

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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Vol. 35.

TORONTO, CANADA, THURSDAY, SEPTEMBER 17, 1908.

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THE MONETARY TIMES
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Much interest has been aroused in antiquarian circles by the discovery of a Roman camp at Pamphill by Mr. H. Le Jeune, of Parkstone. In the centre of the camp is a mound, which Mr. Le Jeune thinks may be the base of a lookout tower. The chief interest of the discovery lies in the fact that it definitely settles the line of the Roman road north of the Stour. It is regarded as a true and reliable specimen of a Roman "station."

The Rev. Jenkin Jones and Mrs. Jones, of Senny Bridge, Breconshire, have been presented by the communicants and friends of St. Luke's Church, Cwm-dare, with a silver pocket communion service and a silver teapot. For the last four years Mr. Jones has been a curate of St. Fagan's, Aberdare, and in charge of St. Luke's Church, and has recently accepted the vacant curacy of Llywel with Rhydybriw, near Brecon.

The apse in Boyle parish church, Diocese of Kilmore, Ireland, has recently been laid with ornamental glazed tiles by the Misses Clarke, of Rosenberg, Kingstown, and Mrs. Brady, of Carnew, in memory of their mother. They have also, in conjunction with the Archdeacon of Elphin, set in memory of their father a curb of Caen stone into which the standards of the brass rails have been fixed. These, along with the tiles already lain in the outer channel by the Archdeacon, complete the entire channel floor. Mrs. Murphy, of Abbeyview, Boyle, has also presented the church with three Hymn Notice Frames.

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A very beautiful churchyard cross has just been erected at Etherley, Bishop Auckland, by the rector of the parish, the Rev. C. Atkinson. It takes the form of an old-style wheel cross, on die and plinths, twelve feet in height, executed in the beautiful silver-grey Cornish granite, left with a rough surface, which looks very effective. The following brief inscription is engraved in inlaid lead letters on the base:—"To the Glory of God, and in pious memory of the holy dead. Erected by Charles Atkinson, rector, 1908." "Them that sleep in Jesus will God bring with Him. Therefore comfort one another with these words."—1 Thess. 4:13-18.

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September 20.—Fourteenth Sunday after Trinity.
Morning—2 Kings 9; 2 Cor. 11, 30—12, 14.
Evening—2 Kings 10, 10 to 32 or 13; Mark 15, 10 to 42.

September 27.—Fifteenth Sunday after Trinity.
Morning—2 Kings 18; Galatians 5, 13.
Evening—2 Kings 19 or 23, 10 to 31; Luke 3, 23.

October 4.—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Eph. 4, 25—5, 22.
Evening—Nehem. 1 & 2, 10 to 9 or 8; Luke 6, 20.

October 11.—Seventeenth Sunday after Trinity.
Morning—Jeremiah 5; Colos. 1, 1 to 21.
Evening—Jeremiah 22 or 35; Luke 9, 51—10, 17.

Appropriate hymns for Fourteenth and Fifteenth 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.

FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.
Processional: 33, 236, 393, 512.
Offertory: 366, 367, 378, 545.
Children's Hymns: 194, 337, 341, 346.
General Hymns: 2, 18, 26, 178.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.
Processional: 35, 37, 189, 232.
Offertory: 167, 174, 212, 275.
Children's Hymns: 182, 223, 332, 333.
General Hymns: 7, 19, 169, 191.

THE FOURTEENTH SUNDAY AFTER TRINITY.

To deserve to obtain that which God promises we must love that which He commands. In last Sunday's Gospel we had the Saviour's summary of the Law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." To obey this commandment, and, therefore, to live, there must abide in us the three theological virtues, faith, hope and charity. The necessary practice of these virtues in our relation to God is perfectly obvious. For God is the giver as well as the object of them.

At the present time let us think of them in connection with our human relationships. Love is, of course, based on faith, confidence and hope. We love men because we believe in them, because our belief in them leads us to hope for much good or profit in and from them. We love men because we understand them. Now in all this we think of friends alone, of those who commend themselves to us. But we followers of Jesus Christ cannot limit love to these alone. For our Lord laid this discipline on us all—"Love your enemies"—That is to say we must learn to love those who do not commend themselves to us, who are not popular and against whom we have certain prejudices. Again love must be based on faith and hope. Faith in the element of good that surely exists in every one, hope for the manifestation and development of that particular good point. We need to study our fellows a great deal more carefully than we do. How often our judgment is based on the meanest prejudice! And how frequently events prove that we have misjudged our brothers! Many of us are inclined to judge very quickly. And bitterly do we sorrow for our harshness and unfairness. We should have had more faith, more hope, and then we would have developed such a love as would have induced us to help our brethren onward and upward. Remember that the unpopular man, the man against whom there is a prejudice, is probably a very much misunderstood man. But he means to us an opportunity for the exercise of virtues, and, therefore, for spiritual improvement. The unpopular man may have a lot to teach us. Do you remember the publican? He teaches us to come into the presence of God with the cry, "Lord have mercy. . . . Christ have mercy. . . . Lord have mercy!" Again there is the good Samaritan. Value the goodness, the kindness, the love, of the man who stands outside Holy Church. And to-day we have the grateful Samaritan. Why he had greater faith in God than the other nine who were presumably Jews! Let us have more faith in mankind, more hope of mankind, and then we shall have more love towards mankind, for "Love is the fulfilling of the Law."

Public Libraries.

A recent conference of public librarians at Brighton was productive of much valuable information and of instructive debates. In his inaugural address the president advocated, and eventually the conference passed, a resolution that a public library exists primarily for the supply of literature; that fiction should be tested by the same standards as other forms of literature, that fiction that has attained a real place in popular approval only should be provided and that ephemeral fiction which has no moral, literary or educational value should not be regarded as within the province of a public lending library. But there was strong opposition to this view at first, on the ground that it was the duty of the public libraries to give the public what it wants. What the public wants is doubtless fiction, as one library reported as the week's lending record, fiction, 8,880 volumes, philosophy, 46 volumes. And we must remember the type of fiction now launched on English readers in such profusion from both hemispheres. The old three-volume novels of our grandmothers took the hero and heroine through trials, to be finally married in the later chapter to the sound of wedding bells, with an epilogue very often of the fortunes of the children and grandchildren who grace their old age. Much of the present run of novels consists of books ungrammatically written, vicious and unwholesome, treating of subjects about which there can be no romance, no good, no elevating thought. It is not surprising that Mr. Carnegie's benefactions are denounced as a bane, not a boon to the young.

True Greatness.

The greatness of a country is measured by the greatness of her sons. The vast possibilities of our country and the rapid strides she is making in development have strongly impressed the imagination of Dr. Paterson Smyth as they similarly impressed his distinguished countryman, the late Lord Dufferin. Dr. Smyth has been turning his impressions to good account in a recent sermon to young Canadians: "This country," said the eloquent Doctor, "stirs a man to his very depths, with its vast possibilities, the wonderful rush of its life, the new parishes constantly springing up around one, the great belts in the North-West which were uninhabited two years ago, and now number two hundred townships with gradually growing population. I urge all you young men, use diligently the opportunities that begin for you in this university. Your gifts will all grow for you by use. They will die away in you by disuse. Our Lord tells us that in His judgment at the close of life the commendation will be not 'Well done, good and successful servant,' not 'Well done, good and brilliant servant,' but 'Well done, good and faithful servant.' Every man can be that."

Caste.

When we think of caste our minds at once turn to India. But it has been found in aggravated form much nearer the heart of the Empire. The island of Maloula is the second largest of the New Hebrides group, and there the cannibals were separated from each other by the most rigid distinctions. Men and women were not in any sense on a level, the man being defiled if mother, wife or daughter touched his head or tasted his food, and the men of higher ranks refusing food cooked by those beneath them. Wherever it prevails, it is a troublesome barrier in the way of the Gospel; and this is true not only in the grotesque forms referred to but in the moderated forms known among ourselves. The Collect for the eleventh Sunday after Trinity, which announces a "measure of grace" or cup of salvation for every human being teaches a Gospel which forbids caste in any form. That Gospel is "the Gospel of the Kingdom," or of the "Holy Catholic Church" (as the early Christians phrased it)—the world-wide society which Christ founded for men of every nation, tribe and tongue. We cannot "love the brotherhood" (as St. Peter bids us) and at the same time cut ourselves off from other Christians by caste or class distinctions.

Socialism.

This movement, which is attracting notice through its dangerous aggressiveness in certain quarters has to be dealt with seriously. When a mob of people undertake to break up the worship of God and resort to acts of violence to attain that end they do no good to themselves or their cause. It is all very well to say that they are poverty stricken and cannot get work. It is a poor remedy for such a condition to attempt to break up not only the law of the land but the worship of God as well. Attempts by destructive violence to change the existing order of things do not commend themselves to right thinking, law abiding citizens. Nor can such aggressive people very well force the men whose industry and enterprise have established and maintained the prosperity of the State in the words of the old-fashioned highwayman, to "stand and deliver."

Lord Cromer's Advice.

A recent writer in the Spectator comments upon the unrivalled simplicity of the advice given by Lord Cromer to the boys of Leys School, Cambridge, "Love your country, tell the truth, and

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do not dawdle." The patriotism so lightly sneered at by the would-be cosmopolitan is held to be a fundamental factor of national well-being by Lord Cromer—no less so apparently than truth-telling itself. Speaking further of the last and homeliest bit of advice the writer dwells upon the sapping effect upon mind and body of the half-done work of the dawdler, claiming that in most cases it is an infirmity of mind amenable to discipline, an ill that may be cured. He also quotes some pregnant words from Bacon, which may well be applied to the counter evil, the equally unfruitful "hustling" of our day: "Affected dispatch," says the Master, "is one of the most dangerous things to business that can be." "Order and distribution and singling of parts is the life of dispatch," and lest there be "dawdling," perhaps, "measure not dispatch by the times of sitting, but by the advancement of business." The differences between men are by no means ignored—the brain of one must work unceasingly or life is nothing; another must fight and conquer every time before settling down to steady work, though oftentimes that done by the conscience-driven man is of no unworthy sort. In conclusion the point is made from Lord Cromer's speech that amid modern complications "the simplest motives and rules are still the best." That school boys will remember "that they have been told to "play the game," and "follow up," and "swing together," and, let us add, not to dawdle, when more fine sounding exhortations have fallen away and are quite lost in the moments of real stress!" No new truth there, but when Bacon and Lord Cromer speak we smaller folk may turn our heads to listen.

General Synod.

Our faces are turned now to the General Synod and we do not feel that we are overstating the expectation of our people when we say that Churchmen generally in Canada are looking for a distinct step in advance at the coming session. Our Church leaders have had the inspiring and educative influence of the Pan-Anglican gathering and the Lambeth Conference to inform and strengthen them in their deliberations and legislation both in the Upper and Lower Houses. We may look with confidence for breadth of view, and at the same time thoroughness in treatment of the important matters to be considered. Whatever may be the conscientious differences of standpoint of members of our Communion we must never forget that we are members one of another and that we each and all form part of one living body over which our Supreme Head presides.

The Results of the Pan-Anglican Congress.

We are watching the responsible Press, both ecclesiastical and secular, to gather up the real results of the great Church Congress held in June. We are quite sure that the "Church Family Newspaper" has correctly stated one of them in these words: "Nothing was so remarkable as the general good humour. This good humour rested upon an inward agreement which found expression in the speeches. Men of varying parties, when they met, were astonished to find that they were so near to one another. . . . If it were to serve no other end than this, of accentuating the unity of the Church, this Congress would have been well worth holding." This is the biggest and most remarkable Congress the Church has ever held. If it has successfully demonstrated her unity, by all means let us have a repetition of it; and for those who cannot attend a Congress in England let there be local Congresses and let there be a truce to the wretched party squabbles that have so often and so grievously obscured the real life of the Church. The sight of "one Holy Catholic Apostolic Church" is so transcendently beautiful, that we long for its realization in every corner of the earth.

As Others See Us.

It does one good indirectly to hear the thoughtful, intelligent and candid opinion of one's doings from another. In like manner it does our people good to present them with an observant intelligent view of the outlook for our country. A cultivated traveller in the North-West has been writing to a friend in the Mother Country. From part of the letter which has been published abroad we make the following extract: "The importance of everything done now is very great. One can see here before one's eyes the Canadian nation of the future being formed out of these various kinds of people. The people here firmly believe in the future of their country. Sometimes they even dream dreams and see visions. One of them was pointing out to me the other day how the great seat of power in the world has always moved Northward and Westward—from Babylon to Rome, from Rome to England.' Then he added—'Another step in that way and it's Canada.' Certainly, the resources of this country appear to be almost unlimited, and even the climate itself tends to make the inhabitants hardy and resourceful. It is difficult to prophesy, but I am sure there is no part of the Empire which will increase its influence so much in the next twenty-five years as Canada. I had a very interesting conversation with Professor Goldwin Smith a few weeks ago. You doubtless know him from his writings on the Irish Question and on British Politics. He believes that the union of Canada with the United States is only a matter of time, but I now think that is most unlikely. This Western country is the real country. Toronto is peculiarly open to American influence. So far as I can see, Canada is sure to remain a part of the British Empire, but the tendency will be for Great Britain to be less and less the predominant partner."

Repentance.

We are often reminded by Plymouth Brethren and other religious zealots of that way of thinking that it is quite wrong to come to Church and call ourselves "miserable sinners" and that the Litany is out of place in the worship of earnest Christians. We are unctuously told if we are "saved" we are done with sin and we can't be both saved and sinners at the same time. But the Church in her great Congress reasserted the teaching of the Litany in a very striking way. She began her Congress programme by reciting the 51st Psalm. She deliberately reaffirmed her ancient position that repentance is ever joined to true faith, and that the herald of repentance calling clearly to our souls, "Repent ye for the Kingdom of Heaven is at hand!" must be heard and heeded before we can be drawn to the living Christ. This deliberate and highly significant act was alluded to by Dr. Lefroy, Bishop of Lahore, in his great sermon in St. Paul's Cathedral, as the ground of his hope, that the Church of England was facing the momentous problems of the future in the right spirit and he called on the Church which had thus confessed her sins to dedicate herself anew to God's service and to dedicate her money by the practice of the tithe.

