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ESTABLISHED 1871.

Vol. 32.

TORONTO, CANADA, THURSDAY, NOVEMBER 22, 1906.

No. 45.



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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North-West Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person the sole head of a family, or male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.

Application for homestead entry or inspection must be made in person by the applicant at the office of the local Agent or Sub-agent.

An application for entry or inspection made personally at any Sub-agent's office may be wired to the local Agent by the Sub-agent, at the expense of the applicant, and if the land applied for is vacant on receipt of the telegram such application is to have priority, and the land will be held until the necessary papers to complete the transaction are received by mail.

In case of "personation" the entry will be summarily cancelled and the applicant will forfeit all priority of claim.

An applicant for inspection must be eligible for homestead entry, and only one application for inspection will be received from an individual until that application has been disposed of.

A homesteader whose entry is in good standing and not liable to cancellation, may, subject to approval of Department, relinquish it in favour of father, mother, son, daughter, brother or sister, if eligible, but to no one else, on filing declaration of abandonment.

Where an entry is summarily cancelled, or voluntarily abandoned, subsequent to institution of cancellation proceedings, the applicant for inspection will be entitled to prior right of entry.

Applicants for inspection must state in what particulars the homesteader is in default, and if subsequently the statement is found to be incorrect in material particulars, the applicant will lose any prior right of re-entry, should the land become vacant, or if entry has been granted it may be summarily cancelled.

DUTIES.—A settler is required to perform the conditions under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother if the father is deceased) of a homesteader resides upon a farm in the vicinity of the land entered for by such homesteader the requirement as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirement may be satisfied by residence upon such land.

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

SYNOPSIS OF CANADIAN NORTH-WEST MINING REGULATIONS.

COAL.—Coal lands may be purchased at \$10 per acre for soft coal and \$20 for anthracite. Not more than 320 acres can be acquired by one individual or company. Royalty at the rate of ten cents per ton of 2,000 pounds shall be collected on the gross output.

QUARTZ.—A free miner's certificate is granted upon payment in advance of \$5 per annum for an individual, and from \$50 to \$100 per annum for a company according to capital.

A free miner, having discovered mineral in place, may locate a claim 1,500 x 1,500 feet.

The fee for recording a claim is \$5.

At least \$100 must be expended on the claim each year or paid to the mining recorder in lieu thereof. When \$500 has been expended or paid, the locator may, upon having a survey made, and upon complying with other requirements, purchase the land at \$1 per acre.

The patent provides for the payment of a royalty of 2 1/2 per cent. on the sales.

Placer mining claims generally are 100 feet square; entry fee \$5, renewable yearly.

A free miner may obtain two leases to dredge for gold of five miles each for a term of twenty years, renewable at the discretion of the Minister of the Interior.

The lessee shall have a dredge in operation within one season from the date of the lease for each five miles. Rental \$10 per annum for each mile of river leased. Royalty at the rate of 2 1/2 per cent. collected on the output after it exceeds \$10,000.

W. W. CORY,

Deputy of the Minister of the Interior.

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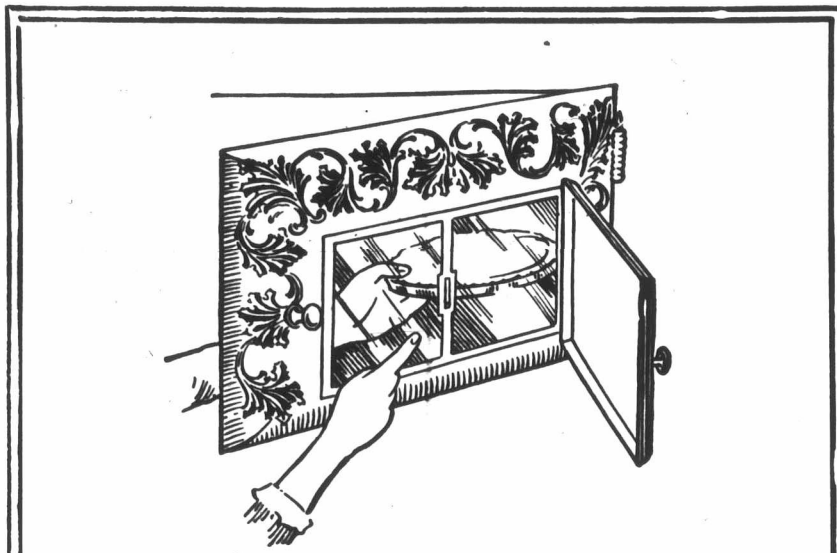
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[November 22, 1906.]

Canadian Churchman.

TORONTO, THURSDAY, NOV. 22, 1906.

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Lessons for Sundays and Holy Days.

Nov. 25—Twenty-fourth Sunday after Trinity.
Morning—Eccles. 11 & 12; James 4.
Evening—Haggai 2 to 10, or Mal. 3 & 4; John 9, to 30.

Dec. 2—First Sunday in Advent.
Morning—Isaiah 1; 1 Peter 4, 7.
Evening—Isaiah 2, or 4, 2; John 12, 20.

Dec. 9—Second Sunday in Advent.
Morning—Isaiah 5; 1 John 2, 15.
Evening—Isaiah 11, to 11, or 24; John 17.

Dec. 16—Third Sunday in Advent.
Morning—Isaiah 25; Jude.
Evening—Isaiah 26 or 28, 5 to 19; John 21.

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

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 316, 319, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 568, 569, 570, 574.
Children's Hymns: 202, 200, 12, 21.
General Hymns: 227, 234, 243, 257.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 197, 321, 324.
Processional: 189, 215, 219, 239.
Offertory: 174, 184, 203, 217.
Children's Hymns: 178, 240, 333, 334.
General Hymns: 186, 210, 223, 226.

Our Frailty.

On whatever subject we may have doubt there is one which does not for a moment admit of it. Human Frailty is as old as Adam and as young as the infant latest born. "O, how great is human frailty, which is always prone to evil. To-day thou confessest thy sins, and to-morrow thou committest the very same thou hast confessed," says wise Thomas A. Kempis. Surely nothing short of the "bountiful goodness" of our good and gracious heavenly Father can suffice to absolve us from our oft-recurring offences and deliver us from the bonds of our committed sins.

A Church Statesman.

"Lord Cranbrook, whose death, we regret to say, occurred recently—at the great age of 92—

was comparatively little known to the present generation," says the "Guardian" of the 31st ult. "His work as a statesman having been finished some years before the close of the nineteenth century, and having been, moreover, of a kind which lends itself little to popular and picturesque advertisement. To have been an eminently successful administrator of the old Poor-law Board, to have restored the credit and dignity of the Home Office at a time when they had fallen very low, to have fought the lost battle of the Irish Church with a courage and ability that elicited the grudging praise of its assailants—these things counted in their day; but they happened long ago, and it is the fate of statesmen to be overcome by that Nemesis of, at least temporary, oblivion which awaits the brilliant success of the passing hour. But the faithful historian of the late reign will do justice to Gathorne Hardy as one of the ablest champions of the great cause of Church and State. However the controversy is ultimately settled, it will be on record that men such as he did their duty. They took care that, at any rate, judgment should not go by default, that the facts should be thoroughly sifted, that before the old order went the public should thoroughly understand what must go with it. Nor must we forget, to the honor of the deceased, that his own plea gained enormously in moral force by the personality of the advocate—a Churchman who lived up to the rule of his Church and took a keen interest in her affairs quite apart from political considerations. The Secretary of State and the President of the Council was also a member of the House of Laymen, and of the Council of Keble College. Above all, he was a man of high character and blameless life."

The Christmas Churchman.

It will surprise most of our readers to be told that our preparation for the Christmas Number, like every true bit of life's work is increasing. It begins with the issue of the last preceding number from the press, and goes on step by step, through the whole year. Little do our patrons suspect the thought, care, research; the constant watchfulness; laborious enterprise; and very large expenditure of money involved in the preparation and completion of what we with honest pride consider a triumph in the art of journalism:—"The Christmas Number of the "Canadian Churchman." With regard to the issue of the coming number we say in advance:—"Never before have we achieved such a triumph. Orders are coming in rapidly." "First come first served," is our rule. For twenty-five cents we will address a copy to any part of Canada, England or the United States. We question whether a more acceptable, attractive or welcome Christmas present could be sent by one friend to another than our coming Christmas Number.

Church of England Men's Society.

The Bishop of Stepney, who presided on October 25th at the annual conference and public meeting, held at the Church House, said he had received a letter as follows from the Archbishop of Canterbury: "Please say to the meeting of the Men's Society to-night how intensely thankful I feel for the manifested blessing which has attended its growth and work during the present year. Let it be a stimulus to us all as soldiers of Christ, and we shall yet by the same blessing from our living Lord see greater things than these." The Bishop of London, first chairman of the Society, wrote that he felt very proud of the progress of the C.E.M.S.. The Chairman added that the work of the Society seemed destined to prove a really remarkable movement in the English Church. At the evening meeting, when

the great hall at the Church House was crowded with men, the Rev. Gordon Savile presented the annual report, which showed that the number of branches had increased from 294 at home and 25 abroad to 585 at home and 43 in the colonies. South Africa had adopted the idea enthusiastically. Branches had been started, as yet only on a small scale, in New Zealand, Australia, Canada, and the West Indies. The Bishop of Bath and Wells said that in the colonies, particularly in Canada, the Society could do splendid work.

Religious Belief.

To anyone who pays any attention to the trend of thought or habit of life, the outlook for Christianity bodes serious strife. The world seems turning Pagan. We have been used to stories of unbelief from Roman Catholic countries like France and Italy, but the evil has spread. It accompanies factory life. Wherever there are large industrial centres there, as a rule, is indifference and worse. It is no question as to the form of Christianity, there is the absolute dislike to all religion, and even where there is a profession of it there is no real belief, the Creed is not believed. In England there is much discussion over the Government Bill turning on religious teaching in schools, but all know, though no one dares to say, that at the bottom of the trouble is the fact that parents no longer teach the children their prayers to God, or any belief in or preparation for another life. The day school and especially the Sunday Schools are, clung to in order that children should be taught some religion, and thence the quarrel, what religion and how little of it is to be taught.

Growth of Cities.

All over the world men's habits are changing. A century ago people lived in the country or in villages, now we live in large cities. Many causes have brought about this revolution. The application of machinery to farm work has done away with the need of much labour. The use of steam and electricity has swept away small industries, and is continually creating large factories in growing cities. Instead of successful workers leasing or buying a little farm to retire to and bring up their families they resort to the cities, invest in all kinds of city properties and stocks, and their children drift into shop, store, and office work. This is not confined to one continent. As a writer recently said:—"The great new cities that are springing up in almost all European countries, and in one European country in particular, are astonishingly bright, astonishingly white—are even astonishingly beautiful, if we can look at them with the eyes of pure reason. London has nothing to offer that is so fine, so clean, so new—not even in its newest streets. Travelling across the Continent you come to towns that you knew ten years ago, five years ago, or merely two. And if you do not rub your eyes, it is because you open them wider with astonishment. Where the wheat waved so lately beneath hot suns, whole town quarters of tens of thousands of human beings have sprung up—whole boulevards, avenues of young, green trees, cliffs of pure, white walls." Instead of the farmer dividing his produce according to the fertility of parts of his farm, the world is, through railways and steamers, becoming one vast farm. Wheat from certain centres, beef, mutton, butter, eggs, and fruit from others, delivered fresh thousands of miles away. Our schools and colleges must adapt their methods to these new conditions.

Pests.

Among other points emphasized by the gatherings of observers of fruits and flowers has been the enormous increase in the number of classes of noxious insects in recent years. A century ago

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the various kinds could be counted on the fingers, now they were innumerable and are growing every year. Professor Parrott calculated the loss caused by their ravages in the United States to amount to \$785,000,000 a year. Referring particularly to the San Jose scale, he advocated for young trees a lime sover spray. For old trees he thought perhaps crude petroleum was the most effective treatment, but it was very severe and liable to destroy the yield. But it is evident that research must be directed to the sources and causes of the development of these pests. The balances that nature provides have been upset. Probably the ruthless destruction of birds to provide feathers for women's hats is largely responsible. Even the clearing of mosquitoes may permit the spread of pests. Experience shows how unexpectedly dangers like sparrows and rabbits in Australia can be propagated when thought to be innocent.

District Missions.

The London correspondent of an Old Country Exchange gives some stimulating news on this subject—one of vital importance to city churches. Why it may be asked do not our city churches in Canada go and do likewise. Are all their parishioners baptized, instructed and devout Churchmen and Churchwomen? "Two Missions are taking place in the Metropolitan Dioceses. The fourteen Hampstead churches have united in a great Rural Deanery effort to reach the people. Preparation for the Mission has long been made, and a week before it was entered upon series of evidential lectures by acknowledged leaders of thought were delivered in two centres. This is a new and much-needed departure. The workers and others were thus confirmed in their intellectual beliefs, as they had been strengthened in their spiritual zeal by fervent intercession. The success of the effort has exceeded all expectation. Crowded churches followed well-attended outdoor gatherings, and a spirit of expectancy pervaded all classes. In the Reigate Deanery the Bishop of Southwark has his week of prayer and intercession. This is a rural district, largely inhabited by city men and their families. The Bishop with his suffragan has gone to live among the people, and arranged to receive the Communion in seven parishes with the local clergy and people. * * * * * No movement of recent times has been more markedly blessed than these district missions. They give an opportunity for the effective working of a homogeneous area, and the parish clergy find them of the greatest service in enabling them to get in touch with people who are not generally reached by their ministry. It is now generally acknowledged that the day for huge undenominational Missions has past, and the most effective work is done by denominational Missions under local management."

