can a man be so

efficiently reached as by a call from a Brotherhood man within a few days after he has reached his new home. It needs no argument to prove that it is much easier to keep hold of the man who has not lost touch with his Church, than it is to win back one who has not for years given a thought to matters of religion. It is our aim to make this office the clearing house, so to speak, through which to keep the man removing from one parish to another always in close touch with Church influences. It has been our policy to plant Chapters in all important towns and cities in Canada, and although the chain is not yet complete, we now have such wide-spread connections that it is possible to deal more or less effectively with every case brought to our notice. We, therefore, ask you to promptly forward to this office, from time to time, the names and new addresses of all Churchmen removing from your parish, together with such particulars as will enable our men to deal intelligently with the matter; and on our part, we promise that we shall at once take steps to have the man looked up in his new home by a competent man. You will be advised of results as they are communicated to us. Yours faithfully, James A. Catto, president; R. H. Coleman, chairman executive committee; Fred. W. Thomas, general secretary."

The Bishop of Quebec has an attractive advertisement in our last week's issue, to which we invite the attention of young and energetic clergymen. The old historic Diocese of Quebec, with its living representatives and storied associations of the French regime, should have unusual interest to the earnest, devout, and intellectual young priest who seeks to lay a broad foundation for future usefulness.

The Churchwoman.

THE SIXTH TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY.

"Ideal autumn weather, unstinted kindness on the part of hostesses, splendidly earnest, eloquent addresses, and a deep, eager interest in the work of the Auxiliary by all the delegates, combined to make the sixth Triennial meeting of the Woman's Auxiliary to the M.S.C.C. an event worthy of remembrance in the history of the Missionary efforts of the Canadian Church"; so writes the St. John Globe in an interesting article embodying, no doubt, the impressions of the delegates from Fredericton. The meeting was memorable in many ways—memorable for the number of dioceses represented, memorable for the distinguished visitors, memorable chiefly for the earnest, prayerful spirit which was noticeable throughout the proceedings, and was never overpowered in the strenuous work of six days' close attention to business. The nineteen years of the existence of our society have seen the creation of nineteen diocesan boards, fifteen of which were represented at the meeting, viz., those of Quebec, Montreal, Ottawa, Ontario, Toronto, Niagara, Huron, Algoma, Rupert's Land, Qu'Appelle, Calgary, New Westminster, Columbia, Selkirk and Fredericton. There are now 928 parochial branches, with a total membership of 22,253; the total receipts amounted to \$133,612.15, of which \$48,859.56 belonged to the Dorcas department. This department embraces not only bales, but gifts of church and hospital furnishings, fonts, Communion plate and linen, bells, and so forth.

The opening service held in St. Luke's, Toronto, seemed to strike the keynote of the meeting by turning the hearts and minds of those present to prayer and praise. The Archbishop of Rupert's Land celebrated, and the Bishop of Algoma preached on the Auxiliary's motto, "The Love of Christ Constrains Us," while the solemn presentation of the United Thankoffering was made at this service. Each day's proceedings began with the Missionary Litany said in church, while noonday prayers were followed on three days by beautiful addresses from Canon Cody, Canon Welch and the Rev. J. S. Broughall on three of the diocesan mottoes, "Thy Kingdom Come," (New Westminster), "Fervent in Spirit, Serving the Lord," (Columbia), and "Launch out into the Deep," (Fredericton). Prayers and an evening hymn closed the work of every day.

Much time was necessarily devoted to business, and some interesting discussions took place on constitutional and other matters. The discussions were extremely well sustained, and some excellent papers were contributed by members on different departments of work. Features of special interest were almost too numerous to mention. The powerful and touching plea of the Rev. J. R. Matheson, of Onion Lake, was one not to be forgotten, when he implored the W. A. to send out more workers so that those now in the field might not be crushed by the burden. Other

welcome guests were: the Bishop of Mackenzie River, who preached at the special Sunday morning service at St. James', and addressed the missionary meeting; Archdeacon Pentreath, who gave a most graphic and encouraging account of the wonderful development of Church work in the West; the Rev. R. H. Dobie, of Qu'Appelle, whose reference to the first and second Bishops touched the hearts of all who remembered them; Canon Pollard, of Ottawa, who, as one of the original sympathizers with the W. A., expressed his thankfulness at the development of the work; Dr. Langtry, who made his first address as Archdeacon of York at our meeting; Mrs. Bompas, who, in her graphic way, described life at Carcross; and last, but not least, Miss Emory, whose gentle presence was much appreciated, and whose addresses were full of suggestion and interest.

Four life members were added to our ranks at the meeting, two officers, Mrs. Denne and Miss Halson; Mrs. Marling, of Montreal, and Mrs. Bompas, whom everyone was delighted to honour, and who, by her graceful and touching acceptance of the gift, honoured us in becoming one of our life members.

Three evening meetings were held: the general missionary meeting, when a synopsis of reports was presented by Dr. Tucker, and addresses were given by the Bishop of Mackenzie River, Archdeacon Pentreath and the Rev. J. R. Matheson; "An Evening in China," when the Rev. E. L. King presided, and addresses were given by Mrs. George Greene on Chinese work in Canada, by Miss Cartwright on the present opportunity in China, and by Miss Emory on the work of the American Church in China, including a most touching reference to the life and death of Bishop Ingle; and "An Evening in Japan," presided over by Canon Cody, short addresses being given by the Rev. J. C. Robinson, Rev. A. Lea, Rev. C. E. Ryerson, Mr. Matsui, Mr. Yamazaki, Mr. Iwai, Miss Archer and Miss Spencer, the two latter of whom are now on their way to Japan.

The thankoffering, amounting to \$5,561, was designated to the missionary dioceses of Moosonee, Saskatchewan, Selkirk, Keewatin and Athabasca (endowment).

Little time was found for anything but work; Saturday afternoon, however, was spent in a drive, in which the visitors were the guests of some Toronto Churchmen, followed by afternoon tea at St. Hilda's College. This was the only holiday indulged in during the meeting. Great satisfaction was felt when it was known that our president was willing to undertake the arduous duties of a fresh term of office, and it is difficult to exaggerate the influence exercised upon our society by Mrs. Tilton, not only as our founder and as our president for nineteen years, but as one whose wise impartiality and loving spirit of charity and of devotion to the service of God, have been so widely felt throughout the branches which she has had the happiness of seeing organized through Canada.

The most striking feature of a meeting that was in every way most impressive and inspiring was the serious purpose and earnestness of all those present, and the unanimous designation of the next United Thankoffering to a fund for the training of missionary candidates was an expression of the conviction, abundantly evident, that God, through His blessings on the work, is calling us to greater efforts in the way of inspiring, training and sending forth more workers to His harvest fields.

TORONTO.

Norway.—St. John's.—At the regular meeting of the Woman's Auxiliary of this parish on Wednesday, the 18th October, a very pleasing incident took place, when the members united in presenting to Mrs. Charles Ruttan, who is retiring from the office of president, a very handsome writing portfolio, suitably inscribed, as a token of the esteem in which she is held by them. Mrs. Ruttan has been connected with the parish for thirty-two years, and has filled the office of president of the Auxiliary since its inception, some twenty years ago. During that time the members have shown their appreciation of her services in many ways, notably by the presentation of a life membership a few years ago. The fact that Mrs. Ruttan is moving to Hamilton to reside with her nephew, Cameron Bartlett, manager of the Bank of Hamilton, is the immediate occasion of the severance of these long-standing ties of relationship with the church here, and the occasion is one of deep regret. She is succeeded in her office by Miss Baynes Reed, the sister of the rector.

HURON.

Markdale.—Christ Church.—A special meeting of the W. A. of Christ Church was held at the rectory on the evening of the 16th. There was a large attendance, and a very enjoyable time was spent. The devotional services were conducted by the rector, the Rev. J. R. Newell, after which he briefly reviewed the work which the Markdale branch of the Auxiliary had accomplished during the past year, and said that the two bales now ready for shipment, valued at the very low estimate of \$153.15, were an evidence of the prosperous condition of the society in this parish. A pleasing feature of the meeting was the presentation of a membership card and a membership cross

to Mrs. Elliott, who was taken wholly by surprise, and in a few broken words expressed her grateful acknowledgement. The Rev. G. M. Franklin, who was present, made a short and happy speech. Besides the bales already referred to, another bale or hamper of goods is being collected, which will be sent to the Dynevor Hospital, Selkirk, Man. In all, about \$175 will be the value of goods sent to Missions this year by the W. A. of Markdale. To the members of this branch, and especially to Mrs. Newell, the devoted president, is due a large measure of praise for the amount of work done during the past year.

NIAGARA.

The W. A. of Halton Rural Deanery held their annual convention at Georgetown on October 11th, Mrs. Beaumont acting as president and Mrs. Bristol as secretary. The programme included addresses by the Rev. A. J. Belt on "The Duty of Supporting North-West Missions," and the Rev. T. G. Wallace on "The Value of the Missionary Movement in Modern Christianity." The following papers were read: "Japan," by Miss Shaw, Oakville; "China," by Miss Wade, Hamilton; "Our Work," by Mrs. Oliver, Burlington; "Chinese Leper Missions," by Miss Halson, Toronto; "Sarcee Home," by Miss Turner; and "The Triennial," by Mrs. Houston. The papers were all of a highly excellent order, and received favourable comment. To Mrs. Bristol, of Oakville, Deanery secretary, belongs a large share of the credit for the success of the Deanery conferences of Halton. To Halton belongs the honour of having held the first in Canada.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

St. Johns.—St. John the Baptist.—The Bishop of Newfoundland will take charge of this cathedral parish at the end of this month. The Bishop has expressed his appreciation of the efficient work done by the churchwardens and sidesmen at the benediction service when the new nave was opened.

NOVA SCOTIA.

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

Truro.—Trinity.—The contract for the new organ which will be placed in this church, has been awarded to the Messrs. Casavant Bros., of St. Hyacinthe, P.Q. The new organ will be the finest in the Maritime Provinces. The contract price is to be between nine and ten thousand dollars, of which two thousand dollars will be paid by the exchange of the organ now in use. The balance is being subscribed by members of the church, and, although the majority of the members have not yet been waited upon by the Collecting Committee, over four thousand dollars has been subscribed. The new organ will not be installed until after Easter.

FREDERICTON.

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

St. John.—Sunday, October 8th, was generally observed in the various churches of this city as the Harvest Festival Sunday. The sacred edifices were tastefully decorated, and appropriate music was sung. There were large congregations present in all the churches.

St. Mary's.—The rector of this church asked for a special thankoffering, and a generous response was given, the sum of \$95 being placed in the alms bags.

St. Luke's.—On Sunday, October 8th, there were special harvest thanksgiving services. The church was tastefully decorated with fruit, vegetables, grain and flowers. The music at both morning and evening services was of a high order, Miss Lottie Dunn taking the soprano solo, Miss Emma Rubins the contralto solo, and Mr. G. R. Craigie the tenor solo. The Rev. Charles W. McKim, of Holy Trinity Church, Winnipeg, preached at the morning service from Psalm 126:3, "The Lord hath done great things for us, whereof we are glad," and in the evening from St. Luke 11:31, "The Queen of the South shall rise up in the judgment with the men of this generation and condemn them; for she came from the uttermost part of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." In response to an appeal for a thanksgiving offering of \$350 to install heating apparatus in the new Sunday School building there was laid on the collection plates at St. Luke's \$393 and at St. Clement's \$12, making a total of nearly \$405.

Richibucto.—St. Mary's.—The Rev. H. A. Meek, rector of this parish, celebrated the ninth anniversary of his induction as parish priest on Sunday, October 1st.