Prosperity and Adversity.

Recently we wrote in general terms of the bearing of these conditions of life on one's spiritual state. We might illustrate the subject. In intimate conversation of late with one of the saintliest and sunniest of our clergymen he simply and modestly disclosed to us certain phases of his life which would be sufficient to fill a worldly man with gloom and deep despair, for the good of others, so full were they of sorrow, suffering and intense labour, and yet, as the conversation ended he said with intense and almost startling earnestness: "I would not exchange my life for millions of money." What a marvellous commentary on the presence of the Holy Spirit in one man, and His absence from another, is illus-

trated in the faith of this man of God and the unfaith of some worldly millionaire as interpreted by the words of the beloved disciple. "In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not." Surely it is an infinitely nobler thing, even in worldly adversity, "to bear witness of the light, that all men . . . might believe" than in worldly prosperity to be a spiritual pauper, a living example of unbelief.

WHAT PSYCHICAL RESEARCH HAS DONE FOR RELIGION.

There can be little doubt that we are about to witness, or are, in fact, already witnessing, the birth of a new science. No one who has followed the investigations of the Society for Psychical Research, established in England some twenty-five years ago, will, we imagine, attempt to deny the fact that it has opened up for scientific exploration a hitherto absolutely unexplored region, which for thousands of years, and until well within the memory of middle aged people, had never received one hour's serious attention from any scientist remotely worthy of the name. From the furthest beginnings of history these phenomena, now the especial province of the above named Society, still known as "occult" have been in universal evidence everywhere, always and among all men. We find them in every known literature, in every religion, including the Christian, in all the traditions and folk lore of savage races, in the recorded experiences of individuals as widely diverse in training, nationality, period, rank, condition, education or intelligence as the imagination can conceive. They are as rife today as they were one hundred, fifty or five thousand years ago. Never in the whole history of the human race, from the earliest glimmerings of intelligence down to the present moment have these phenomena, still very generally called "occult," but perhaps more correctly termed "super-normal," ceased to terrify, mystify and fascinate mankind. And only yesterday has any serious attempt been made to investigate them upon scientific principles.

Now after a quarter of a century's hard and often very thankless work the S. P. R. has finally succeeded in establishing the fact, that these super-normal happenings demand, at least as serious a consideration from scientists as any other class of phenomena. It is not too much, therefore, to say that the Society has been instrumental in establishing a new science, the science of what may be called abnormal psychology. For while the fact has not been formally acknowledged by "official science," it is none the less evident by innumerable indications that the old scornful attitude of contemptuous indifference has been finally abandoned. It is now tacitly acknowledged that the field of occult phenomena really exists and that it is well worth exploring. The question, which we would briefly consider in this article, is, "How have these investigations, now in steady operation for over a quarter of a century, affected the question of "spiritism." by spiritism, which we use in preference to "spiritualism," with its dubious associations, we mean the belief in the conscious survival of human personality. Has the work of the Society for Psychical Research made this doctrine, which lies at the foundation of all religion, and with which it stands and falls, worthier or easier of acceptance. In other words have these investigations, laboriously and conscientiously carried on upon rigidly scientific lines, and with absolute open-mindedness, tended to remove some of the difficulties which thoughtful people have always experienced in regard to human immortality.

On the whole we think they have, for the following reason: These investigations have established the fact that human personality is something infinitely more complex than was formerly imagined

to be the case, and that we are possessed of latent powers and faculties which seem to defy the ordinary laws of our physical being. Of the laws which govern the manifestation and exercise of these faculties very little as yet has been discovered. They apparently exert themselves at irregular intervals and upon no fixed plan, and under rare or exceptional conditions. But there they are, and they strongly tend to confirm our belief in the essential independence and self-sufficiency, and, therefore, probable persistence of what we call the soul, or the alter ego, or deeper self, after that physical change known as "death." It begins to be evident that there is a "wheel within a wheel;" that within the outer shell of the objective self is another perfectly equipped personality, which is not bounded by material limitations nor dependent upon a material environment. As a English Church paper recently said, "While these researches have not directly proved human immortality, they have made it infinitely more easy of acceptance." With this we are inclined to concur. For to whatever these startling mediumistic phenomena, recently reported by the Societas, may be due, whether to the intervention of discarnate personalities, to telepathy or to some hitherto undiscovered and undreamed of "mind reading" powers on the part of the "medium," the undeniable fact remains that human personality has the power at times of rising superior to and setting at defiance all the known laws of its being, at least to all those laws by which it has until now been supposed to be irrevocably bound. In view of all this the conscious survival of "death" becomes a very simple matter.

"SCIENCE" VERSUS RELIGION.

People use the above expression very glibly, but as a rule very loosely, and with little and often no sense of its real force or meaning. In the first place we may ask, "What is science?" Science is knowledge. Knowledge of what? To the great majority of people Science (with a big "S") is the knowledge of physical facts, of that part of the universe which is perceptible by the physical senses. This knowledge is attained in one, and only one way, viz., by observation and experimentation. Knowledge attainable in any other way is unthinkable. All must travel the same road and must use the same tools. Nothing that cannot stand the test of "scientific investigation" can be accounted knowledge in the true sense of the term. Such being the case, the only knowledge worthy of the name is the knowledge of material things, of those things which are bound up with our mundane being, and whose existence, manifestation and operation depend upon certain fixed and unchangeable laws which work on an uniform plan and with which "there is neither variability nor shadow of turning." What then is religion? Religion, religionists would say, and rightly say, is knowledge of another kind. It is knowledge of a world or sphere outside of what is vulgarly called the "material world," and a kind of knowledge that is acquired by different methods and the use of different faculties to those employed in the pursuit of what conventionally and for convenience sake, and for these reasons only, we call "Science." For, strictly speaking, it must be apparent that all knowledge of whatever kind and however and by whomsoever acquired is "Science," the word, as can be seen at a glance meaning exactly the same thing. Religion, therefore, is, or claims to be, knowledge gained or communicated to man in some way peculiar to itself. The method by which man apprehends, or is made a possessor of religious knowledge, we are accustomed to call "Revelation." This term of late has fallen somewhat into disrepute. It is too mechanical, we are told. It reduces man to the level of a child who is fed by hand and makes him a purely passive agent. But this is an altogether erroneous

view of Revelation. "God," we are told "is a rewarder of those (and only those) who diligently seek Him." "Revelation," in its true meaning, is not God thrusting Himself upon man, but God's response to man's search after Him. It is the answer of the Divine outside of man to the cry of the divine that is in every man. Man is capable of knowing God, and finding out about God and of living, if we may use the term, in intellectual, as well as spiritual, communion with God, of, in short, companionship with God. And this is brought about and made possible by the exercise of a set of faculties, perfectly corresponding to and yet absolutely distinct from his lower or physical faculties. Such is religion. It is a species of knowledge that man has acquired in connection with that Unseen World in which every one of us, if we only knew it, mainly lives. For man, whatever else he is, is essentially a spiritual being. Though he may not always realize it, most of his interests have to do with what may be called spiritual things. He is ruled by ideas and ideals. He lives in the future. He is enslaved to the Unseen. As a rule, however, man neglects, or perverts his higher spiritual faculties. They are not destroyed, for they are indestructible and invincible, but they are misapplied. Now the question arises, are these two provinces of knowledge distinct, not to say antagonistic. Four or five hundred years ago, the expression "Science versus Religion" would have sounded as absurd, as "Knowledge versus Learning." Religion and Science were convertible terms. And so they remained until the rise of the Baconian philosophy. Since then, until of late years, the tendency has been to regard Religion and Science as being, if not exactly antagonistic, essentially distinct. Now indications multiply on all sides that the Scientist, so-called, is beginning to realize the fact that religion is a permanent factor in human life, and that it is based upon a species of knowledge as real, and as capable of ultimate demonstration as any branch of physical science. The fact is being gradually made plain, that the Religionist and the Scientist are simply co-workers in different portions of the same field, or, to slightly vary the illustration, they have begun to explore the same region from opposite ends. They are now approaching each other. To use Sir Oliver Lodge's simile in another connection, the workers on both sides are "beginning to hear the sound of each other's picks." This fact, Mr. Balfour, in his address to the Pan-Anglican Congress, made plain. Religion and "Science" cannot be antagonistic. Rather are they complementary of each other, having to do with different though mutually corresponding and balancing sides of man's being. Mankind without religion, Mr. Balfour said, is unthinkable. The long-drawn out misunderstanding between Science and Religion, it is manifest, draws onward to a close. The end is not quite yet, but the beginning of the end is unmistakably in sight.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We are grateful to know that Mr. Mussen is favorable to Prayer Book Revision. The difference between him and Spectator now seems to be that he is not prepared to undertake it now, while Spectator feels that now is the very time to make a beginning. Mr. Mussen is afraid lest we proceed with too great haste. Our judgment is that it will be quite impossible to get the Church in Canada to act too hastily. The trouble has been in the past that so many of our presumed leaders have proclaimed deliberation, and caution such virtues that the natural sequence was that nothing could be done. Instead of realizing that golden opportunities for promoting the Church had been

lost they piously exclaim, see how conservative the Church in Canada is! behold how like a dutiful daughter she awaits the word of command from her mother. "Conservatism," "deliberation," "caution," "care" are, of course, all very excellent, but then they may be used to cover, neglect and timidity and inertia. If the Church in Canada were throbbing with energy, restless in its eagerness to break new ground and to tackle new problems, then there would be some point in calling for deliberation and caution. The need of to-day is not that men should occupy their time in screwing down the breaks on our ecclesiastical train that is now moving with ridiculous deliberation, but rather that we should get more steam on and more headway. The process of revision is necessarily a long one. A committee is appointed at this session of Synod and for three years they struggle with the problems involved. At the session of 1911 the results of that committee's work are thrashed out in Synod. There will be majority and minority reports and grave differences of opinion on many points and probably the whole matter will be recommitted. Then would follow three more years of effort and of education, years of the most prolific results in educating our Church people in the history and significance of our Prayer Book. Assuming that the product would be accepted by the Synod of 1914 it would then be tentatively authorized for use for the following three years, and criticisms from Bishops, priests and the rank and file of the laity would be invited and duly noted and considered by the committee, so that final alterations could be made before final confirmation in 1917. Under such conditions as these we ask our conservative friends how it is possible for anything to find a place in that Prayer Book that does not represent the real mind of the Church? Now let a man answer that squarely before he begins to raise any boggy of precipitation and recklessness.

It was with interest and approval that Spectator noticed the majority and minority reports of the Committee on Temperance. This is what should occur more frequently. We have long been accustomed to the colourless compromise of committees and it is a real source of invigoration to find that at least one committee has divided upon an important subject. Division is not usually regarded as a source of strength, but we have certainly had some experience in the Canadian Church of a type of unity that has looked very much like weakness. To frame a resolution on temperance that will receive the assent of the whole Synod might be possible, but it would be sure to be purely academic and lacking in all vital force. As soon as men get in earnest about anything then they are not satisfied with a non-committal position. They prefer to be voted down to defeat rather than lend their hand to a useless temporizing policy. It would be a great step forward if the younger and more progressive element in our Church could be seized of the rights of minorities. If three or four men in a committee are dead in earnest about some policy that they wish to inaugurate and are unable to persuade their associates to accept the same then they have recourse to a minority report. It is much better for them to take this course than to attempt to lead the House in debate without it. The minority report puts the men in their right position before the Church and gives them a base from which to work. Appear to assent to the colourless policy of the majority and you throw away your chance of leading the House round to your way of thinking. It is not possible for Spectator to discuss the reports of this Committee on Temperance as he has mislaid the convening circular. His recollection is, however, that there is a more aggressive tone to the report than is usual in an Anglican Synod and that the resolutions arising out of the report show more vitality than we have been accustomed to in the past.

Spectator met a man on the street the other day who was on his way to the labour temple, where he and his co-workers are foregathering daily. He was evidently in a very serious mood and guessing the cause we stopped him and exchanged salutations. He was a striker in one of the leading corporations in the country. For nearly a month he had been out of work and there was no immediate prospect of returning to his former occupation, which was one of considerable remuneration. He reviewed briefly the situation and remarked grimly that "it was war." "We are not fighting," he declared, "for higher wages, but for the right of organization." After a few words of good wishes we passed on, he to continue the dreadful war and Spectator to engage in his daily duties. There was a man out of three or four thousand now actually engaged in industrial war, not for personal profit, but for the rights that they believe to belong to workingmen. Assuming that they were wrong in their judgment and that the rights they claim are not reasonable, still it would seem that there could be no doubt of their sincerity and good faith. These men are bearing witness to their industrial faith by the hardships they are voluntarily enduring in support of their position. There certainly is something very impressive in the stoical fortitude of men giving up good positions in order that their rights may be maintained, and that their fellow-workmen hereafter may have fair play. We are not familiar with the facts of the dispute in question. The little we do know would lead us to think that the men were to say the least ill-advised in their present stand. We do not know all and, therefore, it is unfair to pass judgment, but we cannot refrain from admiring men who value so highly their rights and who are willing to risk so much for what they deem their due. Corporations of vast dimensions may deem the present industrial depression an opportune time for squaring old scores, or vanquishing an enemy, but capital and labour difficulties will have to find some other solution to be permanent. The modern standard of popular education is rising, and education brings new visions and discontent with old conditions. Educate the masses and they begin to think and act and plan and govern. There is no use harking back to the old days of ignorant contentment. Spectator.

THE MANAGEMENT OF SUNDAY SCHOOLS.

Paper read at Rural Deanery of Peel, Conference at St. John's Church, Dixie, Ont., August 26, by John Keir.

The successful management of a Sunday School in a rural district involves the solution of problems which do not confront the officers of schools in cities or purely urban parishes. The impossibility of providing suitable school buildings, the wide area from which the scholars have to be drawn, the comparative fewness of their numbers, the difficulties in the way of providing a sufficient number of teachers, and the obstacles in the way of such teachers as are available receiving even the minimum of training for their work, are some of the chief points of difference. It is true most of these conditions obtain in city and urban schools, but in rural schools they are emphasized to such a degree that makes it a matter of surprise that the work done is as successful as it is.

