

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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TORONTO, CANADA, THURSDAY, OCTOBER 12th, 1911

No. 41

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The present Parish Church of Leeds which was rebuilt by the Very Rev. Dean Hook during the term of his vicariate was consecrated 70 years ago on Sept. 2nd last by His Grace Archbishop Harcourt of York.

A handsome tester, the gift of Mr. Somers Clark, has lately been set up over the tomb of Bishop Story on the



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north side of the Sacarium. Bishop Story will be remembered as the founder of the Prebendal School and the builder of the Market Cross, the finest remaining in England. The tester is embellished underneath in the centre with "I.H.S." with a crucifix on the H, surrounded with rays of glory; and at each end with the arms of the Bishop. The following inscription will shortly be added—on the choir side of the grille:—
Edwardvs Story S.T.P. Episcopvs 1478-1503 Fvndavit Scolam Grammaticalem 1497. And on the side toward the aisle:—Et Fecit Edificari Novam Crvcm in Mercatv, 1500.

On a recent occasion the Archdeacon of Oakham dedicated gifts presented to the church of St. Nicholas, Islip, by descendants in the United States of America of John and Anne Nicoll, who were buried in the church in the year 1467, and to whose memory a

brass formerly existed in the chancel. So far as is known no descendants of this couple now exist in the parish or the neighbourhood, but in the seventeenth century a prominent member of the family, Matthias Nicoll, received an important appointment which took him to New England, where he achieved fame and honours, and acquired an estate in Long Island. This he named Islip, and part of it still remains in the possession of the Nicoll family. The following is a description of the work:—The tiled floor and steps in the chancel have been taken up and the ancient levels of the chancel reformed. A new floor of stone flags has been laid down, and in the centre of the chancel, between the stalls, is the memorial brass on a large stone slab. The existing oak chancel stalls have been altered and returned. A high chancel screen of English oak, with gates, has been placed in the chancel arch. It is hoped that the screen will some day be surmounted by the figures of our Lord on the Cross and St. Mary and St. John on either side. The former stone reredos has given place to an oak reredos and dossal of rich material, erected behind the altar.

The Rev. Canon T. B. Dickins, LL.D., has just completed fifty years as the vicar of Emscote. His church was built in 1861 and he has been its only incumbent.

It has been decided to erect a baptistry in St. Paul's Cathedral, Melbourne, as a memorial to the late Bishop Goe. Provision will be made for the baptism of adults by immersion.

The man without a purpose is like a ship without a rudder; a waif, a nothing, a noman. Have a purpose in life—and having it, throw such strength of mind and muscle into thy work as has been given thee—Carlyle.

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Lessons for Sundays and Holy Days.

October 15—18 Sunday after Trinity.

Morning.—Jer. 36; Col. 3:18 and 4.
Evening.—Ezek. 2 or 13; 1—17; Luke 12:1—35.

October 18—St. Luke, Evan.

Morning.—Isai. 55; 1 Thes. 3.
Evening.—Eccles. 38: 1-15; Luke 13, 18.

October 22—19 Sunday after Trinity.

Morning.—Ezek. 14; 2 Thes. 2.
Evening.—Ezek. 18 or 24:15; Luke 16.

October 28—St. Sim. & St. Jude, A. & M.

Morning.—Isai. 28: 9—17; 1 Tim. 5.
Evening.—Jer. 3:12—19; Luke 19:28.

October 29—20 Sunday after Trinity.

Morning.—Ezek. 34; 1 Tim. 6.
Evening.—Ezek. 37 or Dan. 1; Luke 20:1—27.

Appropriate Hymns for Eighteenth and Nineteenth Sundays after Trinity compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which may be found in other hymnals.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 258, 433, 643.

Processional: 384, 406, 468, 473.

Children: 688, 694, 695, 703.

Offertory: 322, 397, 610, 646.

General: 3, 652, 660, 760.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 262, 264, 271, 413.

Children: 675, 681, 682, 685.

Processional: 382, 385, 387, 562.

Offertory: 345, 346, 422, 736.

General: 11, 441, 442, 501.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

"What think ye of the Christ?" St. Matt. 22:42.

Many years ago the late Bishop Westcott wrote thus:—"The laws of criticism are absolute, and the Christian may confide with implicit reverence in their issues. . . . Whoever has watched attentively the workings of his own mind, will feel that in criticism and philology there is still room for the operation of that Spirit of God which is promised to the Christian scholar." The history of Biblical criticism during the past fifty years has confirmed the statements of a scholar and Bishop whose contribution to our stock of knowledge is pre-eminent in its excellence. And the confirmation thus gained is most reassuring in our day. For the present object of criticism seems to be to give an answer to the question:—"What think ye of the Christ?" We may say that the issue of reverent criticism to-day is to confirm the traditional belief of the Holy Catholic Church, concerning the Person and work of the Lord Jesus Christ. But while there is this confirmation, there is moreover a flood of light thrown upon the traditional belief which assures us that the Holy Ghost is at work in the hearts and minds of all Christian scholars. In the face of unparalleled activity in Biblical criticism the Church shows her strength in two ways. First, in discerning the spirits and rejecting all who posit a non-miraculous Christianity. Secondly, in welcoming any and every contribution that helps us in understanding more readily and more fully the things that belong unto God. Biblical criticism seeks to give an answer to the question:—"What think ye of the Christ?" What answer are we going to give in our daily life? "By their fruits ye shall know them." And by our fruits we indicate to the world our opinion concerning the Christ. Is He pre-eminent in our estimation, then "the testimony of Christ" will be confirmed in us, we shall "come behind in no gift," and we shall joyfully "wait for the coming of our Lord Jesus Christ." In two ways we may give answer to the question. (1) To serve Jesus implicitly and under every circumstance of life is to prove our confidence in all the work that He has done and still is doing. (2) To worship Him in spirit and in truth is to show that we know whose Son He is. He is the Son of God. He is God. Therefore we worship Him, we glorify Him, and we give thanks to Him for the grace, love, joy, and glory which He bestows upon us. What shall our prayer be? Study the Collect for to-day. And then pray that in everything, in all study of Holy writ, we and all students may be enriched by Him in all utterance, and in all knowledge.

A Great Layman.

One of the most effective workers in the ranks of religious workers to-day is Sir Andrew Fraser, late Lieutenant-Governor of Bengal. The beauty of Sir Andrew's position is, that it is a labour of love. A labour to which he has, and is, devoting the experience gained in the various grades of rank of one of the great services of the Empire. Then again, Sir Andrew is a brilliant example of those who, having put their hands to the plough, do not turn back. At the recent representative reception given him by prominent laymen of Toronto, Sir Andrew pointed out effectively that by no means the whole work of the early Church had been done by the Apostles, but that after the persecution at Jerusalem the 3,000 foreign Jews who had been converted at Pentecost were scattered to all parts of the earth and carried the word everywhere they went. The same responsi-

bility rests on the laymen of to-day to carry the word wherever they go, and not by indolence, indifference, or sheer neglect to miss the one great opportunity of life.

Italy and Turkey.

Probably before these lines are published some arrangement may be effected which will postpone the raiding of Turkey by the wolves of Southern Europe. For some reason Turkey seems to have flouted Italy, but this violent seizure will probably tell against the Italians, and they as a nation may suffer an injurious boycott. On the other hand, the control of Tripoli by Italy must benefit Africa as well as Italy. Already we have the Pope supporting Italy and blessing the army. Then the slavery and immorality of Tripoli in being an avenue for the slave caravans which bring women for the harems, will cease. Every Christian man and woman must be thankful to God that another stream of lustful impurity is stopped. Another is that the development of Tripoli must be advantageous and prove in a few years whether the north of Africa from Egypt to Tangier can be restored to fertility. Already the climate of Egypt is more humid. Our readers will remember that only a few years ago the Zionists were offered Cyrenaica in the east of Tripoli, but after a careful survey the Jews declined to accept this desirably situated country on account of its hopelessly infertile character.

Parochial Records.

One of the subjects, which we may call one of our fads, is the preservation of parochial records. Not simply the registers of births, marriages and deaths, but a record of parochial happenings, the building of an addition, the painting of the church, installation of a new organ, insurance of the church buildings and furniture, are items of importance; the daily, weekly, or monthly happenings are all matters of no moment at the time of writing, but are of interest and often of importance at some future day. Even the newspapers and periodicals with parish items are of value and interest to succeeding parishioners. Of course the proper entry of vestry meetings are things which the rural deans inspect. There are few of our parishes which could not do more. We have just read of a collection at Maidstone of the engraved portraits of the Archbishops of Canterbury. Some of our churches might chronicle visits from and collect portraits of the present Archbishop of Canterbury and the Bishop of London. But we plead for the portraits of the incumbents and churchwardens of the parish, and if a more representative gallery of contemporary churchmen is desired why not frame the photographs of the Bishops and delegates at the Synod, having written the dates and names below the portraits?

Individualism or Parochialism.

This is one of the chief disintegrating forces at work amongst Churchmen. It may be attributed to lack of spiritual discernment that we are all members of one Body, and that it is not only futile but injurious for one part to become so engrossed with its own affairs and cares as to allow itself to be forgetful of the rest. "How varied are the circumstances of life the details of which the Church gathers, co-ordinates and applies to the life of the whole," says a recent writer. "And yet at the same time we cannot shut our eyes to the weakness which is exhibited as a consequence of that common danger of individualism among the members which we speak of to-day as parochialism. The strength and weakness of one member—a diocese—a parish—is the measure not

only of the strength or weakness of the whole, but also of all the other several members."

A Larger Market.

Now that no question of local friction can arise we point out that we now, as we have always done, enjoy the advantage of the largest market in the world, and that for some reason a more distant relative is capturing it from Canada. For the last six or seven years our exportations to Britain have been steadily reducing, and since 1906 our exports of dairy produce there have fallen by 16,000 tons. Contrariwise, the quality of New Zealand cheese has improved, and a considerable quantity already equals the best of our own as imported in England, and the quantity has increased by 16,800 tons. A homely proverb says there is no loss when a friend gets it, and a possible reason for our loss is the internal consumption in Northern Ontario, and in the new settlements in the West of the dairy produce of the older provinces.

Wanton Speech and Literature.

Many times have we sought to impress on our readers, especially parents, guardians and teachers, the subtle and deadly foe of the youth of both sexes in the covert immorality, and veiled blasphemy, that from time to time tempts their eyes and ears in books, newspapers, and conversation. In a recent sermon at St. Paul's Cathedral, Canon Newbolt spoke to his hearers with startling clearness of these widespread and menacing evils, "Unrestrained and wanton speech," said the eloquent preacher, "goes buzzing around us, spreading poison through conversation, through literature, through the press, with a startling forgetfulness of all responsibility in those who utter it. It is only with difficulty that literature absolutely foul and degrading, published with the intention to kill, can be hunted down and destroyed; while the even more dangerous literature which deals in suggestion and trades on the spirit of evil curiosity can openly and unrebuked disseminate its poison, if clothed with the thinnest cloak that does not offend the laws of decency." We believe the coarse and common criminal is far less to be dreaded by honest and decent people than is the impure and sinister sensualist whose pleasure is defiling and degrading to body and soul alike.

Advance of Science.

Each passing year notes an advance in scientific investigation and discovery. Old and once accepted theories now and then are cast aside on the rubbish heap of discarded things. Darwin's theory of the survival of the fittest that was so generously admired and adopted, has now become unfashionable, and is looked upon with disfavour by the advanced scientific thinkers of to-day. Even as far back as 1866, Claude Bernard, when shown by the learned Professor de Cyon, the wonderful processes of the cardiac nerves, made the suggestive comment: "I should like to know how the Darwinists would undertake to explain such wonderful mechanisms with the aid of adaptation or selection." And now comes the distinguished biologist, Oscar Hertwig, who holds that there is as marked a difference in the germ cells of animal species of animals as there is in their full grown organisms. This view is, of course, inconsistent with that which holds that different animals have a common origin from the same cell. We long ago quoted Professor Virchow's dictum: "I have never found a single ape skull which approaches at all a human one." And Virchow's place in the ranks of German scientific investigators is that of a leader. Well may we say with the eminent Professor de Cyon, "The Creator reigns and His Spirit governs."

A Beautiful Character.

Professor A. C. Benson with his accustomed charm of style in one of his weekly contributions to the "Church Family Newspaper" gives us some interesting personal recollections of that great Divine and Theologian, Dr. John Wordsworth, late Bishop of Salisbury. "It has been said by some," says Professor Benson, "that he had a cold exterior; but no one who had ever been admitted to his family circle could ever fail to notice the extraordinary affection, the little words and acts and gestures of love which radiated from him. He would sometimes seem absorbed in a train of thought; his big frame, his slow movements, his silences would show the marks of fatigue and preoccupation; but the sight and voice of one whom he loved would touch the spring of affection instantly, and the beautiful smile, so sincere and almost childlike, would play like sunlight over his face." The writer of this paper referred to ascribed to the late Dr. Wordsworth a "childlike and direct accessibility of heart which is the best mark of the saints."

Post Office Savings Bank.

The first of these was opened on the 16th September, 1861, so that this year it celebrated its jubilee, nearly fifty years ahead of the United States, which country Canada outstripped for many years. The bank opened in London with a controller and twenty clerks in a small back-room at St. Martin's-le-Grand, as headquarters, and with 301 branches. By the end of 1862 the branches numbered 2,532, and there were nearly 180,000 depositors, with £1,750,000 aggregate deposits. One result was the emptying of the secret drawers and the diminishing number of robberies. Eight years ago the headquarters staff moved into an immense new building, the ledgers number 20,000, the accounts 8 millions, and the sum represented £160,000,000. The savings bank showed working profits up to 1869, and since that date small credits have alternated with losses. To show the class that use it, we read that the accounts drop almost to nothing every quarter day, showing that the bank has been used as the stocking for the rent.

OUR LATE GOVERNOR-GENERAL.