Old World Scenes.

Our good friend "Peter Lombard" in his ever welcome "Varia," is never weary in refreshing us with things new or old. Take for instance this charming bit of description and associated reminiscence:—"I am spending a week in one of the most beautiful spots of beautiful Surrey—namely Hindhead, 895 feet (so the Guide Book says) above the sea level. From the roof of this house I get a glorious view over three counties, Surrey, Hants, and Sussex. And in my walks I look down leafy dells, or wander through woods of splendid forest trees, or stroll amongst rich gorse and heather. The mere mention of these attractions is all that one can do with beautiful scenery, yet to do this may perchance give the reader a useful hint if he is looking after a few days' healthful rest. But the past associations of the place seem to me of very great interest to everybody. First, then, the whole neighbourhood. This long stretch of road is the old turnpike from London to Portsmouth, and the very fact brings up a heap of imaginings. At Liphook is a handsome, old-fashioned inn, with great trees in front,

in which they show you a room where half-a-dozen kings, at least, have refreshed themselves. William IV. and Queen Victoria have both been in it to a certainty. Sam Pepys lodged here in 1668, and found "good honest people," and here Nelson halted on his last journey from Merton to Portsmouth in 1805. But this turnpike-road, once so traversed, is, in these days, chiefly the road for tourists and visitors like myself. For the railway has altered all. One moment's personal reminiscence; I saw the London and Southampton Railway before it was opened, and can remember being half frightened out of my young wits by reading tracts declaring such things as railways impious and bringers of disaster. I have a newspaper of 1832, in which a correspondent points out the folly of the undertaking, and urges that the continuation of the Basingtoke Canal to Southampton will be the rational way of carrying on the traffic."

Washington Cathedral.

It is expected that before the next Ascension Day the Cathedral at Washington will receive a most interesting and valuable gift from the Archbishop of Canterbury. This is an ambon or pulpit made of stones removed from Canterbury Cathedral, during the work now being carried on and is being sculptured under the direction of William D. Carol, Esq., architect-in-charge of the cathedral. It is given by the Archbishop in memory of his predecessor, Stephen Langton, and it will illustrate the history of the English Bible. The following description of it has been printed: "The ambon is ten feet in height and nine in length, on its front are three bas-reliefs with four statuettes between them. As the Bible is God's Charter of civil and religious liberty, the central bas-relief represents Archbishop Stephen Langton leading the Barons and handing the Magna Charta to King John for his signature under the oaks of Runnymede, June 15th, 1215. The left-hand bas-relief represents the Venerable Bede dictating the last chapter of the Anglo-Saxon Gospel of St. John on his death-bed, A.D., 735. The right-hand bas-relief represents the martyrdom of William Tyndale, author of the first printed English Bible, A.D., 1525. The four statuettes represent those who, at different epochs, were prominently identified with the history of the English Bible, namely, Alfred the Great, who set the Ten Commandments and the Lord's Prayer in the vulgar tongue (A.D. 871); the Rev. John Wyclif, Vicar of Lutterworth, who issued the English Bible, A.D., 1383; Lancelot Andrews, Lord Bishop of Winchester, the most prominent of the translators of the King James or "Authorized Version," A.D. 1611, and Westcott, Lord Bishop of Durham, who was equally a leader in the company which set forth the "Revised Version," A.D. 1881-1885. Above the bas-reliefs and statuettes is sculptured a frieze of the principal books, which constitute an age-long chain (A.D. 725-1885), in the evolution of the English Bible. The Anglo-Saxon Gospels, 721; Wyclif's Bible; Tyndale's Bible; Bishop Coverdale's; Archbishop Cranmer's; The Geneva Bible; The Bishop's Bible; The "Authorized Version," The "Revised Version," 1885. The ambon will be placed in the Little Sanctuary which is now being enlarged with the Jerusalem Altar and the Cathedra of stones from the Abbey at Glastonbury."

ARE WE A MISSIONARY CHURCH?

A Christianity whose motto is, "What we have we hold," is a contradiction in terms. When as Christians we cease to give we cease to hold, and the Christianity that is "holding its own" is losing its own. Christianity can no more remain stationary and retain its vitality and effectiveness; than water can remain stagnant and retain its purity and wholesomeness. A non-missionary form of Christianity becomes corrupt and effete, and ultimately inevitably perishes as

certainly as the soul-less human body dies, decays, and finally dissolves. Motion, growth, expansion, progress is the fundamental law of its being, and quiescence is death. We make no apology for stating, what no doubt will appear to the majority of our readiest, the veriest commonplace, and which has no doubt been stated far more ably and strikingly ten thousand times before. But there is nothing people are so liable to ignore as the obvious. This is universally true in secular matters. Nearly all our social and political evils arise from this tendency to forget or ignore universally accepted, and obvious fundamental principles, and the work of the reformer, as history abundantly proves, consists mainly in their reaffirmation, reapplication, and readaptation. So it is in the spiritual history of mankind. The tendency to forget first principles is an ever present danger, and the consequent imperative necessity for reminding people of these commonplace and theoretically universally accepted duties, an ever insistent duty. Does the Anglican communion in Canada to-day merit the name of a Missionary Church, and do present indications point to a radical and general revival of the missionary spirit. While it would be unfair to reply by a direct negative, it seems to us that the very best that can be said as to the present situation is, that matters might be worse than they are. The missionary spirit is not quite dead. The temperature has not yet reached freezing-point. It is high enough to permit of a feeble fitful growth. Beyond this the most determined optimist we think, would scarcely venture to go. There is nothing which by the boldest stretch of the imagination could be described as enthusiasm. With many honourable individual exceptions the Church as a whole has not as yet risen to her responsibilities. The fact that during the last few years we have been able to annually screw out of our people an average annual income for missions of something under \$100,000, as compared with three and four times the amount raised by the Presbyterians and Methodists for the same purpose, will, we think, fully exonerate us from the charge of needless exaggeration. Relatively and actually we fall far below the standard that might reasonably be expected of a communion of our wealth and numbers. For every \$100 raised by Churchmen for missions, at least \$300 is raised by the Methodists, and still more by the Presbyterians. To compare ourselves among ourselves the Sunday School children of the American Church raised nearly forty per cent. more for missions last year than the entire Canadian Church. Generally speaking, the contrast between the two churches in this respect is as striking, as is their comparative prosperity. In the American Church to-day nothing "draws" like a missionary meeting. The writer retains a vivid recollection of the splendid missionary meetings held in Boston on the occasion of the last session of the General Convention, when the largest building in the city was crowded from floor to ceiling, and great overflow meetings were rendered necessary to accommodate the crowds which flocked from all parts of the city, and often blocked up the streets long before the doors opened. Turn from this picture to that of our own missionary meetings, as only too well remembered by ourselves, held in all parts of Eastern Canada. If there is one function connected with our Church irresistibly suggestive of languor, listlessness, limpness and lethargy, it is a missionary meeting. Now we are far from denying that symptoms of improvement are not visible in certain quarters. There are signs of gradually awakening interest. But unfortunately the exigencies of the present case demand a sudden and complete, not a gradual awakening. They will not wait. They are thundering at the door, and if not responded to they will pass on to other and more responsive doors. Once before in her history in Canada, almost exactly the same problem confronted the Church of England. How she signally failed to grasp it and with what dis-

astrous results, we all only too well know. The Province of Ontario, once the stronghold of Anglicanism, became the happy hunting-ground of "Nonconformity." The same crisis on a vastly larger scale challenges the Canadian Church in the West, and in this swiftly moving age must be swiftly met. Otherwise the disastrous and humiliating experience of the Church in Ontario will be repeated, and holding to-day a foremost place in the North-West, we will in the course of the next generation sink to the position now unfortunately occupied by ourselves in Ontario.



THE USE AND ABUSE OF PAROCHIAL VISITING.

"A house-going priest makes a Church-going people," says an old and universally accepted proverb. Not always, everywhere and with all men, however, it must be confessed. Manifestly and undeniably true as this saying is, it is only true under certain conditions. That there are house-going parsons who are not blessed with Church-going parishioners is equally manifest, and undeniable. And so while it may safely be affirmed that without the diligent discharge of this duty, the work of a parish cannot conceivably be successfully carried on, wide personal experience compels the statement that indefatigable parochial visiting is by no means an infallible specific in the building up of a parish. Indeed it is not too much to say, that there is a kind of parochial visiting that is decidedly worse than wasted, and whose effect is positively injurious. There are cases where of the two extremes the systematic neglect of this duty on the part of certain clergymen would be preferable to its painstaking and zealous performance. For like all good and essential things its abuse is proportionately fatal to its use and value. Parochial visiting becomes a source of weakness, and an abuse in the following cases. First, by being over-done. This is commoner than is generally imagined. Now the normal Canadian Churchman, although he expects and demands the systematic discharge of this duty, and resents its prolonged neglect, is an eminently reasonable individual. His expectations are moderate, and however he may personally enjoy his clergyman's frequent visits, he has a sense of proportion in the matter. He will be overheard occasionally murmuring to himself, "If the parson would spend less time in his parishioners' houses and more time in his study it would be better for the parish." Many clergymen who are immensely popular, and who are welcomed with open arms at their parishioners' houses, would be astonished if they knew how often this kind of thing is said, even by their own especial cronies. Such men, no doubt are popular after a fashion, but they do not fill their churches. Their personality becomes stale, and their public utterances will lack that characteristic of "unexpectedness" which in some form or degree, alone makes preaching interesting and attractive. We once heard a very popular clergyman in England say, "My people will do anything for me, except come to church." This is the position of a good many clergymen, who overdo parochial visiting. Their people see too much of them during the week. Secondly, from lack of system. Desultory visiting one may say, is not quite, but almost, as injurious as no visiting at all. For it is certain to eventually create bad feeling. Our people, though reasonable, are humanly sensitive on the subject of personal slights, and the man who visits at haphazard and on no fixed plan is certain sooner or later to lay himself open to the charge of favouritism. He will insensibly fall into the habit of neglecting one parishioner in favour of another, or what is the same, he will seem to do so. From this charge, founded or unfounded, the desultory unsystematic visitor cannot hope to escape. The only way in which it can be averted is to visit on a plan, as fixed and mechanical as that of the tax

collector, and never to "pass anyone." To pick and choose is fatal. A good deal of this kind of visiting is being carried on at the present time in our parishes, with results whose harmfulness, often utterly unsuspected, would stagger its innocent and worthy perpetrators to whom favouritism of any kind would be abhorrent. Third, by making the wrong kind of visits. There are two extremes in this respect, the visit that is uniformly an official one, in which the parish priest always predominates, and that which is purely social. Of the two extremes the former is certainly preferable, and many, whose opinion is worthy of the most respectful bearing, contend that it is the only permissible kind of visiting. We would hardly, however, go as far as this. All parochial visits should partake of the official and the social. The parson by taking a kindly, human interest in his people's affairs will undoubtedly strengthen his influence. On the other hand, the visiting that degenerates into a purely social function, and that has no direct bearing upon the work of the Church, may safely be said to be worse than wasted. Sometimes its effects may fairly be described as disastrous. The parson insensibly slides into the position of a clerical gossip and scandal monger. We once knew a foolish boarding-house keeper, who was in the habit of repeating to her boarders what each one injuriously said of the other. She soon had them all by the ears, they ceased to be on speaking terms, and eventually left the house. This is exactly the position of the indiscreet clergyman, who visits not wisely but too well, and who is overcome by the temptation to make himself agreeable at all costs. The clergy of the Church of England in Canada, are as a class, honourably distinguished for their diligence in parochial visiting, and will, we believe, compare favourably with those of all other denominations. They will, we feel sure, therefore, accept what has been said, as an indirect tribute to their faithfulness in the discharge of this most essential duty.



FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

It is with special interest we note that the Archbishop of Canterbury has summoned a joint meeting of representatives of the three great missionary organizations of England to devise a scheme for co-operating with the Canadian Church in missionary enterprises in this Dominion. This seems to be the direct result of a recommendation by Bishop Montgomery on his return from an official visit to this country. It has always appeared to us to be unbusinesslike and confusing to have three or four missionary societies operating independently from London carrying on work in this country apart altogether from our own national Church which is primarily responsible for that work. Now it looks as though the old method of "every missionary society for itself," is soon to pass away and the more Churchly, more Christ-like method of co-operation and inter-organization will take its place. Every man interested in the welfare of the Canadian Church must rejoice at this development of brotherhood and administrative common sense within the Anglican Communion. It is a pleasing illustration of how quickly a policy which commends itself to the Church in England is taken up and acted upon. When this plan was laid before Bishop Montgomery on his arrival in Montreal a few days after he landed in this country he at once said it looked to him quite reasonable, although, of course, he would have to inquire into the charter and constitution of his own Society before he could speak officially concerning its workableness. The impression he conveyed was that the scheme would receive most careful consideration and if anything could be done it would be done without unnecessary delay. How fully

that implied pledge has been acted upon can be realized when a little over a month after the Bishop's return to England the Primate of All England calls the English societies together that they may sit down and arrange the matter in a businesslike way.

