

Canadian Churchman

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 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, NOVEMBER 25th, 1909.

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Lessons for Sundays and Holy Days

November 28.—First Sunday in Advent.
Morning—Isai. 1, 1 Pet. 1, 22-2, 11
Evening—Isai. 2; or 4, 2 John 11, 10, 17

December 5.—Second Sunday in Advent.
Morning—Isai. 5; 2 Pet. 2
Evening—Isai. 11, 10, 11; or 24; John 14.

December 12.—3rd Sunday in Advent.
Morning—Isai. 25; 1 John 4, 7.
Evening—Isai. 26; or 28, 5, 10, 19; John 19, 10, 25.

December 19.—Fourth Sunday in Advent
Morning—Isai. 30, 10, 27; Rev. 4.
Evening—Isai. 32; or 33, 2, 23; Rev. 5.

Appropriate Hymns for Advent Sunday, and Second Sunday in Advent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James', Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

ADVENT SUNDAY.

Holy Communion: 261, 271, 512, 513.
Processional: 68, 71, 75, 324.
Offertory: 70, 72, 496, 511.
Children's Hymns: 679, 686, 706, 709.
General: 69, 73, 83, 595.

SECOND SUNDAY IN ADVENT

Holy Communion: 272, 273, 277, 587.
Processional: 426, 482, 640, 658.
Offertory: 78, 330, 486, 617.
Children's Hymns: 668, 672, 675, 708.
General: 10, 77, 412, 747.

THE FIRST SUNDAY IN ADVENT

To-day we enter upon a new church year which ought to be marked by deeper appreciation of privilege and more vigorous fulfillment of responsibility. To these ends we must guard against any artificial estimate of the Church year. With recurring years and anniversaries this is one of our real dangers. Unless we are upon our guard familiarity and custom will blunt our sensibilities and weaken our appreciation. Such results can never be if we continually bear in mind the inestimable value of the Church Year. The object of all observation of Season, Fast and Festival, is to place before us the whole Catholic faith, to present it to our minds as a unity and as an essential constituent of living. Heresy

and schism find their root in the over-emphasis of some article of the Christian faith. We are under a vow to believe all the articles of the Christian faith. The value of our Church Year is that during the course of it all doctrines necessary to salvation are brought before us in due order and true proportions. Now in the very forefront of the year is the Church's call to be ready against the Second Coming of the Lord Jesus Christ. The irony of all our material prosperity and advance in knowledge is that our thoughts are drawn away from the definitely spiritual aspect of life. The spiritual alone is eternal. Therefore, the spiritual alone is worth living and dying for. But this is not the natural view of man. In the main the spiritual privilege is sacrificed to the material interest. And therefore men are not prepared for that crisis when they must deal with the spiritual only. The life of the spirit receives too little attention. The pursuit of wealth and pleasure occupies most of our time. How necessary this Advent Season! The Church bids us stand ready, amid all material things, to meet our Lord in the air and to take part in the triumph of the spiritual over the material. Therefore, "put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

Wanted

We gladly draw our readers' attention to the advertisement on our first page in which the Bishop of Quebec seeks for a lay reader and school teacher for the Canadian Labrador and the Magdalen Islands. Here is an opening for missionary work that should appeal to the imagination of devout young Churchmen.

Religion and Business

There can be no doubt that in this practical and progressive age the possession of some aptitude for applying the effective methods of business life to the discharge of the varied, responsible, and sometimes involved and intricate duties of a parish, an archdeaconry, or a diocese is of prime importance. A man may be devout, diligent, and exemplary in life and character, and yet for the lack of this very business aptitude, sadly inefficient. It by no means follows that because a clergyman is energetic in thought and action, prompt, punctual and practical in his dealings with his fellowmen, that he need be a whit less devout than one who is notably lacking in these practical qualities. Of one thing we are quite certain, that the clergyman who is upright in life, spiritually-minded, and at the same time a man of practical sagacity, will be much more acceptable as a spiritual leader to the shrewd, hard-headed business man with whom he has to do, than he possibly could be were he lacking in business habits and capacity for affairs. Especially is this the case in the missionary going to foreign parts. Here we find that the possession of those very qualifications that would make a good man efficient and progressive in business life, will commend not only his own personality, but the religion of which he is an advocate to the people amongst whom his lot may be cast. Such a man commands their respect by the strength of his character, his knowledge of affairs, as well as his purity of life and spiritual power as a religious teacher. Their respect for the character and qualities of the man broadens out into a respect for, and interest in, the religion he advocates. And thus his influence and importance as a religious teacher, measurably increases in proportion to his courage, energy, enterprise, and perseverance. We believe we are not beside the mark in saying that those clergymen who have had the advantage of a business training

in their early life, all other things being equal, are far better equipped for meeting and overcoming the difficulties that present themselves in the everyday life of a religious worker, than are those who have been denied the opportunity of obtaining such training.

The Younger Irish Clergy

Evidently there is much Church life in Ireland. The Junior Clerical Reading Society of Belfast, has been debating Irish Church problems in which the leader advocates the following: A more frequent exchange of parishes by the clergy; every third appointment to a parish to be left to the Bishop; the abolition of the parochial system in areas in the south and west, where our members are becoming greatly reduced in number and the establishment of mission districts to be worked by a number of the clergy living at a centre, the funds so saved being applied to districts where Church population is increasing; a wider outlook in the elections to the Episcopal Bench; a reduction in the Episcopate, and last, for Irish Churchmen to take a deeper interest in the spiritual work of their church. Of course the subjects were thoroughly discussed and much information was elicited with the result, we hope, that the last proposal will be fervently carried into practice.

An Unforgotten Poet

At the beginning of the last century, scholars far and wide mourned the loss of one of the most distinguished of English poets. The 26th instant will be the anniversary of the birth of William Cowper. The son of the Reverend Doctor John Cowper, a royal chaplain, the future poet was born at Great Birkhamstead, Hertfordshire, 26th of November, 1731. The delicate and sensitive lad early in life became a victim of the coarse and cruel treatment that was only too prevalent in the schools of his day. A treatment that no doubt largely contributed to the clouds that obscured from time to time the brightness of his fancy and the clearness of his intellect. It is of more than passing interest to recall the fact that Cowper, in common with many another brilliant men of letters, amongst whom may be numbered Mr. Goldwin Smith, passed some of the early years of his life in the study of the profession of law. Cowper's fellow-student in this learned profession was none other than Thurlow, afterwards Lord High Chancellor of England. The proficiency of the poet in the profession of his choice was by no means monotonous, for he avows that he and his comrade were "constantly employed, from morning till night, in giggling and making giggle." It is needless to say that his love of letters soon displaced his fancied attachment to the legal profession. It is unnecessary to refer to the brilliant literary output of Cowper's pen. His poems are numbered amongst the masterpieces of English verse. To the children of each succeeding generation the humorous and enthralling ballad of "John Gilpin" will ever be a prime favourite. To those of maturer years and cultivated tastes, "The Task" will continue to appeal; and we question if in pathetic interest, refinement of feeling, and delicacy of treatment, the verses "On the Receipt of My Mother's Picture," can ever be surpassed, whilst his letters will endure with the language of which they are such distinguished ornaments.

Canada and the Navy

Too long have the people of this Dominion dallied with the question of their own protection at sea. It must seem to the self respecting foreigner incredible that a country of the size, wealth and importance of Canada could be con-

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 tent to go on from year to year availing itself of the charity of the British taxpayer for the protection of the lives and property of its citizens in their travel and traffic on the world's high seas. For some years past we have from time to time referred to this humiliating attitude of our fellow-countrymen and glad we are that the national sense of what is just and fair in this matter is being quickened into political action. The patriotic conduct of Australia, New Zealand, and the Cape of Good Hope in this regard are beyond all praise. The true basis on which Canada's contribution to the defence of the Empire by sea shall be founded, is a broad and statesmanlike apprehension of her great responsibility as perhaps the foremost oversea Dominion of the British Empire.

Apprentices

It is being realized on both sides of the Atlantic that one fruitful source of the unemployed, is the growth of a class of Jacks who are untrained in any trade. The City Chamberlain of the old city of London, has still jurisdiction in the one square mile and has power to commit to prison those who are idle, insubordinate or play truant. With this authority to back them the national institution of apprenticeship is making brave efforts to restore the old training which made the London workman supreme in his particular calling. The last report shows that 90 per cent. of the apprentices bound through its agency have given satisfaction. The ward of Aldersgate has created a fund to restore this old training and gives parents a weekly sum to represent what the apprenticed lads would earn as office boys or in other temporary employment on leaving school. Sir John Knill the present Lord Mayor gives the movement his heartiest encouragement.

The Peril to Christianity

The Church of Ireland Gazette has an editorial entitled, "The Greatest Peril to Christianity." This article is evidently by an unusually well informed writer, and in it much that we are ignorant of is explained. It supplements what we quoted from Mr. S. R. Crockett as to the deadly result of the decay of the Roman Church in Southern Europe and the rise, not of Protestantism, but Atheism. We quote as follows: "The leaders of the movement in the Latin lands are avowedly anti-Christian, their followers abandon church attendance and never receive the Holy Communion as ordered by the Church, and the press that instructs them makes no secret of its adhesion to principles which are opposed to the fundamentals of Christianity. The Hierarchy and Priesthood of Rome have always been regarded by Romanists as the Church—the only official and conceivable form of Christianity. They are entirely ignorant of a Christianity outside the Roman Church, for centuries of post-Reformation teaching have convinced them that Protestantism is the deadliest of heresies, and the Bible when translated is the stronghold of all heresy. To them any substitute for what has passed for Christian teaching is inadmissible, and when once the break with Rome takes place, it means the abandonment of all religion. * * * It is sufficient to read speeches of the leaders to be convinced that not clericalism as represented by individuals, but Christianity as seen in its official teaching, is the enemy. The people know nothing of any other form of Christian teaching outside that which has been expounded to them by the clergy, and the first beam of modern enlightenment exposes the falsehood of the superstitious practices they adopt and the irrational character of the claims of the clergy. In our country we know little of the popular religion which passes for Christianity among the Latins. The crude mixture of pagan traditions and Christian doctrine, which has a greater share of the former than of the latter, is not brought before our minds, and consequently the bitter hostility

of those who believe that they have been the victims of delusion cannot be comprehended."

Learning and Doing

A prime factor in the success of an individual in any of the varied pursuits of life is the possession of that masterful quality which prompts the thought to take issue in the act. This is the secret of the leaders of men. Far too many of the scholars, thinkers, and even workers amongst men lack the requisite decision of character to put the result of their study and thought into action. This is the very reason why such a vast multitude of Christians fall so far short of exerting the great and widespread influence for good of which they are capable. It is so much easier to fondle a great thought, to dawdle over a noble resolution, to put off till to-morrow the execution of some beneficent plan than resolutely to break down the barrier of inaction and to force the good fruit to take form and substance on the tree of life. What the Church and the world need to-day, are men who not only learn the true lessons of a noble, unselfish, and religious life, but who, by the persuasive power of their personal influence, are impelling those with whom from day to day they are brought in contact, to "go and do likewise."

Greek as a Study

At a recent Convocation of Trinity University, Toronto, the Rev. Dr. Llwyd, the newly appointed assistant Provost, spoke with energy and enthusiasm in favour of "The Humanities as a Collegiate Study." At the annual meeting of subscribers to the British school at Athens, Professor Gilbert Murray rallied his hearers to the support of the noble old classics with kindred enthusiasm. "Everywhere," said the learned Professor, "were signs that Greek was a flourishing, not a decaying, study. Was there ever a time when the masterpieces of Greek art were as well known as at present, and often not only well known by sight, but intelligently and lovingly studied. There was never a time in England when so many working men and clerks on small salaries read Plato, translated or untranslated, or where the Republic could be so easily and naturally referred to at a meeting, say, of trade unionists. For example, he had seen a letter to a friend in Oxford written by a railway servant. He and his wife wanted advice about learning enough Greek to read Plato. They had already learnt enough Greek to read the New Testament, and now wanted to go further. And how had they learned it? By means of a weekly newspaper, the "Sunday School Chronicle," which gave every week a bit of Greek grammar and a reading lesson. We are losing compulsory Greek in the schools and the Universities. While in the interests of education he was prepared to accept that change, he did not pretend to regard it as a pure and unmixed blessing. But he would sooner have two students like that working couple than twenty reluctant public school boys forced and cajoled through Pass Mods."

Unrest

"Several of the Bishops are speaking their minds on the present unsettled state of the public mind on economic and political questions," writes the London correspondent of an exchange. "Dr. Knox sees the godlessness of much that passes for social reconstruction idealism, and watches, not without apprehension, the light and superficial treatment of the most difficult economic problems by many young Churchmen. The Kingdom of God would never be established by men who denied His existence and repudiated His laws. The Bishop is quite right, and coquetting with social revolution upon anti-Christian lines is a most dangerous form of Christian activity. Dr. G. F. Browne, of Bristol, warns his clergy and laity that those who trifle with ideals

of social revolution are losing their heads in one sense, with a fair chance of 'losing them in another sense.' He protests against the class war that is unfortunately becoming a feature of political life as 'wicked anti-social mischief.' It seems that we are passing through a period of transition, in which iconoclasm (image breaking) is magnified into heroism. A man sees what he conceives to be a class standing in the way of other classes, 'let us smash it like a graven image,' is the cry, forgetting that all classes that are not immoral have their place in the social system and that co-operation is the great end to be aimed at."

