

# Canadian Churchman

The Church of England Weekly Illustrated  
Family Newspaper

ESTABLISHED 1871

Dominion Churchman, Church Evangelist  
and Church Record (Incor.)

Vol. 40.

TORONTO, CANADA, THURSDAY, OCTOBER 30th, 1913

No. 44

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## PALESTINE EXHIBITION

### TREASURER'S SUMMARY OF RECEIPTS AND DISBURSEMENTS

RECEIPTS	
Gate Admissions, Lectures, Counter Sales, Commissions, Stewards' Tickets, &c.	\$14,208 82
Refreshments	2,722 72
<b>TOTAL RECEIPTS</b>	<b>\$16,931 54</b>
DISBURSEMENTS	
CITY OF TORONTO (Rent, Insurance & Wages of Officials)	1,061 41
PRINTING (Catalogues, Tickets and Circulars)	441 89
ADVERTISING (Newspapers and Distributing)	1,220 50
WAGES AND LODGING (exclusive of Staff paid by Parent Society)	975 96
TRAVELLING EXPENSES	755 90
STOCK ACCOUNT (Books, Soap, Lumber, Banners, Lamps, &c.)	528 96
LIGHTING ACCOUNT (Electric Energy & Labor Equipping)	349 70
FREIGHT AND CARTAGE	611 50
SUNDRIES (Hardware, Flowers, Plumbing, Signs, Auto Hire, etc.)	369 44
REFRESHMENTS	1,358 30
<b>TOTAL EXPENSES</b>	<b>7,673 56</b>
<b>NET PROFITS</b>	<b>9,257 98</b>
Remitted to the London Society for Promoting Christianity Amongst the Jews	\$9,257 98

### REPORT OF EXECUTIVE COMMITTEE

The undersigned representatives of the Executive Committee beg to report that they have checked over all vouchers and compared the same with the bank books, and found the same correct, and hereby certify that the above statement is a true summary of the receipts and disbursements.

Representatives—W. J. SOUTHAM  
EVELYN MACRAE  
HARRY BURCH,  
Toronto, Oct. 24th, 1913. Treasurer

N. B.—Any particulars desired with reference to the above statement can be obtained from the Treasurer, at the offices of The Union Trust Co., Ltd., up to Nov. 20th, after which date all vouchers will be forwarded to England.

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# The Canadian Churchman

TORONTO, THURSDAY, OCT. 30, 1913.

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(November 9th.)

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Processional: 386, 398, 533, 636.

Offertory: 513, 617, 624, 632.

Children: 689, 694, 701, 707.

General: 448, 449, 503, 524.

## The Outlook

### The King's Example

At the Centenary Meeting of the Wesleyan Methodist Missionary Society, held ten days ago in London, England, the following message from the King was read:—

I am commanded to express the sincere thanks of the King for the message of loyalty and good-will forwarded by you in the name of the Wesleyan Methodist Missionary Society, now celebrating its centenary, which is attended by representatives from all parts of the world. His Majesty gratefully recognizes the religious and philanthropic work so universally extended by the Society in promoting the noblest aims of Christianity, and he offers his hearty congratulations upon the high results achieved during the one hundred years of its ministry.

Nothing could be finer or more welcome than this "grateful recognition" by His Majesty of the work of the Society "in promoting the noblest aims of Christianity." To the same effect was a letter from a Dean in the Protestant Episcopal Church of the United States enclosing a subscription to the Centenary Fund of the same Society, expressive of his interest in a Society with which his Methodist father was associated, and in connection with which his own early life was spent. The Dean added that, though belonging to another Church, he

preached the same everlasting Gospel as his father and other Methodists had preached in days gone by. We rejoice in these testimonies to the work of another Communion, and we believe that the King's example will be esteemed and followed by many Churchmen. We may take this opportunity of expressing our own good wishes on the occasion of the inauguration of the new Chancellor of Victoria College, Toronto, Dr. Bowles. After twenty-six years of splendid service Dr. Burwash has retired, and the new Chancellor inherits a fine work, and buildings that would do honour to any institution. The influence of the work of Victoria is felt in every part of the Methodist Church, and through that in the entire Dominion of Canada. Many good wishes will follow Dr. Burwash into his retirement and Dr. Bowles on his assumption of a position of great importance and ever-increasing possibility.

### What is a Saint?

The recurrence of All Saints' Day and the recent sermon by the Bishop of London has once again raised the natural enquiry as to the meaning of the word "saint." In the minds of many people it would seem as though the term were to be strictly limited to the faithful departed, and this is probably due to the influence of two well-known hymns, "The saints of God! their conflict past," and "For all the saints who from their labours rest." But it is important to remember that such a limitation is not only not according to the New Testament, but tends to subvert the truth for which the New Testament stands. The title is applicable to every Christian from the moment of his entrance into association with Christ, and we remember that many epistles are addressed to "the saints." The word has a very simple meaning, implying separated ones, those who belong to God, those who are consecrated to Him. It refers to spiritual position, not to spiritual condition; to privilege, not to character; to attitude, not to attainment. We must, therefore, be particularly careful in our use of the term lest we do anything to make people forget this primary, fundamental, and vital meaning. Not even our employment of it as a term of honour before the names of the Apostles and other eminent followers of Christ must blind our eyes to the fact that the humblest Christian is a "saint" in the sight of God. When this is borne in mind we see at once the responsibility laid upon us to live "as becometh saints."

### "As Others See Us"

However disagreeable, and even vexatious, it may be to read criticisms on our own position, it is often very salutary to put ourselves at the point of view of other people. Quite recently the scholarly and able President of the Baptist Union, Dr. Gould, made a reference to the Anglican Church which it seems impossible to overlook:—

"Among the services—and I have no desire to disparage them—rendered by the great Anglican Church, not the least is that which she unwillingly renders to Non-conformists like ourselves by demonstrating the utter futility of her own bonds of union. In the Congress of that Church there are meeting to-day in Southampton men who are far removed from agreement with us, but who are still further from agreement with one another."

These words are unfortunately true to fact, and they have a very decided bearing on our own position in Canada. The subject of Church Unity has been much before our minds

during the last few months, and it is, perhaps, well for us to realize the need of uniting our own forces before we attempt anything in the way of union with those outside our boundaries.

### Modernism in Italy

In a recent letter an English correspondent expressed the opinion that Modernism is dead, and the fact that the last Modernist periodical in Italy has just failed might be taken to support this view. It is certainly curious that several publications advocating Modernism in the Roman Church have come to an end. But it is probably not true to assume that these things indicate any real decline in the number of Modernists. The "Guardian" has just urged that more important than the failure of a regularly published Modernist organ is the fact that without subventions not a single religious paper would be published by the Roman Church in Italy or France at this moment. "Not one of them could subsist on genuine public support," and our contemporary goes on to remark that, with the exception of the official and officially *Osservatore Romano*, a little periodical, "La Vera Roma," which has more than once announced its own demise, is the only religious paper published in the capital of Roman Catholicism. That Modernism is not to be regarded as dead because Modernists just now are silent may be seen by a review in the current "Hibbert Journal," written by a well-known Modernist priest, who writes in the following significant terms:—

"If Modernism is dead, Catholicism, as an intellectual system, is damned; for the final rejection of the former by the latter shows that the Church, as represented by the Pope and Curia (and these are more than ever the Church now), has resigned herself to be the Dead Sea of faith, the receptacle of past beliefs and theories, which no longer have any living connection with present thought, and, except for her continual attempts to galvanize them into a show of life, would long ago have found a place in a museum of intellectual curiosities."

Then the writer closes with a quotation from M. Loisy, who seems to have entirely given up his Roman, and even Christian beliefs. "Roman Catholicism is destined to perish, and it will deserve no regrets." Whether all these statements are true or not, the fact that they are made cannot but be a matter of solemn interest to those who endeavour to watch the progress of events in the various Christian communities.

### God or Mammon

Under this title Archdeacon Peile preached a sermon the other Sunday in Westminster Abbey, dealing specially with the ideal of poverty set forth in the Gospels. The Archdeacon pointed out that to an impartial observer the Church, as represented by its leading men, might well appear to profess at this time an almost unlimited belief in the power of money. Appeals for spiritual objects are expressed, and their success or failure estimated, quite frankly in terms of finance, and it is the big figure in print that catches the eye, and is meant to do so. Churchmen are apparently ambitious to collect and administer increasing sums of money year by year. It was then urged that the system is fraught with the gravest dangers, for people get the impression that the Church is simply an organization for gathering money; a false standard

of Churchmanship is set up, and people are inclined to judge a person's spiritual health partly by the amount he is able and ready to give, as though almsgiving were the whole duty of man. Not least of all is the false estimate it gives of the office and work of the clergy, for it sacrifices the best men to an infinity of secular and semi-religious activities when they have been ordained for something very different. A clergyman is often judged by his success or failure in collecting money for Church purposes, and even when this is not the case, the pressure of financial work tends to unspiritualize a man and deprive him of leisure for higher service. The Archdeacon stirred the whole Church some years ago by his splendid Bampton Lectures on "The Reproach of the Gospel," and we understand that the substance of this sermon is to be published in a larger form in order to call special attention to the undue prominence given to the collection and administration of money in the religious life of to-day. If it be urged that the whole fabric would collapse if the clergy did not do this work, the Archdeacon replies in these courageous and welcome words:—

Let it collapse, for its fall will show that it had no true foundation, but was maintained in unstable equilibrium by the misdirected energies of men whose duty lay elsewhere. Let it collapse, and peradventure upon its ruins will be written the watchword of a new and better order: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

### Ministering to the Minister

In connection with the recent Convention of the Disciples of Christ in Toronto, a touching story was mentioned of the heroic endurance of a missionary on the Congo. While his wife and he were blazing their way through the forests that bordered the river, far from any of their own kin, the wife was stricken and died, and her husband, the only civilized being within hundreds of miles, had to close the eyes of his dead wife, put her in the coffin he had made with his own hands, dig the grave, and bury her. Alone, the missionary went on to reach and teach men who had never heard of his Master, and then came the news that he, too, had met his death on one of those rivers which he was using as a highway to carry his message. Three children were left, and the eldest, a boy of nine, asked, "Who is going to take care of us now?" No wonder that this touching appeal led to a hearty and generous response on behalf of ministerial support. As another speaker well said, it is practically inconceivable that any man goes into the ministry for financial gain, and the majority desire simply to do their Master's work to the best of their power.

"A Church that fails to minister to its ministry will soon be without a ministry to minister to it," continued the speaker, and proceeded to draw a picture of the "dead line, the dreaded spectre of the minister's soul, and the gaunt, lean wolf of disability that continually haunts the frontier of his dreams." That this fear must be a strong deterrent to the young men, especially in the present day, when the economic struggle is so difficult, was the opinion of the speaker, and he declared that the only real remedy for it is to adopt a pension system, as is being done increasingly in other walks of life by employers, who recognize in this method one satisfactory solution for the present economic unrest.

The truths here emphasized apply to all the Churches, and constitute an earnest and urgent call to all our members.

## GRACE ABOUNDING

The parables that compose the fifteenth chapter of St. Luke are of incomparable beauty. No matter how often they are read they never weary, never grow old and stale. They are full of music, which seems to get richer and more mellow as the years go by. Here are fields and gardens where the grass is always green and the flowers are always blooming, and the air is full of the singing of the birds. The tax-gatherers and notorious sinners draw near to hear Him, and He welcomes them every one. Of such coarse clay He can make vessels of mercy. In so doing He will provoke the murmurings of Scribes and Pharisees, and there will be a storm of scornful words! But He will have an answer that cannot be gainsaid.

"What man of you," says He, "having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it?" That is exactly what any of them would do. If there is one sick child in the house the mother thinks more of him than of all the rest who are strong and hale and hearty. Her anxious solicitude centres in the ailing child. And if the sheep is found and the dying child nursed back to life again, is there not rejoicing? And shall heaven be less beautiful than earth? Shall a shepherd's heart, a mother's heart, be tenderer than God's? That can never be. "There is joy in the presence of the angels of God over one sinner that repenteth." Is joy, then, a stranger in those celestial courts, a visitor whose face is only seen on rare occasions? No, heaven is her home, her native land! But there are times when her hand strikes the deeper chords, and the hearts of the angels are stirred with sublimer pleasure. What is the cause of it?—some great event that thrills nations from centre to circumference? Nay, this is the cause—some wayward one, some wanderer on the broad road of folly brought to repentance and to cry from a stricken heart, "God be merciful to me, a sinner." Then there is joy in the presence of the angels of God.

The second story of the missing piece of silver tells the same blessed tale. Pains-taking on the seeker's side, and joy that must be shared with others when the lost is found. But in the third the interest deepens. No sheep now, no silver piece, but a man like ourselves, whose heart and will have been captured by the world and who is determined to have his fling. And he has it. Then comes the crash! And he is actually sent into the farmer's fields to feed swine! There he comes to himself; the delirium is over, the awful spell is broken. His eyes are opened and the work of repentance begins. He sees the depths to which his folly and sins have brought him. And were this all he would surely go down under the dark waters of despair. But thoughts of his father's house steal into his mind, and he resolves to go home.

But will God, indeed, show mercy to the worst of men—to those who have lost everything and who have not one shred of moral worth? Similar questions have agitated the mind of the prodigal son as he turned his back on the far country. But the father sees him while yet a long way off, and runs to meet him, and falls upon his neck and covers him with kisses. Then the best robe is brought forth, and the ring and the shoes, and then the fatted calf is killed, and there is music and dancing! Such is the home-coming of the prodigal, such the grace of his father's heart—grace that is beyond all telling. It needs more than human lips to unfold its wondrous

meaning. It is the revelation of God's heart of love, and of that grace which abounds over all our sin. This is the perfect love which casts out fear—that clothes us with the best robe—that places the ring on our hand, and shoes on our feet, so that we, forgiven, reconciled, and loved, might be even now as dear children in the house and home of our Father on high.