In the last issue of the "Canadian Churchman," Principal Waller calls attention to a decidedly weak spot in our missionary organization, and one that ought to receive more attention than has hitherto been accorded to it. By the organization of the General Missionary Society it was understood that all special appeals from western Bishops and dioceses in Eastern Canada would cease because all their wants would be supplied through the properly constituted channel. In the olden days the dioceses of the west looked to the Church in the east not only for the means to open and sustain new missions, but to build and equip schools, erect churches and parsonages, and endow episcopal Sees. But the new order of things looks only to provision for the necessities for maintaining services in missionary districts. In a sense the situation may be described thus. We contribute towards current expenses, but decline to give anything towards capital account. It is surely evident to any one that a Church may not be firmly and effectually established in a new country without a working plant. Of course a new country must help itself to the uttermost, and learn to do its work with comparatively imperfect tools until it is able to furnish better ones for itself, but presumably a church in a new country must have some kind of tools to work with. Take for example the scheme set forth in Saskatchewan for the extension of the Church. Assuming that it is wise and workable, and that it has received the approval of the General Missionary Society how is it to be carried out. The Missionary Society says we will supply the Bishop of Saskatchewan with the necessary money to pay these lay readers and clergymen, but we will do no more. We will drop them on the prairie without home or tent or blanket, or horse or saddle, or any equipment that is necessary to make their ministry effective. All these things must be provided by the Bishop. The Bishop replies that conditions existing in those new settlements renders the provision of such an outfit impossible. In fact the outfit is necessary to find the people and found the Church. If he asks permission to go to Toronto, Montreal, and elsewhere to lay these special needs before men of wealth that the work may go on, he is informed that he may not do so, as the Missionary Society is the only agency to appeal for missionary funds. The only alternative therefore is to buy a ticket and sail for England. We were informed by a missionary Bishop not long ago that his resources are actually less to-day than they were before the Missionary Society was organized. Not less, of course, for the payment of missionaries, but less for the larger needs of his diocese.

Now in discussing this subject we are not doing so in any spirit of unfriendliness, it is with a view rather of contributing our part if possible to its solution. We are not finding fault with the organization or administration of our Missionary Society so far as it goes. If the Church as a whole undertakes to raise all the money necessary for the payment of missionaries' salaries, then it is quite reasonable to refuse individual Bishops the right to supplement their grants by personal and special appeals for that purpose. But should that prohibition cover all other purposes incident to missionary enterprise? If not, how may the situation be met? It would seem to us apparent that either this prohibition should be withdrawn in the sense referred to, or we must raise another fund to meet the needs we have been considering. Failing this we shall still have to direct our batteries on England where no restrictions seem to be made. We are not disposed to think that our men and women of great wealth

in the commercial centres are yet giving to Church work anything like as much as they might. The loss of a thousand or five thousand dollars in some commercial enterprise is only a mere incident to such people. A few hundred dollars given to missionary work could not render them subject to much sympathy. Possibly, however, the best plan would be the organization of an independent society that would raise funds for the building of churches, parsonages and schools, the endowment of episcopal Sees, the equipment of missionaries for their work and so on. It is of course understood that such assistance would only be given where absolutely necessary. The application of an ambitious congregation that had reared a stately and costly edifice could not be entertained. Neither could grants for such a society be used for "luxuries" either in dwellings or equipment of any sort, but to give the Church in any hopeful centre a fair start under favorable conditions.

Spectator.

WORSHIP AND HOW TO PROMOTE ATTENDANCE THEREAT.

PART I.

A paper read by the Rev. Dyson Hague at the Galt Convention of the Anglican Young People's Association, and published by request.

In that marvellous dialogue with the woman of Samaria, John 4:21, 24, our Lord Jesus laid down His four great canons of worship: intellectuality, filiality, spirituality, sincerity. The first is intellectuality. "Ye worship ye know not what. We know what we worship." An ignorant worship is of as little value as the worship of an unknown God. Running through the whole of the Church of England system is this grand thought of the intelligence of worship. It was for this reason that in the reformation of the Church of England the use of what was to the mass of the people an unknown tongue was discontinued. For 888 years the use of Latin was compulsory and universal in the Western Catholic Church but in 1544 the Litany was first used in our native English tongue; and "it was the goodliest hearing ever known in this realm." And in 1549-1552 our Prayer Book was given to us in our own tongue in accordance with the great dictum of Art. 24. Intelligence, rationality, Christ's first canon, is the first note of Christian worship in the Church of England. The second note of worship according to Christ is filiality. "Worship the Father." It is the worship of sons. It is the worship of those who cry through the spirit. Abba, Father. It is the worship of those who no longer in the spirit of servitude stand afar off, but as sons draw near with a true heart in full assurance of faith, and come boldly to the throne of grace as children into a Father's presence. This idea of the worship of sons, as we shall presently see, runs through the whole service of the Church of England. It is at once its rationale, and it is power. Christ's third note of worship is spirituality. "Worship the Father in spirit. God is a spirit. They that worship Him must worship Him in spirit." In Phil. 3:3, St. Paul gives this as the sign of the true Christian: "We are the circumcision who worship God in the spirit." External attitudes, religious emotions, these are not necessarily of the spirit, nor can they ever be substitutes for spiritual devotion. Only the spiritual man—only the man who has the spirit of God in the heart can truly offer a spiritual worship. It is marvellous how this idea of spiritual worship pervades the worship of the Church of England. The Holy Ghost is exalted very high in the Church of England. At the outset of our morning and evening service we each and all ask to beseech God to grant us His Holy Spirit. At the beginning of the Holy Communion service we ask God that our hearts may be cleansed by the inspiration of God's Holy Spirit. Not only is the Holy Ghost worshipped in every repetition of the "Gloria" in the "Te Deum," in the "Litany," in the Creeds, but throughout the whole of the service together with the Father and the Son He is worshipped and glorified. Never, oh never, by any true member of the Church of England can God the Holy Ghost be degraded into a mere influence or ignorantly worshipped as a mere affluence of the Godhead. Christ's fourth note is sincerity. "Worship in truth." "They that worship Him must worship in spirit and in truth." Truth. What is the meaning of truth? Truth may be taken either to objectively refer to God as the Author of truth, or to Jesus Christ as the incarnate truth,

or else, subjectively, to the inwardness of character—sincerity, the offering of the oblation of absolute reality. This idea of sincere worship occupies a position of great prominence in the service of the Church of England. It is struck as one of the keynotes in the very opening sentence of the Morning and Evening Prayer, when the minister beseeches the people in their worship to pray with a pure heart. He declares that God only pardons and absolves those that truly repent and unfeignedly believe. He asserts, in the Communion service that the benefits of the Communion is great if with a true, penitent heart we receive. His exhortation is: repent you truly. His invitation: ye that do truly and earnestly repent. Our prayer: we do earnestly repent. The study of these adverbs and adjectives with regard to truth is in itself most interesting, and will throw much suggestive light upon the teaching of the Church of England. In fact, as we summarize the fundamentals of worship according to the canons of our Lord Jesus Christ Himself, we see that all through the teaching of the Church of England there runs this idea with regard to worship. That before there can be any acceptable worship there must be an accepted worshiper. In other words, that the proper preliminary to true worship is not merely correctness of form, or propriety of order, or excellence of externals, but the character and position and heart of the worshipper. The acceptableness of worship depends not only on the kind of worship, but on the kind of worshipper. Just as in our great and central service of the Holy Communion the whole of the initial part of the service is devoted to the preparation of the heart, and Rubrics, Catechism, Articles, and service, like bells that ring with one accord, protrude the idea that only to such as rightly, worthily, and with faith participate, is there the reality of the blessing in the Communion; so the whole of the service for Morning and Evening Prayer is built upon the idea that it is the service of sons, not of slaves, of those who by God's grace and their repentance and faith are accepted in the Beloved. All false religions terminate in the idea of final acceptance with God. The only true religion—the religion of Jesus Christ—begins with this. And here we see the beauty of the worship of the Church of England. It begins with pardon. It tells the people as they assemble God's great promise of forgiveness to those who confess their sins. It declares His promise of pardon to those who truly repent and believe, and then when it has assured to them the blessing of obtained forgiveness, then, and not till then, it leads them to open their mouths in the prayer of God's true children, Our Father Who art in Heaven. And all are to say it. Not as in the monastic services before the Reformation, when it was muttered inaudibly in an unknown tongue by the priest, the choir only repeating a little part of it, but all together saying the children's prayer. And so the Church of England plants in the very forefront of our system of worship, the idea of obtained forgiveness. And after that comes praise in the Psalms and Hymns or Canticles. Then profit in the reading of the Word. Then profession in the Creeds. And then prayer. Thus our service is beautifully adapted to supply the five great devotional aspirations and necessities of man as a worshipper. In other words, we have first of all reconciliation, then jubilation, then instruction, then confession, and then intercession. Oh, that our young people in Canada would realize and appreciate more and more the beauty and the power of the worship of our Church. Its Gospel object: to bring men to God through the Saviour by the Holy Spirit. Its evangelical order: acceptance first, and then devotion. Its spiritual character: intelligence, reality, and truth. Its simplicity; its suitableness; its largeness; its Scripturality, saturated as it is with the Word of God throughout. And above all its reverence. Its tone of reverential and solemn seriousness in every service. For in every Collect, in every song of our worship in the Church of England the dominant note is the glory and the majesty of God. Its motto from the beginning to the end seems to be: God in His Holy temple; let all the earth keep silence before Him.

(To be Continued.)

The Churchwoman.

HURON.

London Township.—St. John's.—The Woman's Missionary Society of this parish is doing some active work at present, and its fortnightly meetings are well attended. A large bale of useful articles has just been made up at the rectory and forwarded to the new Missionary School for

Indians, recently opened at Chapleau, in the Diocese of Moosonee, under Bishop Holmes.

ONTARIO.

Kingston.—St. George's Cathedral.—Monday, November 12th, the monthly meeting of the Board of the Woman's Auxiliary was held in St. George's Hall, and was of special interest, as Dean Farthing gave a most pleasing and interesting address. Mrs. Mills presided, and introduced Mrs. Farthing to the ladies present. The different Auxiliaries were well represented, considering the inclement weather. Mrs. Worrell also addressed her old friends, who were delighted to have her among them once again.

The sixteen energetic committee workers of the Home for Friendless Women and Infants were entertained on Tuesday, November 13th, at tea by Mrs. Ward, vice-president. Mrs. Walkem, retired president, was the guest of honour, since she left on Thursday, the 15th, to reside in Vancouver. Her late associates sprang another surprise upon her by the presentation of a chaste and beautiful brooch, an addition to the life membership badge tendered to her a few months ago. The honorary president, Mr. Edward J. B. Pense, made the presentation. It was not farewell, but au revoir, for they would look for a yearly visit to good old Kingston. The struggling days of the Home were recalled. All were still on the Board after twelve years of service, save one, who had removed from the city. A more united, cordial, sympathetic band it would be hard to find, and the parting with their leader and inspirer brought a sense of personal loss to every one of them.

OTTAWA.

