

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, OCTOBER 14th, 1909.

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the water as it runs out." But the pitcher was too heavy for him. He looked at the water and was more thirsty still. "I won't give up until I have to," he said. "There must be some way for me to get that water. I'll try to find it out." At last he flew away. Do you think he gave it up? Not he. Wait a little, and you shall see what he did. He came fly-

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ing back with a little pebble in his mouth, and let it drop into the pitcher. Then he flew away, but soon came back with another pebble. "They will help to bring the water up to me," he said. Was he not a bright bird to think of such a way as that? He went again and again and again. Each pebble made the water rise in the pitcher a little; each time he came the crow tried to reach it. "If I can drop pebbles enough, it will save my life," he said. For now he was growing faint. The very next pebble that he dropped he could reach down and touch, and one or two more brought the water so high that he could dip his bill into it. He drank every drop and now he felt well and strong again. "This," he said, "is what people mean when they say, 'If I cannot find a way, I will make one.'"—Aesop.

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Lessons for Sundays and Holy Days

October 17.—Nineteenth Sunday after Trinity
Morning—Ezek. 14; 1 Thess. 2.
Evening—Ezek. 18; or 24, 15; Luke 13, to 18.
October 24th—Twentieth Sunday after Trinity.
Morning—Ezek. 34; 1 Tim. 1, to 18
Evening—Ezek. 37; or Dan. 1; Luke 17, 20
October 31st—Twenty first Sunday after Trinity.
Morning—Dan. 3, 2 Tim. 2.
Evening—Dan. 4; or 5 Luke 21, 5
November 7th, Twentysecond Sunday after Trinity.
Morning—Dan. 6, Philemon
Evening—Dan 7, 9; or 12, Luke 23, 50 24, 13.

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', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 262, 264, 271, 413.
Processional: 382, 385, 387, 562.
Offertory: 345, 346, 422, 736.
Children's Hymns: 675, 681, 682, 685.
General: 11, 441, 442, 501.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 261, 263, 266, 268.
Processional: 386, 387, 534, 625.
Children's Hymns: 670, 673, 674, 678.
Offertory: 347, 348, 367, 373.
General: 607, 610, 614, 621.

THE NINETEENTH SUNDAY AFTER TRINITY.

One of the most popular branches of study at the present time is that of Comparative Religion. The value of this study is the stimulation to greater missionary zeal, and the facilitating of all missionary endeavours by emphasizing the points of contact in faith and practice. This study has already impressed upon us a fact naturally claimed in Christian circles, viz., that Jesus Christ is the greatest religious factor of all time. Sooner or later, therefore, the question must come to every man, "What think ye of the Christ?" If He be but the Son of David His authority is only on a par with that of good men in every age. If He be the Son of God, He has all power over us. We must love, worship, and serve Him. Everything, therefore, tends to the ultimate question, "What think ye of the Christ?" The issue is ever before us.

For in every phase of life it is incumbent upon us to give answer to the question by manifesting our relationship to Him and His influence over us. I. The Christ is the founder of a religion of law. The development and spiritualizing of the Old Covenant are found in the New Covenant. Jesus came to establish a kingdom. And we cannot think of a kingdom without law. What is the law of Christ? His answer to the lawyer is the traditional summary of the law of Moses. But a further promulgation awaits us. "A new commandment I give unto you, that ye love one another." St. Paul catches clearly the point of the teaching of Christ when he writes to the Romans, "Love worketh no ill to his neighbour; love, therefore, is the fulfilment of the law." Love, therefore, is righteousness. The life of love, the life of obedience, the life of righteousness, are synonymous terms. Now, in this life, this fulfilment of the law, we are dependent upon the ministry of the Holy Ghost. "For the fruit of the Spirit is love." The religion of Jesus Christ provides for the sanctification of the individual and his experience through the ever-present ministry of God the Holy Ghost. Christianity sets before us a legal system which is summarized in one duty—love. And the exercise of love means the attainment unto holiness. "How can we become holy?" ask the men of every age. The reply of the Christ is, "The Truth shall make you free." For "the end of truth is not wisdom which is partial, but holiness, which is universal." Christ sets before us a law. In His own life He shows us the possibility of fulfilling it and the manner in which we are to fulfil it. And He sends the Holy Spirit to direct and rule our hearts in all things. Therefore, "Grieve not the Holy Spirit of God."

An Explanation.

We have received a courteous letter written in a Christian spirit from the Rev. Canon Hague in reply to a correspondent, a friend of the Canon's, who made some statements in reference to the Canon and the new Hymn Book. It would not be advisable to publish this letter as the learned Canon has no desire to awaken a controversy. The conclusion of the excellent letter is as follows: "After all, the beauties far outweigh the blemishes, and the Hymn Book can be made, if we only have the spirit of faith and love, not only a great instrument of unity, but a great instrument for the winning and edifying of the souls of men in our Church throughout Canada."

Widows and Orphans.

"Charity begins at home" may well be said of the widows and orphans of the clergy. In the same breath we would ask: "How is the Church, the benefactor, guardian, and trustee of these helpless ones, who are committed to its care, discharging its responsible duty? The fair answer to this question is the measure of support meted out by the strong to the weak. In a word, are the wives and children of those unselfish men who devoted their lives, not to earthly gain, but to the toilsome, straightened and not seldom heartbreaking work of extending the Kingdom of the Master upon earth, receiving from those for whom they laboured an allowance that will provide them with the necessaries of life? What would the doctors, lawyers, merchants, farmers, and other workers who call themselves Churchmen think were they suddenly to realize that each of the widows who would survive them would only have the paltry pittance of \$200 a year out of which to feed, clothe and provide the necessaries of life, such as rent, fuel, etc., and in many cases to feed, clothe and provide for their fatherless little ones

as well? It is one thing to claim the name of Christian. It is quite another thing to discharge the duties and meet the responsibilities of the Christian Church in a manner worthy of its Founder. What a splendid testimony of Christian devotion it would be were the successful sons of deceased clergymen in each of the dioceses of Canada to set apart for only one year a tithe (or tenth) of the gains of that year and contribute it as an endowment to the Diocesan Fund for the support and maintenance of the impoverished widows and orphans of their own diocese. Blessed are the words of the wise man: "He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again." Thrice blessed is he who puts them into action.

Religious Education.

The teaching the Bible to young men and women is always a serious and difficult matter. Youth is a difficult age at best, and no effort should be spared in meeting those which present themselves in ever new forms. Indeed, one increasing trouble is to retain the youth. "There is scarcely a Sunday School in America," says the New York 'Christian Advocate' (Methodist), "which is not losing the older boys from its classes for the reason that the most capable young men in the Church, the college graduates, leaders in business and social life of the communities, will not join the Sunday School as teachers, and give some of their talent and sympathy to saving the boys to the Church and to society. . . . With the weight of the pastor behind it a word to these young men might lead them to make the sacrifice of time and lay hold on the reward here and hereafter." We have all round us agencies for evil and ever-increasing temptations to desecrate the holy day. Therefore, both in town and country, and especially in the country, self-sacrificing efforts are required to engage and retain the attention of our young people. From California we get this suggestion: A handbook of the Church Sunday School of Berkeley, California, shows organization. It is under the Rev. E. L. Parsons, and divided into six schools on the following grades in each: Kindergarten, four primary and four grammar school years and four high school years. The course begins with simple Bible stories, simple Catechism, Christian Year and Prayer Book. In grammar school, Old Testament stories, "Life of Christ" and early Christian leaders, ascending to more advanced text books in Christian ethics, Old Testament and "Life of Christ." Organization is not everything, but it is an immense step in advance, and one feature commends itself, and that is, the organization of separate schools at the borders as well as the centre of a parish.

Children's Schools and Homes.

Perhaps we may refer now to the apparent— we trust only apparent—lull in the organization of boarding and day schools for young people. Some years ago the need of these was recognized, and also in addition the necessity of communities where children could be placed. There is an increasing need of such homes, both in the Eastern Provinces and on the coast. Many admit with a sigh that the Roman convents the only places providing such comforts, not so much for the children of wealthy parents, but for the larger class of gentle folk. The Roman Church has always realized the advantage of securing the children, and is more alert than ever, just at those places on the borders which our people seem to be afraid of. In India, like other countries, according to the Archdeacon of Madras in a recent number of the "Guardian," where he says: "The Roman Catholic com-

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"United Worship."

Some of us will remember the visit paid to Canada a few years ago by Dr. Awdry, the then Bishop of South Tokyo—his dignified and courteous bearing and the pleasing and instructive manner in which he spoke of his important charge in the East and of the customs and character of the intellectual and progressive people amongst whom he was conducting his mission of Christian love and peace. The good Bishop has been publishing an excellent book on the subject of "United Worship," illustrated—from the office for morning and evening prayer in the Anglican Communion. Seldom have we seen such a broad-minded and truly Catholic appreciation of our Rubric as is expressed in the following words: "There is little or nothing in our Morning and Evening Prayer which a Roman Catholic or any Protestant who did not object to liturgical worship altogether need find a difficulty in using." What a blessing it would bring to the Church were her members more generally to regard the universality of her mission to men and the comprehensive and tolerant character of her noble Liturgy!

A Bequest to Art.

The firm of McKim, Meade & White was a few years ago admitted to be one, if not the one, of the leading architects of the United States. The murder of the junior partner and the successful efforts to save his assassin are still fresh. Now, the senior partner has gone, and by his will provided that either the American Academy in Rome or the University of Harvard should receive a large share of his residuary estate. Mr. McKim was one of the founders of the Academy, and greatly aided it. The clause in his will provided that on his daughter's death the trustees should apply the balance of his estate to make up the endowment of the Academy at Rome to \$1,000,000, but if for any reason the legacy should not vest, then he gave the balance of the trust to the president and fellows of Harvard University.

British Rule in India.

In two interesting and instructive papers contributed to the "Nineteenth Century" for September, Elliot G. Colvin, C.S.I. (agent to the Governor-General in Rajputana), and Sir Edmund C. Cox, Bart. (Deputy Inspector-General of Police, Bombay Presidency), respectively, give the reading public their views on this important subject. We hear so much on this subject that is emotional or injudicious that it is well that men who are, or have been, on the spot and have had special opportunities of studying not only the history, but the laws, customs, and characteristics of the country, and its diversified inhabitants should express their sober and well-considered opinions. It may appear enlightened and plucky for some people to rail at the maintenance of British rule in India. But the calm, dispassionate student of history and of the general results of British government in that great dependency has good ground in the interests of peace, prosperity and the due maintenance of just laws and civilized progress in arguing for its continuance.

Church Teaching for the People.

Now that the holidays are over, with their attendant relaxation, we have entered upon the teaching season of the year in both Church and State. If the principles of our Church, so rea-

sonable, robust, and Scriptural, could only be squarely placed before people at large they would be sure to win a wide acceptance and exercise a much-needed influence upon our age and country. For what this age and country of ours chiefly needs is the reverence, respect, restraint, and spiritual refinement, which are all leading features of the Church of England. Unfortunately, our distinctive principles are not clearly recognized, even by multitudes of Churchmen, who are content with what is vague, hazy, and, therefore, ineffective. Now, unless people can be induced to see that the Church has some distinctive position and worth, they will naturally drift to the other and larger bodies around us, to the loss of not only themselves and the Church, but of the whole country as well. Under these circumstances a wide dissemination of distinctive Church teaching is loudly called for. The clergyman who hesitates to give this kind of teaching in the pulpit should at all events see that it is given clearly and strongly in the class. If unable to give a definite message on his parochial visit, should he not at least leave a bright pamphlet which could be read after his departure?

Church Reading Matter.

Do the clergy pay enough attention to instructive reading matter and its distribution? The eye is often a better receiver than the ear. If people to-day read little more than a newspaper, may not one reason be that they have so little material in their houses of an attractive character? The day of the old-fashioned tract is gone for ever, but cannot something interesting and up-to-date be found to take its place? It is a simple fact that people will accept religious teaching, when read in a palatable form, far more readily than when listened to in sermons, which they think should deal with the Gospel Message and its direct application to life. This being the case, strong steps are needed to disseminate the proper kind of literature and leave it to do its work. It must not be vague and goody-goody, but distinctive and robust. Temperance sentiment is strong throughout Canada because the country has been sown knee-deep with temperance literature. Why not put a little money and effort into doing something along this effective line for the advance of the Church and its wholesome principles of truth? Our classes and society meetings might readily become centres for the distribution of definitely instructive reading matter. This policy, if persevered in, could not but result not only in strengthening our weak-kneed members, and spreading principles of truth to outsiders, but also in the building up of a more intelligent and devotional Churchmanship. These ends will be to some extent met by the increased circulation of a Church newspaper, which should be found in a far larger proportion of our homes.

Differences of Opinion.

It matters not how recent the origin or how novel the doctrines of a new religion may be, discord and disruption amongst its adherents is a mere question of time. Report has it that a Mrs. Stetson, said to have been one of the early leaders of the people who call themselves Christian Scientists, has been "expelled or dismissed" from that portion of the order which yields allegiance to Mrs. Eddy. One would not undertake to judge between these ladies, but the report reminds one of the old saying that "Doctors differ." It seems to be the habit of societies generally to gradually develop differences of opinion and practice, even amongst their most ardent members. Then comes the inevitable cleavage, and the leaders of the varying sections proceed to excommunicate one another. Can it be a source of wonder that sects multiply, and that their jarring contentions furnish the readers of the daily newspapers from time to time with stimulating and sensational reading?

Fashionable Religion.

There is in these modern days of ours a veneer of religious pretension that passes muster with many people for "pure religion and undefiled," of whose essence it is to keep oneself "unspotted from the world." How many of the votaries of fashionable religion, one might well ask, concern themselves day by day and hour by hour to live as in the sight of God with "clean hands and a pure heart?" To them life is as a game of dice, which is played with gaiety and laughter. At first they throw for gain, and then for pleasure. The "week's end" is devoted to sport, gossip, novel-reading, a hand at cards—anything, in fine, that will vary the monotony of the life of fashion, or relieve the tedium of vapid formalism. Faith, to such people, is "a mere theological term," "a whim of serious people," "an old-fashioned term," that has served its day, and, like a cast-off garment, has been thrown aside. A church is, they think, to be avoided, if possible, and when visited regarded in much the same way as a theatre for the enjoyment of the music, the eloquence of the preacher, or the self-satisfaction of having taken an hour or so from the daily round of pleasure for the purposes of religion—so called. Of what avail, one may well ask, is such a pretentious sham? "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Witnesses For Christ.