Dalhousie.—A very successful rural deanery meeting was held here on October 3rd and 4th. The meeting began with a celebration of the Holy Communion, the Rural Dean being the celebrant, assisted by the rector. At the Chapter meeting, held afterwards in St. Mary's Sunday School hall, there were present Ven. Archdeacon Forsyth, Revs. J. H. Hooper, T. H. Cuthbert, R. J. Coleman and W. J. Bate. Revelation, chap. 13, was read and studied, and this was followed by the discussion of a paper read by the Rev. J. H. Hooper on the "Causes and Remedies of Religious Indifference." At a meeting of the S.S.T.A., held in the afternoon, after there had been a general discussion on Sunday School work, St. Mary's Sunday School assembled and was addressed by the Archdeacon. At this meeting it was also resolved that a social evening for all Church workers and Sunday School scholars be held at the next meeting instead of a S.S.T.A. service, and that the object of the meeting be not lost sight of, it was suggested that one or two brief speeches be given in the course of the evening bearing on the need of teaching our children the rudiments of the faith and Bible story. It was also resolved that, with a view to increasing the efficiency of Sunday Schools in the deanery and quickening interest therein, the clergy should give their best thought to the subject, and, having noted their conclusions under a few headings, either bring or send them to the next deanery meeting, so that the notes may be compared and progressive united action determined upon. At the S.S.T.A. service on Tuesday evening the preacher was the Rev. T. H. Cuthbert. On Wednesday evening there was a deanery and harvest thanksgiving service combined. The preacher was Archdeacon Forsyth, and the collection, which amounted to \$8.57, was devoted to the Diocesan Mission Fund. All the services were well attended, and at the Wednesday evening service there was an overflowing congregation, the music being excellently rendered.

MONTREAL.

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

Montreal.—The days of special intercession for Sunday Schools were duly observed in the city. About one hundred teachers and workers attended a Corporate Communion in the cathedral on Sunday morning, the 15th inst. The Revs. Dr. Symonds and Rexford officiated at this service. From the hearty manner in which the teachers responded to the first invitation to a Corporate Communion it is to be presumed this service will be regarded as an annual institution. On Monday evening a goodly number of teachers and their friends met in the Synod Hall for the devotional meeting. The special Litany was recited, and addresses were given by the Revs. J. M. Almond, H. S. Boyle and J. Mackay. The choir of St. Thomas' Church kindly led the singing. The programme for the season is as follows: November 20th, "The Cause of Temperance," Miss Phillips; December 11th, Conversation: Exhibit of Sunday School aids and accessories; January 1st, the New Year's rally; January 15th, "Our Lord's Life in the Synoptic Gospels," Rev. H. S. Boyle, M.A., B.D.; February 19th, "Missionary Work in the Sunday School," Rev. W. W. Craig, M.A.; "The Qualification, Aim, and Preparation of the Teacher," Miss Dobbs; March 19th, "Palestine in the Time of our Lord," Rev. H. E. Horsey, M.A., B.D.; April 23rd, "Holding the Boys," Rev. Rural Dean Dart. Officers for 1905-6—Honorary president the Lord Archbishop; honorary vice-president, the Lord Bishop-Coadjutor; president, Rev. Jas. Ereaux; clerical vice-president, Rev. J. J. Willis; lay vice-president, Mr. A. P. Tippet; secretary, Rev. T. S. Boyle; treasurer, Miss Thomas. Executive—Dr. Rexford, Rev. W. Craig, Mr. W. S. Campbell, Mr. R. H. Buchanan, Mr. G. H. Jenkins, Mr. J. Forgrave, Miss Leders, Miss Phillips, Miss Ross, Miss Ekers. Much regret is expressed on all sides at the approaching departure of the Rev. H. S. Boyle, M.A., B.D., who has been appointed rector of Wingham, Diocese of Huron. Mr. Boyle has, in parochial and diocesan duties and services, amply justified the confidence reposed in him by his many friends. The best wishes of his confreres speed him and Mrs. Boyle in the taking up of new and wider work in Wingham. Outside of his cathedral duties Mr. Boyle has acted as secretary of the Montreal branch of the Diocesan Sunday School Association, and it will be a difficult matter to find one to do the work as faithfully and efficiently as it has been done for the past three years. At the close of the last meeting of the association Dr. Ker moved a resolution, seconded by Mr. A. P. Tippet, putting on record the gratitude of the association for the faithful work of the retiring secretary, and extending to him all good wishes in his new sphere of labour. The Archbishop of St. Andrew's closed the meeting with prayer.

Westmount.—St. Mathias.—The annual harvest thanksgiving services in connection with this parish were held on Sunday, October 15th. Bishop Carmichael preached in the morning, and the Rev. Dr. Rexford in the evening.

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Archbishop, Montreal, Bishop-Coadjutor.

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bishop Carmichael preached in
Dr. Rexford in the evening.

A feature of these services was the first appearance of the
vested choir of ladies and men. The church, as usual,
was tastefully decorated.

St. Alban's Mission.—The annual harvest thanksgiving
services were held in this Mission church on Sunday,
October 15th. The Rev. H. E. Horsey, B.D., the incum-
ent, preached at the morning service, and the Rev. G.
Osborne Troop, of St. Martin's, in the evening. The
sacred building was tastefully decorated for the occasion,
and appropriate music was rendered by the choir. A special
thank-offering for the Extension Fund was collected at
both services.



ONTARIO.

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

Kingston.—The statement which has already appeared in
print that the Rev. W. H. Lipscomb has resigned the
curacy of St. Paul's to take a similar position at St. James'
is not correct.

St. George's Cathedral.—The Ven. Archdeacon Harding's
visit to Kingston was much enjoyed by his old friends.
Mr. A. C. Dunbar, of the Cathedral Chapter, Brotherhood
of St. Andrew, was elected member of council at the
Ottawa Convention.

St. James'.—On Thursday afternoon, the 12th October,
a deputation consisting of Archdeacon Macmorine and the
churchwardens of St. James' Church, George Hague and
Francis King, called on the Rev. Charles Masters in his
room in the General Hospital. The Archdeacon read an
address, signed by four ladies of the congregation, ex-
pressive of the pleasure all feel at Mr. Master's recovery,
and wishing him the best of everything for the future.
The wardens, on behalf of the congregation, then gave the
curate \$116 in gold as a little remembrance before his de-
parture for Shelburne. Mr. Masters left the hospital on
the 14th, and will spend some weeks in the city to become
thoroughly well before leaving for his new work.

Newboro'.—His Lordship Bishop Mills visited this town
on Monday morning last. Services were held in St. Mary's
Church, after which His Lordship went to Portland. The
Rev. Mr. Woodcock, of Westport, was the only visiting
minister present. The Rev. Mr. Ryerson, missionary from
Japan, delivered an address in St. Mary's Church here on
Wednesday evening, October 12th.

Queensboro'.—St. Peter's.—A harvest thanksgiving ser-
vice was held in this church on Tuesday evening, the 17th,
Revs. Messrs. Young, of Madoc, and French, of Tweed,
giving appropriate addresses. There was a fair congrega-
tion present, and the church was prettily decorated. Miss
Thompson presided at the organ.

Adolphustown and Fredericksburg.—At the late harvest
thanksgiving services held here the preacher for the occasion
was the Rev. R. S. Forneri, with whom the Rev. Dr.
Roberts exchanged duties.

Leeds Rear.—His Lordship the Bishop of Ontario con-
firmed twenty-five persons, mostly adults, on October 13th.
He delivered helpful sermons in the three handsome
churches, situated at Leeds Rear, Seeley's Bay and Lyndhurst.
Rev. Dr. Tucker preached at the harvest thanksgiving ser-
vices. The Bishop spoke in encouraging words of our
parish and of our rector's (Rev. W. F. Fitzgerald) de-
cision to remain here, though unanimously chosen rector
of Christ Church, Belleville, last July. This parish has
sent in to diocesan missions and M.S.C.C. a grand total
of \$375 in the past ten months. A handsome new stable
and carriage-house have just been built.

Selby.—The harvest thanksgiving services held throughout
this parish on Sunday, October 1st, were well attended and
very hearty. The Rev. T. F. Dowdell, B.A., preached at
all services. The offerings, which amounted to over \$30,
will be applied to the assessment to domestic and foreign
missions, and to the general fund of the parish. Great
credit is due to those who laboured to make the church so
beautiful that day, and also the liberal way in which nearly
all responded to the appeal for domestic and foreign
missions.



OTTAWA.

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

Ottawa.—Grace Church.—The annual harvest thank-
sgiving services were held in this church on Sunday, October
15th. The church was prettily decorated with flowers,
fruits, vegetables and grains. All the services were well
attended. The choir rendered in a very capable way the
anthem, "Praise Ye the Lord, O Jerusalem." Mr. Eccles-
ton took the tenor solo. Mr. Hampshire presided at the
organ. Appropriate sermons were preached in the morning
by the Rev. J. F. Gorman, rector, and in the evening by
the Rev. Canon Smith. On Monday evening, the 16th,
a devotional service for Sunday School teachers was held
in the schoolhouse. The rector, the Rev. J. F. Gorman,
delivered an instructive address.

St. Luke's.—This church was gaily decorated with the
first fruits on Sunday, the 15th, in honour of the harvest
thanksgiving festival. The decorating was done by the
Chancel Guild. The eight o'clock Holy Communion service
was well attended, at the eleven o'clock service the church
was filled, and in the evening the edifice could not contain
the numbers who wished to attend. Sermons benefiting the
event were preached by the Rev. W. P. Garrett in the
morning and Rev. Rural Dean Taylor in the evening. The
choir delighted and impressed the large audiences by its
splendid rendering of Stainer's anthem, "Ye Shall Dwell
in the Land," Adalan's Communion service in F, and
Simpers' Magnificat in F. At the evening service Rural
Dean Taylor sang the Psalms with marked effect.

St. John's.—This church was well filled on Sunday
morning, the 15th inst., to hear the Rev. E. H. Capp, the
new curate, preach his first sermon. All appeared to ap-
preciate the powerful sermon he delivered. He is a clear,
fluent speaker, and has a fine command of language. He
spoke on the work of the Sunday School, pointing out the
great auxiliary it was to saving young people to the
Church. The Rev. Canon Pollard spoke in the evening,
also on Sunday School work.

St. George's.—The Sunday School was crowded Monday
evening to hear Miss Sorabji, a Parsee from India. She
is a most gifted and impressive speaker, and easily held
her audience while she told of the missionary work in our
Indian Empire.

Smith's Falls.—In the comparatively short period of a
fortnight the Rev. E. A. Anderson secured in this place
subscriptions amounting to \$3,056 in aid of the Augmen-
tation Fund of the Diocese of Ottawa.

Balderson.—St. John's.—The annual harvest home was
held in St. John's Church on Wednesday, October 11th.
The church was beautifully decorated with grain, fruit and
flowers, and the service was a celebration of the Holy
Communion at 10.30 a.m., and was followed by an en-
joyable dinner. The sermon by the Rev. Canon Muckleston
was very interesting and instructive.

One of the oldest and most respected citizens of this
place passed away lately in the person of Mrs. Benjamin
Cooke at the advanced age of eighty-six years and nine
months. Her obsequies were conducted in St. Paul's
Church, Lanark, by the Rev. H. H. L. Seale, and were
largely attended, showing the high esteem in which the
late Mrs. Cooke was held.

Cornwall.—Trinity.—In the course of an excellent ser-
mon preached in this church on Sunday morning, October
8th, by the Rev. Rural Dean Anderson, of Morrisburg,
the speaker alluded to the Convention of the St. Andrew's
Brotherhood, which was recently held in Ottawa. He
dwelt upon the great work which had already been accom-
plished by this excellent society, and of the bright future
which lay before it.

Crysler.—The fourteenth annual conference of the
Deanery of Stormont was held at this place on Wednesday,
October 11th. There was a celebration of the Holy Com-
munion at 7.30 a.m., the Lord Bishop of Ottawa being the
celebrant. The conference opened at ten o'clock with the
Bishop's address, followed by a paper by Rev. F. W.
Ritchie, of Crysler, on "The Holy Scriptures on Wine and
Strong Drink." The paper was discussed by Rev. H. J.
Spencer, of Winchester; Rev. R. U. Jones, of Aults-
ville; the Rural Dean; Miss Green, of Ottawa; Rev.
S. G. Poole, of Cornwall; Rev. C. O. Carson, of
Wales, and Mr. Aston, of the Union Bank, Crysler.
The discussion was summed up by the Bishop. The con-
ference adjourned for luncheon, and opened again at 2.30.
A paper on "Religious Instruction in the Public Schools"
was read by the Rev. R. U. Jones, of Aultsville. An
animated discussion on this theme was participated in by
all the clergy of the Rural Deanery present. A resolution
of thanks was tendered Mr. Ritchie and the members of
the parish for their generous entertainment. Sorrow was
expressed at the absence, through illness, of the Rev. Rural
Dean Houston. At 3.30 there was a conference of the
Woman's Auxiliary workers of the Rural Deanery. Miss
Green, of Ottawa, district organizing secretary, gave a
very interesting account of the recent triennial meeting
of the Women's Auxiliary held in Toronto. The total
membership in the Dominion was 22,903; total receipts for
the last three years, \$48,859; and the number of bales
sent out in the same time, 2,411. A resolution was ten-
dered Mrs. Houston by the Woman's Auxiliary, expressing
sorrow at her absence and sympathy in her trouble through
the illness of the Rev. Rural Dean Houston. The confer-
ence then adjourned to meet again in the church for service
at 7.30 p.m., when a sermon was delivered by the Rev.
Rural Dean Anderson. The conference was one of the
most successful ever held in the Deanery.