Ottawa.—This has been a busy week with the members of the Woman's Auxiliary. On Monday the regular monthly Board meeting was held, Mrs. Tilton presiding, and a large attendance. Before the business of the afternoon was taken up the Rev. W. P. Garrett, rector of St. Margaret's, Cumming's Bridge, gave an admirable and interesting address on "The Lord's Prayer." The various departmental reports showed much activity all along the line. Four bales had been sent out during the month, as follows:—To the Shingwauk Home from L'Original to Kuttawa from Arnprior, to Emmanuel College from Moulinette, and to Dynevor from the junior auxiliaries. It was reported that altar furnishings, vessels and vestments were needed for the Mission church at Biscotasing, Moosonee, and the cathedral embroidery guild offered to work these if the members would supply the material. The Rev. John Sebbee, of Montreal Lake Mission, wrote acknowledging with gratitude the receipt of two bales of useful articles. Mrs. Geo. E. Perley reported the monthly receipts to be \$323.33, and commended the promptness with which pledge money and affiliation fees were being sent in. Mrs. Doney reported receipts amounting to \$44.79 in the E. C. D. Fund for the month. The board voted \$25 from this fund towards the erection of a parsonage at Moberly, and \$20 towards the salary of the matron at Moose Fort. The probability of the early inauguration of a branch of the Woman's Auxiliary at Bell's Corners, was reported by Miss Greene, Organizing Secretary, and Miss Parmalee reported the resuscitation of the Junior Auxiliary at Winchester with ten active members. The Babies' Branch is flourishing. Mrs. Armstrong, the Secretary, reporting a membership of 160. That the junior (or children's) branches are active in their sphere was shown by the reports made. A Dorcas meeting had been held by Mrs. Geo. Greene, at which thirteen out of the fifteen secretaries in the Ottawa Deanery had been present. It was decided to contribute \$12 a month for six months to aid in furnishing comforts for the sick daughter of Archdeacon McDonald, of Winnipeg, who is dangerously ill. The Education Committee recommended that the girls (or junior) branches undertake the education of Gladys Matheson, daughter of the Rev. J. R. Matheson, of Onion Lake, Sask., and the hearty endorsement of the Bishop of that diocese was announced. An effort will be made to get sufficient local members of the Auxiliary to act on the Board, to give direct representation to everyone of the country branches, and in this way provide each branch with full reports of the proceedings of the Board, and thus materially aid in sustaining interest and activity. A full and excellent report of the recent annual meeting of the General Board of Management in Montreal was given

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Cathedral.—Monday,
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by the three diocesan representatives, Mrs. Byron
Baker, Mrs. George E. Perley, and Miss Bogert.
A large and representative gathering of Church
women was held in St. Alban's schoolhouse on
Wednesday of last week, the occasion being a
Rural Deanery Conference of the Woman's Aux-
iliary. The Bishop and Archdeacon Bogert were
both present, and presided over portions of the
meeting. Statistics submitted showed that there
are 30 branches of the Woman's Auxiliary in 14
parishes, viz., 14 seniors, 6 girls and 10 juniors,
with a combined membership of 1,074, which is
a decrease of 19. This decrease is in the seniors
and girls branches, as the juniors have increased.
There are 621 senior members, 194 girls and 259
juniors, 27 life members an increase of 5 and 6
general life members, an increase of 3. The sum
of \$488.50 was assessed on this deanery for
pledge this year, and the response has been
\$1,020.38; \$531.88 in excess of the assessment.
Twenty-one bales were sent out from 17 branches
and these were valued at \$698.19. Two co-opera-
tive bales, valued at \$62.37 were sent out by
junior branches, and church furnishings valued
at \$32.38, making a total value of Dorcas work of
\$792.94. The E. C. D. Fund had gathered
\$174.91, subscribed by 91 members. The total
amount subscribed for all purposes was \$1,988.23.
Detailed reports were made by the officers of
each branch, after which interesting papers were
read and discussed. Mrs. Houston discussed the
work of the Literature Committee, Mrs. Copp
spoke on the conditions and needs of Algoma,
and Miss Parmalee dilated upon the children's
work in the deanery. The Bishop addressed the
meeting before its adjournment, and gave much
encouragement and advice to the women in their
useful and self-denying labours.

Brotherhood of St. Andrew.

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

With the Travelling Secretary.—A meeting of
the local committee in charge of Brotherhood
affairs in Montreal was held on Friday, 9th inst.,
when considerable business in connection with
the men's meeting of 25th was transacted. Sun-
day, 11th, was a very busy day, Mr. Thomas ad-
dressing the morning congregation at St. Ed-
ward's (the Rev. Rural Dean Sanders), after-
wards attending a meeting of men at Trinity
Church, and addressing some twenty-five men.
At 4.15 a most encouraging meeting was held at
St. Jude's (the Rev. Canon Dixon), the men
present manifesting great interest in the work
after listening to an excellent address by the
Travelling Secretary. After supper at the home
of the Rev. J. S. Ereaux, assistant at St. Jude's,
a five-mile drive was taken through a pouring
rain, and in an open buggy, to Montreal West,
and an address delivered to the evening congre-
gation at St. Philip's. A very hearty welcome
was extended by the Rev. F. A. Pratt, and a
Chapter will likely be formed shortly in this
rapidly-growing suburb. On Monday the Men's
Club of Trinity Church were met, and a short,
practical talk given by Mr. Thomas, which the
men much appreciated. Cote St. Paul was
visited on Tuesday, both the Rev. H. Gomery
and Ven. Archdeacon Naylor (who happened to
be present) giving a kindly welcome, and a small
body of earnest men were met, and the Brother-
hood work laid before them, and literature left
with them for reading over. A call was made
on Wednesday on Ven. Archdeacon Ker, rector
of Grace Church, and Brotherhood work dis-
cussed with the Archdeacon and with the Rev.
F. Lewis Whitley, assistant at the same church.
The same evening a visit was paid to St. Luke's
Chapter, the men being found to be quite active,
greatly owing to the personal influence of the
rector, the Rev. W. W. Craig, who is a staunch
believer in the Brotherhood of St. Andrew. As
a result of the visit paid St. Luke's other men
will connect themselves with this Chapter, and
the work will go forward with even greater
energy. The Travelling Secretary next visited
St. Cyprian's, Maisonneuve, meeting twenty-two
men and boys, including both churchwardens.
The Rev. I. I. Willis spoke of his desire to form
a Junior Chapter, and in course of time to have
also a Senior Chapter in operation, after which
Mr. Thomas, in an hour's practical address, pre-
sented the Brotherhood work, speaking first to
the men, and then bringing the Junior depart-
ment before the lads. On Friday an address
was delivered to the students of the Montreal
Diocesan Theological College, with a view to
informing them of all the details of the work,
and in the hope that a College Chapter may de-
velop, as is the case in other colleges throughout
Canada. A visit was paid on Saturday to the
Rev. H. E. Horsey, of St. Alban's Church, for

the purpose of getting in touch with the earnest
men of that parish, and on Sunday evening Mr.
Thomas addressed the congregation of that
church. Sunday morning St. Thomas' Church
(the Rev. Canon Renaud) was attended, and the
Travelling Secretary gave an address in place
of the usual sermon. At a meeting on Monday
evening of the Diocesan Sunday School Associa-
tion held in Synod Hall, Mr. Thomas had the
privilege of a place on the programme, and spoke
specially about the Junior work and its great
development during the last few years.
The Chapters of the Brotherhood of St. An-
drew between Barrie and North Bay are holding
a conference in All Saints' Parish, Huntsville,
on November 28th, 29th and 30th (St. Andrew's
Day). Huntsville is a very convenient place of
meeting, and with its new Parish Hall, now ap-
proaching completion, affords excellent facilities.
The population of the town is some 2,500, and
the Church is well represented by a beautiful
building for worship, built under the late rector,
the Ven. Archdeacon Llwyd. The present rector,
who has been in the parish for about three years,
and has seen the new parish hall constructed, is
the Rev. C. Wilfred Balfour. The programme
of the conference is full of interest, and bids fair
to be a very strong one. Many who are taking
part are amateurs in the work, and many have
never attended a conference before, yet the in-
terest and zeal shown are promising evidences
of a very successful and profitable gathering.
Doubtless after this a conference for the Brother-
hood in this district will be an annual or biennial
affair. While Huntsville does not expect to be
always the place of meeting, the Brotherhood in
that town feels much gratified at having the
honour of holding the first conference, and hopes
with the help of all to so manage its affairs as
to put the conference altogether beyond the ex-
perimental stage, and to make it an established
event in the life of the Brotherhood of this dis-
trict. Assistance is being rendered on all sides,
and a good attendance and a happy and enjoyable
time is confidently expected. The work is not
being done without prayer by all the Chapters.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNLAND.

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

St. John's.—St. John the Baptist.—At the
Cathedral, on Thursday morning, November 1st,
the Rev. Canon Pilot, on behalf of the clergy,
presented the Bishop of the diocese with a hand-
some jewelled pectoral cross, as a token of the
esteem in which he is held, and the following ad-
dress:—"Right Rev. Father in God: On the occa-
sion of the re-dedication by your Lordship of the
nave of the Cathedral of St. John the Baptist, on
St. Matthew's Day of last year, the clergy then
assembled (and others have since) desired to
commemorate that auspicious event by some
token of their high regard and filial affection to
you as their Bishop and Father in God. In pur-
suance of their desire the congenial duty and
pleasure has been devolved upon me to ask
Your Lordship's acceptance of this Pectoral
Cross, and to express the sincere hope that, as
our Bishop, you may be long spared to wear it.
William Pilot, on behalf of all the clergy of the
diocese, St. John's, All Saints Day, 1906." The
Bishop, who was taken by surprise, cordially
thanked the donors for their good wishes.
The Ordination Service at the cathedral on the
same morning, was attended by a large congre-
gation. The following clergy were present:—
Canons Temple, Noel, Pilot, Dunfield, Smith,
Revs. G. H. Bolt (chaplain), T. E. Wilson, F.
Smart, G. E. Godden, C. V. Cogan, H. Uphill,
H. V. Whitehouse, D. W. Blackall, H. I.
Leggo, J. Bell, H. Earle, C. M. Sticking, A. E.
Turk, and W. K. Pitcher. The preacher was the
Rev. Frank Smart, of Upper Island Cove, whose
earnestness and advice impressed all. The can-
didates were presented by Dr. Pilot. Messrs. F.
J. H. Taylor, A. Tulk and N. S. Facey were ad-
mitted to the Diaconate and the Revs. M. K.
Gardner, W. Grouchy and A. Richardson ad-
vanced to the priesthood. In the laying on of
hands the Bishop was assisted by the Canons
and the Rev. F. Smart.
The Rev. T. B. A. Saunders, the new rector of
this cathedral church, arrived here on Thursday,
November 8th, from England, accompanied by
his wife. He was inducted as rector at Matins
on Sunday, November 11th, by the Lord Bishop
of the diocese and preached both morning and
evening.

NOVA SCOTIA.

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

Bayfield.—The Bishop of Nova Scotia
has appointed the Rev. A. E. Andrew, M.A., rec-
tor of Bayfield, with Antigonish, Rural Dean of
St. George. Mr. Andrew, who has earned a well-
merited reputation as a faithful and painstaking
parish priest, enjoys the distinction of being the
youngest Rural Dean in the Diocese.

FREDERICTON.

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

St. John.—St. Paul's.—At a meeting of the
congregation, which was held on Thursday even-
ing, the 15th inst., the Rev. E. B. Hooper, rector
of St. George's, Moncton, N. B., was unanimous-
ly chosen to fill the vacancy caused by the re-
moval of the Rev. A. G. H. Dicker, A.K.C., the
late rector, to Toronto.

QUEBEC.

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

Quebec.—The Lord Bishop of the diocese has
appointed the Rev. A. E. Burgett, M.A., of
Trinity Hall, Cambridge, to be an honorary
chaplain to himself in Quebec, and he has also
attached him to the cathedral staff.

The Bishop has appointed the Rev. E. A. W.
King, M.A., rector of St. Peter's, Quebec, to be
Rural Dean of Quebec, and the Rev. R. W. E.
Wright, M.A., rector of Lennoxville, to be Rural
Dean of Sherbrooke.

On Thursday, October 25th, a largely at-
tended and deeply interesting meeting of the
clergy of the two Rural Deaneries of Quebec and
Levis was held in the cathedral and its Church
Hall. After Holy Communion at 7.30 a.m. the
clergy breakfasted at the rectory, on the invita-
tion of the Very Rev. Dean Williams; following
which they returned to the cathedral for Mat-
ins. At 10.30 His Lordship, the Bishop, read the
"Bidding Prayer," and forthwith, delivered his
charge on "Our Deepest Needs." The mere
name of the subject would suggest the highly in-
structive character of the charge, and the inter-
est with which those who were in the church
listened to it throughout. We are glad to be able
to state that it will be printed "in extenso" in a
future issue of the "Gazette." Leaving the
cathedral, the clergy met in the Church Hall to
select from the charge those points which they
especially desired to discuss during the after-
noon session. Then, the members of the Levis
Deanery, retiring from the meeting, the clergy
of the Quebec Deanery elected, on the second
ballot, the Rev. E. A. Willoughby King, M. A.,
rector of St. Peter's, Quebec, to be their Rural
Dean and the Bishop gladly appointed Mr. King
to the vacant office. The meeting then adjourned
for luncheon at Bishopsthorpe. The after-
noon was devoted to the discussion of the sub-
jects decided upon in the morning. Considera-
tions of space forbid a full report. We may say,
however, that it was equally enjoyable and in-
structive, and that the summons to Evensong
came almost as a surprise, the time had seemed
so short. After dinner at Bishopsthorpe the
clergy dispersed feeling that they had seldom
passed a more happy and profitable day.

Lennoxville.—Bishop's College.—A pair of
handsome brass candlesticks, mounted with
stones, have been most kindly presented by Mr.
George Balfour, of Quebec, for the altar of the
college chapel, and are a great adornment to the
sanctuary. They were dedicated by the Prin-
cipal at Evensong on the eve of All Saints', a
special Lesson and Psalm being used in the ser-
vice.

The number of students in attendance at the
University is very satisfactory, and the staff has
been strengthened by the appointment of two
new lecturers for classics and history, and for
mathematics.

AN IDEAL CHRISTMAS PRESENT.

This year's beautiful illustrated Christmas
number of the "Canadian Churchman" will be
sent to any part of Canada, England or the
United States, for **Twenty-five Cents**. No better
Christmas present could be sent to friends for
the money.

MONTREAL.

James Carmichael, D.D., Bishop.