All this is revealed in pictorial language that it might come home the more easily to our poor, dull hearts and be mixed with faith there. No feelings of our unworthiness must enter here. It is God acting in grace—not dealing with us according to our deservings, but according to His own large and loving thoughts. Did the prodigal deserve the welcome, the kisses, the robe, the ring, the shoes, the fatted calf, the music, and the dancing? No; grace was reigning, and all these were showered freely on him. So it is in our case. Why should we take a lower place than His love would give us? Is God pleased by our doing so? A seat just inside heaven's door is all some dare hope for when the journey of life is over—they are worthy, so they think, of no more. But they are not worthy of that. What good deeds have any of us done that we should be worthy even of a low place in that heavenly home? Let us cast away every thought of our deserts. If God delights to make manifest the riches of the glory of His grace by bringing us near to Himself, as His children, and fitting us to be there, who are we that we should raise our voice against it under the plea of our unworthiness? It is really the cry of self, clothed in the garments of a false humility.

The same story of grace is told elsewhere in language that is not pictorial (Ephesians i. 3-6; ii. 4-7). And all these things are said of those who once were dead in sins, children of wrath, having no hope, and without God in the world! No wonder the Apostle adds, "By grace ye are saved." It is, indeed, grace from first to last. Should it be further asked how grace so rich can be shown to sinners so guilty, we point to the Cross of our Lord Jesus Christ as our answer. There, in the strength of a love which could not be overcome, He made atonement for our sins, and opened up a clear path for God to act towards us according to His own good pleasure. Every hindrance has been swept away by that Cross, every righteous demand met, and now Grace is on the Throne to dispense the best that heaven can give to the repentant prodigals of earth.

Let us beware of the spirit of the elder son. When he heard of what had happened he was angry, and would take no part in the rejoicing. In his eyes it was entirely uncalled for and out of place. For he had never transgressed at any time his father's commandment, and yet no such feast had ever been made for him! His pride was wounded, and he resented it. It was thus with the Jew of old. His anger was kindled when he heard of the Gospel, with its boundless blessings, being freely offered to the Gentiles. It is the same with every heart that has never known its own deep need of God's pardoning grace. But God will be God in spite of man's murmurings, and He will show mercy to whom He will show it. Let us, therefore, pray that our hearts may be deeply imbued with the grace of God. Then we shall be tender and compassionate towards others. All that we are or shall be, all that we have or ever shall have, we owe to the grace of God alone. It behoves us to make merry and be glad when the same grace flows out to others. In our relations with our fellow-Christians, and, indeed, with all, let us cherish the spirit of grace. Legality binds up no wounds and pours in no oil and wine. It is grace alone that can administer these.

# THE INVOCATION OF SAINTS

Notes on the Bishop of London's Recent Sermon, by the Rev. W. H. Griffith Thomas, D.D.

THE sermon preached by the Bishop of London at the recent Southampton Church Congress on the Invocation of Saints has naturally created widespread interest and given rise to much comment. The high position of the speaker, his great earnestness, and his remarkable popularity combine to make his utterances particularly noteworthy. In view, therefore, of the Bishop's pronouncement and the variety of thoughts and opinions to which it has given rise, it seems essential to make some comments on the subject. It must be confessed that the text of the sermon and the interpretation given to it in the early sentences are not very encouraging as to the issue. The Bishop, preaching from "compassed about with so great a cloud of witnesses," (Heb. 12:1), referred to the metaphor of the stadium and "those tiers after tiers of spectators who look down upon the conflict which they once knew so well." He unfortunately overlooked the simple and perhaps significant fact that the original word does not mean "spectator," but "testifier," not one who sees us, but one who bears witness to God. Years ago the late Bishop Woodford, of Ely, a definite High Churchman and a careful scholar, pointed out that there was a word in the Greek language quite familiar and ready to hand, meaning "spectators," but that the writer of the Epistle evidently avoided it. Was not this lest he should give the impression that those who have passed away are looking down upon us as we struggle and fight in the arena of life? If, therefore, Dr. Ingram had wanted a passage that would be absolutely convincing he should have avoided this text, because though his interpretation is, of course, possible, yet the whole context shows the chief thought to be, as a well known commentary has pointed out, that "the runner's gaze is fixed on Him Who has Himself traversed the course before us." So that we have no need to turn our eyes to "the tiers after tiers of spectators," but fix our eyes upon Him "Who is the author and finisher of our faith."

## THE RUSSIAN CHURCH.

The next point in the sermon is a reference to the Russian Church, and the Bishop speaks of a conversation with leading Russian authorities in which they supported the Invocation of Saints, and charged the Church of England with holding "a very unloving doctrine," adding that they would sorely miss their belief in the prayers and intercessions for which they are allowed to ask from the great cloud of witnesses. It may perhaps be respectfully asked whether the English Church is to be influenced and guided by the Russian Church on this and similar doctrinal subjects. We wonder whether the Bishop has ever had the opportunity of becoming thoroughly acquainted with the really abject superstition of the Russian Christians in connection with their use of icons, or images. They repel with scorn the Roman Catholic doctrine of images in the form of sculpture while they themselves are just as tenacious of the use of sacred pictures called "icons," which is after all a representation of the Greek for "images." In a recent number of the "Hibbert Journal," a Russian lady, writing evidently from intimate personal knowledge, referred in the most definite terms to the essential fetishism of much that passes for Christianity in the Russian Church. It seems incredible in the light of an article like this that we can safely take that Church as our guide on so momentous a doctrine.

## DIRECT INVOCATION REFUSED.

The Bishop himself admits that in the sixteenth century there were such grave abuses connected with the Invocation of Saints that it was necessary for our Reformers to abolish the practice, and for fear of similar abuses to-day he is not prepared to allow the practice of direct Invocation. It may be questioned whether such a position will satisfy either the Roman Catholic or the Greek Churches in view of their well-known and very definite practice. The comments of a Canadian Roman Catholic paper show that it will not.

## AUTHORITIES.

The Bishop uses as his authorities (1) a book by the Rev. H. R. Percival; (2) the treatment of the subject by Bishop Forbes in his book on the

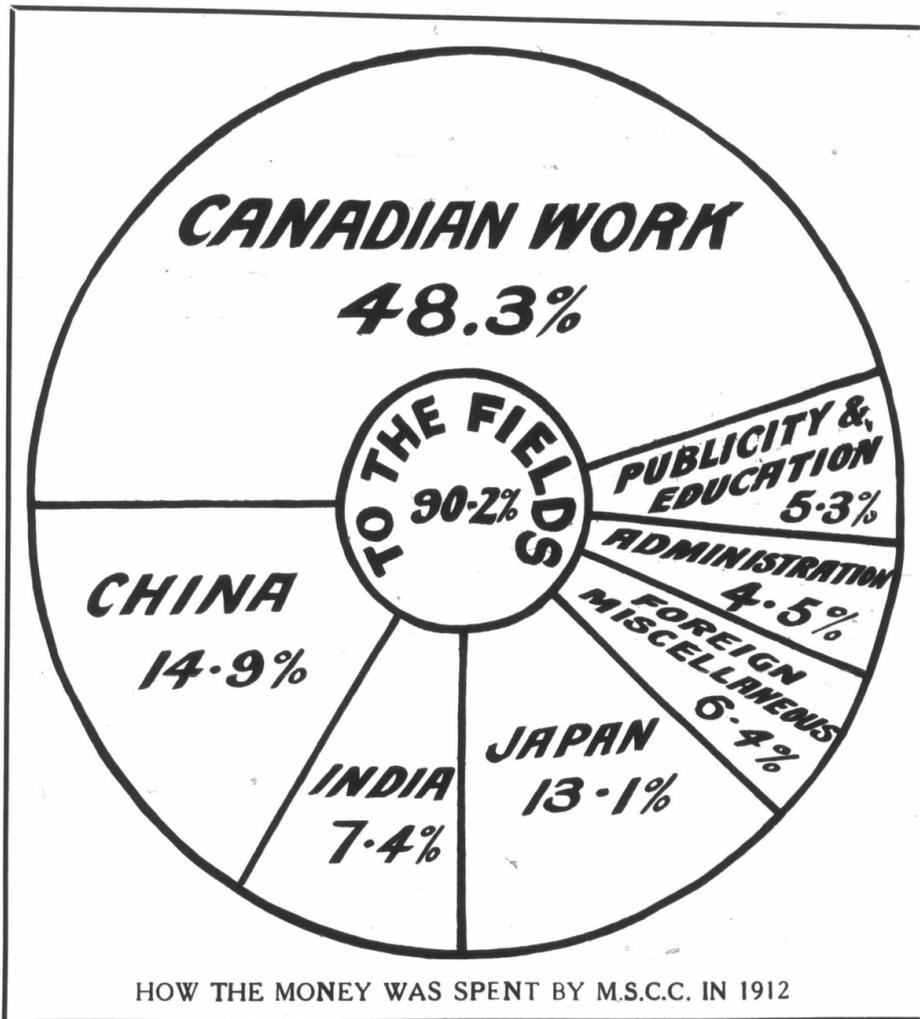
Roman Church to the effect that like many more in the Church of England he had simply taken Bishop Forbes' statements without personal examination, thinking that they were true, while further study showed that the Articles were incapable of the Bishop's interpretation. The Bishop of Salisbury calls attention to a pamphlet by another pervert, explaining why he left the Church of England, and Dr. Wordsworth says that the most important parts of this pamphlet deal with Article XXII. and the subject of the Invocation of Saints. When we remark that in the second edition the Bishop is able to show Dr. Darwell Stone is guilty of using some "misleading" arguments which he has now been compelled to withdraw, it will be seen that the case is at least open to serious question.

The Bishop of London then remarks that as we all sing "Angels sing on, your faithful watches keeping," there is no reason why we should not sing, "Ye saints pray on, your faithful watches keeping," and he associates with this the words of our Communion Office, "Therefore with angels and archangels." It is very curious that he cannot see the impossibility of any analogy between references to praise and to prayer. Even supposing we are prepared to justify the words "Angels sing on," it is in no sense of the word a prayer to the angels to do so. We might as well convict the hymn-writer of heresy when he wrote, "Angels help us to adore Him." An apostrophe of this kind is fundamentally different from the Invocation advocated.

## COMPRECATION.

At length we come to the definite suggestion that instead of direct Invocation of Saints we should provide in our services for what is called Comprecation. We wonder how many even intelligent Church people know of this word and its meaning. Since the Bishop's sermon I have had occasion to refer to it several times in conversation, and invariably I have been asked, "What is Comprecation?" The idea is that while we are not to invoke the saints direct, we can pray to God that we may have a share in the prayers of the saints; this is Comprecation. To ask you to intercede for me is intelligible, but to ask you to let him intercede with you for me is surely impossible. Or to put it otherwise: I must not ask you for what I need, but I can ask someone else to allow your entreaties for

me to be effectual. Now the question at once arises whether this has a legitimate place in our formularies on any interpretation. Perhaps a little personal reference may be allowed at this point. When the Bishop of Salisbury's pamphlet first came out I noticed that in his preface he made a slight allusion to Comprecation, but dismissed it as not to the point because he did not consider that it was within the compass of our Articles. As I was working on the subject, I wrote to the Bishop and asked for some additional information, with references. He replied that he knew very little about it himself and would be glad to know more, especially since the reference in the great Oxford Dictionary was not adequate. I thereupon wrote twice to the "Guardian" asking that some of the well-known, erudite readers of that paper would help me. But hitherto I have not had any response. I notice that Dr. Kidd in his treatment of Article XXII. takes a very similar line to the Bishop of London, and while rejecting Invocation pleads for Comprecation. But as the Bishop of Salisbury says, the real question is "What was the intention of Archbishop Parker and the Convocations of 1563 and 1571?" I shall be greatly surprised if there is any hint whatever of an historical reference to Comprecation in the sixteenth century, as bearing upon our Article.



Articles, and (3) a little work by Dr. Darwell Stone, with the title "The Invocation of Saints." But we fail to notice any really adequate reference to the remarkable pamphlet by the late Bishop of Salisbury, Dr. Wordsworth, "The Invocation of Saints and the Twenty-Second Article," which was originally written against Dr. Stone, and of which a second and revised edition with a new preface has been issued, discussing Dr. Stone's rejoinder and other criticisms. We believe that if anyone will take the two pamphlets and put them side by side they will soon come to the conclusion that Bishop Wordsworth's points have not been met, but on the contrary his arguments in favour of the natural view of our Article and practice of our Church stand intact. This is how Dr. Wordsworth expresses his opinion of Dr. Stone and other writers:—

"I am constrained to say that I have found the arguments in favour of the laxer interpretation of this Article even weaker than I had expected. They are, indeed, so weak that I have some hope that those who have hitherto used them will feel it necessary at least to shift their ground," (p. 5).

As to Bishop Forbes, we may perhaps call attention to a recent statement of a pervert to the

## AN ANGLO-CATHOLIC OBJECTOR.

But perhaps the most striking part of the Bishop of London's sermon was the reference to the opinions "of a strong and well-known Anglo-Catholic," to whom the case had been submitted. His words in opposition to the practice must be quoted:—

"We hold that the saints do pray for us and with us."

"This seems involved in the 'Communion of Saints'; but I deprecate strongly the use of 'Ora pro nobis.'"

"1. It is not primitive, as is shown by its absence from the Roman Missal.

"2. The practice started in a polytheistic atmosphere from which it has never been wholly free: (a) at the first this is shown by the need and nature of the defence and apology for it; [(b) at present—e.g., in Sicily, it is a thinly veiled paganism].

"3. Its early beginnings seems rather rhetorical apostrophe, or expressions of hope directed rather in substance and intention to God Himself, though in form addressing martyrs.

"4. Even early defenders acknowledge we cannot be sure that the saints know what is going on here or are conscious of our prayers if we pray to them.