TORONTO.

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

Trafalgar Day was generally observed in many of the
churches throughout the Dominion on Sunday last. Ex-
cellent patriotic sermons were preached and hearty services

rendered. Many of the churches were specially decorated
for the occasion.

St. Alban's Cathedral.—This cathedral was chastely
decorated with banners and flags suitable for the auspicious
occasion. The Bishop preached his first sermon since his
return from England. His subject was "The Life and
Victories of Lord Nelson." The sermon was a most ad-
mirable effort, and was listened to with wrapt attention.

St. Luke's.—The thanksgiving services this year gave the
two overflowing congregations unqualified satisfaction. The
weather, the music, and the offerings were such as to
satisfy every high expectation. The Bishop of Quebec was
present at the eight o'clock Eucharist. At Matins the
altar, sanctuary and chancel were brightly lighted, and the
Ven. Archdeacon Langtry preached. Canon Ingles was
preacher at Evensong. About \$300 was collected during
the day at all the services.

We have been very much pleased to receive a visit from
the Lord Bishop of Quebec, who has been spending some
ten days in this city recuperating after the arduous duties
of the General Synod. We trust he has benefited by his
short holiday. He returned to his See city on last Mon-
day. Whilst he was in Toronto he was the guest of Mr.
and Mrs. Laidlaw, of Queen's Park.

Wycliffe College.—The Rev. Dr. Taylor, formerly
chaplain of this college, left Toronto on the 17th for
Hankow, China. Fifty-one students went down from the
college to the railway station to see him off.

St. Peter's.—The induction of the Rev. Frederick Wil-
kinson as rector of this church formally took place on
October 17th. Mr. Wilkinson came to St. Peter's last
December from Dartmouth, N.S., to succeed the Rev.
Carey Ward. The officiating clergymen present were:
Archdeacon Langtry, who read the induction service; Rev.
L. E. Skey, who read the evening service; the Revs. E.
C. Cayley, F. G. Plummer and C. J. James, of the
Church of the Redeemer, who gave the induction sermon.
Mr. James took his text from 2 Cor. 4:1, 2, "Therefore,
seeing we have this ministry, as we have mercy we faint
not."

Trinity College.—Mr. H. V. Routh, B.A., Peterhouse
College, Cambridge, has been appointed to lecture in
German, and to assist in the department of classics for
a period of one year. He has just returned from an ex-
tended trip in Europe, having spent a large part of his
time in Florence. He has contributed largely to maga-
zines, and is an art amateur.

Miss Ethel Spencer, B.A., of Trinity College, who has
gone to Japan, where she will labour as a missionary
under the direction of the Church of England, was ten-
dered a pleasant farewell in Trinity lately. The Rev.
Prof. Wm. Clark read the evening prayers, and Messrs.
F. B. Doherty and G. S. Postlethwaite, of the divinity
classes, read the lessons. The dedicatory prayer was offered
by the Provost. A large number of graduates and under-
graduates of Trinity and St. Hilda's were present, also
a number of the members of the Woman's Auxiliary and
several of the city clergymen. Miss Spencer left for Japan
last Thursday.

On Friday evening, the 20th instant, a Church-
man whose name was known and honoured, and whose
character and ability had won for him deserved prominence
in the councils of the Church and in the representative
bodies in which his path in life lay, departed this life.
William Ince may, indeed, be said to have been a good
type of that class of men of whom the Church is de-
servedly proud—a good father, a good citizen, a sound and
faithful Churchman—his life was an example of industry
and integrity in the community in which he lived; and in
society and in his home his cheerfulness, kindness, sound
sense and good judgment won for him unstinted respect
and affection. It is not our purpose to refer to the
details of the business life and success of Mr. Ince. This
has been done fully by the daily press. During his long
and useful life in Canada he took an active and prominent
part in Church work. He was one of the first members
of the congregation of Holy Trinity, Toronto, at its foun-
dation over fifty years ago. Prior to that he had been a
member of the congregation of St. James'. He did
good service to the Church as a member of the Diocesan and
Provincial Synods and as a trustee of Trinity College.
Mr. Ince combined the solid qualities of the English
character with some of the best of those which are so
admirable and estimable in the Irish, his fellow-countrymen.
He was an Irishman by birth, and came to Canada when a
mere lad. The Churchman extends its sincere sympathy
to the bereaved family and wide circle of relatives and
connections. There remains to them one of the most
precious possessions a man can leave behind him—a
memory unstained by wrong or injustice, and one respected,
honoured and beloved by those who mourn his loss.

Swansea.—St. Olave's.—The harvest thanksgiving services
were held in this church on Sunday, October 15th, and
were of an attractive character. The sacred edifice was
very tastefully decorated with a profusion of dahlias and
other flowers, as well as fruits, vegetables and autumn
leaves. The choir rendered the musical portions of the
services, including appropriate anthems, in a highly satis-
factory manner. The Rev. J. W. TenEyck preached earnest
and impressive sermons. There were large congregations
present.

Cobourg.—St. Peter's.—The many friends of Miss Mellish, organist of this church, will regret to learn of her resignation as organist and conductor of the choir. Under her efficient leadership the choir has reached points of excellence which hitherto were unattained by it. The choir has tediously grown in proficiency under her capable management, and it has been largely through her instrumentality that the boys' choir has become such a pronounced success. As a musician, Miss Mellish's departure will be a distinct loss to the town and the church where she has officiated, and where she has won the respect of all those with whom she came in contact.

Ashburnham.—St. Luke's.—The Rev. E. A. Langfeldt, rector of this church, preached the first of a special series of sermons on the subject of "The Church and Modern Society" on Sunday evening, October 15th. He chose for his text 1 Thess. 4:7. The preacher spoke on Christ's claims upon modern society. The sermon was a very interesting one. Despite wet weather a large congregation was present.

York Mills.—The members and associates of the Deanery of West York had a highly successful meeting here on Tuesday, October 10th. On the previous evening service was held in the church, at which the Rev. Geo. B. Morley, Rural Dean, preached. The prayers were read by the Rev. J. McKee McLennan, and the lessons by the Rev. John Gibson. The Holy Communion was celebrated on Tuesday morning by the Rural Dean, assisted by the rector of the parish. Breakfast was partaken of at the rectory. At 9.45 a.m. the members assembled for business, the Rural Dean presiding. A portion of the Office for the Ordering of Priests was used for the opening prayers, after which a very profitable hour devotionally was spent in the study of St. John 6:30-58 (Greek Testament), led by the Rev. W. E. Cooper. The minutes of the last meeting having been read and adopted, the secretary announced that apologies for absence had been received from the Revs. A. C. Watt, A. G. E. Westmeath, L. H. Kirky and F. J. Lynch. The present condition and future prospects of the Mission of Clairville with Malton, which is in the Deanery of West York, were dwelt upon at length by the Revs. H. O. Tremayne and J. Hughes Jones, and after much discussion the Rural Dean was instructed to bring the matter before the Mission Board. Two communications from the secretaries to the Synod, and one from the Bishop's commissary were read and discussed, with the following results: Com. 1. Clauses 7 and 8 contained in the report of the Committee on the State of the Church. With regard to Clause 7, it was left with the Rural Dean to communicate with the various incumbents in the Deanery respecting the holding of a parochial mission during the season of Advent. Clause 8, which has to do with the organization of young people's societies, etc., was adopted with the addition of the words "where feasible." Com. 2. The formation of a branch in the Deanery of the Diocesan Sunday School Association. Though the meeting was in full accord with this, it was resolved that the completion of the organization be deferred until a general meeting of Church and Sunday School workers be called by the Rural Dean. Com. 3. A request for replies to the following questions: (a) What is the most important thing for the Church to do in your own regions? Ans. Religious teaching to the young. (b) What is the most important work for the Church to do in your opinion, in other regions? Ans. Increased missionary efforts. (c) What should the Anglican communion do in its corporate capacity, acting as one body? Ans. Seek for a closer union with all Protestant Christians. (d) To what object should the thank-offering which is to be presented by the Anglican communion at the special service at St. Paul's Cathedral, London, before the Conference be devoted. Ans. The establishment of a missionary bishopric. At the afternoon session the Rev. T. W. Paterson read a valuable paper on Chamber's book, "Our Life after Death." The programme for the next regular meeting, which is to be held at Eglington in February next, having been arranged, the Rural Dean closed the meeting with the Benediction. It is much to be regretted that more members in the Deanery do not avail themselves of the opportunity of taking part in these helpful meetings.

Creemore.—St. Luke's.—Most successful harvest thanksgiving services were those held in this church on Sunday, the 8th. The Rev. C. H. P. Owen, a former popular pastor preached morning and evening, and was greeted with very large audiences on both occasions. His many friends were delighted to see and hear him again. The church was, as usual on such occasions, nicely decorated with the products of the farm, garden and orchard. The offering was over \$14, though no definite need existed. The Rev. A. C. Miles preached for the Rev. C. H. Owen at Haysville and Hamburg.

Ivy.—Christ Church.—Bright harvest services were held in this church on Sunday, October 1st. The singing, as is usual here, was of a high order for a rural church, there being several excellent voices in the choir. Quartettes were sung both morning and evening. Miss Lillie Davis presided at the organ. The Rev. A. C. Miles, of Creemore, preached at the three services, there being a children's service in

the afternoon. They were well attended, the large church being filled in the evening, and the offertory was liberal. The rector, Rev. W. F. Carpenter, B.A., took harvest services the same day in St. James' Church, Lisle.

Lisle.—St. James'.—The ladies of this church have recently carpentered anew the chancel and choir platform of this church, and also presented new chairs for the choir. These improvements were needed, and add much to the appearance of the interior. In recent years a new organ has been placed in the church, the woodwork within and without has been painted and an additional shed built. The church is now one of the best-equipped of our country churches. The seating capacity is 150. It is brick-veneered, with chancel, vestry-room, porch and bell-tower.

Whitby.—St. John's.—Harvest festival services were held in this church on Sunday, October 15th, both morning and evening. The preacher was the Rev. E. A. McIntyre, B.A., the curate of St. Paul's Church, Toronto, who was formerly curate-in-charge of this parish. The quarterly vestry meeting of the parish was held on the following evening. Mr. Earp occupied the chair. The various organizations were found to be in a flourishing condition. The church is free from debt, and the members look forward to a successful winter's work. The vestry passed a vote of thanks to Mr. Thompson for his kindness in renovating the Communion table, and the gift of a beautiful gilded text was gratefully acknowledged from Mr. B. N. DeFoe Wagner, of Wycliffe College. The meeting concluded with prayer.

All Saints'.—A special service was held in this church on Monday evening, the 16th, which was largely attended. The rector was assisted by the Rev. S. A. Lawrence, of Markham; the Rev. Mr. Barber, of Stouffville, and Mr. Cummer, student-in-charge at Pickering. The sermon was by the Rev. Mr. Barber, and was a most earnest discourse. The following day the Rev. Rural Dean Talbot, of Oshawa, the Rev. Mr. Scott, of Port Perry, joined the other clergy for early Communion. During the day a most successful meeting was held at the rectory.

NIAGARA.

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

Hamilton.—Holy Trinity.—A harvest thanksgiving service was held in this mission hall on Thursday evening, October 5th. The hall was tastefully decorated. The Rev. J. Fennell, rector of the parish, read the Prayers, and Mr. A. D. Castor, the lay-reader in charge, read the Lessons. The sermon was preached by the Rev. F. E. Howitt, the rector of St. George's. The congregation was large, and the collection was a liberal one.

