

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY ILLUSTRATED FAMILY NEWSPAPER

ESTABLISHED 1871

Vol. 39

TORONTO, CANADA, THURSDAY, OCTOBER 10th, 1912

No. 39

## ES & LLIS

L.D.  
in metal, wood, stone, textile fabrics and stained glass.

LONDON, ENG.  
Museum.  
n and Liverpool.

### WITNEY ENGLAND

ICE, STOLE AND MANUFACTURER  
—Russell Cord, Serge, \$3.04 to 2.18 to \$30.68.  
Boys', \$1.09 to \$1.37 to \$4.75.  
men.—Boys' from \$1.34.  
from \$32.08.

### ICAL ART

ASS WORK, TEXTILES,  
No. 100 Post Free.

### TAILORING

MENT.  
SURPLICES,  
d self-measurement rec.  
28 Margaret St London, England, and at Oxford.

### A Residential School for Boys

lives from Toronto.  
ord Bishop of Toronto and beautiful Boys prepared for iversity, Royal Millige, and Commercial Juniors. Reopens articulars, apply to  
M.A. B.D. (T.C.D.)

### DURNE Day School

RLS  
Toronto, Ont.  
nto Conservatory of nowies, R.C.A., Art nt and information.  
IRLETTE, B.A.

### SCHOOL, Port al School for Boys.

buildings, extensive im, skating rinks, etc. sities, Royal Military ial attention given to and all information v. OSWALD RIGBY, PORT HOPE, Ont.

### Iron—The Lord op of Ontario.

ecial Courses in c, Art and Phy- Training. Prepa- n for the Universi-

lsome, thoroughly pped building, tiful and extensive ds, all kinds of oor sports, large ool. Apply to— L, Principal.

## GLASS

THE N.T. N GLASS CO LIMITED ST TORONTO ONT

We are more than pleased with our  
**NEW GOODS FOR FALL AND WINTER WEAR**  
Your order will be greatly appreciated  
**EDWIN T. BERKINSHAW**  
MERCHANT TAILOR  
348 Yonge Street, Toronto

**Hamilton Church Organ Works**  
New and rebuilt pipe organs, tracker and pneumatic actions. HAMILTON, Ont.

**INTERPRETATIONS AND COMMENTS** ON THE BOOK OF REVELATION, by Presbyterian-Anglicanus. For sale at Upper Canada Tract Society, Richmond St., Toronto. Price 25 cents.

GET READY FOR  
**Children's Day, Oct. 20**  
Authorized Form of Service ... 50 cents per 100  
Invitation Post Cards ... 60  
ORDER EARLY  
THE CHURCH RECORD S.S. PUBLICATIONS  
Confederation Life Bldg., Toronto.

**Laymen in Action**  
BY BISHOP WILLIAM A. QUAYLE  
Price \$1.00 net, postpaid.  
**The Problems of Youth**  
A series of discourses for young people on themes from the Book of Proverbs  
BY REV. LOUIS ALBERT BANKS, D.D.  
Price, \$1.30 net; by mail, 10c. extra

**God's Light on Dark Clouds**  
A book of consolation and cheer for the desponding and bereaved  
BY THEODORE L. CUYLER, D.D.  
Price, 35c. postpaid.  
**Thoughts for Life's Journey**  
Author of "Leaves for Quiet Hours," "Words by the Wayside," etc.  
BY GEORGE MATHESON, D.D., LL.D.  
Price 75c. net, postpaid.  
At all Booksellers, or from

**WILLIAM BRIGGS**  
29-37 Richmond St W., Toronto

PEWS AND CHURCH FURNITURE  
VALLEY-CITY SEATING CO. DUNDAS ONT.

In answering advertisements please mention 'The Canadian Churchman.'