True it is that there is nothing that life offers that can match the attractive uplifting and ennobling power of the personality of God. Bishop Talbot on this theme says: "We speak of it (of that which is behind all and in all) as personal; snatch back the word when we feel how misleading are the associations which it suggests to many; but then again deliberately replace it because we have no other to convey the truth that ultimate Being lives and loves, and is good and is true; that love, and goodness, and truth are alive in Him, and gradually show a part of themselves on the strange stage of phenomenal reality." Speaking to Oxford men he again says: "And you, my sons, who have still to-day in Oxford your fleeting, but priceless opportunity, use it here to learn something of the spirit which seeks truth behind the facts, ideals within the actual meanings disclosed through history, splendour of order and mystery explored by science, and then go forth to find that which is only known where living and personal spirits bring eyes and hands of sympathy to see and touch with reverence and insight the personal needs and sufferings and depths and beauties and joys of that human life through which, interpreted by Christ, fulfilled by His life and victory, redeemed by His grace, we gain the deepest perceptions allowed us here of the mysteries of existence and reality." Is it any wonder that the matchless personality of the Master should, by His mysterious combination of human and Divine grace, win many of the greatest of men to His side as witnesses of His grace and Truth. Mr. Gladstone once said to Henry Ward Beecher, "forty years and over have I spent in the service of my country, and during that time I have come in contact with sixty of the master-minds of the world, and all of them were Christians but seven."

THE NEW HYMN BOOK.

III.

The charm of the present book is that it has gathered these into one book, because it is not confined to hymns which appeal to only one stripe of churchmanship, but in it are found hymns which appeal to all. The object of the compilers has not been to produce an entirely new set of hymns, but rather to combine in one book all the best and most approved hymns, which have

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found a place in the public worship of the Church of England, and also some others which have heretofore been, as it were, the exclusive property of other bodies of Christian people. Among the new hymns may be noted three by the poet Whittier, Nos. 445, 672, and 684—we would particularly draw attention to the last. Tennyson's, No. 682, "Crossing the Bar;" Kipling's Recessional, No. 358, "God of Our Fathers known of old," and No. 696, "Father in Heaven Who lovest all." Some of these additions may not be altogether suitable for public worship, but a church hymn book is made the more complete when it furnishes such compositions as the above for private family use. A very strict and correct view would be that inasmuch as the main, if not the sole object of public worship is to offer prayers, praises, and thanksgivings to Almighty God, therefore only hymns addressed to Him or to one or other of the Persons of the Blessed Trinity, as the one supreme object of all worship, ought to be used on such occasions, but it must be confessed that the fashion has grown, of using hymns which are subjective in their character, and expressive of pious thoughts and emotions, but fail altogether in offering any prayer, praise or thanksgiving to the Almighty. Many of such hymns are beautiful, both from a literary and pious standpoint, but it is difficult to see how they can be characterized as either worship, prayer, praise, or thanksgiving. The compilers have not given any undue prominence to this class of hymn, but on the whole have adhered pretty generally in their selection to the higher standard which we have sanctioned, and there is probably no other hymn book in use which is more closely confined to hymns of the higher standard than the New Hymn Book.

In hymns intended to be sung by many people, together, it seems more appropriate that they should be framed as the united praise of all, and not as the separate utterance of each individual. The plural pronoun, therefore, should be used in preference to the singular. This rule, however, is by no means universally observed. In the present book there are no less than 37 hymns beginning with singular personal pronouns, as against only 12 in Hymns A. and M. We may institute a further comparison of this book with Hymns Ancient and Modern probably one of the best, if not the best, of any previously published hymn book, to the labours of whose learned and devout editors this book is so much indebted, for without that compilation this would have been impossible. In Hymns A. and M., we find in all 638 hymns (including the metrical litanies. In the present book there are, including metrical litanies, 795. But out of this 795, there are about 370 not to be found in A. and M. and as might be expected, several hymns in A. and M. have been omitted from this book; but when we come to examine the omissions we think very few of them will be generally missed. The fact being that most of those omitted were so much "dead wood," and either from their want of merit, or being set to unsuitable or uninviting tunes, failed altogether to be used. Of those omitted, we find but two or three that we shall miss, e. g., No. 189, "Jesu Thy Mercies are Untold," and No. 54, "When Shades of Night Around us Close," are two we should like to have kept. Perhaps some of those which have been added will also prove no more acceptable than some of those which have been dropped; experience alone can settle that. Some of the additions will we feel, be very gladly appreciated and warmly welcomed. For instance, Bishop Doane's fine hymns, Nos. 19 and 398; the Eucharistic hymns of Archbishop Maclagan, No. 238; and of James Montgomery, No. 239. Some old hymns with which we used to be familiar, we are glad to see included, e. g., No. 732, the well known child's hymn, "Jesu Tender Shepherd hear me;" No. 727, "Gentle Jesus, Meek and Mild." Such hymns as No. 734, "Shall we Gather at the River;" and No. 777, "Tell me the Old, Old Story,"

and hymns of that character do not appear to be suitable for public worship. They may more properly be called sacred songs and as such they are probably intended to be used. We have said something of the authors of some of the hymns; we ought not to close without pointing out the fact that from the pens of godly women have come not a few of the choicest hymns. Mrs. Alexander, the wife of the Archbishop of Armagh; the late Frances Ridley Havergal, and Adelaide Proctor, have all composed hymns included in this book, which seem destined to find an enduring place in the worship of the Church. With regard to the important question of the music we do not speak from an expert standpoint, but we understand that the greatest care has been exercised in procuring the best and most efficient assistance in making this part of the work perfect. The hymns have been pitched for the most part in a somewhat lower key than is usual with English composers, in order to accommodate the voices of the average Canadian congregation. Many new and beautiful tunes will be found to be included. On the whole we may congratulate ourselves on the New Hymn Book and may rest assured that it will win its way on its merits. The fact that an edition of 250,000 copies has been disposed of by the publisher in two weeks from publication would indicate a widespread demand.

THE EARLIEST GOSPEL.

Much interest has been taken in recent years in the question as to the origin of the Gospels. It is received on all sides that Mark is the oldest record, and that the first and third Gospels were largely compiled from it. Under the title of "Luke, the Physician," Sir William Ramsay about a year ago published a volume of his studies. Treating of St. Luke's Gospel, he says: "He took a copy of Mark in much the same text and extent as we now possess, and he wrote out three fourths of it in his own Gospel in much the same order as Mark wrote it. He improved the Greek, he touched it up with explanatory additions and 'improvements' or 'corrections,' and he added greatly to it from other sources of information, oral or written; but the style, syntax, and vocabulary of Mark are clearly discernible in the borrowed passages." But Sir William Ramsay, like other investigators in these and previous studies, expressed the conviction that there was a common source of all the Gospels, and, we may add, First Corinthians. He says: "The lost Common Source of Luke and Matthew . . . was written while Christ was still living. It gives us the view which one of His disciples entertained of Him and His teaching during His lifetime, and may be regarded as authoritative for the view of the disciples generally. This extremely early date was what gave the lost Source the high value that it had in the estimation of Matthew and Luke, and yet justified the freedom with which they handled it and modified it by addition and explanation (for the author's [Harnack's] comparison of the passages as they appear in Luke and Matthew shows that the lost Common Source was very freely treated by them.) On the one hand, it was a document practically contemporary with the facts, and it registered the impression made on eyewitnesses by the words and acts of Christ. On the other hand, it was written before those words and acts had begun to be properly understood by even the most intelligent eyewitnesses."

In the September number of the English "Churchman" the Rev. G. Bladon contributes a paper on the same subject and arriving at similar conclusions. He takes up a neglected subject, the early Catechists. Teaching must have been most important in the early days. Wherever St. Paul went he taught established Churches and ordained elders, and there is much additional evidence of this. For instance, the Bereans "searched the Scriptures"; that is,

they studied the writings regarding Jesus. Mr. Bladon quotes Harnack, who believes this lost Scripture contained about sixty sections. Seven are narratives: the temptation, the centurion at Capernaum, the embassy of John the Baptist, the man who would follow if he could bury his father, the Beelzebub controversy, the demand for a sign, and the question, How often one ought to forgive. Eleven or twelve are parables or similitudes: blind leaders of the blind, good and corrupt tree, the house on the rock, the querulous children at play, the sheep and the wolves, the light under a bushel, the thief by night, and the faithful and unfaithful stewards, behaviour towards the adversary, the leaven, the mustard, the straight and narrow gate, and the lost sheep. To these he adds thirteen collections of sayings, such as the Lord's Prayer, the Beatitudes, and about twenty-nine single sayings, mostly ethical, such as the Golden Rule, He that findeth his life, etc. Here, says the author, Harnack stops. With this conclusion Dr. Sanday in the main agrees. Mr. Bladon, like Professor Burkitt and Sir William Ramsay, does not. This lost document, however, all admit, must have existed. These investigators call it "Q," and chiefly differ as to whether it contains substantially what the learned German thinks, or in addition the Passion and Resurrection. Mr. Bladon is inclined to believe that it did; that it was, in fact, the earliest Gospel copied by the Catechists, and probably written in Aramaic. How has it so completely disappeared? The author thinks because Mark, Matthew and Luke so fully covered the ground, and also because of the numerous persecutions in which unnumbered early Christian documents were destroyed, believing that, as in the Diocletian persecution, kindly provincial Governors accepted any manuscripts that the Church officials handed over for destruction and asked no questions. This document "Q" would be delivered over as being less valuable than the Gospels. Still, the writer believes the spade may yet unearth a copy. Be this as it may, we can read these speculations and realize how much we know and how accurately we know of what Jesus said. He left no writing; only once is He recorded as writing, and that was on the dust. What we read in the three first Gospels must have been committed to writing at the earliest dates compared by those who had been with Jesus and approved of and used by the disciples.

THE NEWEST DOMINION.

The consummation of the long-desired, and often despaired of confederation of South Africa under the British flag, is certainly the most important and momentous event, so far as our Empire is concerned, that the twentieth century has yet witnessed. To us Canadians the successful accomplishment and completion of this great monument of British statesmanship is especially interesting. As the pioneers and successful exponents of the principle of colonial federation we may take a peculiar satisfaction in witnessing the general adoption in all portions of the Empire of this scheme, which, we believe, had its origin somewhere in what is now known as the Dominion of Canada. We are pleased, by the way, to notice the semi-official abandonment of the term "colonies" in favor of "Dominions" by the authorities in England. The word, dead and buried these many years with us, will, no doubt, linger for some time in England, and possibly in some parts of the Empire, but it is doomed. It belonged to an old order that has passed, or is rapidly passing, away. The term "colony" is too crude. It is suggestive of that now officially discredited fraternalism on the part of the "predominant partner," whose assertion by individual home-bred Britons is not altogether even yet quite a

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thing of the past, and which is so galling to the average Canadian. Haliburton in one of his books says that the American Revolution was caused not by unjust taxation, but by the insolence of the English officials, who regarded themselves as superior beings to "mere colonials." Let us be thankful that we are getting rid of the term, with its unhappy associations, and with it, we trust, of that patronizing attitude, so often adopted by many fortune-seekers, who apparently find it impossible to grasp the fact that the "colonies" are not just exactly what they were in the days of their great grandparents. But to resume. This latest achievement in Empire building we greet with unalloyed satisfaction and confidence. A year or two ago it was regarded in many quarters with undisguised apprehension and distrust, and the Government was blamed for what appeared to many its reckless disregard of obvious risks. But the whole tone and temper displayed by the leading spirits in this great movement during its inception, progress and consummation has dispelled these, it must be admitted, not unreasonable misgivings. The bill for the consolidation of South Africa has been received and passed with enthusiasm, and not a jarring note in the general outburst of approval can without exception be detected. This is surely one of the most wonderful and monumental feats of statesmanship in the history of our common civilization. It has been pronounced by those competent to speak as being unprecedented in the annals of the human race. Perhaps we may be pardoned in regarding it as an essentially and peculiarly characteristic instance of that magnanimity which Sir Wilfrid Laurier some years ago declared so eminently distinguished the British race. We were glad to observe that no attempt was made to impose any conditions upon the new Dominion in reference to the coloured franchise. The sentiments expressed by certain well-meaning people in England on this subject does them honour, but everyone who has any personal knowledge of the matter will heartily endorse what Mr. Balfour said in the House of Commons during the debate on the Bill. "They could not," he said, "give the coloured men equal rights without endangering the fabric of civilization." We who have seen the disastrous results of the sudden enfranchisement of the semi-civilized negroes in the Southern States can readily understand the position of affairs in South Africa, with its one million white men and ten million blacks, and how absolutely suicidal any general scheme of enfranchisement would be. In time, no doubt, it will come, but that time, in the nature of things, is far distant, for the great mass of the natives of South Africa lack even that tincture of civilization possessed by the Southern negroes, whose admission to the privilege of voting, well meant as it might have been at the time, is now generally recognized as a crime against civilization, and a retrograde step which it will take generations to repair, if, indeed, it ever is repaired. This latest Dominion starts under the happiest auspices. It is the outcome of a lamentable but righteous war. Its foundations have been laid broad and deep in the mutual respect now undeniably exhibited between the two kindred races, and time, we firmly believe, will only settle and consolidate them. Achievements such as this make one feel that it is a great thing to be a Briton.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

A few days ago "Spectator" stood for an hour on the roadside awaiting a great military funeral procession to pass. Thousands of fellow-citizens did the same. Just beside him in the crowd was

a young woman holding a delicate-looking infant in her arms. She had much trouble in pacifying the little one, and just before the great pageant appeared we thought that her long vigil would be of no avail, and that she would have to retire in deference to the obstreperous outcry of her offspring. But she bravely and tenderly soothed the infant worries, and was rewarded by a sight which she evidently realized might never return in a lifetime. It was the funeral of the late Brigadier-General Buchan, of Montreal. He had been through the Fenian Raid as a young man, and had fought through the famous South African war without suffering any apparent damage. He had commanded the militia of Eastern Canada in all kinds of weather, but returning a few days ago from a Hunt Club breakfast he took cold, contracted pneumonia and died in a few days. It was the case of a tree weathering the storms and falling in a perfect calm.