Christ Church Cathedral.—Arrangements have been made to make the much-needed improvements to the exterior of this cathedral and its immediate surroundings. These include cement walks, repairs to the roof, and double glass for the east window. The church-wardens asked for \$1,340 for the work, and this amount was generously given by the congregation.

St. Thomas'.—The first meeting of the Boys' Club of this church's Sunday School was held on Thursday evening, October 12th, in the schoolroom with a large attendance. The following officers were elected: Thomas Peacock, president; S. O'Neill, secretary; B. Little, treasurer; G. Fitzpatrick, captain of football team. **Executive Committee.**—Dr. Dando, Messrs. Kelly, Powell, Odell, Edworthy, W. Smith, Hibbs, B. Cooper, Robbins, H. M. Smith, Milne, Conpley, Hobson and Walton.

St. Peter's.—The thirteenth anniversary of this church was celebrated with Holy Communion at 8 a.m. on Sunday, the 15th inst. Prior to the erection of the present church at Main Street and Sanford Avenue in 1892 services were held for a couple of years in private residences, rented for the purpose, first on Aikman Avenue, and later on Wentworth Street. The present church was opened in October, 1892. Mr. Isaac W. Christian, of the "Times," has been connected with the parish from its inception. The first vestry meeting was held Easter Monday, 1891. At the morning service at eleven o'clock there was a large attendance, and a liberal collection for the Building Fund. The Rev. Thomas Geoghegan, the rector, reviewed the history of the parish in a sermon from the text 2 Kings 19:13: "And Hezekiah received the letter at the hand of the messenger, and read it; and Hezekiah went up into the house of the Lord, and opened it before the Lord."

Church of the Ascension.—On Sunday, the 15th October, the thirteenth anniversary of the Rev. Canon Wade's pastorate was celebrated. There were large congregations at both services. In the morning the Rev. Canon Wade conducted the service and preached, and in the evening Bishop DuMoulin preached on "The Ministers of Christ." The text of Bishop DuMoulin's sermon was, "The Power of the World or of the Age to come." He spoke of the power which was given by Christ to His ministers. After they were chosen by Him, they were equipped with all that was necessary to meet their difficulties. The power they received was from on high—the great gift of the Holy

Ghost, or God Himself. The Bishop closed his address by referring to the Rev. Canon Wade's thirteen years' ministry in the Church of the Ascension. He said: "Anniversaries are very beautiful things. We have them in our homes—birthdays and marriage days, and other days not as joyous, but just as sacred. They are very dear to our hearts. Our friends in the United States are different from us in this respect. They celebrate in social as well as religious life—anniversaries of inductions, of consecrations of Bishops, of the departure of some conspicuous soul, and so on. This is the thirteenth anniversary of the coming amongst you of your minister. By the grace of God, thirteen years ago he came to you with great faith and courage, and trusting in the God whom he served he went forth to undertake the Master's work, before which many hearts have quailed. For thirteen long years he and his have gone in and out amongst you with acceptance, faithfully doing the work of God in this parish, church and congregation. I rejoice in your presence this evening, and in your support of your church and congregation. I have had the joy of seeing a son and daughter of your rector enter the work of the Church, one going into the home field and the other about to go into the foreign field. Dear friends, may God enrich him more and more as the years go by. And just as you hold up his hands in his ministrations, and display to him noble, Christ-like confidence in his desire to do the work of God faithfully, you will be bound together by bonds of love, and will attain unto greater and greater things, lengthening your cords and strengthening your stakes, and proving a blessing in this city and country."

Halton.—The Sunday School Committee of the Rural Deanery of Halton consists of the Rev. A. J. Belt, Rural Dean, Milton; the Rev. T. G. Wallace, Oakville; Miss McKenzie, Milton; Miss Goodeve, Acton; Messrs. F. G. Oliver, Oakville; Joseph Beaumont, Glenwilliams; Miss Pettigrew, Norval (treasurer), and Miss Young, Burlington (secretary).

Mount Forest.—Harvest thanksgiving services were held in this parish on Sunday, October 1st. The rector, Rev. A. W. Woods, preached two very able sermons, and the church looked beautiful, so tastefully adorned with the products of field, and wood, and garden. On the Monday following a considerable gathering of clergy and Church-workers assembled, it being the occasion of the conventions of all the activities in the rural deanery of Wellington. They comprise the Missionary Conference, Sunday School Convention, Woman's Auxiliary Conference, and Ruridecanal Chapter Meeting. The delegates were entertained at luncheon at the rectory through the hospitality of Mrs. Woods. Afterwards they gathered at the town hall in missionary conference. The presence of the Bishop made this most interesting, and all were stirred by his address in which he urged the clergy to endeavour to get candidates for the ministry of the Church in their parishes, to be on the watch for any likely young man, and to lose no opportunity to impress upon him the high privileges of the sacred ministry in Christ's Church. The Rural Dean, Rev. G. F. Davidson, of Guelph, also addressed the conference. His Lordship was also the preacher at evening prayer in the church. The clergy in procession were: Revs. the Rural Dean; V. E. Morgan, Elora; Dr. Smith, Palmerston; C. Sendamore, Harriston; C. P. Sparling, Guelph, (St. James'); E. F. Hockley, Arthur; L. J. R. Naftel, Rothsay; F. Handsfield, Colbeck; the rector, and C. R. Gunne, of Clinton, who was invited to be present and address the whole convention. Tuesday's programme was as follows:—8 a.m., Holy Communion, celebrant; the Rural Dean. 10 a.m., Deanery W.A. Conference; address by Mrs. F. W. Gates, Hamilton, diocesan branch visitor. 10 a.m., chapter meeting; paper by Rev. L. J. R. Naftel, on Dr. Langtry's new book, "The Struggle for Life." 2.30 p.m., Sunday School Convention; paper by Mrs. Broughall, St. Stephen's rectory, Toronto; "Sunday Schools in the Country," by W. B. Bourn, Esq., Colbeck; "Home Department of Sunday School," by Mrs. Klugh, St. James' Church, Guelph. 8 p.m., public meeting of church workers; addresses by Rev. C. R. Gunne, M.A., General Secretary A.Y.P.A., on "Young People's Societies," and others.

Thorold.—St. John's.—Bishop DuMoulin held a Confirmation service in this church on the evening of October 4th, and at the conclusion of the service, with the permission of the Bishop, a presentation was made to the rector of the church, the Rev. F. C. Piper. Mr. Piper has been rector of the church for six years, and the esteem in which he is held by his congregation showed itself in a magnificent basket of silver. The Rev. F. C. Piper's many friends will be pleased to read of his success.

Georgetown.—The Rural Deanery of Halton held a most successful convention at this place on Tuesday and Wednesday, October 10th and 11th. The convention devoted the forenoon and afternoon of the first day to the discussion of Sunday School work. Those who took part in the programme were Archdeacon Sweeney, Revs. Stanley Wade, S. C. Noxon, Wm. Walsh, Mr. J. Beaumont and

closed his address by le's thirteen years' mission. He said: "Ann- We have them in our ys, and other days not y are very dear to our ed States are different ebrate in social as well nductions, of consecra e of some conspicuous eenth anniversary of the ister. By the grace of to you with great faith God whom he served he ter's work, before which irteen long years he and st you with acceptance, d in this parish, church ur presence this evening, ch and congregation. I and daughter of your ch, one going into the to go into the foreign rich him more and more s you hold up his hands to him noble, Christ-like work of God faithfully, bonds of love, and will things, lengthening your es, and proving a blessing

Committee of the Rural Rev. A. J. Belt, Rural Wallace, Oakville; Miss Acton; Messrs. F. G. ont, Glenwilliams; Miss d Miss Young, Burlington

giving services were held per 1st. The rector, Rev. ry able sermons, and the itefully adorned with the l garden. On the Monday ng of clergy and Church- occasion of the conventions d deanery of Wellington. Conference, Sunday School Conference, and Rur- eligates were entertained at the hospitality of Mrs. d at the town hall in misc e of the Bishop made this stirred by his address in ndeavour to get candidates h in their parishes, to be oung man, and to lose no a the high privileges of the ch. The Rural Dean, Rev. o addressed the conference. acher at evening prayer in recession were: Revs. the ora; Dr. Smith, Palmerston; P. Sparling, Guelph, (St.); L. J. R. Naftel, Rothsay; tor, and C. R. Gunne, of resent and address the whole me was as follows:—8 a.m., the Rural Dean. 10 a.m., ress by Mrs. F. W. Gates, or. 10 a.m., chapter meet- aftel, on Dr. Langtry's new . 2.30 p.m., Sunday School ughall, St. Stephen's rectory, the Country," by W. B. e Department of Sunday nes' Church, Guelph. 8 p.m., rrs; addresses by Rev. C. R. ary A.Y.P.A., on "Young

DuMoulin held a Confirma- the evening of October 4th, service, with the permission was made to the rector of Piper. Mr. Piper has been ars, and the esteem in which showed itself in a magnifi- Rev. F. C. Piper's many d of his success.

sanery of Halton held a most place on Tuesday and Wed- th. The convention devoted of the first day to the dis- rk. Those who took part in acon Sweeny, Revs. Stanley Walsh, Mr. J. Beaumont and

others. The subjects included "Requirements for Successful Work of Sunday School in Teacher, Scholar and Home," "Supplemental Lessons," "The Sunday School Commission," "Sunday School Management." The discussions were most helpful, and the attendance large. In the evening the annual choral festival of the Deanery was held at the beautiful little Church of St. Alban, the Martyr, Glenwilliams. The majority of the choirs of the county were represented, and the service was splendidly rendered. The Archdeacon of Simcoe preached most eloquently, Rev. T. G. Wallace sang the service, Revs. W. Walsh and S. Wade read the lessons, Rev. A. J. Belt, Rural Dean, pronounced the Benediction, and the Rev. I. A. Macdonald, rector, took charge of the arrangements. Mr. R. E. Gollins, of Milton, acted as conductor, and Mr. J. W. Edmond, of Oakville, as organist. The following morning the Chapter met in St. George's basement. The Rev. A. J. Belt was re-elected Rural Dean for a second term. Arrangements were made for the missionary meetings, and a lively discussion followed on the temperance question. In the afternoon the W. A. held their conference, which is reported in another column. Votes of thanks were tendered to the incumbent of Georgetown and all those who helped to make the convention a success. It is hoped to hold the convention at Burlington next year.

HURON.

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

London.—The Lord Bishop of Huron has made the following appointments in his diocese, namely: The Rev. W. H. Hartley, of Sandwich East, to be rector of Blythe; the Rev. J. Edmonds, of Blythe, to be rector of Leamington, and the Rev. Cecil A. Heaven, to be rector of Delhi.

The Bishop of the diocese has appointed the Rev. Charles Miles, B.A., of Kincardine, to be Rural Dean of the County of Bruce.

Bishop Cronyn Hall.—A meeting was held on the 12th in Bishop Cronyn Hall for the purpose of saying farewell to Miss Archer of this city, who leaves shortly for a second time as missionary to Japan. The chair was occupied by the Bishop, and the meeting was opened with the missionary litany. His Lordship spoke of the ease and swiftness with which the missionaries of the Cross can reach the heathen world as one of the loudest calls that God gives to Christians. Miss Archer spoke earnestly in regard to the religion of Japan, its effect on men and women, its effect politically on Japan, and how the women were reached. In graphic language she described Shintoism which has different objects of worship, and is the religion of common people upon whom it has a debasing effect. Buddhism was also described as a higher class of worship, and the whole was contrasted with the holy religion of Jesus, which alone can bring hope and peace. Many instances were cited to show the sad state of the women of Japan, and the need of the Gospel of Christ to uplift the nation. The work of women as an evangelizing agency was referred to as having accomplished much to raise the status of Japan, but much need existed for more labourers in that field, and an earnest appeal was made for helpers in this work. The address was remarkable for its clearness and earnestness, and left a deep impression upon all present. The Rev. Dyson Hague and the Rev. W. T. Hill also spoke. The Bishop gave a very earnest address in closing, and at the end offered up prayer commending the out-going missionary to the care of God.

East London.—St. Matthew's.—The Rev. M. Lowe was tendered a warm reception by the members of this congregation. The assembly hall of the church in which the reception was held was beautifully decorated with flags, bunting, and evergreens. Addresses of welcome were given by Bishop Williams, Dean Davis, Canons Smith and Dann, Archdeacon Richardson, and Rev. Messrs. Cox, Hill, Sage, Hague, and Waller, to which Mr. Lowe replied very feelingly.