"5. Consequently the earliest prayers were addressed to saints familiar with conditions of the worshipper asking for a continuance of prayer, not, e.g., to those of the past, the great apostles. [This is the feeling which prompts the revival of the practice in many minds now. 'Do you think my mother does not pray for me?']

"6. The transference of prayer to the saints unfamiliar with our conditions when on earth, unconnected by actual ties of this sort with us, is bound up with a doctrine of merit which the Church of England has rejected.

For merit lives from man to man,  
And not from man, O Lord, to Thee.

"Percival's treatment of this seems to me to be very unsatisfactory. In sum, my way is through God to the saints, not through the saints to God.

"7. As a fact, the practice has always been abused. It involves extraordinary difficult and delicate distinctions. The fact of its popular appeal puts it into the region where these distinctions are least likely to be appreciated, and where the practice becomes mechanical, a mere recitation of unmeaning names.

"8. When the question is of abolition of a long-familiar practice, the burden of proof is with the opponents to show harm; when it is of revival, the supporters must show the good. Arguments are strong for insisting on the fact that saints pray for us, but singularly weak for our praying to them, all practically resting on what is confessed to be a mere hypothesis, and all admitting that God Himself is the hearer of prayer."

It is difficult to imagine anything much more convincing than these words in opposition to the Bishop's plea.

## MARIOLATRY.

Bishop Ingram is evidently well aware of the real danger of Mariolatry in connection with the revival of the custom of invoking the Saints. His words on this subject show that he is fully alive to the modern Roman views about the Mother of our Lord. He also knows that quite recently in the English Church there has been a recrudescence of essential "Mariolatry" through the organization known as the Catholic League, and that one of his brother Bishops, the Bishop of St. Alban's, has taken the strongest possible ground in opposition to this League and its teaching. To show the extent to which devotion to the Mother of our Lord has gone within the Church of England the following statements may be quoted:—

"Connecting the 'Mass' with the Incarnation, it says: 'Mary was an agent in the Incarnation as the priest is an agent in the Mass. At his word of consecration the Holy Ghost makes bread and wine to become the Body and Blood of Christ; so at Mary's Fiat He first formed in her womb that Body and Blood. It is no flight of perfervid rhetoric truth that the sacred Humanity was Mary's gift to a world perishing for need of it.'"

It is an ancient tradition that our Lord, perfect in His human sonship as in His eternal and temporal relations to the Father, asked His Mother's permission to die on Calvary. Surely nothing could be more deplorable than language of this kind.

## COMMUNION OF SAINTS.

The last and perhaps strongest point that the Bishop makes is that the form of Comprecation for which he pleads should be recognized as an essential and natural part of our belief in the Communion of Saints. To Dr. Ingram this article of the Creed seems to mean little more than communion with the faithful departed, but he knows well that this is not the only, or even the most important interpretation of the subject. Indeed, there seems to be decided confusion of thought in using the word "communion" of those who have departed. Surely "communion" implies something reciprocal and conscious, so that we may have communion with the living who are able to respond and reciprocate our attitude, but with the departed, there is no possibility of reciprocation, and it would seem to be much more accurate to say that we have "union" with the faithful departed but "communion" with the faithful living. But even apart from this the interpretation of the clause is not necessarily what the Bishop teaches. In an article on "The Communion of Saints," by the Bishop of Durham, Dr. Moule, in the Protestant Dictionary, the clause in the Creed is shown to be decidedly later than the others, and on the whole the true interpretation is the general Christian thought of the individual member being in beneficial fellowship with all holy persons and their Divine blessings. Bishop Moule goes on to emphasize the truth that in the Christian Church a profound community exists between every Church member and all the rest, and any positive assertions in regard to the faithful departed are unwarranted, since the very date of the first appearance of the words is uncertain, the first expositions are only private, "and in the clause itself some obscurity attaches to the precise meaning of 'communion,' and more still to that of 'saints.'" The very obscurity should prevent us from making any definite statements, and most thoughtful Church people will be inclined to agree with the Bishop of Salisbury when he said that "God has concealed from us much that we should like to know, undoubtedly because it is better for us to be ignorant. Therefore in framing theories about this Communion of Saints we should take our ignorance to be His will, and adapt all our actions to that will," (p. xii.).

## TWO OPPOSITES.

As we review the whole subject we are afraid it must be confessed that there are two views of the Christian religion diametrically opposed to each other, and that the Bishop's plea for the Invocation of Saints takes one, and only one side. At the basis of all religion lies the axiom that worship must be paid to God alone, but when this conception becomes blurred in any way the mind turns inevitably to Polytheism and Saint worship. The late Prebendary Meyrick in an article on this subject rightly called attention to the disposition of the human mind to sink down from the heights of adoration demanded by the grandeur of the Most High to the lower level of devotion of one like ourselves, to whom we can pray with greater familiarity than Almighty God. We would not for a moment say that the Bishop himself holds this definite view, but when he describes a man's religion as he does it is impossible not to enquire whether the statement rings true to the New Testament. He asked one who practised this Invocation whether it did not take away the honour he paid to Jesus Christ:—

"Not at all. I approach my Lord throned in glory, but as I walk up to Him I walk through a line of saints and angels, and feeling my infirmity and the holiness of the Presence I approach, I cry from side to side as I walk up, Pray for me, Pray for me, Pray for me—of your mercy grant me your prayers."

We ask again whether this can possibly be true to the New Testament conception of "entrance into the Holiest," and "access by one Spirit to the Father"? It is not one whit unfair, or untrue, or too severe to say that the Invocation of Saints really springs out of unbelief. Those who know their Bible are sure that no saint or angel can possibly be more kind, loving and condescending to us than the "Friend of Sinners." The "voluntary humility" which turns a man's attention, in however indirect a way, to the saints, is no real humility, but is a mixture of fear, and distrust, and even a subtle form of self-righteousness by which a man flatters himself that he is more self-abasing than God requires him to be. As long as the invitation is "Come unto Me" it surely is unnecessary to approach Him by way of the faithful departed, or even to ask for a share in their prayers.

## THE OUTCOME.

What is likely to be the outcome of this remarkable sermon? We notice that the Archbishop of Ottawa, while frankly admitting that the whole question is one of extreme delicacy, and that the only exception that can be taken to the sermon is that it may possibly do more harm than good, yet that the Bishop of London has said nothing that could not be subscribed to by a member of the Catholic Church. Of course opinions will differ as to the true interpretation of the term "Catholic Church." In England the results have been remarkably varied. The Dean of Canterbury with his accustomed frankness strongly deprecates the Bishop's utterances and especially his plea for Comprecation. He thinks that while paying respect to the Bishop's kind motives and true sympathies, "he has given encouragement to a revival of one of the most mischievous abuses of the medieval and Roman churches," and he has done so at a time when the Catholic League "has introduced into English Churches direct Invocation of the Saints and of the Virgin Mary." The entire article by the Dean appears in the "Record" for October 10th, and would well repay careful study. The "Guardian" calls the sermon an "Irenicon," though it is difficult to see exactly how it will make for peace. The "Record" thinks that the sermon was remarkable for what it did not say, and adds that if the Bishop felt called upon to discuss the question at all he might at least have said in a few words that he is prepared to support his brother Bishop at St. Alban's in his outspoken condemnation of the Catholic League. The "Church Times," while welcoming the Bishop's pronouncement so far as it goes, is evidently unsatisfied with the preacher's position. It first speaks of the Bishop as "without pretension as a theologian, no profound theorist, and his warmest admirers will not claim for him the credit of a great ecclesiastical statesman; he is always and before all a pastor of souls, and his power lies in direct appeal to conscience." But then it adds, "We are not in the least bound to think it [the Bishop's conclusion] wise; we are quite sure that it cannot be regarded as final," and the writer considers some of the Bishop's fears groundless. Letters have also appeared in the "Guardian," taking the strongest exception to the Bishop's words, and these are another proof, if need be, that the sermon will hardly be "an Irenicon." The Special Correspondent of the "Church Times" at the Southampton Congress, while, of course, speaking of the sermon as "epoch-making," thought that the conclusion was "rather tame, perhaps prudently tame," since the Bishop closed by asking the following question, "Why waste time, then, and perhaps mislead others by inculcating a doubtful practice when we have the comfort and help of the doctrine, and that doctrine nothing less than the nearness, and love, and sympathy of the Kingdom of Heaven?" The Special Correspondent says that in his judgment this question comes fifteen centuries too late, and that:

"A very large number of the laity have made up their minds as to what they understand by the Catholic Faith. They will not accept Catholicism bowdlerized in the interests of an insular and isolated Anglicanism. What the whole of the rest of Christendom teaches, that, and nothing less than that, will they maintain. They will have nothing to do with whittling and watering away what from immemorial times has been the faith and practice of the whole Church. If they cannot have this in the Church of England they will have it elsewhere."

Nothing could well be plainer than these words, and the Bishop of London with his quickness to appreciate the situation has doubtless pondered them by now. They are a very plain spoken statement that his conclusion will not satisfy those on whose behalf he pleads. For ourselves it seems impossible to doubt that the Bishop has taken a line which is not warranted by anything in our formularies and history of the English Church, since the sixteenth century. If those whom the writer in the "Church Times" speaks of as unwilling to have anything less than "what the whole of the rest of Christendom teaches" there seems to be nothing else to say than that there is no reason why they should not obtain it "elsewhere," for they certainly will not get it in the Anglican Church. Meanwhile most Churchmen will agree with these words of a correspondent in the "Guardian":—

I venture to think that the Bishop of London has rendered good service to the Church

# PUBLIC READING AND PREACHING

By the Right Rev. J. W. Diggle, D.D., Bishop of Carlisle

At the Carlisle Diocesan Conference just held at Grange-over-Sands, the bishop delivered a very forceful address to the clergy of his diocese on public reading and preaching. The following is the gist of what he said:—

An important matter is that of a more diligent and thorough study of clear, audible reading, and simple, thoughtful, earnest extempore preaching. The importance of good voice culture in the ministrations of the Church can hardly be overrated. We do not all possess voices of equal power and equal quality; but it is a duty incumbent on each of us to train in the best way, and to make the best use of such voice power as we possess. The importance of voice culture and good Church reading has long been recognized. The other day a friend sent me a copy of an inscription he had seen in Southwell Minster, which relates that Archbishop Walter de Gray "re-built the choir about 1235 A.D., and did much to reform the discipline of the Minster, ordaining among other good things that the readers of the lessons were to look over them beforehand, and to read audibly and distinctly; and those who failed were to be flogged." I have no desire to adopt that drastic method recommended by this mediæval Archbishop, but I do desire that under the stimulus of the laudable ambition to do whatever we do as well as we can do it—which is part of our duty to ourselves, our fellows, and to God—clear and fruitful progress should be made in the practice of public reading, to the greater glory of God and the better attendance at worship.

And as with reading, so also with preaching. We have not all got the gift of preaching in exceptional degree and striking measure; but I am persuaded that there are very few clergy who could not preach tolerably well if only they would really try. It is a vow implicit in our ordination and explicit in our solemn pledges that we should do our very utmost to declare intelligently, simply, and earnestly the good tidings of Christ's glorious Gospel. And the more I move about in the diocese, especially in country parishes, the

more I am convinced that the less servile we are to our manuscript in preaching, the less our eyes are fixed on it, and the more on the people, the more effectual our preaching will be. Some of us may, perhaps, be unable to dispense altogether with notes or manuscript; but fewer would fail and more would succeed if all would make the effort. Let us not mind if we do make fools of ourselves in the attempt. It is better to be a fool for Christ's sake than a failure through thinking too much of ourselves. Good preaching is quite as much a matter of the heart as the head. However perfectly thought out and polished, a sermon is a poor sermon unless there be in it a few drops of the preacher's warmest blood. Only the heart can reach and touch the heart. The best sermons are those organized by the head and vitalized by the heart. Extempore preaching indeed, needs more preparation than manuscript preaching. It involves more labour and induces more fatigue in the preacher; but generally it creates a keener interest and leaves a deeper impression among the hearers. Let us also never forget that while the simplest sermons are the hardest to prepare and the most difficult to preach, they are the most welcome to the listeners and the most fruitful in their results. It is comparatively easy to write a short weekly essay with a great show of learning in it, but only the men of prayer, whose minds are steeped in Biblical knowledge, whose lips are touched by fire from the altar of God, can preach plain and simple sermons, sermons that wean people from the lower, and train them for the higher, life. Unless with glad mind and will we work hard at our preaching—very hard—we cannot hope that God will work effectually on others through our preaching. I believe there never was an age in which preaching would prove a greater influence than in ours, if only we, the clergy, would throw greater power—the power of work and thought, and prayer; the power of simplicity, thought, and spirituality—into our preaching; if we so preached as to make our people forget we are clergymen and remember we are men; forget we are priests and feel we are brothers.

## THE QUIET HOUR

Our very wants lead us nearer to the Fount of every blessing.

\* \* \* \*

Count your blessings, and you will be surprised into adoration.

\* \* \* \*

To-day is the harvest of yesterday, and seed-time of to-morrow.

\* \* \* \*

A blessing disguised as trial is in itself evidence of love that passeth understanding.

\* \* \* \*

The rest to which Christ invited His followers is a rest in which He had a share.

\* \* \* \*

No sooner does the heartfelt confession of sin take place than the Divine Power is in action.

\* \* \* \*

When we feel that God has been good to us, we are constrained to become His messengers of brightness.

\* \* \* \*

The grace of cheerfulness and contentment put into daily practice is like the refreshing dew of a perpetual benediction.

\* \* \* \*

We cannot lay hold on life by refusing its opportunities, and to allow the Divine Call to pass unheeded is to suffer eternal loss.

\* \* \* \*

In the heart where the Holy Spirit reigns, the whole magazine of armaments has been transformed into implements of usefulness.

\* \* \* \*

We must abandon to attain, we must forsake all to win all. We cannot have our souls filled with heaven until they are emptied of earth.