The burial of a soldier with military honours is certainly an impressive function. The smart uniforms of the soldiers, the waving plumes, the slow, measured step of a great multitude, the reversed arms, the minute guns booming their final salute to the departed, the tearful dirge from the band, the simple casket carried upon a bare gun carriage, the Union Jack lovingly draped about the coffin, on which rested the helmet and sword of the deceased, the favourite horse, with empty saddle, led behind his late master, the last post, and then "earth to earth, ashes to ashes, dust to dust." While we awaited the approach of this wonderful tribute to a fallen soldier four other funeral processions passed on to the cemetery, apparently unnoticed by the crowd. One was evidently following the body of a tiny infant, that had seen nothing of the scars and strife of human battles, for the Good Shepherd had tenderly gathered this lamb in His arms and carried it in His bosom. Three others followed those who had evidently fought their fights, and, let us hope, kept the faith, and then their decease must have been a home-going. A few, a very few, intimate friends followed the hearse in each case, followed in lonely simplicity. But somewhere out of that great sunlit sky there issued the tender sympathy of Divine love upon those unobserved aching hearts, for not a sparrow falleth without Divine knowledge. Thus it is through life. Joy and sorrow, honour and dishonour, success and failure, garlands and wounds, sympathy and loneliness are all found side by side. One wonders how all these things are adjusted beyond the gates of Paradise.

"The summer comes and the summer goes,
Falls the leaflet and fades the rose;
But summer or winter, in bloom or blight,
The sky is above, with its words of light—
For the stars are everywhere!"

Oh, lonely pilgrim along life's road,
Through shadow bearing thy weary load,
Thou canst not wander so far astray
But a light shall brighten about Thy way,
For the stars are everywhere!"

We have been waiting with some curiosity to hear of the proposed consecration of Mr. White as Bishop of the new Canadian diocese in China. We understood that the condition imposed by the House of Bishops, namely, that the resources to maintain him should be in sight before consecration could take place, have been fulfilled. It would appear that the sooner he is set apart for his work and the sooner he takes it up officially the better. Why, then, it may be asked, has not consecration taken place? It has been suggested that something in our constitution necessitates his consecration under the authority of Canterbury, and to Canterbury he must go. That, we fancy, is a pipe dream of some dear constitutionalist. If we are any judges in the matter, neither the House of Bishops nor the

Church in Canada would for a moment entertain the proposition of an English-made Bishop for a Canadian-made diocese. The whole appeal on which the support of this diocese rests would be swept away at a stroke. Probably the House of Bishops, which meets in St. John this week, will have some announcement to make upon the subject. At all events, it is of the first importance that a new enterprise, such as the founding of a diocese in a foreign country, appealing for its support to our countrymen because it is to be our very own, should be launched in the right way. We have every confidence that our Bishops will see the importance of this, and will make no such mistake as some people hint at.

The citizens of Montreal by an overwhelming majority some time ago declared for a new and purer form of government and administration. High hopes are entertained that the day is not far off when we shall be able to hold our heads aloft and not be ashamed to invite our friends from a distance to come and see us. It is wonderful, however, how those who have brought about this great sense of disgust go jauntily about, announcing their candidature for office in the reformed government, selecting the offices where they may presumably make life most profitable, financially. But to secure the positions they covet they will have to face the electors of the whole city—a ward will not do. They will probably find that Lincoln was right when he said: "You can fool all the people some of the time, and some of the people all the time, but you can't fool all the people all the time." The remedy for an honest government is an honest electorate—an electorate that will take the trouble every time it has an opportunity of exercising its honesty. Spectator.

REV. EDMUND WOOD.

Late Rector of the Church of St. John the Evangelist, Montreal.

On Sunday, September 26th, there passed into the Unseen one whose work and ministry will long be felt in Montreal and Canada. Rev. Edmund Wood, first rector of St. John the Evangelist Church, Montreal, was preparing himself to celebrate Holy Communion when that strange call came from the Unseen, and quietly and beautifully, lying on his couch, with his hands folded, he passed from mortal touch and sight to the vaster immensities and deeper holiness of God's wonderful universe. Many and deep were the lives touched into sorrow and tears by the news of his sudden death. All night and all day for three days a continuous watch was kept over his remains by a large number of his devoted followers. On the day of the funeral thousands of all classes followed the solemn yet bright funeral service, or lined the streets with sorrowful faces, for the rector of St. John's had touched with his influence the throbbing life of the City of Montreal more deeply, perhaps, than any other ecclesiastic. Arriving in this country a little more than fifty years ago, Mr. Wood's first idea was to remain a deacon and a schoolmaster. Persuaded by Bishop Fulford, he proceeded to priest's orders, was assistant curate at the Cathedral for some time, took charge of a chapel of ease there, which eventually became the church of St. John the Evangelist with Mr. Wood as rector. Later on the church was moved to its present site, and only a few years ago, on the rector reaching his jubilee in the priesthood, the present splendid church was cleared of debt. Amongst the esteemed rector's innumerable works in Montreal two or three stand out prominently. 1. The erection of the beautiful edifice of the present church. No monument, indeed, need be erected to him, while that noble structure stands. Unconsciously, slowly, steadily, as an offering to God a temple for sin-tired humanity, he erected his own mausoleum; and no one passes there now but remembers the dear old man, cheerful and humorous, sympathetic and lovable, whose rich, sweet voice is hushed among the arches he loved so well, and whose familiar form will walk those aisles no more. 2. The founding of St. John's School. This work lay very close to the rector's heart. It was essentially a church school. From its portals have come forth, trained and equipped

for the struggle of life, many of the most important and promising lives in the city. It is safe to say with no exaggeration that there is not one of the scholars of St. John's School who felt anything but admiration and affection for his rector. 3. His individual care of young people. The marvellous influence for good the rector of St. John's had on the lives of young people passes enumeration. Many and many a man for the purity of his life and the loftiness of his ideals owes more than he can tell to the wonderful tact and simplicity of method employed by Mr. Wood. Sweet by nature, persuasive by experience, exquisitely spiritual by habit, he wielded his power over individual young lives with majestic devotion, in our age equalled by few, surpassed by none. The qualities which Mr. Wood possessed are not easy to describe. His love of music and his rich full voice led him towards a musical service and a well-trained choir. The tendency of his Churchmanship was certainly what in Canada could be fairly called high, though never for a moment passed there anything from him but love towards his brethren of the so-called low church school. Would that the same could be said of his early opponents. Against great opposition at one time Mr. Wood had to stand up for the principles he held ever dear. Time, the great alleviator, has soothed at last the unrest; the stormy times are past and forgotten now; the last Synod of Montreal gave Mr. Wood an ovation lasting nearly five minutes on his first speech after ten years silence in the Synod, when he moved Bishop Farthing's election be unanimous; the saint had conquered with his saintliness, the man who stood for principles was honoured at last, and the other day saw his funeral obsequies attended by every school of thought, by every school of religion, and by men of no religion, the great throbbing heart of Montreal touched to its depths by the passing away of one of its noblest citizens. What was the power this man had over his people? On Easter and Christmas he would tell his congregation in an exceedingly short sermon to enjoy and remember the meaning of the festival season, and wish them God's blessing. Outside each one would turn to his neighbour and say, "Well, there's no one like the rector after all." The power lay, perhaps, in his life of self-sacrifice and singleness of purpose, his sublime sincerity and freedom from duplicity. His own ends were nothing to him; God's ends and His peoples were everything; that was the secret of a life like his and its power. His whole life was spent in helping the poor. When occasionally he appeared at a society function, it was an intellectual and humorous treat for his listeners; but for the main part he brought his unsurpassed culture and fund of intellect to the poor and needy of his parish. Satisfied with the simplest of meals and with the lowest of apartments, content with a meagre salary and the minimum of attendance, loved, admired, esteemed, the venerable rector of St. John's passed the evening of his life with a host of friends amid an atmosphere of peace and joy. He knew the end must be near. Death was merciful: No agony disturbed his last moments. No cloud obscured the sunset of his beautiful life. And God had given him the hope of the psalmist, "With long life will I satisfy him; and show him my salvation."

Brotherhood of St. Andrew.

A. C. Alexander, Hamilton, President.
Office of General Secretary, 23 Scott St., Toronto.

"Brotherhood men should subscribe for the Canadian Churchman."

A meeting of the Dominion Council will be held at head office, on Wednesday next, 20th inst., at 8 o'clock, when the annual report will be read and discussed and the additional travelling secretary will be appointed. The receipts from all sources for the Brotherhood year, ending 1st October, were \$5,237.07. The Rev. Father Bull, Mirfield, Eng., arranged to stop over in Toronto, for one day, while on his way to the United States convention, at Providence, and to speak to men and boys at St. Luke's parish house. New chapters have been formed at St. Stephen's, Glenboro, Man., and St. Mary's, juniors, Chatham, N. B., and steps are being taken towards organizing chapters at Schriber, Ont., and Victoria Mines, Ont. The names of 3,899 Churchmen are entered in the "Follow Up book," these names having reached head office from different parts of the world, have been promptly sent on to the clergy or Brotherhood man, who would make the call, and the man would be not in touch with

just as soon as he arrived in his new home, and kept connected with the church, and in many cases becomes an active worker. Thirty-one junior charters were issued during the Brotherhood year, and others will shortly be formed at St. Matthew's and St. Luke's, Ottawa; St. Lambert's, Quebec; St. James's, Ingersoll; and St. John's, London, Ont. Pledges towards extension work were received during the Brotherhood year (October 1st, 1908, to September 30th, 1909) to the amount of \$4,317.85, an increase of \$1,113.14 over preceding year. The first charter granted for Bermuda has been issued by the Canadian Council and is No. 500 on the list. All Saint's chapter, Winnipeg, issue a card of invitation to a men's meeting held every Sunday afternoon at 3.15. The Ottawa local Council arranged to hold a local assembly meeting last night, at which all the good points and ideas, and some of the inspiration of the recent successful conference will be brought up again. At very short notice, Mr. A. E. Norman, of Montreal (former English General Secretary) took the place of Mr. Geo. C. Wells, who was to take a leading part at the Ottawa conference and on both occasions spoke in a most sincere and convincing way on junior Brotherhood. The former director of Trinity chapter, Quebec, Mr. John Presho, has removed to Ottawa, where he will be a decided addition to the Brotherhood forces of that city.

OTTAWA.

The Local Council held a special meeting last week to close up the business of the Conference. The treasurer made a most gratifying report showing that every account and liability had been fully liquidated, and there was a substantial balance on hand which will be devoted to extension work within the diocese. This satisfactory result is the outcome of the wise decision of the council when the conference was first proposed, viz., that nothing was to be undertaken until sufficient funds were not only promised but actually paid in to meet all probable requirements. The wisdom of this somewhat drastic policy is now fully justified.

The Churchwoman.

MONTREAL.

Montreal.—The opening meeting of the M. D. W. A. was held on Thursday, September 30th. There was a celebration of the Holy Communion, in the Cathedral, at 10 a.m., the Celebrant being the Lord Bishop, while the Dean, the rector of Montreal, the Rev. F. Sawers, and a large number of W. A. members were present. A business meeting was afterwards held in the library of the Synod Hall building. This meeting was opened with prayer, by the president, Mrs. Holden, who said a few words of welcome to the members and expressed the hope that work would be carried on with new energy during the coming season. A number of resolutions of sympathy were passed standing. The minutes of the June meeting were read and confirmed, as were also the minutes of the executive board meeting, held September 23rd. The treasurer's report was submitted and the treasurer answered one or two questions asked about special funds. The collection at the opening service amounted to \$16.04, and it was decided to add this sum to the Emergency Fund, which is at present very low. The corresponding secretary read an appeal for funds for the building of a church in the diocese of Algoma, in a place where the people are doing all they can, but are quite unable to raise the whole of the money required. This appeal was endorsed by the Bishop of Algoma. Letters were read from Miss Askwith (Palamcottah, India) who spoke of the opening of the Home for blind boys, and said that all the money she had collected had been used for this and she is now anxious to raise funds for a Girl's Home; from Mrs. Leife (Galle, Ceylon), who enclosed a photo of the bible-woman; from the Rev. Mr. Mathieson, thanking the W. A. for what had been done for his daughter. Notice was given that the M. D. W. A. have ordered a large number of copies of Miss Baines' valuable paper on the "United Triennial Thankoffering," which has been issued as a leaflet by the General Board, and that these can be procured from the convener of the literature committee. The resignation of Mrs. Garth Bulmer, convener of the diocesan educational committee, was announced. Mrs. Holden spoke of a visit paid to Montreal during the summer, by Miss Swainson, head of the school for deaf

deaf at Palamcottah, and gave a short account of her work. She caused some amusement by saying that the most cherished hope of the children in the school is to become the possessor of a cake of highly scented pink soap, and Miss Swainson is therefore anxious to take 1,000 cakes back with her as Christmas gifts. A collection was taken up to help in the purchase of the soap. The diocesan secretary reported the sending off of four bales during the summer and gave details of the work sent in for the leper bales, which amounted to 276 articles, or 70 more than last year. Money had also been sent in for freight. A letter was read from Miss M. Halson, in regard to the leper work. She reported 6 bales sent to China, one to Japan, the number of articles sent being 1,044, besides a great deal of material to be made up. Those contributing stockings and socks to these bales were reminded that the Chinese have small feet. The Dorcas secretary read letters from the catechist at St. Peter's, Ridgedale, thanking the W. A. for a green altar frontal; from Mrs. Brown (Lac la Ronge) who expressed particular pleasure at the groceries enclosed in the bale received etc. The junior secretary read a letter from Sarah Njootle, St. Peter's school, Hay River, and also a letter from one of the teachers in the school giving a good account of Sarah, who has recently been confirmed, and is described as a bright, happy girl. Notice was given of the quarterly meeting to be held in St. Stephen's parish room, Thursday, October 21st, at 3 p.m. Notice was also given of the Missionary Loan Exhibition which is to be held (D. V.) in the Auditorium Hall, Berthelet Street, November 2nd to 12th, and the members were urged to do their best to make this exhibition a success.