MENEELY BELL CO TROY, N.Y. AND 177 BROADWAY, N.Y. CITY BELLS

**DANIEL STONE**  
UNDERTAKER 82 WEST BLOOR ST.  
Telephone North 282

**R. C. MATTHEWS & CO.**  
INVESTMENT BONDS  
Suitable for Private or Trust Investment  
Correspondence Invited.  
Standard Bank Building  
15 King St. West - Toronto

**P. BURNS & CO.**  
WHOLESALE AND RETAIL DEALERS IN  
**COAL AND WOOD**  
HEAD OFFICE: 49 King Street East, Toronto  
ESTABLISHED 1856 TELEPHONE 131 AND 132  
Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110  
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190

**IF YOU ARE ANXIOUS TO SAVE MONEY**  
We are ready to help you curtail your fuel account by selling you high-grade coal—the hundred-cents-on-the-dollar kind—that burns and gives out heat when burning. It's up to you.  
**The Standard Fuel Co. of Toronto, Limited**  
58 King E. Street  
Phone M. 4102

**WARREN CHURCH ORGAN CO.**  
OPERATED BY HAY & CO., WOODSTOCK ONT.

**PRINTING**  
60 ANLOCK PTG. CO., LTD.  
103 Adelaide Street West  
FOR PRICES Phone M. 1359

**MEMORIAL WINDOWS**  
Scripture subjects skilfully treated in richest  
**English Antique Glass**  
Quality has first place with us.  
**Robert McCausland, Ltd.**  
141-143 Spadina Ave., Toronto

**HARCOURT & SON**  
CLERICAL TAILORS  
are now receiving their Autumn Goods. Clergymen requiring Suits, or Choirs needing Surplices and Cassocks, would do well to order early.  
103 King St. W., Toronto

**EXAMINE** either the exterior or interior of a **KARN Church Organ**  
and you will find only the highest quality workmanship and material. These things have put the Karn in **A CLASS BY ITSELF**  
**Karn-Morris Piano and Organ Co., Limited.**  
Head Office—Woodstock, Ont.  
Factories—Woodstock and Listowel

**HARVEST ANTHEMS**  
We will gladly send "on approval" to any organist or choirmaster, samples of anthems for general use.  
We are sole agents for Caleb Simper's and Ambrose Abbott & Company's anthems and carry a good stock of all the favorite English publications. If you are interested in these or in Organ Voluntaries, anthems or services for general use, organ voluntaries (pipe or reed), secular choruses, or in general music supplies we would be glad to hear from you.  
**ASHDOWN'S MUSIC STORE**  
144 Victoria Street, Toronto

**E. J. HUMPHREY**  
Burial Company  
**Undertakers — Removed**  
From Yonge Street to  
407 QUEEN ST. WEST  
Res. 667 Spadina Ave. Phone Adel. 1357

Advertising in The Canadian Churchman Pays. Are You an Advertiser?

## BOOKS

**THE PREACHER AND THE MODERN MIND**  
By REV. GEORGE JACKSON, B.A. \$1.00  
**THE ROAD TO UNITY**  
By Rev. H. HENSLEY HENSON, D.D. 75 cents  
**STUDIES IN THE HIGHEST THOUGHT**  
By A. T. SCHOFIELD, M.D. \$1.00  
**SOCIAL ADVANCE**  
Its Meaning, Method and Goal.  
By REV. D. WATSON \$1.50  
**CHRISTIAN COUNSEL**  
By REV. D. SMITH, D.D. \$1.50  
**THE HOPE OF THE GOSPEL**  
By REV. J. D. JONES, B.D. \$1.50  
**UPPER CANADA TRACT SOCIETY**  
Jas. M. Robertson, Depository  
2 Richmond St. E., Toronto, Ont.

**Bishop's College School**  
Lennoxville, P.Q.  
Head Master, J. Tyson Williams, B.A.  
Emmanuel College, Cambridge  
This well-known school for boys has been completely renovated and made thoroughly up-to-date.  
A reorganization of the executive committee has also been made and now comprises the following:  
Sir H. Montagu Allan, C.V.O., Chairman  
J. K. L. Ross, Vice-Chairman  
Prof. J. A. Dale, Arthur G. Abbott  
Major George R. Hooper  
An efficient staff of masters, chiefly graduates of English Universities, help to make B.C.S. one of the best known and most thorough schools for boys in Canada, preparing them for the R.M.C., Kingston, the Universities and Business Life.  
For Calendars, Information, etc., apply to the Head Master.

**CLEMENTS COLLEGE**  
Residential & Day School  
EGLINTON, ONT.  
Healthy situation. Large playgrounds, tennis lawn, rink and gymnasium. Military instruction and manual training. Boys prepared for the Universities, Royal Military College, and for business. For prospectus and all particulars apply to REV. A. K. GRIFFIN, Principal, Eglinton, Ont.