At the recent annual meeting of the Synod at Toronto it was decided to appoint a Field Secretary to have charge of the Sunday School work of the Diocese. The duty of this officer will be to make a general survey of the field, and while encouraging those now engaged in the work to devise means for its improvement so as to make the Sunday School more distinctively than ever "the nursery of the Church." While the development of the Sunday School movement has had the effect of materially altering the views of the masses of church people as to personal duty in the way of instructing their children in the truths of Christianity, Bible history and Church formularies, it has in no wise removed it. The assertion of the responsibility of parents in the essential principle of the Baptismal service, and the responsibility of the individual for his or her own growth in the Christian life is the essential principal of Confirmation. But the growth of the Sunday School movement has brought into

existence an agency for the instruction of the young in Christian principles which places upon the Church as a whole a responsibility and a duty not always properly appreciated or heartily undertaken.

The Episcopal system of Church government places at the head of each diocese a Bishop. He is, theoretically at any rate, the absolute head and director of all Christian work in the diocese, all clergymen in the diocese, of whatever rank and degree, being his deputies, to whom is delegated certain duties and powers, to be exercised within certain defined areas, viz., the separate parishes. The clergyman of each parish therefore is responsible to the Bishop for the carrying on of all branches of Christian work within the bounds of his own jurisdiction. I wish to direct special attention to this point, because in many places there is a strong effort made to deprive the clergyman of his proper position in regard to this work and to make the Sunday School an organization associated with, and not an integral part of the Church. The clergyman of the parish is by virtue of his office the head of the Sunday School in his parish, and the superintendent, officers and teachers of the school derive their authority from him and not by virtue of their own association together to carry on the work.

In rural schools, such as we have to deal with almost entirely in this Rural Deanery two officers only are necessary—the superintendent and the secretary. The superintendent should be appointed directly by the clergyman at the Easter Vestry. The person appointed, however, should be one who is approved by the teachers, because no school can be carried on successfully where the superintendent had not the confidence and cordial assistance of the workers. In every case where it is possible the superintendent should be licensed as a lay reader. In such a way he will be able to render a greater degree of assistance to the clergyman than at present, making it possible for the Sunday School gathering to develop into an additional church service, and providing for the clergyman an assistant at the other services of the church. No superintendent should have any one class to teach regularly, but he should be prepared to take any class whenever there is a vacancy. The secretary in any one of our schools could undertake all the duties of Librarian and Treasurer, except it was found convenient for the purpose of retaining associated with the school some young people who might otherwise sever their connection with it. There are some young people who like to have an office and if an office will hold them there should be no difficulty placed in the way of creating such for them.

In order to have a successful school and make it the nursery of the Church it is essential that every available child should be on the roll from infancy to manhood or womanhood. To do this there should be prepared a list—a card index is the best, one card for each child—of all the children of all church-going people in the parish. This card should show the name, place of residence, date of birth, date of baptism, date of admission to the Sunday School, class placed in, date of promotion from class to class, and date of confirmation. With a list such as this, kept up-to-date and properly arranged the superintendent and secretary will have the means of seeing that the school of which they are in charge has in attendance every available child, and of ascertaining at any moment all about them. Such a list, too will be invaluable to the clergyman, as it will give him the information he often does not fully have in regard to all the church-going families in his parish. The usefulness of this list in the way of following up the movements of our church population will be very great, as in the case of a removal all that would be necessary to do would be to send the cards with the family details to the clergyman of the parish whither they were going, replacing it with a single card bearing the family names and the information, "Removed to —."

The only other matter of administration to which I will allude is that of literature. The greater proportion of the money now expended upon lesson leaflets is wasted. The children in many cases tear up the papers before they reach home, in many more instances they never make any attempt to prepare the lesson for the next week, and in as many more never bring the quarterlies to school with them. Lesson helps for the senior classes are undoubtedly beneficial, but to my mind it is a waste of money to provide them for any scholars below those in the Bible classes. Let it be seen that each scholar is provided with a Bible and a Prayer book (with hymns), which should be produced and used at each session of the school, and the scholar credited in the class book with having done so, and provide for each scholar a card giving the follow-

ing particulars:—(Arranged as for Sunday Aug. 30.)

Sunday, August 30.
Eleventh Sunday after Trinity.
Learn collect for the day.
Learn-answer to the question, "What meanest thou by the word Sacrament?"
Learn Golden Text—St. Luke vi. 27.
Read Lesson for to-day—1st Sam. xxvi. 17-21.

The scholar will have to look up Prayer book and Bible to do this, and will have been put in possession of the ground-work upon which the lesson is to be built up by the teacher. Let the teacher make use of all the helps possible to prepare the lesson, and having read, marked and inwardly digested them put them on one side before going to school, trusting memory and the Bible to teach the lesson.

Associated with the question of lesson leaflet is that of the library. The individual Sunday School library is a delusion and a snare. No country school is in a position to own and maintain one and no school ought to attempt to do so. I am strongly of opinion that no Sunday School should have a library at all, except it be of books suitable for reference for teachers and older scholars, and of strictly approved of illustrated books of Bible stories, travels in Bible lands, and books dealing with Church history, missions, etc. The Sunday School library should be a specialized library. Books are cheap enough, public libraries are plentiful enough, and the Ontario School Act provides for the establishment of Children's libraries in every school section, so that there is not the necessity there was in time past for a Sunday School Library, and even if it were not so, there is not the slightest necessity for the shelves of the Sunday School library being filled, as they too often are, with books neither Christian nor manly in teaching, pure or dignified in construction and language, nor neatly printed and bound. Whether we have to accept the Sunday School library as it is or place it on the very high level it should be placed, there is no doubt that it would be advisable to abandon the present system of every Sunday School trying to maintain an individual library. As an alternative to the present system it would be possible for a number of schools to combine in the selection of books for their libraries, and arranging for an interchange at fixed intervals, and then when the usefulness of the books had been exhausted in all the schools, if they were then in good order many a mission church library would be glad of them as a gift. I would, however, prefer to see established a Diocesan Library of reference and general literature conducted on the circulating plan to which each school contributed an annual sum according to their requirements and paying in addition the freight of the box of books coming in at the exchange periods. There should be no difficulty in working out the details for the conduct of a library upon this principle, and the cost to the individual schools would be no greater than is now the case while the advantages would be considerable.

With respect to the order of the Sunday School session. In those parishes where there are two regular services on the Sunday, and an afternoon school, the special forms of opening and closing now used provide practically all that is required. In the purely rural churches where there is only one service a day, the school session could be developed into an additional service the teaching of the lesson taking the place of the sermon. With the superintendent of the school and a licensed lay reader there would be no difficulty in carrying out this suggestion and the educational effect upon the young people would be considerable. The order of morning and evening service need not be followed in all its details at these young people's services, but the exact form and variations could be left to the discretion of the clergyman and superintendent.

These ideas and suggestions are along the lines of emphasizing the Episcopal system of Church government; and of the doctrinal teaching of the Anglican Church and of ensuring a strict business working of our schools.

The Churchwoman.

OTTAWA.

Ottawa.—The most important Convention in connection with women's work for the coming busy season in the Capital will open on Tuesday, the 22nd, closing on the 30th. The occasion will be that of the triennial meeting of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada. Tuesday and Wednesday will be given to special business of the Gen-

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eral Executive and committee work in St. George's Parish Hall, Metcalfe Street, and on Thursday, the 24th, the crowning event of the week's convention will occur in St. George's Church, when a thankoffering service at which a special offering will be presented from the united auxiliaries of the Dominion, which will represent contributions from about 25,000 women. The auxiliary has been successful in securing the Rev. Dr. Tucker, Toronto, general secretary of the M.S.C.C. to preach the sermon on this auspicious occasion. It is anticipated that several thousand dollars will be placed on the alms-basin for the united thankoffering by the representatives from the different dioceses, which, by a vote at the triennial of 1905 will be given for the object of training men and women for the mission field. Much important business will be transacted the following days and will include reports, appeals, elections, voting on funds at the disposal of the delegates, resolutions and notices of motion. Local arrangements for the accommodation of the one hundred and fifty visitors who will attend the Convention have been in the hands of a large committee composed for the most part of the Executive of the Diocese of Ottawa.

The following is the list of delegates who will attend the Convention and who will be billeted in some of the hospitable homes of Ottawa:—Algoma—Mrs. Thorneloe, Mrs. Gossage, Mrs. Boydell, Mrs. Reid, Mrs. C. W. Jarvis, Mrs. T. A. Clark, Mrs. Andress. Athabasca—Mrs. Weaver. Caledonia—Mrs. DuVernet. Calgary—Mrs. Pinkham, Mrs. W. D. Bernard, Mrs. W. A. Geddes, Mrs. A. Allen, Mrs. W. H. Mitchell, Mrs. P. J. P. Jephson, Mrs. Marker, Mrs. Melrose. Columbia—Mrs. Perrin, Miss Turner, Mrs. Cooper, Mrs. Miller, Mrs. Wollaston. Fredericton—Mrs. Richardson, Mrs. Walker, Mrs. G. F. Smith, Mrs. A. Coster, Mrs. W. S. Neales, Mrs. J. McArdy, Mrs. T. Street, Mrs. J. Hay, Mrs. J. M. Robertson, Mrs. Howard, Mrs. Lee Harrison. Huron—Mrs. Williams, Mrs. Sage, Mrs. Falls, Miss Gower, Mrs. Gaham, Mrs. Robinson, Mrs. Ward. Keewatin—Mrs. Lofthouse. Kootenay—Mrs. Gilbert Cook, Miss A. M. Clauson. Montreal—Mrs. Holden, Mrs. Baylis, Mrs. Pennell, Mrs. J. A. Elliott, Sister Edith, Mrs. Lloyd, Mrs. Stroud, Mrs. Norton, Mrs. Marling, Miss Thornton, Mrs. Bompas. Moosonee—Mrs. Loft-house. New Westminster—Mrs. Dart. Niagara—Mrs. DuMoulin, Mrs. Seathers, Mrs. Dally, Mrs. Hobson, Mrs. Tidswell, Mrs. Scott, Mrs. G. C. Tompson, Miss Slater, Miss Minty, Miss Ambrose. Nova Scotia—Mrs. Worrell, Mrs. G. P. Crawford, Mrs. H. St. Clair Silver, Mrs. Geoffrey Morrow. Ontario—Mrs. Mills, Miss Macaulay, Miss Muckleston, Miss Daly, Mrs. Forneri, Mrs. Hambly, Mrs. Leech, Mrs. Dargavel, Mrs. Woodcock. Prince Edward Island—Mrs. Longworth, Mrs. Simpson, Mrs. Tidmarsh, Mrs. Alley. Qu'Appelle—Mrs. Grisdale, Mrs. Simpson. Quebec—Mrs. Dunn, Mrs. Bell Irvine, Miss Pope, Mrs. G. Sewell, Mrs. Robertson, Mrs. Sharples, Mrs. Garwne, Miss Gill, Mrs. Bradford, Mrs. Von Iffland, Mrs. J. Hamilton, Mrs. C. Sewell. Rupert's Land—Mrs. Matheson, Mrs. Fortin. Saskatchewan—Mrs. Newnham, Mrs. Ashworth, Mrs. Dewdney. Toronto—Mrs. Reeve, Miss Tilly, Mrs. DuVernet, Mrs. Webster, Miss Jones, Mrs. Ryerson, Mrs. Bigwood, Miss Lea, Miss Moss, Mrs. Cody, Mrs. Davidson, Mrs. Banks, Mrs. Black. Yukon—Mrs. Stringer. Ottawa—Mrs. Armstrong, Mrs. George E. Perley, Miss Bogert, Mrs. Elliott, Mrs. Stiles, Miss Greene, Miss Parmelee, Mrs. Hamilton, Mrs. Read, Mrs. Pollard, Mrs. Muckleston, Mrs. Doney. The present general officers are: Mrs. Tilton, president; Mrs. Pentreath, vice-president; Mrs. Newnham, vice-president; Mrs. Bell Irvine, vice-president; Mrs. Walker, vice-president; Mrs. Patterson Hall, corresponding secretary; Mrs. Willoughby Cummings, Leaflet editor; Miss Edith Carter, treasurer; Miss Halson, Dorcas secretary; Miss Gaviller, junior secretary; Miss Cartwright, convener of literature; Mrs. Holden, convener of education; Mrs. Tilly, convener of Indian affairs; Mrs. Greene, convener of Chinese work.

Grace Church.—This Branch of the Woman's Auxiliary held its regular monthly meeting last week in the parish hall which was well attended. Arrangements for the coming triennial meeting were discussed. The ladies of this Branch will assist in entertaining a number of delegates, and in providing the luncheon on one of the days during the session in conjunction with another city Branch. A few plans for the winter work were discussed and arranged.

Local delegates to the General Synod have received copies of the new Hymn Book which will be submitted for final action by the Special Committee which has been so assiduously at work thereon since last General Synod. The size of the

volume is $3\frac{1}{2} \times 5\frac{1}{2}$ inches, and not quite an inch thick, and is set in "long primer" type. Slight changes show the effect of recent suggestions. On the outer cover it is called simply "The Hymn Book." Inside the old title, "The Book of Common Praise," remains. Then, instead of "authorized by the General Synod," the title page says that it was "compiled by a committee of the General Synod." This gets over the difficulty of the Synod's being opposed to authorize certain hymns which some Low Church members of Synod think wrong doctrinally. The motion to bring the book into use, of which notice has been given, simply reads, "that the use be permitted," so that any congregation will be permitted to use the book, but will not be forced to do so. All told, it is stated that six or eight Communion hymns have been objected to, and these, the friends of the new book point out, are all to be found in Hymns, Ancient and Modern, which is now used in some Low Church parishes. The book fulfils all expectation in regard to arrangement, indexes and completeness of details. It is strong in every department, particularly in missionary and children's hymns, and there are carols and litanies. The musical edition is in the highest art of the printer, and is as satisfactory to musicians as the "word" edition is to those concerned with the literary side of the hymns. The "words" edition has now been sent out to the delegates, and the musical edition will be distributed at the Synod meeting. In order that the data secured by the committee in drafting the Hymnal may not be lost, an annotated edition will later on be issued by the Secretary of the Committee, Mr. J. Edmund Jones, containing all the essential facts gathered about each hymn.