Strathroy.—St. John's.—On Sunday morning, the 8th inst., the Rev. S. F. Robinson was inducted into this living, the ceremony of induction being performed by the Ven. Archdeacon of London, who also preached from the text, Exodus 14:15. There was a large congregation present, including many outsiders. The choir rendered special music for the occasion. Mrs. W. Sadler sang the solo with much acceptance.

Markdale.—Christ Church.—Harvest home services were held in this church, and St. Matthias, Berkeley, on Sunday, October 8th. Both churches were tastefully decorated. The congregations were large, and the services were most inspiring. The number of communicants was very much in excess of former years. Sermons were preached by the rector, the Rev. J. R. Newell, whose remarks were practical and eloquent. The offerings amounted to \$53.

Brantford.—Grace Church.—Mr. Percy Owen, on Sunday evening, the 8th inst., after the evening service, gave a short recital of five numbers, which were greatly enjoyed by all present. It is proposed to spend the sum of \$2,000 in making improvements in the organ. At a meeting held recently of the wardens and managing

committee of this church, it was resolved to make some alterations and improvements in the sanitary equipment of the church. The heating apparatus of the church will also be considerably improved.

St. Jude's.—For some little time past the congregation of this church have been worshipping in their Sunday School room. The church walls in the meantime have been painted throughout a beautiful rose colour. The seats and wood-work generally, have been regrained in keeping with the walls, and everything fitted up in first-class shape. The entire work has been undertaken by the Ladies' Guild, a vigorous organization of the parish. Mr. Friend, the well-known artist, of Brantford, was secured for the work, and he has spared no pains in making a first-class job. The new lectern also adds much to the beauty of the interior of the edifice. The church was re-opened on Sunday last, when special services were rendered.

Woodstock.—Old St. Paul's.—Harvest thanksgiving services were held in this church on Sunday, October 8th, when the Rev. J. Thompson, of Ingersoll, was the special preacher at both services. On behalf of the rector, the Rev. Mr. Shaw, Mr. Thompson thanked all who had subscribed or assisted in any way towards the embellishment of the church, one of the buildings which by means of its historical associations linked the present with the past. The church has for several weeks been undergoing repairs, and now presents a greatly improved appearance. All the interior woodwork has been painted and varnished.

Woodstock.—New St. Paul's.—Harvest thanksgiving services were held in this church on Sunday, October 15th. The Rev. Canon Farthing conducted the services in the morning, while the Rev. W. J. Hill, of London, occupied the pulpit at the evening service. The church was well filled at both services, and the special music rendered by the choir was enjoyed by everyone. The decoration of the church with palms and ferns showed much care and skill, and looked very pretty.

Kirkton.—The remains of the late Rev. H. Douglas Steele, M.A., were interred in the local cemetery on Saturday evening, October 7th, having been brought from Thorold, where he died, for interment. Owing to the loss of connection with the morning train at London for St. Mary's, the funeral cortege left the latter town at 4 p.m., for the Kirkton cemetery, a drive of ten miles. The sun was setting as they entered the pretty church, where was gathered a mourning company of the late parishioners of deceased. The procession was preceded up the aisle by three clergymen of the Huron Diocese, namely, Rev. Rural Dean Taylor, M.A., B.D., of St. Mary's; Rev. G. Racey, of Kirkton, and Rev. S. Killip, of Granton. Mr. Taylor gave a beautiful touching, and comforting address from the words, "The Master is come, and calleth for thee." The hymns sung were, "Nearer My God to Thee," as a processional hymn; "Hush; Blessed are the Dead," "How Sweet the Hour of Closing Day," the last being specially appropriate to the hour of service, the last rites being performed as the shades of evening were falling. As the procession of mourners left the church, the "Nunc Dimittis" was most feelingly rendered. So they left him there at rest in that rural, peaceful spot, having granted his last request, "Take me home, don't bury me among strangers." His end was "peaceful and serene." His last broken utterances being quotations from his favourite hymn, "Lead Kindly Light," followed by "Come quickly, Lord Jesus." Mr. Steele was one of the clergy on the retiring clergy list of the Diocese of Huron. He was twice married, his first wife being a daughter of the late Colonel Isaac Rigby, of Halifax, N.S., where Mr. Steele was at one time a member of the legal profession. Besides his widow, a family of two sons and three daughters survive him. Edward C. C. L.L.S., of Sault Ste. Marie, Ont.; Howard, of San Francisco, Cal., Mrs. Emille Sharpe, and Miss Elizabeth Steele, of Chicago, and Mrs. H. Herbert Steele, of London, Ont.

St. Thomas.—Trinity.—The Bishop of Huron made his first official visit to this town and parish since his consecration on Saturday, October 7th. The Bishop was accompanied by Mrs. Williams, and during their stay here they were the guests of the Ven. Archdeacon Hill at the rectory. On Saturday afternoon they were tendered a reception, which was attended by a large number of people, and a handsomely engrossed address was presented to them on behalf of the parish, the said address being read by His Honour Judge Ermatinger, which was as follows: "To the Right Reverend David Williams, D.D., Lord Bishop of Huron. Right Reverend Father in God: We, the members of the congregation worshipping in Trinity Church, St. Thomas, desire to avail ourselves of the opportunity of this your first visit to the parish since your consecration, to tender to you and Mrs. Williams a hearty welcome to the same, and to our city. We gratefully recognize the hand of the All-Wise Disposer of events in Your Lordship's elevation to the Episcopate, and we extend to you our heartfelt congratulation upon your advancement from the Second Order to the First Order of the Christian ministry. We appreciate to some extent the onerous and multiplied duties which devolve upon one holding the high office of Bishop in

this extensive Diocese of Huron, presiding over its councils, and guiding and directing the administration of its affairs, and we earnestly pray that the Great Head of the Church abundantly prevent you in all that you may endeavour yourself to accomplish for Christ and His Church, with His most gracious favour, and further you with His continual help; sending down upon you the heartfelt Spirit of His grace, pouring upon you the continual dew of His blessing, and granting you intellectual, moral, physical, and spiritual power for the work entrusted to you, and many years of usefulness amongst us. As loyal members of the Anglican Branch of the one Catholic and Apostolic Church, we assure Your Lordship of our veneration for the exalted, time-honoured, historic office you hold, and our esteem and affection for yourself personally, and we pledge ourselves to cheerful, prompt obedience to all Episcopal mandates, and cordial sympathy with and active co-operation in, all that you may undertake for the maintenance and extension of the Redeemer's Kingdom on earth, and the glory of God and the benefit of man. Arundel C. Hill, rector, C. O. Ermatinger, lay delegate; M. A. Gilbert, lay delegate; J. G. Graham, churchwarden; W. Mickleborough, churchwarden." The Bishop made a suitable reply. On the next day the Bishop held a Confirmation service in this church in the morning, whereat he confirmed twenty candidates. The Bishop gave a practical and able address from the words, "I am the Light of the World," St. John 8:12. The Ven. Archdeacon Hill, the rector, presented the candidates.

Old St. Thomas.—The Bishop preached in this church at 3.30 p.m. on Sunday, the 8th, to a congregation which packed the sacred edifice from one end to the other. This is the oldest church erected in St. Thomas, and it was built in 1824. The Ven. Archdeacon Hill read the Lessons. The Bishop preached from Hebrews 2:1.

St. John's.—The Bishop of Huron held a Confirmation service on Sunday evening, the 8th inst., when he admitted eighteen candidates to the full membership of the Church. The Bishop chose for his text on this occasion the words of our Lord, "My Kingdom is not of this World," St. John 18:36. There was a very large congregation present, every seat in the church being occupied. The Bishop, although suffering from a severe cold, preached an able and eloquent sermon.

Kirkton. — St. Paul's. — On Sunday, October 1st, this congregation held their annual harvest home thanksgiving services. The weather was beautiful, and the church was crowded, especially at the evening service, when a number had to be turned away. The Rev. W. J. Taylor, rector of St. Mary's, officiated and preached at both services. In the morning he preached an eloquent discourse, taking his text from Lev. 23:39, "when ye have gathered in the fruit, ye shall keep a feast unto the Lord." He brought out the idea that Moses was the Law-Giver and Festival-Maker. From this the thought was derived of the two-fold aspect of life, the Law and the Gospel battling and feasting. Life was viewed as a battle by which character was developed—there is no true life without battling, and he who battles enjoys life as a feast. This feast is one which is to be kept; and here the thought was brought out that the good things of life are those which we share with others. He summed up the whole by stating that the true aspect of life is, that we live for the glory of God, and the good of humanity, bearing always in mind that no life is complete unless it takes within its view the life to come and the everlasting feast. In the evening he reviewed the Book of Ruth, taking his text from Ruth 2:12. It was shown that the whole book was a typical pastoral love-story; and the solvent of the capital and labour struggle. The scene was shifted from 2,300 years ago, to the time of Christ, and a Sabbath evening's walk of Christ, and His disciples gleaning corn by the way. Among the thoughts brought out was a very important one, namely, that the whole harvest was from God. In concluding, the reverend gentleman impressed upon his hearers the need of being in such a condition that when the Great Harvest should come they would be found among the matured grain, fit to enter the Heavenly Garner. The whole discourse was illuminated by quotations from Tennyson, Byron, and other poets. The singing by the choir was excellent, and the collection taken up at the close of each service was large. The church presented a very beautiful appearance, as owing to its construction many beautiful combinations can be worked out. These were seized upon and elaborated in a way that reflected great credit on those who took part in the decorating of the church. The harvest home thanksgiving supper and entertainment took place on Tuesday evening, 3rd inst. This consisted of a hot fowl supper provided by the ladies of the congregation, and an entertainment by the celebrated Coughlin Family Concert Company in the Aberdeen Hall, which was packed to its utmost capacity, and which was a decided success. The chair was occupied by Mr. Thos. Walker, who proved himself to be a very able chairman. The evening was brought to a close by the singing of the National Anthem, and the Benediction was pronounced by the Rev. Geo. W. Racey. Proceeds, \$106.50.

Wallaceburg.—The Rev. J. R. Newell, rector of Markdale, has been appointed rector of this parish by the Bishop of the diocese.

Brantford.—St. Jude's.—The reopening of this church took place on Sunday, the 15th inst. There were large congregations at both services. The choir rendered their part admirably. Miss Flossie Loney at the morning service sang a solo very acceptably. The services were conducted by the rector, who preached appropriate and impressive sermons. The renovation of the church gives to the entire edifice within a beauty it never had before. The painting of the walls and the re-graining of the whole of the wood-work is done in such a way as to blend with the colour of the ceiling, which was done a few years ago. The congregation is very much pleased with the work, and are to be congratulated upon the accomplishment of it.

Anglican Young People.—The parochial branch of the A.Y.P. Association held their annual election Monday evening, the 16th October, together with a social gathering. The entertainment took the form of a drawing competition, in which each one present was required to make a sketch illustrating the title of some popular novel. The contest disclosed so much unexpected artistic ability that two of the members were immediately offered positions on the staff of one of the leading American comic weeklies. The following officers were elected: President, Mr. Ernest Darby; first vice-president, Miss Raymond; second vice-president, Mr. Chas. Pelling; secretary, Miss Amy Hall; treasurer, Miss Rieger; organist, Miss Potter; conveners of committees—Debating, Mr. Adams; Literary, Miss Raymond; Musical, Miss Senn; Social, Miss Cooper and Mrs. Strowger. Refreshments were served at the close of the programme.



ALGOMA.

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

Sault Ste. Marie.—St. Luke's.—The pro-cathedral has suffered a heavy loss. A robbery took place there recently, of practically all the holy vessels used in the Communion service, as well as all the altar linen and various other articles. The silverware was valued at upwards of \$125. The robbery was committed probably some days before its discovery, as it was not learned that the holy vessels were missing until the cupboards were opened to procure them.

Depot Harbour.—St. George's.—Sunday, October 8th, was a beautiful day at Depot Harbour, and everything being favourable, the harvest thanksgiving service in the morning and the missionary service at night were well attended. Rev. Geo. E. Fletcher, B.A., of Killaloe, preached at both services. His sermons were appropriate and practical, and were very much appreciated by the congregations. We feel that we have many things to be thankful for this year. Some small debts were paid off, the church was consecrated during the past year, and we have been able to add considerably to the furniture of the church. A new carpet for the chancel has been bought and paid for, a brass altar rail (made by the Pritchard-Andrews Co., Ottawa), has been placed in the church and adds greatly to the beauty of the church. Two handsome chairs have been placed in the chancel also. They were made by G. H. Randall & Co., 1328 City Hall Avenue, Montreal, and are a credit to the house that turned them out. The designs, the workmanship, and the quality of the wood, are all first-class.