ADVENT

All Christian doctrines have at times been somewhat obscure and even distorted by their imagery, or perhaps to put it more correctly, by the misuse and perversion of their imagery. It is always important to bear in mind that imagery is only a means to an end, it is not the thing itself, but its reflection emblem, symbol or type. Much harm, as we know, has come from bondage to imagery. The illustration has been taken for what it illustrates and men have stopped short at it and have consequently only acquired shallow and contracted conceptions of the great and eternal truths thus bodied forth. Imagery thus, is a good servant but a bad master. Most undoubtedly it is used in Holy Scripture, wholly and solely for the purpose of elucidating and enforcing some great truth, and of bringing it down to the simplest human comprehension, which without the image, would have been unable to grasp the truth which it embodies. Of course there have always been men who have seen beyond the image, but they were the exception. The great mass of mankind have needed symbols and emblems and images. All this is especially true of the Advent. The imagery of the Advent has been sometimes taken too literally and pressed too close, and there has been, and still to a certain extent is, a tendency to stop at the illustration. Ignoring, therefore, for the time being, the imagery of the Advent, what truth or truths does the season stand for. Primarily for future retribution, and the final victory of truth. The key-note of the Advent is judgment. "Everyone of us," says the Apostle, "must give an account of himself to God." The consequences of every action, great or small, at least what we call great or small, must be expiated in the person of each individual doer. No action ever falls to the ground or stops with the doer, it sets in motion a circular chain of cause and effect which infallibly ends where it began. Thus, while it is true that a man determines his own actions, it is equally true that he is determined by his own actions. Some actions we know bring swift and sudden retribution, and expiation, others, the great majority, are slower in their reactive course. They pass beyond our immediate environment, beyond memory's ken, for a time they are lost, swallowed up in the infinite apparently, they have exhausted and extinguished themselves, so we fondly imagine. But they are following their ordained and appointed path. They are taking a wider sweep, making a more extended circle than others, whose effects have been immediate and unmistakable. That is all. In their own appointed time they come home, and the long delayed, long forgotten day of reckoning comes, and we have "to answer for the deeds done in the body," now on this side and again on that side of the Great Divide. Strangely enough in this scientific age, when the potency and supremacy of law is everywhere recognized, this law of retribution has been largely eliminated from current theology. Its reassertion and enforcement is very generally and urgently needed and the Advent season supplies an opportunity which should be periodically utilized. Retribu-

tion is the very backbone of the sense of responsibility. If we have nothing to answer for or "respond" to, we can have no responsibility in the real meaning of the term. It ceases to have any force or point. Advent then stands for this most solemn and momentous fact, that all men must reap to the last grain as they have sowed, and that there is no getting away from the consequences of our deeds. Again it stands for the final victory of right and truth. All evil will finally work itself out and exhaust itself. Right and truth is positive and absolute, evil, negative and relative. It is like heat and so-called "cold." The gradual progress of the Kingdom of God must have its final consummation. The day must come when the victory will be won, when the sunlight and warmth will penetrate the last recess and the darkness and cold will be forever banished. "Truth is mighty and will, (and must) prevail." It is only a question of time, like the coming of the noontide. A sun unequal to the task of lighting the world would be a failure. So a cause that would not finally bear down all opposition and conquer the world could not be divine. This is inseparable from the higher conception of Christianity. If the function of Christianity is only to keep the light of truth burning, or to preserve the cause of righteousness from total extinction, if it is not the final and overwhelming triumph of truth, and right, then, with all reverence be it said, Christ lived and died in vain. Other than He had kept alive the cause in the ages that went before. God had never been without His witnesses. But it was reserved for the captain of our salvation to gather together the forces of righteousness and to start them on the road to final and universal victory. And this has its individual application as well of off-setting and counterbalancing the former truth of future retribution. The Advent brings its stern and solemn reminder, and yet it is a season of optimism and irrepressible hope. It illustrates the "severity and goodness of God."

A CENTURY OF PEACE

The proposed celebration of the approaching anniversary of a century's peace between Canada and the United States, which originated we believe with the Governor General, will, we feel sure be heartily, if not, enthusiastically endorsed by Canadians of all classes. This is something novel in the matter of commemorations. We have commemorated, and are still commemorating, certain battles, which, according to historians solved important international, political, social or even religious questions but celebrations of this kind have so far been conspicuous by their absence in the annals of civilized races. As a matter of fact did any great victory ever really "settle" any question regarding which mankind was deeply and bitterly divided? One has heard of the despot who "created a wilderness and called it peace." This is about all that war accomplishes or ever has accomplished. In the higher sense, war settles nothing. War, we do not deny, may be the lesser of two evils. In the great fire of London, houses were blown up with gun-powder to prevent the flames from spreading and so war may conceivably be necessary, i.e., be it always remembered, under present conditions. Thus, there have been and may be righteous wars. But in the vast majority of cases the cure is worse than the disease, and the cure is only admissible in exceptional cases, which under a higher and easily attainable state of civilization would never arise. The celebration of victories will, it is perhaps not too much to hope, be eventually abandoned. We would like to feel that humanity would eventually outgrow the practice. This custom certainly does not make for the higher interests of mankind

and there always seems to us an element of vulgarity in it. Such celebrations are the glorification of brute force and they keep alive hatreds and animosities, which it is high time should be outgrown and forgotten. Nearly all the great victories that are commemorated at the present time were won in issues that are as dead to-day as the claims of the House of Stuart. Some of them were won on issues that, in the clearer atmosphere of to-day, we have come to see, involved nothing vital whatever. But we go on celebrating them regardless of the legacy of bitterness, hatred and humiliation that they have bequeathed to the living representatives of a lost or defeated cause. The day therefore, we repeat, we hope is not far distant when these celebrations will be abandoned. This movement for commemorating the century of peace between ourselves and our neighbours to the south, is being actively seconded by the "Canadian Peace and Arbitration Society," and petitions, we understand have been sent to the clergy of all denominations. We look for a very general response to this appeal. The work of this excellent society is to be very warmly commended, and we would rejoice to see branches of it multiplied by thousands and tens of thousands all over the civilized world. The condition of affairs to-day, in this respect, may be described as nothing short of grotesque, with two great nations, both boasting their leadership in the progress of humanity, building dreadnoughts against each other, and saying in the words of Louis XII. of France, "the last ducate will win." Now this is a "democratic age," and after all the present unhappy condition of affairs all over the civilized world depends for its continuance on the popular will. Societies like this undoubtedly influence public opinion in the direction of a more rational method of settling international differences than by brute force, which as we have seen settles nothing, in the true sense of the term. The headquarters of the society, which is under the presidency of Sir Wm. Mulock, are in Toronto, and it is desirous of increasing its membership. We have much pleasure in heartily commending its work to all our readers, and in cordially endorsing the proposed commemoration of the consummation of one hundred years of peace between ourselves and our kindred to the south.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Judging by the batch of ecclesiastical appointments recently made in Toronto, that diocese ought to be officered for any possible emergency. It seems ungracious to comment upon a situation like this but what is a man to do if he feels that something ought to be said upon it when it is still in the public mind. The Episcopal bench has, during the past few years, been greatly changed. With comparatively few exceptions our Bishops are young men. Their militant days are not over, their ideals and ambitions have not all been fulfilled. They are all Canadians, if not by birth, certainly by training and citizenship. We have been looking therefore, for a more truly national conception of the Episcopate. In some respects we fancy we see that conception growing but for the most part we are afraid that borrowed ideals prevail. It is very generally assumed that the Cathedral system of England is a very useful institution. It frees many men from parochial responsibility, and gives them an opportunity of pursuing their literary and theological research. That, no doubt, is true, but does it pay? If England were starting out to-day with the vast endowments that these ecclesiastical offices represent and were possessed with the determination to use

that money for the most effective extension of the Kingdom, would this be the form that investment would take? For the sake of an odd book of merit, for the sake of a few Samsons that stand out in our ecclesiastical history, is it really an investment that gives adequate results? In recent years many cherished doctrines and institutions of great antiquity have been overturned in England and we should not at all be surprised if the fresh, vigorous thought of a rising generation should greatly modify the Cathedral system and eliminate its purely ornamental and honorary features.

It surely does not need a sage to see that however honoured the Cathedral establishment may be on the other side of the Atlantic, the Canadian mind does not work in that groove at all. In this country men expect more of the Church than the distribution of honors and titles that are manifestly enjoyed for the prestige that they bring. If every title of honor carried with it responsibilities and duties adequate to the occasion then we would have little to say. Whatever the possibilities may be for developing this conception of official titles, it would not appear that we are aiming at anything of the sort in this country. Take the offices of archdeacon and rural dean; these certainly are coming to be associated with distinctly serious responsibilities and the church public recognizes the significance of the office. Let every office have equally useful services to perform and responsibilities to face and we will soon forget the title in considering the duties and services. We are bound therefore, to put ourselves on public record as being convinced that no great forward step is being taken in this country when meaningless offices are multiplied and titles conferred that call for no adequate duties.

We hear a great deal of tearful emphasis laid upon the importance of the trifling gifts of the poor and the working classes in the extension of the Church. It is the large number of small contributions that counts. There seems to be a tendency to unduly heap the agony upon the effort to get quarters and half dollars from poor men and very gingerly discuss the question of responsibility before the millionaire, who gives a hundred dollars. We are afraid that this sort of thing is being just a little bit overdone. There are problems that the Church has to face, that look to us very much like rich men's problems. It is hardly fair to bring the poor men into them at all. There are others of course where the pennies as well as the dollars ought to be called for. What, however, we want to call attention to is this. Our millionaires and semi-millionaires seem to be escaping their fair share of the Church's burden, while we are wringing the hearts of the working classes for their small gifts out of their small earnings. Take the man earning seven hundred dollars a year and giving five dollars to the Church—he has \$695 to live on! The man with an income of \$25,000 feels quite generous if he gives the Church \$1,000, and he has \$24,000 still to keep the wolf from the door. It does us no harm at all events to look these facts squarely in the face. Sometimes we perpetuate things because they are easy and we half expect that it is easier to wring the heart of the small giver than they who ought to give largely. The question is, is it fair?

A wretched criminal condemned to the gallows, had come to within a few hours of his execution in Montreal, when a reprieve for fifteen days was granted. It was one of those cases when an active and tireless counsel accomplished the apparently impossible. To the ordinary public it seemed as though the unfortunate criminal was hardly responsible for his acts. It is of course hard to draw the line where responsibility begins or ends. He had committed a dreadful crime in

slaying a fellow citizen. There was no doubt about the act but at best he was a weak-minded fellow. The jury recommended him to mercy and yet the authorities who have it in their power to show mercy claimed that they could not interfere with the course of justice. This was a case when the public conscience would have been satisfied with something less than the extreme penalty. It sometimes occurs that mercy is shown where the fair-minded thinking public can see no good reason for it, and this is a case where error is apparently almost made in the other direction. Great responsibility rests upon those who have to decide such questions.

Spectator.

A BISHOP'S VISIT IN NORTHERN KEEWATIN.

Early in June I started from Kenora on a long round of visits to all the mission stations in the north of the diocese taking with me two students from Wycliffe College, Toronto—Mr. W. Tomalin, who was to take charge of the Jack River mission for the summer, and Mr. J. W. Petter, who was going to Churchill for a year during Mr. and Mrs. Sevier's furlough. Owing to our absence in England last summer these missions have not been visited for three years, my usual plan being to visit them bi-annually. Leaving Winnipeg at 7:45 a.m., we went down to West Selkirk, boarded the S. S. Wolverine and started for the north end of Lake Winnipeg. Quite a number of people were on board, amongst others a party going to make Treaty payments at Cross Lake, Split Lake, and Nelson House, then on to Churchill and York Factory on a tour of inspection preparatory to making Treaty next year at the latter places. The weather was beautifully fine, and the 300 miles steaming across the lake very pleasant indeed. We reached Warren's Landing at 6 a.m., on Wednesday, June 16. There being no boat going down to Norway House, 19 miles away, I got some Indians whom I knew to take us down in a skiff. It was five hours hard pull for them, but we reached Norway House about 7 p.m., and met with a very warm reception from Mr. C. Sinclair, the Hudson's Bay officer in charge, who most kindly took us into his house and entertained us most hospitably. The Company's people are all very good and kind to missionaries. Next day we visited the Jack River mission, three miles from Norway House, and met Mr. C. Wilkins, who has had charge of this mission for four years, but was now leaving the work. A very nice little church has been built here, partly by the efforts of the people, assisted by a grant given by the Rev. W. Dark, in memory of an aunt who died in Australia. Friday, we again visited the mission, and I held a Confirmation with 10 candidates prepared by Mr. Wilkins, and also had a Communion service with 30 Indians—more would have been present but the service was arranged in a great hurry, as Mr. Petter and I hoped to start that afternoon for Split Lake with the Company's boats, which had been waiting for some days at Norway House. We were however, unable to get away until Saturday, the 19th, when we left Mr. Tomalin to carry on the work for the summer and started into the wilds of the Northland. Having a fair wind we sailed across Playgreen Lake, and some distance down the Nelson before going into camp. Next day being Sunday, we remained in camp and had our two Cree services, being a party of over twenty men, we had quite a nice congregation. Before leaving Norway House some of the men had shown signs of "la grippe" and that night about a dozen of them were lying around unable to do anything. The following morning rain fell heavily, and we made but little progress, nearly half the men being unable to work. Tuesday, most of the men were down, but having a fair wind and no portaging we were able to go on, and that night reached Cross Lake. Here we stayed two days, heavy rain falling, and all the men being bad, some unable even to move. We started on the Thursday evening, and after a week of painful and slow work (many of the men were unable to do any work on the portages) we reached Split Lake about noon on the 20th of June. The whole shore of the lake was lined with men, women and children waiting to welcome the Bishop. We found the Rev. C. G. and Mrs. Fox, and their young son in very good health. Mr. Fox had been hard at work on his church, and it was now nearly finished, only lacking seats, which were at Norway House, waiting to be floated down this summer. Had service

that night with nearly 200 Indians present. We stayed six days at Split Lake, having service nearly every night, and on the Sunday we had a glorious day with the church really packed, 92 being present at Communion. I had the joy of confirming 45 candidates, prepared by Mr. Fox, there would have been many more but the missionary very wisely insists on each candidate being able to read in Cree before being confirmed. Treaty had been paid the previous Thursday, and thank offering of \$100 taken up; this was by the request of the people, and an extra thing, for at Easter they had given \$120. This shows that Indians will give towards the work of the Church if they have the money. Besides this, much manual labour had been given, both on the church, mission house and graveyard. I was greatly pleased with the varied improvements made since my last visit, and also by the cleanly, tidy appearance of the Indians, their regular attendance at all the means of grace, and the universal custom of daily morning and evening prayers in their tents and houses. They attend evening service in church, but this does not take the place of family worship, which is never neglected, even after working hard all day in the boats until midnight, they will not retire to rest without prayers, and starting again at 5 a.m., they must first read a portion of Scripture and have prayer. During our stay at Split Lake, a party of surveyors came up from York with two Indians, and we arranged to return with them by way of Fox Lake and River instead of going direct to Churchill, or down the Nelson River. I had never travelled by this route before so was glad to see new ground. Having a large canoe and being heavily loaded, progress was rather slow. On the Fox River there are some very heavy and dangerous rapids, some of which it is impossible to run, twice over we had to make portages of over a mile, through muskegs and swamps. The weather was intensely hot and once or twice mosquitoes very bad, though on the whole I never had any summer in the north with fewer flies, they are generally in swarms. We reached Y. F. at 9 p.m. on our eighth day from S. L., after a hard day's paddle of over 16 hours, against a very strong head wind. It seemed quite like coming home again to reach Y. F. and to be met by the Hudson's Bay officer, a Mr. W. Campbell, who came out to the Bay with my wife just 24 years ago. We met with a hearty welcome from Mr. and Mrs. Faries and the Indians. Mrs. Faries I had not seen before, as she only came out here last September; she has settled down wonderfully, and is doing a very good work amongst the people. She has a good knowledge of nursing and medicine, both most useful things in a place where there is no doctor within some 200 miles. We had hoped to find a boat at Y. F. from Churchill, but it had not yet arrived. Two large boats had just started for Severn, and were lying at the mouth of the river. They heard of the arrival of the Bishop and four of the Indians, who had been prepared for confirmation, returned, and were confirmed the next evening, then went off to Severn. We had services every other evening, and it was most encouraging to see the large church, which has stood at Y. F. nearly fifty years filled with a reverent and devout congregation. Sunday, July 18th, was a full and happy day with four services, 25 Indians were confirmed and we had over 90 communicants at the English and Indian services. My mind went back to the time when I first landed at York, 26 years ago, and got to know some of the noblest saints of God. Many have now gone to their rest, but there are still a few left whose memory goes back to the founding of the mission by the Rev. W. Mason. On