The departure of Earl Grey will come to most Canadians as a personal loss. He has so closely identified himself with every phase of Canadian life that we had come to regard him as "one of ourselves." The official had been almost entirely merged and forgotten in the man, and we had begun to think of him rather as a distinguished settler in the country, than as the representative of the Crown. No Governor-General since Confederation, with one possible exception, and then the conditions were different, has made himself so completely at home among us as Lord Grey. This is not to disparage in any sense his many distinguished predecessors. It is only to point out the fact that our outgoing Viceroy, is gifted with a specially well balanced and happily constituted temperament which has made him an all-round favourite with all classes of Canadians. The position of a Governor-General in Canada is very similar to that of the King. His direct political power is mainly nominal. In a sense he is a figure-head, but only in a sense. Indirectly, he is capable of exercising a wide influence. This will wholly depend upon his personality. A man of attractive and commanding personality in both positions, for one is but the duplicate of the other, can be a strong, if indirect force in the life of the people. Such a force, we believe, Earl Grey has been. Without in the remotest degree, departing from his constitutional limitations, he has undoubtedly made his influence felt in all

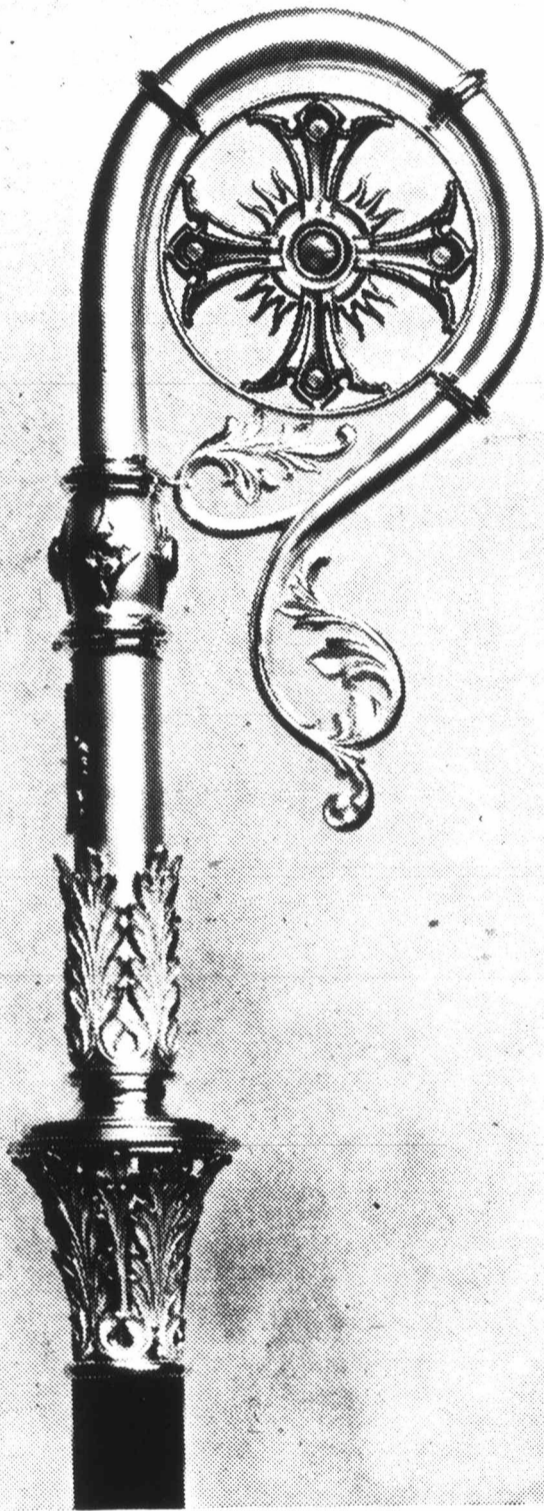
parts of the Dominion. And the open secret of this has been the deep and unaffected interest he has exhibited in the development of the country. No Governor-General, since Confederation, has gained such a thorough and extensive first-hand knowledge of the Dominion. There are few living Canadians to-day who know Canada as Earl Grey does. He has gone where none of his predecessors ever dreamed of going, into the wilds of the far north, the innermost recesses of British Columbia, the uncharted waters of Hudson Bay. Nor has he neglected the beaten tracks. He has conscientiously visited the older parts of the country, and wherever he has gone, he has left a favourable impression behind him, as of a man who has a grip upon the essentials of life, and who "knows what he is talking about, and talks about what he knows." It is this practicality, if we may use the term, that among many other attractive characteristics, has specially endeared Earl Grey to the Canadians. He has seen life from all sides, and from the outlook of the plain man. He is, therefore, emphatically, "a man among men." In this respect, as having in his earlier days done pioneering work in one of the outposts of the Empire, he stands in a class by himself among our Governors. Thus a peculiar weight has attached to his utterances. He has spoken to us Canadians from our own level, not so much as the distinguished member of a great historic family, or even as the representative of our beloved King, but simply as a fellow-citizen who has a working knowledge of the problems that confront an average man. Earl Grey has never seemed to talk down to us. With all these statesmanlike qualities of the very highest order, as witness his recent farewell speech at Ottawa, and his singularly graceful reference to the outgoing Premier, which we feel sure every Canadian of whatever creed or party will cordially endorse. Earl Grey leaves our shores, followed by a thousand regrets and good wishes, and the sincere hope that he will find himself in a position to carry out his expressed intention of breaking the "unwritten law" which forbids an ex-Governor-General to revisit the Dominion.

THE RECENT STRIKE IN ENGLAND.

"When the poor complain," said a celebrated French Sociological writer of the last century, "they are always right." With this we have been inclined to agree on general principles. The demands of the labouring classes, as a rule, are reasonable. When one considers that all that is normally asked is a fair day's wage for a fair day's work, the substantial truth of the Frenchman's saying becomes apparent. The poor ordinarily display such astonishing patience, contentment, and forbearance, their wants are so simple and easily satisfied that when they do "complain"; i.e., when they do rebel against certain conditions, they invariably, we feel, have good and solid reasons for so doing. This, we think, will be readily conceded by all unprejudiced men regarding the history of "labour wars" in the past, on general principles, of course. There have been cases, no doubt, of unreasonable complaints and demands on the part of labour. But as a general rule, and in the vast majority of cases, the grievances and demands of labour are well founded, and are the outcome of easily improvable conditions. This is evidenced by the fact that in the great majority of instances great strikes in England and the United States, at all events, have enlisted the sympathy of the outside public. Here and there public sympathy has been alienated by acts of violence, but in most cases the public, though often seriously inconvenienced, have lent their moral support to the strikers. The right of all classes of workers to

combine for the legitimate advancement of their interests is moreover universally conceded. The public has come to realize the fact that organized labour, while more formidable in asserting its demands than unorganized labour, is, on the other hand, more easily and satisfactorily dealt with. The standardization of the price of labour is as great a convenience to employers as the standardization or unification of all other commodities, and this undoubtedly has been the work of Labour Unions. In readily conceding all this we will, we trust, make our position plain on this very important question. Our heart goes out to the manual worker of every class in his struggle to still further improve his condition, (and there is undoubtedly still wide room for improvement), he has our sincerest best wishes. On these grounds we deeply deplore the spirit manifested, in the recent strikes in England. The deliberate attempt to suddenly arrest the whole social machinery, and to produce universal industrial anarchy, with the inevitable suffering inflicted upon hundreds of thousands of innocent people, especially children of tender age, was hardly playing the game according to the rules. The most blame-worthy feature of the move was its suddenness. It was a stab in the back. It came without warning. With the rights and wrongs of these general or "sympathetic" strikes, we do not now propose to deal. But of these sudden, treacherous strikes there can only be one opinion. And they are certain to alienate public sympathy. This has been the case in England. We have been assured by individuals recently arrived from Great Britain that the action of the strikers in endeavouring to paralyze the general business of the country has been bitterly resented by all classes, not directly interested. Had it not been terminated as suddenly as it began, the general public would have taken matters into its own hands, as in some cases it actually did. Manual labourers, after all, are only a section, albeit a vastly important one, of society. The whole is always greater than the part, and society has immense resources when put squarely on the defensive. From what we can gather, another sudden and simultaneous strike, of the kind recently attempted, is not likely to be again tried in England. If it is, a popular uprising against labour will be the certain result, and counter organizations will be formed, (are in fact already openly talked of), which will do incalculable injury to the cause of labour. A strike of the kind projected in England is hardly likely on this continent. Geographical conditions are against it. But if ever attempted, it is bound to be a failure, and in more senses than one. Chiefly, it will alienate popular sympathy, as it has done in England. Labour, however strong its claims, must fight its battles according to the rules of "civilized warfare." Otherwise it must seriously handicap its own cause. This is, we think, the main lesson of the recent strikes in England. This is what according to a writer whose book was recently reviewed in the "Spectator," (England), happened when the public organized in self defence. "So efficient was this organization that a week after the strike began the streets presented very much their usual appearance, and the general public suffered but little inconvenience from the social upheaval. It was something of an anomaly to see noblemen and officers of the highest rank driving cabs, merchants and stock-brokers doing ambulance

work, civil engineers working in the stoke-hole of a steamer or attending to the gas, water, and electric lighting machinery, civil servants and undergraduates acting as tram-conductors or unloading the ships bringing wood, coal and provisions to the capital. Yet all these services were efficiently and unobtrusively rendered, and it was clearly demonstrated that when threatened the upper and middle classes could rise to the occasion and do all that was necessary to keep the social machine at work and in perfect order. An attack had been made on the community, but the community had proved quite capable of defending itself. The weapon the strikers had most relied on not only failed to do harm, but had turned



PASTORAL STAFF
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against themselves. The Public Security Brigade broke the General Strike."

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The Bishop of London is reported to have said in commendation of Canada's recent verdict in the elections that Canada had shown her preference "to be poor and English rather than to be rich and American." We are of the opinion that

His Lordship is quite wrong in his diagnosis of the situation. Canada has not the slightest intention of being either "poor" or "English." Her hope is to be "rich" but certainly not "American." The aspirations of Canada, as we interpret them, are to stand side by side and shoulder to shoulder with England as fellow-members of the great British Empire. That our readers will recognize at once as quite a different thing from the vision of the distinguished prelate. The "colonial" outlook has gone forever. Earl Grey in a notable valedictory address at Ottawa a few days ago called attention to the fact that throughout his occupancy of the office of representative of the King in Canada he has avoided all references to the "Colonies" and "colonials," and has used the more accurate nomenclature of "Dominions" and fellow-citizens. That, of course, is the obvious thing to do. To say that sensitiveness on this point is only an evidence of Canadian vanity is to say a very shallow and erroneous thing. Words stand for ideas and sometimes for unconscious attitudes of mind. So long as we were content to accept the designation of colonials, neither the Canadian himself nor the stranger beyond, could take a high view of our national destiny. Besides who is "colonizing" this country? We are choosing our own citizens and do not hesitate to reject those who appear to be undesirable, no matter from what source they come. As a matter of fact the whole national ideal and outlook is changed the moment we regard our country as a Dominion, and our people as citizens of equal status in a world-wide Empire. But the day for insisting upon these things is now, happily, almost a thing of the past. What the hour demands and what our national manhood cries out for is a clear vision of the new responsibilities which our new status brings to us. If we share the glory and protection of Empire we must shoulder the burdens also. If national self-respect demands our recognition as autonomous Dominions, national manhood demands that we should play the part of men in the defence as well as in the development of the Empire. To assert self-sufficiency in legislation and dependence upon Britain for our security, is no evidence of healthy national pride. The next great step in the upward path of nationhood, a step which destiny calls upon our new government to take, is to put our shoulders to a fair share of the imperial burdens, and to do so in the daylight, and to assert it as a public national confession of imperial faith. If we resolve to be neither "poor" nor "English," may heaven defend us from being rich and mean.

Canadians have many things to learn from England. It is usually not necessary for "Spectator" to dwell upon this fact because hitherto the tendency of Canadians has been to look to the other side of the Atlantic for all that was really wise and desirable. We have conceived it to be our duty to stimulate Canadian confidence and self-respect, to nurture a faith in our own inherent potentialities. What has been possible on one side of the ocean is certainly not impossible on the other. Where customs, procedure, thought or ideals differ it is neither sound in philosophy or patriotism to assume that the error is invariably on this side of the sea. However, it would be folly and worse than folly to presume that we have not many lessons still to learn from the Old Land. The one

that "Spectator" desires to call special attention to is the manifest superiority of the English voice and accent for the most part over the Canadian. It is, of course, hard to generalize, for the English voice and accent are not always what is desirable. Still we Canadians have a long way to travel before we can claim to have made anything like an adequate development of our voices. It is a subject that deserves to be taken up seriously by our educators, public men, leaders of thought, and particularly by the press. How to improve the Canadian accent and the use of the Canadian voice is by no means a trifling subject that can be waved aside with a jest. Serious men have sought to make excuses for us by telling us that climatic conditions account for our harshness of articulation. If that were the source of our vocal limitations then presumably all Canadians would be affected. But we know quite well that that is not the case. Let us take a single example. The late Archbishop Bond, although born in England, spent sixty years of his vigorous life in Canada. If climate has anything to do with regulating voices, then sixty years of Canadian climate would surely have left its mark upon the voice of the late Primate. Yet those who knew him will remember how singularly musical was every inflection, and how pleasing and restful was every tone. There is an immense amount of time and labour spent upon the art of playing various musical instruments, and yet there is no instrument in all the world that can compare with the human voice. Its powers in ordinary conversation are as notable as in song or oratory, but for some reason or other we seem to assume that as long as we can convey our meaning, it matters not how we rasp out our emotions. We venture to declare that it is high time for our educators to take some action that will result in "sweetness" as well as "light" in our communion and will obviate a shudder every time we open our mouths. There is no law in this autonomous country of ours that compels us to rattle and scrape our r's through the entire length of the larynx, nor are we doomed by an inexorable fate to squeeze and flatten our vowels until their life and buoyancy have been done to death. English people of education and refinement have, in our judgment, solved the problem of pleasure in speech, and it remains for us to accept their solution or to find a better way.

"Spectator."

PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers from time to time. They are intended for studying the Prayer Book.

- 235. What is it "expedient" for every baptized person to do?
- 236. Where is it directed that the Priest shall make the sign of the Cross?
- 237. If a child is privately Baptized when sick and afterward do live, what is it expedient to do?
- 238. How often at the least shall every Parishioner communicate?
- 239. What are called the two Easter Duties of every Parishioner?
- 240. In what two places do we find these words "It shall suffice"?