\* \* \* \*

Everything necessary for our soul's salvation and for a daily walk in holiness has been amply provided. Our part is to avail ourselves of this provision.

\* \* \* \*

Christ cannot do all He would for us until we put ourselves entirely in His hands, and yield ourselves to Him to be moulded as the potter moulds the clay.

\* \* \* \*

We must make worship winsome by inbreathing into our services a spirit inexpressibly devout. Men must be made to feel the august and holy Presence of God.

\* \* \* \*

We cannot be kept from falling until we have surrendered our whole being into our Redeemer's care. We must resign ourselves before we can enter into the glorious liberty of the children of God.

\* \* \* \*

Let us make God our refuge from the everyday worries and monotony which, like the persistent rain and its attendant clouds, try us so sorely, and unfit us for the work He would have us to do.

Every new experience is like a new jewel set into our life, on which God shines and makes interpretations and revelations of Himself. And the man who finds himself going out of a dying year with these jewels of experience, which have burned forth from his life during its months, and knowing that God in the New Year will shine upon them and reveal Himself by them, may well go full of expectation, saying, "The Lord is at hand."—Phillips Brooks.

## LAYMEN'S MISSIONARY MOVEMENT

### THE COUNTY CONFERENCES.

Someone remarked the other day that the L.M.M. was the first organization to plan any kind of simultaneous campaign for the whole of a Province. Next Monday will see the opening of the 35 County Missionary Conferences for men, which are to help prepare for a simultaneous Every Member Canvass throughout the Province during the first week of December.

At each of these Conferences the following topics will be considered:—"Missions in the life of the Church," "The Development of a Missionary Atmosphere in the Congregation," "The Missionary Committee," "The Every Member Canvass—Its Value and How Conducted," and "How to secure best results from these Conferences."

One or more Anglican speakers are on every programme. Among them are:—Bishop Lucas, Rev. C. E. Whittaker, Canon Gould, Revs. W. J. Southam, J. R. S. Boyd, T. W. Savary, A. P. Shatford, the Hon. Mr. Justice Hodgins, Messrs. R. W. Allin, N. F. Davidson, K.C. and D. M. Rose.

## Brotherhood St. Andrew

MONTREAL.—Mr. J. A. Birmingham, general secretary of the B.S.A., has just concluded a visit here, with the object of strengthening the Brotherhood there. October 9, he addressed a meeting of men at St. Stephen's, the chapter, dormant for several years, has been revived. October 10, he spoke to the men of All Saints', there is a good prospect of a Senior Chapter. October 16th, he addressed the students of Diocesan College, on the Brotherhood work.

October 14th, a meeting of the Local Assembly was held, the attendance was better than it has been for some time, 15 local chapters and

churches being represented. A report of the dock services, of which 10 were held during the summer, the speakers being Brotherhood laymen. The following were elected members of the executive committee in addition to those who served last year:—Messrs. E. T. Cocker, A. M. Gundy, A. G. Kemp, C. Howell and J. J. Wilder. At a subsequent meeting of the committee, Messrs. Norman A. King and D. Griffith were elected chairman and secretary respectively.

Mr. Birmingham gave an inspiring address on "Brotherhood," pointing out that we belonged to a larger Brotherhood than that of St. Andrew—namely, that of man. Mr. Birmingham is pleased with the condition of the Brotherhood in Montreal, and expects a good increase.

TORONTO.—The president of the Dominion Council, A. G. Alexander, has issued an appeal for funds for sustenance and extension. Following the annual report for the coming year \$7,000 is required. The faith of the Brotherhood is pledged to that amount at least. He writes:—"You will notice that we are ending the year with a deficit on account of our extension work. This deficit need not be looked upon as in any sense a discouraging feature of the report, but rather as a basis for this appeal for larger contributions to the fund. Your executive committee, with strong faith in the necessity and effectiveness of the Brotherhood as an instrument for the spread of Christ's Kingdom among men, and with confidence in the enthusiasm of its active members, has planned to continue the policy of extension work. A generous response now would wipe out the debit balance and outstanding liabilities, and provide such additional funds this year as would enable your council to meet the Convention at Winnipeg next October with a credit balance."

WINDSOR.—CHURCH OF THE ASCENSION.—Over 100 men were present at the third annual banquet held on October 23rd, in the Parish Hall under the auspices of the Senior Chapter of the Brotherhood of St. Andrew. Mr. E. R. Wilkinson, the director of the Brotherhood Chapter, acted as toastmaster. The address of the evening by the Rev. Arthur Carlisle, B.A., rector of All Saints' Church, was a most inspiring and practical talk on "Elements of Greatness."

## The Churchwoman

### GENERAL BOARD W.A.

TORONTO.—Women from all over Canada, from the Yukon to the Maritime Provinces, have gathered in Toronto for the annual meeting of the General Board of the W.A., held in St. Simon's parish hall last week. An interesting item in the first day's (Tuesday) business was the adoption in its final form of an agreement between the W.A. and the Missionary Society of the Church in Canada, under which the Auxiliary takes all work among women and children in the three foreign fields of the Canadian Anglican Church. A life membership in the General Board was presented to Mrs. Clark, wife of the Bishop of Niagara, by the Niagara members. Reports given by the recording secretary, Miss E. Raynes of Montreal, and the corresponding secretary, Miss Bogart of Ottawa, told of much progress, while the treasurer, Miss Edith Carter, told of a most successful year, when all appeals, but four, had been fully met. Miss Gaviller, secretary of Junior and Babies' branches, reported \$700 on hand. Miss Halson's account of the Dorcas work told of large quantities of hospital supplies sent out, 27 bales to the foreign fields, clothing for lepers, all sorts of supplies and church furnishings for the Northwest. Mrs. Plumtre, secretary-treasurer of literature, also gave a very encouraging report.

Miss Gurney of England, secretary of the Society for the Propagation of the Gospel, spoke, bringing a greeting from Mrs. Randall Davidson, secretary of the Central Committee, and telling how diligently the English auxiliaries study the literature published by the Canadian society. Canon Gould gave an encouraging and inspiring address, and showed plans for a new hospital at Palampur, the outdoor department of which is to be given as a memorial to a devoted member of the W.A., who recently died.

An enthusiastic open meeting was held in St. James' parish hall in the evening, when, for the first time in the history of the W.A., social problems were presented to it. The speakers were:—Miss Una Saunders, national secretary of the Y.W.C.A., Miss McCollum of the Downtown Church Workers' Association and Miss Elwood of Evangelia House Settlement, who told most interesting things about their work, after which Mrs. Plumtre showed the points of contact between missionary and social work and the reasons why the W.A. could no longer overlook in its work for the individual, the work for the betterment of social conditions.

On Wednesday morning the question of promoting Bible study in the organization was discussed. A resolution calling for the reading of a portion of Scripture as a regular part of the devotional exercises of each meeting, and for individual reading and study, was passed. Mrs. Elliott, convener of the Educational Committee, told of 21 children of missionaries being educated entirely by the W.A., and many others helped. The funds raised for this purpose amounted during the year to \$3,845. Mrs. Willoughby Cummings, editor of the "Letter Leaflet," reported a circulation of 17,500, an increase of more than a thousand over last year. Mrs. Edwards, giving the financial report of the publication, told of receipts amounting to \$4,013.87. The noonday address was given by the Rev. E. A. McIntyre.

In the afternoon the Bishop of Mackenzie River gave an interesting address on his work amongst the Indians and Eskimos. The Bishop, who has a keen sense of humor, raised much laughter by his request to the Dorcas workers not to send garments to the Indian women which were cut in the prevailing styles, as, owing to the nature of their work, they required roomy clothing. His address was followed by a discussion on the methods of work to be adopted. It was suggested that 10 was the ideal number of students for a mission study class, and that short papers and long discussions were preferable to long papers and short discussions.

The last sessions were held Thursday. It was decided to raise the price of the "Letter Leaflet" to 25 cents a year. Reports of the work among foreigners in Canada were most encouraging, particularly those of the work in British Columbia. Several Japanese and Chinese have taken Holy Orders and are doing splendid work among their countrymen. Fifteen Canadian young men and women are now in training in schools, hospitals or social settlements for work in the mission fields. The noontime address was given by the Rev. Mr. Sharp. At the afternoon meeting, Dr. Archer gave a most interesting account of the medical work in Kangra, India, and spoke of the

ambition of the educated Indians to raise the position of the women. Miss Florence Lea, who has charge of the W.A. library, was presented with a general life membership in recognition of her valuable services. The Finance Committee reported the need of \$26,392 for work in foreign fields. This is between sixteen and seventeen thousand dollars more than last year. For all purposes, last year, the W.A. raised the sum of \$101,000, clear of expenses.

TORONTO.—THE MOTHERS' UNION.—The Mothers' Union held its first meeting for the season in St. Alban's Cathedral on Monday afternoon last, when the Bishop of Toronto spoke from the text, "Is it well with the child?" He divided his discourse into five sections. A number of new members were enrolled at the close of the meeting.

OTTAWA.—Mrs. George Greene, the president of the W.A. Diocesan Board, who has been abroad for some months, was given a warm welcome home at the monthly board meeting held October 11th at the Lauder Hall. Mrs. F. H. Smith, treasurer, reported receipts for the month \$136.02 and expenditure \$17.10. The following were elected delegates to the general board meeting in Toronto on October 21—Mrs. George Greene, Mrs. F. H. Smith, Mrs. W. J. Code, and Miss McNabb.

INVERMAY.—An enthusiastic meeting of the W.A. was held October 9th inst., at the residence of the President, Mrs. Wolfe. Business having been transacted, an interesting account of "Mission life among the Blackfoot Indians" was given by Mrs. Rainier. She was for some time engaged in mission work on the Blackfoot Reserve, under Rev. Canon Stocken.

TULLAMORE.—A social was given by St. Mary's Branch of the W.A. on October 8th, in the Church Hall, Tullamore. Mrs. Webster, Diocesan Treasurer of W.A., in her usual eloquent manner gave an interesting address on mission work; she gave the members much credit for the splendid bale prepared for the new Indian School at The Pas, Manitoba, also for generous pledges taken and promptly paid. A Question Box was opened by the secretary, and the questions answered by Mrs. Webster, to the satisfaction and edification of all.

TORONTO.—The members of the Junior Auxiliary of the W.A. of the diocese of Toronto, will hold a combined service in St. James' Cathedral on All Saints' Day, Saturday, November 1st, at 3 o'clock, when they will be addressed by Bishop Lucas, of Mackenzie River.

On Tuesday, October 21st, an interesting meeting was held at 14 Selby Street, the new quarters of the Zenana Bible and Medical Mission. The Hon. S. H. Blake was chairman, and gave a message from the text, "Hitherto hath the Lord helped us." He spoke of the desire in the hearts of the Toronto branch for the possession of a building of its own. The benefits of this new house would prove to be manifold as a place for prayer, a place for meetings, a place of abode for its secretary, and a place of welcome for the travelling missionary. The Rev. A. R. Cavalier of London, England, secretary of the society, also gave an address. This was followed by an impressive account of India's women and girls by Mrs. Cavalier. She spoke of that vast army of millions whose great need for girlhood and womanhood is a personal Saviour. Happily concessions have been gained from the Government, whereby religious instruction may be given instead of the purely intellectual training, which too often has been supplied to the boys and young men. Praise was given to Miss Hardy's work among the lepers at Nasik. Mr. and Mrs. Cavalier are to be in Toronto until about November 10, and their engagements include sermons at various churches, lectures and a drawing-room meeting at Government House. After leaving Toronto, Mr. and Mrs. Cavalier journey to Winnipeg and the Pacific Coast, in the interests of the society.

The Girl's Auxiliary, otherwise known as the Memorial Mission Band of Trinity East Church, held a very successful opening, October 16th. It took the form of a missionary tea followed by an address by Rev. C. E. Whittaker. The tea was prepared by the officers and members of the band. Canon Dixon introduced the speaker, who gave an intensely interesting account of the Arctic Mission in the Mackenzie River diocese.

"Let me not lose sight of the fact that I can add to the pleasures of God. If I am at work to win men to my Saviour, He is pleased. If to day I speak a word to help anyone to do right I am increasing the delights of Jehovah!"

## Church News

### PREFERMENTS AND APPOINTMENTS

*We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church. Diocesan Secretaries, Clergy, and Churchwardens are invited to make this information accurate and complete.*

REED, the Rev. C., Vicar of Kokanee, B.C., to be rector of Enderby, B.C. (Diocese of Kootenay.)

### NOVA SCOTIA.

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

HALIFAX.—Bishop Worrell writes:—I am writing to ask for the prayers of all Churchmen in behalf of the special effort now being made in the diocese of Nova Scotia to deepen the spiritual life, in Cape Breton, from November 9th to the 16th and in Halifax from November 23rd to 30th. Many missionaries are coming to us from other dioceses to help, and long and careful preparations have been made. But realizing the need of prayer, if we would accomplish anything and the power which must come from the intercessions of others, I am taking this means of acquainting our brethren in the Lord of this opportunity and asking them to remember us when they pray.

HALIFAX.—ST. MATTHIAS.—One thousand dollars was the splendid amount given in aid of the building fund for the new church at the harvest services here, October 16th. This is very gratifying and only a little more is needed for a start to be made on the building. Dean Llwyd was the preacher. He interestingly traced the harvest dedication idea in the early Egyptian and Greek religions. Judaism had made much of the event. Christianity had elevated and ennobled it with spiritual meaning.