ONTARIO.

The annual meeting of the Woman's Auxiliary of the deanery of Leeds was held in St. Paul's, Brockville, last month, and proved to be a very great success. Holy Communion was celebrated at 10.30 by the Rural Dean, assisted by the Rev. H. H. Bedford Jones, M. A., who also gave a most interesting and inspiring address. Over 50 communicated. A splendid lunch was provided by the ladies of St. Paul's and a very hearty vote of thanks was tendered to them for the same. The conference commenced at 1.45 with Mrs. F. Dealtry Woodcock, organizing secretary, in the chair. On her right sat Mrs. Short, hon. president of the St. Paul's W. A., and Mrs. James Fitzpatrick, secretary of St. Paul's W. A., on her left. Mrs. Short gave a very beautiful and spiritual address of welcome to the conference. Most encouraging reports were read from the branches, also letters of thanks for past acts of kindness from missionaries in the Yukon, British Columbia and Algoma. Discussions took place as to where to send this year's gifts and work, and unanimous decisions were arrived at. The organizing secretary suggested a change in the secretaryship. This was immediately a declaration from Mrs. Austin Smith that no change could be made. This was met by the whole conference immediately rising to their feet as an expression of deep gratitude for past services and unanimous desire for her continuance in the office. Short addresses were made by Rev. T. Austin Smith, H. H. Bedford Jones and F. Dealtry Woodcock. A vote of condolence was passed by a standing vote to the rector, congregation and W. A. of St. Paul's in the great loss sustained by the passing away of Mrs. Dobbs. About 60 to 70 ladies were present during the afternoon, and the whole proceedings were characterized by intense earnestness and deep interest. The conference will, next year, meet in St. Peter's.—Com.

CALCARY INDIAN CHILDREN.

As a worker among Indian children in Southern Alberta, I wish to draw your attention to a part of the work, which seems hitherto, to have been ignored. It is a well known fact that there is a great deal of disease among the Indians. This being the case, and taking into consideration their ignorance of hygienic laws, it is easy to understand why many die in infancy. Most of the children who attend the schools are admitted between the ages of six and fourteen, but many cannot be taken in, because they are physically unfit. Blindness is quite a common thing among Indian women, making them unable to give their children the care which they would otherwise receive. There are many motherless babies who are being cared for by relatives and friends, who no doubt do their best for the little

ones, but whose best is not much in many cases. Only to-day, I learned of a case where only one child is left, out of quite a family, and the father is anxious that she, a little girl of three, may be put in the Home, with the hope that her life may be spared, but this is a school and not a nursery. Sixteen babies have died on this Reserve during the past few months, and we have every reason to believe, that in most cases and perhaps all, a little proper care and attention would have saved the life. "But," you may say, "they are only Indian babies, why bother about them." Our Heavenly Father Who knows when a sparrow falls, knows also about each one of these little ones, and will not their cry rise up in judgment to condemn us? Our clergyman's wife took a little Indian baby whose mother had died, and although he was in a fearful condition physically, he is now, by proper care and attention, as fine a specimen of a boy as one would wish to see, and will be able to enter school, with a sturdy body and active mind. About a year and a half ago, attended the marriage of one of our school girls, who married an Indian. Last spring, having learned of her illness, I, in company with one of our workers, visited her, finding her lying on a rude bed, on the floor with her baby at her side. She did not seem able to talk much, but inquired in very good English after her little brother, who had but recently come to school. A few days later we learned of her death and the little baby boy was left in the care of his blind grandmother. The grandparents were allowed to come and camp near the mission, and the baby is brought to the Home every day to be properly clothed and fed. He is now a sturdy little fellow, although when he first came, we had doubts that he would live, but, as said above, there is no provision made here for such cases. Can we not have a nursery in connection with Victoria Home, where the parents may bring their little ones for care and treatment. Two thousand dollars (\$2,000.00) would put up the building and equip it. Anyone desiring to contribute may do so through the Principal of Victoria Home, the Rev. W. R. Haynes Brocket, Alta., and due acknowledgment will be made either by personal letter or through the columns of the Canadian Churchman. I would gladly correspond with anyone desiring further particulars. Only an Indian baby! 'Tis true, but has it not a right to live? You, who love your little ones better than your own lives, will you not heed to the cry of the poor little Indian baby?—Miss Annie A. Stenning, Victoria Home, Brocket, Alta.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—The annual meeting of the Halifax and Dartmouth Sunday School Teachers' Institute, held on October 4th at the Church of England Institute, was, it is thought, the best attended in the history of the organization, ninety-seven of the Anglican Sunday School workers of Halifax and Dartmouth being present. The Rev. C. W. Vernon was appointed chairman, the retiring president, the Rev. R. A. Hiltz, having removed to Ontario. The report of the treasurer, W. H. Wiswell, showed a balance of \$32 on the right side; that of the secretary, Miss L. M. Lordly, told of much good work done during the past year. The following officers and committees were elected for the ensuing year: President, the Rev. C. W. Vernon; vice-presidents, the clergy of the city and Dartmouth, and Messrs. C. E. Creighton and D. Colquhoun; treasurer, W. H. Wiswell; secretary, Miss L. M. Lordly; assistant secretary, Miss Frye. Additional members of the Executive—St. Mark's, Miss Jessie Hope, Miss Jennie Veith; St. George's, Miss James, Miss Johns; St. Paul's, Miss Kellogg, Miss Bennett; St. Luke's, Miss Bowman, Miss Forbes; Trinity, Miss Geddes, Miss Conrad; St. Matthias', Miss Garrison, Miss McLeod; St. Stephen's, Miss Frye, Miss Schiff.

Dartmouth.—Programme Committee—Mrs. Daviss, Mrs. Hiltz, the Rev. K. C. Hind, the Rev. H. W. Cunningham, the Rev. Ernest Smith, the Rev. S. J. Woodroffe, Mr. C. E. Creighton, Mrs. Armitage, Miss Kellogg, Miss Johns. The question of holding a joint meeting for Sunday School teachers on the day following Children's Day, viz., Monday, October 18th, was consid-

ered, and at the suggestion of Dean Crawford it was decided to hold a devotional meeting for Sunday School teachers on that evening, the president, the Rev. H. W. Cunningham, and C. E. Creighton being appointed a committee to make the necessary arrangements. Two diplomas won on the Teacher Training Examinations that were not presented before, owing to the absence of the winners, were then presented by the Diocesan Superintendent of Teacher Training, C. E. Creighton, to Miss Woolrich and Miss White. An excellent musical programme, consisting of songs by Misses Shute and Cotter, and Messrs. Abbot Cumming, Schiff, Shute, and the Rev. Ernest Smith was given, the accompaniments being admirably played by Mrs. Shute and Miss Schiff. Refreshments were provided by the ladies of the Executive Committee. A piece of pottery from the ruins of ancient Jericho, kindly presented to the Church of England Institute by Miss Laurie, of Oakfield, was exhibited, and the suggestion made that efforts should be made to secure further curios from Bible lands.

St. Mark's.—Harvest Thanksgiving services were held in this church on Sunday, October 4th. The rector, the Rev. N. Le Moine, preached both morning and evening. The church was tastefully decorated with autumn leaves, fruit and vegetables and an abundance of cut flowers. In the morning the Royal Canadian Regiment band, with a company of men, marched to the church, and during the service the band accompanied the organ. The singing of the chants and hymns was most hearty. The anthems by the choir were most creditably rendered. In the evening a large congregation was present.

Lunenburg.—The Parish of St. John's held their annual Harvest Festival on Sunday October 3rd. A large crowd of workers gathered on Saturday to decorate the church for the occasion. Many went into the woods and gathered autumn leaves and berries while generous contributions of fruit, vegetables, grain, potted plants, and flowers were sent from every direction. A large fish net to represent the harvest of the sea was added to the general scheme, and the whole result, if possible surpassed the decoration of any former year. At eight o'clock in the morning there was a celebration of the Holy Communion at which the members of the different societies—the St. Andrew's Brotherhood, the W.A.'s, and Aid Society, etc., were gathered together, this communion being a fitting opening for the winter's work. Forty-eight were present. A large congregation gathered at the morning service. The music, which had been practised for some time, was especially good, and the new hymn book was in use for the first time. The anthem by Simper was "And God said, Let the earth bring forth grass." The rector, Rev. G. C. Wallis, preached from Ps. lxx. 2, "Thou crownest the year with thy goodness." Miss Margaret Conrad, who has during the past year been singing at the Chapman-Alexander services, assisted the choir at the evening service. The church was crowded to its utmost capacity. The Nunc Dimittis and Magnificat were Vincent's. The anthem was Kent's "Blessed be the Lord God of Israel." Miss Margaret Conrad sang a solo, "God will take care of you." Miss Conrad has a voice of wonderful depth and power and sings with marvellous feeling and expression. Mr. Wallis preached a splendid and typical harvest sermon from the Proverb "He that soweth iniquity shall reap calamity," and from Gal., "He that soweth to the flesh shall reap corruption," emphasizing the contrast between the spiritual and fleshly harvest.

QUEBEC.

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

Quebec.—The Bishop has appointed the Rev. Ernest R. Roy, M.A., who has lately returned from the United States, his domestic chaplain.

The beautiful stained glass window lately placed in the cathedral was presented to the cathedral by Mrs. Dobell in memory of her late husband, the Hon. R. R. Dobell, Esq., in his lifetime one of the most prominent citizens of Quebec, a man always ready to promote the welfare of the city and one who was especially given to generous hospitality.

Levis, New Liverpool, and Chaudiere.—The rector, the Rev. W. G. Faulconer, who has been obliged to retire on account of ill-health, will be succeeded by the Rev. C. B. Washer, of Bury.

Shigawake.—The Rev. J. Prout, who has spent fourteen years in the Magdalene Islands, has been appointed rector of this parish. The Rev. W. Grouchy, M.A., of Newfoundland, will succeed the Rev. Mr. Prout at Magdalene Islands.

Actonvale.—On Saturday, the 25th ult., the Rev. Louis Campbell Wurtele celebrated his fiftieth year of ordination in his church. He has been for the past forty-seven years rector of this parish. The golden anniversary of his ordination was marked by spontaneous outbursts of goodwill from citizens of all creeds and all walks of life. In the church the services consisted of a Te Deum and a sermon preached by the Rev. Rural Dean Hepburn on the text, "He went about doing good," after which Holy Communion was administered by the venerable incumbent, who was assisted by his son. Many congratulatory telegrams were received from those who were unable to be present at the celebration. Besides the presentations from the congregation and members of the family, a civic reception and presentation by the mayor was accorded the reverend gentleman. His Worship Mayor Daigneault in the course of his address said: "I have always found Mr. Wurtele to be a just and honorable man, and one that has always tried to do good. His generosity is known to all. No one has ever gone to him in vain, and the poor of all nationalities and all creeds call him blessed. He has served fifty years among us and still seems a strong man." A purse of \$300 in gold was presented by the mayor after reading his address. This sum had been contributed from the rich and poor of the surrounding country, who united in a desire to show their appreciation of their worthy townsman. A tribute was also paid to the clergyman by Mr. Emil Marcell, M.P., who said that in the forty-seven years spent in Actonvale Mr. Wurtele had never spoken a hard word against any man, nor had any ill ever been imputed to him. Among the visiting clergymen present were: Ven. Archdeacon Balfour, of Quebec; Very Rev. Rural Dean Hepburn, of Richmond; Very Rev. Arthur H. Wurtele, Dean of Duluth; the Rev. Arthur Moore, Rector of Stanstead; the Rev. W. T. Wheeler, Rector of Drummondville; the Rev. J. Alcock, Rector of Durham.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—On the occasion of his marriage a purse of gold was presented to the Rev. F. J. Sawers by the Lord Bishop of Montreal after the service on Sunday evening. The gift was from a few of Mr. Sawers' friends in the congregation. Mr. Sawers, after being connected with the cathedral for the past five years has been appointed rector of Lakefield by the Bishop of Toronto. He expects to take charge on October 31st.

On Sunday evening, the 3rd, the Bishop in his sermon made an earnest appeal for assistance and co-operation in rescue work. He stated that a young lady missionary had been engaged who had had considerable experience in rescue work, and whose duty it would be to visit the courts and render such help as she could to all young women, regardless of creed or race, who had fallen into evil ways. It would be her object, he said, to remove these girls from temptation and place them in situations where they could earn an honest living, freed from evil surroundings. A home had been secured, and from now on the rescue work would be untiringly prosecuted. His Lordship made an earnest appeal to the Church women of Montreal not only to assist in the work—which, after all, was a truly noble work—but to make it their own especial work. By doing so it could not be otherwise but successful. He also appealed for money to support the work, and earnestly asked for the co-operation of all Churchmen in order that situations might be found for the girls who desired to live a better life.

Missionary Exhibition.—The various committees are working very hard to make this exhibition a great success. The Auditorium halls are admirably suited for such an exhibition. There is plenty of room for the courts; a large, capacious stage will accommodate the costume lectures and afford a place for lantern lectures and the Quiet Hours. From the balconies hundreds can view the costume lectures, and down stairs there are splendid rest rooms and refreshment arcades. The following missionaries are to be present: The Rev. J. R. S. Boyd, of China; the Rev. F. W. Kennedy, Japan; Dr. T. W. W. and Mrs. Crawford, Africa; Mr. D.

Sadler and Mrs. Sadler, South America; the Rev. T. Bird Holland, Indian Missions; the Rev. H. Ben-Oliel and the Rev. D. Neugevirtz, Jewish Missions. It is hoped that the Rev. R. H. A. Haslam and his wife will arrive in time to take part in the exhibition. The exhibition will be open from 10 a.m. to 10 p.m., November 2nd to 12th.

ONTARIO.