July 20th, a canoe came in from Churchill, having been 13 days along the coast. On the 22nd the long looked for boat came, bringing good news of the Seviere. We had hoped to get away at once, but were delayed until Saturday, the 24th, and then only got down to the mouth of the River, however, having a fair wind, we got away at 5 a.m., next day, and had a very good run, getting just off the mouth of the Churchill River by Tuesday afternoon. Here we were caught in a heavy squall and thunder storm, and for a time I really thought we would have been wrecked. We were not able to get into the river until 2 a.m. on the Wednesday. Thus I landed once more at the old and well beloved Mission. Mr. Sevier did not know we were in until 6 a.m. but Mr. Alston, the Hudson's Bay officer—an old and valued friend, took us up to his house and gave us hot coffee, which was most acceptable. Mr. Sevier came up about 6 a.m. and took us down to the little Mission House, which was our first home in the wild North land. I fairly broke down when I entered and found it practically as we left it just 11 years ago, so many memories of joys, sorrows and trials. Mr. and Mrs. Sevier were, neither of them, looking very well, and their little one very frail—they certainly need a change, and I shall be pleased to know they are safe in England. (The Seviere were unable to leave Churchill as the Hudson's Bay boat was damaged in a gale and could bring out no passengers, they must therefore remain another year at their post). We had a most delightful service that night, and it was a joy to meet again those with whom I spent so many years of my life. Sunday, August 1st, was a glorious day in every sense, one of those few real summer days that visit Churchill—90 in the shade. We began the day at 9 a.m., with Chippewyan service, when over 60 were present, and joined most heartily in the service. Oh what a change to 23 years ago, when I first began work amongst them. At 11 a.m. we had English service with over 50 present, and 21 stayed to Communion. At 2 p.m. we had an Eskimo service with 10 present. This summer only a few of the Eskimos have come down from the North. At 3 p.m. another Chippewyan service, when 7 candidates were confirmed and 13 knelt around the Lord's Table. At 7 p.m. had another English service. A solemn hush was over the congregation whilst I spoke of "A man of God, fighting the good fight of faith." Monday, August 2nd, the Treaty party, who had been following us all the way from N. H. came into Churchill. They had been ten days on the coast, (we were three) and were not impressed with Hudson's Bay as a place for a picnic. The following is part of their account:

(To be Continued).

Brotherhood of St. Andrew

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

"Brotherhood men should subscribe for the Canadian Churchman."

The office of general treasurer having been merged with that of general secretary all cheques, post office orders, etc., for contributions to extension work, for quotas, and for supplies, should be made payable to Brotherhood of St. Andrew, and not to Mr. John T. Symons, formerly general treasurer, who has retired after faithful service. The amount of pledges towards extension work received since October first is \$646.05. Charter No. 502 has been granted to St. John's, Schriber, Ont., which starts off with seven members. General secretary paid a visit to St. Monica's, Toronto, on Friday last, 19th inst., speaking to the boys gathered there, and a junior probationary Chapter has been formed, with nine lads as members, and with Mr. J. H. A. Hird as director and William Hughes as secretary. Brotherhood men in Toronto are urged to take advantage of the noon-day service from 12.30 to 12.50, arranged by the St. James' Cathedral Chapter, to be held in St. James' Cathedral on Wednesday, Thursday and Friday next, the rector, Canon Plumtre, giving the address. This is that Chapter's plan of taking part in the Week of Prayer. Junior Charter No. 147 has been granted to St. John's, Stirling, Ont., and applications are expected shortly from the following Junior Chapters: St. Luke's, St. John, N.B.; St. Michael's, Moose Jaw, Sask.; St. John's, West Toronto; St. James', Ingersoll, Ont.; and St. Stephen's, Chester, N.S. The first vice-president, A. B. Wiswell, of Halifax, has now the pleasure



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Cut-glass cruets: paten 3 1/2 inches diameter; chalice 3 1/4 inches high; spoon 4 1/2 inches long; bread box 2 inches diameter.
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of seeing a Junior, as well as a Senior Chapter in his parish of St. Luke's, Halifax. Travelling secretary J. A. Birmingham was in Schrieber, Ont., on Sunday last, and from 20th inst. to December 20 he will be at work in Manitoba, with H. S. Turner, the recently appointed travelling secretary. St. Aidan's Chapter, Toronto, are arranging a meeting for men on St. Andrew's Day, November 30. Five probationers were recently admitted to King's College Chapter, Windsor, N.S. The rector of Iroquois, Ont., writes that early in the New Year steps will be taken towards forming a Chapter there. All Saints' Junior Chapter, Peterborough, Ont., has been reorganized, and entered upon active work again. A probationary Junior Chapter has been working for six weeks at St. Thomas', Winnipeg. On his trip West, J. A. Birmingham, travelling secretary, will pay visits to Fort William, Port Arthur, Kenora, and Keewatin.

OTTAWA.

The annual meeting of the Ottawa Local Assembly, Brotherhood of St. Andrew, was held last Thursday evening in Lauder Memorial Hall. A large number of Brotherhood juniors and seniors were present, and had the pleasure of hearing a practical talk from Mr. J. A. Birmingham, former Western travelling secretary, now transferred to the Eastern field in place of Mr. F. W. Thomas, who remains at the head office in Toronto. The chair was occupied by T. Alder Bliss, president of the Local Assembly, who spoke of the work done during the past year among the Jews and of the Chinese Sunday School. The secretary-treasurer, Mr. J. H. Flatters, presented a report of the year's work, which was very encouraging. All accounts had been paid and a substantial sum left to the credit of the Assembly. Mr. Bliss was unanimously re-elected president for the ensuing year, while according to the constitution the vice-president and secretary-treasurer were elected at the executive committee meeting on the first Tuesday in December. Mr. Birmingham spoke of many incidents connected with his work in Western Canada. After the close of the meeting refreshments were served and a social hour was spent. During the afternoon a visit was paid to Ashbury College, where a flourishing Junior Chapter is at work, when the boys were addressed by the new secretary. Active steps have been taken to fittingly participate in the Week of Prayer, which will be observed next week by the Brotherhood throughout the world. The anniversary services this year will be held on Tuesday, November 30 (St. Andrew's Day), in Grace Church.

The Churchwoman.

OTTAWA.

The annual sale of work by the pupils of the Church School, in aid of the funds of the Church, Extension Association, was held on Saturday last, and was, as usual, thoroughly successful in every way. At a missionary meeting in St. Alban's Church last week interesting addresses were given by Mrs. George Greene and Miss Low, members of the executive of the Woman's Auxiliary, who this past summer visited the mission stations of the Western Provinces. From the rummage sale held last week in the Market Hall by the Parish Guild of St. Luke's Church, the sum of \$75 was realized. This will go towards the rectory fund. The committee in charge was composed of Mrs. S. McClenaghan and Mrs. Barnett, assisted by a number of energetic members.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Dartmouth.—Christ Church.—The Rev. S. J. Woodroffe was inducted into the rectorship of this parish by the Bishop on Sunday the 14th inst. There was a large congregation present, and the Bishop preached a most able sermon.

Duties are ours, events God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature; on this consideration he can securely lay down his head and close his eyes.

FREDERICTON.

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

Fredericton.—Synod meeting continued Wednesday.—The business section opened this morning at Church Hall, and after the customary opening prayers, Bishop Richardson read his charge. Ven. Archdeacon Forsyth's motion that it be referred to the standing committee to consider and report upon was carried. Rev. Dean Schofield moved that Dr. Paterson Smyth, of Montreal, be invited to take a seat upon the floor of the house. He did so because he felt it would be the wish of all present that they thus show in a practical manner their appreciation of his most inspiring address to them in the Cathedral last evening. He felt that the deep thanks of the Synod were due to the Bishop for inviting Dr. Smyth to come, and also to Dr. Smyth for so readily responding and he was also sure that they would all go about their work again after hearing Dr. Smyth with a new spirit and a new courage. The resolution was carried with applause. His Lordship, in tendering the invitation to Dr. Paterson Smyth said he would be glad to have him instead of taking a seat on the floor of the house, which was a somewhat ambiguous position at any time, to take a seat on the platform. Dr. Smyth ascended the platform amid much applause. The Bishop appointed the following as a nominating committee: Clerical—Ven. Archdeacon Forsyth, Rev. C. W. Nichols, Canon Neales, Rev. C. F. Wiggins, Rev. H. J. Lynds, Rev. G. F. Scovil, Rev. H. G. Alder. Lay—Messrs. F. E. Neale, T. B. Kidner, Col. Campbell, R. W. Hewson, Hon. W. C. H. Grimmer, H. B. Schofield, C. L. S. Raymond. On resuming business in the afternoon, the report of the committee on memorials to deceased members was read. In connection with the report, on motion of Rev. Dr. Campbell, a resolution was passed making feeling reference to the late Rev. Dr. Pickett. Also on motion of Archdeacon Forsyth, the following resolution with reference to the late Mr. Justice Hannington: The Hon. Daniel Lionel Hannington, Q.C., D.C.L., Justice of the Supreme Court of New Brunswick, departed this life at his home in Dorchester on May 5th, 1909, being in the 74th year of his age. Descended from a family which for generations was distinguished for loyalty to the Church, the late honourable judge, throughout his long and active life, faithfully sustained the reputation of his forefathers in this respect. In paying tribute to his memory it is therefore the desire of this Synod first of all to place on record its appreciation of the exemplary fidelity of Mr. Justice Hannington to the Church of his fathers, his strong and conscientious witness to her claims, and his constant and cheerful devotion to her service. Born at Shediac on June 27, 1835, his early years were spent amid home and Church influences calculated to develop the strong religious convictions which in after years he so tenaciously held and so vigorously expressed. His home was near the parish church of "St. Martins in the Woods." There had been perpetuated, through the piety of his progenitors the worship to which they had been accustomed in St. Martins in the Fields in London, England. There were formed the religious habits, and there were fostered the religious principles which were characteristic of his later life. How loyally, in after years, amidst all the occupation and cares of a busy official life, he walked in this respect according to the tradition and custom of his fathers, is well known. We gladly pay a tribute of admiration to the memory of a busy layman who was as faithful to religious duty as he was conscientious in the discharge of official obligations. We desire to preserve in sacred recollection the example of the upright judge, whose custom it was when opportunity served, to go to the house of prayer with the same regularity with which he went to his court room to administer justice. Mr. Justice Hannington began the study of law in the office of the late Judge Fisher at Fredericton, and afterwards continued it with the late Judge Palmer at Dorchester. He was admitted attorney in 1859 and barrister in 1861. He was appointed a Queen's Councillor in 1881, and in 1892 he became a judge of the Supreme Court of New Brunswick. In this honourable and responsible position he did credit to his profession, conscientiously administering justice as a wise and just judge, with a view to the establishment of righteousness in the fear of God. In the year 1870 Mr. Justice Hannington became a representative of his native county in the Provincial Parliament, and continued to be a prominent figure in the politics of the province until his elevation to the Bench in 1892. During many years the late learned judge sat in the councils

of the Church as a lay representative in the Diocesan, Provincial and General Synods, and took a leading part in their deliberations. He was a vigorous and able advocate of the union of the Church of England in Canada, and in her various synodical assemblies. Notwithstanding his occupation with legal, political and other engagements, his presence was a certainty, his counsels wise and learned, and the expression of his views and convictions characterized by a fearlessness and energy which will long be remembered. Among his varied services to the Church we gratefully mentioned his able and persevering advocacy of the cause of King's College, Windsor, N.S., as the theological school of the diocese, and his efforts for the establishment and welfare of the Edgehill Church School for Girls. In the interest of both these institutions the learned and honourable judge was ever ready to speak with power and to act with unselfish devotion. As a Governor of King's College and a lecturer before its Law School, and as a trustee of the Edgehill School for Girls, his name will ever be associated with these two instrumentalities for the promotion of that religious education of which he was at all times a vigorous and uncompromising advocate. His long service of fifty years as a Sunday School teacher, notwithstanding the exacting claims of his busy public life, is a further testimony to his honour of which we speak with admiration, and regard as a valuable example to those he has left behind. In 1857, when 22 years of age, Justice Hannington became a life member of the Diocesan Church Society, thus manifesting his interest in the mission work of the Diocese of Fredericton. His influence in this connection is doubtless illustrated by the fact that six members of his family followed his example. His well known interest in and advocacy of missions rendered it fitting that he should have been honoured by Bishop Kingdon by being appointed honorary secretary of the Society for the Propagation of the Gospel for the Diocese of Fredericton. Our tribute to the memory of our honourable and departed brother may fittingly end with the mention of the last and well deserved distinction which was two years ago conferred upon him when he was elected by this Synod as its lay representative in the great Pan-Anglican Congress of 1908. In that wonderful assemblage the voice of the distinguished New Brunswick Churchman was clearly heard while the veteran counsellor at the age of 74 years, addressed the assembled thousands with no sign of weakening utterance or abating natural force. With the exception of his participation in the deliberations of the last General Synod at Ottawa, Justice Hannington's share in the Pan-Anglican Congress was his last public service of the Church he loved so well. Soon after his return from England the strong heart showed increased evidence of failure, the physical vigour began to wane, and in quietude the man of many strenuous years awaited God's call to rest. At length the end came. The well known voice is silent. The vigorous body is still in death. The fearless champion of whatever he deemed righteous and good has gone from the scenes and conflicts of time. The last words of this memorial to the honoured judge may fitly be those of Tennyson written with reference to the Duke of Wellington, and which were aptly quoted by the Lord Bishop in his tribute to our departed friend and brother, at a time when amid the respectful sorrow of a great concourse of people his body was committed to its resting place:

"O good grey head which all men knew,
O iron nerve to the occasion true,
O fallen at length that tower of strength
Which stood four square to all winds that blew."