HALIFAX.—GENERAL MISSION.—The Anglican church in this diocese has been preparing for more than a year for a General Mission, intended to revive and deepen the spiritual life. The plans provide for the whole diocese. For the present, the Deanery of Halifax and adjacent parishes and Cape Breton Island, which forms the Deanery of Sydney, are the only parts of the diocese which can be covered. The dates for Cape Breton are November 9th to 16th and the Halifax Mission will be held, November 23rd to 30th. The list of Missioners now stand as follows:—

Halifax and Vicinity.—All Saints' Cathedral—The Bishop of Fredericton, Rev. C. V. Foster Bliss, Smith's Falls, Ontario. St. Paul's—Very Rev. J. J. Robinson, D.D., Principal St. John's College, Winnipeg. St. George's—Rev. Canon Paterson Smyth, D.D., Montreal. St. Mark's—Rev. R. C. Blagrove, B.D., Belleville. Trinity—Archdeacon Martell, D.C.L., Windsor. St. Matthias—Rev. G. W. G. Andrew, Berlin. Dartmouth—Canon Howitt, Hamilton, Rev. T. B. Clarke, London. Eastern Passage—Rev. F. G. Newton, Sarnia. Bedford—Rev. Prof. T. G. Wright, M.A., London, Ont.

Archdeaconry of Cape Breton.—St. George's, Sydney—Canon Hamilton. Christ Church, Sydney—Rev. A. H. Moore, St. John's, P.Q. St. Alban's, Sydney—Rev. T. B. Clarke, M.A., London, Ont. North Sydney—Archdeacon Davidson, M.A., Guelph. Sydney Mines—Rev. G. F. Scovil, M.A., St. John West, N.B. Glace Bay—Archdeacon Martell, D.C.L. Louisburg—Rev. J. J. Willis, B.D., Montreal. P.Q. New Waterford—Rev. A. H. Crowfoot, Hampton, N.B. Port Morien—Rev. F. G. Newton, Sarnia. Coxheath—Rev. C. R. Cumming, M.A., Bridgewater. N.S. Neil's Harbor—Rev. Walter Langston, Musquodoboit, N.S. Bir Baddock—Rev. Canon Vernon.

HURBARDS.—The Girls' Branch of the W.A. held a successful garden party on the rectory grounds, at which they cleared \$44.45.

The new church at the North Shore is reopened and is practically free of all debt. Mr. and Mrs. John Barkhouse recently went through the parish and collected a purse of money, which they presented to the rector for the purchase of a new carriage.

WINDSOR.—KING'S COLLEGE.—Rev. Prof. A. W. M. Harley, M.A., spent the summer months in the Maritime Provinces collecting funds for this college. New Brunswick gave \$533 in cash and \$3,005 in promises, Nova Scotia \$208 in cash and promised \$1,281. (Total, \$5,038.)

**FREDERICTON.**

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

**ST. JOHN.—SYNOD COMMITTEES.**—The Board of Missions report at the last meeting showed as follows:—

**Resignations.**—Rev. G. E. Tobin, from the parish of Cambridge; Rev. A. C. Fenwick, from the parish of Upham; Rev. Brinley Abbott, from the parish of Southampton.

**Appointments.**—Rev. G. E. Tobin to Campbell; Rev. C. W. Follett to the parish of Simonds; Rev. H. H. Brown to the parish of Upham; and Rev. A. C. Fenwick as curate in the parish of Hampton.

Six missions in the diocese are vacant. Voluntary contributions for diocesan missions amounted to \$3,487.20, of which \$919 was contributed by the Sunday School children. The aided parishes contributed \$9,558.03 more towards the stipends of their clergy and from investments for the support of the aided parishes \$3,526.17 had been received. Rev. Canon Smithers made an interesting report of the work done by the student missionaries during the summer months. The Board of Missions in view of the inadequate stipends strongly recommended that as soon as possible the salary to the clergy in deacon's orders be increased from \$600 to \$700 and from \$700 to \$800 per annum for the first five years and from \$800 to \$900 after five years' service.

The report of the board of finance showed that several satisfactory investments had been made since their last meeting. The total invested assets have reached the sum of \$359,292.07



**QUEBEC.**

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

**QUEBEC.—ST. MICHAEL'S.**—Branch of the Church of England Men's Society has been finally launched in this parish. The rector, the Rev. E. A. Dunn, was first himself admitted to membership by Archdeacon Balfour, and then, having addressed a few words to those who were present, he admitted seven laymen, including both Churchwardens, to the fellowship of the Society.

The C.E.M.S. is a Society having nearly 5,000 branches spread throughout the Anglican Communion, its object being to awaken and deepen the spiritual life of the men of the Church. The rule of life is "To pray to God every day and to do something to help forward the work of the Church." Divine services were conducted in St. George's Church, Little Metis, during the summer by the Rev. Dr. Parrock, Principal of the University of Bishop's College. Besides defraying all current expenses, and making special diocesan offerings, a new apse has been added to the church, the vestry and porch have been finished, the whole outside and roof of the church have been painted and fifty extra chairs purchased.

**COMPTON.**—The new term at King's Hall began October 1st. During the summer months an absolutely new school wing has been erected, providing music-rooms and class-rooms on the lower floors, and sleeping accommodation for ten more pupils on the upper floor, the old school-rooms having been entirely demolished. The adjoining farm of forty-three acres has been purchased, thus assuring scope for further development in the future. These improvements and additions have entailed an outlay of about twenty thousand dollars. Some of this amount has been subscribed by gentlemen interested in the School, and another part has been covered by the surplus made on the last year's successful working of the School. There is still a large amount required, and the trustees and the lady principal hope that this will be subscribed by those interested in the School and its work, and so enable it to be run quite free from debt. Considering that for several years an annual surplus has been made of between two and three thousand dollars, this should be a good guarantee of the financial standing of the School. The full number of pupils registered for the year is sixty.



**MONTREAL.**

**John Cragg Farthing, D.D., Bishop,  
Montreal.**

**ST. MARTIN'S.**—From the report of the resignation of Canon Troop from the rectorship of St. Martin's, Montreal, there appears to have

been an impression in some quarters that Canon Troop's departure arose out of some difference of opinion between himself and his congregation. We are glad to say that there is nothing whatever to justify such an inference. Canon Troop and his people were never more loyally united than now; nor has there been at any time in the 27 years of his faithful work in this field a time when there was anything but general harmony in this parish, except for a short period 13 years ago. This arose out of Mr. Troop's desire to have the seats of St. Martin's free from pew rent, and his convictions on this matter have since been justified in the subsequent history of the church. The following words used by Canon Troop in announcing his departure from Montreal give internal evidence, if such were needed, of the complete harmony of mind between him and his parishioners:—"You know me well enough to know that I seek no easy retirement, but will be ready to take such service as God leads me to, for remember that I am not leaving St. Martin's to take another parish. Do not be too quick to judge me for severing the ties between us. For 27 years you have trusted me as I have trusted you; trust me now." At great cost in sorrow of parting from the faithful friends of these many years, Canon Troop, without having announced any plans, leaves in obedience to what he regards as a divine leading, and it is certain that thousands of friends throughout Canada will follow him with their prayers and sympathetic interest.



**ONTARIO.**

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

**Edward John Bidwell, D.D., D.C.L., Bishop  
of Kingston and Coadjutor of Ontario.**

**BROCKVILLE.—ST. PAUL'S.**—The annual harvest thanksgiving services were held on Sunday, October 19th, in this church, where Rev. Canon O'Meara, LL.D., was the preacher of the day. In the afternoon, it being "Children's Day," Dr. O'Meara addressed the Sunday School scholars. The evening sermon to Sunday School workers was helpful and inspiring.



**OTTAWA.**

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

**OTTAWA.—CHRIST CHURCH CATHEDRAL.**—The respect of Canon Kittson as a man and the esteem of him as a minister, were evidenced at a presentation to him last night in Lauder Hall, Ottawa of an illuminated address and gold watch from the members of this congregation. "After 45 years' parish and mission work and at the age of 65 I have gone into quieter and less responsible work," was the reason given by Canon Kittson for his resignation. He came from a small church in a Montreal suburb to Christ Church rectorship, and his one ambition was to see that church prosper. After 12 years' rectorship at the Cathedral, he recently resigned, to assume the position of assistant rector at another church. The Archbishop of Ottawa spoke reminiscently and dwelt on the important work of appointing clergy. He judged Canon Kittson when he first heard him at Bishop's College, Lennoxville, to be a good preacher and writer, and he had not been disappointed.



**TORONTO.**

**James Fielding Sweeny, D.D., Bishop,  
William Day Reeve, D.D., Assistant.**

**TORONTO.—CHURCH OF REDEEMER.**—At the evening service last Sunday the preacher was the Rev. A. R. Cavalier, general secretary of the Zenana Bible and Medical Mission of London, England, who is making a tour through Canada.

On October 21st, the new headquarters of the Toronto Auxiliary of the Zenana Bible and Medical Mission was formally opened at 14 Selby Street, the Hon. S. H. Blake presiding. Through the kindness of the Toronto president, Mrs. R. J. Fleming, the building was paid for all but \$400. This was later subscribed in the meeting.

**ST. JAMES' CATHEDRAL.**—The army veterans of 1866 and 1885, including the Batouche

and Battleford column and the South African veterans, held their annual church parade, October 19th, to this church, the band of the 13th York Rangers heading the procession. Canon Plumtre was the preacher.

**ST. STEPHEN'S.**—The annual dinner of the Garrett Bible Class (No. 2, of St. Stephen's Church), was held on Thanksgiving Day. 87 men sat down to dinner at the residence of the leader, Mr. George Garrett, who occupied the chair. Addresses were given by Rev. T. G. Wallace (rector), Mr. J. P. Clougher (president of St. Stephen's Men's Club), Mr. Wilson (president A.A.A., Toronto). A hearty vote of thanks was passed to Mrs. Garrett for her hospitality. A largely-attended At Home was held in the evening at McBean's Hall, at which prizes were presented by the rector to the successful competitors in the athletic events. The class is growing rapidly. It is held on Sunday afternoons in the rooms above St. Stephen's gymnasium.

**HOLY TRINITY.**—In the presence of a capacity congregation, the Bishop of Toronto last Sunday morning dedicated the handsome new pulpit at this church, erected by the congregation in honour of the late Rev. John Pearson, D.C.L., who for 35 years was rector of this parish. After the dedicatory prayers, the Bishop preached the initial sermon from the new pulpit, devoting his remarks to paying a tribute to the man in whose honour the magnificent memorial had been erected. He spoke of Dr. Pearson's untiring energy and faithfulness, his high character and goodness in every sense. The new pulpit is one of the finest in Canada. It has been placed farther forward in the church than the old one. It is of oak with carvings in Sycamore or a similar wood. Three panels represent "the Sermon on the Mount," "St. Paul preaching on Mar's Hill," and "St. Timothy receiving instruction in the Holy Scriptures." There are two single figures—St. Luke and St. Peter. The artist, Mr. Allen, is to be congratulated on his beautiful handicraft. A brass plate on the base shows that the pulpit is placed in the church "To the honour of The Holy Trinity and in affectionate remembrance of John Pearson, D.C.L., and Fanny, his wife, by the congregation and friends of the church."

**HOLY TRINITY.**—The Rev. D. T. Owen concluded an interesting and useful series of evening sermons on the Ten Commandments on Sunday evening, October 19th. Thanksgiving Day was observed by a celebration of the Holy Communion—the great Thanksgiving service of the Church—at 10 a.m. on Monday.

On October 26th, Bishop Sweeny dedicated the new memorial pulpit to the late Rev. Dr. Pearson and his wife, and preached at the 11 o'clock service. The Sunday School children filled the west gallery.

**TRINITY.**—Rev. C. E. Whittaker, for 18 years a missionary within the Arctic Circle, in the diocese of Mackenzie River, told a graphic story of mission work in the North, in his sermon on October 26th at Trinity East Church.

**ST. MARK'S.**—The annual harvest festival here was combined with Children's Day. The church was very prettily decorated by the work of the Adult Bible Class. The rector, Rev. W. L. Armitage, preached in the morning, giving first a seven minute address to the junior congregation, of whom many occupied the front pews, on "Sowing and Reaping." At the S.S. service at 3 o'clock, addresses were given by Mr. E. B. Biggar and Mr. Orwig. The singing was led by the Sunday School orchestra of ten pieces. Canon Gould preached an inspiring sermon in the evening. The Junior Auxiliary held a very successful Missionary tea on Saturday afternoon last. Many new members are joining this year.

**ST. CLEMENT'S COLLEGE.**—The annual prize day of this college was held October 22nd, in St. Clement's Church, Eglinton. The sermon, which preceded the distribution of prizes, was preached by Archdeacon Cody. He pointed out that as it is the boys of to-day who will be the leaders of to-morrow, they must be taught to command themselves, to resist temptation, and to control circumstances. He expressed the hope that the masters of the school would always keep in mind the fact that the boys in their care were now in the plastic stage, and the influence which would be brought to bear on them at the present time would be moulded in their characters for all time. Following the sermon, the prizes were presented by Bishop Sweeny and Provost Macklem. The chair was occupied by the secretary of the Board of Governors, Mr. H. Waddington. He outlined the work of the past year, one of the most successful in the history of the institution.

In speaking of the removal of the school from its present site to Brampton, he said that it was necessitated by the annexation of North Toronto to the city. The new school would be ready for pupils next fall. Principal Griffin outlined the history of the school from its inception. It has grown from a school with an attendance of five, to one with an enrolment of between 50 and 60. Following the presentation of prizes, Rev. Wm. Judd, one of the first graduates of St. Clement's, and now curate of Christ Church Cathedral, Hamilton, was presented with a study lamp by the members of the Old Boys' Association, of which he is president.

**CHURCH BIBLE AND PRAYER BOOK SOCIETY.**—The society has secured the services of Mr. Stanley Boyde as its new secretary. It has given grants to 1,150 missions scattered throughout the whole Dominion. As an instance of how widespread are its benefactions, during the year ending May, 1911, it gave assistance to missions in 21 different dioceses. The society since its inception has given away over 78,000 Bibles, Prayer and Hymn books. The Bishop has issued the following commendation of the newly-appointed secretary of the Church Bible and Prayer Book Society:—It gives me very great pleasure to inform you that, at a recent meeting of the Church Bible and Prayer Book Society, held in the Synod Office, Mr. Stanley Boyde was appointed to succeed the Rev. A. S. Madill, as organizing secretary of the society for the diocese and Dominion. As I regard this society as doing a unique missionary work by the free distribution of Bibles and Prayer Books throughout the districts of the Dominion, where such assistance is so necessary, and has been, up to the present, so gratefully received. I would bespeak for Mr. Boyde the earnest co-operation and sympathy of the clergy and laity in the work that he is undertaking, and commend his society and its objects to their earnest prayers and their liberal support.