ANSWERS.

Answers to the questions on the Prayer Book; both questions and answers are numbered alike, so as to avoid confusion.

217. The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper, as the Catechism states. See also S. John VI. and 1 Cor. XI.

218. The Articles of the Christian Faith comprise the Creed.

219. The Articles of Religion are articles of agreement drawn up by the Archbishops and Bishops of both Provinces, and the whole Clergy. The Articles of Religion are XXXIX. in number and are found at the end of the Prayer Book.

220. In Baptism we are made: I. A member of Christ; II. The Child of God; III. And an inheritor of the Kingdom of heaven.

221. The XXth. Chapter of Exodus, verses 1 to 17.

222. Ghostly dangers are temptations spiritual. Bodily dangers are external dangers and temptations.

223. These questions are from the Catechism, the ghostly enemy referred to is a spiritual adversary. In the second collect in Evensong a reference is made thus "that we being defended from the fear of our enemies may pass our time in rest and quietness." It might well be explained as worry and imaginations which upset our trust and fear in the all wise ruling of our Heavenly Father.

224. The Prayer of Consecration is the Prayer in the Holy Communion, used for Consecrating the elements of bread and wine that we may be "partakers of His most Blessed Body and Blood." It is not seemly to use the terms bread and wine for the Sacrament after this prayer is over. We may refer to the Subject under such terms as The Consecrated Elements, or The Blessed Sacrament, or The Body and Blood.

225. The Ter Sanctus is the name for "Holy, Holy, Holy, Lord, God of Hosts," etc., in the special preface in the Holy Communion Service.



THE ANGLICAN YOUNG PEOPLE'S ASSOCIATION.

An Inter-Diocesan Conference of this Society will, D.V., be held in London, Ont., on the 23rd, 24th, and 25th instant. The place of meeting will be the Cronyn Hall. The following is the programme of the proceedings on each day:—

Patrons.—Most Rev. Charles Hamilton, M.A., D.D., D.C.L., Archbishop of Ottawa; Right Rev. David Williams, M.A., D.D., Bishop of Huron, Chairman A.Y.P.A. Committee, General Synod; Right Rev. G. Thornloe, D.D., D.C.L., Bishop of Algoma; Right Rev. W. L. Mills, D.D., D.C.L., Bishop of Ontario; Right Rev. J. F. Sweeney, M.A., D.D., Bishop of Toronto.

Executive.—(Elected Toronto Conference, October, 1910).—President, Mr. Clarence Bell, Osgoode Hall, Toronto; Vice-Presidents: Rev. Canon G. L. Starr, M.A., Kingston; Rev. C. A. Seager, M.A., Vernon, B.C.; Rev. E. Appleyard, B.A., London; Mr. Fred J. Walker, Hamilton; Secretary, Rev. T. B. Howard, B.A., Woodstock; Treasurer, Miss Woodhouse, Synod Office, Hamilton.

PROGRAMME.

Monday Evening, 23rd October, 1911.—3-7 p.m.—Registration of Delegates; Reception of Visitors and Greetings. 8 p.m.—Opening Session. Addresses of Welcome: The Right Rev.

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David Williams, M.A., D.D., Bishop of Huron; J. H. A. Beattie, Esq., Mayor of London; Rev. L. N. Tucker, M.A., D.C.L., London. Replies to Welcome: Rev. Canon Macnab, M.A., Toronto; Rev. Canon Starr, M.A., Kingston; Rev. W. G. Davis, Stoney Creek.

Tuesday Morning.—8 a.m.—Celebration of Corporate Communion, St. Paul's Cathedral, Celebrant—Rev. L. N. Tucker, M.A., D.C.L. 9.30-10 a.m.—Meeting of Committees: (a) Resolutions, (b) Finance, (c) Nominating.

Tuesday Morning.—10 a.m.—Devotional Exercises: Rev. W. F. Brownlee, St. John's Church, St. Thomas; President's Address; Secretary's Report; Treasurer's Report. 10.30 a.m.—"The Study of the Prayer Book as a Programme Feature," Rev. Canon Dyson Hague, M.A., London. 11 a.m.—General Conference (Papers 10 minutes each): (a) "Electing Officers, Time and Manner," A. W. Langmuir, Past Pres. Holy Trinity A.Y.P.A., Toronto; (b) "The Aim of a Branch—what it should and should not be," Rev. W. H. Snell, B.A., Thornedale; (c) "Committees—Working Towards the Same Purpose," Wm. Brooks, Chr. Toronto A.Y.P.A. Presidents' Asscn.; (d) "A Good Programme—How to Plan and Carry out," Rev. R. J. M. Perkins, M.A., Ingersoll; (e) "Getting a Loyal Church Spirit and Enthusiasm for the Association," Rev. E. Appleyard, B.A., London; (Discussion.) 12.30 p.m.—Reports of Committees; Resolutions, Finance. 12.45 p.m.—Adjournment. Social Hour.

Tuesday Afternoon.—2.30 p.m.—Second Report of Committees. 2.45 p.m.—"A Definite Missionary Policy for the A.Y.P.A.": (a) "For Each Branch," Rev. H. P. Westgate, Trinity Ch., St. Thomas; (b) "For the Whole Association," Rev. L. N. Tucker, M.A., D.C.L.; (Discussion.) 4 p.m.—"An Educational Policy for the A.Y.P.A.," The Rev. Canon Starr, M.A., Kingston; (Discussion.) 5 p.m.—Question Box Answers. 5.30 p.m.—Adjournment.

Tuesday Evening.—8 p.m.—Divine Service in St. Paul's Cathedral. Address, The Right Rev. J. Fielding Sweeney, M.A., D.D., Lord Bishop of Toronto. All Clergy attending the Conference are invited to bring robes and have a place in the procession. Offertory in aid of expenses of the Conference.

Wednesday Morning.—10 a.m.—General Conference—"Meetings," (5-minute papers); Meetings—Frequency of, etc., Regularity and punctuality at, Getting members to, Introduction of new members at, Use of pledge at, Conduct of business at, Difficulties to contend with at, Closing on time, Need of Parish Houses for, etc., etc. (Discussion.) 11.15 a.m.—Address, "What the Church Stands for," The Right Rev. David Williams, M.A., D.D., Bishop of Huron. 11.35 a.m.—General Conference, "Edification"; Debates—What to choose, How to conduct, A. E. Lancefield, Pres. St. Alban's Cathedral A.Y.P.A., Toronto; Suggestions for Entertainment, D. H. Bissell, Vice-Chr. Toronto A.Y.P.A. Presidents' Asscn.; Lectures and Lecturers, Miss Watkins, President St. Matthew's A.Y.P.A., Toronto; Fraternal Visitation between Branches, G. Spencer Bate, Pres. St. Aidan's A.Y.P.A., Toronto. 12.30 p.m.—Adjournment. Luncheon. Social hour.

Wednesday Afternoon.—2.30 a.m.—General Conference—"Plans": "Summer Plans"—In the Country, Rev. B. A. Kinder, B.A., Gorrie; In the City, Mr. Jas. F. Mellor, Grace Church, Brantford; "Winter plans," (a) Monthly Social Gatherings, Miss A. M. Grant, All Saints' A.Y.P.A., Toronto; (b) Special Occasions—Hallowe'en, St. Valentine, etc. 3.30 p.m.—Address—"The Place of the Bible in the A.Y.P.A.," The Ven. Archdeacon Richardson, M.A., D.C.L., London. 4 p.m.—Report of Nominating Committee: Election of Officers, Introduction of Officers. 5.30 p.m.—Unfinished business.

Wednesday Evening.—8 p.m.—Social Evening; "Surprises" planned for delegates by London Branches.

REMEMBER

Delegates.—Each Branch (no matter in what Diocese situated) is urged to send at least one delegate. Representatives from any other organization of Young People in the Anglican Church are cordially invited.

Registration.—Delegates and visitors are requested to register as early as possible after 3 p.m. Monday at Cronyn Hall.

Railway Arrangements.—Special rates are being made with the railways. Each delegate will purchase a Single Fare Ticket, and at the same time ask for a Standard Certificate. The certificate will be presented at the Convention to

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be countersigned, and upon payment of 25 cents holder will be entitled to return ticket at one-third fare.

Billet.—Billets will be provided, as far as possible, for delegates if application is made to Rev. E. Appleyard, St. Matthew's Rectory, London, in writing one week prior to the Convention.

Badges.—Delegates should, if possible, wear distinguishing badges.

Information.—Further particulars will gladly be given upon application to Rev. T. B. Howard, B.A., Box 28, Woodstock, Ont.

Brotherhood of St. Andrew

MONTREAL.

Montreal.—The first meeting of the Local Assembly of the Brotherhood of St. Andrew in this city was held in the Synod Hall on Tuesday evening, Sept. 20th, with President Hamilton S. Hall in the chair. After singing the hymn, "Jesus Calls Us," and devotional exercises, the Chairman welcomed the members of the assembly after the summer holiday, and asked them to join with him in making this year one of the most helpful and useful in the Brotherhood. He stated that during the summer months the Brotherhood had not been idle, but had been doing some excellent work, the most encouraging and interesting being the services held on board the ocean steamers in port on Sunday mornings. At first it was thought advisable to hold these services on the dock, and invite the sailors from the ships to attend, but it was found better to get permission from the captains to hold the services on board the boats, where we could have an opportunity to talk with the men. These services have been attended by from ten to twenty Brotherhood men, and the outlook is very encouraging, for better work next summer. Besides this work the Brotherhood undertook work among the immigrants arriving in the city. The names and addresses of all members of the Church of England were secured at the St. Andrew's Home by Mr. Hall, who turned them over to the different Chapter Secretaries to report back to him the results of their visits. There is a very large field here for this work, and will be thoroughly followed up. We are at present in close communication with Rev. Mr. Thompson and Mr. W. W. Lee, of Quebec, who are helping us in every way. The election of officers for the Local Assembly was held at this meeting, and resulted in the following strong, active and interested committee being unanimously elected:—President, Mr. Hamilton S. Hall, St. Matthias; Vice-President, Mr. F. M. Wyatt, Cathedral; Secretary-Treasurer, Mr. Norman A. King, Church of Advent. Committee:—A. D. Campbell, W. S. Horden, D. W. Griffiths, W. H. Cumpston, H. J. Webber, J. H. Farrar, H. J. Dixon, P. Greenwood. The Rev. W. S. Major was elected chaplain for the coming year. The plan of work as outlined by the Assembly will cover a canvass of the present Chapters, with a view to encouraging, enlarging and helping them in their work, calling on the clergy and men of parishes where we have no Chapter, and endeavoring to start them, follow up the immigration work, hotel work, and arranging to hold noonday services during next Lent. The chairman read a letter he had received from Mr. Birmingham, stating that he expected to be in Montreal on Sunday, Oct. 20th, and would like to meet the Assembly on Monday the 30th, which met with the hearty approval of all present. In closing the meeting the Chairman urged every man to go back to his Chapter with a message to every member, urging them forward to higher and better work in all lines, and mentioned for their prayerful consideration the Forward Movement, the Buffalo Convention, and the Smith's Falls Conference, besides the noonday Lenten services.

My son, thou art never secure in this life, but as long as thou livest thou shalt always need spiritual armour. Thou dwellest among enemies, and art assaulted on the right hand and on the left.—Thomas a Kempis.

It is the eternal love of the Son of Man which seeks, instead of waiting to be sought for, and gives us a love by which we live. It is not we who find and choose God; it is God who finds and chooses us.—W. Robertson Nicoll.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—St. Paul's.—Mr. Robert Laird Borden, the new Prime Minister of Canada, was for many years an active member of this church. He was for a number of years on the Vestry, and gave freely of his time, energy and means for the upbuilding of the church. Mrs. Borden was a very useful member, and devoted herself to many of the charitable works which mark out this as a leading Canadian parish. It was noted recently that Mr. Borden is the second premier that this parish has given to the Dominion, for Sir Charles Tupper was for many years a member of the congregation, and for a long time practised his profession near the church. The congregation have furnished a long line of statesmen of both political parties to the Province of Nova Scotia. Rally Day in the Sunday School proved to be a very attractive feature. There was a large attendance and an enthusiastic spirit prevailed. The annual meeting of the Sunday School Teachers' Institute was held at the Church of England Institute on Tuesday evening, October 3, the President, the Rev. C. W. Vernon, in the chair. A helpful devotional address on "Prayer" as taught by the life of Jesus as recorded in St. Luke's Gospel was given by Rev. Dr. Gwilym. Rev. R. A. Hiltz, General Secretary of the Sunday School Commission, gave a very practical talk on the Sunday School course, Examination and Grading. The following officers and committees were elected for the ensuing year:—President, Rev. C. W. Vernon; Vice-Presidents, Clergy of the City and Dartmouth, Messrs. B. Colquhoun and J. M. Donovan; Treasurer, W. H. Wiswell; Secretary, Miss B. Fry; Asst.-Secretary, Miss Ethel Hiltz; additional members of the Executive—All Saints' Cathedral—Miss Forbes, Miss Smithers; St. Paul's—Miss Lordly, Miss Kellogg; St. George's—Miss James, Miss Johns; St. Mark's—Miss Clarke, Miss Mowbray; St. Matthias—Mrs. Crooks, Miss Saunders; Trinity—Mrs. Hammond, Miss Eaton; Christ Church—Mrs. Cowan, Miss Roue. Department Superintendent—Teacher Training—Rev. S. J. Woodroffe; Supplemental Lessons, Exams. and Grading—Rev. H. W. Cunningham. Home Department, Miss Kellogg; Font Roll—Miss McLeod; Primary Department—Miss Hamilton; Adult Bible Class—J. M. Donovan; Statistical Department—W. H. Wiswell; Literature and Supplies—Rev. L. J. Donaldson. Programme Committee:—Rev. S. J. Woodroffe (Chairman)—Rev. C. K. Masters, J. E. Parker, Miss James, Miss Hamilton, Miss Woolrich, Miss Hodggers, Miss Forbes.