The report of the executive committee was read by Archdeacon Raymond, and on his motion was adopted. The Bishop made some comment on the printing of the journals of the Synod. He had noticed, he said, that these reports were much longer and bulkier than those of other dioceses, and the question of cost of printing was one which was getting more and more important each year, and should be seriously considered. The report of the Board of Education was read by Mr. H. B. Schofield, and it was resolved that the same be considered section by section. The first five sections were carried as printed. On the consideration of section 6, concerning the grant of \$524.39 to Rothesay College, Mr. Schofield moved an amendment that the words be added, "and a grant of \$500 be made to provide for a running track and \$600 more to pay the cost of levelling the ground and thus make a thoroughly satisfactory athletic field." The report of the Board of Missions was read by Archdeacon Newham. Some discussion ensued on which Canon

Hept. Rev. H. G. Alder and others took part, after which the report was adopted. In the appendix to the report dealing with the apportionment to the several deaneries coming up for consideration, the recommendation of the committee that the system of apportionment for the Missionary Society Canadian Church be altered. Hitherto it has been the custom for the Board of Missions to apportion the amount of assessment asked for by the diocese amongst the various parishes. The committee recommend that for the future a block sum be apportioned to each Deanery and that the Deanery be left the task of allotting the amount between the various parishes. Rev. Mr. Scovil moved that this recommendation be adopted. Mr. Roy Campbell moved and Rev. Mr. Kuhring seconded that the matter remain as it is. Rev. Mr. Armstrong moved to add to the original motion that if the Deanery do not make the apportionment by the 1st of January next, then the Board of Missions shall make it as heretofore. Rev. Mr. Scovil accepted this, and after the amendment had been negatived the original motion, as amended by Mr. Armstrong, was carried.

At the evening session the report of the committee on Sunday Schools was read by Rev. E. B. Hooper. Among other things it was reported that the sum of \$1,162.43 had been collected among the school children, which was considered very satisfactory. A detailed list of the offerings from the different deaneries accompanied the report. Dean Schofield made a very strong appeal for more enthusiasm in the matter of Sunday School work and urged the appointment of some specialists who might go round the diocese and endeavour to arouse the enthusiasm not only of the teachers themselves but also of the scholars. He spoke of the method employed in the neighbouring Diocese of Nova Scotia and of the success attained there. Rev. G. A. Kuhring followed on the same lines, and spoke strongly against the cigarette habit among the boys, which should be eradicated wherever possible. Archdeacon Newnham spoke of difficulty in getting the services of specialists in the various country districts and he recommended sectional meetings which could be addressed by a specialist and where teachers from several parishes could attend. A little more enthusiasm would set the whole body on fire and there would be less suffering from "cold feet" where Sunday School work was concerned. After some remarks from Archdeacon Forsyth and from Canon Cowie who wanted to know where the money was to come from to carry out the suggestions of the several speakers, to which the Bishop replied that the Board of Missions was the only authority from which it could be obtained, the section of the report relating to the subject under discussion was adopted without division. On the motion of Dean Schofield the report of the Sunday School Commission was taken up. The report referred chiefly to the recent formation of a general Sunday School Commission established under the General Synod for the whole of Canada, and urges the co-operation of the clergy, teachers and parents of the diocese in the movement. After some few remarks from the Dean and others the report was adopted. The following resolutions were moved by Very Rev. Dean Schofield, seconded by Rev. E. B. Hooper: 1. That this Synod rejoices in the formation of a Sunday School Commission under a Canon of the General Synod of the Church of Canada, and declares its readiness to co-operate with the Commission promoting the interests of the Sunday School work of the Church. 2. That this Synod notes with satisfaction that the General Synod has appointed the third Sunday in October as a day of intercession for Sunday Schools under the designation of Children's Day, when special services are to be held and an offering made in aid of the work of the Sunday School Commission of the Church in Canada, and would urge upon every parish in the diocese the use of the Monday following as a day of intercession on behalf of the Church's work among children. 3. That this Synod would urge upon the clergy, Sunday School teachers and officers, and upon parents, of the Church in the diocese, the general importance of co-operation in this movement, by making special and early preparations to render the observance of this Children's Day in every parish and mission of the diocese both effective and inspiring. 4. That the suggested Canon sent by the Sunday School Commission regarding the formation of a Diocesan Sunday School Association be referred to the Standing Committee on Sunday Schools. Carried.

Thursday.—At this morning's session the minutes of yesterday's meetings were read and confirmed. The report of the registrar on the official lists for the Bishop for the last year was presented and ordered to be recorded on the

minutes. Mr. H. B. Schofield gave notice of a resolution of sympathy with the Church in Wales, which is threatened with disendowment and separation from the province of Canterbury. On motion of the Dean the rules were suspended in order that the following resolution might be moved: Moved by Canon Hamington that the report of the Standing Committee on the charge of the Lord Bishop be now received. Seconded by Dean. The report was then read. A considerable discussion followed on the evils of intemperance by Rev. G. F. Wiggins, Messrs. G. O. D. Otty, L. H. Bliss, and others. In reference to the resolution in favour of a memorial to the late Bishop Kingdon, it was moved and amended that the matter be referred to a committee to be appointed by the Bishop to report to the next Synod. After considerable discussion the amendment was put and declared carried. The report of the Board of Church Literature was read by the Rev. W. H. Sampson and adopted. From this report it appeared that the sales of Church literature amounted to \$800, and there was a surplus of assets over liabilities of \$913.34. On motion of Archdeacon Forsyth, the usual standing committees were appointed. The Dean moved the adoption of report of the ordination candidates council. He said this council had filled a great need in the work of the diocese, and he hoped to see its work extended. Carried. The Bishop appointed the following as the ordination committee for the ensuing year: Clergy—Very Rev. the Dean, Archdeacon Forsyth, Canon Smithers, Rev. R. A. Armstrong, Rev. R. P. McKim, Rev. A. W. Daniel. Laity—Messrs. H. B. Schofield, J. Roy Campbell, George Hazen, jr., A. E. J. Raymond, F. W. Daniel, L. H. Bliss.

Friday.—The minutes of the business meeting of yesterday's session were read and adopted. Motions making sympathetic reference to the life work of the late Rev. William Hunter and Hurd Peters were put and adopted. A motion that the next year's meeting of the Synod be held at St. John was adopted. It was finally resolved that the Synod meet next year on the first Monday in October, and that the Bishop be requested to arrange for a Quiet Day for the Saturday previous. The report of the committee to consider the Canon on the Board of Missions, after some alterations and slight amendments, was adopted. Considerable discussion ensued on the question of the adoption of a new section providing that where the entire stipend of a clergyman shall not be \$800 at the least the parish shall continue its connection with the Board of Missions and the stipend shall be paid under such regulations as the Bishop and the Board shall determine. Eventually it was suggested that the proposed section be amended to read that "where the stipend should not at least amount to the sum fixed by the Board as the minimum stipend for a clergyman in priest's orders for seven years," and ultimately the amendment was adopted. On resumption of business of the Synod on Friday afternoon a proposal to take the reports of the committee on statistics and the state of the Church, on theological study, on the Lord's Day Observance, on glebe lands, on the preservation of Church records, on the Pan-Anglican Conference, on the Colonial and Continental Church Society, on the secretary's report concerning the affixing of the seal of the Synod, and the treasurer's report, as read. Carried. On the motion of Mr. G. O. D. Otty the consideration of the report of the committee to revise the Church Manual was deferred till next session. The report of the committee on removal from rectories was received and adopted. The report of the committee on moral and social reform was read and received and on motion of J. S. Armstrong the appendix to this report was considered section by section and adopted. In substance it is as follows: "The organization shall be known as the Church of England Branch of the Social and Moral Reform Council of New Brunswick. The object shall be the promotion of any social or moral reform requiring the attention of the community. The membership fee shall be \$1. The officers shall be president, vice-president, secretary and treasurer. The funds shall consist of membership fees and such other funds as may be collected or contributed from time to time. The constitution of the society may be amended by a two-thirds vote of the members." A resolution by J. S. Armstrong recommending that every precaution be taken to guard the rising generation from impurity and lust, and deploring the morality of men and women, was after some discussion referred to the committee. At this stage Mr. H. L. Jones, the financial agent of King's College, Windsor, was invited to address the Synod, and in complying said he was endeavouring to raise funds on behalf of the Divinity School of that college. The Maritime Provinces were especially interested in this matter, as there

are some 60,000 members of the Church of England in the provinces. The financial state of the college is such that some considerable assistance must be forthcoming or the work cannot be satisfactorily carried on. It is the only Divinity College in the provinces, and the appeal that he was making to the Synod was on the ground that it was the Divinity School for this province. The education of the provincial clergy was largely obtained there, and the governors of the college thought that New Brunswick had scarcely done its duty, considering the advantages it derived from the college. His own opinion was that New Brunswick had never been properly asked to help the college. Rev. Craig Nichols wished to know if King's College would be willing to admit parish clergy to the examinations for their degrees without enforcing the regulations regarding residence, which as a clergyman in active parish work they could not conform to. After some remarks on the subject the Dean, Canon Smithers, Canon Neales and others, it was arranged to bring the matter to the attention of the governors at their next meeting. A resolution expressing the sympathy of the Synod with the Church in Wales was carried unanimously. Resolutions of thanks were tendered the secretary, Archdeacon Newnham, and the assistant secretary, Rev. G. A. Scovil, for their services. Also to the railway and steamboat officials, the press and the organist and choir of the Cathedral. A resolution proposing to increase the salary of Archdeacon Newnham as secretary from \$200 to \$300 was carried unanimously. The Archdeacon, in thanking the Synod, expressed his appreciation of the kindly feelings which prompted the resolution, but he did not consider that the funds of the diocese would warrant any such increase at present. Canon Neales proposed a hearty vote of thanks to His Lordship, the Bishop, for the able, kindly and sympathetic manner in which he had presided over the meetings of the Synod, and for the impartial manner in which he had conducted the proceedings. The Dean then put the motion, which was carried by a standing vote. The Bishop briefly thanked the meeting, and closed the proceedings with the Benediction.

ONTARIO.

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

Athens.—Christ Church. The twenty-fifth anniversary of the dedication of this church was celebrated on Sunday and Monday November fourteenth and fifteenth. The Reverend G. S. Anderson, of Morrisburg, preached at both morning and evening services to very large congregations. The rector, Rev. R. B. Patterson, briefly contrasted the "then" and "now" of the congregation and spoke with thankfulness of the growth from a few families to a large and aggressive congregation of over 100 families. On Monday a harvest dinner was given in the Town Hall to nearly 400, followed by a programme of speeches, etc., in the auditorium of the hall by neighbouring clergy and prominent men. Concurrently a bazaar under the auspices of the J.W.A. of Trinity Church, Oak Leaf, was held, which increased the funds by \$72.

OTTAWA.

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

Ottawa.—St. Luke's.—A congregational presentation took place last week to the retiring organist, Mr. Frederick Bush, who after six years faithful service is leaving Ottawa to make his home in Winnipeg. The gift took the form of a purse of money. The churchwardens, Messrs. D. A. Beattie and J. C. Bradley, performing the pleasant duty. Miss Bush, who has been her father's faithful assistant, received a beautiful silver pudding dish from the ladies. In a few well-chosen words, Professor Bush replied, thanking his friends for such an expression of kindness. The annual banquet of the Young People's Association, of St. Luke's Church, held last week in the parish hall, was marked with much success, a large gathering of members being in attendance and an enjoyable time spent. Speeches were made by the churchwardens, also by the Rev. R. H. Steacy, of Westboro, and Mr. J. Arnott, the former president of the society.

St. Matthias.—Hintonburg town hall was the scene of a pleasant function Thursday evening last week, when within its walls was held the first annual At Home of St. Matthias Church congregation. The interior of the hall had been quite

transformed, having been gaily decorated for the occasion. A great part of the evening was given up to conversation, the object of the At Home being to promote social intercourse among the people of the parish. The occasion was really the celebration of the fifth anniversary of the re-opening of the church, this At Home superseding the anniversary supper of previous years. During the evening addresses were given by Rev. E. A. Anderson, rector of the parish; Rev. A. H. Coleman, and by the following representatives of different branches of the church work: Mr. Jas. Milk, Sunday School; Mr. J. S. Plaskett, Finance; Mr. E. A. Tomkins, Calendar Circle, and Mrs. J. A. Proudman, Talent Guild.

Mission of Maberly and Bathurst.—The Lord Archbishop of the Diocese visited this mission on Tuesday, November 16th, and administered the Apostolic rite of Confirmation in St. Stephen's Church, Bathurst. Sixteen candidates, all adults, ten of whom were males, were presented by the incumbent, the Rev. Franklin Clarke, for the laying on of hands. In spite of the bad roads and a cold, wet night a good congregation was present to welcome their beloved Father in God and to witness the ancient ceremony. The Archbishop delivered an instructive address in his own clear and beautiful style on the Church as the Christian's Home, and was listened to with wrapt attention.

Wales.—The annual Deanery Conference was held here on Monday, November 8th. The day began with a celebration of the Holy Communion at 8 a.m., at which the Archbishop was the celebrant, assisted by the Rev. C. O. Carson, Rural Dean. Matins was said at 10 a.m. by the Rev. J. Lionel Homer, the lesson being read by the Rev. C. R. Palmer. After this the Archbishop held a conference with the clergy at the Rectory. In the afternoon three papers were read, as follows: 1. On Inspiration, by Rev. F. G. Orchard, of Brockville. 2. On Instruction of the Young, by Rev. G. S. Anderson, of Morrisburg. 3. On the Anglican Third Order, by Rev. J. Lionel Homer. Mr. Orchard's paper was an exceedingly deep one. It contained much food for thought. The subject was treated in a scholarly way from the outset. It was full of suggestions as to the way in which truth has been presented and might more profitably be presented from mind to mind. The division of this important subject was fourfold—1. General meaning of Inspiration. "Inspiration," he said, under this head, "was not to be confused with Revelation." 2. Scope of Inspiration. 3. History of the Doctrine, under which were mentioned (a) the mechanical theory; (b) the Jewish theory; (c) the Dynamical theory; (d) Bishop Gore's explanation in his famous essay. 4. Analogy that exists between the written and the incarnate word. It may be readily seen how helpful such a paper is in the present age. Several of the clergy desire to obtain printed copies of this. The other two papers were on the practical work of the Church. The Anglican Third Degree is a movement which seeks for men and women to band themselves under rules (not vows) covered by the pledges of their baptism and confirmation to serve the Lord more devoutly, by giving their voluntary work in the Church as living members. The secretary, the Rev. J. Lionel Homer, would be glad to hear from those who would like to see this Order started and at work in their parishes. The Benediction was pronounced by the Archbishop, which brought to a close a very happy and helpful meeting, intellectual and social, of Church people of the Deanery. The numbers would have been greater had the weather been more favourable.