**MEMORIALS AND DOMESTIC ART GLASS**  
Dominion Stained Glass Co. 1881  
380 Adelaide Street West, Toronto.  
MACKAY & BOOTH, Props.



## "GO NORTH, YOUNG MAN" WHY?

Because there are millions of acres of agricultural land in Northern Ontario, in some cases Free, and in others at 50 Cents per acre, excelling in richness any other part of Canada, blessing and waiting to bless the strong willing settler, especially the man of some capital.

For information as to terms, home-stead regulations, special railway rates, etc., write to  
**H. A. MACDONELL,**  
 Director of Colonization,  
**TORONTO**



**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Harbour Improvements at Whitby, Ont.," will be received at this office until 4.00 P.M., on Tuesday, October 22, 1912, for the construction of a Stone and Concrete Esplanade Wall at Whitby Harbour, in the Township of Whitby, County of Ontario, Ont.

Plans, specification and form of contract can be seen and forms of tender obtained at this Department and at the offices of J. G. Sing, Esq., District Engineer, Confederation Life Building, Toronto, Ont.; H. J. Lamb, Esq., District Engineer, Windsor, Ont., and on application to the Postmaster at Whitby, Ont.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, stating their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation, and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or fail to complete the contract. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,  
**R. C. DESROCHERS,**  
 Secretary,  
 Department of Public Works,  
 Ottawa, September 24, 1912.

Newspapers will not be paid for this advertisement if they insert it without authority from the department.—28624.



## Mail Contract

**SEALED TENDERS** addressed to the Postmaster General, will be received at Ottawa until noon, on Friday the 15th November, 1912, for the conveyance of His Majesty's Mails on a proposed Contract for four years six round trips per week on Rural Mail Route from King, Ontario, to commence at the pleasure of the Postmaster General.

Printed notices, containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of King, Kettleby, Laskay, Stranoe, and at the Office of the Post Office Inspector at Toronto.


G. ANDERSON,  
 Superintendent,  
 Post Office Department,  
 Mail Service Branch,  
 Ottawa, 2nd October, 1912.

## A 7% INVESTMENT

Money returned at end of one year or at end of any subsequent year, on 60 days' notice if desired. The above security is the best industrial ever offered in Canada. Business established 27 years.

Write at once for particulars.  
**National Securities Corporation, Ltd.**  
 CONFEDERATION LIFE BLDG., TORONTO





From selected mines—  
 Rogers' THE coal!

**ELIAS ROGERS CO. LTD.**  
 28 W. King St., Toronto

## Roman Stone

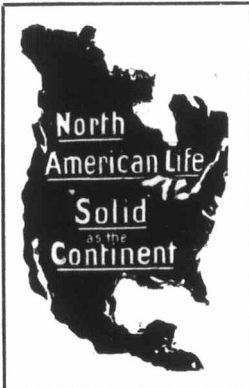
(Trade Mark Registered)

Is especially adapted for churches, office buildings, banks and residences.

Write for prices when contemplating building.

## The Roman Stone Company - Limited

Head Office: 504-5 Temple Bldg.  
 Phone Main 1060  
 Factory - Weston, Ont.



## Could You be Sure?

If Death called you to-morrow, could you be sure that your wife and children would have food to eat and clothes to wear?

Let the North American Life assume the responsibility.

Its policy-contracts are liberal.

## THE NORTH AMERICAN LIFE ASSURANCE COMPANY

Head Office:  
 112-118 King Street West  
 TORONTO



## Church and Memorial Windows

STAINED GLASS

Designs and estimates submitted.

**Luxfer Prism Co., Limited**  
 100 King St. W., Toronto



## EAGLE AND RAIL LECTERNS

Altar Rails, Crosses, Vases, Desks, etc.; Candlesticks, Vesper Lights, Memorial Brasses, Chandeliers, and Gas Fixtures; Communion Services made or refinished. Electrical Contractors.

**CHADWICK BROS.**  
 Show Room, 193 East King St., Hamilton  
 Factory, Oak Avenue, near Barton St.  
 Send for Catalogue.