RUPERT'S LAND.

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

Winnipeg.—All Saints'.—A meeting of the members of this parish was held on Monday evening, the 16th inst., for the purpose of the election of churchwardens and vestrymen. The rector, the Rev. F. C. C. Heathcote, presided. Upon the retirement of the former churchwardens, Messrs. F. M. Robinson and A. M. Stowe, a hearty vote of thanks was tendered to them for their past services. Mr. J. Stewart Tupper was then appointed rector's warden, and the Hon. J. H. Agnew was selected to be people's warden. An election for the vestry then took place. The following compose the vestrymen for the present year: Messrs. C. C. Chipman, W. T. Kirby, W. A. Machaffie, H. Godfrey, G. A. S. Potts, A. C. Bulling, W. S. Beecher, W. P. Sweatman, E. R. Parke, A. C. Frith, W. J. Tupper and Dr. Bush. Messrs. T. Lee Peters and W. A. Henderson were appointed as auditors.

Two new ecclesiastical appointments have been made recently by His Grace, the Archbishop. The Rev. A. U. de Pencier, M.A., rector of Brandon, has been appointed Rural Dean of Brandon, and the Rev. D. A. B. Stoddart, M.A., B.D., of Clearwater, has succeeded the Rev. W. J. Garton as Rural Dean of Dufferin. It was said by the latter cleric in the course of a forceful speech at the last Diocesan Synod that "Rural Deans appeared to him more ornamental than useful." Of course, he will retract now, when the opportunity comes again of addressing the legislative body of the diocese. These two appointments are popular enough with the clergy; of that there is no doubt. The Rev. Mr. De Pencier has the most im-

portant charge in the Deanery of Brandon, which was so long filled by the (now) Venerable Archdeacon Harding. He himself is a thoroughly progressive and able man, and will prove a valuable acquisition to the clerical staff of the diocese, his various Eastern experiences standing him in good stead. His many friends in Toronto will be pleased to learn of his appointment. Rev. Mr. Stoddart is of long standing in Orders in the diocese, and it is gratifying to know that his faithful service and abilities have received appreciation. It is to be hoped that they both will inaugurate reforms in their respective fields of jurisdiction, and make the office of Rural Dean something more than ornamental. To have diocesan machinery that is of no use is a hindrance to the Church. No doubt the office has its limitations, but as it has been worked out up to the present, it would have been better had it not have been. The meetings of the Deaneries in most cases leave the impression—"A waste of time"; pleasant little jaunts for the clergy, where kindred spirits meet to "swap" parochial experiences—this is about all the Deanery meeting is good for. A resolution is passed, but so far as it may influence those higher up the resolution amounts to nothing. A paper is read, and that is all there is about that. As the Rural Deanery is now constituted the thing is a farce. It ought to be made instead a force, and it is to be hoped that the new Rural Deans will make it such in their respective Deaneries in so far as the few powers they are vested with will permit. The two men have the confidence of the other clergy and the laity, although they are newcomers to their Deaneries, a fact that speaks against length of service as a qualification for promotion. Speaking of Rural Deans, it is just and fitting to call attention to Dr. Speechley's letter in a recent Churchman. The reports of Rural Deans might be more exhaustive and more interesting. Certainly, what the Doctor complains of (the non-recognition, and, if recognized, the under-valuation of the work of the lay reader) is worthy of the attention of the Rural Deans and the Bishop as well in his Synod addresses and their reports. To know that there are laymen actively at work in the Church would be refreshing and encouraging to all concerned. There are quite a number of excellent laymen in the pulpits of our Missions every Sunday nearly. To know that Dr. Speechley, J. S. Brayfield, Thos. Gill, Capt. Grayburn, Barristers W. L. Rixon and J. P. Curran, Mr. Brommel and a number of others are active lay readers would be an incentive to other laymen to enlist in the work. Dr. Speechley's letter is timely and wise, and the Rural Deans should take the hint.

Harvest thanksgiving services have been the order of the day as is usual at this season. Most of the churches have them over, and are counting up the thank-offerings to the Home Mission Fund. If the clergy and vestry take to heart what the Archbishop said in his last Synod charge, together with the fact of a bountiful harvest, there should be no reason why the increased parish assessments even should not be easily met. His Grace said that there were 276 parishes in the diocese, and last week only 141 of these took up the Home Mission Fund. This is nothing short of scandalous and mean. It would serve a clergyman right to be disciplined as the canons enact, viz., the withholding of the grant, for these special funds should be more the care of the incumbent than of the vestry, although the duties of wardens and vestrymen, as stated in the Church canons, include the collection of these special funds as well as of the general funds. For 135 parishes to ignore the Home Mission Fund shows a lamentable laziness or indifference on the clergy's part. When a Mission derives support from a fund in all common fairness it ought to do its level best to pay back according to its ability. That people do not realize the object of the fund, or the sources of revenue to the replenishment of it, is quite patent to anyone who discusses the fund with the average parishioner. There is needed a course of lessons on it to every soul in a parish; and it is the clergyman's fault if he fail to instruct his people. Herein lies the scandalous side of 135 Missions in this diocese failing to contribute to the common fund of the Church. The meanness of it lies in the fact of the non-recognition of the help this fund has lent to struggling parishes. If the parish, with its clergyman, is not appreciative and thankful it is meanness personified. This part of the Archbishop's address is worthy of better consideration than hitherto given, and it is a matter of regret that the committee on the charge did not deem this clause important enough to report on it. It is a poor policy to pursue to cripple one parish by withdrawing the grant from it, thus forcing it before its time into a rectory in order to keep up another parish that does not contribute at all to the Home Mission Fund just because there is a shortage of funds. If there be a shortage let the 135 parishes understand that their delinquency cannot be tolerated. But do not punish the faithful in order to excuse the scapegoat. This fund is too important to the welfare of the Church in the diocese to be neglected, and every clergyman and every parishioner ought to be made to understand the fact. Plain words are none too strong for any incumbent to permit his parishes to fall into delinquency.

The Rev. Henry L. Roy, B.A., son of the Rev. J. J. Roy, of St. George's Church, Winnipeg, has been appointed to the parish of Boissevain, in succession to the Rev. J. W. Matheson. Mr. Roy is a graduate in arts of

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St. John's College, Winnipeg, and a graduate in theology of Wycliffe College, Toronto. He served a short time as curate of his father's church in the prairie capital, when he accepted a curacy to Christ Church, Vancouver, then under the charge of the Rev. Dr. Tucker. He returned to this diocese last spring, and was appointed rector of Emerson, which he has held for the past six months. He began his work at Boissevain a few weeks ago.

The Rev. C. M. Farney, of Pilot Mound and La Riviere, has resigned that field and accepted the Mission of Sidney, on the main line of the C.P.R. The Rev. T. J. Walton, B.A., will serve the parish of Pilot Mound till a permanent appointment is made.

Most favourable were the remarks of Earl Grey in a speech of his in Winnipeg recently on the character and beauty of the services at Holy Trinity, Winnipeg, which the vice-regal party attended on Sunday morning, October 8th.

The Rev. Malcolm Peart, B.A., is forced to give up work in his Mission at Grand View owing to ill-health, and intends returning to the home of his childhood (Scotland), where he will recuperate.

The Rev. Jas. Vallalley, B.A., curate of All Saints', Winnipeg, returned recently from a holiday trip to the Pacific coast. The Rev. E. Pritchard, rector of Birtle, has also returned from a holiday spent in California.

St. Peter's Church, Winnipeg, has been greatly enlarged to accommodate the growing congregation. It was reopened a few Sundays ago by His Grace the Archbishop, assisted by the rector, the Rev. Samuel Fea. His Grace preached an eloquent sermon from the text, "Be ye enlarged." Mr. Fea deserves congratulation for his earnest efforts in building up the parish of St. Peter's, and the congregation deserves a meal of praise in so generously responding to the call for funds for an enlarged place of worship.

St. John's College has well begun its season's work with a fairly large enrollment of students. The Boys' School in connection is as popular as ever, and the enlistment of scholars is exceedingly large.

Gladstone.—All Saints'.—The Rev. J. F. Belford has resigned the rectorship of this parish, and he preached his farewell sermons in this church on Sunday, October 15th.

Brandon.—St. Matthews'.—The new organ for this church has arrived from the East, and it is hoped it will be ready for dedication on the 29th inst. His Grace the Archbishop has been pleased to appoint the Rev. A. U. De Pencier, the rector of this parish, Rural Dean of Brandon, which office was, formerly held by the Ven. Archdeacon Harding. A new mission church, to be called St. George's, is rapidly approaching completion in the south end of the town. It is hoped that it may be ready for use before Christmas.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

Kenora.—St. Alban's.—Harvest thanksgiving services were held in this church on Sunday, October 1st. The sacred edifice was tastefully decorated and the special music was well rendered by the choir, under the direction of the painstaking organist, Mr. Carpenter. The Bishop preached at both services. Owing to the wet weather the congregations were not large, but the offertories were very good. A flower service was held in the afternoon, which was specially intended for the children. Mr. Joseph Lofthouse read the Lessons at this service, and the Rev. A. A. Adams gave an address to the children after the service, some of the scholars, with their teachers, went to the hospitals, taking bouquets with text cards attached for the sick, and some others took flowers to the cemetery and decorated the graves of scholars and friends, who have died during the past few years. The whole service was greatly enjoyed by

the children, and should prove very stimulating and helpful. The Rev. W. H. Cassop, who is taking Archdeacon Page's work while he is absent in England, preached in this church on Sunday, October 8th, morning and evening. His sermons were much appreciated.

Rainy River.—The Bishop of Kewatin has just returned from a pastoral visitation of this place, where he held Confirmation, eight adults being presented by the incumbent, the Rev. M. H. Jackson. The peculiarity about the service was the fact that out of the eight persons presented, three of the couples were husband and wife.

Whitmouth.—Christ Church.—The Bishop of the diocese visited this town on the 7th inst., staying over Sunday, and returning home the following day. While here he held both the morning and evening services on Sunday at the parish church, the occasion being harvest home thanksgiving. The new church was handsomely decorated with produce of farm and field. Both services were well attended, and the Bishop certainly did not disappoint his hearers by his discourse, either morning or evening, for the same was, indeed, instructive, interesting and valuable. The sacraments of Baptism and of Holy Communion were administered in the morning, the Communion being received by some fourteen or fifteen members of the congregation. The Bishop, by his kindness of disposition and high Christian character, has without doubt much endeared himself to the people of this district. During his visit he was the guest of Mr. and Mrs. Howard Corregan. The new church is nearly finished, and is a substantial and handsome frame structure of 24 x 40 feet, with tower added, and with a little further earnest effort will shortly be clear of debt. A concert in aid of the Building and Furnishing Fund is to be given by the Woman's Guild on the evening of November 1st next in the Orange Hall.

CALGARY.

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

Calgary.—There is a very urgent need of a number of active and capable young clergymen for new and vacant missions in this diocese.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop.