Port Elmsley.—The Lord Archbishop held a confirmation service in St. James' Church on Sunday the 14th inst. for adults, all of whom had been brought up outside the Church. A handsome Bishop's chair, which had been secured by the efforts of the Ladies' Guild, was used for the first time. The church was crowded by a very attentive congregation. Previous to the confirmation Rural Dean Fisher administered the rite of Holy Baptism to some Presbyterians and a Baptist.

Perth.—His Grace the Archbishop of Ottawa met the clergy and laity of the Deanery of Lanark in annual conference on Monday, November 15th, in the Council Chamber of the Town Hall here. The clergy of the deanery and a large number of the laity of Perth and the surrounding parishes attended. The Revs. Cook of the Diocese of Ontario and Gemmil of Tokio, Japan, were the visitors. The conference opened at 2.30 p.m. In his opening address the Archbishop expressed

his great pleasure at seeing so many of the laity present. Some years ago the clergy and laity had kept too much apart, so suspicions both as to methods and also as to motives hindered the Church's work. The joy which he felt in the new order under which suspicions had been largely disarmed and which furthered the work he desired them to share. The magnitude of the work required that every Church man and woman do his and her part. In conclusion he thanked the W.A. for their zeal and suggested that they should interest themselves in the beautifying and fitting of churches in the poorer parts of the deanery. The Archbishop then introduced the Rev. Dr. Paterson Smyth, who read a paper on "Conscience and the Bible and the relation between them." Conscience is as absolute in the moral sphere as the laws of the mind are in the intellectual. Righteousness is the law of life. However much men disobey this law they invariably recognize it. For by his very constitution man knows right from wrong, the "ought" from the "ought not." He realizes the intrinsic worth of the one even while he follows the other. Moral truth prevails in the universe. Moreover it is inherent in God Himself and is a law of His Being. Wrong in God, were it possible, conscience would judge no less wrong because of its origin. Dr. Smyth guarded against misconceptions by making clear that what he aimed at enforcing was the tremendous judging power of conscience. This constitutes a tremendous proof of God who is so seen to have stamped Himself upon man's nature. Conscience has always had to distinguish between an "ought" and an "ought not," even before the Bible and before Christianity, and its utterances bear witness to Him who is righteousness, and who has put in us the power of knowing righteousness. The relation between conscience and the Bible is that of the eye in the sunlight, the pulpit to the teacher. Conscience needs to be trained, and of all the means for developing conscience the Bible is the chief. Yet conscience claims to judge its teacher, and in every difficulty connected with the Bible must be true to itself. Calvinists had thought that the Bible contained their doctrine of election and predestination and out of mistaken reverence for the Bible suppressed the protest of conscience. Now, they had learned that in this they were mistaken and that what the Bible taught about God's election was the call of all to His service. Conscience should be humble but not too humble, for it knows enough to judge the light to which it aspires. Like intellect it comes to us in germ. Like intellect its strength depends upon use. Its decision may be tested by the universal Christian conscience residing in the church, the temple of God the Holy Spirit. Enlightenment and knowledge are given by the Lord of the conscience to those who loyally obey its utterances. During the discussion following the danger of men mistaking their likes and dislikes for the dictates of conscience was pointed out and the fact that conscience may become seared, mentioned. The paper of the Rural Dean on "Church Work and Church Workers" came next. Church people should be all active Church workers for these reasons: First, for God's sake, since we are His servants and owe Him obedience; since He has made us His friends, out of loyalty; since we are His children, from filial duty. Second, for the work's sake, for it is Christ's to whom we have been sealed for service and stewardship. Thirdly, for our own sake, since only in the work can we find ourselves. In the discussion the clergy were advised not to try to do too much but to aim at carrying on the work through a chosen few even as our Blessed Lord did. The laity were urged to recognize the work as theirs and not as the parson's only. Canon Elliott, in his paper on "Bible Classes," thought that a Bible Class should be formed in almost every house in the parish. It was absolutely necessary that the clergyman should first begin in his own home. In the Sunday School the first and chief requisite was that the subject of the lesson should be well prepared, a separate class room with good maps was desirable. The one indispensable thing, however, was thorough preparation. The discussion brought out a recommendation that a skeleton map on which important places were indicated without being named be used as this had been found to sustain interest and develop knowledge in the class. The last paper on "How we got our Prayer Book," by the Rev. C. F. Clark, traced the history of the Prayer Book services back to the liturgies of Apostolic times. Justin Martyr's two principles regarding public worship, the first drawn from the synagogue service, and the second concerning the celebration of the Eucharist were indicated. The medieval service books and the compilation of the Book of Common Prayer from them were described. The objects aimed at were: (1) Sim-

plicity. The Latin services were translated into incomparable English and the rules governing their administration simplified. (2) Congregational. No service exclusively for the clergy was retained. (3) Scriptural. As in the primitive Church larger provision was made for the reading of the Scriptures and a lectionary provided. (4) Uniformity. The same use for the whole kingdom. The thanks of the conference were tendered to the Archbishop for his presence and teaching, to the Mayor of Perth, who placed the council chamber at its disposal, to Dr. Paterson Smyth for his very excellent paper, to the Rev. Canon Muckleston and the good people of Perth for their kind hospitality. At 8 p.m. choral Evensong was sung in St. James' Church. The first lesson was read by the Rural Dean, the second by Canon Elliott. Dr. Paterson Smyth was the preacher. His sermon was on personality, and he took for his text "I." The incalculable value and the eternal permanence of personality were most forcibly set forth. The eloquent rector of St. George's, Montreal, concluded with a plea that we, in the face of the intrinsic dignity of their personality, respect ourselves. Tuesday morning there was a celebration of the Holy Communion at 7.30. The celebrant was the Lord Archbishop, the Gospel read by the Rev. B. Turley, the Epistle by Canon Muckleston. Morning Prayer was said at 9.30. From 10-11 there was a quiet hour for the clergy conducted by Dr. Paterson Smyth. In a most sympathetic way the leader drew from the stories of his own ripe experience encouragement and warning. Those present will not soon forget his simple, practical counsels. The Chapter met in the vestry at 11.15. The minutes were read and confirmed. His Grace gave his charge to the clergy, and brought the meeting to a close with his blessing.

TORONTO.

James Fielding Sweeney, D.D., Bishop.
William Day Reeve, D.D., Toronto.

Toronto.—Planning for Work here.—One of the most promising events in connection with the progress of the Laymen's Missionary Movement in the Church of England was the special meeting of the Deanery of Toronto, held on Monday, November 15th. The purpose of the meeting was to confer with and to consider a proposal of the Anglican executive of the Movement in Toronto regarding the future of missionary work in the city. A large number of clergy were present, and not only was an attentive and sympathetic hearing given the lay delegation consisting of Messrs. W. D. Gwynne, A. H. Campbell, S. Casey Wood, and R. W. Allin, but their proposal was endorsed unanimously and a sub-committee consisting of the Rev. E. C. Cayley, Rural Dean, Ven. Archdeacon Cody, Ven. Archdeacon Ingles, Rev. Canon Plumtre, Rev. J. S. Broughall, Rev. W. J. Southam, Rev. E. Costigan, and Rev. L. E. Skey, was appointed to act in co-operation with the laymen's committee in carrying it into effect. The proposal, in brief, is to have a simultaneous campaign for all missionary objects in Toronto in January and February each year, when the fundamental claims of missions will be presented and pressed home. Committees will be formed in parishes where they do not already exist, and an attempt will be made to have every congregation properly organized and a general canvass made. The advantages of the proposal are apparent. It is the Epiphany season, which the Church sets apart for Missions, and it precedes the more solemn season of Lent. It is, moreover, the best time, and practically the only time, when the assistance of the general body of laymen can be secured. Among the great financial advantages are that the appeal will be made on an annual basis, and that it will tend to secure the payment of the money at the beginning of the year instead of at the end. It will be a combined effort of the Clergy and Laymen's Missionary Movement Committee; it will have the stimulus that is got from united and simultaneous action, and will, it is believed, place our whole missionary work on a more satisfactory basis.

St. Mary Magdalene.—On Sunday, November 14th, the first Sunday of the Annual Dedication Festival of the Church, was observed. The day, which commenced with fog, turned out beautifully fine, and large congregations assembled to celebrate the festival. The morning preacher was the Rev. Canon Abbott, of Hamilton, who preached with great ability and eloquence from the words, "Why could not we cast him out," applying the lessons of the Incarnation to the work and needs of the parish—God working with man, and man with God in the task. In the afternoon there was a Children's Service, when

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the rector addressed the congregation. At night the Bishop of the Diocese preached to a congregation which filled the spacious church from end to end, from the cxxxii. Psalm, "I will not climb up into my bed until I find out a place for the Temple of my God." Speaking of the unselfishness of David in making preparations for the building of the Temple which he was not permitted himself to build, he went on to apply it to the unselfishness and devotion of many modern Church builders, notably in the case of the restoration of the great Abbey Church at Selby, in Yorkshire, which three years ago was destroyed by fire, and was recently opened after an expenditure of over \$200,000, and passing on to local matters the Bishop commended the energy and unselfishness and patient work of the rector and people of St. Mary Magdalene, in length bringing their twenty years of toil, anxiety and perseverance to the great and successful conclusion, as represented by the splendid church, in which on that day they were permitted to worship God so gloriously. He told them never to judge of a church's work by numbers, nor by the beauty of its ritual, nor by its material prosperity only, but by its Spiritual life, its unity of action, and by its self-sacrifice. The music was exceptionally beautiful, and included Dr. Harding's Communion Office, Stainer's Magnificat, and Nunc Dimittis in A, and Spohr's lovely anthem, "How lovely are Thy Dwelling's fair." The new Hymn Book was used for the first time. On Tuesday a parochial reception was held in McBean's Hall, College Street, and was attended by large numbers.

The Church of England Deaconess and Missionary Training House.—Four weeks have passed in happy service for the King, since my last report was written and read at our special gathering on October 15th, four weeks of steady work but not unmarked by red-letter days. Foremost among them I may mention, October 20th, when the Misses Kellogg and McCollum were "set apart" as Deaconesses of the Church of England in Canada by the Lord Bishop of Toronto. The service held in St. Peter's Church was simple and impressive. Miss McCollum is remaining as assistant in the Deaconess House; already her time is more than occupied by the claims made upon her in various offices which she fills, such as private secretary and stenographer to the household, superintendent of the various classes centreing at the Deaconess House, relieving officer, and mistress of the robes (I mean the receiver and distributor of old clothes). Miss Kellogg left the day following her "setting apart" for her future sphere of work under the Rev. E. Matheson at Battleford Industrial School, North Battleford, Sask. A recent letter tells of her happiness in her surroundings and work. The care of forty Indian girls, little and big, is just the kind of work likely to prove acceptable to her. Another function of interest and likely to prove far reaching in its results was a rally of hospital nurses held here on Friday evening, October 22nd. This afforded them an opportunity of becoming personally acquainted with Miss Cholmondeley, who has since arranged a weekly Bible Class for them. Mrs. Crawford, of British East Africa, gave a most interesting address on this occasion on Missionary Work in East Africa, closing with an earnest appeal for workers from the ranks of the nurses. Our monthly Associate Meeting on Wednesday, October 27, was well attended, and as each lady donated a jar of fruit or pickles as a Thanksgiving offering, our store room was enriched to a large extent by this gathering. Wednesday, November 3rd, was the birthday of our junior association. This sturdy child already numbers twenty-five members. It is proposed that the members of this association should form themselves into a Medical Auxiliary, their object being to help forward the nursing work of the institution. Meetings are held here on the first and third Wednesday of each month. The president, Miss Edith Trees, and her executive will gladly welcome new members. The Anglican Women's Club has elected new officers, and promises to do good work in the near future. Mrs. W. T. Hallam has commenced a Bible Class for Normal students, meeting each Thursday afternoon at 4.30 p.m. Our students have an unusually busy time consequent upon the advent of Canon Dyson Hague from London, the extra work entailed is however cheerfully undertaken because of the interest of his lectures. Liturgies is his subject. District visiting has been somewhat disorganized through additional lectures; 176 visits and 117 calls have been made; Sunday School class, addresses have been given by our students; 21 meetings have been held in the Mission House, attendance 284; visits made 11; addresses have been given in various parts of the city. We are still in need of a teacher for

voice culture. Several opportunities of making known the needs of our institution have been given through the month. On Tuesday, October 19th, I addressed a gathering of the Woman's Auxiliary of St. Anne's Church. A week later a large consignment of fruit bore testimony of the practical interest aroused. On Wednesday last, in response to an invitation given, 48 ladies, members of the above auxiliary, had afternoon tea with us, they showed much appreciation of all they saw and heard of the work. Before they left they signified their desire to help by making special effort during one month of the year towards our support. Mr. Skey has endorsed this wish, and St. Anne's Church will shortly have its place on the list of our annual contributors. The Girls' Auxiliary of St. Anne's have also heard of our needs, in an address given on Tuesday evening last. On Sunday I spoke to the Girls of Haverhill College, urging on them God's personal call to service. On Monday, November 8th, I sought to interest the members of the W.A. in the Church of the Redeemer in our work. Again on Wednesday the subject was brought before the St. Alban's W.A., and several new associates have been gained. Miss Dalton, president of our association, has just returned from deputation work in London, and other Western points, and has brought back with her some much needed house linen, etc., in exchange, and left behind her an extended and increased interest in our work. The interest in the work is steadily growing, but hardly in proportion to our needs. Could not each member of the committee seek to enlist new subscribers to our funds that the financial stress may be removed. The treasurer's statement, which follows, shows an adverse balance, largely due to the fact that during the summer months our financial streams run dry. Fifty dollars is still required for furnishing additional rooms.

St. Barnabas.—Last Thursday evening, November 11th, an Anglican Young People's Association was organized with an initial membership of thirty. The Rev. Lewis B. Vaughan was in the chair, and the following officers were elected: President, Rev. H. Ingram; vice-president, Miss M. Hollingshee; secretary, Mr. A. Tate; treasurer, Miss E. Pennal. They held their first regular meeting Tuesday evening, November 23, which took the form of a social evening. A very successful concert and congregational social, under the auspices of the Woman's Guild of St. Barnabas' Church, was given in the Old Orchard Rink Parlours, Dovercourt Road, on Thursday evening, November 18th. A fine programme of music, vocal and instrumental, was rendered by the Parkdale Musical Club (President Mrs. W. H. Warrington) and the Garner Orchestra, and it was much enjoyed by the audience, which crowded the hall to the doors.