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

Kingston.—St. Paul's.—Address and presentation to the Rev. W. F. Fitz-Gerald, vicar, from some Irish friends on the occasion of his recent visit to Dublin. Dublin, September, 1909. Dear Mr. Fitz-Gerald. We, a few of your old friends in Dublin, would beg your acceptance of the accompanying M.A. (Trinity College, Dublin), hood and gown, not on account of their intrinsic value, but as a slight memento of the bond which connects you with our Church, our University, and ourselves. We are pleased to know of your great success in the land of your adoption, and trust you will long be spared to continue it. Your sterling qualities of head and heart are always in our memories, and we pray God to bless you. Thos. Pearson, M.A., B.D., rector of Caryfoot, Blackbrook; Edward Andrews, (Andrews & Company); J. W. Tristran, D.D., canon of St. Patrick's, Dublin; Joseph J. Johnston; John A. Lanphier, manager Ulster Bank, Dublin; Edward R. Moore; A. L. Ryan, B.L.; C. E. Howell, M.A., LL.D., Secretary Standard Life Assurance Company, Dublin; C. Gifford, Bank of Ireland, Dublin; H. P. Gifford, Royal Bank, Dublin; H. M. N. Hackett, LL.D., Dean of Waterford; William Bolton, J.P.; A. M. Wright, LL.D., T.C.D.; Alfred J. Callaghan, LL.D., T.C.D., Honorary Secretary "Church of Ireland Gazette;" Ford Tichborne, M.A., Canon of Armagh Cathedral, rector of Tynan, Armagh; T. Sterling Berry, D.D., rector of Booterstown, Canon of St. Patrick's Cathedral, and Examining Chaplain to Archbishop of Dublin, and Chaplain to Lord Lieutenant W. J. McClelland, M.A., Ex. Sch., T.C.D., Principal Connel Grammar School.

Portsmouth.—St. John's.—The annual harvest thanksgiving services were held in this church and were well attended. The church was beautifully decorated with fruit and vegetables, and presented a most interesting exhibit of what was grown by the parishioners. The singing was excellent, and most suitable sermons were preached by the Rev. J. O. Crisp in the morning, and the Rev. R. S. Forneri in the evening.

Belleville.—St. Thomas.—The harvest thanksgiving services held in this church on Sunday, the 3rd, were attended by large congregations. The church was tastefully and appropriately decorated. The Very Reverend, the Dean of Ontario, Dr. Bidwell, preached at both services. The offerings amounted to \$250, and 180 received Holy Communion.

Cardinal.—St. Paul's.—The harvest festival services in this church were well attended. The church was beautifully decorated, and excellent sermons were preached by the rector, the Rev. C. A. French. The offertories were very good. The harvest dinner held in connection with the church was a great success, and the proceeds amounted to nearly \$105.

Renfrew.—St. Paul's.—Harvest thanksgiving services in this church on Sunday, September 27th, were very bright and attractive. The church was tastefully decorated and the services were entered into heartily by the congregation and choir. The rector, the Rev. W. M. H. Quartermain, preached most excellent and appropriate sermons.

Cananoque.—Christ Church.—Dr. Gould, a returned missionary, preached in this church on Sunday morning last.

Adolphustown.—The Rev. A. L. Geen was the preacher at the harvest thanksgiving services in the United Empire Loyalist Memorial Church, St. Paul's Church, Sandhurst and St. Jude's Church, Gosport.

Renfrew.—The harvest thanksgiving supper held in the school room of St. Paul's Church on Monday evening was well attended and most enjoyable and financially a success.

Coe Hill Mission.—Suddenly, without a moment's warning, on Sunday morning, October 3rd, the soul of Mary R. Stantiche, beloved wife of Mr. Samuel Stantiche, of Ormsby, was ushered into the paradise of God. She had been a great invalid for many years and bore her great sufferings with Christian fortitude. It was often wondered how cheerful she could be with her poor pain-racked body. Although she could not leave her home for many years she was faithful in her service to God. Her Bible and Prayer Book were her daily companions. There was always a warm welcome in her home for the Bishop and clergy and her many friends. The poor and needy will miss her generous help. Although the service was at 5.30 a.m., there was a large congregation present at the service held by her pastor, the Rev. J. W. Forster. The funeral service was held at St. John's Church, Madoc, at 10.30 a.m. The interment took place in Madoc Cemetery. Much interest was taken at St. Mary's Church, Ormsby, and St. Michael's Church, Coe Hill, in the missionary meetings held by Dr. Crawford of the British possessions in equatorial Africa. His addresses were interesting and powerful appeals to the people to help the good work of missions.

Faraday.—Trinity Church is much improved by the work lately done by the incumbent, the wainscoting in nave and chancel, the chancel arch and floor, the seats and window frames have been stained in dark oak. Some help was given by three of the Sunday School boys.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

Ottawa.—St. George's Church.—A series of Laymen's Missionary meetings have been arranged by the missionary committee of St. George's Church, the first of which took place on Monday of this week, the subject being "The Foreign Mission Field: the Layman's Duty and Responsibility." Mr. J. F. Orde, K.C., chairman of the local committee of the Laymen's Missionary Movement, presided. Other meetings of the series, which will be held on the first Monday of each month will be as follows: November 1, "Missions in Canada," chairman, Dr. W. F. King, LL.D., C.M.G.; December 6, "Canada's Mission Field in China," chairman, Mr. George Burn; February 7, "African Missions," chairman, Dr. W. Carden Cousins, M.D.; March 7, "Missions in India," chairman, Lieut.-Colonel Sherwood, C.M.G.; April 4, "The Labours of British Missionary Societies," chairman, Mr. Andrew Haydon.

Cloucestor.—St. George's.—The annual Harvest Home festival of this Church, Hawthorne, was held on Sunday and Monday, 26th and 27th of September. Divine service was held at 3 p.m., Sunday. A large congregation was present to return thanks to Almighty God for the bountiful harvest. The priest-in-charge, the Rev. G. J. Bousfield, B. A., preached from the 1st and 2nd verses of the twenty-third Psalm. On Monday evening a Box Social was held in the Orange Hall. A very good programme was rendered, the chief selections being given by Mr. Chas. Cooke, and Miss Morris of Ottawa. The proceeds clear of expenses amounted to \$37.00. The new hymn book of the Church in Canada was used for the first time in both churches on the first Sunday in October.

TORONTO.

James Fielding Sweeny, D.D., Bishop.
William Day Reeve, D.D., Toronto, Ont.

Toronto.—A patriotic demonstration will be held on Trafalgar Day, October 21st, in Massey Hall. His Honour the Lieutenant-Governor will preside. On the same occasion there will be a presentation of Lord Strathcona's Nelson Shields for universities, colleges and schools, the first of which will be accepted by the Honourable the Minister of Education. Presentations will also be made to representative institutions. Dr. Torrington's Festival Chorus of 300 voices, will render patriotic music. Naval sword drill by the St. Anne's naval brigade, and a parade of the army and navy veterans to receive Nelson souvenirs from His Honour, will be included. Mr. R. S. Piggett will be the soloist, and Miss Clarice Spencer the elocutionist.

Grace Church.—Thursday evening last, October 7th, the rector and wardens held a reception in the Sunday School hall to which every member of the congregation was invited. A large number came together and spent between two and three hours in a pleasant and profitable manner. Addresses concerning church work, were made by the rector, wardens and Mr. J. S. Barber. The Rev. Dr. Lewis of New York was present and spoke very kindly in relation to the parish. Also several of the young people of the congregation assisted in a musical way in the entertaining of the guests. At 10 o'clock, coffee, ice cream, and cake were served to the large assemblage. It was generally felt that such an evening could not but be productive of good in the parish. The new Canadian Church Hymnal will be introduced into the parish on Christmas Day. The Grace Church branch of the Woman's Auxiliary, last Thursday previous to beginning work for the season, participated in a brief service in the church, when the rector made a short address concerning the achievements of the W. A. The note in last week's issue of the Churchman in reference to the Harvest Festival decoration in Grace Church, should have read, a "wealth" of magnificent grain not a "wreath" of magnificent grain.

The Rev. W. F. Kerney, a former graduate of Trinity University, Toronto, has been appointed to All Saints' Cathedral, Albany, N.Y.

The Toronto Ruridecanal Conference met last week in St. Simon's Schoolhouse, under the chairmanship of the Rural Dean, Rev. E. C. Cayley. Considerable interest was indicated by the largest audience in the four years' history of the conference. His Lordship, the Bishop, who was present, outlined for general discussion various plans for dealing with the Church Extension Movement in the outlying parts of Toronto and the suburbs. How should the money be raised? Was the appointment of a paid canvasser desirable? The appointment of a Day of Intercession for Church Extension, should grants be made for a time from the Diocesan Mission Fund, for the upkeep of Suburban Missions? The allocation of definite districts to stated well-to-do congregations, the appointment of a clerical organizer for districts with populations too straggling for the founding of permanent missions, should the Extension Committee be a branch of the Diocesan Church Extension Committee? The purchase of a portable iron church, which could be easily taken to pieces and re-erected elsewhere, and other subjects. The different matters were debated by a considerable number of those in attendance and the subjects not finally disposed of were referred to the Executive and Church Extension Committees to be dealt with. The committees have since met and considered the various applications for assistance for new missions and made a grant for the Earls Court Mission, the services for which, during the summer season have been carried on in a tent. The erection of a permanent frame structure was commenced last Monday, and the building will, it is expected, be ready for use by the end of the month.

Bishop and Mrs. Reeve have been away for the greater part of the last three weeks in some of the more remote parts of the diocese. Nearly a week was spent in visiting the Apsley Mission which besides the railway journey entailed a drive of eighty miles over a very rough part of the country, and about fifty miles by steamboat. Confirmations were held in five churches, and twenty-eight candidates received the sacred rite. Of these nine were from other communions. From there they went to Haliburton, another remote spot, and besides attending to other matters he had an interview with Rev. H. F. Battersby, who drove over from Essonville for that purpose. A pouring rain rather detracted from the pleasure of the visit. On September 25th Mrs. Reeve addressed the members of the W.A. at Bondhead, and the next day the Bishop preached the special anniversary sermons at St. John's, Tecumseth, morning and evening, and at Trinity Church, Bondhead, in the afternoon. The attendance and offertories were good throughout. These were followed by a missionary meeting at St. John's Church on the Monday night, when the Bishop gave an account of Life and Work in Sub-Arctic Regions. From there they went to Sutton West, where Mrs. Reeve again addressed the women, and the Bishop transacted business which took him thither. Pouring rain again characterized the visit. On October 4th the Bishop preached the Harvest Thanksgiving sermons at Trinity Church, Bradford, morning and evening, and addressed the children at their Banner Service in the afternoon. Offertories and attendance again good. Octo-

ber 5th, a Lantern Lecture at Trinity Church, Bondhead, on the work amongst the Eskimo in the Mackenzie River Diocese.

On Sunday last Bishop Reeve preached the Harvest Thanksgiving sermons, and took the services, morning at Maple and at King in the evening. Bishop Reeve's engagements: Sunday, October 7th, hold a confirmation at Palgrave, and preached at Bolton. On Sunday, 24th, will hold a confirmation at Cookstown and neighbourhood. On Tuesday, 20th, will hold a confirmation at Alliston. On Wednesday, 27th, will induct the Rev. J. N. Blodgett at Rosemont. Will preach in the morning the last Sunday in this month in Holy Trinity Church, Toronto.

A simultaneous mission for the whole Church of England, in Toronto, is proposed for Advent, 1910, and in preparation for the gathering a convention for the deepening of spiritual life will be held this year on November 29th, 30th, and December 1st. There will be a service with a celebration of the Holy Communion, and sermons daily in St. James'. There will also be meetings for prayer each afternoon in Guild Hall, and in the evening at the Convocation Hall of the University of Toronto. The subjects for the three days will be: Sin, Salvation, Sanctification, and Service. A number of prominent speakers from England, the United States, and Canada are expected to be present and address the meetings.

Wycliffe College Alumni Meetings.—Last week about fifty of the one hundred and eighty graduates of Wycliffe College, gathered from the whole Dominion for their annual conference. The meetings were opened on Tuesday by a celebration of the Holy Communion and Quiet Hour, conducted by the Rev. Canon Hague, of London. He spoke on "The Minister as the Man of God," and took up the points of calling and character, witness and progress. A preacher must be more than a man, he must be a man spiritually-minded. At the luncheon, the Right Reverend, the Lord Bishop of Toronto spoke to the Alumni and students on "The Philosophy of Life," taking up the life of self and of altruism. He pointed out the supremacy of the life of service and its obligation upon all true followers of our Lord. In the afternoon Dr. N. W. Hoyles, President of the College Council, read a paper on "The State of the Church," showing what were the elements of strength and weakness. He pointed out that absolute adherence to the Bible doctrines was essential for the progress of true churchmanship. Professor Hallam reviewed Dr. Denny's book, "Jesus and the Gospel." He gave an appreciation of the main thesis of the book, that the Christian belief regarding Christ was the estimate which Christ had of Himself. He did not agree with the critical assumptions on which parts of the book were based, and questioned the validity of the conclusion that creeds were of secondary importance in church life. At the High Tea the president of the Alumni gave an address on the "College Prospects" and there were greetings given by clergy of all dioceses from Nova Scotia to Calgary. In the evening was the college opening, when the principal made a statement of the conditions in the college, showing the enrolment was over a hundred; the first year class over thirty. He spoke regarding the students' work in the summer, when fifty men had been scattered in mission work from New Brunswick to Caledonia. Professor Wrong read a paper on "Erasmus and the Reformation Movement." He pointed out that Erasmus' great work was the publishing of the Greek New Testament, from which the Reformation practically sprang. The chairman made happy reference to the recent honours conferred by the Bishop on Archdeacon Cody, Canons Bryon, Marsh and Daniel, and welcomed to the city and college again, the Rev. Canon Plumtre, rector of St. James'. On Wednesday, the Rev. W. J. Southam, rector of All Saints' church, conducted the Quiet Hour, speaking of the Great Commission and its place in the life of the parochial clergy. The Rev. Canon Tucker gave an address on "The Young People's Missionary Movement," pointing out that the maintenance and strength of future missionary effort was possible only through active organization among the young people. Principal O'Meara gave an account of his recent trip through Western Canada, where he visited most of the graduates of the College. His vivid and sympathetic description of the difficulties and encouragements of the western work will never be forgotten by those who heard it. At luncheon, the Rev. Principal Gandier, LL.D., of Knox College, was the speaker. He described the ministry which is needed to-day. The ideal clergyman must be a man of character, of intellectual power, with a positive message. Dr. Gandier emphasized strongly the need for a positive note in the message for to-day when so many tendencies