## HOTEL CECIL OTTAWA, ONT.

**WALTER B. WALBY - Prop.**  
 FINEST, MOST HOMELIKE, AND MODERN HOTEL IN THE CITY  
**Special Rates to the Clergy**

## St. Augustine's Wine REGISTERED

**COMMUNION WINE**  
**\$1.50 Per Gallon**

25c. extra for containers.

**\$4.50 per doz. Quarts, F.O.B. Toronto**

Imported Wines and Spirits

## D. G. STUART

391 Church Street, Toronto.  
 Telephone, Main 1329.

## WM. SMITH & SON CHESLEY - ONT.

Manufacturers of  
**CHURCH PEWS AND CHURCH FURNITURE**  
 Send for Illustrated Folder

## 5% to 7%

High-grade Municipal Bonds, Corporation Bonds and Preferred Stocks. **Absolute Security.** Particulars on request.  
**BRENT, NOXON & CO.**  
 (Members Toronto Stock Exchange)  
 Canada Life Bldg. - TORONTO



## FAMILY EXPENSES

If the head of YOUR family was removed—would the household expenditure go on as before?

Life Insurance will answer the question.

Over 34,000 persons have found the best in Life Insurance in the Policies of

## The Great-West Life Assurance Company

Head Office, WINNIPEG

## SURPLICE LAWNS

of Linen or Cotton, in sheer or close weaves up to the finest grades, at unequalled values—pure white bleach—durable makes—qualities and prices for all requirements.

Samples with prices submitted on request.

## JOHN CATTO & SON

55-61 King Street East - Toronto

## NORTHWAY GARMENTS KEEP IN THEIR SHAPE



TELEPHONE MAIN 7404

We are equipped to produce

## Printing Matter

THAT WILL ATTRACT ATTENTION ANYWHERE

Our prices are inducing, and should attract the shrewd business man—try us.

**The Monetary Times Printing Co. of Canada, Limited**

62 CHURCH ST., TORONTO  
 N.W. CORNER OF COURT ST. 3

## Advertising in The Canadian Churchman Pays

Are You an Advertiser?



Ask for Catalogue and Special Donation Plan No. 70  
 Est. 1858. BELLS for churches are DUTY FREE  
 The C. S. Bell Company, Hillsboro, Ohio, U. S. A.

TORONTO

SUBSCRIPTIONS

Send

ADVERTISING

Advertisements

medium for

Church Births,

Deaths, etc.

The Pa

a Family

in Canada

Dominion.

Change

name not

sent, but

Discount

received,

continue

it has been

Receipt

subscription

three or

Chèques

fifteen cent

Corres

of the Ca

than Frid

Address

PHONE

Offices—

Subsc

FIFTY

on your

subscription

CLUB

ate addi

\$1.00 ea

Single

same.

Octob

Morning

Evening

Morning

Evening

Octob

Morning

Evening

Octob

Morning

Evening

Any of

scribers

subscription

commissi

Approx

Twenty

Albert 1

of the c

The nun

Book, m

hymnals.

NINET

Holy C

Process

Offerto

Childre

Genera



# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 10, 1912.

BISHOP CECIL, SOUTH TOKYO.

**SUBSCRIPTION - \$1.50 PER YEAR**  
Send all subscriptions by Postal Note.

**ADVERTISING RATES PER LINE - 15 CENTS**

**Advertising.**—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

**Births, Marriages, Deaths.**—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

**The Paper for Churchmen.**—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

**Change of Address.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

**Discontinuances.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

**Receipts.**—The label indicates the time to which the subscription is paid, no written receipt is needed. It requires three or four weeks to make the change on the label.

**Cheques.**—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

**Correspondents.**—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.

Address all communications,

EVELYN MACRAE, Publisher.  
PHONE MAIN 4643.  
Offices—Union Block, 36 Toronto Street.

## CANADIAN CHURCHMAN.

Subscription Price — **ONE DOLLAR AND FIFTY CENTS PER YEAR.** The address label on your paper shows the date to which your subscription is paid.

**CLUBS.**—Five or more copies either to separate addresses or in a package to one address, \$1.00 each per year.

Single copies free to any one writing us for same.

SINGLE COPIES, 5 CENTS.

October 13.—Nineteenth Sunday after Trinity.  
Morning—Ezek. 14; Col. 2:8.  
Evening—Ezek. 18 or 24:15; Luke 11:1—29.