Trinity College was in gala attire on Tuesday night, the 16th inst., when the Reverend Dr. Llwyd was formally installed as Vice-Provost and the honorary degree of Doctor of Divinity was conferred on the Very Reverend, the Dean of Ontario, and the Reverend W. C. White, who is to be consecrated Bishop of Honan on St. Andrew's Day. Prominent in the procession were the Bishop of Ontario and the assistant Bishop of Toronto, wearing their Convocation robes, while the Provost, as Vice-Chancellor, presided. The placet for the degrees was read by the registrar of the College, the Dean, as public orator, presenting the candidates in a Latin speech. The Bishop of Ontario fittingly introduced the Dean, while Dr. Worrell, honorary treasurer of the M.S.C.C., introduced the Bishop-elect, pointing out the significance of his being sent to China. Both recipients made admirable addresses. Dr. White naturally giving some account of Chinese conditions and of the opportunities for work, also emphasizing the need for men representative of all the Church colleges in the Dominion, and the fact that the mission is that of the whole Church and not of a section of it, even as Trinity is the College of the whole Church. The Dean took for his theme collegiate and religious education, letting it be known in a speech filled with wit and eloquence that he believes in the Trinity adaptation of the old world system and that he means to devote himself heart and soul to her interests

AN IDEAL CHRISTMAS PRESENT.

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so long as he is a member of the corporation. Dr. Worrell then read in Latin the declaration to be taken by Dr. Llwyd as Vice-Provost, who assented in the same language. Thereupon the Provost formally inducted him into his office. His chief work for the present is to be supplementing the endowment of the College by half a million dollars. In the address on education which he delivered he showed his ability to attract a large audience. Congratulations from the University of Toronto were presented by the vice-president, Professor Ramsay Wright, and from the Diocese of Toronto, by the Right Reverend Dr. Reeve, who also closed the proceedings with the benediction. In the Chapel on the Wednesday evening the annual Convocation service was held, the service being sung by the Reverend Professor Jenks. In the sanctuary were the Bishop of Ontario together with the Bishop of Toronto, and the assistant Bishop, the Reverend Professor Cosgrave, acting as chaplain. The first lesson was read by the Bishop of Ontario and the second by Bishop Reeve. The sermon, on the value of the spiritual realities and on the true constituents of education, was delivered with force, conviction and scholarship by the Dean of Ontario, who made a most favorable impression on this, his first visit as a preacher to Toronto. The closing portion of the service was taken by the Bishop of Toronto, the offertory being for the mission in Japan. On Wednesday afternoon the annual meeting of Convocation was held and on Thursday afternoon the annual meeting of the Corporation. The College is in a flourishing condition, all the money needed to enable it to pay its way having been supplied by many generous friends, chief among whom is Sir Henry Pellatt, who was thanked by the Corporation, for his liberality.

Humber Bay.—St. James'.—Sunday the 14th of November marked another step forward in the growing movement of church extension in the suburbs of Toronto. St. James', which has been closed for some months to facilitate renovations and improvements was on that date re-opened. An addition has been made to the chancel end of the church, and a splendid basement constructed under the entire length of the building. The addition to the chancel has greatly added to the seating capacity, both of the chancel itself and also to the nave. The interior has been re-decorated and a stained glass window put in over the altar. The new basement will be used for Sunday School and club purposes, and social festivities of the church. The services at the opening were conducted by Bishop Reeve, assisted by the Revs. Canon Tremayne, Herbert Tremayne and Professor Jenks. The services of the day were attended by large congregations. The credit of this great improvement is due to Mr. J. E. Harrington and to those friends of his whom he has interested in his work. Mr. Harrington is a student at Trinity College, and has had charge of this church under Canon Tremayne for the last two years. There is a splendid opportunity for the extension of the church's work in this suburb of Toronto, and we are happy to find among the students of the Church those who are alive to this opportunity and know how to embrace it before it is too late. It might not be out of place to point out here that at the other end of this great parish there is another mission of the Church, viz., at New Toronto. This mission, working in a poor and typhoid stricken district has held its own against tremendous difficulties. We cannot understand why the Church in Toronto has not come to the aid of this mission and see that the Church people there have at least a building to worship in. We agree with Dr. Lang, that the Church of England has at the present moment a unique opportunity, and perhaps of no other place could this be said with more truth than in this same great suburb of Toronto. There is indeed a great future in store for these missions if they are but fostered and encouraged now.

King.—On Sunday, November 7th, Bishop Reeve visited this parish and administered the Apostolic Rite of Confirmation to twelve persons, of whom seven were adults; the services both at King and Maple were very impressive and attended by good congregations; the Bishop's sermons were most instructive, after listening to them no one could question the Divine origin of confirmation. At the evening service at All Saints' Church the Bishop was again the preacher. On Monday at King and on Tuesday at Maple the people enjoyed most interesting and instructive lectures, illustrated by limelight views, on Bishop Reeve's work in the Far North. The story of the work by one who had given so many years of his life to it, made a great impression. The illustrations for each lecture were entirely

different. The incumbent had taken advantage of the Bishop's visit to invite Mrs. Reeve to address the women of the parish on W.A. work, and, on Tuesday afternoon a large number of the ladies of both the churches had the pleasure of listening to, and appreciated very much, the address given by Mrs. Reeve at the rectory, which cannot fail to give a great stimulus to W.A. work in this district. Greater zeal and enthusiasm in Church, and especially missionary work, cannot fail to be the result of Bishop and Mrs. Reeve's visit.

NIAGARA

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

Hamilton.—St. Luke's.—A very interesting ceremony took place in this church on Sunday the 14th inst., when His Lordship the Bishop of Niagara consecrated the new baptistry and font, which was placed in position as the result of one year's work by the members of St. Luke's Branch Girls' Friendly Society. There were also other gifts from various members of the congregation including cover for font made in oak, iron and brass, surmounted by a cross, kneeling pad, brass inscription plate; gas fixtures, and part of carpentering and painting. The church was well filled on the occasion. Immediately after the Processional Hymn the rector, Rev. E. N. R. Burns, formally requested His Lordship to consecrate the baptistry and font. His Lordship expressed his pleasure at being called upon to consecrate the same, saying that it was a great pleasure for him to be able to do so. His Lordship preached an eloquent sermon from the words of St. Paul to the Hebrews, 6th chapter second verse. After the sermon there was a celebration of the Holy Eucharist, his Lordship being celebrant, assisted by the rector. After His Lordship had pronounced the Benediction the happy service was brought to a close by singing the hymn, O God our help in ages past, as a Recessional.

Milton.—Grace Church.—A special vestry meeting of this church was held in the Schoolhouse on Wednesday evening, November 17. Mr. Dice, the people's warden, informed the members that Grace Church and All Saints', Terra Cotta only would compose this parish. The Bishop had proposed to appoint the Rev. George McQuillen as rector. It was unanimously decided to accept his Lordship's proposal.

HURON.

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

London Township.—The Ladies' Aid of Emmanuel Church celebrated the fifth birthday of their society last Thursday evening, 18th inst., in a very bright and happy manner. Although the night was so stormy and wintry, and the roads so bad, not far short of 100 people, fathers and mothers and young people met in the spacious home of Mr. James Isaac Shoebottom, on the 9th concession, and observed the celebration. A short service of praise and thanksgiving was conducted by Ven. Archdeacon Richardson, who was accompanied by Mrs. Richardson, after which he reviewed the history of this flourishing society from the beginning. He noted the fact that not one meeting had failed in the whole five years, that the attendance of members was always large and that there was much interest shown and excellent work accomplished. The society had completely renovated the church building and assisted in keeping it in good order, and had enlarged the driveshed out of their own funds. Emmanuel Church to-day stands without a dollar of debt in any way connected with it. Besides this they had shown a marked concern in missionary matters, especially in North-west Indian work, and in the leper mission in China, in the diocese to which Rev. W. C. White will shortly be consecrated as the first Canadian Bishop. The church has fulfilled all its obligations for domestic and Canadian and foreign missions, and the congregation was united and prosperous in all respects. The rector highly complimented the Ladies' Aid on their splendid showing and urged them to still better work for the future. The remainder of the evening was spent very pleasantly. Music and recitations were given and games participated in by all present. Towards the close a generous supper was provided, and everyone went home happy.

Stratford.—The young people of St. Paul's Church, under the direction of their energetic

rector, the Rev. J. W. Hodgins, have inaugurated a branch of the A.Y.P.A. and are meeting weekly. At their last gathering the Rev. Rural Dean Taylor, of St. Mary's, gave them a lecture upon "Habit, or What Dress Shall we Wear?" It was full of practical, helpful, thoughts; well interspersed with fun, and well-told stories. It was thoroughly appreciated by all. At the next gathering the choir give a concert.

ALGOMA.

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

Burk's Falls.—The new All Saints' Church building here was opened by the Bishop of Algoma on Sunday, October 31st, who preached both morning and evening. In the afternoon Sunday School service the Bishop was assisted by the Rev. Canon Burt, when excellent addresses were given. The Rev. Canon Allman, incumbent, said the prayers at all three services, also presenting eight candidates for Confirmation. The Bishop's sermons were calm, thoughtful, and logical, and their spiritual power went home with much appreciation to many hearts. The congregations were large and devout, the singing good, and the offertories distinctly encouraging. It was a great day in the history of All Saints' Church. The next day, November 1st, being All Saints' Day, was duly marked by interesting and profitable services. At 10 a.m. there was a corporate celebration of the Holy Communion for the members of the Woman's Auxiliary, at which the Bishop officiated, assisted by the Rev. Canons Burt and Allman. Others also communicated, and the Bishop gave an address of peculiar interest and value upon "Giving and Receiving," which was very instructive. In the afternoon Canon Allman met a body of clergy at the railway station, arriving from Muskoka and Parry Sound, to rejoice in another opening service, and also to take part in the sessions of a joint Ruridecanal Chapter, with the great advantage of the Bishop's presence. A large congregation assembled at 8 p.m., and Divine service commenced with the singing of a most appropriate hymn. The Bishop and clergy passed out of the vestry door, and entering the vestibule by the north door, soon joined in praise with good effect as they reverently proceeded up the spacious aisle of the church to their various places. The Revs. F. H. Hincks and L. Sinclair said the prayers, the Revs. W. Evans and L. A. Trotter read the lessons, and the Bishop preached a most affecting and instructive sermon upon the abode and rest of the saints, which will not soon be forgotten. On Tuesday the day opened with a celebration of Holy Communion, followed by Morning Prayer at 9.30 a.m. When the Chapter opened there were present the Bishop of the diocese, Canon Burt, Revs. Rural Dean Hazlehurst, Lawrence Sinclair, F. H. Hincks, L. A. Trotter, A. P. Banks, C. W. Balfour, and W. Evans, and Messrs. Bull, Emerson, and McDowell. Canon Allman, R.D., occupied the chair, and a portion of the Greek Testament (Acts iii.) was first taken up and considered, after which the Bishop brought many matters of deep interest and importance before all present. After mid-day prayers, adjournment for luncheon took place, when the Bishop and clergy were welcomed by Canon and Mrs. Allman at All Saints' parsonage, where a most happy time was spent. On resuming at 2.30 p.m. routine business was taken up, and a cordial invitation to visit Huntsville next was accepted. Two subjects were then taken up and discussed in order, viz., "On the rendering of the Church Service," by Canon Burt, and "On the Ministry of Healing," by the Rev. F. H. Hincks. Quite a helpful discussion was provoked, especially upon the burning question of the second paper, and, finally, the Bishop summed up in his own lucid and inimitable way to the delight and profit of all. Canon Allman, R.D., then acknowledged the obligation and indebtedness himself and all present, felt to the Bishop, and also thanked the clergy for coming to share in the rejoicings of himself and his people. The Bishop pronounced the Benediction, and evening prayer was then said. The Bishop was obliged to leave on the 7.30 train, and was accompanied to the station by Canon Allman and Rev. C. W. Balfour. Another pleasure yet awaited the incumbent, visiting clergy, and congregation, in the form of a social gathering at Sharpe's Hall. After a nice time in conversation, Canon Allman called the clergy around him, and announced to the company present that the rector of St. Margaret's, Toronto, had given the bell of the church he was leaving, which created great enthusiasm. Revs. Canon Burt, Rural Dean Hazlehurst, F. H. Hincks, L. Sinclair, A. P. Banks, and William

Evans, all spoke aptly. After both wardens had spoken, Mrs. Allman and Mrs. Hilliar led the way with refreshments, treating all bountifully, and a very pleasant time was concluded with the National Anthem.

RUPERT'S LAND.

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

Winnipeg.—Christ Church.—The local branch of the Girls' Friendly Society held a very successful sale of work and concert in the Schoolhouse on Thursday, November 11th. The stalls were well patronized and an excellent musical programme was rendered. The proceeds were devoted to the Dynevor Indian Hospital. Great credit is due Miss Flood, working associate and secretary of the branch, for the admirable way in which the evening was carried out.

Holy Trinity.—A congregational social was held in the schoolhouse, Monday evening, November 15th, to celebrate the thirty-fourth anniversary in the church's history. A short address was delivered by Mr. Macnab, who congratulated the Archdeacon and Mrs. Fortin on the thirty-fourth anniversary of their services for the church. The following financial report to October 1 was then read: Receipts, \$7,800; expenses, \$5,275, while \$2,000 had already been paid on the debt of the church. Rev. Mr. Birch then gave a short account of the work being done in the Sunday School and the Brotherhood of St. Andrew. Hon. T. Mayne Daly, on behalf of the congregation of St. Luke's, tendered congratulations to the Archdeacon and Mrs. Fortin, the Archdeacon in turn thanking him for the kind wishes of himself and St. Luke's. J. H. Brock and F. Sadlier also delivered short addresses, the former on the Missionary Movement and the latter on the Young People's Association.

Oak Lake.—A meeting in connection with the Laymen's Missionary Movement was held here on Wednesday, 27th October. A banquet was held, arranged for by the Senior W.A. of St. Alban's Church, and about 300 sat down to the repast. Mr. R. K. Smit h presided over the meeting, and the following were the speakers: F. W. Anderson, Esq., of Toronto, general secretary of the Student Volunteer Movement; Canon N. Tucker, of Toronto; W. J. Tupper, Esq., of Winnipeg, and Dr. Waters, of India. Great enthusiasm prevailed, and a highly successful meeting was held. At the present time the amount per communicant given to the missionary work is \$6.03. It was resolved that efforts should be made to increase the amount to \$10 per communicant. The resolution was unanimously carried.

Roland.—A lecture, illustrated, was given recently by the Rev. E. C. R. Pritchard, vicar of St. Cuthbert's, Elmwood, Winnipeg, on the "Ober-Ammergau Passion Play." An appreciative audience attended, and the proceeds devoted to the organ fund of the church.