Montreal. The Ven. Archdeacon Davidson submitted a report on crown rectories and clerical stipends yesterday at the quarterly meeting of the Executive Committee of the Anglican Diocese of Montreal. This was referred to the legal authorities for report at the next meeting. The Widows' and Orphans' Fund Committee recommended that the names of the Rev. Austin Ireland and the Rev. J. M. Coffin be placed on the list on all collections and subscriptions being paid. The widow of the late Thomas Everett was placed on the list of those receiving annuities. The Mission Fund Plan Committee presented their report, which was received and adopted. The report embodied a resolution recommending the application of the Canon in order to insure a more prompt payment of arrears on the part of the parishes. The application from the Mission of Verdun for a grant for 1907 was considered, and it was left until the conditions referred to in the application were carried out before taking final action in the matter. It was ordered that the next meeting of the committee should be held at the call of the Bishop.

Diocesan Theological College.—Since the death of the late Archbishop Bond, the question of raising a suitable memorial to his life work has come in for considerable discussion, the latest move in that direction being the issue of the following circular:—"While the minds of Churchmen and others are filled with thoughts concerning the passing of the great Archbishop of the Canadian Church the consideration of a memorial appears appropriate. The tributes of respect which have come from all classes of the community, finding expression in press and pulpit and the strong expressions of appreciation of the character, life, and work of the aged Primate have no parallel in the records of the Canadian Church. It seems desirable that opportunity should be given to express these sentiments of admiration and affection in some permanent memorial worthy of the life and character of the late Archbishop." At a recent meeting of those interested in the project, the question was carefully considered and it was finally unanimously resolved:—"That in the opinion of the meeting, immediate steps should be taken to secure united action throughout the diocese in establishing a memorial to the late Archbishop which shall be worthy of his high office and unique services in the Church in Canada, to be known as the 'Archbishop Bond Memorial Fund.'" As His Grace had frequently and insistently urged during his lifetime that an effort should be made to provide additional endowment for the Diocesan College, and as it is generally recognized that the greatest need of the Canadian Church is an additional supply of well trained candidates for the ministry, it was unanimously decided that the "Archbishop Bond Memorial Fund" should take the form of an endowment to the chair of New Testament History in the college. In order to provide for this memorial endowment a sum of at least \$50,000 is required. The following gentlemen have been appointed a committee (with power to add to their number), to carry out the foregoing plan: Messrs. Robert Reford, F. H. Mathewson, Richard White, R. Wilson-Smith, Geo. G. Foster, A. P. Willis, Lansing Lewis, S. Carsley, Andrew Baile, A. Hamilton Gault, J. R. Meeker, Sir Melbourne Tait, James Crathern, Geo. E. Drummond, Leslie H. Gault, E. Goff Penny, S. O. Shorey, G. F. C. Smith, J. C. Carson, F. W. Thompson, R. W. MacDougall, Wm. McWood, Mr. R. Wilson-Smith, 160 St. James Street, Montreal, is Treasurer; and Mr. Elson I. Rexford, 203 University Street, Montreal, Secretary.

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ONTARIO.

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

Kingston.—St. George's Cathedral. At the beginning of this month the Rev. Canon Starr left for Bobcaygeon in order to take a much-needed and well-deserved holiday.

The Ontario Diocesan Committees had no business before them of public importance at their emergent meetings. It was necessary for three only to meet the two Mission Boards and the Executive. The Widows' and Orphans' Committee will be called for the synodical time, third week in November, but all others will be summoned merely pro forma.

Maberly.—The new rectory in this parish is nearing completion, and it is hoped that it will

be ready for occupation at the end of the present month.

Beckett's Landing, St. Paul's.—This new church was consecrated by the Lord Bishop of the diocese on the 25th ult.

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OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa

Ottawa.—At the last meeting of the City Council Clerical Guild, which was largely attended, some discussion took place on the house-to-house census work, which the churches of all denominations are uniting to carry out next week. The annual Rural Deanery Conference was announced in the new parish hall of St. George's Church next Monday. A communication was received from the promoters of the proposed rescue Mission, and the project was approved. A committee was appointed to arrange for the annual Clerical dinner. At the next meeting Canon Kittson will read a paper on "The Church and the Press." A special meeting of the city clergy was held last week, with the Bishop in the chair, when the subject of organizing a Canadian branch of the Christian Social Union so effectively working in England and United States was fully discussed. Such men as Bishop Gore, Canon Scott Holland, of the Anglican Church, and the late Professor Eby, Dr. Rainsford, Mr. Huntington and Bishop Breat of the American Church have been and still are active members of this union. The chief object is to interest all members in the study of social questions, to give lectures on the same, and circulate such literature as would promote the interest of the working and other classes. To this union is affiliated the Church Association for the Advancement of Labour, which would enter into the more active interests of the workingmen. At present the object is to study the questions that touch the capitalist and the workman, the Church and the people, the man and the society in which he finds himself. The question was fully debated. Canon Kittson, who had already corresponded with the American unions, was authorized to enter into communication with the English members of the Society. A course of lectures and labour socials may be arranged in the near future. The importance of declaring very clearly the Church's mind in regard to marriage was emphasized and impressed upon the Conference. It is known that recently there have been violations of the rule of prohibited degrees, and also that marriage licenses have sold contrary to the law of the land.

St. John's.—The most successful and largely attended "at home" ever held in St. John's Church took place in the Sunday School hall one evening last week. Those present were received at the door by Mrs. Pollard and Mrs. Capp. The rector, the Rev. Canon Pollard, acted as chairman of the proceedings. A most pleasing and interesting programme of music and singing was arranged. Addresses were given by the Rev. Canon Pollard, the Rev. E. H. Capp, and Dr. Wicksteed.

Vankleek Hill.—St. John's.—The Lord Bishop of Ottawa confirmed nine candidates in this church on Sunday evening, November 4th, in the presence of a large and attentive congregation. His Lordship gave an excellent and forcible address, in which he showed that religion, or spiritual life, must be begun and be continued in us by the means of grace given by Christ in and through His Body—the Church. He also pointed out that according to the teaching of Heb. 6:1-2, it is necessary for every baptized person to be confirmed. On Monday morning the Holy Communion was administered to over sixty communicants, including those confirmed the evening before. The Bishop was the celebrant, and was assisted by the Rev. Canon Phillips and Geo. Scantlebury. At this service Canon Phillips preached a powerful and lively sermon from the words: "For if the trumpet give an uncertain sound who shall prepare himself to the battle," 1 Cor. 14:8. In it he referred to the sad, distressing divisions among Christians, and the increasing desire for unity. His message to the Church of England is: "To calmly and patiently await further developments towards unity, and not to rush headlong into a position from which she could not withdraw without compromising those principles for which she has been contending so many centuries—that she includes in her system of doctrine and practice all that is Catholic and true, gathered from all the best sources—and that on this account she holds the solution of the many difficult problems in

the way of unity—the key to the future victory of the Faith—and that, therefore, no real and lasting union can be effected without her counsel and assistance. At noon on Monday luncheon was served in the Town Hall to a large number and a pleasant social time spent together.

At 2 p.m. a Conference for the Deanery of Prescott was held in the church, at which the Bishop presided, and gave an instructive address. This was followed by a carefully prepared paper on "Pastoral Visiting," by Canon Phillips. The writer advised the clergy to take part in all the social amusements of the people, and by their presence and sympathy at all times show their interest in the welfare of their parishioners, more particularly the sick and needy. The Canon lamented the fact that doctors and nurses do not encourage the pastor to visit their patients, fearing that his ministrations might lessen their chances of recovery, but forgetting that part of Christ's first commission was to "heal the sick," and that prayer may often prove as efficacious as the skill of the doctor or nurse. His words were: "Doctors should be the friends of pastors and pastors of doctors. But doctors and nurses are afraid of pastoral visits, and discourage them to an extent, I think, not justified by experience nor consistent with their Christian faith. I believe that one of the most fruitful causes of Christian Science is this unaccountable attempt to divorce religion and medical science in the treatment of the sick and suffering, forgetful of the fact that part of the first commission of Christ to His Apostles and the Seventy was to 'heal the sick.'" There may be cases where it is necessary to isolate the patient; there may be cases where the pastor may be in some way unfitted for unrestricted ministrations; but, generally speaking, his training, education, and character are quite sufficient to enable him to act wisely as the situation requires, and sometimes his knowledge of the patient, and, therefore, of his malady, which may have a distinct moral connection, affords him a greater grasp of the situation than even that of the doctor or nurse. It is no longer the duty of the pastor to prescribe education and medical science have changed all that—and we should carefully abstain from discussing the merits of rival doctors—but the power of Christ and His religion has not changed—it is still the power of God Incarnate. Christian people owe it to themselves and to their holy religion, therefore, that the pastor should be informed as soon as there is any serious illness in any of his homes." A spirited and useful discussion followed this paper, in which the Bishop, and the Revs. Rural Dean Osborne and E. B. Richards took part. After this the rector, the Rev. Geo. Scantlebury, read a practical paper on "The Importance and Value of Public Catechising." The writer said: In her wisdom the Church of England has ordered that the young people shall be brought to the church on Sundays and holy days to be catechised during the time of public worship, knowing that this is the best method by which they can be made acquainted with her Catechism, doctrines, services, and Sacraments, and strengthened in their allegiance to her. Public catechising would secure the attendance at church of both adults and children. One of the duties of godparents or parents is to "Take care that the children be brought to the church to hear sermons, and to be catechised. But as it is practice children have come to look upon the Church as something in which they have no concern, and, therefore, they think that they have nothing, and that they ought to have nothing to do with her. At present the children's church is the Sunday School, and if they spend an hour or less there on Sunday, their parents or guardians care little how they pass the rest of the day. Can we wonder that the children are growing up in ignorance of the Church and her worship and Sacraments. Alienation or indifference will probably be the result of such neglect and ignorance. This paper was greatly appreciated and thoroughly discussed. Tea was served in the Town Hall after the Conference. At 7.30 the church was again filled by those who had come to take part in Evening Prayer, and to listen to short addresses from the Revs. E. B. Richards, on Private Prayer; Rural Dean Osborne, on Family Prayer; Canon Phillips, on Public Prayer; Geo. Scantlebury on the History of the British Church during the first five centuries. All who attended the services and Conference were well pleased, and said that they had been encouraged and benefited. The ladies of the congregation deserve great praise for the cheerful and faithful manner in which they carried out the arrangements made for the comfort and entertainment of all, but especially for the Bishop, and visitors from Hawkesbury, East Hawkesbury, L'Original, Fenaghvale, Navan, and Bearbrook.

TORONTO.

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

Toronto.—St. James'.—Mr. Robert N. Gooch, a pioneer in the insurance business in Toronto, died on the 15th inst. at his residence, "Ifley Lodge," East Bloor Street. Death was due to heart disease, with which he had been ill for some little time. Mr. Gooch was 77 years of age, but it is less than two years since he retired from the firm of Gooch & Evans, insurance agents, his place being taken by his son, Fred. H. Gooch. A resident of Toronto for over fifty years, the late Mr. Gooch during that time was engaged in the insurance business. He was agent for the Montreal Insurance Company when it was absorbed by the North British & Mercantile over forty years ago, and Mr. Gooch became, and always continued, Toronto representative of that company. Mr. Gooch was an active member of St. James' congregation during his entire life in Toronto, and filled many offices, being associate warden with Lieut.-Col. Grasett for seven years. Always taking an interest in civic affairs, it was largely through his efforts that King Street was extended through what were the old Crystal Palace grounds (in rear of the present asylum) to its present western intersection. He also furthered the annexation of Parkdale with the city. Mr. Gooch was appointed a notary public by Sir Fenwick Williams in 1861 and over thirty years ago was appointed a justice of the peace. Mr. Gooch is survived by a widow and two sons, Fred. H. and George E. The funeral took place on last Saturday afternoon to the family vault at St. James' Cemetery.

Toronto Junction.—St. John's.—Mr. R. M. Chase, who for a period of four months lately acted as organist at St. Paul's, Bloor Street, Toronto, has been appointed organist and choir-master of this church.

Chester.—St. Barnabas'.—The attendance at the Sunday School has increased so much that the church is inadequate in accommodation. Danforth Hall has, therefore, been engaged for the purposes of a Sunday School.

Tullamore.—The Rev. L. Foulkes incumbent of the parish of Tullamore and Castlemore, township of Peel, in the Diocese of Toronto, has resigned in order to accept the charge of the parish of Gladwin, in the Diocese of Marquette, Mich.

Brighton.—St. Paul's.—The Lord Bishop of the diocese preached in this church twice on Sunday, November 4th. There were large congregations present at both of the services. In the morning the Bishop confirmed fourteen candidates.

NIAGARA.

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

Hamilton.—The Bishop of Niagara desires, through "The Churchman," to remind his clergy that the evening of St. Andrews' Day or any of the eight days following, will be observed in the Church of England throughout the world, as a day of special intercession for missions and missionaries. The Bishop earnestly asks his clergy to call their congregations together at the time for the purpose above mentioned. Forms of Intercession to be had at the Church Book Room, Richmond Street West, Toronto.