NOTICE TO THE PUBLIC

THE PUBLIC AND SUBSCRIBERS TO THE CANADIAN CHURCHMAN ARE CAUTIONED NOT TO PAY ANY MONEY TO R. D. IRWIN, AS HE IS NO LONGER AUTHORIZED TO RECEIVE OR COLLECT SUBSCRIPTIONS FOR THE CANADIAN CHURCHMAN.

The above notice does not refer to Reverend R. D. Irwin, incumbent of Christ Church, Sorel, Que.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.
Walter Farrar, D.D., Assistant Bishop.

North Hatley.—This parish has just lost its rector and the Diocese of Quebec one of the most popular and promising priests by the removal of the Rev. Justus J. S. Seaman, M.A., who has accepted the rectorship of Shawville in the Diocese of Montreal. Mr. Seaman is a graduate of Bishop's College, Lennoxville, Que., where he took his B.A. with honours in 1903. He was ordained deacon in the same year by the Bishop of Quebec and priest in the following year when he was licensed to the Mission of Grand Mere, Que. In 1906 he accepted the

newly established Mission of North Hatley and in four years raised it to the status of a self-supporting parish. This parish is beautifully situated on the shores of Lake Massawippi and is now a popular summer resort for Americans from Baltimore, New York, Washington and other points. Two years ago the parish was led by Mr. Seaman to build a new rectory house, one of the finest in the diocese, at a cost of \$6,000 of which \$4,000 has already been paid. The pretty little church has been literally crowded to overflowing in summer and during the winter months the rector ministers to a considerable area of country. The Rev. and Mrs. Seaman have endeared themselves to the whole community and they will be greatly missed. All who knew them will deem the parish and diocese to which they go fortunate indeed. They left North Hatley on Sept. 30th and on the eve of their departure a deputation of their parishioners waited on them and presented them with a purse containing \$170.00 in gold as a token of appreciation of their splendid services and of the good wishes which follow them into their new field. Mr. Seaman will begin his work at Shawville on Oct. 8th. The Bishop of Quebec has appointed the Rev. E. B. Husband of Johnville, Que., to succeed Mr. Seaman and Mr. Husband will assume charge of the parish at once.

MONTREAL.

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

Portage du Fort and Parknau.—The annual Harvest Thanksgiving services were held on Sunday, Sept. 10th. There was a celebration of the Holy Communion at St. Alban's in the morning, evensong at St. George's. The Rev. Rural Dean Taylor, of Aylmer, Que., was the preacher for the day and delivered eloquent sermons. The churches were very prettily decorated and the offerings were for the renovation of the old parsonage.

ONTARIO.

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

Madoc and Queensborough.—The annual Harvest Thanksgiving services were held in this parish on Sunday, October 1st. At St. John's Church, Madoc, there was a celebration of the Holy Communion at 8 a.m. and evening at 7. The church was prettily decorated with fruit, grain and hops, the latter entwined among autumn tinted leaves adding greatly to the effect. The Rev. W. L. Armitage, B.A., of St. Mary Magdalene's, Pictou, preached a very inspiring sermon from St. Luke, xii., v. 21. The attendance was large and special offering about the same as a year ago. At St. Peter's, Queensborough, the service was held at 11 a.m. This church was also appropriately adorned for the occasion. The sermon by the Rev. W. L. Armitage from the CVII. Psalm, 8th verse, was particularly suitable for the occasion and was much appreciated.

OTTAWA.

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

Ottawa.—All Saints'—Sunday, the 8th inst., being the last Sunday on which he and Lady Grey would be in Canada, His Excellency Earl Grey was desirous of taking part in a special farewell service at the church he has frequently attended during his residence in Ottawa, All Saints' Church. He accordingly sent for the rector of the church, the Rev. A. W. Mackay, last week, and expressed his pleasure at the services he had been privileged to attend at that church. "As Sunday next is the last I shall spend in Canada," said His Excellency, "I should like the service to be of a special farewell nature." In response to his request, the service was of an unusual character, being wholly choral. His Excellency also selected the hymns and anthems which were sung at this service. The recessional was "O God our help in ages past," the second hymn, Kipling's recessional, "Lest we forget," and the third "Through all the changing scenes of life." The anthems selected by His Excellency were "God is a Spirit," and "Hark, Hark, my Soul." The majority of the household attended with the vice-regal party. The Rev. A.

W. Mackay, after his interview with Earl Grey, was made the recipient of a signed portrait of His Excellency. A special prayer was said at the close of the service, after which all present joined in singing the National Anthem which had been rung on the church bells as the Vice-Regal party had first entered the church. Mr. and Mrs. R. L. Borden were amongst the congregation. After the service Lord and Lady Grey drove to the residence of Sir Wilfrid Laurier on a farewell visit.

St. Luke's.—In the Sunday School hall of this church last week the opening meeting of the Young People's club of that parish was held. A large number of the members were present. Various subjects were discussed and plans for the coming months were talked over. It was decided, so as to aid their work materially, to hold a concert and play some time in the near future. This church is always very fortunate in their selection of performers and the plays are always most enjoyable. The date has not yet been decided definitely.



TORONTO.

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

Toronto.—The Lord Bishop of the Diocese entertained some fifty members of the Rurideaconal Chapter of Toronto on Monday the 2nd inst., and afterwards gave them an address on the work of the coming winter season.

St. Alban's Cathedral.—An enthusiastic meeting was held on Thursday evening the 5th inst. in the St. Stephen's school house, where Bishop Sweeney gave an eloquent address on behalf of the movement towards the building of the Cathedral. The Bishop also showed by the aid of plans some interesting features of the new building, which the building committee hope will be completed by Oct. 1, 1914, at an estimate cost of \$250,000. At the close it was moved by Canon Morley and seconded by Mr. Green that the following constitute the local board for Central Toronto: Geo. Harman, H. B. Blachford, C. E. Howard, F. Wood, Dr. Pepler, C. Pope, H. Havelock, C. A. C. Jennings, E. Davis, F. W. Noble, W. Brooks, C. T. Agar and T. Hopkins. Canon Morley and N. Marshall spoke encouragingly of the work.

The Rev. A. J. Vale of Hay River in the Mackenzie River Diocese is in the city at present on furlough and he will speak in a number of parishes in the interests of the M.S.C.C. during his visit. He has spent several years in the far North working amongst the Indians.

Between three and four hundred men attended a complimentary banquet which was given on Monday afternoon, Oct. 2nd, at McConkey's restaurant by the members of the Toronto Committee of the Canadian Council of the Laymen's Missionary Movement to Sir Andrew Fraser, K.C.S.I., late Lieut.-Governor of Bengal. There were present men from a number of places outside Toronto, including Hamilton, Berlin, Guelph, Acton, Stouffville, Aldershot, Galt, Zephyr and Brighton. Regrets at absence were conveyed by Secretary Caskey from the Bishop of Toronto, Mr. W. A. Charlton and Mr. S. J. Moore. The Chairman was Mr. N. W. Rowell, K.C. The message of the speaker was couched in plain terms of appeal to his hearers as fellow-Britons to see to it that Britain through her churches gives to India what her Christian government is debarred by its pledges of neutrality in religious matters from furnishing, the blessing of the religion of Great Britain, and also to render obedience to the command to preach the Gospel "in Jerusalem, and all Judea, and in Samaria, and unto the uttermost end of the earth." At the close of his address short speeches were made by Mr. N. F. Davidson, K.C., Dr. Falconer, the President of the Toronto University, and the Ven. Archdeacon Cody. Among others present were Mr. J. Sherwood Eddy, General Secretary of the National Y.M.C.A. in India; Rev. Principal Gandier, Rev. Drs R. P. MacKay and A. Carman and Dr. J. A. Macdonald.

The Very Rev. Dean of Niagara, (Dr. Houston), who was in the General Hospital to undergo an operation. We regret to say he died on Monday last.

St. Luke's.—The Rev. W. A. Hunter, Dean, one of the clergy at the Parish Church, Clapham, London, preached in this church on Sunday morning last.

St. Matthias.—The annual dedication festival was held in this church last Sunday. The Rev. F. H. Hartley, the rector, preached in the morning and the Rev. F. S. Lewis, assistant priest at St. Thomas', in the evening. Special music was rendered by the choir under the leadership of Dr. Dickenson, the organist.

The Rev. Canon Morley preached in the interest of the Diocesan Cathedral Fund on Sunday morning last in St. Aidan's, and in the evening at St. Saviour's.

St. Matthew's.—The Rev. J. B. Fotheringham, acting rector of this church, has informed the congregation that he is going to Goderich, and that next Sunday will be his last at St. Matthew's. Mr. Fotheringham's departure will be widely and deeply regretted. He had secured a strong hold on the people, and a forward movement in the way of church enlargement, a new organ, and new heating and lighting was in contemplation, and generous contributions had been promised. What steps the vestry will now decide upon are uncertain. Toronto Diocese loses one of her best men and Huron secures him.

Grace Church.—The Rev. J. S. Broughall, M.A., was formally inducted as the rector of this church on Monday evening, October 2nd, in the presence of a large congregation. The Bishop of the Diocese performed the ceremony, and he was assisted therein by the Ven. the Archdeacon of York (Dr. Cody). The Rev. E. C. Cayley, R.D., the rector of St. Simon's, preached from the text: "Make full proof of thy ministry." Immediately following this service an interesting function took place in the basement of the church, when an address of welcome was read to the new rector, and his wife, Mrs. S. Broughall, being presented with a large bouquet of flowers. Mr. Barber, a member of the congregation, then read a very flattering address to the Rev. E. H. Mussen, who had been in charge of the church during the interregnum and presented him with a purse of gold, as a mark of the esteem in which he was held by the congregation. After Mr. Mussen had expressed his surprise and thanks for their generous gift, Mr. Paris, President of the A.Y.P.A., on behalf of the Society, presented Mr. Mussen with beautifully bound copies of the Book of Common Prayer and the Book of Common Praise. Refreshments were served at the conclusion of the presentation and a pleasant social hour was spent.

A largely attended vestry meeting was held in the schoolroom on Thursday evening last which was presided over by the Rev. J. S. Broughall, M.A., the rector of the parish. A resolution was passed disestablishing the old parish which has been removed to College Heights. A second resolution, approving of the purchase of the old Christ Church and the removal of the same to the new site chosen at the corner of Lonsdale Road and Russell Hill Drive was also passed. Mr. Lionel Rawlinson and Mr. D. T. Symons, K.C., were elected churchwardens for the balance of the year.

St. George's Hall.—The Ven. Archdeacon Cody gave a most interesting illustrated lecture on "English Cathedrals" at the opening meeting of the St. George's Society which was held in this hall on Friday night last. Despite the in-

clement weather, the hall was well filled. Dr. Cody gave a most graphic description of the beginning and growth of ecclesiastical architecture in the Motherland, from the Norman period to the Gothic, depicting with accurate minuteness the gradual transformation from the Early English to the decorative and perpendicular periods. Views were shown of the exteriors and interiors of nearly the whole of England's famous cathedrals, most of which the Archdeacon has visited. Additional charm was added by his recital of the legends associated with the several sacred edifices and their close relationship to many stirring historic periods. The president, Mr. D. Harman, introduced the Archdeacon, who was accorded a vote of thanks for his excellent lecture.

Wychwood.—St. Michael and All Angels.—The Patronal Festival was observed in this church by services on St. Michael and All Angels' Day, and on the Sunday following large congregations filled the church and the number of communicants also was large. The rector was assisted by the Rev. A. J. Fidler of St. Clement's, Eglinton, and the Rev. E. A. Vesey, Dovercourt, who each gave appropriate and helpful sermons. On Sunday, Oct. 8th, the Harvest Festival was held, and saw the church filled to its utmost capacity. At the evening service the Rev. F. G. Plummer of St. Augustine's, preached a helpful sermon on the meaning of Harvest Services. The church was tastefully decorated for both occasions. The rapid growth of this church points to the fact that attention will soon have to be given towards the erection of a new and larger building to accommodate the worshippers who are increasing rapidly in numbers.

Norway.—St. John's.—Harvest Thanksgiving services were held in this church on Sunday last. The Rev. J. B. Fotheringham, vicar of St. Matthew's, preached in the morning and the Rev. Professor Boyle, D.D., of Trinity College, in the evening.

Weston.—Mt. Denis Mission.—This Mission is only three months old. The attendance to begin with was 23; it is now 95. The growth of the Sunday School is even more remarkable. At the opening one month ago 24 scholars were present. Last Sunday 85 children answered the roll call. A Harvest Thanksgiving service was held last week, the rector, Rev. J. Hughes Jones, preaching the sermon to a congregation that filled every available inch of the seating capacity. Special music was rendered most creditably by the choir just recently formed. A large and enthusiastic meeting has been held to discuss a church building. Plans have been prepared and substantial sums promised. Such is the zeal and enthusiasm of the congregation of this Mission that it will not be surprising if a church is built and ready for occupation by the time the snow flies.

Wooler.—The Lord Bishop of the Diocese consecrated the church here on Sunday last, and afterwards he proceeded to Walkworth where he held a Confirmation. On Monday his Lordship held a similar service at Perritown and returned to the city on the following day. Dr. Reeve, the assistant Bishop of Toronto, has returned to Toronto from his trip to the West during which he visited Athabasca Landing. He also took part in the laying of the foundation stone of Emmanuel College at Saskatoon. On his way back he remained for a few days in Winnipeg where he spoke at the triennial meeting of the W. A. and preached in one or two of the churches of the city.

Lindsay.—During the meeting of the Archdeaconry of Peterborough held at this place, the Chapter of the Rural Deanery of Northumberland and Peterborough met and elected the Rev. E. W. Pickford of Norwood as Rural Dean. Mr. Pickford served for many years as a faithful secretary of the Rural Deanery. The Bishop has approved of the appointment.

Washago.—St. Paul's.—The Harvest Thanksgiving services at this Mission were held on Sunday, October 1st, at three out of the four churches. The morning service was held at St. George's Church, Cooper's Falls, at 10.30. This church was prettily decorated with fruit, vegetables and autumn leaves, but owing to a steady downfall of rain the attendance was not as large as it might have been, 32 in all being present. In the afternoon at 3.30 evening service was held

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at St. Luke's Church, Hamlet; the congregation, owing to the weather, was not large. The floral decorations, together with vegetables and grain, looked very pretty. At St. Paul's Church, Washago, evening service was held at 7:30, when the church was filled, nearly 100 being present. The decorations were very tastefully arranged. At all three services the Diocesan Evangelist, the Rev. J. Bennett Anderson, preached very earnest sermons.