Morden and Thornhill.—On Sunday the 7th inst. the Church here had the great pleasure and privilege of a visit from the Archbishop, who gave four addresses, characterized by his usual eloquence and earnestness. In the early morning at 8 o'clock there was a celebration of the Holy Communion, when special intercession was offered for the candidates who were to be confirmed. At 11 a.m. the confirmation service was held. Twelve had the rite administered to them. His Lordship spoke earnestly and effectively in showing the apostolic origin of the service, and explained that it was a true means of grace, and therefore in a high sense sacramental. After the rite he again spoke loving words of advice and warning to the young people. In the afternoon Mr. Wiley drove the Archbishop to Thornhill, where a very hearty service of worship was offered by a full church. It being the fourteenth anniversary of the consecration of Holy Trinity, the address was in the nature of a kindly and fatherly exhortation to the rector and people to see that each in his sphere carried out the responsible duty committed to him, the rector to preach the gospel in all ways, and the people to see that the finances of the church were managed and maintained in a satisfactory way. In the evening, at the suggestion of the rector, the Archbishop preached on the subject of Missions, with special reference to the "Laymen's Missionary Movement" and the coming meeting in Morden. A word of commendation is due to the choirs in Morden and Thornhill for the excellent way in which they led the praise of the services.

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Morden.—Following the visit of the Archbishop, the Rural Deanery and Sunday School Association of Pembina met at Morden on the 8th and 9th. The Chapter met at the rectory on Monday afternoon at 3 p.m. and adjourned to meet again at 11 a.m. on Tuesday. The Rural Dean outlined some prospective changes in the boundaries of the various charges; this was discussed fully. On Monday, at 7.30 p.m., evening service was held when the Rev. L. Swallowwell preached. After the service the congregation adjourned to the Alexander Hall, when a paper by Dr. Speechly, on "Organization for Laymen in Church Work" was read by Mr. Harman, in the unavoidable absence of the writer. The paper spoke of the "Brotherhood of St. Andrew," of churchwardens and vestrymen, and choristers and showed what valuable work could be done by these workers. The mention of some of the faults of which the members of a choir are sometimes guilty provoked some discussion which may serve a useful purpose. Tuesday commenced with a celebration of the Holy Communion at 8 a.m. In the afternoon the Sunday School Convention was held. Rev. W. A. Fyles, field secretary for Sunday Schools attended, and stirred up much enthusiasm and interest by his earnest and able addresses, as a result of which "Teacher Training Classes" were organized for the coming winter months. Mr. Fyles gave an interesting account of the "Rise and Progress of the Modern Sunday School," and gave valuable advice as to "Teaching of the Church Catechism" and "Class Management." Rev. T. H. J. Walton gave an able address on "Sunday School Literature," books, publications, were shown to be of a useless and even harmful nature for the schools of any denomination, on account of their indefiniteness. The Leaflet system of Sunday School lessons came in for some severe and just strictures. There is nothing continuous in their instruction, they tend to obscure the unity and oneness of the Bible. The nature of a shelf of books may just as easily be learned by tearing out and reading a leaf or two taken at random from each volume, as the Bible by the present system of selecting a few passages here and there from its various books. The papers and addresses throughout were of a very high order. The following contributed to the discussions: The Rural Dean, who spoke on the Teaching of the Church Catechism, the Rector, who spoke on Dr. Speechly's paper, Rev. M. La Touche Thompson, Messrs. Bowen and Hewitt, wardens, Mr. Harman, of Pilot Mound, and Mrs. Young. Mr. Dawson and Miss Hobbs sang during the intervals, and the W.A. provided refreshments after the meetings.

SASKATCHEWAN.

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

Rosthern.—St. Augustine.—A confirmation service was held in this church on November 3rd, when six candidates were presented to the Bishop and received the Apostolic Rite of Laying on of Hands. The service, which was well attended, was a very solemn one, and the Bishop's address very inspiring. Harvest Thanksgiving services were held on Sunday, November 14th. The church was prettily decorated with specimens of the bounty of the Almighty Giver. The service was thoroughly congregational. The rector, Rev. H. Assiter, preached in the morning from the text taken from the Deut. "Then shall the earth bring forth her increase; and God, even our own God shall give us His blessing." In the evening he preached to a crowded church from the text, "That Thou givest them they gather."

It was a clever and convincing sermon. He exposed the folly of the Anti-Theistic theories regarding the origination of things, and ridiculed the idea that "the universe was like some great machine, wound up and set going, and kept in order by rigid laws." The problem of providing for this vast host of created beings had its solution in the text, which might be called the Commissariat of the Universe. The points of the discourse were: 1. We gather what God gives. 2. We must gather what He gives—in other words, the man that will not work neither should he eat. 3. God always gives something to gather. 4. A gathering in the future in which the reapers are the angels.

CALGARY.

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

Innisfail.—A meeting of the Deanery of Red Deer was held in Innisfail on Monday, November 8th. There were present: Rural Dean Greaves, Canon Robinson, Rev. Messrs. Moore and Whitehead; candidates for orders in missionary work, H. V. T. Collier, and W. Attwood, and lay members, including Messrs. G. W. Haylock, Lacombe, A. Hives, Penhold, F. M. Oldham and W. Geary, Innisfail; J. G. Adams, Red Lodge, and H. W. Shaw, Sunnyslope. After opening prayers and the reading of the minutes of the last meeting, the secretary, Canon Robinson, read a recent circular sent out to the parishes in the name of the executive committee. This dealt with the enormous opening up of the diocese by recent and immediately projected railways, the consequent greatly increased demands upon the Church, the decrease of grants from English societies, especially the expiration of the S.P.G. special grant of \$7,200 per annum for three years, 1907-9 inclusive, and the consequent need of both the diocesan administration and the parishes carefully considering any possible retrenchment or increase of income. As a basis for general discussion the following resolution was introduced and subsequently carried: "This meeting hears with satisfaction that the executive committee intend to inquire carefully into the general affairs of the diocese, and expresses the hope that, both clergy and laity will do their best to meet the present crisis." Some two hours of earnest consideration of the work of the Church followed, the lay delegates showing themselves as keenly interested as the clergy. The obtaining and retaining of clergy for the diocese was a subject which brought a number of speakers to their feet. The Province of Alberta has made great strides and continues to do so. Her citizens have the greatest faith in her future, but, nevertheless, the work of the Church of England is rather of an arduous nature. Sometimes the work of a missionary is said to be tinged with the glamour of romance; but one can hardly use such a word of this "last great West." Alberta is rather a Mecca for the Western American who is almost never an "Episcopalian" and generally prejudiced against us and our system. Consequently the clergy minister to a few people, in most cases, scattered over an enormous stretch of country. In many of the small towns the Church people number under 10 per cent. of the population, in few, probably, would they exceed that. The expense of living is very great and the minimum stipend for a priest (\$700 and house or \$100 house allowance) is quite insufficient for a married man. In case of sickness or other extra expense it is almost impossible to procure the necessities of life without running into debt. Consequently the authorities of the diocese are looking more for unmarried men, and they must be men of character and determination and willing to endure hardship. Indifference of many immigrants, along with the lack of training in Church support among the English, make it no easy matter to get local congregations to do their part, and the meeting passed a resolution urging that "some competent representative of the executive" should make a careful attempt to ascertain what the congregation can be induced to pledge for "a period of not less than two years" before a clergyman be appointed. Strong feelings were manifested over the retirement of Canon Webb from the position of general missionary. This

AN IDEAL CHRISTMAS PRESENT.

The beautiful illustrated Christmas number of the "Canadian Churchman," which will be published on the 16th of December, will be sent to any part of Canada, England or the United States for Twenty-five Cents. No better Christmas present could be sent to friends for the money. Send in your orders early.

had been considered necessary on account of the financial outlook, but those present at this meeting considered that "retrenchment in other directions," if at all possible, would have been preferable to the loss of such a work as Canon Webb has been doing. It was also thought that this change was made rather too hastily and that, as the Synod had asked for the appointment of the general missionary, strong efforts should have been made to induce Canon Webb to retain the office till the Synod or at least the executive committee could pronounce upon the necessity of it being given up. A resolution suggesting that "one or more missionaries be appointed" in his place, even at the cost of other work, and "as ordered by the Synod" was passed. There has been a strong feeling that the secretary of the diocese should not necessarily be a clergyman. The constitution provides that he must be. For some years constant efforts have been made to alter this but they have been blocked by a process certainly "constitutional" but, in the general opinion, injudicious. A resolution again advocating this change was put through, being carried unanimously. Two other resolutions, advocated "the revival of the Diocesan Magazine" and "religious education in the public schools." The sentiment of several speakers, strongly expressed, was that in this democratic age, government of the Church, as well as of the State, on genuine representative principles was the only way to retain the confidence and win the loyal support of the laity. The clergy and candidates, forming the Chapter of the Deanery, remained until the evening of the 9th, holding sessions during which they discussed the work among American settlers, among other matters, and listened to a helpful paper by Canon Webb, now of Edmonton, on "The Ordination Vows." The Chapter will probably meet again in February and the "full Deanery" in May.

ATHABASCA.

George Holmes, D.D., Athabasca Landing, Alta.

Edmonton.—Bishop Holmes and Mrs. Holmes left Edmonton lately for Athabasca Landing with a team of horses, which the Bishop had purchased for his use in the north. Mrs. Holmes has recently returned from a trip to England. She was on the "Empress of Ireland," which was grounded in the St. Lawrence, when bound for the port of Montreal, and has not fully recovered from the shock.

BOOK REVIEW.

Tarbell's Teacher's Guide for 1910. F. H. Revell Company, Toronto and Chicago.

The S. S. lessons for 1910 are taken from St. Matthew's Gospel. Many helps for teachers and scholars have been prepared on this Gospel. This book is written for teachers and contains a great deal of useful matter. There is first a well arranged and comprehensive introduction to the whole Gospel. Then the work on each lesson is divided into eleven sections: (1) The revised version text, (2) Words and phrases explained, (3) Suggestive thoughts from other writers, (4) Oriental lights, (5) Historical background (6) Approach to the lesson, (7) Lesson topics and illustrations, (8) Sentence sermons, (9) The lesson briefly told, (10) Subjects for discussion, and (11) Questions for next lesson. A good map of Palestine, several pictorial illustrations, review questions, etc., add much to the value of this very valuable "teacher's guide."

The Art of Sermon Illustration U. Jeffs. U. C. Tract Society, Toronto. \$1.25.

An interesting book on an important subject. A well-chosen illustration will help to drive a point home, as when Cato, in the Roman Senate held up a fresh fig to show how near the enemy Carthage was, saying it had been gathered in Carthage three days ago. The writer introduces us to a wide field of subjects and authors, and gives illustrations on some 250 Scripture passages. But the chief purpose of the book will be attained, if it leads each reader to be on the look out for good material for illustration and to gather, by his own reading and observation, illustrations for himself.

ROYAL WELSH LADIES' CHOIR.

The return of the Royal Welsh Ladies' Choir to Massey Hall on next Saturday week, December 4, will be welcomed by all those who heard them on their last appearance here, and the many who have heard of their delightful choral singing and splendid vocal effects.

Every Dollar



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Your dollars will be safe there from danger of fire and thieves, and from being spent needlessly.

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Children's Department

THE CHURCH YEAR

Advent tells us Christ is near;
 Christmas tells Christ is here;
 In Epiphany we trace
 All the glory of His Grace.

The three Sundays before Lent
 Will prepare us to repent;
 So in LENT all may begin
 Earnestly to mourn for sin.

Holy Week and Easter then
 Show who died and rose again;
 O that joyous Easter Day!
 "Christ is risen again," we say.

Yes, and Christ ascended, too,
 To prepare a place for you;
 So we give Him special praise
 After those great forty days.

Then He sent the Holy Ghost,
 On the day of Pentecost,
 With us ever to abide;
 Well may we keep Whitsuntide.

Last of all, we humbly sing
 Glory to our God and King;
 Glory to the One in Three
 On the feast of Trinity.

AIDAN—MISSIONARY TO THE ENGLISH.

No one knows for certain when the Gospel first came to England, or Britain as it was called in the times when Rome was the mistress of the world. But it may well have been not very long after the days of the

apostles. The country was strongly garrisoned by large bodies of Roman legionaries, and it seems highly probable that amongst them there were those to whom the Story of the Cross had become familiar in their own countries before ever they set sail for these distant islands. In Northumberland there is still to be seen extensive remains of the wall erected right across the country to protect the northern frontier. It has fortified stone camps at distances of four or five miles from each other, and of late years many kinds of interesting remains, telling the story of their daily lives and occupations have been unearthed. Amongst these discoveries there are indications that at least some soldiers of the garrisons were Christians. But as the generations passed, the time came when Rome had to abandon its more distant provinces in order to protect itself from foes near at home, and the Britons, who had for long looked to the all powerful arm of her might for protection against the surrounding nations, were left to their own devices.

Now was the opportunity of the fierce raiding tribes of Northern Europe.

In fleets of long ships they crossed what we call the German Ocean, landed here and there on the eastern coast, and despite heroic resistance, at last gained a firm footing, and either drove the Britons to the West, to shelter in the fastnesses of Wales, and the South, or confined them to what remained of the old Roman cities.



When women have back-ache they often attribute their suffering to other disorders and do not realize that the kidneys are diseased.

Neglect usually means the development of Bright's disease. You know how dreadfully painful and fatal that is.

There is quick relief from back-ache and thorough cure for kidney disease in the use of

Dr. A. W. Chase's Kidney & Liver Pills

This medicine has a truly wonderful record of cures and is known in nearly every home as the most effective treatment obtainable for liver complaint, biliousness, constipation, backache and kidney disease. One pill a dose, 25 cts. a box, at all dealers or Edmansson, Bates & Co., Toronto.



Look out for imitations and substitutes.



BLACK STOVE KNIGHT POLISH

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Just a small daub spreads over a big surface. Just a few light rubs with cloth or brush brings a shine you can see your face in—and the shine lasts for days—fresh, bright, brilliantly black.

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A big can, 10c.—at dealers or sent postpaid on receipt of price.

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 Makers of the famous "2 in 1" Shoe Polish.

One thing is nearly certain, though Christianity had by this time gained almost complete hold upon the Britons, they either had to conceal it in the presence of their conquerors, only at last to lose it altogether in exchange for the rude heathen beliefs of these wild tribes, or they had to join the men of the West where the flame of the truth still continued to burn, and so the country again became almost entirely heathen.

Thunor was one of the chief gods. We still retain his name in our word thunder, for the thunderbolt was supposed to be his weapon, while Thursday is really the same as Thunor's day. Another god, Tiw, gives his name to Tuesday; Woden to Wednesday; Frea gives his title to Friday; and Saetere to Saturday. Their beliefs were of the wildest character. The whole world about us was thought to be full of spiritual beings, half divine, half devilish. Charms, spells, and incantations with weird sacrifices formed a large part of their religious worship, and many of these, curiously, survived in Christian days until long afterwards.