Oakville.—St. Jude's.—The new bells and clock have been received and successfully installed in the tower of this church. The bells (made by Messrs. Mears and Stainbank, of Whitechapel, London, England), are of a very pure sweet tone, and have given great pleasure to the whole parish. The old bell of St. Jude's, the only bell in Oakville for the greater part of a century, will be rehung in the tower in response to requests from all classes. The old bell weighs about 300 lbs., whereas the smallest bell of the nine weighs 550 lbs. The Bishop of Niagara attended recently and blessed the bells, preaching a most eloquent sermon on the functions of bells. The clock (made by Benson, Ludgate Hill, London, England), has also given great satisfaction, and has proved a great boon to the town. As Oakville is only a small town or village, the people are very proud of the fact that they possess nine such sweet-toned bells, and that, according to old custom, the town clock is in the church tower. The contract for the new vestry and the addition

to the Sunday School has been let. Owing to pressure of work among contractors, locally, an earlier arrangement was impossible, and it is feared that the cold weather may postpone building operations till spring.

St. Catharines.—St. George's.—At the service on Sunday morning, the 4th inst. in this church, a memorial window was solemnly dedicated to the memory of the late Hon. William Hamilton Merritt, known in his lifetime as "the younger," to distinguish him from his reverend father. The window is of two lights in Gothic form. One panel contains the figure of "The Good Shepherd" carrying a lamb and pastoral staff, with sheep and lambs following to the fold. Underneath are the words, "The Lord is my Shepherd, I shall not want." In the companion panel is a female figure representing "Charity." She stands on the rich portal of her dwelling, and lovingly offers bread to an old and crippled man, whose kneeling posture and outstretched hand clearly denote a thankful heart. Beneath this group is the text, "Freely ye have received, freely give." The following inscription occurs across the extreme base, "To the Glory of God, and in Memory of William Hamilton Merritt, U.E.L., 1822-1860, and his wife, Janet Lang, U.E.L., 1820-1901, erected by their children, W. H. M., E. L. M., and C. N. M., A.D., 1906." Above this inscription and forming supports to the subjects already mentioned are two beautiful angel figures, each holding an open scroll bearing the words, "Pax in Terra," "Gloria in Caelis." These latter figures are framed with Gothic ornament in white and golden glasses. Two massive canopies of Gothic tabernacle work surmount the main subjects, and between them, at the apex of the window in a separate tracery, occur the Merritt family arms. The glass is the heaviest and richest English antique, the natural translucency of which has been carefully preserved by the artists in working out the many details of the design. It would require much more space than is at our disposal to adequately describe the many beauties and instructive features of the window, which was designed by Mr. Robert McCausland, of Toronto, in whose studios and under whose personal supervision it has been so successfully carried out.

HURON.

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

London.—Huron College.—On Thursday evening, the 8th inst., the great annual social event of the year, the freshmen's reception, took place. It was a brilliant affair. The decorations were exceptionally elaborate, denoting a great deal of skill and labour. After the formal reception in the library and adjoining rooms, the guests were ushered into the assembly hall, where a delightful entertainment was provided, composed of "freshies" only. The first part of the programme took the form of a mock twenty-second-century city council. This caused a great deal of mirth and laughter as the unique jokes were unmercifully hurled at the more philosophical seniors. Following this were several choice songs, duets and quartettes by the gentlemen of the freshmen's year. A most creditable part of the programme was the freshmen's song, composed by Dr. Alexander, and went to the tune of "The Soldiers of the Queen." The remainder of the evening was occupied with the usual social games, including "A Nature Drawing Contest." Many amusing "sketches" of ducks, bears, elephants, etc., were produced on the black board by the more daring of the assembly. After a tasty supper, a very enjoyable evening came to a close by singing "God Save the King." Too much praise cannot be bestowed upon the freshmen of the class of '10 for their very successful reception. All went home, feeling that the "freshies" would no longer be known by that name, but as ladies and gentlemen of the first year. Among the guests present were His Lordship Bishop Williams and Mrs. Williams, Rev. Principal and Mrs. Waller, Dr. and Mrs. Alexander, Dr. and Mrs. Paterson, Professor Wallace, and others.

At a meeting of the Missionary Society it was unanimously decided to ask Mr. C. Washburn to be their representative at the Annual Convention of the Church Students' Missionary Society to be held in Philadelphia on the 5th, 6th and 7th of next month. A good report is expected from Mr. Washburn, who is very interested in this work. A great effort has been made by the students, assisted by the faculty, to publish the college paper, "In Cap and Gown," this year. It is now, altogether possible this will be accomplished. A

splendid staff has been selected, including Professor Wallace, B.A., professor of English. The other members of the staff are: G. Benson Cox, B.A., editor in chief; Miss Owens, '07, Miss Mitchell, '08, and Miss Pearl Jackson, '10, assistant editors; Mr. S. Stuart Hardy, '09, designer, and Mr. W. H. Roberts, '10, business manager. On Thursday, November 14th, six members of the college were admitted into full membership of the Brotherhood of St. Andrew. The ceremony took place in the college chapel and was performed by the Principal, the Rev. C. C. Waller, M.A. The freshmen have organized for the year with Mr. Harry Stiles, president; Miss Lewis, vice-president; Mr. Charles, treasurer; Mr. Nevell Ward, secretary; Mr. W. H. Roberts, reporter.

Brantford.—St. James'.—On Friday evening last, the Rev. T. B. Howard, B.A., was inducted into this living by the Ven. Archdeacon Young. The clergy who took part in the service were the Ven. Archdeacon MacKenzie and the Revs. Rural Dean Wright, E. W. Hughes, and J. F. Roundthwaite. The Ven. Archdeacon Young preached the induction sermon. There was a large congregation present at the service.

Mitchell.—The A. Y. P. A. programme for the coming winter season is as usual, excellent. The rector himself, the Rev. C. C. Purton, lectured on the British Empire on King's birthday, and illustrated his lecture by means of lantern slides. Then follows a tea and musicale (Nov. 23), debate between two of the town congregations (Dec. 7), An Evening With Dickens (Dec. 21), Burns' "Tam O'Shanter" (Jan. 4), a joint programme by Mitchell and Seaforth A. Y. P. A. (Jan. 18), Tableaux Vivants (Feb. 1). During Lent the rector lectures on Bunyan's Pilgrim's Progress, and on April 12th the Rev. C. R. Gunne lectures on "Gray's Elegy," and on April 26th season closes with a social evening.

Ridgetown.—The A. Y. P. A. programme for the coming winter includes devotional, literary, social and Missionary evenings, and the Missionary programme is particularly helpful, including such practical subjects as Our Canadian Missionary Work, East and West, the Missionary Call, the Parish, the Church Colleges, the Heroes of the Mission Field, and Foreign Missions.

Galt.—Trinity.—The Anglican Young People's Society is an organization of recent origin in connection with the Church of England in Canada, and has for its object the development of an intellectual and social life with religious phases of Christian activity among the youth of the communities. The Society has branches in most cities and towns and is rapidly increasing, both in membership and usefulness. To bring the several branches within three Diocese of Huron, Toronto and Niagara, into closer relationship and promote fraternity and co-operation, a Convention was decided on to be held in this town on Tuesday, the 13th, in the schoolhouse, and this Convention gathered a large attendance, the sacred edifice being filled with members and friends, both local and foreign. The service was conducted by the Bishop of Huron, assisted by the rector and other clergymen. A full vested choir was present, and after a short opening service addresses were delivered by Venerable Archdeacon Sweeny, D.D., of Toronto; the Rev. T. G. Wallace, M.A., of Oakville, and the Rev. Canon Brown, M.A., of Paris. On the following morning there was a celebration of Holy Communion at 8, followed by Convention sessions from 10 a.m. to 1 p.m. and from 2.30 p.m. to 5.30 p.m., when papers and discussions on varied practical subjects of Church work were brought up. The Bishop presided. The event was one of the most important ever held in the parish, and will, no doubt, do much in popularizing and extending the growth of this new Association within the Church of England throughout the Dominion. There are now about 150 branches and the work is rapidly extending. The result of this General Convention will be watched with keen interest and the leaders of the movement are to be congratulated upon the outlook.

The chief business of the second day's session was the reading of papers on different phases of the Association's work. Rural Dean Ridley, of Galt, gave the address of welcome. With him on the platform were the Ven. Archdeacon Sweeny, of Toronto; the Ven. Archdeacon MacKenzie, of Brantford; the Rev. Canon Brown, of Paris, President A. Y. P. A.; the Rev. C. R. Gunne, Clinton, Secretary-Treasurer of the Association. The movement, which was inaugurated in London in 1902, has extended through-

out nearly the whole of Canada, and taken a foothold in the United States. In the Diocese of Huron alone there are 72 branches. The delegates were most hospitably entertained at luncheon and tea by the ladies of Trinity Church.

Woodstock.—New St. Paul's.—The Rev. E. A. Hughes, of Tilsonburg, has been placed temporarily in charge of this parish until a successor to the Very Rev. Dean Farthing is appointed.

Blenheim.—The Bishop of the diocese held a Confirmation service in this church on the evening of Sunday, November 4th, when he administered the apostolic rite to sixteen candidates. This is the third Confirmation which has taken place in this parish during the past 18 months. Twenty-eight candidates have been presented from this parish since the present rector, the Rev. J. McQuillin, took charge of the parish. This is a pleasing record.

Amherstburg.—Trinity.—This church, in the township of Anderton, was opened for Divine Service on Sunday, November 11th, by the Rev. J. W. Hodgins, rector of Holy Trinity, Chatham. In spite of the unfavourable weather the church was crowded, when the Rev. J. F. Parke said the service, and the Rev. J. W. Hodgins preached an earnest practical sermon from Ezra 7:27: "Blessed be the Lord God of our Father which hath put such a thing as this in the King's heart to beautify the home of the Lord at Jerusalem." He showed that the condition of the Church fabric and the attention given her services was a sure indication of the religious sentiment of the people that money spent in support of religious objects will bring blessings a hundred-fold. And concluded with an appeal to make good use of the religious opportunities which the Church offers. The choir rendered hearty music and the rector and congregation are to be congratulated on the success which has attended their efforts in this place. A year ago occasional services were held in a Patron's hall by anybody and everybody. The Rev. J. F. Parke, the energetic rector of Amherstburg conceived the idea of erecting a Church of England, and so zealously did he pursue the object he desired that to-day he has one of the nicest county churches to be found in the diocese. The building is a neat frame, with nave and chancel, stained-glass windows and beautiful pews, furnished by the Walkerville Furniture Co., organ, prayer desk, lectern and Communion table. The church will seat over 200 and is five miles from any other place of worship in a rapidly developing agricultural community. A great deal of the work of erection was performed by the members themselves, and when all is completed the debt will not be over \$200. For the present the church will be attached to Christ Church, Amherstburg, which is about five miles distant and will have an afternoon service. The Rev. J. W. Hodgins also preached Harvest Thanksgiving sermons at Amherstburg to splendid congregations, especially in the evening, when the church was filled with men who listened to a stirring sermon on the clamant evils of the day. The Rev. Mr. Hodgins is one of the foremost preachers in the diocese and is always sure of a large congregation when he visits this parish.

Kirkton.—St. Paul's and Saintsbury, St. Patrick's.—On Wednesday evening, October 31st, the Baldwin Memorial Branch, W. A. M. A., of St. Paul's Church, Kirkton, celebrated its third anniversary, and as usual a very pleasant evening was spent. The children rendered in a most credible manner the first part of the programme, which consisted of Missionary choruses and recitations. Mrs. Callard, of London, of the W. A. M. A. Visiting Committee, then gave a highly interesting address about her visit to the Shingwauk Homes, which pleased the children particularly, and also read a paper on the life of the late Bishop Bompas, the apostle of the north. Mr. Racey, after making a few remarks, closed the meeting by the Benediction. On the following afternoon the Woman's Senior, and the Davis Memorial Branches W.A.M.A. of St. Patrick's Church, Saintsbury, met in the basement of the church. After the opening exercise by the rector, the annual sales for the Shingwauk Homes were packed, valued at about \$55. In the evening Mrs. Callard repeated her address of the previous evening to a very appreciative audience.

RUPERT'S LAND.

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

Winnipeg.—St. John's College.—The council of this college at its last meeting conferred the honorary degree of Doctor of Divinity upon three clergymen, well known and highly esteemed in the Province of Manitoba. The gentlemen thus honoured are the Rev. Canon Richardson, of St. John, N.B., a distinguished alumnus of the college, recently designated as Bishop-Coadjutor of the Diocese of Fredericton; Archdeacon Page, also an alumnus of St. John's, for many years rector of St. Alban's, Kenora, lately appointed to a living in England; and Archdeacon Harding, of the Diocese of Qu'Appelle, whose energetic and successful labours at Brandon for many years have left an abiding impression on Church work in that city. Canon Richardson and Archdeacon Page will be remembered by many friends in this city, the former having been rector of St. Luke's and the latter for some time assistant at Holy Trinity.

Holy Trinity.—On Sunday, November 11th, the Ven. Archdeacon Fortin celebrated the 31st anniversary of his appointment as rector of this parish. It was an occasion of great interest to the members of his congregation. The Archdeacon preached at the morning service from Philippians 3:13-14.

KEEWATIN.