Shanty Bay.—St. Thomas'.—On Sunday, Sept. 24th, a Harvest Thanksgiving service was held in this church. The church was prettily decorated. Appropriate music was rendered. An eloquent sermon was preached by the Dean of Calgary. The morning offering, which was in behalf of the D.M.F., amounted to \$30.00.

East Oro.—St. Mark's.—The annual Harvest Thanksgiving service was held in this church on Sunday, Sept. 24th. The sacred edifice was decorated with much taste. The rector preached suitably to the occasion and a good offering was made for the funds of the D.M.F.

Port Hope.—St. Mark's.—The annual Harvest Thanksgiving services were held in this church on Sunday, Oct. 1st, and attended by large congregations. The musical portion of the service was rendered by a vested choir of thirty voices, and together with the very hearty singing of the congregation made the services very effective and impressive. The church was tastefully and beautifully decorated by a band of faithful workers of the Chancel Guild under the direction of Mrs. Passmore, an aged and veritable "mother in Israel," so faithful and constant in all her duties in church work. Mr. W. S. Ayling, a graduate of St. Boniface College, Warminster, England, who has voluntarily rendered valuable services as lay reader in this parish during the past three months, has received an offer from the diocese of Nova Scotia through the Rev. Canon Simpson, rector of the Pro-Cathedral, Charlottetown, P.E.I., which he has accepted and will, D.V., be ordained deacon by the Bishop of Nova Scotia at the next ember season. Mr. Ayling has rendered valuable assistance to the rector during his sojourn here, being aided in doing so by his ten years' experience as a lay reader and worker in Cardiff, Wales. His services here have been greatly appreciated by the rector and parishioners of St. Mark's as shown in the presentation of a well-filled purse on the eve of his leaving for work in the diocese of Nova Scotia.

Cravenhurst.—St. James'.—The Harvest Thanksgiving was held at this church on Wednesday evening the 20th inst. The church had been beautifully decorated by the ladies of the congregation. The service was well sung by the choir, who gave a spirited rendering of the anthem, "Bless the Lord." The service was taken by the Rev. Percival Mayes, and an appropriate sermon preached by the Rev. L. B. Vaughan, of Toronto. A large congregation was present and a good offertory was taken up on behalf of the new organ fund. On Wednesday evening the church was filled by a reverent congregation for the annual confirmation service. The Rev. P. Mayes presented a class of 14 candidates to the Lord Bishop of the diocese for the Apostolic Rite. The Bishop preached an eloquent and earnest sermon from Psalm 16:8. Much progress has been made in church life in this parish since the advent of the Rev. Percival Mayes, at the beginning of the present year. A debt of \$500 was paid off, the Sanctuary painted, vestry enlarged, a new furnace installed, exterior of church painted, and the fences and grounds put into order, besides gifts made of interior furnishings for the church. Though the population has declined, increased congregations and offertories, both for the parish and missions, tell of the progress being made.

Scarborough.—On Sunday, the 1st inst., Bishop Sweeny spent the day at two of the Mission Stations near Toronto. At Scarboro' Junction, where there has been a Mission open a little over two years, he conducted the morning service and preached. The congregation took advantage of his Lordship's visit to hold their Thanksgiving service, and the place of worship was tastefully decorated by the ladies for the occasion. A large congregation was present, notwithstanding the rain and muddy condition of the roads. This Mission has plans prepared for the erection of a new church and hopes in the near future to have their own building on

the church lot which is already secured and paid for. The Bishop drove to Agincourt in the afternoon. This Mission was opened on Easter Sunday and services are held in a hall, which the ladies of the congregation had specially decorated for this Thanksgiving service with the bounty of the Canadian farm and garden. The congregation was above the average, and had the weather been fair and roads good a larger number would have been present. The Bishop conducted the service and preached. After each service the congregations remained behind and had the pleasure of meeting his Lordship who shook hands with each person as they passed out. Visits like this will bear good fruit for the Church's work in these localities and the people will feel that his Lordship has a personal interest in their work. His Lordship had to make a rush return to the city to reach the Cathedral in time for evening service.

Maple Lake.—On Sunday, Sept. 24th, Harvest Festival services were held in all the churches of the "Stanhope" Mission. Mr. Piran Roberts (lay reader in charge), took the services, preaching from the text, "Thou crownest the year with Thy goodness," and emphasizing the fact that a very deep sense of gratitude ought to be shown to Almighty God for the excellent harvest He has been pleased to send this year. The churches were prettily decorated with the beautiful autumn tinted leaves from the maple groves near by and with flowers, fruit and grain, the gift of farmers in the neighbourhood. The attendances were well above the average and the offertory such that will enable the Mission to send a good response to the appeal made on behalf of Diocesan Missions this year. On the previous Tuesday what may be termed a very successful picnic was held at the central district of the Mission (Maple Lake). The object was to bring the people at the far settlements together by means of a meeting of the children of the three Sunday Schools which number over a hundred. It rained heavily during the morning of the day but towards noon fared up and enabled the friends to gather and spend a very enjoyable afternoon, baseball and races being the chief sources of amusement for both parents and children. A skipping race for girls was very pretty, and the boys caused no end of fun in a race with feet tied with handkerchiefs—an adaptation of the old-fashioned sack race. A novel system was tried in connection with the prizes and found very successful. Each winner was given a coupon indicating the value of the prize, which was to be exchanged for any article on sale at that price at the church stall. Tea was served towards evening and everyone well supplied with good things. It may be mentioned that at these country picnics everyone comes bringing a basket of provisions which on arrival is handed to the directors of ceremonies to be devoted to the common weal. There is always a stall at which generally ice cream, candies and trinkets are sold in order to defray the expense of the fête.

NIAGARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

Hamilton.—St. James'.—Harvest Thanksgiving services were held in this church on Sunday, Oct. 1st. The church was most tastefully decorated and the musical portions of the services were well rendered by the choir. The Rev. C. B. Kenrick and the Rev. W. J. McAndrew preached morning and evening respectively. Owing to inclement weather the congregations were small. Church of the Ascension.—The Rev. Professor Duckworth of Trinity College, Toronto, preached in this church on Sunday evening, Oct. 1st. In the course of his sermon the preacher pleaded earnestly for the cause of Home Missions.

Burlington.—St. Luke's.—The members of this parish are making many improvements in the church and the church premises. A motor to pump the organ has been installed, and the contract to paint the church has been let. The church avenue and the burial ground have been much improved by the building of 2,000 feet of granolithic walk, and the work of levelling up the graveyard is to be undertaken this fall. The expenses are to be defrayed by money generously subscribed by the members and the proceeds of the Harvest Thanksgiving offering.

South Cayuga.—The annual Harvest Thanksgiving service was held on Thursday evening,

Sept. 28. Rev. L. J. R. Naftel of Elora, Rural Dean of Wellington, kindly came on from Synod to preach the sermon. There was a good attendance and a bright hearty service. The church, noted for its harvest service decorations, looked this year even better than usual. A pouring wet morning on the following Sunday interfered with the Communion service with which the festival observance was to close.

HURON.

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

Paris.—St. James'.—Harvest Thanksgiving services were held in this church on Sunday, Oct. 1st. Owing to the weather conditions, the congregations were not large. The church was beautifully decorated with fruits, flowers and grain appropriate to the occasion. The Rev. T. G. Wallace, of Woodstock, preached in the morning and addressed the Sunday School in the afternoon. In the evening the sermon was preached by the rector, the Rev. C. C. Purton.

Glencoe.—The new rector of this parish is the Rev. C. H. P. Owen who begins work here on October the 22nd. Mr. Owen is a brother of Rev. C. C. Owen, of Vancouver, B.C., formerly of London, Ont., and his father and two other brothers were clergymen and his sister is married to a clergyman. He was educated at Wycliffe College, Toronto, and ordained in 1889. His first appointment was to Creemore, Ont., where his father-in-law, the late Rural Dean Forster, was rector over 20 years. There he built a fine church at Banda and a magnificent rectory at Creemore costing \$2,500. The next 3 years he spent as a missionary on the Blackfoot reserve at Gleichen, Alberta. He then returned to regular pastoral work and was appointed to Lucknow and St. Helen's in Huron Diocese, where he built a fine church at St. Helen's costing \$2,800, and paid for the same in a very short time. He was then appointed to his present parish of Haysville, Hamburg, and Willmot, in succession to Rev. James Ward. The good work of Mr. Ward was continued by his successor and Mr. Owen spent \$700 on Haysville rectory and \$1,500 on Hamburg church, enlarging it and reseating it and supplying a furnace, carpeting, lighting, new windows, &c., and leaving a parish endowment at Hamburg of \$1,200. Mrs. Owen is a daughter of the late Rural Dean Forster and two of her sisters are married to clergymen, Rev. T. G. A. Wright of London, and Rev. O. T. B. Croft of Bath, England. The Glencoe parish cordially welcomes its new rector and is to be congratulated on this appointment and may expect the same energetic work which Mr. Owen has done in other fields.

Sandwich, South.—St. Stephen's.—On Sunday, Sept. 24th, Harvest services were held in this church morning and afternoon. The church was beautifully decorated with grain, fruits, and flowers. Morning prayer was said by the Rev. J. R. Newell, the rector, and Holy Communion was celebrated. At 3:30 in the afternoon the second service was held, when the Rev. Arthur Carlisle, B.A., rector of All Saints', Windsor, Ont., was the preacher. A large congregation was present who were much impressed by the eloquent sermon of Mr. Carlisle.

Galt.—Trinity.—On Sunday, Oct. 1st, the Bishop officiated in this church, it being the celebration of the 25th anniversary of the Rev. Rural Dean Ridley as rector of the parish. The Bishop preached both morning and evening, his sermons being eminently practical and applicable to the special occasion. With great power and unction his Lordship clearly defined the responsibility and duties of the ministerial office, and the mutual claims of both pastor and people. He paid a very high tribute to the rector, whose work during his long pastorate in the parish had been so very successful, and of his standing, character and influence in the Diocese. Galt was one of the very best parishes and had in every way been foremost in every good work and had sustained a very prominent place in contributing to all diocesan and missionary funds. He heartily congratulated the parishioners on the happy state of affairs, and bespoke for both rector and people continued prosperity. In addition to the spiritual growth of the parish which was all that could be desired, he was extremely gratified to learn that nearly \$120,000.00 had been contrib-

uted by the congregation for parochial and other purposes, and all by direct giving, and one fact had just come to his notice which spoke volumes for rector and people, that in connection with the additional outlay for the new Parish Hall now nearing completion, involving some \$15,000.00, the rector had not asked a single individual to sign his name for any amount. He had simply taken their word of honour. Where such harmony and implicit confidence between pastor and people existed, signatures were unnecessary, as one's word of honour was of infinitely more value. It was certainly a unique fact and one which was worthy of being known. The new hall was a thing of beauty and would long remain a monument of the zeal and liberality of the parishioners, and a lasting memorial of their esteemed rector. As a centre of church life it would be invaluable, and therefore this anniversary day was in every way one on which they all had reason to rejoice. The services were very bright and hearty and the church was prettily decorated for the occasion. The following, clipped from the Galt Daily Reporter's editorials, speaks for itself as to the respect and esteem in which the Rural Dean is held by the community at large: "The Rev. Rural Dean Ridley, who has served his parishioners for twenty-five years, can look back upon a well-spent life as rector of Trinity Church. It is not every spiritual adviser who is able to attach himself to his congregation and the community in which he lives as the esteemed Rural Dean, whose ministrations have been of inestimable value to the people under his charge. The reverend gentleman's broad catholic spirit has kept him deeply interested in not only all classes within his communion, but also in the members of other churches. His charity of thought and action and his hearty word of encouragement have done not a little to assuage the distress of scores of citizens. As an administrator he has been a distinct success, the present position of the parish with its beautiful place of worship and a very handsome new Sabbath School, bearing witness to his undoubted leadership. Men of the character of the Rev. Mr. Ridley—and we have not a few in this country—largely assist in moulding public sentiment and public character. To labor in a field for twenty-five years and to be much stronger in the affections of his parishioners at the end than during the first few seasons of his stewardship is cause for elation. The Rural Dean banks much on the humanity of man, and in stirring the finer and better feelings of those who look to him for spiritual advice he consciously or unconsciously smoothes the way for ready responses to his appeals for the betterment of the character of the individual. Galtonians recognize in Mr. Ridley an unselfish worker in his Master's Vineyard and will join "The Reporter" in wishing him many more years of usefulness in the community that in various ways has honoured him as a good citizen.

Brantford.—Grace Church.—Mr. Thomas, the popular choir-master of this church, was recently presented by the ladies of the choir with a beautiful pearl pin as a token of their regard and esteem. Mr. Thomas acknowledged the gift in a few appropriate sentences.

Owen Sound.—St. George's.—On Sunday, September 24th, the 30th anniversary of the opening of this church was observed, and the harvest home services were held. The Holy Communion was administered at 8 a.m. and 11 a.m. The regular evening service was held at 7 p.m. The exterior and interior of the church building have been renovated and painted, and new matting has been put down on the aisles. The attractiveness of the interior of the church has been greatly increased by the presentation of four beautiful stained glass windows. The first of these windows is on the north side, in memory of Mr. and Mrs. Joseph Parker, presented by their children, and beautiful in design and finish. A very fine window in the south side of the chancel is in memory of the late Ven. Archdeacon Mulholland, presented by his friends. The third window is on the north side, and is also a handsome specimen of stained-glass work. It is in memory of Mr. and Mrs. Chatwero, and was presented by Mr. and Mrs. W. F. Wolfe. The fourth window is in the north transept, and is composed of three large lancets. It is also a very handsome and attractive piece of work, and adds much to the beauty of the interior. This window is in memory of Capt. and Mrs. Smith, and Mr. Henry Smith, and was presented by the family. The four windows are elegant in design and colouring, and the subdued light gives a much richer appear-

ance in the interior of the sacred edifice. In addition to the memorial windows, a very fine cathedral glass window has been put in at the west end. At the early morning service the rector, the Rev. J. Ardill, was assisted by the Rev. Jas. Widdifield, of Toronto. The rector conducted the other services, and preached the sermons. He took his text in the morning from the second chapter of Ruth and the fourth verse; and in the evening he based his remarks upon the fifth verse of the 129th Psalm. The attendance was large at each service, and the number of communicants far in excess of last year. The special offerings were very liberal. The church was beautifully decorated with grain, flowers, fruit, smilax, autumn berries and vegetables, and looked very attractive. The musical portion of the services, under the leadership of R. G. Green, the organist and choir-master, was admirably rendered and reflects great credit on the organist and choir. The children's service was held at 3 p.m., in the church, when the rector addressed the pupils, pointing out the meaning and importance of the harvest. Miss Parker, the organist of the Sunday School, presided at the organ, and the children sang the hymns in a very creditable manner.