All the Sunday Schools opened on Sunday after the summer vacation, and in spite of the heated spell there was a good attendance in most cases of both teachers and scholars. On the previous Sunday the children of St. Matthew's held their annual flower service, and exceptionally large and lovely offerings of flowers and fruit was subsequently distributed among the sick of the parish and in the wards of the city hospitals.

Renfrew.—The Rev. W. H. M. Quartermaine, rector of St. Paul's Church, and Mrs. Quartermaine, expected to sail from Glasgow on Saturday of last week. There have been very few letters from the reverend gentleman to his Renfrew parishioners, but from the tone of the latest letters, the health of the popular Rural Dean is very much improved.

TORONTO

Toronto.—Many thanks for the following subscriptions on behalf of the little India orphans: Rev. Harry S. Musson, Louisville, Ky., to support a child for one year, \$15; Miss Hilton, Peterborough, \$2; Miss Austin, Quebec, \$4; Anon., \$3; Miss Mary H. Way, Barrie, to support the same child for another year, \$15. I am so glad to be able still to send on a little help towards providing for these little ones from time to time. One gets very grateful and affectionate letters from the child one befriends in this way. Just a natural little child's letter saying just how the day is spent, what hour lessons are (and perhaps what reader is used and what promotion attained), when the meal hour comes, the play hour, the prayer hour, and one feels there is love and gratitude and no fear in the heart of the child. Then comes the sad little remark: "No proper rain has fallen here," which means that more or less famine conditions prevail and reminds me that I was told that actual and real famine existed in some parts of India. Perhaps some one would like to send a little help to these suffering from famine. If so, I will gladly send it on. And now, will all whose hearts are moved towards these children kindly send anything towards their support to Miss Macklem, 30 Hawthorne Avenue, Rosedale, Toronto. \$15 keeps one for a year, but any amount is welcome.

Home & Foreign Church News

From our own Correspondents

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

Fredericton.—One of the results of the Bishop's recent visit to England is that six clergymen from

the Motherland will come out and take up work in this diocese.

QUEBEC.

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

Quebec.—The following are the Bishop's public appointments for the remainder of this month:—Friday, Sept. 18:—Interview Students as to their Exhibitions, etc. Saturday, Sept. 19:—Interview Candidates for Holy Orders, and travel to Sawyerville. Sunday, Sept. 20 (14th after Trinity).—Hold Confirmation Randboro and Island Brook, preach in the evening, Cookshire and drive to Lennoxville. Monday, Sept. 21 (St. Matthew, Ap. and M.).—Hold Ordination of Priests and Deacons at Bishops' College Chapel, Lennoxville, 9 a.m., travel to Montreal to visit Col. and Mrs. Burland. Tuesday, Sept. 22:—Travel on to Ottawa to visit Mr. and Mrs. F. W. Avery. Wednesday, Sept. 23:—Opening Service of the General Synod of the Canadian Church at Christ Church Cathedral, Ottawa, 11 a.m., and the opening session of the Synod in the Lauder Hall, 3 p.m. Thursday, Sept. 24:—Take part in these Sessions to the end of the month.

Riviere du Loup en bas.—On Monday, August 17th, the Lord Bishop of the Diocese visited Riviere du Loup for the purpose of consecrating the old village church and burial ground. The church is built on land given to the Right Rev. George Jehosaphat Mountain styled Bishop of Montreal, on the 14th day of August, 1841, by Malcolm Fraser, Esq., Seigneur of Riviere du Loup. But though erected many years ago there had never been any consecration, and it was only lately that the omission was brought to the notice of the Bishop. The consecration service took place on Tuesday, August 18th, at 11 a.m. The Bishop, accompanied by the Ven. Archdeacon Bogert, of Ottawa, and the Revs. Harris, Bradshaw and Templeman, who came over from Cacouna for the occasion, proceeded in his robes from the parsonage to the door of the church. Here the Bishop and clergy were received by the churchwardens and other members of the congregation, and after the petition for consecration had been read by the incumbent, the Rev. A. J. Vibert, the procession entered the church singing the twenty-fourth Psalm. Arrived at the chancel steps the Bishop, sitting in his chair, certified to being in possession of the deed which secured the long and undisturbed tenure of the ground and enabled him to consecrate both the church and cemetery. The Bishop then read the prayers and the sentence of consecration, giving to the church the name of St. Bartholomew. After the singing of a hymn the Holy Communion was celebrated. The Epistle was read by the incumbent and the Gospel by the Rev. E. M. Templeman. Having delivered his address the Bishop proceeded with the celebration. After the service in the church the Bishop solemnly consecrated the ground for the burial of the dead.

Through the kind efforts of a lady of the congregation, who was also a member of the Ladies' Guild, a new sanctuary carpet had been purchased and laid in good time for the consecration. This added much to the appearance of the church. On August 14 the Ladies' Guild gave a Lawn Social at the parsonage, whereby the sum of \$66 was realized. This added to sums most generously given by the summer visitors brought the parish indebtedness (incurred through the predecessor of the present incumbent) down to \$250.

MONTREAL.

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

Montreal.—The Bishops of Fredericton, Niagara and Montreal returned to Canada from England during last week.

Beaconsfield.—St. Mary's.—One of the signs of the closing of the summer outing season on Lake St. Louis, is the annual harvest home and flower celebration at this church. From Beaurepaire, Pointe Claire and Lakeside, busses convey the residents to the eight o'clock church service, which is always of a special character. This year the invited preacher was the Rev. Dr. Paterson Smyth, and the choral services were beautifully rendered by some twenty-five members of the surpliced choir of St. Stephen's Church, Lachine, under the direction of Mr. Richard Lucas, the organist. This choir is largely composed of trained choristers from cathedrals and churches in

England. The sermon at the service which was held on Friday evening, the 11th inst., was based upon the 19th Psalm, and consisted of a quiet, impressive little monologue upon the witness of all things to the majesty of God. The church was prettily and tastefully decorated, as was to be expected when it is remembered that the gardens of Sir Geo. Drummond, Mr. Hugh Allan, and of the Grove, are at the disposal of the ladies interested in this church.

ONTARIO.

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

New Boyse.—St. Peter's.—The rector, the Rev. H. A. Meek, has been presented by this congregation with a new buggy, for which many sincere thanks are due.

OTTAWA.

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

Montague Parish.—At this place, on Monday the 7th inst. a compact, beautiful stone church was formally opened for divine service. The outward structure of this place of worship was built during the incumbency of the Rev. J. S. Warren. But the interior requisites have been brought to completion by the present clergyman, the Rev. John Fairburn. The opening day will live long in the memories of those who were present. Divine Service was held at 2.30 p.m., the church being packed from end to end. The visiting clergy were the Rev. W. A. Mackay, B.A., B.D., R.D., of All Saints', Ottawa; the Rev. Mr. Coleman, M.A., of Merrickville; the Rev. Mr. Butler, M.A., of Ashton; and the Rev. Mr. Seale, B.A., of Franktown. The service was very impressive, and the interior accomplishments costly and ornate. The organ was presided over by Miss Ella Fairburn. The service began with a voluntary entitled, "Gloria in Excelsis," followed by a processional hymn, 239, A. & M. Evensong was said by the rector, the Rev. John Fairburn, up to the 3rd Collect. The first lesson, 1 Kings viii., was read by Rev. Mr. Seale of Franktown. The second lesson, 2 Cor. ix., by the Rev. Mr. Coleman, of Merrickville. The subsequent prayers were said by the Rev. A. Butler of Ashton. The sermon was preached by the Rev. W. A. Mackay, B.A., B.D., who held his hearers spell-bound for about 35 minutes. His text was Heb. x. 24 and 25. The two main points of his discourse were: The nature of divine worship, and the precedence of Christianity over all other devotional exercises. After service a splendid harvest tea was provided in the adjoining Orange Hall, which proved a fitting sequel to the festal service. About 200 partook of this rich repast, and the proceeds at the close amounted to about \$52, which sum is to go towards the improvements mentioned above. Christ's Church congregation now own one of the prettiest little stone churches to be found anywhere in Canada, and ere long they hope to have it consecrated. During the four and a half months' occupancy of the Mission by the present incumbent, a debt of \$630 on the parsonage has been liquidated, a church opened, and a splendid well put down at the parsonage.

TORONTO.

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

Gore's Landing.—The Rev. O. E. Newton, formerly of Workworth, Ont., has been appointed by His Grace the Archbishop incumbent of Gore's Landing and Perrytown, Ont., in the place of the Rev. T. F. Summerhayes, who has resigned on account of ill-health.

NIACARA.

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

Hamilton.—St. Stephen's-on-the-Mount.—The congregation of this church celebrated the first anniversary of the opening of the church on Sept. 6th, with services especially appropriate to the occasion. The altar and chancel were beautifully decorated with flowers and plants and reflected great credit upon the chancel guild. The service at 11 a.m. consisted of choral matins to the Jubilate, and then the Holy Communion was

begun. During the collecting of the alms Mr. Kimmens, of Winona, sang a solo very effectively. The Ven. Archdeacon Clark, M.A., was celebrant with the Rev. Canon Bull and the Rev. A. D. Caslor as Epistler and Gospeler respectively. The congregation, which completely filled the church, all remained to the conclusion of the celebration, and the number of communicants was the largest in the history of the parish. At 3 p.m., instead of the usual Sunday School, a service was conducted for the members of the Brotherhood of St. Andrew, and a number of this order from the city availed themselves of the opportunity of viewing the outcome of services commenced under the auspices of the Brotherhood some four years ago. The Sunday School children occupied the front seats in charge of their teachers. The Rev. S. Daw, of St. John the Evangelist, preached most eloquently from Acts x. 18, and the incumbent, the Rev. A. D. Caslor, sang a shortened form of Evensong suitable for such occasions. At 7 p.m. the church was again taxed to its utmost capacity, when choral Evensong was conducted by the incumbent and the Rev. C. B. Kenrick, M.A., rector of St. Philip's Church, preached from the gospel for the day. The sermon was very forceful and fitted the occasion most admirably, and was listened to with wrapt attention. The choir rendered the anthem, "Hail Gladdening Light," while during the collection Miss M. Pringle sang most sweetly "Jesus Lover of My Soul." The choir, under the able direction of Mr. F. G. Williams, organist and choir master, deserve great credit for their rendering of the services of praise. September 6th, 1908, will long be remembered as a red-letter day in the history of the parish. The people of St. Stephen's are indeed to be congratulated on possessing so complete and beautiful a church, and the steady increase in attendance shows that they appreciate this privilege.

HURON.

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

Birr.—Trinity.—Harvest thanksgiving services of a most interesting and successful character were held on Sunday, the 6th inst., in this church. The interior of the sacred edifice was most tastefully decorated with corn, fruit, and flowers of varied hue and the choir, under the direction of Miss Robson, rendered the service of praise in a most acceptable manner, Miss Robson herself rendering solos at both services. The Rev. G. B. Sage, of St. George's Church, London, was the preacher in the morning, his theme being "The Feast of Tabernacles." From this institution of the old dispensation he drew many apt and helpful lessons. In the evening the church was crowded, the aisles and porch being filled and many standing throughout the whole service. The service was most effective, the Ven. Archdeacon Richardson bringing a twofold message concerning the kingdom of nature and the kingdom of grace. He also gave an interesting review of the recent Pan-Anglican Conference in London, England. The offering at both services was a liberal one.

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Kingsville.—The Church of the Epiphany.—On Sunday, September 6, the annual Harvest Thanksgiving Services were held in this parish. The day was fine and bright and the congregations, both morning and evening, were large; many visitors being present. The choir, which has been reorganized, bringing in a number of the younger members of the congregation, both boys and girls acquitted themselves well and the singing was very bright and hearty. The church was beautifully decorated for the occasion by a large and willing band of volunteers. Mrs. Dockstader, of London, very kindly sang during the offertory, both morning and evening, her voice is a rich mezzo-soprano of great power and her singing greatly delighted those who had the pleasure of listening to her. The sermons preached by the rector, the Rev. Charles Masters, presented man's side and God's side in the material and spiritual harvest. The special offering during the day for the lessening of the church debt amounted to considerably over \$100.

ALGOMA.

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

Huntsville.—All Saints.—The first Sunday in September in this parish was marked by the return of the rector, the Rev. C. W. Balfour, and

his taking up again the various parochial duties. Since the latter part of May Mr. Balfour has been away in England attending the Pan-Anglican Congress and assisting the Bishop on behalf of the diocese. During his absence the Rev. D. A. Johnston, of Sturgeon Falls, has been most ably attending to the duties of the parish. On September 8th a large gathering of parishioners was held in the Parish Hall to bid farewell to Mr. and Mrs. Johnston, and to welcome the return of the rector. Speeches were made by the wardens and by Mr. Johnston, Mr. Godolphin, rector of Grace Church, Grand Rapids, Mich., and the rector. A most pleasing evening was spent—full of encouragement and affectionate goodwill.

RUPERT'S LAND.

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

Winnipeg.—St. Matthew's.—A meeting of the congregation was held on Wednesday, September 2nd, for the purpose of opening tenders for the building of a new church. It was unanimously decided to begin the building at once and a tender from Pattison & Eilback was accepted, the cost to be about \$11,000, exclusive of furnishings. The building will be of brick and stone, seating 450 people, and having commodious Sunday School quarters in the basement. The architect will be Herbert Matthews. The old building, which has done good service for twelve years, was occupied for the last time on Sunday the 6th inst. After that the congregation will have to worship in temporary quarters until the new church is completed.