Prince Albert.—The Bishop of Saskatchewan has appointed the Rev. George Eaton Lloyd, late chaplain to the Britannia Colony, Archdeacon over the rapidly increasing English-speaking Missions of the diocese. The office might be called that of "Missionary Archdeacon," for his work is to be mainly visiting the new and the vacant Missions, or rather those where the work is being done by lay-readers, and summer students, visiting the scattered settlers, inspiring them with enthusiasm and zeal, organizing them as regular Missions and parishes, inculcating effort towards the support of a missionary, and, of course, on each visit giving them the Sacraments and Offices of the Church which they can not have otherwise. He begins his new work this month; but his address will still be Lloydminster, though he can be but rarely there. The Bishop on his way back from the General Synod held an ordination in Winnipeg, by the permission of Archbishop Matheson. The candidate, a missionary to the Indians at Grand Rapids, found it easier, cheaper, and much quicker, to go to Winnipeg than to Prince Albert, hence the place chosen. Revs. Canon Murray, E. E. Phair, and W. A. Burman, of St. John's College, kindly acted as examining chaplains, and the latter presented the candidate, while Ven. Archdeacon Fortin preached the sermon. In this way Rev. James Brown was ordained priest in Holy Trinity Church, Winnipeg, in the presence of a very large congregation. Rev. J. Brown, of Indian descent, has as a deacon earned the respect and affection of all his flock, Indians and English-speaking. The same evening Bishop Newnham preached in Holy Trinity to an even larger congregation. Leaving Winnipeg by the C.N.R., the Bishop travelled to Melfort, seeing all the way evidence of the great influx of new settlers, and the naturally rich country they are possessing. The Church must be very active if she is to keep pace with the growth. Melfort he had a very wet and stormy drive of nearly forty miles to Birch Hills for Sunday. This district has been ably worked all the summer by Mr. Burch, from Wycliffe. As a result he presented to the Bishop two classes for confirmation, numbering in all eighteen. It was a busy Sunday. Mr. Burch drove the Bishop for over thirty miles of very deep muddy roads on a cold day to three school-houses for the following services: 10.30, morning prayer, baptism, sermon and Holy Communion; 3 o'clock, Confirmation, baptism, and Holy Communion; 8 o'clock, Confirmation, baptism, and Holy Communion. A forty mile drive over bad roads next day brought the Bishop back to Prince Albert. Various Synod committees took up most of the three days following.

NEW WESTMINSTER.

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

Victoria.—St. John's.—Harvest thanksgiving services were held in this church on Sunday, October 8th. The church has always been noted for its decorations, but it is not too much to say that the ladies who undertook the work this year far surpassed any of their previous attempts. The curtains in the sanctuary were removed, and the whole of the east end worked in delicate tracery with sunflowers, wheat, oats, barley and fruit. The pulpit, windows, font and choir were also very tastefully decorated. The whole effect was light, graceful and artistic, the eye nowhere being offended by the heavy and overdone style so often seen on these occasions. The choral portion of the services were especially interesting, from the fact that much of it was from the pen of G. Jennings Burnett (organist). In the anthem, "O Paradise," dedicated to Rev. Percival Jenns and St. John's choir, Mr. Burnett's talent as a composer of sacred music was heard to advantage, and his sevenfold amen and vesper hymn, which were sung yesterday for the first time, will probably be favorites for many years. The solos in the anthem, "Ye Shall Dwell in the Land," were well rendered by Herbert Kent and Miss N. Todd, Mr. Mess singing the solo in "O Paradise."

CALEDONIA.

F. H. Du Vernet, D.D., Bishop, Metlakatla, B.C.

Port Essington.—St. John's.—On Sunday, September 24th, Bishop DuVernet introduced the Rev. W. F. Rushbrook, B.A., to the congregation of this church. Mr. Rushbrook is from the diocese of Niagara, a young man well suited for life in the Pacific North-West. The following Tuesday the Bishop, Mrs. DuVernet and Miss DuVernet arrived at Metlakatla. They will occupy the mission house during the absence on furlough of the Rev. J. H. Keen. Among the recent arrivals at Metlakatla are the following: Miss Mary Forbes, from Halifax, N.S., who has been appointed lady superintendent of the Girls' Industrial School in the place of Miss R. M. Davies, who has been transferred to the White Home; Miss Anderson, from Victoria, who is teaching the public school in place of Miss Crawford, who has returned south, and Mr. John Boyd, the new trades instructor of the Boys' Industrial School.

Correspondence.

BISHOP TUTTLE AND SECULAR SCHOOLS.

Sir,—In reading the admirable report in your columns of the splendid sermon preached by Bishop Tuttle at the General Synod, I was somewhat surprised to see that he is an advocate of a purely secular education by the State. One would have thought that the sad consequences of that system in his own country would have been enough to convince him what a serious mistake it is from a religious point of view.

It was only a few days ago that I observed in one of your contemporaries a statement of the religious census of the United States, in which it was shown, that, beginning with Roman Catholics, 10,233,824; Methodists, 6,256,738; Baptists, 5,150,815; Lutheran, 1,789,766; Presbyterian, 1,697,697; Episcopalian, 1,208,925; Congregational, 667,952; Latter-Day Saints, 343,250; United Brethren, 273,200; German Evangelical, 164,313; Jewish, 143,000; Friends, 117,065; Dunkards, 114,194; Second Adventists, 92,418; Mennonites, 60,935; Unitarians, 71,000; Miscellaneous, 486,518; the total religious population was less than 29,000,000, out of a population of some 79,000,000. That is to say, the great majority of the nation has not only ceased to be Christian, but, of every five persons in that vast country, while two only are Christians, three are without any religion at all. No wonder that the homicides in the United States during the three years of the Boer war were 10,000 more than the British lost in battle from their great army in the whole campaign, and that the judges of the divorce courts in the United States can boast that they annul more marriages in a year than are solemnized on an average by any clergyman. Nor is this the whole of the terrible truth, for, as the

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great majority of those who enter the country are Christians when they arrive—hence the great preponderance of Roman Catholics over other religious bodies—the far larger part of this sad deflection from Christianity is with the rising generation, so that the evil is greater than at first sight appears.

And what is the cause of this sad state of things, but that the children as they grow up are not taught the truths of Christianity, or trained in the practice of its virtues. It is not fair to cast the blame on either the Church or the parents, for so exacting is the work of the secular school that there is no time or strength left, when that work is over, for the children to devote to the more important matter of religious instruction.

The inexcusable folly of Christian men adopting such a system is rendered more manifest and remarkable by the fact, that when they send missionaries to a heathen land they at once establish schools to teach the young the truths of Christianity, while in their own land they hand their children over to secularism. And that it is much more easy to unchristianize than to Christianize a nation is manifest from the result of the experience of the United States. For where can we point to a heathen country in which three-



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The new organ for this ast, and it is hoped it will 29th inst. His Grace the appoint the Rev. A. U. De sh, Rural Dean of Brandon, by the Ven. Archdeacon h, to be called St. George's, on in the south end of the y be ready for use before

ATIN.

D., Bishop, Kenora.

st thanksgiving services were y, October 1st. The sacred d and the special music was under the direction of the center. The Bishop preached e wet weather the congrega- : offertories were very good. n the afternoon, which was ldren. Mr. Joseph Lofthouse e, and the Rev. A. A. Adams en after the service, some of rs, went to the hospitals, tak- tached for the sick, and some cemetery and decorated the ls, who have died during the ervice was greatly enjoyed by

fifths of the community have embraced Christianity, as the result of the missionaries' work? In some of the small islands of the Pacific, or possibly in Uganda, such a claim may be made with some show of reasonableness. But in the great countries of India, and China and even Japan there has nothing been done that can compensate for the loss of the 50,000,000 in the United States, who have thus lapsed into absolute irreligion, through their pernicious system for the education of the young.

J. M. B.

REVISION OF THE PRAYER BOOK.

Sir,—This cause cannot be summarily dismissed by A. J. Doull, to which as free Church men we are unaccustomed. When A. J. Doull says, in your correspondence column, "What we need is not revision of the Prayer Book, but an increased loyalty and devotion to its letter and spirit," he is not speaking in accord with the General Synod, with the vast bulk of opinion on the Canadian Church, or with the needs of the Church. The Prayer Book has been revised, we all know, again and again. Is it reasonable to suppose that its last revision, as far back as 1662, in another land where climatic and social conditions are so different from those in Canada, is, in all things to-day exactly fitted for us? Our Church in the United States has revised the Prayer Book. Has the Church there suffered? At all events she is growing there as the Church in Canada is not growing.

I am sorry to see your correspondent censure "Spectator." We all owe him, I feel, a deep debt of gratitude for his very able, wise, statesman-like and temperate writings concerning Prayer Book revision. I believe nothing, except an outpouring of the Holy Spirit, would so energize, and give new life and growth to the Church in Canada as a judicious revision (and perhaps enrichment) of the Prayer Book.

Nor can I agree with your correspondent regarding the Athanasian Creed, and its compulsory use. Convocation in England even does not agree with him. It has recommended relief from its public recital. The Primate of the Irish Church says, "In its new recital the Church of Ireland has found the one true solution of a great difficulty." The Rev. Dr. Salmon says, "I find relief in its new use, and have no wish to restore its reading." Both these divines at one time strenuously contended for the public recital. The signatures to the Cambridge memorial illustrate the extent of the feeling against the public use of the Quincunque vult. Both the Archbishops of Canterbury and York have expressed their strong sympathy with the aim of the petitioners, but difficulties surround the question in England, because of the connection of the Church with the State, which we have not to meet in this land. Depend upon it that God's blessed truth of salvation alone through the work and blood of our most Holy Redeemer and Divine Lord and Master, Jesus Christ, will not suffer through the disuse in public worship of the Athanasian Creed. Neither this, nor abbreviated and revised services will bring the "disaster and anarchy" which your correspondent fears.

W. J. TAYLOR.

EPISCOPAL TITLES.

Sir,—Mr. Chadwick certainly hits the mark when he attributes the present agitation against the term "Lord Bishop" to American influence. When Bishop Brent preached at the consecration of the present occupant of the See of Nova Scotia, he advocated a return to the simple title of "Bishop," in Canada, and I remember thinking at the time that he was going outside of his province. A better example is set by the Bishop

of Chicago who prefers to be addressed as "My Lord" when here, on the valid ground that it is conforming to the custom of the country. The idea that the employment of the term "Bishop" would result in more intimate relations with him is contradicted by all experience. There are too many clergy now that are quite familiar enough with their diocesan. Anything that assists in the maintenance of a proper respect for the office, such as the use of the term "My Lord," should be preserved. Finally it is an undoubted fact that upon all Sees created by Royal Letters Patent, of which Ontario, 1861, is the last instance, the Crown bestowed the right that their occupants should be "Lord Bishops." A seat in the House of Lords has nothing whatever to do with the question. Even in Great Britain there are more individuals without seats in that House who are rightly addressed as "My Lord" than in it, and, of course, only a certain proportion of Bishops sit in the House at all. In my humble opinion it would be a great mistake and a distinct loss to abandon the use of this honourable title.

W. P. REEVE.

W. A. AND BAPTISTS.

Sir,—Just a few lines to record my strong protest against the action of the Ottawa Diocesan Board of the Woman's Auxiliary in sending a delegation, with pious greetings and expressions of good-will and God prosper you, to a meeting of the Baptist Woman's Association, recently held in the city of Ottawa. Evidently the good ladies of the Auxiliary are not acquainted with the constitution and principles of the Baptist Society and may be surprised to learn that their meddlesome interference is calculated to do harm to the Woman's Auxiliary. The Baptist Society is the most antagonistic of the sectarian bodies, and loses no opportunity of striking a blow at the Church. The action of the Ottawa Auxiliary is to be deplored, and any repetition will materially reduce the number of branches in this diocese. The Church look for loyalty on the part of the Woman's Auxiliary.

RECTOR AND W. A. SUPPORTER.

EPISCOPAL TITLES.

Sir,—It seems by the letter of your correspondent, "Another Canadian," that there are still some people who have the notion that Bishops are styled "My Lord" because some of them are members of the House of Lords. Such people forget that Bishops, with the dignity which has been accorded to them from age to age, long antedate the House of Lords. Perhaps it will be something new to "Another Canadian" to be informed of the fact that there are no lay members of the House of Lords who are legally styled "Lord," which, on the other hand, is the legal designation of the Bishops, and that not because they are members of that House, but because they are Bishops. I certainly hope that the levelling ideas put forth by your two correspondents will not avail anything towards lowering the dignity of the Church in Canada, or belittling its Bishops. The Church will never gain anything by being pulled down to the level of non-Episcopal bodies. Anything which has a tendency to bring the Church to a jellyfish condition will have precisely similar effect on that which it is the Church's mission to uphold and to teach. To lower the dignity of her ministers, Bishops or others is to lower the dignity, and consequently the influence, of the Church itself. It seems plain to me that your two correspondents see in a Bishop only the man and not the office which he holds. The term of respect which we are discussing is not rendered

to the man, but to the high office, of which he is, in his person, the representative.

E. M. CHADWICK.

GEMS.

We know what God is like because we know the character of Jesus Christ.

Seek, as a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God, in your daily life.

I will think of Thee always, O Lord; so it shall be my joy to speak of Thee often; and if I find not opportunity, I will make it.