**CHURCH OF THE MESSIAH.**—Last Sunday was Anniversary Sunday in this church and at both the morning and evening services the church was well filled and most excellent and appropriate sermons were preached by the Revs. Dyson Hague and Dr. Griffith Thomas respectively. The church was nicely decorated for the occasion and the musical portions of the services, which were partially of a special character, were well rendered by the choir, under the leadership of Mr. Stegalls, the organist and choirmaster of the church.

**TRINITY COLLEGE SCHOOL.**—The annual Speech Day proceedings here were held October 23rd. The proceedings opened with a full choral service in the chapel at 11.30 a.m., at which Bishop Sweeny preached a most impressive sermon. At 1.30 p.m. luncheon was served in the school dining hall to the out-of-town guests. Bishop Sweeny, who is chairman of the Governing Board of the school, presided at the afternoon ceremonies in the gymnasium, which was handsomely decorated for the occasion. He referred to the 10 years' faithful service of the former headmaster, Rev. Oswald Rigby. His lordship felt that the Governing Board was to be congratulated upon its happy selection of the new headmaster, Rev. F. G. Orchard, formerly of St. Alban's, Brockville. Speeches were made by Chancellor Worrell, Lawrence Baldwin, D'Arcy Martin, Lieut.-Col. H. A. Ward, Provost Macklem of Trinity College, H. C. Osborne and F. G. Osler. It was pointed out that the school equipment and teaching staff were now on a higher standard of efficiency than ever before, and that prospects for the future prosperity of the school were never so bright as at this time. The prizes were then presented to the winners by the Bishop of Toronto.

**DEACONESS HOUSE.**—The Associates of the Deaconess House will meet for separate Communion on Saturday morning at 11 o'clock in Wycliffe College Chapel. Rev. R. J. Moore, of St. George's, will be the preacher.

**ROCHE'S POINT.—CHRIST CHURCH.**—Harvest thanksgiving services were held here, October 19th. The church was most tastefully decorated. The services were conducted by the Rev. C. Ernest Pratt, B.A., who has recently taken up his residence in the parsonage.

### NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

HAMILTON. — SYNOD OFFICE. — Bishop Clark recently made a confirmation tour of the Niagara peninsula, visiting St. Barnabas' Church,

St. Catharines, Holy Trinity, Welland. He conducted the services in connection with the 50th anniversary of the church at Port Colborne on October 19th. He went to Fort Erie October 20th and to West Flamboro October 24th. On Sunday, October 20th, he officiated at the opening of a new mission church at Welland.

**ORANGEVILLE.**—The annual conference of clergy and churchworkers in the Deanery of Wellington, was held here October 22nd and 23rd. Holy Communion was celebrated in St. Mark's Church by the Rural Dean, who also gave a devotional address. A resumé of the Provincial Synod was given by Archdeacon Davidson. Rural Dean Naftel read a paper on the "Continuity of Life" from the standpoints of natural and revealed religion, philosophy and physical science.

The W.A. delegates met at the same time and listened to addresses from Mrs. C. S. Scott, Mrs. Waller and Miss Woodhouse. The same evening the Rev. G. W. Tebbs was inducted rector of St. Mark's by the Archdeacon of Wellington, who also preached a convincing sermon on the teaching office of the clergy.

On the following day the annual convention of S.S. workers was held. R. F. Nie read a paper on the "Dominant Function of the Church"; and Miss Woodhouse, of Dundas, one on the A.Y.P.A. Rev. R. A. Hiltz gave an address on "Some Features of an Ideal Sunday School." Rev. Burgess Brown touched on various helps and models in the up-to-date Sunday School. Miss Woodhouse demonstrated the use of models before a class. Mr. Firth, High Schoolmaster, read a suggestive paper on "Leadership of the Youth of the Church."

The same evening a missionary meeting was held, when Mr. D. M. Rose gave an inspiring address on "Present Conceptions of Missions."

**ORANGEVILLE.**—The Rev. Dr. Griffith Thomas preached at both morning and evening services here, October 19th, when the annual harvest thanksgiving services were held. About \$800 has been spent in renovating the exterior of the church building. The new incumbent, Rev. G. W. Tebbs is winning his way, especially by his activity among the young people.

**MILTON.**—The annual Sunday School Convention and Woman's Auxiliary Conference of Halton Deanery was held in Grace Church, Milton, October 28th and 29th. Rev. Dr. Renison was the preacher. Canon Green, Rev. C. V. Pilcher and Rev. W. Brain, Toronto, made addresses. Canon Gould gave a lantern lecture on "Jerusalem."

**PARISH OF GEORGINA.**—On October 19th, thanksgiving services were held in St. George's and St. James' churches, both of which were decorated for the occasion. In the absence of a resident clergyman, both services were taken by Mr. L. A. Cooper-Ellis, a Trinity divinity student from Trinity College, who has been in charge of the parish during the summer. Being "Children's Day," the evening service was a combined thanksgiving and children's service, and to them a short suitable address was given after they had laid their flowers on a table in front of the Communion rails.

**GUELPH.—ST. JAMES'.**—Rev. M. Kettison, of Rothesay, was the special preacher here at harvest services on October 22nd.

### MOOSONEE.

John George Anderson, D.D., Bishop, Selkirk.

**COCHRANE.—HOLY TRINITY.**—Bishop Anderson preached at both services here, October 19th. The building of the church is nearing completion, and it is expected that the work will be finished before the snow flies. The Gothic style of architecture, which has been adopted in remodeling the church, is greatly enhanced by the addition of a tower, which surmounts the main portico and harmonizes with the edifice. The whole is built in pressed brick with cement facings. When completed it will be the finest church in Cochrane. The church and the Bishop's residence occupy a good situation overlooking Commando Lake.

### DEATH

SOFTLEY, Senr., Rev. Edward. — Entered into rest on Monday evening, October 20th, 1913, aged 83 years. Service at St. Andrew's Church, Grimsby, Ont., Oct. 23. Interment at Queen's Lawn Cemetery.

### RUPERT'S LAND.

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

**WINNIPEG.—TRINITY.**—One of the most important gatherings of the Church of England ever held in the city, was held October 21st, when the clergy and representative laymen from every parish and mission in the city and suburbs will meet at a dinner at 6.15 in Trinity Hall. Afterwards they will map out a campaign for a simultaneous canvass in each parish and mission for raising missionary funds for the year. This was the decision at a meeting, October 14, when addresses were given by Rev. Canon Gould, general missionary of the Church in Canada and Rev. Rural Dean Thomas, general missionary of the diocese of Rupert's Land. The motion passed at the last meeting of the Synod, that the minimum stipend of every ordained minister of the Church be \$1,000, was discussed, and it was felt that the parishes of Winnipeg would gladly do their share to accomplish this object.

**WINNIPEG.**—Among the distinguished visitors in Winnipeg during the past fortnight were the Bishops of Ontario, Toronto, Huron and Montreal, Canon Gould, Archdeacon Ingles and the Rev. A. P. Shatford. The Bishop of Toronto and Canon Gould preached in St. Luke's, and the Rev. A. P. Shatford at St. Matthew's.

**BRANDON.**—The Rev. Canon Murray and J. A. Machrey paid Brandon a visit last week in the interests of the Home Mission Fund, and as a result of their visit, it is expected that the three parishes will largely increase their offerings.

**LILY BAY.**—Archbishop Matheson held a confirmation here on Sunday, October 19th. In the afternoon of the same day he proceeded to Seamo, where he consecrated the Church of England cemetery and confirmed a number of candidates.

**OAK LAKE.**—The Rev. M. A. F. Custance, rector of this parish, has resigned and will take up work in the diocese of Qu'Appelle.

**SELKIRK.**—The Rev. F. C. Chapman has been appointed to undertake Rural Dean Thomas' work here for one year. Mr. Thomas has been appointed general missionary for the diocese.



### SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

**SASKATOON.—SUNDAY SCHOOL BY POST.**—There is a very efficient agency at work in Saskatchewan which might with great profit to the Church be copied in other places. Recognizing that there is a very large number of children on the frontiers who are seldom or never reached by the usual Sunday School, the Rev. Principal Lloyd originated the plan of the Sunday School by post and obtained a volunteer worker, Deaconess Bolton, from England some years ago, who has been at work carrying out the scheme in a wonderful way. At the present time there are 468 names on the roll. Lesson leaves are sent out to them each month and by a system of personal letters and reports it is really wonderful what an amount of religious knowledge is imparted.

**EMMANUEL COLLEGE.**—On Sunday, October 12th, the Bishop of Yukon preached a missionary sermon in the college chapel, describing the work in his diocese and asking for help in men and money. Some of the students are seriously considering the call. The sum of \$22 was collected by the men for the diocese of Yukon. In the evening the new Bishop of Mackenzie River preached in the chapel, following somewhat the same lines as the Bishop of Yukon did in the morning service. The Bishop's demand for men was very heartily received, and without doubt some of the students of Emmanuel will respond when their course is finished. An additional \$22 was voted to the diocese of Mackenzie River. The whole college feels the better for the visit of these two pioneer Bishops of the North.

**GLEDHOW.—ST. JOHN'S.**—September the 26th, 1913, will rank as a red-letter day for the church-folk of Gledhow; their ambitions have been realized. At 8 o'clock the church was full; the building had been tastefully decorated. Rev. H. W. Knight read the prayers of dedication. In his address he sounded the notes of prayer and praise and reminded the congregation of the privileges which were theirs now that they had a church in which they could worship their God. A special appeal was made for generous contributions to

wards the building fund, that the church might be freed from the burden of debt as soon as possible. Mrs. Trebeck, one of our many friends in the Old Country, generously gave us \$120 for the site, and Mr. Colin Cline, the owner of the ground, with like generosity, paid in the amount to the building fund of the church. The officiating clergy were the Rev. H. W. Knight, head of the Railway Mission; the Rev. R. E. Young, who is in charge of the district; and the Rev. H. T. Allen, of Zealandia.

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**CALGARY.**

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

BATTENBURG.—EMMANUEL.—The harvest thanksgiving in this parish took place October 12. The sacred edifice was very tastefully decorated. There was a celebration of the Holy Communion (24 communicants). The incumbent, Rev. O. J. Roberts, F.R., preached.

During the winter months, commencing November 26th, the incumbent will hold Bible Class readings and Prayer Book instruction every second and fourth Wednesday evening, at the parsonage.

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**NEW WESTMINSTER.**

A. U. de Pencier, D.D., Bishop, New Westminster, B.C.

VANCOUVER.—ST. PAUL'S.—Rev. F. A. Chadwick, rector of this church, has decided to accept the invitation of St. John's Church, Victoria, to become its rector. The fact that he was contemplating such a step was wholly unknown to many of his own clerical brethren. The date of the Rev. Mr. Chadwick's departure is still unsettled, although it is understood the change will be made before long.

SOUTH VANCOUVER.—ST. PETER'S.—This church, with the registers of baptisms and marriages, Communion plate, hymn books, choir and clergyman's surplices, and in fact, the entire contents of the structure, was destroyed by fire during the early hours of the morning of October 18th. It is believed to have been the work of a firebug. The church, which stood on the corner of Thirty-second Avenue and Main Street, was built about five years ago at a cost of over \$4,000. Rev. G. F. C. Caffin is the vicar.

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**YUKON.**

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

CARCROSS.—INDIAN SCHOOL.—On October 2nd, Miss Appleyard arrived from London, Ont., to take up work in the school. Miss Appleyard graduated last year from the Deaconess House, Toronto, and has since taken a special training in nursing.

Rev. W. T. Townsend, who has been for some weeks in Dawson, during the absence of the rector, Rev. J. Hawksley, in Winnipeg, returned to Carcross, October 6th. Mr. Townsend will take up work in the school, and will also assist in White Horse when needed.

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**Correspondence**

**REFORM IN CHURCH MUSIC.**

Sir,—There is a great deal to be said in support of Bishop Gore's words to which you refer in your editorial paragraph. The Bishop would "abolish the intoning of the vestry and extra-liturgical prayers." A writer has well said that this would be in most cases a gain, as the blurring out of a strident "Amen," so frequently heard, while an organ voluntary is going on, is more or less of a shock at a time when quiet is most needed. It has also been pointed out that too little attention is paid to clear articulation and enunciation in the work of the choir, and in some cases the rush of words in the Confession, the Lord's Prayer, and Creed is distracting and even irritating. Surely every choir ought to be able to read slowly and even intelligently, as well as sing with some

musical judgment. Whether the Psalms are read or sung, there is no reason why they should be unintelligent or unintelligible. In these days of hurry it seems imperative to urge upon clergy and choir-masters the need of quietness in worship. Now that the Psalms are so often shortened in the service there is really no need to hasten. Only those who in a congregation have wished to follow intently and simply the various parts of the service can understand the feeling of disappointment and dissatisfaction when it is found impossible to hear what the choir is saying or singing. I hope that your reference to Bishop Gore's words will call widespread attention to the need of care in these particulars.

Yours,

Anglicanus.