were negative. He also insisted that the Church must adapt the message of the Master to the present problems of the social and industrial world. In the afternoon the Rev. Canon Hague spoke on the Book of Common Prayer, pointing out the excellencies of its composition in both words and music, its adaptability for all services, and its catholicity including hymns from all sources. He gave a high estimate of Canada's best hymnal. The Rev. L. E. Davis, of All Saints' Church, Toronto, read a paper on the "Theological Schools in England," describing conditions of life and study, more particularly in the Graduate Schools, Wycliffe Hall at Oxford, and Ridley College at Cambridge. On Thursday, the Quiet Hour was conducted by the Rev. F. E. Howitt, rector of St. George's Church, Hamilton. He spoke on Prayer, its necessity, value and privileges. At the morning session, the Rev. R. J. Moore, rector of St. Margaret's Church, Toronto, gave an address on parochial work, and from his full and varied experience was able to give many suggestions for dealing, not only with the ordinary parochial duties, but with those extraordinary duties of rector in town or city. At the luncheon the Rev. R. P. MacKay, D.D., spoke of his recent visit to China, where he had spent six weeks. He pointed out the potency of the simple preaching of the Word, and the testimony which the native Christians bare to the power of the risen Christ in their lives. Incidentally he referred to the remark of Mr. W. T. R. Preston, and expressed doubt regarding his ability of observation. In the afternoon the Rev. F. E. Howitt contributed an article on "Methods of Bible Study." He strongly recommended the accumulating study preserved in an interleaved Bible. The Rev. R. A. Hiltz, rector of St. James' Church, Fergus, spoke on "Missions in the Sunday School." Mr. Hiltz is an enthusiast in Sunday School work, and showed the vital connection between Missions and Sunday Schools. In the evening there was the annual meeting of the Canadian Church Missionary Society and the Gleaners' Union. The secretaries presented favourable reports, and Mrs. Crawford spoke on medical work in British East Africa. Her story of the peculiar conditions, the difficulties of the work, and the rewards of the gratitude of the natives was affecting to a degree. The Rev. J. R. S. Boyd closed the meeting with a statesmanlike summing up of conditions in China, showing that the country was open to, and even anxious for the missionary activity. He referred particularly to the spread of Christianity among the literati classes. At the last session of the Alumni, the following officers were appointed: The Rev. J. R. S. Boyd, president; the Rev. W. J. Southam, vice-president; the Rev. R. Macnamara, treasurer; the Rev. G. S. Despard, secretary.

Lindsay.—St. Paul's.—The annual harvest Thanksgiving service of this church was held on Sunday, October 3rd. The church was tastefully decorated, with grain, fruit, flowers, etc. The choir who entered the church singing as the Processional Hymn, 383, wore for the first time, their cassocks and surplices. The service was fully choral. The music at both services was most appropriate, and heartily sung by both choir and congregation. At the morning service, the curate, the Rev. Mr. Bilkey preached an impressive sermon, taking for his text, Jeremiah, 5: 24. He emphasized many reasons for being thankful to God for all His goodness to us. In the evening, the rector gave a discourse on "Thankfulness." The vesting of the choir has added greatly to both reverence and dignity of the service.

Washago.—St. Paul's.—In the early summer, thanks to the great kindness of the diocesan Woman's Auxiliary, the new church was placed free from debt. Since then further work on the church has been carried on, a ceiling made of the best of birch has been put on both the nave and chancel, adding much to the warmth of the church for the winter months, an eavestrough has been put all around the building, and a good driving-shed erected, at a cost of \$125.00, all paid for.

North Orillia.—St. Mark's.—The congregation of this church have begun to build a new and much needed driving-shed, from the proceeds of a garden party held early last month.

Hamlet.—St. Luke's.—The congregation of this church are planning improvements in the erection of a room at the side of the chancel for a vestry. The funds for this change having been raised at a lawn social held in the month of August. Harvest

Thanksgiving services will be held throughout the Mission on Sunday, October 17th, when the Rev. John Bushell, rector of St. Clement's church, Toronto, will preach the Thanksgiving sermon.

Norway.—St. John the Baptist.—Harvest Thanksgiving services were held in this church on Sunday last. The church was most tastefully decorated, there were crowded congregations at all the services. The choir rendered special music, which was highly appreciated. The preacher morning and evening was the Rev. F. L. Barber, of Bobcaygeon. The sermons were very appropriate for the occasion. The Rev. E. Costigan preached in this church the previous Thursday evening to a large congregation.

Penetanguishene.—All Saint's.—On Sunday, the 10th ult., this church which had been closed for several weeks for the purpose of cleaning and decorating, was formally reopened for Divine worship. The day commenced with a celebration of Holy Communion at 8 a.m., when the Provost of Trinity College, celebrated, assisted by the rector, the Rev. H. M. Little; about forty communicated at this service. A large congregation was present at 11 a.m., when Matins was sung. The clergy entered by the west door and after prayers of dedication at the porch and entrance to the chancel, Matins was proceeded with to the 3rd Collect. Holy Communion followed, the rector celebrating. The preacher was the Rev. Provost Macklem, who taking as his text, St. Matthew 16: 17 and 18, gave a lucid exposition of the text and congratulating the congregation on what they had done for God's glory in the renovation of His house, went on to point out the necessity of faith in Our Blessed Lord's Divinity if we are to be built up by Him into His heavenly temple. A children's service followed at 2.45 p.m., when the Sacrament of Holy Baptism was administered to two children. The children were keenly interested in a delightful address of the Rev. Provost, as were also the parents and others assembled in worshipping with them. A strong choir and a crowded congregation were present for Evensong at 7 p.m. The rector took the service and the Rev. Provost Macklem again preached, with St. Jno. 20: 31, as his text. The offerings throughout the day were for the work which has just been completed, and were the largest ever made during the rectorship of the present incumbent. The roof of the church has been reshingled. The interior of the church has recently been decorated by The Thornton-Smith Company, of 11 King Street west, Toronto. The color scheme is soft cool green on the walls shading to cream in the ceiling, special attention having been paid to the chancel which is decorated with rich ornament of a symbolic character. The design of the decoration throughout the church is strictly Anglican in feeling, and the entire effect is one of beauty and repose, reflecting great credit on the artists of this well-known firm and the committee in charge. More seating has been installed throughout the church, and the wood-work being coloured in keeping with the seats. The old electric lighting plant has been replaced by a new one, consisting of a central electrolier and side brackets in oxidized iron work, furnished with tungsten lights. To this has been added a font cover in oak gothic in design surmounted by the Cross, and a superaltar in quarter oak bearing, the inscription "I am the Bread of Life." Altogether there has been an expenditure of something over \$2,000.00, and the congregation are to be congratulated on the fact that this sum has been entirely raised by the generous offerings put upon the plate, together with private subscriptions paid in. This is a substantial indication of the Church life of the congregation who are delighted with their church, and loud in their appreciation of the Rev. Provost Macklem's kindness for all his work in assisting to make this parish festival such a pronounced success.

NIAGARA.

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

Fergus.—St. James.—On Tuesday, October 5, the Lord Bishop visited this parish for the purpose of consecrating the church and administering the Rite of Confirmation. An exceptionally large congregation was present and the service was most impressive. The petition requesting His Lordship to set apart the church from all profane and common uses, was read by Mr. F. Black, the people's warden, the deed was presented by Dr. Groves, and the rector read the Sentence of Consecration. At the Consecration

service, fourteen candidates—nine males and five females—were presented to the Bishop to receive the Apostolic Rite of laying on of hands. His Lordship's address was a most eloquent and earnest one on the subject of Consecration. The Rev. L. J. R. Naftel, rector of Elora, was present and assisted in the service.

HURON.

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

London.—Christ Church.—The Anglican Young People's Association of this church was held last week. The rector presided, officers were elected, programme arranged, and the meetings for the ensuing year to be every Monday evening at 8 o'clock.

Archdeaconry of London.—The first annual conference of the Archdeaconry of London, which comprises the counties of Middlesex, Huron and Lambton, opened in St. John's Church, Glencoe, on Wednesday afternoon, 6th inst., with Ven. Archdeacon Richardson in the chair, and about twenty-five of the clergy from all parts of the Archdeaconry in attendance. A preliminary meeting was held in the afternoon for organization, when Rev. T. G. A. Wright, of Sarnia, was appointed secretary, and Rev. Edwin Lee, of Glencoe, treasurer. At six o'clock a most sumptuous supper was served to the delegates in the schoolroom by the ladies of the church, and an address of welcome was given by the rector, Mr. Lee, and was replied to by Rev. William Lowe, of London. Very Rev. Dean Davis moved a vote of thanks to the ladies. In the evening a grand service was held in the church, which was packed to the doors. The service was conducted by Rev. Rural Deans Gunn, of Clinton, and Robinson, of Strathroy. The lessons were read by Rev. Canon Craig, of Petrolea. The Bishop of Huron was preacher and delivered an admirable sermon from the words, "Speak unto the children of Israel that they go forward." On Thursday morning Holy Communion was celebrated at 8.30 o'clock, the Archdeacon and Dean officiating. An earnest and helpful address was given by Rev. F. G. Newton, of Parkhill, from Rom. viii. 34 on the "Intercession of Christ." At 10 o'clock the conference proper was opened and the Archdeacon gave his address. He referred to the complete and adaptable machinery which the Church has provided at her hand for carrying on all her work. He mentioned the mystic trinities which seem to attach to the ministry in, first, Bishop, Priest, and Deacon for the whole communion; secondly, Dean, Precentor and Canon for the Cathedral system or Parish Church of the Diocese, and thirdly, for the Diocesan field Archdeacon, Rural Dean, and Pastor. With reference to the last of these as more pertinent to the occasion he outlined the origin and nature of the office and duties of Pastor, Rural Dean, and Archdeacon, and the practical use to which they may and should be put. He briefly reviewed the state of faith and religion at the present time and the need of the felt presence and power of the Holy Spirit. He urged upon the clergy the importance of the Holy Spirit in their home life, in public worship, and in the corporate condition of the Church for the promotion of unity, the overcome of division, and the advance of the Church's schemes at home and in the vast missionary field. A succession of interesting topics followed and these were well presented and discussed. Rev. C. E. Jeakins, of Wingham, gave a most interesting address on "Higher Criticism," which evoked a great deal of enthusiasm. He was followed by Rev. Canon Craig of Petrolea, and both addresses were full of suggestive thought and showed marked loyalty to the Church's conservative teaching. Rev. T. B. Clarke, of London, lead the discussion on "Lord's Day Observance." According to his views, the Sabbath was not being kept as it should be in England and other countries. Even in this country the amount of work which is done on Sunday has increased 58 per cent., and now more than 4,000,000 are engaged at their occupations on the day which should be kept holy. "I am distinctly opposed to Sunday cars," said the speaker. Rev. A. Beverley, of Forest, took up the subject and added some valuable information on the true observance of Sunday in Canada. Rev. T. G. A. Wright, of Sarnia, presented a "Prayer Book Study," and dwelt chiefly on the teachings of the Advent season at the opening of the Christian year. He called attention to the fact that the Incarnation of Jesus Christ was the cardinal, central truth of our religion. Rev. R. S. W. Howard, of London, came next with an exceedingly inter-

esting and instructive review of the Prayer Book's teaching and position. The "Church's Care for the Young" was brought up by Rev. Rural Dean Gunne, of Clinton, and continued by Rev. W. M. Shore, of Warwick. The value of the children and the duty of providing them with simple, sound instruction and care from their earliest days was strongly enforced. Rev. Rural Dean Davis, of Sarnia, read a paper full of thought and value on the Bible in the Church Service. The history and credentials of the Holy Scriptures were clearly brought out. Rev. Principal Waller, of London, followed briefly. The next topic was "Diocesan Activities," by Rev. Rural Dean Robinson, of Strathroy. The aims and openings for the Church's activity were well set forth, and Rev. Dr. Sage, of London, continued the discussion. In the evening the church was well filled and a most successful meeting was held in the interests of the Laymen's Missionary Movement. The Archdeacon of London presided and forcible addresses were given by Rev. R. J. Bowen, secretary of the Bible Society, Rev. Precentor Dann, and Rev. Canon Hague of Memorial Church, London. This closed a conference of singular interest and good effect. The Churchpeople of Glencoe, led by their indefatigable rector, Rev. Edwin Lee, contributed very largely to the success of the whole affair. The following were the clergy present: Bishop Williams; Revs. A. Ball, Inwood; A. L. Beverley, Forest; S. A. Brigham, Walpole Island; T. B. Clarke, London; G. M. Cox, London; Canon Craig, Petrolea; Dean Davis, London; Canon Davis, Sarnia; W. J. Doherty, Hensall; W. H. Dunbar, Holmesville; W. A. Graham, St. Thomas; Rural Dean Gunne, Clinton; Rev. R. S. W. Howard, London; H. F. Hutton, Thedford, C. E. Jeakins, Wingham; Edwin Lee, Glencoe; W. Lowe, London; C. Miles, Aylmer; F. G. Newton, Parkhill; Archdeacon Richardson, London; Rural Dean Robinson, Strathroy; W. H. Shore, Warwick; Canon Smith, London; T. G. A. Wright, Sarnia; Canon Hague, London; W. T. Hill, London; Principal Waller, London; Students Tully and Blackwell, London; Revs. Precentor Dann, London; R. J. Bowen, C. L. Mills, Alvinston.

Stratford.—St. Paul's.—A branch of the A.Y.P.A. was founded in this parish on Monday evening. Upwards of fifty young people being present, from which an energetic set of officers were chosen. The meetings will be held fortnightly for the present, and a pleasant time is looked forward to during the winter.