Penitence and holiness are near akin. It is by way of penitence, self-renunciation, lowliness of spirit, that men draw nigh to God.—Rev. R. J. Campbell.

Every Christian family ought to be, as it were, a little Church, consecrated to Christ and wholly influenced and governed by His rules.

It is God that speaks in secret promptings. The Spirit will leave you if you refuse obedience; every warning disregarded is a door closed against future progress.

What, then, is the true way of loving one's friends? It is to love them in God, to love God in them; to love what He has made them; and to bear for love of Him what he has not made.

Home happiness can be secured only by the mutual surrender of rights, each in honour preferring the other, each seeking not to be ministered unto, but to minister.

If He says, "Return unto thine own house and tell how great things the Lord hath done for thee," do that, too; even though you might greatly prefer to be with Him in more distinguished places.

Tell them that until religion cease to be a burden, it is nothing; until prayer cease to be a weariness, it is nothing. However difficult and however imperfect, the spirit must still rejoice in it.

True devotion is chiefly in secret, but the bulk of a believer's life is laid out in common duties that cannot be hid. Lift up your heart to God and lay out your talents for the world; lay out your talents for the world and lift up your heart to God.

—Work in Christ's vineyard, gifts to missions, charities to the poor, money given to good causes, ministries among the sick and needy—these things please Christ only when there is in them all love for Him, when they are done truly for Him, in His Name. We need to look honestly into our hearts while we crowd our days with Christian activity, to know what the spirit is which prompts it all. "Lovest thou Me?" is the Master's question as each piece of service is rendered, as each piece of work is done. There is no other true motive.

—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you will say when they are gone, say before they go. The flowers you will send for their coffins, send to brighten and sweeten their homes before they leave them. Learn to anoint your friends beforehand for their burial. Post mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

—Ought every Christian to be happy? Yes; and he may be so, provided that he seeks in the right quarter for his joys. Brave old St. Paul, who never uttered a whimper or a whine, sent from Nero's guard-house this cheery message: "Rejoice in the Lord always; and again I say, rejoice." He was too wise to exhort us to rejoice in money, for wealth is a shifting sand-bank; or in health, for it is a variable possession; or in the society of our households, who may be snatched away at any moment. Our soul's joy, to be solid, must rest on something immovable. The one permanent, unchangeable joy is to have Jesus Christ in the heart, and to serve Him in the daily life, and to walk in the sunshine of His love.—Dr. Cuyler.

Children's Department.

FRED AND HIS DOG.

Fred Brown had wanted a dog for a long time; but he had three little brothers and sisters, and they all ate so much that his mother said there would be nothing left for a dog to eat. His father said that he could not afford to pay the tax on a dog, so poor Fred had to give up all hope. But as he was coming from school one day he saw a dog limping along, holding up one of its front feet. He found that its paw had been run over by a cart, and, taking up the dog very gently, he carried it home in his arms and laid it on a carpet in the shed. The dog looked at him gratefully with its big brown eyes as he bathed its injured paw and made it comfortable. He thought of how much he would like to keep it, and patted its curly brown coat, calling it "Rex." At last the poor, tired doggie fell asleep, and Fred went to tell his mother about it. She and Fred talked it all over, and Fred told her how happy he would be if he could only have a dog.

"How would you like to earn the money yourself to pay the tax and buy the bones for Rex?" she asked. "I will do anything if I can only keep the dog," Fred replied.

"Would you be willing to wash the breakfast dishes every morning if I would pay you?"

"Yes, indeed," Fred exclaimed; "I will do it every day, and then Rex and I will go to the butcher's together and buy the bones for his breakfast."

So every morning Fred washes and wipes the dishes, with his mother's apron around his neck. He does not enjoy doing it, but he knows that he and Rex will go racing and romping down the street when it is finished.

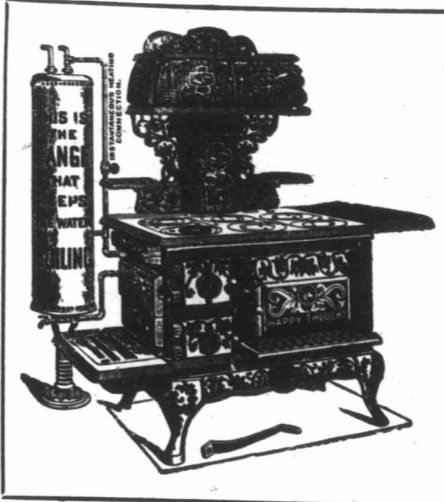


GRANDFATHER'S UMBRELLA.

It was unusually large, and unusually strong, else it would have worn out long before it did; with six children, who, if they were obliged to carry an umbrella at all, preferred one that would try to cover them all; so it had been to picnics, school, and church, and through many adventures, so at last the cover had split down between all the ribs, and the children took it out to the stable loft where they kept their own particular treasures.

"It's such a good, strong frame," said Teddy, regarding it along its handle with a professionally-squinted eye, "that we ought to do something with it."

Then Dummy Dee had an inspiration.



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"The girls are going out to grandmother's for a week. Let's make a doll tent out of that umbrella. They're just hoping they'll get a doll house for their birthday present—and I was thinking about our making one out of fruit crates, but this will be easier."

"Yes, sir, and lots prettier, and mother can help," said Don; so they rushed off to find mother.

"That's a fine idea," said mother, when she heard. "Rip the cover off carefully, so we can use it for a pattern, and fix a seat around the handle, just above the spring that holds the umbrella shut, for the dolls to sit on, and stick the handle firmly in the ground, so the tent won't blow over. I'll hunt up something to cover it."

They found it was quite a bit of work to fasten the circular seat around the frame, but Ted had been to the manual training department in his last school year, and he found a smooth piece of wood, and sawed it out in a circle, then bored a hole through its centre, so it would slip over the handle, which had fortunately lost its knob. They fastened the seat firmly by gluing and tacking to it four legs of wood, which they sloped in at the bottom, and dug them into the earth also, then wired them to the handle.

Mother found enough blue denim left over from their overalls for the

covering, and they bought a yard of turkey-red calico to bind the seams.

Mother gave them her shears, and she pinned one of the old pieces on the denim, and after they were all cut, she sewed them together on the right side, covering the seams with the bright red. It was finished at the bottom with a valance of blue which reached to the ground.

After it was stitched they threw it over the open frame-work, sewed it strongly to the perforation in the end of each rib, and around the top. Then the valance was fastened to the ground with strings fastened with pegs in regular tent fashion. Of course, the front was left so it would open.

They furnished it in rustic fashion, with two little chairs and couch made of the tiny twigs from the hemlock pine, stuck together with glue and pins. On the top of the tent they hung a tiny flag.

It made a very pretty picture, indeed, when Polly and Molly first saw it on their birthday (for they were twins), and they sat down in front of it, and fairly squealed for joy.

"It's so much prettier than a store present!" said Polly.

"And now we can have a doll's tent party," said Molly, "and that will be a new kind."

"Oh, weren't you good to think about it, though?" she asked.

"And smart, too?" said Polly.—C. E. Chittenden.

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because we know

cultivate a buoyant, and kindnesses of God

ways, O Lord; so it of Thee often; and if I will make it.

near akin. It is by association, lowliness of to God.—Rev. R. J.

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And the Seed was silent and waited.

"Is it time to go now?" it asked meekly after a few more days had passed.

"Yes," said the Root. "Push your way up slowly through the soft mould, and when you grow strong and brave, and feel the warm sun and sweet wind and see my beautiful Tree up there, remember me in my lowly station. I shall miss you."

And the eager Seed, half frightened and half glad, burst its fetters, and during spring days grew into a stately plant, proud with bud and blossom.

But it had always been a loving thought of remembrance for its humble but wise friend down in the ground.



JAMIE'S PRIZE.

James Norris was a little Scotch laddie, who came all the way from his far-away home—beyond the great ocean—to his uncle's home in America, alone. He was only eight years old, when a low fever carried off both father and mother in a single week.

After they were buried, neighbours wrote to Jamie's uncle and asked what was to be done with the orphaned boy. "Tag him for Baxter, Ill., U. S. A., and ship him by express to me," was the reply. So, after a fortnight's journey, he reached the station to which he had been shipped, and was taken in charge by his uncle, who was waiting for his arrival.

Jamie was homesick and tired after his long trip, but he was a brave little fellow and winked back his tears when his aunt kissed him and welcomed him to the prairie home. There were three children in the Norris home—Bruce, aged eleven; Frank, ten, and little Jean, just Jamie's age.

It was on Saturday that he completed his long journey, and on Monday he went with his cousins to the village school. The boys laughed at his Scotch plaidie, and mimicked his Highland brogue, but he walked off, knowing very well that he was too small to defend himself from their rudeness, and that it was better to endure their taunts quietly than be worsted in a fight.

In the evening, when the roll was called, Jamie observed "merit"; a few of the scholars answered "merit"; a few said "demerit" when their names were called, but not understanding what they meant by the answers, when it came to "Jamie Norris," he simply replied, "Here," as he had been accustomed to do in the school across the big waters.

"Are you 'merit' or 'demerit,'" asked the teacher, glancing up from her daybook; and when Jamie said he did not know what was meant by these answers she explained:

"If you haven't whispered one word during study hours, answer 'merit,' but if you have, 'demerit.'"

"Then I'm 'demerit,'" replied Jamie, "for I whispered several times."

"How often?" questioned the teacher.

"I don't know," Jamie returned, quietly.

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"As many as two?" urged the teacher.

"More than that," said Jamie.

"Three, four, or five?" asked Miss Ray.

"More than that," was the answer.

"Six, eight, or ten times, I suspect?"

"I didn't know the rule, and so I didn't keep count."

"Then I'll have to give you zero," said the teacher, sternly. "You ought to know enough not to whisper in school, even if you were not told."

"You're a gilly to tell," said Bruce, on the way home in the evening.

"But I did talk; ever so much," insisted Jamie. What else could I do but tell?"

"Why not answer 'merit,' like the rest of us, of course? The teacher didn't see you, and it'll spoil your report dreadfully. Just think of it!—zero the first day. Father will think it is awful. He always wishes us to get 'merit.'"

"Not if you do not deserve it," Jamie returned. "And I can't see what difference it makes whether the teacher saw me or not. I saw myself, and that's the same."

"No, it isn't," contradicted Bruce. "That sort of whispering doesn't count. Why, we all do that kind of talking. Making signs and writing notes aren't talking."

"But they are breaking the rule, and that's the same," persisted Jamie. "I'll try to keep from breaking the rules, but if I forget, I'll not answer 'merit.'"

And he held to his Scottish resolution, despite the twitting and big "demerits." If he whispered or did things against the rules, he did not call them by some other names, or try to sneak out of them, and yet, despite his poor report, the teacher said he was one of the quietest, most obedient pupils in the school. His lessons were always well prepared, though it was a matter of regret that no honours went his way.

A series of prizes for high standing in classes and best reports in conduct were to be distributed on the closing day of the term, and, as usual, much interest was felt in the outcome of the contest.

In the award, Jamie's name was not mentioned at all, but after the result of the winner's contest had been announced, and the prizes distributed, the president of the board, who had been spokesman of the occasion, said:

"I have another prize to bestow to-night; one not mentioned in the list of honours. It is a gold medal, and goes to Jamie Norris, the boy who always prefers 'demerits' to untruths, and in consequence carries away a report below the average, though, according to the teacher's estimation, in both work and conduct, he stands higher than any other pupil in school.—Parish Visitor.

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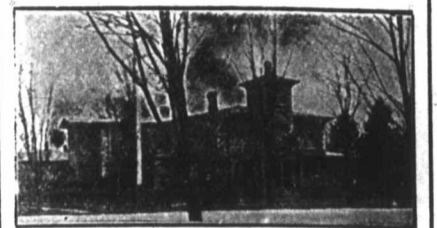
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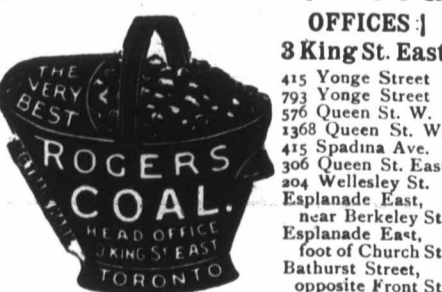


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