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

Fort Frances.—St. John's.—A very pleasant evening was spent recently at the new rectory, the occasion being the house opening or house warming of this pretty residence. Early in the evening the house was thronged with visitors who each brought their pound to furnish the rector's larder. The new building is a model one, and although simple in architecture, will rank as one of the few good houses in Fort Frances. The contractor and builder was Mr. K. Campbell, who deserves credit for the workman-like manner in which he constructed the building. The architect was the Rev. C. Wood, who personally supervised all details, both in material and work, and shows that gentleman to be at home planning houses as well as preaching sermons. The Bishop, who paid us a short visit previous to the opening, expressed himself as being highly pleased with the building, and was glad that such a comfortable place had been built for the incumbent and his family. The gathering at the opening was a very large one, and each showed their appreciation of the event by their presence and numerous provision and good things they carried to stock the new larder for the winter months. Refreshments were also provided by the ladies of the congregation, after which a most enjoyable programme was rendered. Among the friends who were the means of getting the work started, were the Bishop, who gave the first welcome donation, and especially Mr. L. Hartshorn, of Winnipeg, who was the prime mover, and who is still working with us to relieve us of much of the financial responsibility which such an undertaking involves. The parish is greatly indebted to him and his friends for their ready help. It is now just over three years since the present rector, the Rev. C. Wood, entered on his labours here, and now, on the place which was then covered with trees, stands a church and school house, well equipped, and the rectory just opened. The congregation, which was then only very small, has grown to be one of the best in the district. Financially, too, the parish has much to be thankful for, as it is free from debt, with the exception of a small debt on the new house and on the new organ. God has indeed blessed the work here, indeed His hand is clearly seen in and through all, and we pray that He will continue to help us, by raising more workers, more men and women, who are ready and willing to spend and be spent in the work which His beloved Church has to do.

COLUMBIA.

William Wilcox Perrin, D.D., Victoria, B.C.

Victoria.—Bishop Perrin has dedicated a private chapel which Mr. H. Burchell has built as an addition to his house. The whole of the work has been done by those working upon the ranch; the trees having been felled and the lumber cut at their own saw-mill. The result is most satisfactory and the building has a decidedly Church-like appearance. The altar is raised four steps

and over the dorsal the triptych of the crucifixion has been presented. The whole of the furniture is from friends and relations in England, including a handsome set of silver-gilt altar plate in memory of Mrs. Burchell's mother. The service consisted of a dedication of the chapel and its contents, and a celebration of the Holy Communion, with an address by the Bishop, in which he stated that to the best of his belief this was the first instance of a layman thus building a private chapel upon the Pacific Coast and expressed a hope that others would follow his example, and so have more suitable buildings than schoolhouses in which to hold the services of the church. The collection was given to the M.S.C.C.

Bishop Perrin has lately paid his annual visit to the Indian Mission at Alert Bay in the north of Vancouver Island. The Rev. A. J. Hall and Mrs. Hall are living at the Industrial Boys' School in the absence of Mr. and Mrs. Corker, who are on furlough in England, and Miss Humphrey is acting as matron. Mr. Ford, who came out with Mr. Hall in June, has proved a great gain to the Mission, and has the position of head teacher. The discipline of the boys is excellent, and they are doing well in their studies. An interesting presentation was made to two boys, who have passed the last five years in the school, by the newly appointed Indian agent, Mr. W. Halliday. It consisted of two beautiful sets of carpenter's tools given by the Department at Ottawa. The Bishop added a few words to the boys. On Sunday there was an attendance of thirty at the 8 o'clock Celebration, and at Morning Prayer eight adults were baptized, the Quaglut language being used. At 3 in the afternoon sixteen candidates were confirmed, and nothing could have been more reverent than their behaviour. The evening service was for the white people and the church was full, as many of the Indians who understood English were present. The Girls' Home is at present unoccupied, but before long it is hoped that the efforts of the matron will be successful in persuading the parents to allow their girls to come. Unfortunately, the Potlatch is still allowed in this district, although it is against the law. If the law had been enforced some years ago, in all probability the whole of the seven tribes in the Alert Bay District would have been baptized. The idea of those on authority is that the Indians will desire it themselves before long, but until they do, the parents will not permit their girls to come under Christian influence as each of them is of a marketable value of 1,000 blankets. On the Monday morning, the Mission Steamer "Columbia," with Mr. Antle on board, arrived at Alert Bay, to take the Bishop for a tour of inspection of the work amongst the logging camps, and no words can tell the satisfaction that is felt on all hands. The men are enthusiastic in their appreciation and the hospital at Rock Bay is in excellent order. Dr. Allan and two fully certificated nurses are in charge, while Dr. D. Hanington, who has lately graduated from McGill, travels round in the steamer to visit the camps and administer temporary help in those cases that have to be brought to the hospital. One typical case, a man with a terribly crushed leg is brought from a camp; amputation is necessary to save his life, and there would have been no

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steamer for Vancouver for three days. The man is operated on and cannot be too thankful. An idea has got abroad that the hospital is entirely self-supporting, but this is an exaggeration. At the present moment the treasurer, Mr. C. E. Durant, Bank of Commerce, Vancouver: (please note the address) is in need of funds. The services are very well attended, at some camps all the men being present. At Quathiaski Cove the Bishop administered the rite of Confirmation to three young men—the first Confirmation held on board the "Columbia," and the saloon of the steamer was filled with a most attentive congregation. In every way the Mission has justified its position, and has been abundantly blessed.

MOOSONEE.

G. Holmes, D.D., Bishop.

Bisco.—The Lord Bishop of the Diocese dedicated the new mission church, a handsome frame edifice, commanding a fine view of the town of Bisco and the lake adjacent thereto, on the 4th inst. Four candidates were presented for Confirmation at a subsequent service at 3 p.m., by the Indian missionary, the Rev. A. McClain Banting. In the evening at 7 p.m., the Bishop took for his text the first four verses of first chapter Isaiah, and preached a most soul-stirring sermon. The services were all well attended. His Lordship was accompanied by Mrs. Holmes, who presided at the organ. The debt on the new building dedicated will be about \$300, and the total cost being about \$800. The mission at Bisco has been practically without Protestant services for four years since the regular pastorate of the late Rev. John Sanders, that pioneer missionary whose Christian character and noble devotion to the welfare of the Ojibway natives, the Bush Indian, especially, will long be remembered. His life work is so prominent among the present and past generations as to stand inseparable from the history of such Hudson Bay Co. posts, as Matagami, Flying Post and Brunswick. These inland posts are connected by canoe routes with Bisco and other stations on main line of C.P.R.; and His Lordship has supplied these outlying points through his Indian missionaries, lately during the past summer, to overtake the neglect of visitation for the past four years. As a result services have been established, and Indian catechists secured. About thirty baptisms, alone, evidence the temporary absence of ordained clergymen. It is gratifying to report that many of the Indian encampments do put to shame civilized communities by reason of their faithful adherence to the Church services, led by such devoted native preachers as John Piahwan, and Joseph Moore, of Matagami; Thomas Pigeon, of Flying Post, and Alexander Pekoday, of Brunswick; all giving their services gratis. Although these men have done something for the spiritual growth of the Indian children, their education is simply to grow up as Nature's children of the forest—innocent and happy. The Bishop now has erected a boarding school on Lake Kegebesquashasing, overlooking Chapleau, which he hopes to open this winter and receive Indian children at a nominal charge with a view towards self-sustainment by the parents or guardians of those children. This plan is a new departure in His Lordship's methods of educating them also to give.

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Correspondence.

EDUCATED CULTURED CLERGY WANTED.

Sir,—May I add a few words on the subject of our Canadian West, which is just now so interesting to many of us. My experience is a little longer than some who profess to "know it all," after a hurried trip from the East to the Pacific Coast. May I thank you for inserting the Rev. C. Carruther's most enlightening letter from Lloydminster, no doubt men are wanted there and everywhere, but unless they are the right kind they are worse than useless, for they lower religion in the eyes of the people. The people of the prairies are not like those in our large towns and cities who are constantly looking out for some new thing, or like those in country places who are many of them taken up with the cares of living and are hard to rouse to an interest in higher things. They are willing and anxious to hear what is to be said on the subject of religion, their life makes them put the necessity of believing in a higher power, above and beyond what they see, and the way is open for any teacher who can show them "The Way," who can be to them a real Sky Pilot, leading them by paths that he has himself tried to purity and peace, but of anything like officialism they are rightly impatient; their life requires much of courage and endurance, and when a man is willing to spend days in the saddle and nights on the prairie, searching for lost animals and returning quietly goes on with his work without any fuss, you cannot expect him to feel much respect for one, who will make much of difficulties in seeking his lost or straying sheep. They feel that religion must be everything or nothing, and are apt to judge it by its professors, as one of our Bishops so aptly expressed the matter at the recent Church Congress at Barrow: "Human nature is ineradicably religious, it does not rest with the churches to decide that question. God has settled that. But it does rest with the Church to decide whether or not to co-operate with God in developing the progressive religiousness of man." The form of religion that has enough vitality to reproduce itself in new conditions will, no doubt be the one to prevail eventually in the West. "Our Anglican Church has had a great past, but if it is to have a great future, it cannot be content with a little present."
Saskatoon, Nov. 1906. C. L. G.

A CORRECTION.

Sir,—The Diocese of "Mackenzie River" takes its name from the great river of our north country, named after its discoverer, Alexander Mackenzie. When Bishop Reeves was first appointed, he signed himself Bishop of "McKenzie River." I wrote him, calling his attention to the fact that the correct spelling of the name was "Mackenzie" and not "McKenzie," and that as he was making history, it was very important that the name of his See should be correctly spelled. Since then, he has invariably signed "Mackenzie River." I notice your esteemed correspondent, and my personal friend, Principal Waller of Huron College, in his letter in the last issue of the "Canadian Churchman" speaks of "McKenzie River" Diocese. I am sure Mr. Waller will be glad to be put right. Kindly insert in your next issue and oblige your truly,
G. C. Mackenzie.

Brantford, 16th Nov., 1906.

CHAIN LETTERS.

Sir,—A chain postal card nuisance that causes a great deal of trouble throughout the United States is now spreading its links over Canada, and has caused considerable trouble throughout Ontario of late. A person receives a postal card that contains the following prayer and letter:—The prayer, "O Lord, Jesus Christ we implore Thee, eternal God, have mercy on all mankind, keeping us from all sin and take us with Thee through all eternity. Amen." The letter, "This prayer was sent out by Bishop Lawrence, asking that it be recited and sent to nine persons, the one who will not do this will have some misfortune. He who recites this prayer and sends it to nine persons beginning on the day it is received and sending one each day will on or before the ninth day experience some great joy. It was heard said, he who will grant this request will be delivered from all calamity." Despite the

unchristian theology of the "letter" and the stupidity of chain letters yet as this letter appeals to the superstitious and others, the circulation of these letters continue, many persons receiving several copies, and in desperation sending them on ad infinitum. The only Bishop in America of the name of Lawrence is the Right Rev., the Bishop of Massachusetts, who, of course, has had nothing to do with the endless chain prayer and superstitious letter. He thinks that it must be the work of some irresponsible person and hopes that those receiving these chain letters will destroy them. Denials to this effect have appeared in the daily paper and Church periodicals in the United States. Will you kindly publish this appeal so that these particularly, unfortunate and persistent chain letters may come to an end.

A. L. Murray.

Ridgetown, Nov. 15, 1906.

A LAYMEN'S QUESTION.

Sir,—A communication in your issue (November 1st), made up largely of an extract from a Western clergyman's letter to his Bishop, reveals the fact that the writer received as salary last year a total of \$512. The necessary expenses of his work in a large Mission being quite in excess of the stipend; his private resources, drawn upon freely to meet the deficit, now being nearly exhausted; and the amount in sight for another year being at the very outside \$650, the conclusion of the Missionary is that he "had better retire from Church work altogether and try to make his living at some other calling." It is only a few months since the letter (in similar terms) of an Ottawa priest to his Diocesan appeared in your columns, and was widely commented on. So far as I noticed the sympathy of the secular press was entirely with the clergyman. At the last meeting of the Diocesan Synod of Rupert's Land the lay secretary made the statement that nearly every clergyman in the diocese was in debt; and in a speech he said, "This is a layman's question." It is, indeed, a layman's question. Can there be a more important one? It has been often asserted that one cause for the lack of candidates for Holy Orders is the small and uncertain stipends offered to clergymen. Now, we have a new phase of the question regarding ordained workers: some of those in Orders, and able and willing to do good service, are being forced out into other callings because of the inadequacy of stipends. Clerical salaries are, in nine cases out of ten, just what they were a quarter of a century ago. The great majority of the people are much better off nowadays—have more money, and live more comfortably. The average parishioner could increase his contribution to the rector's salary, and also to the Missionary Society of the Canadian Church, while scarcely feeling it, and while continuing to live well. In most cases the subscription could be doubled, the present amount being so very small. And this would be the simple, easy solution of a very important, present-day question. Some laymen may probably say: "Yes; it is true we spend more, but the expense of living (apart from luxuries) has so much increased of late years. Unless we were better off, and had more money, and spent more, we could not make ends meet." Very true. Well, how about your Rector or Missionary? The expenses of living are his legitimate, unavoidable expenses. Just so sure as the layman's necessary living expenses have increased, so have the priest's. His salary (no more than a bare living in past years) has not increased; he is, therefore, in debt or distress, or both. It has been too common a thing to throw all blame upon the clergy when things parochial go wrong, or do not flourish. Let the blame rest where it belongs. No layman could hold up his head and be an efficient and spirited leader if he were where he says he would be if his income had not increased with the increased expenses of modern times. It is just this impossible position in which he has placed the clergyman, and in which he forces him to abide. This question of clerical support is a layman's question; and if the work of the Church does not flourish in the future it should be clearly understood where the fault lies, and wherein the remedy consists. Of course, there may be other causes of failure or inefficiency; but the laity should clearly understand that where there are no "other causes" the clergyman will most surely fail to do the best work he is capable of if he is not paid a living income. To underpay their ministers is clearly the greatest single mistake that the laity as a whole can possibly make. It is a mistake from every point of view. And that it is a live question, and likely to remain such, the following extract from a secular paper may convince the men and women upon whom rests the duty of

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the financial support of the Church: "The cost of living is the most important factor in the life of every man and woman whose possessions are not such as to make any thought for the morrow unnecessary; and the cost of living has been going up steadily in the past few years. If we go no further back than a year in our comparison we shall find a great difference in the cost of household expenses. Every head of a family—every housewife—knows this, and it is not necessary, perhaps, for me to do more than to refer to the fact. But figures are very expressive in this particular instance, and they are at hand, for one of the great commercial bureaux has been collecting statistics on this subject for some years. These figures show that the prices of the commodities essential to the well-being of the average household were \$105.23 on October 1, 1906, as against \$100.42 on October 1, 1905. A similar increase has been going on for several years, and similar increases are likely. That wages will increase to meet these new demands there can be little doubt. They have already advanced, although not quite keeping step with the march of the cost of necessities." This writer assures us that the income of the ordinary wage-earner has increased, and is likely to become larger as living expenses become greater. There is hope and a good prospect before all salaried workers in the secular walks of life. To prevent increasing injury, if not disaster, to the Church in this and the coming years the lay members of the Church must see to it that, if not generously, at least they will deal fairly with the clergy. 1 Tim. 5:17, 18.