Chatham.—Holy Trinity. Special Harvest Thanksgiving Services were held in this church on Tuesday, October 1st, when the edifice was tastefully decorated by the ladies of the Altar Chapter. The music under the direction of Mr. Harry Horstead, with Miss Pearl Maggs, organist, was of a very high order. Both services were fully choral. In the morning the new



Oak Eagle Lectern in Holy Trinity Church, Chatham, Ont.

chancel furniture, which gives to the church one of the most beautiful chancels in the Dominion, was dedicated by the rector. The credence table is an anonymous gift from one of the parishioners, and is a perfect piece of Gothic tracery in quartered oak. The handsome chancel screen and lectern are gifts from Mrs. Ball, in memory of her husband, the late Mr. William Ball, who was one of the pioneers of Trinity parish, and by whose efforts the church enjoys much of its present prosperity. The screen is made throughout of quarter sawn white oak and is of perpendicular Gothic design, composed of a series of tracery arches surmounted by a massive cornice decorated at intervals by richly carved bosses. This cornice is crowned by a carved cresting, and from the centre rises a cross, this latter being placed on a double base. The lectern is also of Gothic design, being in the form of a pedestal upon which stands an eagle with outstretched wings. This eagle is from the solid oak, and has been carved entirely by hand labour. All this work was done by the Blonde Lumber and Manufacturing Company of Chatham. The designer, Mr. Skelton, deserves great credit for the excellent taste he has displayed, and his workmanship in this church places him in the front rank of American ecclesiastical designers. The offertory was large and good congregations were present at all the services which were held throughout the day.

Church Decoration

Our artists are specially qualified for this class of work and will be pleased to submit sketches of any desired scheme. Our work and methods in Church Decoration have never been equalled.

Correspondence is invited.

The Thornton-Smith Co.
11 King St. W. Toronto, Can.

Wingham.—St. Paul's.—The Harvest Thanksgiving services in this church on Sunday, the 1st inst., were well attended in spite of the inclemency of the weather. The Rev. H. M. Langford, of Listowel, was the preacher and his discourses were instructive, helpful and eloquent. We hope to see him again occupy the pulpit. The Harvest Supper on the following evening was an unqualified success. After partaking of the sumptuous repast provided by the ladies, the concert was held in the Mills Memorial Hall. The orchestra opened with an overture, and throughout the evening played splendidly and won much well deserved praise. The chairman, Mr. H. Davis who always adds a great deal to the enjoyment of an evening when he presides, called upon the Rev. Dr. Rutledge for an address. He felicitated the rector and members of St. Paul's upon the very successful celebration, and conveyed the hearty greetings of the Methodist Church to them. The male quartette, composed of Messrs. Willis, Hill, Wilford and G. Willis, rendered two selections which were encored. Miss Freeman, of Lucknow, delighted the audience with her rich contralto voice. Her numbers were well selected and artistically rendered. After a guitar solo from Mrs. McGilvery, which was encored, Mr. Willis, the talented leader of St. Paul's choir, sang a solo and was twice encored. His son Mr. Gerry Willis likewise sang and was encored. The Rev. C. E. Jeakins, B.A., B.D., rector of Clinton, delivered an inspiring address, which will be long remembered, and as the chairman remarked, it was by such work he had won the hearts of the people when rector here. The enjoyable evening was brought to a close with a few words of thanks from the rector and an octette from the choir. The Misses Houghton, Reynolds, and Griffin discharged the duty of accompanists very acceptably. Great credit is due to the ladies of the congregation, and especially to Mrs. C. N. Griffin, the president, for such an excellent supper and entertainment.

CALGARY.

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

Calgary.—On Sunday morning, Sept. 24th, the Bishop conducted divine service and administered Holy Communion in the new church of St. John the Baptist, Clive. While in town, he baptized and confirmed an adult and baptized two infants. In the afternoon he drove to the town of Alix, sixteen miles distant where, at the evening service, he dedicated the pretty little church of St. Pancras. The Rev. Canon Dewdney said evensong to the end of the third collect, with special psalms, the lessons being read by the Bishop. Then came the beautiful dedication service, after which the Bishop preached from 1st verse of Psalm 122. There was an excellent and very appreciative congregation. The church is a frame building capable of enlargement standing on two lots, the gift to the diocese of Messrs. E. and W. Parlby. The first move towards supplying the church was made when Rev. L. O. Mott was deacon in charge. Funds had been accumulating under the stewardship of Messrs. Parlby assisted by Mrs. Col. Marryatt. The building which is 26 x 18 in the nave, with a chancel 20 x 18 and a sanctuary, was commenced in April, 1910. The first service in it was held on Sunday, May 22nd, 1910, and was taken by Mr. H. W. Panrucker, one of the merchants of the town, who has held the Bishop's license as lay reader for a number of years, and whose services as an honorary lay reader have been greatly and deservedly appreciated. The beautiful brass cross with candlesticks and flower vases were the gift of Rev. Canon Bliff, of Bettshanger, Kent; the altar cloth was presented by Mrs. Hall of London, England. The lights were given by Mrs. E. Parlby, who also donated prayer books, carpet for chancel, etc., etc. The porch and vestry were donated by the contractor Mr. Bashaw. Canon Dewdney, in addition to having work at Fish Creek, is acting incumbent of the Mission which includes Alix, Mirror and Clive, and he is greatly beloved.

There is only one real failure in life possible, and that is, not to be true to the best one knows.—Canon Farrar.

Look out to God, love His glory, hate yourself and be simple, and you will shine, fortunately without knowing it or thinking of it, with a Christlike splendour, wherever you go, and whatever you do.—Faber.

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ATHABASCA.

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

Fort Chipewyan.—On Sunday evening, June 25th, Bishop Holmes arrived at Chipewyan, from Vermilion, accompanied by Miss Ostler, who is the new matron appointed for Hay River school, and as it was necessary to catch the steamer at Fort Smith, both the Bishop and Miss Ostler had to leave early the next morning. But though thoroughly tired as the Bishop was, for he had helped the Indian row the boat the entire journey, yet he made a call on the people which was much appreciated; the short stay, however, was a great disappointment. He said that he would do his best to have as long a time as possible on his return from the north. And fortunately he got back here on Sunday evening, 30th July, and did not leave until Monday evening; he was busy the entire time, and on the Monday morning held a Confirmation at St. Paul's Church. The candidates were prepared by the incumbent, the Rev. Orlando J. Roberts, F.Ph. The service was very impressive, and the church well filled; a number of Romanists were present. There was a celebration of the Holy Communion at which the newly confirmed partook. The Bishop was assisted by the incumbent, and the Rev. A. J. Vale, of Hay River, who unfortunately has been obliged to bring Mrs. Vale out through ill-health. The late matron of Hay River, Miss Willgress; also Miss Hamilton, left for outside.

* * *

COLUMBIA.

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

Cowichan.—St. Peter's.—The members of this congregation, Cowichan, on Sunday, Sept. 24th, presented Bishop Perrin with an address expressing regret that he is leaving the diocese. The address was read by Mr. Jaynes, one of the oldest members of the congregation and one who took part in a reception to the Bishop in 1893. The presentation was made in the afternoon, after Bishop Perrin had conducted the service. The address reads as follows: "To the Right Rev. William Willcox Perrin, Lord Bishop of British Columbia. Right Rev. Father in God: We, the members of St. Peter's congregation, feel that we cannot allow this, possibly the last visit to our church, to pass without expressing to you our sorrowful regret that you are about to sever your connection with this diocese. For 18 years we have been privileged in receiving frequent visits from your lordship, and it is not too much to say that we have always looked forward with pleasure to these visits, and have listened with great profit to the wise and kind counsels you have given to us from the pulpit of this church. Very many of our young people have received the holy rite of confirmation at your hands, and what you have said to them, your lordship may be assured will not merely be memories of the past, but will help them in their spiritual life, and bear good fruit. Your lordship will not leave this diocese without knowing that in this parish you will leave behind many attached and personal friends, who will follow your future career with interest. That the Divine blessing may be richly bestowed upon your future labours for Christ and His Church is the sincere prayer of the people of St. Peter's, and that God in His own good time may grant us to meet once more in a far better country, him who for so long has been our faithful chief pastor here. (Signed) J. A. Leakey, Rector; Cecil F. Walker, A. N. Hanham, Churchwardens."

* * *

Oak Bay.—St. Mary's.—The Lord Bishop of the Diocese dedicated this new church on Wednesday, October 4th. At the same time he dedicated a brass lectern, presented by the Woman's Guild; a pair of candlesticks for the altar, presented by Mr. H. Johnson; an altar frontal, the joint gift of Mrs. J. P. Floyd and Miss Raper; and a silver Communion Service, the gift of a friend of the congregation.

* * *

Learn to give, and not to take; to drown your own hungry wants in the happiness of lending yourself to fulfil the interests of those nearest or dearest to you.—Henry Scott Holland.

Business is service with profit. Business must have profit or it will cease to exist. Charity is service without profit. Whenever charity becomes profitable it ceases to be charity and becomes business.

YUKON.

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

(Concluded).

Temperance Movement.—During the last few years, a wave of temperance has been sweeping over most of the civilized countries of the world, Canada and the United States have felt the uplifting tendency of this movement. In this country I am told that the consumption of alcoholic liquors has decreased rapidly. One prominent merchant told me that the decrease in Dawson during the last year, was about 40 per cent. Only a portion of this is due to any possible decrease in population. For this we should be devoutly thankful, for no one will deny that the excessive use of strong drink has been one of the greatest evils of the country. Our influence should be always on the side of temperance, not only in strong drink, but in all things. During the vacancy of Mackenzie River Diocese, the episcopal oversight of our missionary work has been divided between Bishop Holmes, of Athabasca, and myself. Bishop Holmes has charge of the southern portion and I the northern portion, the dividing line being 53½ degrees north latitude. The practical supervision cannot, however, be thus divided, but we have arranged that whenever he should visit the diocese, he should for the time being, have control of the work, and the same with regard to myself when I should be able to journey through the Mackenzie. In the meantime Archdeacon Lucas remains financial secretary for the whole of Mackenzie River Diocese. It is always a difficult problem to arrange for the carrying on of work in the northern part of the Diocese of Yukon, and in the adjoining country in Mackenzie River Diocese. The results of the work among the Eskimos of the Arctic Coast are most encouraging, and we thank God for this manifestation of His power among those who dwell on the Arctic littoral. The work of the Rev. C. E. Whitaker, and Mr. W. H. Fry, and Mr. W. D. Young, who has this summer returned to his old sphere of labour, is among natives partly resident in Yukon and partly in Mackenzie River. The dreadful disaster of the police patrol last winter when four brave, able-bodied men, lost their lives in the attempt to make the patrol from McPherson to Dawson, came as a great shock to all of us. The remoteness of that part of the country would not be so marked if the Government would undertake to place wireless stations at Herschel Island, Fort McPherson, and perhaps Rampart House.

Indian Work.—Some of the greatest problems we have to consider are in connection with Indian work. There are many questions of vital importance which I hope we shall be able to discuss during this session of Synod. I need mention only a few. One of the most important is with reference to educational problems. The Government has not seen fit to undertake the education of the Indians. The subject has been brought before the authorities in accordance with resolution 10 of our last Synod, but so far they have not acknowledged the full responsibility for Indian education. The advisability of educating Indians seems to be with some people, a debatable question. Most people will acknowledge that it is right to educate white children, even those in the lower grades of society, among the slums of large cities. By what process of reasoning Indians are considered as exceptions to the general rule, I am unable to understand. No one pretends to say that education will benefit every Indian, but I venture to state that a greater percentage of Indians are, and can be benefited by some sort of education, than is the case with children living in the slums of London or New York. One great error in the general consideration of this subject, is that people expect the Indian in a short time to come up to the standard of the white man, forgetting that centuries have been occupied in the process of the development, which has brought the so-called civilized races to even their present imperfect status, in character and self-restraint. No one knows better than the missionary engaged in work among Indians the difficulties and discouragements of such work, but we do not wish on that account to give up in despair. Friendly and intelligent criticism is good for us and our work, but the harsh and sweeping denunciations that are often directed against efforts on behalf of the Indians are cowardly and manifestly unfair, and generally are due to the lack of knowledge of facts, and an absence of sympathy. That the United States Government is convinced of the efficacy of practical education amongst Indians, is shown by the

fact that during the last ten years, they have expended vast sums of money in Alaska, amounting to about two million dollars, for the erection of schools, and the maintenance of teachers, and other items that go to make an efficient school system. In Yukon territory education is left largely to voluntary efforts. The Government is assisting in the matter of the boarding school, for which we are grateful. Our workers have recently been conducting day schools for Indians at Moosehide, Forty Mile, Selkirk, Whitehorse, Teslin Lake, and Champagne Landing. For this work we have not been able to procure from the Government, sufficient aid to pay for the lighting and heating, but we feel that the work is important enough to continue, even with inadequate resources.