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**THE BOY CHOIR.**

Sir,—It is possible that most of your readers will not be able to see a valuable letter which appeared in a New York paper the other day with reference to the use of boys in the soprano part of church choirs. I will, therefore, venture to give you the substance of it, because of its importance in connection with the subject of Church music. The writer has long believed that the cause of the poor work in Episcopal choirs in the United States is due to the use of boys, and he has confirmed this opinion by listening regularly to choirs in New York city. Recently he heard the rehearsal of the combined boy-choir for the music to be given at the General Convention, and then shortly afterwards he heard the male choir of the Russian Cathedral. The latter sing the service entirely without organ, and although only about twenty-five in number, the contrast between these Russians and the large, fine, and wealthy choir schools of the Episcopal Church is said to be truly remarkable. The writer thinks that the Russian choir is going to teach New York churchgoers the kind of music they ought to have in their own churches, and further, will teach choir-masters what real choral music is. Personally I can endorse this testimony to the Russian choir, for both in St. Petersburg and Moscow I have heard these marvellous voices. On one occasion I remember looking round instinctively to discover where the organ pipes were, so rich, mellow, strong, and powerful were the male unaccompanied voices. In Canada the boy choir is not always or often a problem, because of the presence of ladies as well, but in case there should be churches where boys alone take the soprano part, the letter, of which I now give the substance, may well be taken to heart.

Yours,

Cantor.

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**THE BOOK OF COMMON PRAISE.**

Sir,—Your readers will be interested in knowing that our committee has received a very substantial cheque from the publishers amounting to \$2,308.33, being the royalties upon the sale for one year. The new ten-cent edition contributes largely to this. There were over eleven thousand copies sold of this edition. The total number of copies sold in the year was seventy-nine thousand seven hundred and thirty-seven. This compares very favorably with previous years. Some of your readers will perhaps be kind enough to send in to me as Secretary of the Hymnal Committee a full list of hymns and tunes used in their church for say one year. This will assist the committee in making some report to the General Synod as to the extent to which the new hymns and tunes which have been provided are being used.

Yours truly,

James Edmund Jones,  
Secretary, Hymnal Committee.

32 Prince Arthur Avenue, Toronto.

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**MUSIC AT WEDDINGS.**

Sir,—It is a matter of satisfaction to some of us that you have raised your voice against sickly, sentimental songs at weddings. There are at least three hymns in the Hymn Book which may be used at this service. It seems to me that the time will come when a rule will have to be drawn up by the General Synod limiting the songs or hymns to those in the Authorized Hymn Book.

Geo. A. Wells.

The Rectory, Minnedosa, Man.

**"THE LANTERN IN THE CHURCH."**

Dear Sir,—I am very much impressed by Canon Dixon's article on "the use of the Lantern in Church work."

Can you tell me where I can get a lantern suitable for a scattered country parish, where there is electric light? The three essentials are simplicity, portability and cheapness.

Yours very sincerely,

J. P. Kennedy.

The Vicarage, South Slokan, B.C.,  
October 16th, 1913.

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**THE CHURCH CHOIR.**

Sir,—I have read with a good deal of interest the article by Rev. S. Baring Gould entitled "The Surpliced Choir," and as you invite criticism on this article may I be allowed a few lines on the subject?

I would like to combat Mr. Baring Gould's statement with regard to Faux Bourdon, and it may be stated that this peculiar form of musical ornamentation, introduced at the Papal Court at Avignon in 1340, was originally a simple accompaniment of thirds and fifths to a plain song melody. True, it was held in high esteem both in England and France in the 15th century, but after the Reformation in England, a new and distinctive school of Church music came into being. The Gregorian School—distinctively Roman Catholic in origin and development, gave way through the efforts of Thomas Tallis and his successors, to a new, and what many of us consider a better, order of things. The Anglican chant and hymn tune were created as being more suitable to the services of the Reformed Church, and more in conformity with the liturgy in the vernacular. It cannot be fairly said that the *faux bourdon* was customary or usual up to the Great Rebellion. It was, on the contrary, practically lost considerably before that time. In the mid-sixteenth century, the plain song itself began to disappear, the Gregorian tunes were taken over *en-bloc*, and the subsequent Anglican chants were gradually evolved out of them by process of harmonizing and rhythmicizing and gradual shedding of plain song material, while the modern anthem came into being at this period. Men like William Byrd, (born 1542); Orlando Gibbons, William and Henry Lawes, William Child, Benjamin Rogers, Christopher Gibbons, and Matthew Lock stand prominently forward in the reign of Charles I., as Church composers of the then new style. They wrote free counterpoint, and for their hymn tunes they probably took their cue from the well-known tune, "Glory to Thee my God," of Thomas Tallis, (born 1515), a psalm-tune of purely Protestant invention. In 1563 John Day imprinted the "whole Psalms in four parts, harmonized in the simplest possible manner," by Thomas Talys, Richard Brinle, William Parsons, etc. This was the first collection of hymn tunes ever published in England for four voices. Many old English tunes of this period can be seen in the British Museum, and it is here that one can endorse Mr. Baring Gould when he says the melody was placed in the Tenor part, but there was also a Bass part below, which he does not admit!

Surely, Mr. Baring Gould is in error when he states, "that the Anglican chant came in after the Great Rebellion." One would say that it had its genesis with the famous "Booke of Commone Praiere," noted, by John Marbecke, 1559; at any rate the Gregorian Chant was then turned into metre, thus becoming the embryo of the Anglican chant, and the Great Rebellion not only stifled it, but with it, all liturgical services, till in 1664 the Rev. James Clifford, Minor Canon of St. Paul's Cathedral gives as the "Common Tunes for Chanting the English Psalter," correct harmonized versions of each of the eight Gregorian Tunes; one of which he calls the Christ Church Tune, another the Canterbury Tune, and a third the Imperial Tune, and Edward Lowe in his "Short directions for the Performance of Cathedral service," published in 1661, gives all the tunes harmonized. So it would appear that Mr. Baring Gould's statement that "the traditions were lost with the Great Rebellion" is hardly accurate, in face of these historical facts.

Reading between the lines of Mr. Baring Gould's paper, one is forced to the conclusion that he would have us go back to pre-Reformation customs and practices with regard to our choirs and church music. Such a policy would be lamentable, distressing and most undesirable. Times have changed, manners and customs have greatly altered, and while we must ever hold on and preserve all that is good of early church

customs and practice, may we not consider that, as our choirs are so closely allied and connected with those who minister in holy things, their correct place appears to be in the chancels of the church with those whom they assist, and as the angelic choirs of the great Temple on High are clad in white robes, so the choirs of the earthly temples should be (quite appropriately), similarly apparelled to those whom they symbolize, even though unworthily?

There are other points in Mr. Baring Gould's paper I would, if I may, very much like to criticize at a later date.

Percival J. Illsley.

St. George's, Montreal.

## Books and Bookmen

All the world knows at least something of the great scientific career of Dr. Alfred Russel Wallace, the co-discoverer with Charles Darwin of the theory of Natural Selection. In "Social Environment and Moral Progress," (Toronto: Cassell and Company, Limited, 3s. 6d. net), Dr. Wallace essays to discuss subjects that extend into the social and moral spheres, and it is of course of immense interest to know how a great scientist views these problems. It is not altogether hopeful to find in the introductory chapter some serious points in connection with the definition of morality, for Dr. Wallace first denies any inherent or instinctive knowledge of right and wrong, and then proceeds to justify this contention by showing that in different periods the standard of right and wrong changes considerably. Surely there is something lacking in the logic which confuses a knowledge of right and wrong with difference of standard. In the First Part, which is concerned with historical matters alone, there is much that is interesting and attractive, and no one will read the discussion without finding many suggestions for further reading and study. It is when we come to the Second Part, which deals with theories, that we find ourselves unable to follow Dr. Wal-

lace so closely. We are, of course, greatly interested in his view that man's present nature is distinct from the lower creation must have come from "the influx of some portion of the Spirit of the Deity," which "at some definite epoch in his evolution at once raised man above the rest of the animals." We seem to be reading the plain statements of the book of Genesis in these words, though Dr. Wallace does not concern himself at all with Biblical matters. Indeed, this is our great objection to the book as a whole, that it takes no real account of Christianity. Christ is only one out of a number of teachers, and it is perhaps not without significance that according to the index our Lord is only mentioned once and that only as among the great moralists of the world. If only Dr. Wallace were able to see that Christ alone provides man with a "dynamic" for moral progress his book would be far more valuable, and, we are bound to add, far more true to fact. As it is, we are conscious that while we read much that is interesting and suggestive in connection with scientific research, social environment, and moral progress, we are always longing for some power "not ourselves" which will enable man to live the true life. To speak of environment and progress without providing for Jesus Christ is something like an endeavour to create a solar system without troubling ourselves to find room for the sun. But if the book is read with the constant remembrance of this profound and vital lack, the reader will derive from it much instructive information and guidance.

Once again we welcome "Tarbell's Teacher's Guide," to the International Sunday School Lessons for 1914 (Toronto: William Briggs and Company, \$1.00). The subject for the whole year is the Life of Christ, continuing the lessons for 1912, drawn wholly from the Synoptic Gospels. Teachers will find here everything they need to instruct, inform, and guide them as to the matter and manner of teaching. It seems impossible to imagine anything more thorough in the way of provision, or any teacher failing to make the lesson interesting and profitable after utilizing the helps here given.

## The Family

### TAXI DRIVER MIXED IN HIS ARCHBISHOPS.

#### Secret Society Wanted Archbishop Matheson.

Members of a powerful secret society in Winnipeg recently found a wealth of amusement in a peculiar mistake made by a taxi pilot whose knowledge of things ecclesiastical was limited to the extent of one archbishop and one denomination.

His Grace Archbishop Matheson of Rupert's Land, was urgently wanted at a meeting of one of the strong lodges of the order and in order to get him in time, the brethren chartered a taxi.

"We're waiting on the archbishop—go get him at once," were the instructions to the motor master, and they were hurriedly given. Then the lodge settled down to await the coming of their speaker.

An hour went by and no signs of his grace. Becoming uneasy, one of the brethren telephoned the archbishop to ascertain the trouble. "I'm waiting on that taxi," he informed the lodge man. "Why it left an hour ago," was the astonishing response, and this led to another inquiry, while Archbishop Matheson decided to take a street car instead.

Meantime, back came the taxi driver. "Where's the archbishop?" came from the waiting and restless ones and the answer they got nearly caused a panic.

"I got to the palace all right," volunteered the taxi fiend, but there no one seemed to know whether the archbishop was home or not. I told one of the fathers that I had to rush him over to the lodge meeting, and do you know he seemed quite surprised. In fact he assured me, 'that even if the archbishop were at home he certainly would not address any such lodge,' and so I came back."

The driver had gone to the Roman Catholic palace in St. Boniface and asked for Archbishop Langevin.

## Personal & General

We beg especially to call attention to the financial statement of "Palestine in Toronto" on front page of this issue.

The Rt. Rev. Dr. Stringer, Bishop of the Yukon, is returning to Ottawa early in November and will spend a short time in town en route to England.

A drawing-room meeting of the Canadian Auxiliary of the Zenana Bible and Medical Mission was held on Tuesday afternoon last at Government House. Mrs. A. R. Cavalier addressed the meeting.

Splendid work is being accomplished at Trinity East; on Sunday last 928 children were present at the Sunday School, and Canon Dixon baptized 24 infants, making 61 baptisms within two months.

We regret to learn that one of our old subscribers, the Rev. W. A. Gustin, of "St. Michael's Church," Berwyn, Ill., is in St. Luke's Hospital, Chicago, where, however, a successful operation has just been performed.

Their Royal Highnesses the Duke and Duchess of Connaught and Princess Patricia, with party, arrived in the capital Saturday, and were greeted by Mrs. Borden. The Premier accompanied the party from Quebec.

Col. Chas. Hughes, of Montreal, one of our oldest subscribers, last week sent in his renewal subscription. He has taken the "Churchman" for over thirty years. The Colonel is now 98 years of age. May he long be spared!

The handsome new buildings of the Toronto Y.M.C.A. were dedicated on Sunday afternoon last, and the formal opening reception was held on Monday evening. A vast concourse was present.

The whole equipment was warmly admired.

Four lectures by Mr. J. N. Farquhar, M.A., (Oxon), on "Hinduism and Christianity," are to be delivered under the joint auspices of Wycliffe, Trinity, Victoria and Knox Colleges, in the Convocation Hall of Wycliffe, at 4 p.m., daily, November 3rd to 6th inclusive.

The great triennial convention of the Protestant Episcopal Church of the United States has come into line with the Canadian churches by giving its formal approval to the movement for a universal "Bible Sunday," to be observed on the second Sunday in Advent, December 7th.

Miss Helen Willard Davidson, daughter of the Reverend and Mrs. Edgar Eugene Davidson, was married to Dr. Hubert Carleton, General Secretary of the Brotherhood of St. Andrew in the United States, on October the 21st at Newtonville, Mass. Dr. and Mrs. Carleton will reside in Arlington, Mass.

Nine or ten women in Westminster Abbey last Sunday, while the third collect was being sung, interpolated the words "God save Mrs. Emmeline Pankhurst." The vergers immediately went to the interrupters, and some members of the congregation also remonstrated, then the women left the Abbey quietly on request.

King Otto of Bavaria, whose condition is reported to be very serious, is the most tragic Royal figure Europe has known for many years. Since 1870 he has not been in possession of his mental faculties, and for over forty years the country has been ruled by Regents. His predecessor, King Ludwig, who died insane, will always be remembered as one of the most enthusiastic admirers of Wagner.

Mr. F. R. Benson, the leader of the Stratford-upon-Avon players, who are in Toronto during the present week, lectured before the Canadian Club on Monday afternoon last. Amongst his audience were the Bishop of Toronto and Archdeacon Cody. Mr. Benson is a nephew of the late Archbishop of Canterbury. Mr. Benson also gave a public lecture on the subject of "Shakespeare—A World Force," in Convocation Hall, on Tuesday afternoon last.

The steamer "Centennial," which left Mooran, Japan, six years ago for San Francisco, with a cargo of sulphur, and was never heard from, was reported October 23rd fast in the ice off Saghalin Island, Okhotsk Sea, near Siberia. A Russian expedition, bound through the Okhotsk Sea, discovered the missing vessel with lifeboats gone, the name partly obliterated, and her iron work corroded. There was no sign of a human being on the ship.