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Fork River.—All Saints'.—On Monday, Aug. 31st, our lay reader, Mr. F. Halliwell, gave us a beautiful lantern service in our church. The subject was "The Torn Bible or Hubert's Best Friend," followed by several of Tissot's pictures depicting scenes in the Life of Christ. A large number attended and listened with much interest. He also showed the same slides at Mowat School, Sifton School, and in the Presbyterian Church, Winnipegosis, which are three of the places in which services are held. As he is leaving us to enter St. John's College, Winnipeg, a farewell party took place on Saturday evening, September 5th, at the residence of Mr. W. King, our churchwarden (minister's). By 8 p.m. 42 members had arrived. The first part of the evening was spent in games and songs, etc. Mr. W. R. Radford recited splendidly and Mr. Wilson gave us some sweet violin selections. The latter part of the evening was spent in making a few remarks on the departure of Mr. Halliwell. Mr. S. Bailey, people's warden, called order, and in a few brief remarks stating how sorry they were to lose Mr. Halliwell, who had worked so faithfully and strenuously for the past twelve months. In concluding he asked Mr. Halliwell to accept a small gift of \$22 as a small token to show their appreciation for his work. Mr. Halliwell, in acknowledging the gift, stated how thankful he was to hear the remarks from Mr. S. Bailey, and he said that he felt it impossible to put into words his heart's desire. At the same time he thanked them much, both for the gift and also for the numerous ways in which they had assisted him in his work for good amongst them. He stated he had received fourteen invitations to spend Christmas with them at Fork River. He closed by urging them to rally round his successor as they had rallied around him. Mr. W. King, minister's warden, briefly said he hoped they would all try to carry on the good work that had been done during the past year. Mr. F. Lacey, representing Mowat, then remarked that it was with deep regret that the Mowat people parted with Mr. Halliwell, who had spared no efforts to see that the work he was here to perform was done. He had an ever-willing desire to assist in every undertaking for the uplifting of the people, not only in making them better Christians but good and loyal citizens. The proceedings closed with prayer. On the following Sunday Mr. Halliwell conducted his usual service at Sifton, and after service Mr. P. Wood, although not a member of our Church, stood up and said he felt it was their duty and privilege to move a hearty vote of thanks to Mr. Halliwell for his labours amongst them under hard circumstances. Mr. J. Reid, churchwarden, seconded the motion, which was unanimously carried. Mr. F. Halliwell thanked them one and all for their kind sympathy and help. In the afternoon he held his usual service at Fork River, and in the evening a farewell service was held at which a large crowd gathered. Mr. Halliwell urged them all to love and stick to, the Church. The service concluded with one verse of "God be with you till we meet again."

CALCARY.

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

Calgary.—Report of the General Missionary of the Diocese of Calgary, June, 1896—July, 1908.—“In presenting my report to the Synod, I desire at the outset to express my hearty appreciation of the manner in which my visits to the different parishes have been received both by the clergymen and laymen. While I have not been able always to see eye to eye with them; and it has been my duty at times to criticize as well as to approve and commend, I can say that in almost every instance the criticism has been received in the same kindly spirit in which it was offered; and we are perhaps the better friends for being able to understand each other's point of view. I wish to state this now, because I fear that something of what may be considered criticism must enter into this report. I take it that the report of the General Missionary should include something more than a bare statement of work done; that because of his intimate connection with the whole diocese, he should be always on the lookout for the weak points in the carrying on of the Church's work, and should point out what in his opinion are hindrances to the Church's progress, so that his work may be more beneficial to the diocese as a whole. With respect to my work, I am sure that you all realize that a public report cannot be a full report of work done. The peculiar position in which I have been placed, working as I do under the personal direction of the Bishop, and entrusted by him with affairs in which personal matters are concerned, leads to a considerable amount of work, the results of which are for the consideration of the Bishop alone. I think, therefore, that the report should be confined to matters which are of diocesan interest. The work of supplying services in vacant parishes, and that of visiting parishes where the clergymen were in Deacons' Orders, as well as those in which catechists were working who were licensed under me, for the purpose of administering Holy Communion, has been necessary all through the two years past; and will probably continue to be necessary, so long as our missions are so large that there are but few of our clergymen who have not a celebration of Holy Communion at some point of their work almost every Sunday. While such work necessarily occupies a great many of my Sundays, it has its good side, namely; that it gives our deacons and catechists an opportunity of consulting from time to time, with one of more experience than themselves as to the difficulties which are bound to arise in the management of new parishes, by men new to the work; and I think that without egotism I may say, that such visits have been of some value both to congregation and clergyman in many instances; at least they have been kind enough to say so. During the two years covered by this report, I have held 319 services or meetings (including attendance at seven rural deanery chapter meetings) at all of which I have preached a sermon or delivered an address, which makes an average of about fifteen per month (deducting the two months of last year when I was absent from the diocese). This has involved travelling 26,681 miles, or an average of 1,223 miles per month. Most of you have seen either in the "New Era" or "Bird's Eye View," the statement I prepared for those papers respecting the work of last year; and have been able to judge from that statement of the great increase of the work since last Synod. I would therefore mention only the more important items in connection with my own work. In July and August, 1906, I visited Exshaw, then in its earliest period of existence, and held services there. In response to my request Mr. Leversedge started a Sunday School there, and later (when licensed by the Bishop), he held regular services. These were continued by him so long as he remained there. Later the services have been supplied by the Rev. A. W. Sale, of Cochrane, and a cement block church is now in course of erection. In August, 1906, I visited the congregation of St. James, Priddis, which was passing through some financial and other difficulties, and collected the amount of stipend owing, and increased the subscriptions to stipend by \$40, bringing the amount promised up to \$200 per annum. In October, 1906, I visited the Vermillion Mission, and obtained subscriptions for clergyman's stipend of \$64 from Lavoy, and \$100 from East Beaver Lake. In November, 1906, I visited the Pembina Mission, and found that the clergyman then in charge was for several reasons incapable of doing the tremendous work waiting to be done. Since his removal, and the appointment of Mr. Leversedge, the work has developed rapidly. There are now twelve congregations, two branches of the W.A., and a church about to be built at one of the stations. In February, 1907, as a result of my visit

to Bowden, the W.A. of that parish first paid off the existing debt upon the church, and subsequently placed the building on a stone foundation, clapped the building outside, at the same time guaranteeing that \$100 should be paid towards the clergyman's stipend. I also visited Nanton, which was suffering from the removal of several subscribers, and obtained \$90 in new subscriptions, which more than offset what had been lost by removals. In April, 1907, I visited the Sunnyslope Mission, which had been separated from Olds, and planned out the work for the missionary who had newly gone there. He was not successful, however, and was withdrawn. The Mission is now being worked most successfully by Mr. Atwood, who is working a large district with six centres. I also visited Rugby School district west of Didsbury, and met with a most hearty reception. On a subsequent visit, a congregational meeting promised \$100 per annum for stipend, and services have been kept up regularly for about a year by the Rev. H. M. Shore, being worked in connection with Didsbury and Carstairs, the whole Mission contributing \$500 for stipend for the first year. In May, 1907, I visited Taber, which up till that time had been supplied with services from St. Mary's Mission, Lethbridge. As a result \$500 was promised for stipend on condition that the Rev. D. Jones was sent to live there. This was done, and a church and parsonage have been built. In June, 1907, I visited the Lobstick Mission, which had been without services for three years, and after visiting the people and holding services, they promised to do what they could to help the Church along if a clergyman were sent them. Subsequently, the Rev. Mr. Horne was sent to them, a small house was erected for him, and a church is to be built this year. In August, I attended the Provincial Synod at Regina as a delegate from this Synod, and afterwards enjoyed a two months' holiday in Eastern Canada, which was granted me by the Executive Committee after seven years work in the diocese. During my holiday, I preached on behalf of Missions in Hamilton, Belleville, Oakville, and my old parish of Colborne. Addressed the Huron W.A. at London on behalf of our Indian Schools, and addressed the Divinity students at Huron, Wycliffe, and Trinity Colleges, on behalf of work in this diocese. On my return in October, I visited the new Mission of Tofteld. The congregation there was asked to contribute \$200 for stipend, and Lpagn was asked for \$100, they have since found this difficult to do, owing to the failure of crop last year; but if the abundant harvest now promised is safely gathered, it is hoped they may be able to reach the figure required of them. After a parishioners' meeting held in Lacombe, the clergyman, (the Rev. R. Robinson), offered to relinquish \$100 of his grant for 1908 upon certain conditions, which have now every prospect of being fulfilled, as the congregation is growing and will in all probability be able to make up the amount. Leduc having become vacant by the resignation of the Rev. Mr. Hoyle, I visited the parish in February, 1908, to see what could be done. Arrangements were made by which services should be maintained through the summer, by means of a student. The church is now free of debt, and has been painted and varnished throughout by the labours of two members of the congregation. There is the nucleus of a fair congregation, but it suffers from the fact that it stands alone, there being no other places which at the present can be conveniently grouped with it. I also drove with the Rev. Mr. Sharpe through the country between the Little Red Deer River and the Dog Pound Creek, south from Rugby School. Held a service at Atkin School, and visited among the people. As a result, arrangements have since been made by which monthly services are being held at the Atkin School, and Westbrook School, by Mr. Hammond, (a lay reader under the Rev. A. W. Sale). This is one of the districts where a clergyman is greatly needed, and would be able to cover a large field. At my last visit to Stettler, Church matters were decidedly improving. The Church property is now free from debt, \$200 was promised by the Stettler congregation towards stipend; and about \$100 will be obtained from outstations. A log church is to be built this autumn in the 'Lee's District,' about 14 miles south of Stettler. The collections which I have taken at various services for the Home Mission and M.S.C.C. Funds, and paid in to the Treasurer, amount to \$214, and the amounts which have been promised in subscriptions from new and revived parishes, with a few increases from existing work, total \$3,204.

Plans for Church Buildings.—I have been called upon several times to furnish plans for proposed Church buildings in our country districts; and some design which will be generally useful, and which could be reproduced on "blue print," together with an accurate bill of the lumber re-

quired for its construction, is a rapidly increasing need. I mention the bill of lumber, since in at least one case, the Church has been the loser through the charging of a quantity of lumber which could not possibly have been put into the building; and no redress was possible since the person making the charges had left the employ of the firm, and could not be traced. Such a bill would also enable the vestry to form a correct estimate of the value of the work to be done, and not leave the vestry to the mercy of the local contractor. It is necessary to remember, that in many of our newer settlements the people have had no experience in building beyond that of erecting their own shacks, and many of our less experienced clergymen are equally without experience in matters of building detail. It is true that they have to submit their plans to the Executive Committee, if a grant is to be made towards the cost of the building, and this often means that the plans have to be re-drawn, or considerable alteration made because of defects which the local carpenter has either overlooked, or more probably, knew nothing about. A plan such as I have suggested, would enable our people to take advantage of the use of local lumber where it is to be had, and would guarantee the erection of churchly buildings.

Parochial Missions.—Since the last meeting of Synod, at the request of the parochial clergy concerned, I have conducted "Parochial Missions" of a week's duration in the parishes of Okotoks, High River, and All Saints', Edmonton, being assisted in the latter place by the Rev. G. Bathurst Hall. I have received requests from other clergymen to do the same in their parishes, but have been obliged to decline for the present, owing to the pressure of work on behalf of the Missionary Apportionments. I do not think these "Missions" have been as fruitful of good as they might have been. As Missions of Instruction and spiritual help to our own people, one receives many testimonies of their value. But at such times one hopes to strengthen the Church's work, by gathering in many of that large number in all our parishes who own no allegiance to the Church, and who are seldom to be found in God's House. I do not think that the fault—if it be such, lies with the parochial clergy, who do their utmost to prepare for such services; but with the laymen of the parishes who decline to respond to the call made upon them, to give of their time and influence to gather in the straying ones. Until our laymen are ready to do this work which lies ready to their hands, and which in many cases they can do more effectively than the clergyman, our Church will not grow as it should, for it is shorn of half its power. So long as our laymen are satisfied with merely looking after the finances of their own congregations, so long will the Church's work languish where it might be strong. The clergyman is left to work singlehanded, and is often disheartened and almost discouraged by the failure of those to whom he looks for a helping hand in carrying on the work, which is just as much theirs as his. Perhaps the clergymen are not altogether free from blame in the matter. If the prominent lay members of our congregations were called together more frequently for the discussion of the spiritual side of the Church's work, we might find deeper, keener interest taken in that work. It is true that we have the necessary machinery in our Ruri-Decanal meetings, which, however, are seldom held, and which can only be called together at the instance of the clergy, and for which they are supposed to arrange the Agenda paper. Whatever difficulty exists with respect to the holding of these meetings I feel that an attempt should be made to remedy it, and not allow the provision for such meetings to remain a dead letter on our Canons as it is now. I hope that this matter may receive earnest attention either in connection with this report, or with those of the Rural Deans. A few months ago, we were privileged to have in Calgary the conference of the "Brotherhood of St. Andrew." As a Conference of Laymen, it showed the spiritual power and force possessed by our laity if only it could be kept continually in action. Am I not right in saying, that every sentiment expressed, and every plan of work devised at that conference should form part of the normal life of every Churchman, certainly of every communicant. I am constrained to dwell on this point, inasmuch as I have found that it is one of the weak points in the Church's life throughout the diocese. It is not so much the absence of spiritual life, as the existence of spiritual lethargy; the failure to speak and act up to the point of one's convictions; the willingness to put aside whatever duty is likely to conflict in any way with temporal interests, whether of business or of pleasure. If only we would live up to the sentiment of that hymn we sing with such fervour, "Stand up for Jesus . . . lift high His Royal Banner it must not suffer loss," then

indeed the Church's work would be done, and be well done.