Physical Conditions of Indians.—Tuberculosis is responsible for the great mortality among the Indians. It is, I feel, our duty to inaugurate a campaign of education on this subject. I have tried to obtain lantern slides, illustrating among other things, the dangers of infection in the case of tuberculosis. These, I think, can be procured in time, and would be the means of helping both Indians and whites to understand the nature of the disease. The help of the officials, will, I am sure, be readily given to aid us in our endeavours to enforce better sanitary methods of living. Any movement in this direction should be heartily and strenuously supported by the white population, as a self-protective measure. I think the time has come when steps might be taken, to induce the Government to introduce reindeer into this country for the ultimate benefit of the Indians and Eskimos. I have at different times, and in different ways, brought to the attention of Government officials, during the past fifteen years, this subject, but without success. Possibly another effort at this time, might be more encouraging. The teaching of gardening and agriculture, which has been done on a small scale at Moosehide and Carcross and other places, should receive greater attention at our hands, and additional efforts might be made by our missionaries, to induce the natives to take up gardening. Financial problems will, I expect, engage our attention, and I shall have something more to say on this subject during the sessions. Briefly, our work is supported by the C.M.S., the M.S.C.C., and the C. & C.C.S., together with donations from friends. The W.A. of Canada also give assistance from time to time while the missions within the diocese contribute more or less towards self-support. The Bishop's Commissary in England, C. A. Carus Wilson, Esq., has been most assiduous in endeavouring to increase our interests in the Old Country. It was a disappointment to receive no financial aid from the Pan-Anglican Congress Thankoffering except a small amount designated, by friends, for this diocese. I applied to the Council of the Arch-Bishop's Western Canada Fund for a grant towards the Endowment Fund, but though the appeal was heartily endorsed by the Archbishop of Rupert's Land, they did not see fit to grant the request. Resolution 12 of last Synod was acted upon, and the Rev. W. H. Vance spent several months in England making known our needs. His visit was the means of stirring up much interest and increasing the financial support. Archdeacon Canham, and the Rev. J. Hawksley also did much to interest people while on furlough in the Old Country. The Bishop finds he spends a great deal of his time worrying and planning to make ends meet financially. Since the Rev. A. E. O'Meara resigned his work, the Bishop has also taken upon himself the duties of financial secretary, hoping in this way to curtail the expenses of the diocese, but at times the work is overwhelming, especially after an absence from home for several weeks or months, on the necessary journeys that must be taken in order to visit the more distant fields of work. Some clerical help has been therefore found necessary, to assist in keeping accounts in proper shape, and Mr. Radford kindly consented to take this work in hand. The constant financial worry is at times almost undurable, and I shall be glad of any suggestion or plans by which the Bishop would be relieved of at least a portion of this responsibility. Just now the gradual withdrawing of the C.M.S. Block Grant is giving us considerable worry, and we should devise some means of making up the deficiency. The greater proportion of our income must come from outside the diocese, but we must always use every effort to make our missions self-supporting. I am thankful to say that in some directions this support is most encouraging. The conditions of the country militate against self-support, the population is, to a large extent, a floating one, also, though

the Yukon produces much wealth, the country and its institutions profit very little by that fact. Of the several millions of dollars of gold produced from the earth in the Yukon each year, only a small portion is spent here. The bulk of it is shipped out of the country in connection with the large companies. Still, in spite of this, we must do what we can to increase our self-support. In addition to the local support required the S.C.C. has assessed us at \$500 for 1911. We have not been able to raise this amount, but we should at least make up about \$300 from the whole of the diocese. To meet the needs of our local work, we must be ever mindful of our responsibilities. I call on you as representing the Church in this country to do your utmost in this direction. We need to learn the duty of proportionate giving. It would be well for us to bear in mind the resolutions passed at the last General Synod, to the effect that the practice of setting apart a tenth of our income or earnings for God's work would solve the financial problems of the Church.

Episcopal Endowment.—A little over \$10,000 has been obtained towards the Episcopal Endowment Fund, and in addition about the same amount has been promised. Acting on the advice of Archbishop Matheson and others, we have not for the time being brought into prominence our claims, in order that the appeals now being made on behalf of the needy fields of the nearer North-West might not be interfered with. But this voluntary inactivity must not continue much longer. The C.M.S. has given notice that the part of the Bishop's stipend given by that Society is to be reduced at the rate of one-tenth per annum and the reduction has already begun. This is done in order that the completion of the endowment should be hastened. I shall be glad if you will take up the discussion of the ways and means of completing the Endowment Fund. The sum of \$25,000 or \$30,000 is still required. The task is a most distasteful one, and I shall be glad when it is accomplished. The Laymen's Missionary Movement has done much to arouse increased interest in missionary work at home and abroad. The formation of the new Diocese of Honan, China, for which field the Canadian Church is to be responsible, has placed on us new obligations. Bishop White a Canadian, has been appointed to the See, and has already done much towards the extension of God's Kingdom among the millions of that land. It is expected that at the next General Synod, which is to meet in London, Ontario, a new Canadian Diocese and Bishop will be set apart in Japan. The field is the world. How much are we willing to do for the Master's sake? Let us learn the lesson brought forward so clearly at the World's Missionary Conference, held at Edinburgh, namely, that there is something more important than the knowledge that some of our fellow Christians hold unsound views, and that is, that two-thirds of our fellow-men are not Christians in any sense. This should be our greatest reproach, and our chief concern till we have done our utmost in the great task set by Christ Himself, of preaching the Gospel to all men. I am thankful for the privilege of meeting here together with you, my brethren. There was a time since we last met, when for some days I never expected to meet with you again. During that time, my thoughts often went out to the little band of workers in this diocese, and I wrote a message to you, my fellow-workers, to be given to you if ever found. In the mountain fastness, I reconsecrated myself to the Master's service. God has spared our lives to meet again in council. I am sure you share my desire that this Synod may be a great means of grace, help and blessing to each one of us and that we may through our meeting in conference be the better fitted to take our part in the work of the advancement of the Master's Kingdom.

The second day's work of the session consisted of hearing reports of committees appointed to deal with various questions at previous sittings, and progress was reported, and then recommendations were endorsed by the Synod. Regarding the Ne Temere Decree, which was referred to in the Bishop's charge, a resolution heartily approving the Bishop's view was unanimously endorsed. A memorial strongly supporting the action of the Archbishops and Bishops of the Anglican Communion in urging that united action of the Canadian Church be taken to provide a uniform marriage law for the whole Dominion was ordered to be forwarded to the General Synod now about to assemble in London, Ontario. On the question of the introduction of reindeer into the Yukon territory in special relation to the needs of the Indian population, which had previously been very favourably considered. The Synod named a

deputation consisting of Bishop Stringer and Mr. A. C. Field, to attend a meeting of the Board of Trade then sitting, whose members were also about to take some action in regard to the same matter. Wireless telegraphy was also brought up, both bodies having suggestions to offer for the introduction of such a service. It was argued by some that the installation of wireless telegraphy would enable the most distant points to be in touch with the whole world, and would obviate the necessity of needlessly running the risk of human life. The business was brought up and handled by the Synod in a manner satisfactory to all members present. The financial report was also considered and received, thanks were tendered to the many kind friends who had acted as hosts and hostesses to the delegates during the Synod, and others who by their uniform courtesy and unstinted assistance so ably contributed to the comfort and entertainment and success of the whole Synod.

Dawson.—St. Paul's Cathedral.—On Sunday, August 6th, at the morning service at this cathedral, the Rev. W. G. Blackwell, of Whitehouse, and the Rev. C. C. Brett, of Teslin Lake, were ordained to the priesthood by Bishop Stringer, assisted by the Ven. Archdeacon Canham, D.D., of Carcross, the Rev. B. Totty, and the Rev. W. Carey. The ordination sermon was preached by Archdeacon Canham, the text being from Acts 20:28, "Take heed to yourselves and to all the flock over which the Holy Ghost has made you overseers." In a singularly earnest and impressive address the Archdeacon emphasized the underlying meaning of St. Paul's words, namely, that character is the essential requisite for a truly Christian life. Addressing himself directly to those about to be ordained priests, the preacher referred to his own longer experience in the ministry, which afforded him the privilege of exhorting and counselling his younger brethren. The apostle placed private life first. The Christian ministry was, therefore, a two-fold mission, consisting first, of an exemplary life, and second, the preaching of the Gospel of salvation for all men, not by sermons, however eloquent, not by visitings, however persistently carried out, not by beautiful services alone, but by a simple, earnest, reverent and consistent life. Can men be won to Christ; take heed to yourselves, you are closely observed, said the Venerable Archdeacon; men will read your lives when they will not read anything else. Let me urge you to live Christ. The discourse ended with the farewell message of the late Bishop Ridley, who wrote, "My term of active service is past and I am quite content to gratefully wait for the summons at the door. The Master is calling for me and it cannot be too soon to rise, and meet Him." His service for many years has been my chief delight. This will soon merge into the fullness of joy at His right hand. My message to the Church is this: "Do the work of our apostle, let us pray and work. The Lord is at hand." The following service was then carried out in order. Hymn, "Thou Hidden Love of God"; the exhortation; presentation of deacons by Ven. Archdeacon Canham. Litany was then sung by the Rev. J. Hawksley. The choir rendered an anthem, "He shall give His angels charge over thee," in an acceptable manner. The Bishop gave his charge, questions and answers given, silent prayer by congregation, Veni Creator Spiritus, laying on of hands, presentation of Bible, Nicene Creed, prayer for Church militant, Holy Communion administered by the Bishop to clergy, and by the Ven. Archdeacon Canham, and by the Rev. W. G. Blackwell, to the congregation; recessional hymn, "Conquering kings their title take," and thus closed one of the most impressive services ever held in the cathedral.

Whitehorse.—The Bishop on his way out to attend the General Synod, spent Sunday, August 20th, in this place. Mr. Evans, the newly-appointed principal of the Indian school, with a class of eleven Peel River and Moosehide Indian children, destined for Carcross, accompanied him. At morning prayer, the rector was assisted by the Bishop and the Rev. C. C. Brett, of Teslin, who preached. The Bishop, assisted by the Rev. W. G. Blackwell, administered Holy Communion to a large number of communicants. The cassocks and surplices which had been expected for some time from England were used for the first time, it being the occasion of the Bishop's visit to this place. The choir of 14 boys has made excellent progress under their able instructors, Mrs. Watson and Miss Barton; the morning congregation has passed from the status of a small congregation to a large

one. In the afternoon, at the Indian service, the Bishop and the Rev. M. Brett gave short addresses of encouragement to the natives. Mr. Evans' class sang two familiar hymns in their own language. In the evening, the rector, the Rev. W. G. Blackwell, conducted the service, assisted by the Rev. M. Brett. The Bishop preached an eloquent sermon to a large congregation; the speaker based his remarks upon the parable of the Great Supper. There were several persons present from Herschel Island and Fort Macpherson, on their way out. The preacher referred to their being present and said they could say with him (the Bishop), what a change had come over the Eskimos since twenty years ago. From a treacherous, dishonest, untruthful people they had changed to the Christian community of men and women which they are to-day. After the service, accompanied by Mr. Evans, the Indian children on their way to Carcross school, favoured those present with two hymns in their own language, their singing making a deep impression upon all present.

Correspondence

APPEAL FOR MISSION HOUSE AT NAGAOKA, JAPAN.

Rev. T. G. A. Wright begs to acknowledge the following subscriptions for a Mission House at Nagaoka, Japan, for Rev. C. H. Shortt:—Previously acknowledged, \$450.00; In Mem., London, \$5.00; A Retired Priest, St. John West, N.B., \$4.00; Rev. R. J. Murphy, Thamesford, \$1.00; Rev. E. Campion Acheson, Middletown, Conn., \$10.00; Clergyman, \$5.00; Indian collection, .50; total, \$476.40. Amount required, \$800.00. Subscriptions may be sent to Rev. T. G. A. Wright, 851 Hellmuth Ave., London.

HOUSE TO HOUSE VISITATION.

Sir,—Your article in issue under date of Sept. 21, re "House to House Visiting," contains certain statements that to my mind are open to objection, and if left unanswered would tend to create a false impression. The statement reads thus: "Under our Anglican system with no provision for spiritual personal intercourse between



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the clergy and the people, as is the case in almost every other religious communion in existence, house to house visiting with private prayer and other religious ministrations is the only way in which intimate personal spiritual relations can be established between the clergy and their people." I ask the question: "Does the foregoing statement truly represent the mind of the Church?" I answer unhesitatingly no. I firmly believe, as I have often heard it expressed by the people, that the priests of the Anglican Church are as a whole more diligent and do better work in this respect than ministers of other denominations. And they are led to do so, not because our Anglican system has no provision for spiritual personal intercourse between the clergy and people, but because their ordination vows pledge them to a life-long duty to this important feature of his pastoral work. Confirmation affords the widest scope for spiritual intercourse coming as it does at the turning-point of the child-life. The St. Andrew's Brotherhood, an Anglican institution, is second to none for general helpfulness, and the office for the sick follows the individual person through death to the Home beyond. Our system is perfect—we have a goodly heritage—but no system, however good, will work itself. The admittance of your premises is to give away the Church's position, and I am of the opinion that the crystallized view of the matter with reference to the Church is 1st: That the Anglican system provides the best provisions for spiritual intercourse between the clergy and the people, and consequently those who bear her commission are alive to the advantages which result from "a house-going parson," and do more of it—certainly not less—than ministers of other communions.

J. M. Coffin.

Mansonville, P.Q., Sept. 27, 1911.



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CORRECTION.

Sir,—Will you kindly permit me a few words by way of correction and explanation concerning some remarks in report of Niagara Synod which appeared in this week's Churchman? I am reported as having said that I "considered that the widow of the clergyman was more in need of money than the widow of a Bishop." My reply is that I said no such thing. To be charged with so impossible a generalization, and in the columns of an ecclesiastical paper too, is almost enough to make one regard with vast sympathy what the psalmist said in his haste. This must suffice on the head of correction, although there might be added many like words. One of the most important matters certainly which were before the Synod was that which attempted to increase the amount payable to widows entitled to annuity from the Widows' and Orphans' Fund of the Diocese. With regard to this I wish now to explain simply what was proposed on the one hand, and on the other hand what was carried after pretty full discussion in which the members of Synod had sufficient opportunity of understanding the sole point on which, I believe, any serious difference arose or could arise. It was proposed to grant to the widows of Bishops \$700 each per annum without diminution, and to grant to the widows of other clergymen on the fund \$300 per annum if the fund permitted. This met with opposition on the two-fold ground of justice and reason; since it is manifestly unjust (in the event of the fund being overburdened) to reduce the amount of the annuity to the smaller beneficiaries while leaving the larger untouched. And supposing no reduction were ever found necessary, still it is irrational and absurd to grant the sum of \$700 (a sum more than some clergymen receive for annual stipend for maintenance of family) and this amount even though the beneficiary has no need of it whatever; and at the same time to grant less than half the amount to each of the other widows, and, although one or more of these had sore need, to shut up all further fund compassions from her.