Sebringville.—Trinity Church, which has been connected with this parish since its inception, has been separated and joined with Middleditch to form a new parish. The rector of St. Paul's will now be enabled to attend the Sunday School and to give all his attention to the work of this large and growing parish.

Seaforth.—St. Thomas.—Harvest Thanksgiving services were held in this church on Friday evening, October 1st, and the following Sunday. Appropriate sermons, on various phases of the harvest subject, were preached by Rev. Rural Dean Wallace, on Friday evening, the rector, Rev. J. Berry, on Sunday morning, and Rev. C. C. Purton, on Sunday evening. The music was excellent, and the church was tastefully decorated. The attendance at all the services was unusually large, and the offerings liberal.

Chatham.—The first annual meeting of the conference of the Archdeaconry of Elgin was convened in Christ Church school room on Tuesday, October 5th, with Archdeacon A. C. Hill, M.A., in the chair, and was in every respect a decided success. Among those present were, the Revs. Canon Craig, G. B. Sage, D.D., T. G. A. Wright, M.A., Rural Dean Chadwick, M.A., T. Dobson, C. R. Gunn, M.A., C. Miles, B.A., Revs. J. D. Parke, G. B. Ward, M.A., J. Edmonds, D. H. Hind, W. H. Battersby, W. H. Snelgrove, W. A. Graham, B.A., G. Elliott, E. C. Jennings, T. S. Boyle, B.D., W. J. Spence, T. E. Higley, B. A. Kinder, B.A., and A. Shore, His Honour Judge Ermatinger, Matthew Wilson, K.C., A. G. Roberts, N. F. Davidson, etc. After the opening prayer, Archdeacon Hill outlined the objects of the conference and the Rev. T. S. Boyle made an address of welcome. The business of the conference was then transacted and Windsor decided upon as the next place of meeting. The first paper read was "Present Ideals of the Various Classes in Canada," by Professor G. B. Sage, D.D., who dealt with the subject in his usual interesting and trenchant manner under the headings of Social, Industrial, Commer-

cial, Educational, Professional and Political Classes. This was followed by "The Ideals Which Should Obtain To-day Among a Christian People." Canon Craig who read the first paper earnestly and eloquently emphasized, Christ in the Home, Christ in Social Life, Christ the citizen, our living example, Judge Ermatinger who followed with a second paper, dealt most impressively with the evils of divorce, unfruitful marriages, profane and indecent language, and the disunity of the Church. Rural Dean Chadwick came next with "The State of Morals at the Present Time in the Archdeaconry of Elgin." In a striking paper he pointed out the deplorable and insidious increase of immorality, drunkenness, drug-taking, and owing to a degraded class of foreigners brought to our shores, together with decay of home life and parental responsibility arising from the easy divorce laws and the trial marriage, soul affinities, etc., advocated by authorities in neighboring states. Co-education is in danger through the impurity which exists in many places. This paper brought out a lively discussion in which several took part. In the evening a mass meeting, which filled the schoolhouse, was held under the auspices of the Laymen's Missionary Movement. The speakers were, Rural Dean Chadwick, Judge Ermatinger, and N. F. Davidson, K.C., which gave a most inspiring and instructive address that cannot fail to produce good results. The chair was ably occupied by O. L. Lewis, K.C., Chatham. Wednesday began with the celebration of the Holy Communion by the Archdeacon and the rector of Christ Church, after which a business meeting of the separate deaneries was held, followed by "Present Methods of Church Activity in the Archdeaconry," (a) "The Rendering of our Services," by the Rev. B. Ward, M. A., who set forth the authority governing the services in Canada, comparing our conditions with the Established Church in England, and after showing the various methods employed, suggested the reasonable and permitted plan to follow. The Rev. T. S. Boyle, B.D., then took up, (b) "Pastoral Visitation," a paper full of practical thought and wisdom, that recommended it to all. Both these papers were the subject of full and free discussion. Next in order was "Teachings from the Prayer Book," by the Rev. T. G. A. Wright, M.A., who has made special study along this line and was listened to with rapt attention and thorough enjoyment. After discussion the conference adjourned for a splendid lunch, provided in the school room, by the ladies of Christ Church. The afternoon session began at 2.30 with an able paper on "The condition of Young People's Societies in the Archdeaconry," by Rural Dean Gunn, M.A., who possesses the faculty of making facts and figures eloquent and entertaining. Mr. A. G. Roberts then took the floor with his "Report on the work of St. Andrew's Brotherhood," excellently rendered and enthusiastically setting forth the importance of this valuable adjunct to parochial work. The concluding paper on "Christian Character," was of equally high type with those which preceded it. It was read by the Rev. B. A. Kinder, B.A. In the evening the final service was held in Christ Church, which was well filled for the occasion. The choral service was entoned by the rector, assisted by Rural Dean Chadwick and Archdeacon Hill. The preacher was Canon Almon Abbott, of Hamilton, who spoke from Matthew 24 and 42, and held the congregation spellbound with his earnest eloquence, impressive logic, beautiful word-painting and spiritual fervor. All felt "it was good for us to be there." Votes of thanks were passed to the rector and the ladies of Christ Church, for their kind hospitality, and the delegates left after a most delightful visit, feeling a new era had opened in the Church life of the Archdeaconry of Elgin. Harvest Thanksgiving services were held on Sunday, October 10th, when the preacher was the Rev. Herbert Symonds, D.D., of Montreal.

RUPERT'S LAND.

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

Winnipeg.—St. Michael's.—The patronal festival was held on the eve of St. Michael and All Angels. The services were well attended, especially the Festival Evensong with Processional. The preacher was the Rev. S. G. Chambers, rector of Christ Church. At the close of Evensong a beautifully worked banner was dedicated to the glory of God by the incumbent (Rev. G. Broughall).

Christ Church.—The Harvest Festival was held on Thursday, September 30th. The church was tastefully decorated with grain, fruit and flow-

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ers. Special anthems were rendered by the choir. The preacher was Rev. W. A. Fyles, M.A. Offertory devoted to Home Mission Fund of the diocese. The harvest services were continued for the following Sunday. Celebration of Holy Communion, 8.30; Choral celebration and sermon (Rev. F. S. Lewis), 11; Children's service, 4; Evensong and sermon (Rev. R. C. Johnstone, F.E.I.S.), 7. Both morning and evening the rector made a special appeal on behalf of the general funds of the church. The response to the appeal was most gratifying, the sum of \$750 being made in cash and pledges. The new hymnal was also introduced at these services. The A.Y.P.A. has started its meetings for the fall and winter, and a splendid programme has been drawn up. The senior W.A. last week forwarded a bale of clothing (new and second hand) to the Indian Mission of Jackhead, on Lake Winnipeg. This post is in charge of Mr. Leonard Hart, lay reader.

St. James'.—The Rev. Rural Dean Cowley inducted as his successor the Rev. George Armstrong, M.A., to the rectorship of this church on Sunday morning the 3rd instant. The Dean preached in the morning and the rector in the evening, to large congregations.

Fort Rouge. — St. Luke's. — Harvest Thanksgiving services were held in this church on Sunday, October 3rd. The singing of the choir of 40 voices was very fine. The rector, Rev. W. B. Heenev, preached most inspiring sermons.

Portage la Prairie.—Church of England School Association.—The committee of management met in St. Mary's schoolroom here, September 28th, Rev. Canon Phair presiding. The rural deaneries were assessed for the Diocesan Sunday School Fund upon a satisfactory basis. "Children's Day," October 17th, received particular attention. Circulars appealing for its thorough observance are being sent out by the Archbishop and other officers of the association. These are accompanied by special forms of service authorized by the House of Bishops. The offerings on this day will count on the apportionment of the particular parish for the Diocesan Sunday School Fund. The secretary was directed to draw attention to the Inter-Diocesan Sunday School exams, which will be held on November 27, 1909, in any parish where there may be candidates. Medals, prizes and certificates, signed by the Archbishop, are granted. Each clergyman or head of a Sunday School should at once send to Rev. W. A. Fyles, Portage la Prairie, the number in the particular parish expecting to write. For further information the teachers and pupils are recommended to study carefully the Sunday School Commission Bulletin, just mailed from Toronto to each parish. The examiners chosen for the Diocese of Rupert's Land are the Field Secretary and the Rev. J. W. Matheson. The committee authorized the printing of a report for 1908-1909. Teacher training was discussed, and a committee appointed with Rural Dean Hewitt, Souris, as convener. A syllabus of instruction for 1909-1910 will be issued. A hearty vote of thanks was extended to the rector and church members of Portage la Prairie for their hospitality and for the use of the schoolroom. Those present were: Rev. Canon Phair, Winnipeg; Dr. H. M. Speechly, Pilot Mound; Rev. H. W. A. Brand, Emerson; Rev. D. N. Parker, Elgin; Rev. R. B. McElheran, Winnipeg; Rev. A. W. Woods, Winnipeg; Rev. H. O. N. Belford, Gladstone; Rev. A. C. Garrioch, Portage la Prairie; Rev. J. J. Strong, Portage la Prairie; Mr. W. Scott Garrioch, Portage la Prairie; Rev. W. A. Fyles, Portage la Prairie.

CALGARY.

William Cyprian Pinkham, D.D., Bishop,
Calgary, Alta.

Calgary.—The new church of St. Michael and All Angels, in Crescent Heights, a rapidly growing northern suburb of the city, was opened for service on Michaelmas Day. The Holy Communion was celebrated at 8 a.m. by Dean Paget, and fifteen were present; a goodly number, when it is remembered the population of the Heights is all citizens who are working early every week day. In the evening the church was well filled and a very joyous and hearty service was held. Archdeacon Webb read the office, the Rev. McLean Banting of Olds, and the Rev. S. Ryall reading the lessons. Mr. Dawson, the lay reader-in-charge, made the announcements and Dean Paget preached on the reality of the Angel Hosts and the nature of their service. On Thursday evening a crowded social was held in the basement of the new church. The church people have manifested a most earnest and united spirit and have freely assisted as they had time, in the building. The church with its fine basement is a capital building, seating some 140 persons, and easily capable of enlargement by the addition of a chancel when the need arises. Crescent Heights is beautifully situated about a mile across the Bow River and commands a superb view of the city of Calgary and the mountains. The Governor-General who recently visited Calgary, declared it to be one of the finest views he had ever seen.

COLUMBIA.

William W. Perrin, D.D., Bishop, Victoria,
B.C.

Victoria.—Christ Church Cathedral. The synod of the diocese will meet in the school house of the cathedral, on Tuesday, October 19th. It is expected it will be a most interesting synod.

British and Foreign.

Baltimore, Md., September 29th.—The Rev. Dr. John Gardner Murray, of this city, was to-day consecrated Coadjutor Bishop of the Protestant Episcopal Diocese of Maryland at the Church of St. Michael and All Angels. Included in the large assemblage in attendance were ten bishops, one of them being the Right Rev. J. Philip DuMoulin, Lord Bishop of Niagara, Ont.

The Rev. Frank J. Mallett, Ph.D., who last Advent, conducted a successful mission in two parishes at Brockville, Ont., has been engaged to preach missions at Trinity Church, Washington, Penna.; Christ Church Cathedral, Lexington, Ky., and Christ Church, Providence, R. I. The Society of Mission clergy also sent a missionary to Manitoba last Advent.

There was a large attendance at Wakefield Cathedral to witness the induction of Canon Welch as vicar of Wakefield, in succession to Archdeacon Donne. The Bishop of Wakefield instituted the new vicar, and spoke of the three steps necessary before any incumbent the first was ordination, the second institution, and the third induction—a quaint old legal ceremony. The usual formalities were gone through.

Canon Bernard, Cancellor of Salisbury Cathedral, is shortly resigning his Residuary Canonry of the Cathedral. Canon Bernard was appointed to the Residuary Canonry in 1889, in succession to the late Archdeacon Sanctuary, and to the Chancellorship in 1894, on the resignation of the late Canon Swayne. He is an Hon. Chaplain to the King and was an Hon. Chaplain to the late Queen Victoria.

Dayton, Ohio.—In order to stimulate interest in the afternoon meeting for men, the Rev. Thomas W. Cook, rector of St. Andrew's Episcopal church here, announces that he will permit smoking during service. Invitations have been sent broadcast asking the men to attend the meetings, bringing their smoking materials—either pipes or cigars—along. The Rev. Mr. Cook's congregation is encouraging the movement and expects it to prove successful.

The Rev. James L. Buchanan, Presbyterian minister, Whitburn, Scotland, has sent in his resignation as a minister of the Church of Scotland and has decided to enter the Church of England.

The King has approved the appointment of the Rev. Henry Russell Wakefield, rector of St. Mary's, Bryanston-square, and Prebendary of St. Paul's Cathedral, to be Dean of Norwich in the

place of the Very Rev. W. Lefroy, D.D., deceased.

By the will of Benjamin Wooley, late of Little Neck, Long Island, Zion Church in that place will receive \$2,000; Christ Church, Manhasset, is to receive a trust fund of \$1,000 to keep the plot in order and to pay current expenses; the Flushing hospital and dispensary is to receive \$2,000.

The congregation of the Church of the Covenant, at Twenty-seventh and Girard Avenue, Philadelphia, tendered a farewell reception to their late rector, the Rev. J. J. Joyce Moore, on Tuesday evening, September 14th. It was held in the parish building and was largely attended. A purse of \$1,000 was presented to Mr. Moore, who completed a rectorship of twenty-five years of Sunday, September 5th, and was much beloved by the whole parish. On September 15th he assumed the rectorship of old St. Andrew's Church, Eighth and Spruce Streets.

The restoration of the Saxon church at Kirkdale, which Mr. Temple Scott has been superintending for nearly two years, is now approaching completion. The interior of the church has been enlarged to its former size, and thereby much improved. The old square pews have given place to plain substantial oak seats, and the gallery has been removed.

At the recent meeting of the Executive Committee of the forthcoming C.M.S. Exhibition at Liverpool, which was held at the Church House in that city and presided over by Archdeacon Madden, a most gratifying progress in all preliminary arrangements was reported. Upwards of 2,500 offers of voluntary help have been received, whilst fifty-three missionaries have been enlisted for service in the matter of explanations and demonstrations in the various departments.