"Finance.—The phenomenal growth caused by the rapid increase of population in 1907, made the question of finance a very serious one, and it is serious still. The fact that the number of missions and parishes being worked advanced from 23 in 1906, to 41 in 1907; and the number of congregations from 79 in 1906, to 159 in 1907, shows how greatly our expenditure was increased. The need for the older missions to rise to the condition of self-support was never greater than at the present time. In spite of this, only one mission has risen to that honourable position since our last Synod, namely; that of St. Benedict's, High River, which voluntarily relinquished its grant at Easter, 1907. With respect to finances, I have found two attitudes quite generally adopted—with a few worthy exceptions—throughout the diocese. The first attitude is that of **dependence.** Both clergy and laity have been in too many instances quite content to receive all that the Executive Committee would grant towards the stipends of clergymen, and have made little or no effort to increase the contributions towards the maintenance of the services in their own parishes. Some of the most notable instances of this attitude of dependence were in connection with some of the oldest missions in the diocese. They seemed to have become possessed of the idea that they had a vested interest in the grants made to assist them, and because a certain sum had been granted in the past, expected it to be continued in perpetuity. To meet this, it was felt that a definite line of action must be laid down, and the Executive Committee has this year made a classification of missions, distinguishing between assisted missions, and mission districts. In the former class, a definite amount is granted to the mission, and the mission must make up the balance required for the maintenance of the services, or show good cause why it is unable to make up the amount. In the latter class, the Executive takes the responsibility of maintaining the services, obtaining as much local support as possible. At the same time an effort is being made to impress upon both clergymen and laity, that the grants are only until the end of the year, and that a general reduction of grants must be expected for 1909.

"The other attitude which I have found quite general, is that of **parochialism.** Many parishes and missions seemed to consider that so long as they met their local liabilities, with or without the assistance of a grant, they had no responsibility towards the work of the Church as a whole, either in the diocese, or in the wider field of Foreign Missions. An indication of this spirit is apparent in the fact that at December 31st, 1907, no less than 43 congregations had failed to make up their Home Mission Fund Apportionment, and 28 parishes had failed to make up their assessment for Synod and Executive Committee travelling expenses, 27 out of the 28 sending in nothing; while 24 congregations failed to make up the amount of their M.S.C.C. apportionment. Nineteen instances occur in which the same congregations and missions failed in all three directions; and nine instances in which nothing was given for any of these funds. It was in order to meet this grave condition of affairs, that the Bishop requested the Secretary and myself to visit first of all each Rural-Deanery Chapter in the Diocese, and later, each parish and mission in the Diocese, to explain fully the needs of these funds, and the absolute necessity of each congregation doing its utmost to raise the amount asked from them. This work is now almost completed, and I believe that in most congregations a real effort is now being made to obtain the amounts required. We must keep constantly in mind the fact, that while we may for a few years longer, still receive considerable grants from England and Eastern Canada, such grants will have to be used especially for opening up new work, and that existing missions will have to work as rapidly as possible towards self-support. Respectfully yours, George H. Webb, General Missionary."

NEW WESTMINSTER.

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

New Westminster.—The full delegation of four clergy will attend the General Synod from this diocese and two laymen, Messrs. A. McC. Creery, B.A., and Mr. Walter Taylor. From the Diocese of Columbia there will be only one clergyman, the Rev. C. E. Cooper, M.A., and one layman, Mr. H. S. Crotty. Mr. Crotty was a member of the

first General Synod, from the Diocese of Rupert's Land, and of every succeeding Synod but one. He is now a resident of Victoria, B.C., and a delegate from the Island Diocese.

The hospital and Mission launch "Columbia," Captain Rev. John Antle, reached port yesterday from the north. She is here to take up material for the proposed new hospital at Alert Bay, work on which will be commenced on September 20 by Contractor F. M. Morris. In a week or two Mr. Antle expects to leave for Ottawa to attend the Conference of the Board of Missions. After that he may go to England to arrange for a new mission vessel. At first it was intended to build a new launch here, but investigation has shown that a vessel of the small steam yacht variety can be obtained in England at half the cost. If the boat is purchased there it will be sent around the Horn. The Columbia is getting too small for the rapidly-growing work in the north, and a new ship is an absolute necessity if the needs of the logging camps and coast ports are to be properly attended to. An instance of how useful the Columbia and her staff are was furnished a short time ago when a young logger named Vincent had his right leg badly crushed while following his occupation at Loughboro Inlet. He was taken to Rock Bay Hospital in a launch, where it was decided the leg must be amputated. Another doctor was urgently needed, and a man was dispatched in a gasoline boat to find the Columbia, which was located at Lund. The mission boat immediately got under way and made a night trip to Rock Bay, where, with the aid of her surgeon the operation was successfully performed, and the patient is now making a rapid recovery, although at one time his life was despaired of. He was taken to Rock Bay in the Presbyterian Mission launch "Naiaid."

INFALLIBILITY ON TRIAL.

How great a surprise has awaited those who have been watching the movements in the Roman Church, and have been listening to the various discussions in re Biblical Criticism, and the assured results (entirely confirmatory of the Catholic faith) of such reverent criticism: Fogazzaro's novel, "The Saint," demanding a more scientific attitude to Truth, Lagrange's and Loisy's work on the Old and New Testaments, respectively, the writings of such men as Fr. Tyrrell, to say nothing of modern Italian journals, whose editors are faithful to the teachings of the Church, but are impatient of the obscurantist policy of the Church—all these are noteworthy examples of frankness in discussion. And to one acquainted with the Church of Rome as found in the Province of Quebec, the statements and deductions of the Roman correspondents of the "Times" and the "Guardian" are fairly astounding. But the frankness is all on one side. The constituted authority in the Roman Communion knows no more about frankness in discussion than he does about Biblical Criticism; and the recent Papal encyclicals reveal only too clearly the attitude—the hopeless attitude—of the Pope. Now, the refusal of the Pope to acquiesce in the results of reverent criticism means the refusal of the Papal entourage to accept anything which may contribute to the weakening of Papal absolutism. The household of the present Pope has a greater influence over Pius than it had over Leo. We are told that Leo refused to condemn Abbe Loisy's work on the Fourth Gospel. But now that the students in the Roman Church are more insistent than ever, the Cardinals have pressed their points, and the note of Italianism has sounded clearly in the letters from the Pope. The Pope's remedies for what he calls "modernism" are very drastic. They remind us vividly of the Inquisition. And in so far as they approach inquisitorial methods they are out of accord with the zeitgeist, and, therefore, must be unavailing. No one can go far enough to effect what the Pope desires. Thought precedes the publication of books or the delivery of lectures in a seminary. You may suppress the books and the lecturers, but you cannot fetter thought. The writers and the lecturers cannot remain uninfluenced by progress in theological studies, and for these men there will always be eager audiences. The Pope and his advisers have embarked upon a perilous venture. They sweep away with one blow all the results of Biblical Criticism, and, of course, the whole method of criticism. "The Roman Church, speaking through him (e.g., the Pope), declares to the world that she has learnt nothing in three centuries." But such an attitude shows no discrimination between good and evil, between acknowledged results and vain theories, between

constructive and destructive criticism. If no discrimination, evidently no study. And if no study of the whole question, what right to absolute—in fact, infallible—utterance upon the question at issue? The present action of the Pope is going to do more towards breaking down the dogma of Papal infallibility than any of the arguments hitherto advanced against that accretion to the Catholic faith. The impossibility of the Papal attitude would have been clearly seen by such an one as Newman, who once stated in substance that the faith was once for all delivered to the saints, but that as the years went on men attained to a truer view, a deeper appreciation of Truth, and a more consistent conception of the relations of the various elements of Truth. We can see but one end to a continuance of the present policy of Rome. Scholars everywhere—men strong in the faith, and strengthened in that faith by the witness of criticism—will rise up against obscurantism and demand a reform. For, even as Protestantism has freed herself of the delusion of absolute knowledge on this side of eternity, so will the Church of Rome free herself from the entanglements of Papal Infallibility, and, that being done, the way will be paved towards the reunion of the three great branches of the Catholic Church. In this way will the study of the Word of God tend towards the reunion of Christendom. The hopelessness of the Papal policy contrasts greatly with the hopefulness of the position and policy of the Anglican Communion. Our position is stated very well by Bishop Gore in one of his famous dictums: "The truth revealed in Christ is adequate to all time." The object of reverent criticism is not addition, nor is it subtraction. It is to give us a truer view of that truth, a deeper appreciation of it, and to help us to arrange with greater consistency and care the various elements of the Truth. In this connection it is well to remember the ideals set before us by St. Ignatius and St. Irenaeus in re the Episcopate. The former regards the Bishop as the centre of unity; the latter regards him as the depository of primitive truth. Now, these two ideals have not been sacrificed by Anglicans. In fact, we are more episcopally governed than any other branch of the Church. Rome has suppressed the Episcopacy in favour of the Papacy; and to-day she is suffering the consequences of her interference with the Scriptural order of government. And many Roman Bishops are cognizant of this. At a recent meeting of German Bishops "a general feeling was expressed that the Bishops of Germany ought to be informed when the Vatican is contemplating some action of far-reaching importance" ("Church Times," December 20, 1907). Is not this the cry of the Episcopate to be recognized? And this cry, which is heard not only in Germany, means that the Papacy as an exclusive authority is on trial; and the particular point on trial is infallibility. It must be hard for Bishops in touch with modern thought to bow to the indiscriminating decisions of an uninformed, not to say misinformed, Pope. May we not proclaim our gratitude for an unfettered Episcopate? Our Bishops are the acknowledged centres of unity, the accredited depositaries of primitive truth, in our own Communion. Many of our Bishops are the leaders in patient, frank, and reverent Biblical criticism. All are more or less in touch with all questions relative to the promulgation and discernment of the Faith. And yet how firmly they hold to that faith! Their intelligent study, their loyalty to the results of study in the past, their open mind, combine to make the Episcopate the true safeguard from the evils of absolutism, and from the weakness which results inevitably from the sacrifice of the treasures of the past. We are safe with the House of Bishops—safe, because the truth is not in one mind, but in many minds; safe, because methods and results are carefully watched and sifted. The priesthood and the laity, who elect the Bishops, must see to it that the scholar, as well as the man of affairs, is elected to the Episcopate. For the one must guard the Truth, and yet not be indifferent to the developments in appreciation and understanding of that Truth. And the other must be the one to apply the truth to the social questions of the age. We need not hesitate in saying that with the restoration of full powers to the Roman Episcopate there must come a more scientific attitude to the world of thought than that which characterizes the Roman Communion to-day. In the meantime it does appear to the writer that within the Roman Communion there is a select minority which thinks a great deal, which will not submit to the delusion, which will not make the sacrifice of intellect demanded of Dollinger by the Jesuits. With that minority lies the only hope of Rome holding her own. And like the leaven, like the remnant of Israel, that minority is destined to do great things for the great Roman Church and for the whole Body of Christ. W.

Correspondence.

WANTED VOLUMES OF MISSIONARY WORK.

Sir,—I am anxious that the members of the churches under my care should take a more intelligent interest in the missionary work of the Church, and do all in their power to help forward this great cause, and for this purpose, I write, through your paper, to ask those of your readers who are anxious, that more interest in this work should be shown, to help me by donating any volumes of missionary works, or the lives of missionaries, or the History of any missions, that have been read, so that I could form a reading circle, with a view of finally getting them to take a more sympathetic interest in this work. Allan P. Kennedy, Tullamore P.O., Ont.

AN APPEAL.

Sir,—Allow me to appeal through your columns on behalf of three churches we are building in this district, viz., St. Peter, Ridgedale; St. George, Forrester, and St. Mary, New Osgoode. We are in sad need of altar fittings, frontals, and any church fittings. I thought there might be amongst your readers those who have some such which they have discarded; if so we should be pleased to receive them as our people are very poor, and unless we can get such things given our altars must remain without frontals, etc. Please help the Church in the North-West. Claude R. Parkerson. Tisdale, Sask.

Family Reading

A THANKSGIVING SONG.

For sowing and reaping, for cold and for heat,
For sweets of the flowers, and gold of the wheat,
For ships in the harbour, for sails on the sea,
O Father in Heaven, our songs rise to Thee.
For parents who care for us day by day,
For sisters and brothers, for work and for play,
For dear little babies, so helpless and fair,
O Father, we send Thee our praise and our prayer.
For teachers who guide us so patiently on,
For frolics with mates when our lessons are done,
For shelter and clothing, for every day's food,
We bless Thee, our Father, the giver of good.
For peace and for plenty, for freedom, for rest,
For joy in the land from east to the west,
For the dear starry flag, with its red, white and blue,
We thank Thee from hearts that are honest and true.
For waking and sleeping, for blessings to be,
We children would offer our praises to Thee;
For God is our Father, and bends from above
To keep the round world in the smile of His love.
Margaret E. Sangster.

GOING TO JOHN.

Going north, madam?"
"No, ma'am."
"Going south, then?"
"I don't know, ma'am. I never was on the cars. I'm waiting for the train to go to John."
"John?"
"Oh! John's my son. He's out in Kansas."
"I'm going to Kansas myself. You intend to visit?"
"No, ma'am."
She said it with a sigh so heart-burdened the stranger was touched.
"John sick?"
"No."
The evasive tone, the look of pain in the sorrowed face, were noticed by the lady who asked these questions as the gray head bowed upon the toil-marked hand. She wanted to hear her story, and to help her.
"Excuse me—John in trouble?"
"No, no—I'm in trouble. Trouble my old heart never thought to see."
"The train does not come for some time. Here, rest your head upon my cloak."
"You are kind. If my own were so I shouldn't be in trouble."
"What is your trouble? Maybe I can help you."