Mr. Scott Currie, an Anglican Divinity student at Glen Almond, in Labelle County, Que., has been missing since October 18th, when he got separated from a hunting companion, and it is feared that he accidentally shot himself. Mr. Currie came to his charge at Glen Almond and Hall's Corners last May, and was arranging to bring his wife and child out from England shortly. His inexperience in the woods lends support to the belief that he has perished. Later.—The body of Mr. Currie was found October 25th in the woods about two miles from Perkins' Mills. The discovery was made by a farmer.

That a new island exists in the Atlantic, 16 miles east of Sable Island, is the report made to the Marine Department at Halifax. When Captain Johnson, superintendent of lights, heard of the discovery he interviewed

Captain Anderson, who informed him that he found the island, and that it was to the eastward of Sable Island, about 15 or 16 miles; that it was a dry bar, and stood about 10 feet above high water, and is in the track of ocean vessels. The Government steamer will make an investigation on her next trip to Sable Island, which will be in a few days.

It is stated that the terms accorded to Mrs. Pankhurst as fees for her American visit are a guarantee of £300 and 10 per cent. of the receipts up to £2,000, and 60 per cent. of the receipts above that figure. To the objections of those who argue that "we speak without pay, and often pay our own expenses, devoting the receipts to the cause," Mrs. O. H. P. Belmont, who encouraged the visit, replies that the "money will be turned over to Mrs. Pankhurst to be used, not for herself personally, but for the Votes for Women campaign in England. Mrs. Pankhurst will transfer the money to the treasury of her organization in London."

The first prize for New Testament Greek, given by the Sunday School Chronicle, has just gone to a servant girl, who studied it in her pantry. She was left motherless at ten years of age, and in consequence had not properly mastered even English grammar in her childhood. However, one day she bought a Greek Testament, and after mastering the alphabet with the aid of the lessons afforded by the Sunday School Union, she proceeded to learn simultaneously English from the Bible and Greek from the New Testament. She scribbled notes of what she wished to learn on odd pieces of paper, and learnt them in intervals during her duties about the house.

This little fellow lost his church and wept bitterly—Moving day occurred about October the first for more than householders this year, and

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several city congregations moved into new church homes about that date. This caused an amusing incident on Sherbrooke Street, Winnipeg, on Sunday afternoon and nearly broke a little chap's heart. The little fellow, who might be able to "fess up" to about five years' experience of perambulators and street cars, was seen to be crying bitterly, leaning against the high board fence of the Deaf and Dumb institute, as though no better place to cry could be found. A passing Washie Washie man, churchward bent, stopped to enquire "whatee trouble," but received an incoherent reply. Next came a young man from a King Street warehouse, who received the startling and sobbing reply, "I've lost my church." The kind Samaritan, after further enquiries, was able to direct the little chap to the new Anglican church near by, when the little lad "found his church," and the sun shone again.

Over 250 citizens of Toronto assembled on Saturday for the opening ceremony of the new building of the Toronto Humane Society. This building has been lately acquired through a kind bequest on the part of Miss Gwynne, and for humane work is the best equipped premises of its kind in the Dominion. The chair was taken by the president, the Lord Bishop of Toronto, who lauded the past work of the society and made a telling appeal for the future. Mr. W. R. Brock, the first president of the society, declaring the building open, commented on the great progress of the work and the wonderful activity of the society generally. Inspector Gregory, of the Police Morality Department, brought cordial good wishes from Col. Grasset, and stated that the police force took great interest in the work. A visit of inspection was then made to the new electrocuting machines, two of which have been recently purchased at a cost of \$700. These are a new installation, and by their means cats and dogs can be despatched instantaneously and without pain.

The anniversary of the battle of Trafalgar, which terminated on October 21st in the year 1805, with a complete victory for Lord Nelson, the English admiral, was fittingly celebrated by the members of the various Sons of England lodges in Hamilton, at a banquet in the Waldorf Hotel. The speaker of the evening was Rev. Dr. R. J. Renison. Dr. Renison said he was not at liberty to state that Nelson laid the foundation of the English navy, for many valiant battles had been won by it before the admiral's time. Just as General Wolfe died in his moment of glory on the battlefield of old Quebec, so did the hero now being honoured pass away on the battleship Victory. When the English fleet bore down on the Spanish and French fleets, Nelson felt that he could not survive the battle. He was

found on his knees in his cabin before a pedestal, where he was writing a prayer. The prayer was to the effect that the Lord might give his fleet the victory. That is an example of the soul of Nelson. Shortly after this he gave the signal reminding the sailors of the various ships that "this day England expected every man to do his duty." The first charge from his battleship, Victory, was said to have disabled twenty guns and killed four hundred French sailors. He was shot down by a sharpshooter from the rigging in one of these, and as he fell to the deck, muttered, "I am done, I am done for." He was carried to the cockpit, where he refused the attention of the surgeon, telling the latter to confine his work among the men. "Never did a man die more gloriously. It was that victory that led to the battle of Waterloo."

**British and Foreign**

The work of completing the Cathedral at Edinburgh by the erection of the two spires, has actually been commenced. It is hoped that the first spire may be completed by October, 1914, when a festival service of thanksgiving will be held, at which it is hoped that the Bishop of Wakefield will be the preacher.

Canon Hannay maintains the habit of Dean Swift in combining literature with ecclesiastical duty. Under the name of George A. Birmingham, he is a prolific novelist and playwright. Canon Hannay maintains that nowadays the most dramatic sermons are preached in Ireland. A friend of his heard a preacher in a Connaught village expatiating on the terrors of hell. "The lion will roar at yez," he told the congregation. "The owls will hoot at yez. The serpents will hiss at yez, and the hyenas will laugh yez to scorn."

"There is now preserved in Lichfield Cathedral an old copy of the Gospels which came originally from Wales. No one knows when it was taken to Lichfield, but it has been there since the year 964 at latest—over a hundred years before the Norman Conquest. Before it left Wales, nearly 950 years ago, a number of entries were written on the margin of the manuscript, referring to land given to the church at Llandaff. Some of this land has remained in the possession of the Welsh Church until the present day, but, if Mr. McKenna's Bill becomes law, every inch of this land will be taken away from the church and devoted to secular purposes."

Shortly before the opening of the Diocesan Synod of Ardagh recently held, there was a meeting of the clergy of the diocese in the upper room of

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the Synod Hall. The Bishop took the chair. A brief address of congratulation to the recently appointed Dean was read by Rev. H. J. Johnson, and a presentation was made consisting of the five volumes of Hastings's Dictionary of the Bible, bound in half morocco, together with a newly pub-

lished map of Palestine. A leatherette label in the first volume bore the inscription—"Presented to the Very Rev. Thomas Reilly by his brethren in the diocese as a mark of their sincere esteem and regard on his appointment as Dean of Ardagh." The Dean briefly returned thanks.

## Ready for the Chilly Days?

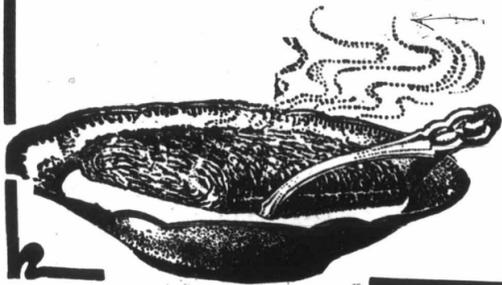
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Don't waste your time in longing  
For bright, impossible things;  
Don't sit supinely yearning  
For the swiftness of angel wings.  
Don't spurn to be a rushlight,  
Because you are not a star;  
But brighten some bit of darkness  
By shining just where you are.

There is need of the tiniest candle,  
As well as the garish sun.  
The humblest deed is ennobled  
When it is worthily done.  
You may never be called to brighten  
The darkened regions afar:  
So fill, for the day, your mission  
By shining just where you are.

Just where you are, my brother,  
Just where God bids you stand,  
Though down in the deepest shadow,  
Instead of the sunlit land;  
You may carry a brightness with you  
That no gloom or darkness can mar,  
For the light of a Christlike spirit  
Will be shining wherever you are.

—Exchange.

\*\*\*

### "UMBRELLA SAM."

I'll tell you how he came to be called that.

At school he was always trying to shield some one in some way.

"Take care there!" he would say. "Next thing your ball will go through the window, and then you'll be punished." It was said on the school ground that Sam would lie awake all night studying how to keep a fellow from getting a whipping.

I don't know as that was true, but I do know that he walked two blocks out of his way just to prevent little Kitty Gray from being scared almost to death by Butcher Adam's fierce dog.

"Ho!" Sam declared, "I'd just as lief go this way every night."

"He's keeping the storm off Jimmy," said a boy one day, pointing to where Sam stood with his arms around the trembling little fellow, while big Bully Smouse stood over them shaking his fists and threatening.

"He makes a pretty good umbrella," said the teacher. "I should feel proud if I could do as good service."

And from that day he was called "Umbrella Sam."—Selected.

\*\*\*

### BILLY'S CRUTCH

"Will you please buy my geranium sir?"

If a musical voice, a bright face and a beautiful plant, all belonging to a young girl with dimpled cheeks and laughing blue eyes, will not bring a man to a standstill, then it must be that he is hurrying through the world

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too fast, and wants nothing to come into his life that will gladden his heart and renew his youth.

I came to a full stop, and would not have missed the sight for a great deal. As the girl stood there on that bright October morning, it was difficult to tell where the sunshine left off and the girl began. They seemed made for each other; it was a perfect match, with the dividing line hard to discern.

"Have you any objections to telling me your name?"

## THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know a n y t h i n g about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was not "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking.

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

It just drives soapy water clear through the fibres of the clothes like a force pump might. So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it.

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

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"Oh, no sir! My name's Gertrude Wilson."

"What a beautiful geranium you have there."

"Isn't it lovely?"

"Indeed it is, and the finest I ever saw. Where did you get it?"

"About three years ago, a lady left a slip on the seat in a horse-car. I took it home, got the richest earth I could find, put it in this old paint can, and then set the slip in it, and it began growing right away. I've given it plenty of water to drink, and kept it in the sunshine as much as possible."

"Why, I should think you would love it very dearly."

"Love it. I guess I do love it. It seems just like a part of myself."

"Well, my child, if you love it so much, pray tell me why you want to sell it?"

"Oh, I wouldn't let it go, if I did not want to help God answer Billy's prayer. Don't you think it splendid to help answer somebody's prayer?"

"How do you know I believe in prayer?"

"Oh, I'm sure you do, for you have a prayerful look."

She broke into a merry laugh, and I joined her in it, as I said: "Yes I do believe in prayer. Now tell me who Billy is."

As I made this request, a joyous look came into her face, and her large blue eyes shone with delight; and as the dimples deepened in her cheeks, I beheld a picture that was worth going a long way to see.

"What? Billy? Oh, he's the nicest and best little fellow in all the city! Why, he is goodness, sunshine, and music all in one lump. Someone let him drop when he was quite young and broke his hip, and ever since he has been a cripple. But his leg is the only crooked thing about him. My mother says that Billy's mother was the best Christian she ever knew. Well, when she died last year, everybody in our tenement house wanted

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to adopt Billy; so you see he belongs to all of us. He pays his way by selling newspapers, and no one with good legs can get around livelier than Billy can with a crutch. But yesterday his crutch caught in a hole in the sidewalk, broke in two, and let him fall. He managed to get into the house, and was not hurt. Well, last night just as I was going to bed, I heard Billy praying. His room is next to mine, and only a board partition between—so I could hear it all. Oh, I shall never forget his words, and he said: 'Dear Lord, I've never complained about my broken hip, and I am willing to go through life with it, but I can't get on without a crutch. I've no money to get another, and I don't know who to ask, so please, dear Lord, send me another one. Mother always told me to go to you, when I was in trouble, and so I come now. Please, dear Lord, answer my prayer for Jesus' sake. Amen.'

"I lay awake a good while thinking of that prayer, and it was the first thing I thought of this morning, and I began wondering if I couldn't do something to help God answer Billy's prayer. Well, while I was wondering, I saw my geranium, and then I said, 'Oh, maybe I can sell it and get enough to buy another crutch.'

"Now, you know who Billy is, and why I want to sell my geranium. Won't you please buy it?"

"I was greatly moved and interested, and I will own up to a great deal of moisture in my eyes, as I inquired, 'How tall is Billy?'

"Oh," she quickly responded, "I've got the measure of his old crutch, if that is what you mean."

"Yes, that is just what I mean, so if you please, Gertrude, we'll go and see about a crutch."

It did not take us long to find a store where such a thing was to be procured, nor a great while to get the keeper of the store as much interested as I was in the girl's story. Just the right kind of crutch was found, and a minimum price put upon it.

"Well," I said, "I'll give you that much for the geranium, Gertrude, and it is very cheap at that."

"O thank you," she said, and her eyes fairly danced with gladness. "I'll take the crutch, please, but Billy mustn't know a word about where it came from. Isn't it just splendid to help God answer Billy's prayer?"

The moisture in my eyes didn't subside one bit, as I said: "I want you

to do me a favour, Gertrude. I am hundreds of miles away from the place where I live, and I can't carry this plant around with me. Would it be too much trouble for you to keep it for me?"

"What, do you want that I should take care of it for you?"

"Yes, my dear, if it will not be too much trouble!"

"Oh, you splendid man, you! I'll be glad to do it, and I'll take just as good care of it as I did when it was mine."

I carried the plant, while she carried the crutch, and after reaching the house, Billy was called in to see me, while Gertrude smuggled the crutch into his room, and came back with a face as happy as a face could be, but never betraying to Billy by word or look, that she had been answering Billy's prayer.

To sum it all up, Billy has a new crutch, and he is the happiest cripple in the big city. Gertrude helped answer his prayer, and a happier girl doesn't live. I own the handsomest geranium bush I ever saw, and the one who takes care of it for me is as proud as I am of that plant.—Author and Source Unknown.

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