But what was worse in some ways was the destruction wrought by these Anglo-Saxon forefathers of ours. When they came here they were nothing better than a horde of barbarous heathen pirates. The country was a civilized and Christian land. Everywhere the Roman masters had founded cities, whose beauty causes wonder even to-day, and throughout the land they had made commerce and civilization possible by their marvellous network of roads. Many of these roads still exist after long centuries of use and many changes, but the Saxons wherever they could burnt and destroyed these monuments of the Roman occupation. They let the roads and cities fall into utter disrepair. In a word, they occupied a civilized and Christian land and they restored it to primitive barbarism. What was it that altered the condition of things, and brought back the light of the Gospel to poor distressed England? The heroism of a single man had much to do with it. His name was Aidan. A very learned bishop has said that Aidan was "the Apostle of England." Some people think that Christianity was spread all over England by missionaries from Rome. The real truth is that with

the exception of Kent, no other part of the country owed its knowledge entirely to Roman missionaries. It was the missionaries from the North, of whom the first was Aidan, who were chiefly instrumental in winning back the land for Christ.

Now, who was Aidan? Here is his story in brief. Years before his time

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Piles is a fearful disease, but easy to cure if you go at it right. An operation with a knife is dangerous, cruel, humiliating and unnecessary.

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Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for. If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying. Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

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No doctor and his bills. All druggists, 50 cents. Write today for a free package.

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QUARTERLY DIVIDEND

Notice is hereby given that a Dividend at the rate of Six Per Cent. per annum upon the paid-up Capital Stock of the Home Bank of Canada has been declared for the three months ending the 30th of November 1909 and the same will be payable at its Head Office and Branches on and after Wednesday, the 1st day of December next. The transfer books will be closed from the 15th to the 30th November both days inclusive.

By order of the Board,
JAMES MASON, General Manager.
Toronto, Oct. 21st 1909.

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a colony of Christians from Ireland had settled on a rocky islet, called Iona, on the north-western coast of Scotland. There they worshipped on a spot where there has been a church ever since. Even to-day you may see the ruins of one of the succession of churches. From this island, as their headquarters, these devoted men travelled far and wide, as missionaries do to-day in heathen lands. Amongst their pupils was a certain king called Oswald, who had been driven out of his own country in the north of England. When at last he was able to go back, he gathered together a great army and fought a battle not far from Hexham, at a place where there is a memorial chapel to this day.

Amongst his first desires was to have the religion of Jesus Christ, which meant so much to himself, taught to his people. He naturally thought of the missionaries at Iona, by whom he had been converted. He sent thither, and in reply Aidan came to his assistance. This was in the year A.D. 635. The first thing to be done was to find a suitable place to serve as a centre. Near Bamborough, the residence of the king, is an island, one of the many on that wild Northumberland coast, called Lindisfarne. Here Aidan established himself, built a church, gathered together bands of helpers, and from this centre visited, preaching and teaching, the whole of the North country. Many are the beautiful stories that are told about his patience, and bravery, and perseverance. The king was a great help to him. It must have been a touching sight when Aidan, who knew the language of the people only imperfectly, stood up to preach with the king at his side interpreting to the people all that was said. Whatever the rich gave him he delighted to distribute immediately amongst the poor. Little did he keep for himself; on one occasion the king had given him a fine horse, richly caparisoned, to carry him on his frequent journeys through field and flood. A poor man asked of him an alms. He at once dismounted and gave the horse to his petitioner. The king remonstrated; "Were there not poorer horses or other less costly gifts to bestow upon a beggar?" he asked. His reply is at once amusing, and reveals the beautiful nature of the man. "What sayest thou, O king? Is yon son of a mare more precious in thy sight than yon son of God?" Wonderful were the results of his work. Daily, recruits came in, churches were built, crowds flocked to hear the message, lands were given for religious purposes, schools and religious settlements were established, and soon the whole country began to have a Christian colour. In 651 Aidan died, but others took up his work, and from his day onwards our land never altogether relapsed to heathenism, but the religion of Jesus more and more came to be the one hope of all men living within the four seas. Am I not right in calling Aidan an old English hero? We owe him much, and his name ought never to be forgotten amongst us.

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THE KIND THAT PLEASES THE PEOPLE!

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HOW JENNIE CREEK SAVED THE EXPRESS.

Jennie Creek was born at Millgrove, Indiana, U.S.A., in 1882. When her parents died she was adopted by some kind people whose little home was close to the line of the Pennsylvania Railroad. There she grew up, living a simple, free life, under their fostering care.

One day, when she was about 11 years old, being all alone, she was pretending, "like as if I was a woman," to keep house with her doll. After a while she set out to pay an afternoon call on an imaginary friend living down by the railway line. She had hardly left the house when she saw the bridge, spanning a deep gorge in the mountains, on fire. It was one great blaze from end to end, the flames reaching as high as a house. For a moment she paused, terrified. Then suddenly she remembered it was close on time for the

"World's Fair Express" to pass by. If it were not stopped it must dash into the fiery furnace and perhaps be hurled into the craggy depths beneath. What could be done? Thoughts seemed to fly like lightning through Jennie's brain. She flew to a window, tore down an old red curtain, and hurrying to the line, reached it just in time to see the smoke of the train coming round a distant corner. Without a moment's pause she jumped between the rails, and ran towards the fast-approaching train, wildly waving her red curtain, hoping the engine driver would see her and take her flag as a danger signal.

He did. In a moment the steam was shut off, the brakes were applied, and the train slowly came to a standstill before it reached the burning bridge. It was saved from disaster.

The affrighted passengers, alighting from their carriages, crowded round the engine.

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My Remedy has actually cured men and women seventy and eighty years of age—some were so decrepit that they could not even dress themselves. To introduce this great remedy I intend to give fifty thousand 50 cent boxes away, and every suffering reader of this paper is courteously invited to write for one. No money is asked for this 50 cent box neither now nor later, and if afterwards more is wanted I will furnish it to sufferers at a low cost. I found this remedy by a fortunate chance while an invalid from rheumatism and since it cured me, it has been a blessing to thousands of other persons. Don't be sceptical, remember the first 50 cent box is absolutely free. This is an internal remedy which goes after the cause of the trouble, and when the cause of rheumatism is removed, have no fear of deformities. Rheumatism in time will affect the heart, so do not trifle with this merciless affliction. Address enclosing this adv., JOHN A. SMITH, 444 Laing Bldg. Windsor, Ont

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THE DRINK HABIT thoroughly cured by the Fitz Treatment—nothing better in the world. Rev. Canon Dixon, 47 King St. E., has agreed to answer questions—he handled it for year Clergymen and doctors all over the Dominion order for those addicted to drink. Write for particulars about a ten days free trial. Strictly confidential.

Fitz Cure Co.,
P. O. Box 214, Toronto

"Who stopped the train?"
"There she runs," said the driver. And sure enough there was Jennie, running away as hard as she could, with all her courage gone out of her, and ashamed that these well-dressed passengers should see her ragged dress and bare feet.

But they were not to be denied. Two men ran after her, brought her back, and you may guess the welcome she received. Every one wanted to shake hands with her at once. Every one was asking her name at the same time, and poor Jennie was completely dazed by the thronging crowds and the bewildering thanks she heard from every side of her.

The train soon moved off, but not before a large sum of money had been collected and handed to her, and not before her full name and address had been taken by some French passengers who were travelling home from the "World's Fair" in Chicago.

Probably many soon forgot the little girl, but the party of French people did not. A few months passed. One day Jennie received a large packet. Opening it, she was amazed to see a roll of thick paper with a beautiful design and inscription on it. It was a diploma, declaring she had been made a member of the French Legion of Honour. Accompanying it was the great gold cross of the Legion. She richly deserved the honour, did she not? Her deed was without doubt one of great courage.

JACK'S "DOTADEAR."

By Effie Stevens.

"When I'm a big man I mean to own an automobile," Jack announced, gazing at a big red motor car which was standing in front of the house across the street.

"Will you take me to ride in it?" asked Dot.

When you jump out of bed, jump for

Abbey's
Effer-
vescent Salt

SOLD EVERYWHERE. 30

"Of course," replied Jack, "there wouldn't be much fun in riding alone."

"Then I wish you were a big man now, for I do want to ride once in a—naut-o-mobile," sighed Dot, stumbling over the long word.

That afternoon their mother went into town, expecting to return with their father.

"Let's make an automobile," Jack suggested when they were alone. He hated to have his small sister want anything she could not have, and the sight of two old bicycles, belonging to his parents, in the barn had given him an idea.

"Why, Jack, you know we couldn't make a really and truly one," Dot exclaimed. She was a loyal little sister, but her faith in Jack's ability did not equal the making of automobiles.

"No, only a make-believe one," Jack replied. "It won't go, but we can put it near the front door, and surprise father and mother when they come home."

It did not take the children long to make their automobile. The bicycles, which were for wheels, were fastened with stout rope on either side of two chairs placed a short distance apart facing each other. A wide board connected the chairs, and on this two low stools were placed for seats. A big blue cotton umbrella made an ideal top, and the imagination of the children could easily supply machinery and other details.

When they saw their parents coming the children scrambled to their seats, Jack, of course, in front as chauffeur, with his last Fourth of July horn tooting valiantly.

How father and mother laughed! Just then the big red automobile drew up in front of the house across the street. The big, jolly-looking man who owned it happened to glance in their direction.

"What have we here?" he cried jovially, jumping out, and coming across to them. "A rival automobile, I declare. What make is it, young man?"

Jack looked embarrassed. He knew a good deal about the different makes of motor cars, but he had never thought of a name for his own car.

"It's—it's—" he began, looking at his sister for help; then his face brightened. "It's a Dotadear," he finished.

How the big man laughed! "My car hasn't such a sweet name as yours, but wouldn't you like to try it, and see if its speed equals yours?" he asked after speaking apart with their parents.

Dot's face fairly glowed with delight, and Jack's was wreathed in smiles.

In a moment they were seated in the tonneau of the big red car. Oh, what a wonderful ride that was! How the big man,—or the big car rather,—whizzed them up one street and down another, and finally home again. It seemed all too short.

"Thank you ever so much, sir," Jack said politely, as he jumped out. "The speed of your car beats mine all hollow."

Wonderful Absorbing Power Of Charcoal

One Hundred Times Its Own Volume In Cases Rapidly Absorbed By It.

As a reliable remedy for stomach gases and intestinal flatulence, charcoal is without a peer. More than a century ago a French physician discovered the marvelous absorbing powers possessed by charcoal, and he experimented with it very extensively until he finally ascertained that charcoal made from willow wood possessed far more powerful and valuable medicinal properties than that made from any other wood.

Charcoal is a black, shining, brittle, porous, inodorous substance, insoluble in water. It possesses to a wonderful degree the remarkable property of absorbing many times its own bulk in any and all gases, condensing and retaining them within itself. In addition to this, charcoal is a disinfectant and antiseptic and is used with great advantage in all cases of stomach and intestinal derangement, constipation, diarrhoea, dysentery, cholera morbus and true cholera, as the toxins which these conditions bring about in the alimentary system, are completely destroyed by its use.

Dr. Belloc recommended it strongly in gastralgia, as it abates the pain, nausea and vomiting from the functionally diseased stomach; while as a remedy for obstinate constipation, Dr. Daniel speaks of it in the highest terms. It has the advantage over other laxatives of acting mildly, though efficiently, instead of drastically, or harmfully.

Until the exclusive process by which STUART'S CHARCOAL LOZENGES are made, was discovered, people who suffered from stomach troubles, flatulence and offensive breath, were accustomed to use ordinary powdered charcoal, which is extremely disagreeable to the taste, and many persons after trying it once, could not be induced to resume using it.

Since the Stuart Company perfected their process of combining pure willow charcoal with sweet, palatable honey, all objections to the use of this powerful absorbent have been removed, and thousands of persons who were annoyed with stomach gases, bad breath, rumbling noises in the intestinal system, constipation, diarrhoea, liver torpor, etc., have voluntarily testified that not only do they find Stuart's Charcoal Lozenges extremely agreeable to the taste, and all that could be desired in that respect, but they also obtained complete relief from the above-mentioned diseases, after many other medicinal agents, previously tried, had failed completely.

If you are suffering from any of these annoying complaints, you cannot do better than to give this remedy a thorough trial, as relief from such troubles is absolutely assured.

But be sure you get the genuine, as there are many imitations on the market, inferior in quality, and altogether worthless.

Secure a box from your druggist for 25c. and send us your name and address for free sample package. Address, F. A. Stuart Company, 200 Stuart Building, Marshall, Michigan.

"I just love your car, and you too," said Dot, not to be outdone in politeness.

"Now, that pays me," declared the big man heartily. "We'll have to try the car again soon."

Dot and Jack drew a long, long breath of anticipation. Anyway they had had one ride, and it was because of the funny old "Dotadear" still standing where they had left it.—"Sunday School Times."

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To the End of This Year FREE

The Canadian Churchman will be sent free to New Subscribers outside of Toronto only, from now till the 31st December 1910 for the yearly subscription of one dollar, Toronto, England and the United States, one dollar and fifty cents, thus giving the balance of this year FREE. New Subscribers will be entitled to our beautiful illustrated Christmas number FREE. The price of the Christmas number alone will be 25 cents.

The "Canadian Churchman" is the recognized organ of our Church. It has the confidence of the Church reading population, and should be in the home of every Churchman. It is a paper that can be placed in the hands of every member of the family; brightly written, with frequent illustrations. We ask each of our present subscribers and friends to send us without delay at least one new subscriber; and to try in every way in their power to bring the "Churchman" prominently before the Church people.

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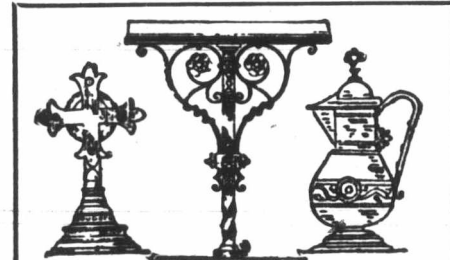
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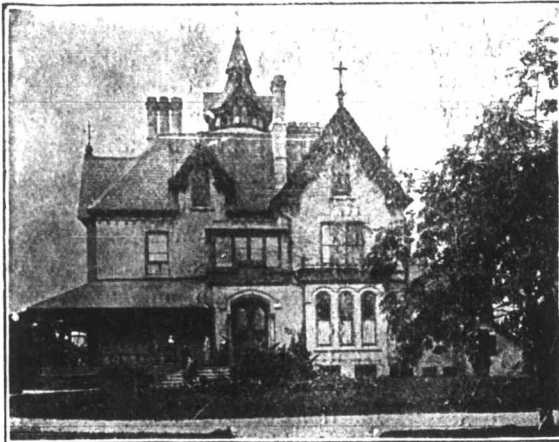
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