"It's hard to tell it to strangers, but my heart is too full to keep it back. When I was left a widow with three children, I thought it was more than I could bear; but it wasn't bad as this—"
The stranger waited till she recovered her voice to go on.
"I had only the cottage and my hands. I toiled early and late all the years till John could help me. Then we kept the girls at school—John and me. They were married not long ago. Married rich, too, as the world goes. John sold the cottage, sent me to the city to live with them and he went West to begin for himself. He said he had provided for the girls, and they would provide for me now."
Her voice choked with emotion. The stranger waited in silence.
"I went to them in the city. I went to Mary's first. She lived in a great house with servants to wait on her; a house many times larger than the little cottage—but I soon found there wasn't room enough for me—"
The tears stood in the lines of her cheeks. The ticket agent came out softly, stirred the fire, and went back. After a pause she continued:
"I went to Martha's—went with pain in my heart I never felt before. I was willing to do anything so as not to be a burden. But that wasn't it. I found they were ashamed of my bent old body and my withered face—ashamed of my rough wrinkled hands—made so toiling for them—"
The tears came thick and fast now. The stranger's hand rested carelessly on the gray head.
"At last they told me I must live at a boarding-house, and they'd keep me there. I couldn't say anything. My heart was too full of pain. I wrote to John what they were going to do. He wrote right back, a long, kind letter for me to come right to him. I should always have a home while he had a roof, he said. To come right there and stay as long as I lived. That his mother should never go out to strangers. So I'm going to John. He's got only his rough hands and his great warm heart—but there's room for his old mother—God bless—him—"
The stranger brushed a tear from her cheek and waited the conclusion.
"Some day when I am gone where I'll never trouble them again, Mary and Martha will think of it all. Some day when the hands that toiled for them are folded and still; when the eyes that watched over them through many a weary night are closed forever; when the little old body, bent with the burdens it bore for them, is put away where it never can shame them—"
The agent drew his hand quickly before his eyes, and went out as if to look for the train. The stranger's fingers stroked the gray locks, while the tears of sorrow and of sympathy fell together. The weary heart was unburdened. Soothed by a touch of sympathy the troubled soul yielded to the longing for rest, and she fell asleep. The agent went noiselessly about his duties that he might not wake her. As the fair stranger watched she saw a smile on the careworn face. The lips moved. She bent down to hear.
"I'm doing it for Mary and Martha. They'll take care of me some time."
She was dreaming of the days in the little cottage—of the fond hopes which inspired her, long before she learned, with a broken heart, that some day she would, homeless in the world, go to John.

THE LIGHT OF SACRIFICE.

Neither is all wealth poor nor all poverty rich. The widow who cast two mites into the treasury by so doing became rich, but had she kept them she would have remained simply "a poor widow." God then sat in the congregation of princes visibly as Judge; still He sits invisibly; yet a little while and again He will sit visibly. Now He sits as a refiner and purifier of silver; then He will acknowledge every gift He has purified and accepted. God will be no man's debtor. Then will come to light, transfigured, every offering in righteousness—the gold, frankincense, myrrh, of wise men; the boats and nets of fishermen; the money of the exchanger; the loaves and small fishes of disciples; the ointment and alabaster box of loving women; houses, lands, a cup of cold water. All riches which have spread wings and flown away as eagles towards heaven shall then reappear as treasures in heaven.
Beloved, yield thy time to God, for He Will make eternity thy recompense;
Give all thy substance for His love, and be Beautified past earth's experience.
Christina Rossetti.

PRAYER.

The Forward tells of a man in one of our Western towns who was badly hurt some time ago and was carried home in a very critical condition. His little son, seven years old, was almost heart-broken at his father's danger. He hovered near the door of his room all the afternoon and listened anxiously to everything the doctor said. In the evening, when his mother put him to bed, she said: "Now, Harry, say your prayers for father." The little fellow looked at her earnestly. "No, mother," he said, "I'm not going to say my prayers to-night; I'm going to pray!" And pray he did, with all his childish heart, for his father. The injured man recovered; but the deep impression made on the boy's mind was left there forever. He had learned not to say his prayers, but to pray. Some of us have this lesson yet to learn. We use forms of petitions and of praise; we have stated times for morning and evening prayers; yet we do not know how to pray. We say our prayers; that is all. It is a natural result that, after awhile, we come to question the value of prayer, and become forgetful about it. No one who has ever prayed daily will dispute the tremendous power and value of prayer; but saying one's prayers daily is a very different thing. Real prayer means what one of the old saints called "the practice of the presence of God." It means actual communion with the Almighty. It has a power no man may measure. Any one, however insincere, can say a prayer; only the sincere heart can pray and receive the reward of prayer. If each of us could say daily with earnest emphasis, "I am not going to say my prayers; I'm going to pray," what a blessing would come with the resolve! We should never again doubt the pricelessness of prayer or its power or its comfort. Shall we not try it and leave the saying of prayers behind?

FOR HONOR'S SAKE.

Farmer Hill sat in the comfortable chimney corner of the "house-place" or living room of his home in the Midlands. "Hill's farm" was a substantial but plain-looking house seen from the outside, but the interior was full of pleasant warmth and comfortable plenty, with old oak furniture, queer corners, little rooms, and small flights of stairs in all sorts of unexpected places.
Mr. Hill was the most comfortable-looking thing about the house. On this particular evening he was reading a letter which had come by the morning post and which he had been too busy to open before. His face showed signs of emotion as he read: "Dear David, I am dying, and for the sake of Honour and the happy days of our boyhood, I ask you to give a home to my daughter, another Honour. 'Uncle David' is a name she has been taught to love. God bless you.—Will."
"Elen!" called the farmer, and an elderly housekeeper presented herself; "you remember Will Collins?"
"Indeed, I do sir, and—"
"Well," interrupted the farmer, "he is dead, and his daughter is coming to live with me, that is all."
He spent the evening lost in memories of his old friend and of the woman they had both loved and for whose sake he had remained single. He was alone now save for a nephew whom he had brought up and who was as a son to him.
A month later Honor Collins arrived. Farmer Hill gave her such a hearty welcome that tears filled her eyes. She was so like her mother that

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the house-keeper uttered an exclamation of surprise when she saw her.

"I could not help it," she said, apologetically. "She is so like the other Miss Honor."

"Honor," called Farmer Hill, when Honor had been at Hill's farm for some months.

"Yes, uncle, coming," she answered and a moment afterwards came running lightly down-stairs.

"Frank is coming, dear, and will be here this afternoon. He will spend some time with us."

"How old is he, uncle?"

"Twenty-eight."

"Is he engaged?"

"To tell you the truth he is not very fond of ladies' society; he is devoted to his profession, and that seems to answer as a wife to him."

"He must be very disagreeable, I know. I shall not like him."

"We shall see," and Mr. Hill left the room chuckling to himself.

Honor called a big Newfoundland dog and set out for a walk, talking to the dog as they went. "We shan't like him shall we? A grave lawyer. And we shall have to be careful not to vex his cross lordship. Here he is, Rover!" she cried, as they were returning. "Put on your best manners."

"Mr. Hill was in the 'house-place' and a man as tall and nearly as broad stood near him."

"My nephew, Frank Hill. Frank, my ward, Honor," he said.

They shook hands, and then Honor left them to remove her outdoor clothes.

Honor was up early next morning, seeing to the poultry and singing happily when she was joined by Frank.

They talked about many things, and Frank had soon noticed many points much in Honor's favour. Then he said: "I knew your father. He was very kind to me when I was a boy, and the memory of his kindness is very pleasant to me."

He had touched the right chord, for Honor's tongue was loosed as she spoke of her dead father. Indeed, the time passed so quickly that she had hardly finished her task when they were called to breakfast.

So three weeks passed very happily.

"I must leave you next Monday, uncle," said Frank, addressing his uncle but looking at Honor, and noticing with pleasure the slight shadow that flitted across her face. He had learned to love Honor, but her manner had left him in doubt as to whether his love was returned.

Sunday was a bright, clear day, and Honor, with her uncle and Frank, walked through the lanes, clothed now in the fresh beauty of spring, to the little church. They were rather a quiet trio on their way home; the hearts of two of them were too full for much conversation. And the farmer, old bachelor though he was, understood.

After dinner Honor wandered away from the house toward a favourite nook. But Frank followed her and found her hiding-place.

"Honor," he said, abruptly, "I love you. Will you be my wife?"

"I thought you disliked women," she faltered "and I promised to stay with uncle, and—"

The whispering branches alone overheard the arguments by which he overruled her faint objections. But a big bumble-bee that came booming by fancied that it heard a soft sound somewhere, something like an echo of its own buzzing. And when, half an hour later, the farmer saw two figures coming arm in arm up the footpath through the meadow, he knew that his hopes were realized and his boy and his girl had found the secret of each other's heart.—Margaret Norton.

HUMOUR IN THE FAMILY.

Good humour is rightly reckoned a most valuable aid to happy home life. An equally good and useful faculty is a sense of humour, or the capacity to have a little amusement along with the humdrum cares and work of life. We all know how it brightens up things generally to have a lively, witty companion who sees the ridiculous points of things, and who can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishaps than to cry or scold over them. Many homes and lives are dull because they are allowed to become so deeply impressed with a sense of the cares and responsibilities of life as not to recognize its bright and especially its mirthful side. Into such a household, good but dull, the advent of a witty, humorous friend is like sunshine on a cloudy day. While it is oppressive to hear persons constantly striving to say witty or funny things, it is comfortable, seeing what a brightener a little mirth is, to make an effort to have some at home.

It is well to turn off an impatient question sometimes, and to regard it from a humorous point of view, instead of becoming irritated about it.

"Wife, what is the reason I can never find a clean shirt?" exclaimed a good, but rather impatient husband, after rummaging through the wrong drawer. His wife looked at him steadily for a moment, half inclined to be provoked, then, with a comical look, she said:—

"I never could guess conundrums; I give it up." Then she laughed, and they both laughed, and she went and got his shirt, and he felt ashamed of himself and kissed her, and then she felt happy; and so what might have been an occasion for unkind feelings and hard words became just the contrary, all through the little vein of humour that cropped out to the surface.

Some children have a peculiar faculty for giving a humorous turn to things when they are reproved. It is just as well oftentimes to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.—Lutheran.

GOLDEN SUNSET.

What is more glorious or impressive than a golden sunset? It is like a gate-way to the New Jerusalem. Long after the sun has disappeared below the horizon its radiant and beautiful colours reflect and illuminate the sky. Twilight gradually deepens the shadows across the landscape. Then "silently, one by one, in the infinite meadows of heaven, blossoms the stars, the forget-me-nots of the angels."

Youth represents the dawn of life; middle age, the noontime; old age, the twilight and heavenly sunset. As the body and mind of the Christian decreases in strength and power, the soul increases in purity and holiness, and, like the welcomed sunshine, sends forth an influence that brightens and hallows all forms of human life. As the fruit is always best when it is ripe and mellow, so old age, the crown of life, with its past years of experience and sweetness of soul, is better fitted to enter that heavenly life which is the summit of its earthly desires. Death is merely the shadow; the eternal life is beyond. As we near the sunset of life, may it be with unflinching steps, realizing that Christ our Master is leading the way, and that just beyond our loved ones are waiting to tell us of the glories of the redeemed.

GOD OUR DWELLING-PLACE.

Perhaps there are some who cannot see the use of their lives. Their expectations in life have been crossed; sorrows have come where they hoped to have prosperous and progressive times. They have difficulty in understanding any Divine purpose in their lives, or any human purpose that a person could follow out with cheerfulness, with a sense of accomplishment and success. And they are apt to feel that God is not thinking about them; He may be thinking of others whom He has prospered, whom He is carrying on with a strong hand through the years of their life, but them He seems to have forgotten; and as the slow days and long years pass by they find it difficult to maintain faith. Such persons deserve the sympathy of all those who have not been so tried as they have been. Perhaps there have been circumstances in their lives, temptations and failures that lead them to feel that this failure of their lives, this want of an outlook and an upward prospect before them, has been due to their own sin and their own foolishness, which has perplexed their heart, and which has brought upon them the experiences which often do follow sin and folly—and it may be so. But it is true that you need a dwelling-place, and so also is it true that through these many experiences of yours you may be enabled to find your way to the faith that God is your dwelling-place (Ps. xc.); that He has not been forsaking you, but has been sweeping away treasures that were too lightly contemplated, and too lightly held, to make room for His coming in Himself into your lives, with a new manifestation of His grace, with a new sense of your sin and unworthiness, and a new experience of His goodness.—Dr. Rainy.

KEEP OUT OF THE RUT.

To avoid monotony in ourselves, we must seek expansion of our ideas and deeds; but only by being mindful of others' rights and needs. Liberty loses its value without the added graces of tenderness in its action. To grow ourselves in our own way, to satisfy the wishes of those who

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hold a different ideal from that toward which we are striving—there is the difficulty! And it is only solved by patient love. The home, with its varying interests, can be rendered happy only by learning the secret of the recognition of each other's rights and peculiarities, and that each has a claim of self-development, but to a certain point. When sickness, death, or poverty in the home checks further progress in some special line of work, no complaint should be uttered; the inevitable should be accepted in brave silence, with the remembrance that to fight against it is self-destruction. When free growth means only unlimited selfishness, it is an evil to one's self and an annoyance to others.—Kate Gannett Wells.

TO-DAY'S BURDEN.

To every one of us there must come some time when the whole tenor of our lives is changed. We stand upon some eminence, and look back and see the familiar faces and familiar places, remembering all the careless joys that belonged to those days that are past; and then we say: All this is ended for us. Whatever the future brings, it cannot recall what is past. Our friends of long ago have passed away; the old thoughts that filled our minds can never satisfy us again. Then we look forward, and see stretching before us a new kind of life, dreary it may be, lonely and unfamiliar. Along this road we must henceforth walk; and the very dignity of the soul demands that every such crisis should be met, that we should realize it, that we should try to take the measure of it and ask ourselves what we must be, what we must do, under these new circumstances.

But it does not follow that we should carry always with us this consciousness until it burdens us and until we lose the joy of life, because we have to learn another lesson. We go into an unknown land, but in this land we must make our home; here must be new fellowships, new experiences, there must be much talk by the way with those whom we meet, kindly greetings exchanged. These days are not to be overshadowed by only great thought; they are days to be filled little by little. In the new interests we must live. And so, after we have taken the measure of the days that are to come, that other word comes to us: "Sufficient unto the day is the evil thereof." It may be a great burden which we have to bear, but we do not have to bear it all at once.—S. M. Crothers, D.D.

THINGS TO FORGET.

If you would increase your happiness and prolong life, forget your neighbour's faults. Forget the slanders you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which if repeated, would seem a thousand times worse than they are. Blot out of memory, as far as possible, all the disagreeable occurrences of life: they will come, but they will grow larger when you remember them, and the constant thoughts of the acts of meanness or worse still, malice will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake, only those things which are lovely and lovable.