A clergyman in the United States, writes: "The Canadian Churchman," in my opinion, has long been the best Church paper published in Canada, and is constantly improving. We look for it eagerly and read every word of it. May you long be spared to continue the good work.

The "Montreal Standard's" souvenir number is well worthy of the unique city which it commemorates. The two panoramic views from the mountain and river respectively are especially good, and the whole number is one which would be appreciated by friends all over the world. The cover is most artistic and full of character.



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Children's Department.

LIGHT.

When grandma was a little girl,
And was sent up to bed,
She carried then a "tallow dip,"
Held high above her head.

When mamma used to go upstairs,
After she'd said "Good-night,"
Her mother always held a lamp
So she could have its light.

As soon as sister's bedtime came,
When she was a little lass,
If she found the room too dark,
Mamma would light the gas.

Now, when the sandman comes for me,
I like to have it bright;
So I reach up and turn the key
Of my electric light.

And maybe my dear dolly,
If she lives out her days,
Will see right through the darkness
With the magical X-rays!

—St. Nicholas.

THE LUCKY GOLD PIECE.

Jack Harrigan had come to a rough place in the road of life, and he was-

n't quite sure about the best way to get over it. He was certain only of one thing, and that was that he was going to work like a man. For now that father was dead—cut off in the prime of life by a terrible accident—there was no one to take care of Jack and the little ones, except Jack himself. Jack was a brave lad and an earnest one, but he was only a little lad after all, and it was not so easy to find work as he had hoped and believed it would be, especially as he was obliged to go to school half-days. Nobody seemed to want a boy, who could work only in the afternoons, and although Jack did odd jobs before and after school hours for anyone who would employ him he got very little money for what he did. People had been sorry for Mrs. Harrigan when she had been suddenly left a widow with four children to support; but their sympathy did not go far enough below the surface to spring up and bear fruit in the shape of substantial help. So when Jack took to selling papers in the afternoons it was because he could see no other way open. He wanted, above everything else on earth, to make his mother's burden lighter; and next to that he wanted to grow up into a man "worth while." He was



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The ordinary lamp wherever used spoils all lighting effects by its downward shadow. Replace it with

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and the improvement will surpass belief. "No under-shadow" is a great feature. But for the quality of its light alone it is superseding gas and electricity in city and country homes. Its light has all of their power with none of their glare and unsteadiness—soft, mellow, eye resting, and absolutely none of the smoking and offensive odors of ordinary lamps, either. There is nothing like it for convenience. It lights and extinguishes like gas, without removing globe—one fitting burns 16 to 22 hours, costing about 18 cents a month for oil. Compare that with the monthly gas and electric bills, or even the cost of that troublesome, smoky, smelly lamp you are using. For quality of the light, economy and satisfaction for all lighting purposes, there can be no comparison. It is the cheapest and the best kind of illumination.

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The 1900 Washer Co.
357 Yonge St. Toronto, Ont.

needlework. Yes, indeed, things did look black for the little family in the Harrigan flat! And then the day came when Mr. Stewart thoughtlessly gave Jack a \$5 gold piece in payment for his paper instead of the usual penny. Jack thought at first it was only a bright, new cent, fresh from the mint, and it was only when he was counting his pennies, a while later, that he saw what it really was. He knew at once who had given it to him, for he had noticed the gleam of it at the time and had wished that he could spare it to give to baby Ruth. He flew back to Stewart's office on winged feet and handed back the money, breathlessly explaining what had happened. Mr. Stewart looked at the boy with a deepened interest. "Why didn't you keep it?" he asked, quizzically. Jack drew himself up, flushing. "It was not mine, sir," he said, simply. Mr. Stewart's eyes glowed kindly. "Forgive me, boy," he said, laying his hand on Jack's shoulder. "I ought to have known what sort of stuff you are made of by the honesty and courage in your eyes." And then he made Jack tell him all his sad little story, his face growing graver and

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enough of boys who spent their time shooting craps, and smoking cigarettes, and loafing around street corners. He didn't want to be the sort of man that always grew out of that sort of a boy. Perhaps that was why Mr. Stewart took a fancy to him. Mr. Stewart was a busy merchant who had little time to spare for anything or anybody outside of business; but he had seen something in this boy who brought the evening papers to his office every afternoon, that made him think of a little boy who had once gladdened his heart, but who was now far off in "the palace of the King." There was a brave, honest look in Jack Harrigan's eyes that drew the interest of the bereaved father to him with strange tenderness, and when he noticed that the boy was daily growing paler and thinner, and that his clothes were all the time getting shabbier and more threadbare, he began to wonder about him now and then in his few spare moments. Things were looking very black indeed for the Harrigans just then, for little Maggie had fallen sick with a strange disease that the doctor at the dispensary said had something to do with her spine, the rent was overdue, and the sad, tired mother was worn out with the effort to make ends meet on her own and Jack's small earnings. She, poor woman, did sewing when she could get it, but the pay was pitifully meagre, and Maggie needed so much of time she had little to spare for her

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more thoughtful as he listened. When it was over he said, quietly: "Jack, there is a place in my office for a boy who is honest, brave, true and willing. I think you are the boy I want to fill it. Tell your mother I am coming to see her about you." And after that, wonderful things happened. Jack was given a place in the Stewart store, going to school nights instead of mornings, little Maggie was put under the care of a great doctor who cured her, and the whole Harrigan family moved into a little suburban cottage belonging to Mr. Stewart, where the children could have the time of their lives in the

fresh, pure air, with the blue sky smiling overhead and the green grass growing under their little feet. And the lucky gold piece that brought it all about hangs to this day on Jack Harrigan's watch chain, where—if you ever chance to meet him—you can see it for yourself!—Stella G. Florence, in Southern Churchman.

THE NEW NAME.

Aunt Julia was rocking back and forth in the little parlour. Sunday was the only day that she would take time for rocking. Weekdays she was

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always busy. It was half-past four, and Charity came in from Sunday School. Aunt Julia had given the child a home ever since the death of her parents. Charity had plenty to eat, and respectable clothing to wear, but there were other things that she longed for. The child often sobbed herself to sleep because she missed the "good-night talk" that made going to bed a pleasure when mother was living. "Oh, if Aunt Julia would only be like mother!" she often sighed. As she came into the little parlour, she exclaimed, "Aunt Julia, my Sunday School teacher gave me a present. See, it's a New Testament, but it's not exactly like the other one, it's revised. That is some of the words are changed to make the meaning plainer." "How did she happen to give it to you?" asked Aunt Julia. "Well, I'll tell you. You know how I have always disliked my name. It sounds so old-fashioned and hard, somehow. Mamma used to call me Cherry and Chatty, and Charity seems so—so horrid. One time I saw a sign in a drug-store, 'Soda-water as cold as charity,' and I always think of it when you call me, Aunt Julia." "You need not expect me to say Cherry or Chatty, for your name is Charity," said Aunt Julia. "Oh, yes, I know," and the child gave a little sigh. "But let me tell you, Auntie, I was talking to Miss Raven about my name, and she asked me to come past her home and she took me in, and gave me this book, and marked a chapter for me to read. She says that she is sure I shall change my opinion about my name when I read this chapter, so now I'm going up to my room to read it." A few minutes later, the child was comparing the words in the Revised Version with those in her old little New Testament, opened at the thirteenth chapter of I Corinthians. With wonder and pleasure she read the words, "Love suffereth long, and is kind; love envieth not; love . . . beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth . . . Now abideth faith, hope, love, these three; and the greatest of these is love." "Oh," she exclaimed aloud, "to think that my dreadful name has such a beautiful meaning! I shall never feel again that I dislike it. I shall always feel when people are saying 'Charity' that they mean 'Love.' And when Aunt Julia says she took me for the sake of charity, I shall know that she really took me for love's sake. That will make such a difference. Oh, I'm so glad!" When the child returned to the little parlour, she exclaimed, "Aunt Julia, I've found out that my name means 'Love.' So now every time you call me, I shall know that you mean 'Love.' Isn't that beautiful? It makes me so happy! And now I am going to live so that you can't help thinking that I'm like my name. God is going to help me, for I've asked Him. I feel that I love every one now, even that cross old man at the corner." Charity looking closely at her aunt, saw a tear rolling slowly down each cheek.

Making A Good Impression

A Person With Bad Breath Invariably Impresses People Unfavorably.

Everyone desires to make a good impression with other people with whom they come in contact, whether in a business or social way.

No matter how well dressed a person may be, or how well educated or accomplished, if he or she has an offensive breath, every other consideration and good quality is likely to be overlooked, and the impression made is likely to be an unfavourable one.

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Many a person making an application for a position has been rejected by a prospective employer on account of this undesirable possession, which proves so disagreeable to other persons, and often the applicant hasn't the slightest idea as to why he was "turned down," since he seemed to fill the requirements of the position in all particulars.

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Charcoal is a powerful absorbent of foul gases, and quickly oxidizes and purifies bad breath. The charcoal from which these lozenges are made is the best that money can buy, and possesses a higher power of absorption not present in other and minor brands.

Bad breath from any cause cannot exist for a moment when they are used, and all persons who are subject to foul and offensive breath should rid themselves of what amounts to a positive nuisance by using these powerful absorbing lozenges.

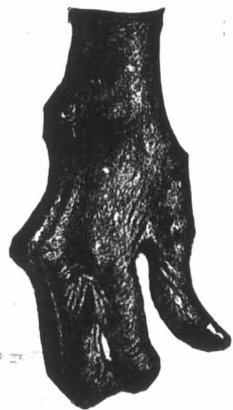
Use them freely before going in company, or to church, or to the theatre; in fact, to any place where you will be brought into close contact with other people.

Before visiting your dentist, or your physician, or your barber, purify your breath, and take a box of Stuart's Charcoal Lozenges with you, and keep your breath pure and free from taint.

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"Aunt Julia," she said, her voice trembling a little, "I love you! And now let me show it sometimes, because I am so mother-sick? Will you let me give you a hug?" And the child threw her arms around the old lady's neck. To her surprise, Aunt Julia said: "The Lord bless you, my dear! Little Charity you are a little love!"—Helen Somerville.

A REMARKABLE CLOCK.

The largest clock in the world has just been erected on the roof of the new eight-storey building in Jersey City, occupied by Colgate & Co., The dial of this clock has a diameter of thirty-eight feet, and an area of 1,134 square feet. The next largest clock in the world is that of the Philadelphia City Hall, the diameter of whose dial is twenty-five feet. The clock in the tower of Westminster

Abbey in London comes next in size, with a diameter of twenty-two and a half feet. The total weight of the Colgate Clock approximates six tons, and the weight which moves the hands is 2,000 pounds. The minute hand is twenty feet long, and with its counterpoise weighs nearly one-third of a ton. Another fact that suggests the enormous size of this monster timepiece is that the tip of the minute hand travels twenty-three inches every minute, or over half a mile a day. A remarkable feature of this mechanical wonder is the novel method of its illumination at night, for instead of the old-fashioned transparent dial lit from behind, the Colgate Clock will have each hand and hour mark outlined in incandescent light, so that time may be read from it night and day at a distance of several miles, and accurate time, too, for the clock is guaranteed by its makers, who promise that it will vary less than five seconds a month.

THE QUIET NIGHTS.

Unmindful of my low desert,
Who turn e'en blessings to my hurt,
God sends me graces o'er and o'er,
More than the sands on the seashore.

Among the blessings He doth give
My starveling soul that she may live,
I praise Him for my nights He kept
And all the quiet sleep I slept.

Since I was young who now grow old,
For all those nights of heat, of cold,
I slept the sweet hours through, nor heard
Even the call of the first bird.

Nights when the darkness covered me
In a great peace like a great sea,
With waves of sweetness, who should lie
Wakeful for mine iniquity.

Cool nights of fragrance dripping sweet
After the sultriness of heat,
Amid grey meadows drenched with dew;
Sweet was the sleep my eyelids knew.

Surely some angel kept my bed
After I had knelt down and prayed;
Like a young child I slept until
The day stood at the window-sill.

I thank Him for the nights of stars,
Bright Saturn with his rings, and Mars;
And overhead the Milky Way—
Nights when the summer lightnings play.

How many a Milky Way I trod,
And through the mercy of my God
Drank milk and honey, wrapped in ease
Of darkness and sweet heaviness!

I thank Him for the wakening bird
And the struck hours I have not heard,
And for the morns so cool, so kind,
That found me fresh in heart and mind.

Among the gifts of His mercy
More than the leaves upon the tree,
The sands upon the shore, I keep
And name my lovely nights of sleep.
Katharine Tynan.

Conscience.—Keep your conscience tender—tender as the eye that closes its lid against an atom of dust, or as that sensitive plant which you have seen shrink and shut its leaves not merely at the rude touch of a finger but at the breath of a moth.

Honesty.—The man who is only honest when honesty is the best policy is not really an honest man. Honesty is not swerving policy, but stable principle. An honest man is honest from his soul, nor designs to stoop to aught that is mean, though great results hang on the petty fraud.

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A great concert night is promised by the Toronto Symphony Orchestra for Thanksgiving, October 25, when they open their 1909-10 season. This being the first of six monthly concerts, everything will doubtless be

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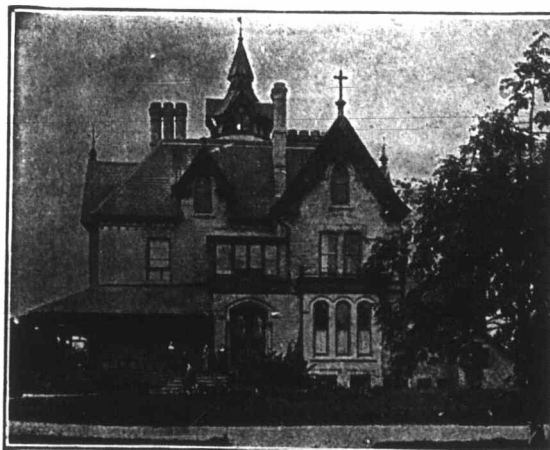
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