James Simonds.

THE VERY BEST MEN.

Sir,—The above is the title of a letter by the Venerable Archdeacon of Kootenay in your esteemed issue of November 8th, in which he asks, "How are we going to get them?" and adds, "He who can solve that problem will have done much to promote the cause of God's Holy Church." Will you kindly permit me to remark that if you were to ask any Bishop of the Church concerning the candidates he was about to ordain, would he not answer that the gentlemen in question were already tried and examined, and he believed them to be of the "best quality," not only from their refinement of manners and superior education, but also from the fact that they could not be presented without the usual letters from clergymen, who could testify to their personal conduct for a period of not less than three years. Where exceptions occur in the case of clergy in the diocese not being able to testify for a personal knowledge of the candidate the Bishop is secured from another source of information. There are undoubtedly exceptions, but as a rule all the clergy are gentlemen of superior quality, and I am under the impression that a clergyman who might prove the "best" in one parish or mission might prove the opposite in another. The "problem," then, seems to be one of circumstances more than of the men personally. If I had sufficient space I could give illustrations from my own experience in the Canadian and American Church of clergymen who would be appreciated by some Bishops and congregations as the "very best men," who, so far from proving themselves to be such in their former parish or mission, left it ruined, until a successor, who had, perhaps, been as unfortunate in his former position, arrived and built up all that had been thrown down. I am persuaded that in most cases the problem could be solved by the clergyman finding the people and place that suits him, and then all would be well; and I am sure that if a Bishop or his representative would take special care that the people get a clergyman to their liking and the clergyman a

place to his liking, much of the difficulty would be removed. I do not see how men brought up to the manners and customs of the people could in any way improve the position; this, I have known from substantial evidence, does not work well. I fully agree with the Venerable Archdeacon that the very best men should be in the small and isolated communities where the people have no opportunity of any other religious teaching. One thing remains certain: if a clergyman is to be successful in his work, he has to undergo an immense amount of self-control as to the difference of his own opinions—manners and customs which in many cases are the extreme opposite to those of the people he has to serve; and if, like the holy Apostle St. Paul, he becomes all things to all men; and beyond this, if he never finds fault with anyone, he is almost sure to be esteemed one of the "very best men." There are many men who could do this in a parish paying five thousand a year who would fail completely in one paying five hundred. Before we can decide, then, who are the best men we must first of all find out how they would succeed in unfavourable as well as favourable circumstances.

Rev. L. Sinclair.

THE APPOINTMENT OF RECTORS TO PARISHES

Sir,—In your issue of the 8th inst. a letter appeared from "Acadiensis" on "The Appointment of Rectors to Parishes." The letter is timely, and sounds a warning note. The right of the parishioners to choose a rector has for many years been the law of the Diocese of Nova Scotia. The people of the Church of England in Nova Scotia regard this right as the Magna Charta of their liberties. The statute is neat, comprehensive, and sufficiently full for all intended purposes. To change it, so as to give more power to the Bishop, would be a backward movement. As "Acadiensis" remarks, no system is perfect, no system can be made perfect by fallible man. But, on the whole, the people's right to elect has worked well, and no suggestion had ever been made to change the system until the present incumbent took the chair. If an amendment were attempted, giving more power to the Bishop, it certainly would stir up strong opposition, and cause division and bitter feeling. It is of no use to argue against the present statute; the people have the right, and it is unreasonable to suppose that they will give it up. Our present Bishop is doing well. He is favourably received, and is looked upon as a fair-minded and reasonable administrator. It would be a pity, now that the diocese seems to be starting on a new career of prosperity, that the Bishop should be handicapped by the introduction of a question likely to cause division and permanently unpleasant relations. The democratic spirit of the age must prevail, and the success of the diocese does not depend upon arbitrary power, but rather upon a spirit of good-will and kindness, which can only be generated by rising to higher levels. More personal religion, more love, more charity, and a more intense desire to work for the betterment of the world, and less of professionalism, is what the Church requires. The progress of the Church is in proportion to the realization by the people of their responsibilities. Specially emphasizing fatherhood and childhood will not do. Full stature must be looked for. The people, if they have not already reached the point, must be taught the necessity of having all the parishes of the diocese manned by godly, energetic, and devout men. All honour and respect are due to the Bishop. His hands must be upheld in the work he has undertaken; but we submit in all candour and fairness that it is not complimentary to the intelligence of the people or respectful or dignified to suggest that the people should not undertake the responsibility of electing their own rectors.

AN APPEAL.

Sir,—Will you kindly allow me to appeal to your readers for assistance in obtaining a little church? It will cost about \$150, of which the Bishop promises to secure a part. The people about have only homesteaded recently, and are unable to do more than promise to haul the material and provide labour for the erection of the edifice, fencing the ground, etc. Services are at present held in settlers' shacks, which are lent for a month at a time. I have three districts thus served, but should be content could I have one provided with a settled place for services. A light rig, capable of carrying two myself and wife, is also needed. Should any of your readers have an old vehicle which they

could offer at a very low price, I should be exceedingly obliged would they give the refusal to Henry W. Realf, C.E. Catechist, St. Paul's, Battle Road, Lloydminster P.O., Sask.

THE NEW HYMN BOOK.

Sir,—Could you bring to the attention of the compilers of the new Hymn Book through your paper the desirability of printing the words between the treble and bass of the music, as in most singing books, in order that members of the choir may be able to see words and music at once? It would be a great advantage, especially in learning new pieces. Of course, this may already be provided for.

Jno. B. Meyer (Rev.),
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For the Human Body in Health and Disease.

COSTS NOTHING TO TRY.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a table-spoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigour and health; sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy.

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

Send your name and address to-day for a free trial package and see for yourself.

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British and Foreign.

The foundation stone of the new House of the S. P. G., in London, will be laid in April next.

Another of London's old churches is disappearing. St. Paul's, Great Portland St. W., is being demolished to make room for a new concert hall.

The Bishop of Oxford in the course of his recent visitation address delivered at Banbury, declared that no better service could be rendered to his diocese than to divide it.

The 542nd anniversary of the burial of the remains of King Edward the Confessor in the tomb in Westminster Abbey was celebrated with special services recently. There were many worshippers.

A new Archdeaconry has been created in the Diocese of Birmingham, namely that of Ashton, and the Bishop of that diocese has appointed the Rev. Canon Mansfield Owen as the first incumbent thereof.

The historic church of Holy Trinity, Hull, is to be restored at a cost of £10,000. The foundations are in a serious state, some of the ancient beams having been reduced to dust resembling coffee grounds.

A stained-glass window to the memory of Sir Joseph William Trutch, first Lieutenant-Governor of British Columbia, has been unveiled in the parish church of Lydeard, St. Lawrence, Somerset.

The Rev. W. F. T. Hamilton, vicar of Cromer, recently laid the foundation-stone of a new church to accommodate 700 people, which he is presenting to his old parish, Woking, at a cost of several thousand pounds.

The Bishop of Ipswich lately dedicated a beautiful east window in Chelmondiston Church, to the memory of the late Mr. F. A. White, of Ipswich, who was drowned last year. The memorial was the gift of deceased's mother.

An aged chorister recently died at Shrivensham, Berks, in the person of Mr. James Knapp, who joined the village church choir at seven, and remained in it until three weeks ago, and was thus a chorister for seventy-eight years. He rang the church bells for seventy-two years.

Newport in Wales is sending two church missionaries into the heart of Africa in the persons of the Rev. J. H. Lloyd, who goes to the Banchi country, in Western Equatorial Africa, beyond any spot yet reached by Christianity; and Miss Mabel Williams, who is going south of Khar-toum.

The Rev. G. L. Swain, M. A., rector of Valentia, has been presented by the congregation of St. Michael's, Limerick, where he served ten years as curate, with an address, expressing warm appreciation of his faithful labours, and a purse of sovereigns submitted by parishioners and friends.

Lately memorial stones of a new Church House in connection with the parish church of Chipping Barnet, were laid by the Marchioness of Salisbury and the Bishop of Colchester. The ceremony was preceded by a short service in the church, conducted by the rector, Canon Barnett, and the Bishop of Colchester gave an address.

A massive tower is in course of construction for the new Calvary Church at Pittsburgh. It is the gift of Mr. Henry C. Frick, in memory of his daughter. Mr. Frick has also ordered from the Meneely Bell Co., of Troy, N. Y., a magnificent chime of bells to go in the tower when it is

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Canon Robinson, editorial secretary of the S. P. G., is about to visit India, and will collect information at first hand, as Bishop Montgomery has done in his recent visit to Canada. Canon Robinson's words at the recent Church Congress on Christianity in India were the result of careful study of this absorbing topic. He is an enthusiast for foreign missions, and an intrepid traveller, as everyone knows who has read his book on Hausaland.

The Rev. Frank DuMoulin, rector of St. Peter's, Chicago, since 1899, has been elected Dean of the Diocese of Ohio, and ex-officio rector of the Cathedral of the Trinity in Cleveland. He will assume his new duties on the 1st of March next. During Mr. DuMoulin's rectorate of St. Peter's, Chicago, the number of communicants has been doubled. It was only in September last that Mr. DuMoulin was offered the Deanery of Ontario together with the rectory of St. George's Cathedral, Kingston, which offer he refused.

An interesting memorial to Bishop Smythies, taking the form of a number of panels which are to be placed in the apse of Zanzibar Cathedral has been on exhibit in London. The panels represent in beaten copper several figures from Old Testament scenes, and these are to be supplemented by paintings which have been already dispatched to East Africa, and which will be so arranged as to form a rainbow of colour above the metal work. It will be remembered that Bishop Smythies was a victim of his strenuous labours in charge of the Universities Mission in Central Africa, his diocese originally covering about 30,000 square miles.

British architects will unreservedly rejoice at the honor which has been conferred upon one of the most distinguished members of their craft—Mr. G. F. Bodley, R.A.—to whom has been entrusted the design of the proposed cathedral at Washington for the Episcopal Church of America. This is the first time an English architect has received a commission of this sort from the United States. Mr. Bodley was the designer of the famous reredos in St. Paul's Cathedral, and was responsible for the new buildings at Magdalen College, Oxford, and King's College, Cambridge, and many churches in different parts of the British Isles.

An interesting service was held lately in the parish church of Cloydab in the Diocese of Leighlin, Ireland, for the purpose of the dedication of a new east window which has been placed in the church to the memory of the late Mr. and Mrs. John Alexander, both of whom are affectionately remembered as beneficent friends of the poor and afflicted in the neighborhood, and who were devoted members of the church. The ceremony of unveiling was performed by the Bishop of the diocese, who preached a helpful and suggestive sermon on the subject of after-life. A large congregation was present on the occasion.

The Rev. R. W. de la Poer Beresford-Peirse, one of the staff of priests of Leeds Parish Church, has been appointed to the head of the Eton Mission, Hackney Wick. His selection (the "Yorkshire Post" says) for his new and important post by a large and representative committee of old Etonians is a distinction which will be appreciated by all who know the work which has to be done. His predecessors in London were the present Bishop of Pretoria (Dr. Carter), the present Bishop of Brisbane

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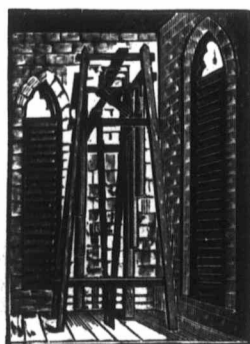
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