British and Foreign

Mrs. John Ward has presented St. John's Church, Passaic, N.J., with a parish house costing \$10,000.

Mr. E. C. Way gives a pipe organ to Trinity Church, Marshall, Western Michigan, in memory of his parents.

The late Col. Wm. Goddard left \$5,000, and the late Mrs. Julia P. A. Anthony \$1,000, to St. Elizabeth Home, Providence.

It is proposed to erect a statue of Phillips Brooks, late Bishop of Massachusetts, and before that the famous rector of Trinity Church, Boston, in Copley Square in that city, some time during the coming of autumn.

The late D. Willis James, of New York, a Presbyterian, left \$100,000 to the Cathedral of St. John the Divine, New York. His total benefactions to colleges, charities and missions were a million dollars.

On the opening of the Cathedral a crozier or Bishop's staff was presented by various contributors from his own district to Bishop Griswold. Mrs. A. M. Clafin, of Salina, presents to the Cathedral a chime of eleven bells.

The banner class for the Diocese of Pittsburgh is awaiting Confirmation when the Bishop shall return. It consists of something more than 100 persons, and has been gathered at St. John's, Sharon.

A Litany desk of oak and a Litany Book have been presented to Christ's Church, North Brookfield, Diocese of Western Massachusetts, by Mr. Ernest Bothwell, the first of these in memory of his father, and the second in memory of his step-mother.

Mrs. Belo, of Dallas, Texas, gave \$11,000, and Mrs. W. F. Cochrane, of New York, gave \$10,000, for the recently completed chapel of St. Mary's College, Dallas. The fund for this chapel was begun by some children who contributed a few nickels.

An eminent scholar in the person of the Rev. Dr. Charles Taylor, the Master of St. John's College, Cambridge, recently passed away, aged 68. He died suddenly at Nuremberg, Switzerland, whilst on a holiday. The late Dr. Taylor was appointed Master of St. John's College in 1881.

The new stone cathedral building at Salina, Kansas, recently opened and to be consecrated in May next, is the gift of Mrs. H. G. Batterson, in memory of her late husband, the Rev. Dr. Batterson, of Philadelphia. Mrs. Batterson has also given a pipe organ.

Mr. Herbert Paul, M.P., has been staying lately with his father and mother at Finedon Vicarage, near Wellingborough. Canon Paul, who is in his eighty-ninth year, and is the oldest beneficed clergyman in the Diocese of Peterborough, has held the living of Finedon since 1848, his father before him having been vicar of the same parish for thirty-eight years. As Canon Paul was curate to his father for two years, sire and son have served 100 years in the same parish.

An interesting gathering assembled lately in St. Cuthbert's schoolroom, Allendale, the occasion being the presentation of a testimonial to Mr. George Dickson, on his having completed his twenty-five years as a warden of St. Cuthbert's Church. The testimonial consisted of a handsome silver-chased inkstand, together with a purse of gold amounting to £25 subscribed by parishioners and friends. The rector, the Rev. H. S. Stephenson, presided, and referred to Mr. Dickson's good work.

The Bishop of Winchester and Mrs. Ryle celebrated their silver wedding at Farnham Castle on Saturday, August 15th, and were the recipients of hundreds of congratulations. In the morning there was a celebration of Holy Communion in the Castle Chapel for the household, the Bishop being the celebrant, and in the afternoon

His Lordship entertained upwards of two hundred married couples of Farnham who had themselves been united in wedlock for twenty-five years. The Castle keep was illuminated with fairy lamps at night.

A drinking fountain, nineteen feet high, is being erected at Rayleigh, Essex, to perpetuate the memory of Thomas Causton, John Ardeley, Robert Drakes, and William Tymes, four men of Essex who suffered martyrdom for the Protestant cause in the sixteenth century. The monument bears the inscription:—"Erected 1908 by the Protestants of Rayleigh and District. 'The noble army of martyrs praise Thee.'"

A magnificent silver altar is to be placed in the Wannamaker memorial chapel in St. Mark's Church, Philadelphia. This chapel is used as the Lady Chapel of the church. The designs on the several panels of the altar represent scenes in the life of the Blessed Virgin and are consecutively:—The angel's message to St. Anne, the birth of the Virgin, the presentation in the Temple, the espousal of Mary and Joseph, the Annunciation, the Visitation, the Adoration of the shepherds, the flight into Egypt, the finding in the Temple, the marriage at Cana, the scene at the foot of the Cross, the Coronation of the Virgin. In the niches there are 144 figures of saints, prophets, confessors, martyrs, doctors, founders of religious orders, and British missionary saints and martyrs. The Queen inspected the altar whilst it was on exhibition in London.

Children's Department.

WHAT IS BABY MADE OF?

Oh, what is my baby made of? Of all things sweet and fair:

The dew of the early morning, the breath of the summer air;

The fairies must have wrought her out of the sunshine bright,

Or stolen a wandering angel out of a moorlit night.

The blue of the azure heavens has tinted her wondering eyes;

Her head has gathered the sunbeams out of the sunny skies;

The dimples her cheeks are holding, the dimples in chin as well,

Are the prints of the fairies' fingers tinged by the pink sea-shell.

Oh, wondrously fair and lovely, my baby was made for me!

Whether a stolen angel, or nymph of the summer sea.

And I've clipped her wings with kisses, lest she fly away like a dove,

And my heart has caught her and held her, strong in the bonds of love.

—Mother and Baby.

CINTHY'S GINGHAM APRON.

Cinthy looked crossly at the fresh gingham apron which mamma took from a drawer. "O mamma, please, can't I give up wearing aprons?" "No dear, I wish you to wear them." "Please mamma, don't make me." "Come, dear, put it on," answered mamma decidedly. The little girl obeyed slowly. The tears were in her eyes. Ever since Sadie West, the new girl at school, had come, she had hated her long aprons. Sadie wore such pretty frocks, and never had on an

apron. "Why, Cinthy, that is such a pretty apron," said grandmother, "the gingham is so fine, and the blue so clear, and that nice embroidery on the neck and wrists." "But I hate aprons." Cinthy winked hard to keep back the tears. She did not want to go to school with red eyes. "I am sorry," said mother gravely, "but you must protect your dresses. These must do you all winter for school. You couldn't keep them clean without aprons." It was a beautiful, crisp morning in October, and warm enough for Cinthy to go without a jacket. She started for school feeling very cross indeed. Mamma was unkind, she thought, to make her wear the aprons when she hated them so. "How nice Sadie West looks without them. I guess she thinks we are all dreadfully countrified here. It is so much more stylish without aprons. My serge dresses are really pretty. But no one can see them when I have to wear these horrid aprons." Her way led across an empty lot. In one corner of it was a large pile of lumber. As her glance fell upon this she stopped suddenly. An idea had come to her. "I'll just do it," she murmured. She looked hurriedly around; there was no one in sight. She placed her school satchel on the ground, hastily unbuttoned her apron, and folding it up thrust it behind the lumber pile. "Now Sadie can see how pretty my dress is, and that I am not countrified, if all the other girls are." She looked complacently down at her serge frock. "I can easily slip on the apron on my way home after school. None of the other girls live up my way." Greatly to her disappointment, Sadie West was not at school that day. The two following days Cinthy hid her apron behind the lumber piles. But both those days Sadie West was absent from school. Some one said that she was sick. On the third morning as Cinthy was getting ready for school, mamma said, "How clean your apron is, dear. Why, it is fresh enough for you to wear again to-day." The little girl felt her face flushing, and she did not look at mamma. "My little girl is getting very careful," went on mamma with a smile, and she bent and kissed Cinthy. Cinthy felt uncomfortable, but she thought, "I can't help it. Mamma is so old-fashioned or she would not make me wear aprons. Sadie West, who has always lived in the city, doesn't wear them. I hope she will be at school this morning." Just then papa came into the room and said, "Cinthy, I have to drive to the Springs. I'll take you to school on the way. Hurry down, the buggy is waiting." Sadie thought with dismay that now she would not be able to take off her apron. But of course there was nothing for her to do but run down and get into the buggy with papa. The first person that she saw when she went into the school yard was Sadie West. She came running up to Cinthy. "Oh, Cinthy," she exclaimed, "you've got on your pretty blue apron! Mamma is making me some aprons. I told her how all the girls here wear them. She says it is a splendid idea. I do get my dress

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so spotted, you see." And Sadie laughed gaily. The school bell rang just then, and both little girls went at once to the class. Cinthy was much bewildered, and as the morning wore on she felt thoroughly ashamed. Mamma knew best. Of course she did. And what a naughty girl she had been. "I'll tell her all about it as soon as I get home." And she did.—Emily S. Windsor.

The epitaph of the great General Gordon, hero and martyr of Khartoum, eloquent as it is, contains a eulogy deserved by every good man. It is as follows:—"At all times and everywhere he gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

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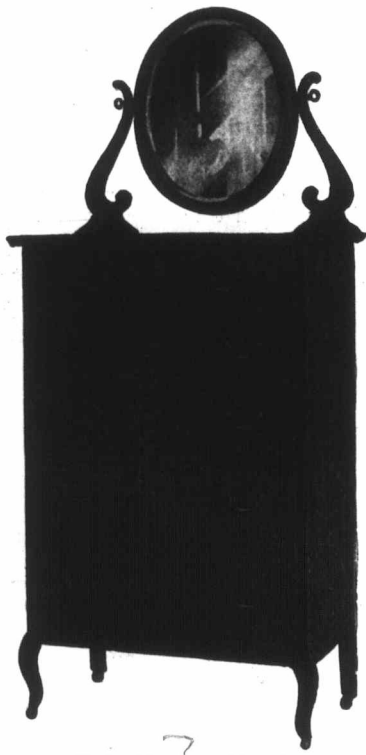
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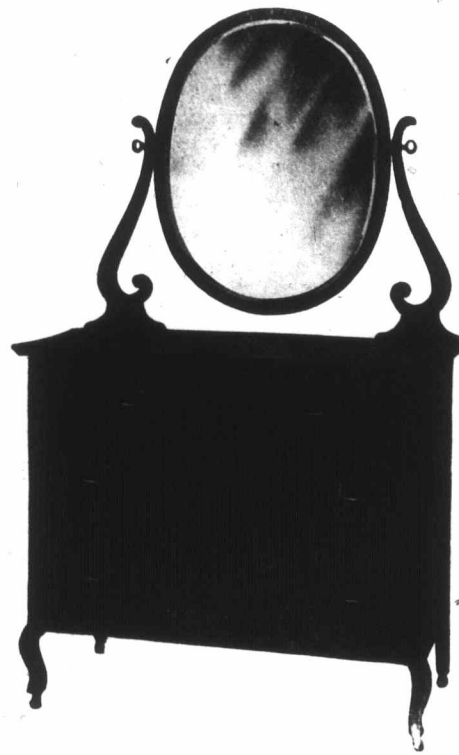
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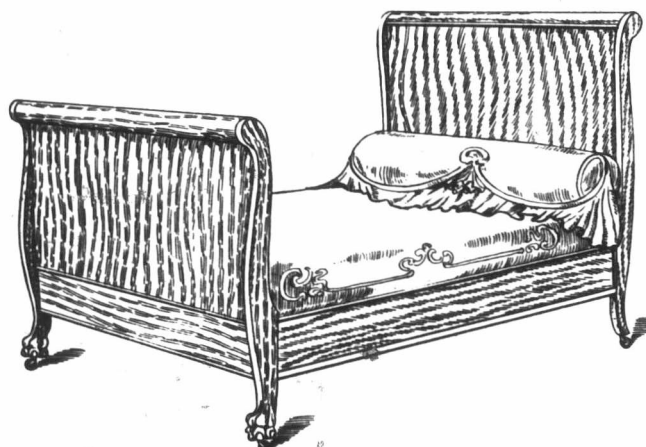
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(No wonder that Bess was so proud of her pet)
As I lifted him into my lap to caress,
I asked, "What's the name of your dog?" She said: "Guess!"
So I guessed it was "Jerry." If not, was it "Joe?"
But she smiled and then laughed as she answered: "Oh, no."
"Perhaps it is 'Charlie,' or, possibly, 'Ned?'
Then, maybe, its 'Rover'?" She shook her fair head.
So I said, "It is 'Hero,' I'm sure; now confess."
But it seems I was wrong. All she answered was: "Guess!"
Then I tried all the names that I ever had heard,
Altho' some applied to a dog seemed absurd.
"Napoleon" met with a look of surprise;
As "Caesar" a twinkle came into her eyes.
Then I pleaded, "Do tell me." "Why, Auntie," said Bess,
"I have told you three times that the dog's name is 'Guess!'"
—St. Nicholas.

WALKING LEAVES.

Through the open doorway where the light streamed out, a pleasant voice called after me, "You'd better take the umbrella; I can hear the drops already."
With lantern in hand and palm outspread I lingered a bit on the doorstep. The ground underneath the big apple trees which shaded the steps was covered with dry leaves. Suddenly, in that direction, I seemed to hear the "patterpatter" of the on-coming rain, yet not a drop fell nor did a twig stir in the branches overhead. When I

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turned the lantern's light over the surface of the ground here and there, a dry leaf scattered on the soil moved in a mysterious manner.

Stepping under the trees to learn the cause of this queer hocus-pocus, I could distinctly hear the strange little patterpatter on all sides of me, but as soon as I approached a "walking leaf" it immediately stopped moving, and I was on a lost trail. Standing quietly with the lantern low I stealthily turned over a fallen leaf which stirred at my foot and caught him backing into his own doorway. This night walker had literally bumped his head on a fallen leaf.

To my surprise a countless number of earthworms had made this patterpatter, so suggestive of autumn rain. Now these worms play an important part in Mother Nature's garden, continually stirring up and loosening the soil through which they make their way in search for food, while their enemies, the moles, aid still more in loosening up the ground. Not that the boy who is going a-fishing always digs for angleworms where the soil is rich and deep. Plump robin red-breast learned the same lesson when he first listened at the earthworm's hole and pulled his breakfast from the brown meadows.

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