There are many other considerations to be urged against the proposed measure: the above, however, were urged and proved sufficient. And when it was moved by myself, trusting to the Synod to supply a seconder, that the widows of all the clergy on the fund be treated alike, no discrimination being made on the ground of dignity, each widow receiving \$300 per annum, the Standing Committee having power to deal with special cases in the way of additional aid if the fund permit—this motion was carried by a strong majority of Synod. The merit of this motion is that instead of being exclusive, it is inclusive. The other proposal was exclusive; this includes all for the common benefit, it excludes none from eligibility for special benefit where special benefit is needed and can be given. It rests on firm foundations, viz., justice and reason, and it will stand. Thanking you for the privilege of explaining the vital part of the matter of the discussion of benefits to widows.

E. J. Etherington



Men are known by the burdens they bear.

Honour a physician with the honour due unto him for the uses which ye may have for him, for the Lord hath created him. For of the Most High cometh healing.—Ecclesiast. 37:1, 2.

If God's Spirit abide with thee, all things will be easy from the spirit and love; for there is nothing that makes the soul so courageous and venturesome for anything as a good hope.—St. Chrysostom.

A Word to Boys.—Boys! did you ever think that this great world, all its wealth and woe, with all its mines and mountains, its oceans, seas, and rivers, steamboats and ships, railroads, steam printing presses, and magnetic telegraphs, will soon be given over to the hands of the boys of the present age? Believe it, and look abroad upon the inheritance, and get ready to enter upon your duties

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British and Foreign

The Rev. B. Senior, Canon of Kilkenny Cathedral, has been appointed Chancellor of that cathedral by the Bishop of Ossory.

The late Canon Duckworth was vicar of St. Mark's, Hamilton Terrace, London, and also a Canon of Westminster Abbey for exactly the same period of years, namely, thirty-six. As a Canon of Westminster he was the immediate successor of the famous Canon Kingsley.

The new roof of the choir and choir aisles of Glasgow Cathedral has now been completed, with the exception of the decorative carving of the ceiling, and work has been begun on the roofs of the nave and transepts. The oak timbers were in a dilapidated state, and pine has been substituted. The plaster ceiling has also been removed and it is now apparent that there have been two plaster ceilings, and that originally the roof was an open timber one. The roof has evidently been off several times since it was originally constructed, and the lead covering which has been removed was quite modern. The oldest lead was that which covered the south transept. It bore the cast inscription, "Andrew Aiton, Provost, 1739."

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The Bishop of London has definitely decided to go to Khartoum in order to be present at the consecration of the new Anglican Cathedral on January 26, 1912.

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The antique silver crucifix formerly in the possession of the late Rev. George Barron Walker, Rector of St. Peter's, Peterhead, has been presented to St. Mary's Church, Aberdeen. It is at least two hundred years old, and, though very much worn, retains its great beauty. Being of small size it has been found possible to attach it to the cross of the Crypt Altar, where it will now find a permanent resting-place. It is supposed to be of Irish workmanship. A copy of the Litany, written and illumined in vellum, and richly bound, has also been presented to the church.

MAGIC BAKING POWDER

THE STANDARD AND FAVORITE BRAND



The Right Rev. C. F. de Salis, the new Bishop Suffragan and Archdeacon of Taunton, took formal leave of his parishioners at Weston-super-Mare on a recent date. The congregation presented him with a gold and amethyst pectoral cross and other gifts, while Lady Mary de Salis received a silver tea-tray. The Bishop and his wife, who have laboured in Weston for eleven years, have gained the esteem and affection of all classes.

On the fourteenth Sunday after Trinity, September 17th, being the 119th anniversary of the consecration of the Rt. Rev. Thomas John Claggett, D.D., first Bishop of Maryland, and the first to receive episcopal consecration on American soil, ground was broken for the new memorial chancel at St. Thomas' Church, Croome, Md., in the diocese of Washington. This church was erected A.D. 1730 by the Rev. Dr. John Eversfield, uncle and tutor of Bishop Claggett, and as it was on the border of the Claggett family estate of "Croome," where the Bishop lived the larger part of his life, and where he died, it was in a special way "the Bishop's church." It is intended to add to the old Colonial church a commodious chancel, choir room, and sacristy, and restore and thoroughly repair the old building; and it is hoped that the means will be provided to carry it to completion by St. Thomas' Day.

A very fine chancel screen, which has been placed in the beautiful church of St. Margaret's, Braemar, as a memorial to the late Miss Elizabeth Scholfield, who, during her lifetime, was a regular worshipper in the church and a most generous benefactor, was recently dedicated by the Lord Bishop of Aberdeen and Orkney in the presence of a large congregation. The screen was given by the members of the late Mrs. Scholfield's family and is a magnificent

work of art. Indeed, it is probably the finest modern chancel screen in any church in Scotland. Unlike the comparatively slim erections with which architects nowadays fill up the chancel arch, it stretches from side to side of the tower, and carries across a gallery nearly six feet broad to which access is given by a door in the wall of the church. Constructed of dark fumed oak, the screen, in spite of its solidity and size, has a very light and graceful appearance. The richly-carved canopy is relieved by a number of small painted shields, and the design of the whole is in complete harmony with the rest of the building.

Recently it was discovered by the breaking away of a small portion of the plaster in the porch of St. Alphage, London Wall, which was built in connexion with the Priory of Elsyng Spital in 1327, that it consisted of flint with stone dressings. The whole of the plaster has been carefully removed and the porch has been restored to its original condition. In clearing away the cement a small square opening, four feet and a half in length, on one side of the porch was discovered. Its entrance was closed with a white stone, which probably symbolized the hospitality of the Priory. An ancient font-cover in wrought iron, gilded, a

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silver flagon for Holy Communion, and the carved memorial to St. Alphage have been recently presented to the church.

Children's Department

THREE UGANDA BOY MARTYRS.

In 1885 three Christian lads, living far away in Uganda, were told that unless they gave up their faith in Jesus Christ they should be put to death. A mocking crowd led them forth to a dismal swamp at Busega. "You tell us you know Jesus Christ," they jeered; "You think you will rise from the dead, as you say He did; well, we shall burn you—burn you, and just see if you do rise again from the dead! We will make an end of this new religion."

But the Living One was close beside His young disciples. Even when they were most cruelly mutilated they refused to deny Him. The youngest, Lugulama, was only thirteen. Even when the three lads stood amidst the flames their quivering lips joined in a hymn of praise to Him who is alive for evermore, and who was with them as surely as He was with Shadrach, Meshach and Abednego in the burning fiery furnace.

It is but a score of years since those cruel flames devoured the bodies of those Christian martyrs. Their ashes await the resurrection morning in an East African swamp, but their spirits are with Christ. In-

stead of an end being made of the new religion, at least fifty thousand tongues in that once dark land can share with us our holy joy. Thus churches slain with martyrdom are multiplied in spiritual resurrection.—A. G. F., in "C. and M. Alliance."

A LITTLE BOY'S SUMMER.

Once there was a little boy and a Mamma. It was beginning to be summer-time at last, but all the summer-time the little boy knew was a little, starched-up, best-clothes visit to the Park on Sunday afternoons, for he and his mamma lived away up, up many stairs, in a flat, and his mamma was too busy to go to the Park on other days.

The weather grew warmer and warmer, and by and by the little boy didn't feel well. He couldn't sleep nice and sound, and he wasn't good and hungry for breakfast. So mamma went to the telephone and called up Doctor John. Doctor John came

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In order to help the Sunday Schools in this important task the Society for Promoting Christian Knowledge has decided to publish a twelve-page Weekly Magazine for Sunday Schools, under the title of "Our Empire," the first number of which will appear in Advent, 1911.

The Magazine will be published simultaneously throughout the Empire. It will be well illustrated and will be simple and bright, yet containing definitely instructive articles covering a very wide range of subjects, and all written in such a way that the children will be able to read them with pleasure to themselves.

The Magazine will be issued at a subscription price of 1/- per year of 52 numbers, or less than one farthing per weekly issue. This price will place it within the reach of the poorest child, and will allow of the distribution of the Magazine throughout the Empire at a minimum cost.

New and varied features will be introduced from time to time. Suitable contributions from the Colonies will be welcomed—especially short stories not exceeding 1,000 words.

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and looked at the little boy's tongue and held his hand, and then he said to mamma: "All he needs is fresh air, pure water, good milk, whole-wheat toast, soft-boiled eggs, chickenbroth, baked potatoes, lots of fruit, and a chance to roll and tumble about in the soft grass under the shady trees—and in the sunshine too—all day long. Can't you take him to the country for about seventy days?"

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"Why, yes," said mamma. "I can take him to grandma's. She lives up among the hills where there's the best kind of fresh air—and Jersey cows and berries and shady trees and chickens and little lambs, and everything that is lovely!"

"All right," said Doctor John, "that is the place for this little man. Better take him there right away." Then Doctor John said, "Good-morning," and went away.

Then mamma and Mary, the girl who helped with the housework, just flew about, packing a lunch-box and books and clothes, and mamma remembered to pack the little boy's

blocks and cart and little shovel and the rabbit bank. Then she rushed to the telephone and said: "Mr. Carriage man, please send a carriage around for the ten-fifteen choo choo." And the carriage man answered back:

"Yes, ma'am, all right, ma'am!" Then mamma telephoned to grandma and said: "Grandma, dear, we are coming out to-day to make you a long visit." And grandma answered back: "Oh, I am so delighted! I'll have Jimmy at the station to meet you with the ponies."

Then mamma dressed the little boy in his pretty clothes and Sunday hat, and by and by Mr. Carriage Man hurried up to the door and they hurried downstairs and got into the carriage with their grips and lunch-box and umbrella and shawl and fan, and away they went down the street and up another street and along another street until they came to the station.

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and there was the Choo Choo huffing and puffing and almost ready to start. So they hurried and climbed up into the Choo Choo, and the Choo Choo man brought in their things, and the engine said Whoof—Whoof! and off they went. The little boy knelt up by the window and had such a good time watching the houses and people and carriages flying by, and pretty soon the Choo Choo huffed and puffed away out into the country, and the little boy could see the hills and trees, and the horses and cows in the fields, and the blue sky and white houses and red barns and little dogs that ran out and barked at the Choo Choo and made the little boy laugh.

By and by the little boy said he was hungry. So mamma opened the lunch-box and spread a napkin in his lap and gave him a little wooden plate with a bread-and-jam sandwich, a cooky and banana on it, and he ate every bit and drank a cup of milk, too. And mamma laughed and said he must be feeling better already.

Then the little boy knelt by the window again, but pretty soon he got tired of seeing so many things flying by, and he lay down on the seat and went sound asleep with mamma's shawl for a pillow. When he woke up the Choo Choo was getting pretty near the place where grandma lived, so he and mamma put on their hats and gathered up their things, and by and by there was grandma's house away over on a lovely green hill with shady trees all about it and red chimneys and white fences, just as it was in the picture in mamma's dining room.

Presently the Choo Choo stopped, and mamma and the little boy hurried out, and there was Jimmy to meet them! Jimmy was a big boy—almost as big as Doctor John—and he had two beautiful gray ponies and a pretty carriage with yellow wheels. He took the little boy up on the front seat with him and let him hold the ends of the lines, and mamma sat in the back seat with the grips and the lunch-box and the shawl and the fan and the umbrella. Then they drove away over the smooth country road, the air sweet with clover and wild roses, and the birds singing their sunset songs in the trees. By and by they drove through a wide gateway and trotted straight up to grandma's house, and there was grandma waiting in the porch to hug and kiss them. After she had hugged and kissed them, she said: "Supper is almost ready, but there's time for him to pick his strawberries, bless his heart."

So after he was washed and brushed, grandma gave him a bright tin cup and showed him where the strawberries grew. And wasn't that fun? In a little while he picked the cup full besides three big ones which he carried in his hand. And grandma pulled off the stems and put the berries in a pretty china dish and poured yellow cream over them and sprinkled them with sugar, and the little boy had them for his supper with two great big slices of toasted whole-wheat bread.

Then, after supper, he went out to the barn with Jimmy and helped him feed the ponies and milk the cows. And Jimmy showed him a little baby cow and three baby sheep, and let him gather the eggs from a hen's nest and carry them in his hat—very carefully—to grandma.

But the greatest fun was the next day. The weather was bright and warm, and mamma and the little boy went down though the orchard and climbed a fence, and pretty soon they came to the nice clear water of a little brook. And mamma took off the little boy's shoes and stockings and rolled his trousers away up high, and let him go splashing about in the lovely water. And he played and splashed until they heard the dinner horn toot-toot-tooting for dinner.

And the next day, and the next day, and the next day—and all the seventy days they stayed at grandma's—the little boy played with the brook and the lambs and the baby cows and gathered eggs—very carefully—and drank fresh milk and ate fruit and brown bread and chicken soup and soft-boiled eggs, and rolled and tumbled in the grass, until, when he went back home—what do you think?—all his cool weather clothes and shoes and slippers were too small for him, and mamma had to buy all kinds of new things for him right away!

And mamma said it was so much nicer than paying a big doctor's bill.—Emily Hewitt Leland in St. Nicholas.

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BELLS

The Rev. Canon Mitchell-Innes, the incumbent of Christ Church, Glasgow, has been offered and has accepted the office of Provost of Inverness Cathedral. The offer was made by the Bishop of Moray.

The Rev. Canon Grierson has been appointed by the Bishop of Derry Vicar of Belfast and Dean of the Cathedral of St. Anne in that city.

The Rev. W. Carey Ward, M.A., was duly inducted into the living of St. John's, Chelsea, at Evensong on Sunday, October 1st. The ceremony was performed by the Bishop Suffragan of Kensington (the Bishop-designate of Salisbury) in the presence of a large congregation.

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