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

October 20.—Twentieth Sunday after Trinity.  
Morning—Ezek. 34; 1 Thes. 5.  
Evening—Ezek. 37 or Dan. 1; Luke 14:25—15:11.

October 27.—Twenty-first Sunday after Trinity.  
Morning—Dan. 3; 1 Tim. 4.  
Evening—Dan. 4 or 5; Luke 19:11—28.

### AN OFFER TO ALL.

Any clergyman or layman sending in new subscribers to "Canadian Churchman" at the regular subscription price, \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber.

Appropriate hymns for the Nineteenth and Twentieth 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 are to be found in other hymnals.

### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 247, 256, 630, 646.  
Processional: 632, 636, 657, 676.  
Offertory: 328, 621, 631, 639.  
Children: 508, 640, 697, 701.  
General: 10, 493, 467, 531.

### TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 262, 373, 397, 525.  
Processional: 377, 599, 601, 635.  
Offertory: 463, 478, 631, 638.  
Children: 305, 509, 702, 707.  
General: 11, 309, 317, 710.

Our old friend, Rev. C. H. Short, writes from Takota, Echigo, Japan:—

The accompanying stanzas by Bishop Cecil, of South Tokyo, will be interesting to your readers. They were sent, with a letter, to each worker, as an answer to a present of an old bronze ornament, given to the Bishop by the catechists, after the last meeting of workers in the Provinces of Shinshu and Echigo, before the division of the Diocese. It should be remembered that Shin-Etsu is the official contraction for the names; and that the provinces are formed respectively for mountains and for snow.

To the friends in Shin-Etsu.

"On our hills the shadows sport  
Fade and vanish ever,"  
"Fades remembrance from your thought?"  
Shin shu answers "Never!"

"When our spring-time smiles anew  
Lightly melts the snow,"  
"Say you so of Friendship, too?"  
"Not in Echigo!"

Melt the Bronze beneath the moon!  
Change its ancient hue!  
Then shall hearts that gave the boon  
Change their purpose, too!

### CENSORSHIP.

It is impossible to make the censorship of our theatres too strict throughout Canada, better a thousand times better, to err on the side of over carefulness where the moral teachings and influence on our boys and girls, yes, and on our young men and maidens, is concerned, than to allow that which is not absolutely clean and pure to exist. If our laws are not sufficient, make them more stringent, this is a Christian land.

### BLONDE-ESQUIMAUX.

Word was received in Ottawa that explorer Steffansen, who discovered the tribe of Blonde Esquimaux in the most northermost part of Canada has made an appointment with the Canadian Minister of the Interior for a conference with a view to keeping out both traders and missionaries from this newly discovered people.

He says that he desires to keep this race free from the disease of white or ultra civilized people, who have demoralized the North American Indian and other aborigines. As for missionaries, Steffansen says his people already have a religion that answers very well.

### LABOUR UNIONS AND SALOONS.

According to the Rev. Charles Stelzle, of the Men and Religion Forward Movement, in the twenty-five larger American cities 15 per cent. of the labour unions met in halls connected with saloons and only in one case does a labour union meet in a church, says the "Living Church" (Milwaukee). Liquor men are always active in trying to secure halls connected with saloons in which labour unions meet. They are not unselfish in this. They are after the money of the workingmen and are quick to bid for their patronage. As Robert R. P. Bradford, of the Philadelphia Lighthouse says: "The saloon cares nothing for the workingman who does not spend money over the bar. There are better places for unions to hold meetings than in saloons, but there are no worse places. Labour unions could probably secure school houses." In England the labour

unions are getting away from saloons and more and more of them are holding their meetings elsewhere. A secretary of one of these unions explains that by getting away from saloons they have increased their membership and fewer of the members are spending their money for liquor. The workingmen of this country should see that it is to their interest to keep away from saloons in their organization as well as individually.

### WHAT THE CHURCH OF IRELAND REALLY DID IN ULSTER.

So many statements have been made in disparagement of the Church that we publish without further comment the pastoral letter issued by the Archbishop of Armagh and the four northern Bishops.

To the members of the Church of Ireland in the Province of Ulster.

Dearly Beloved in the Lord,—

It would be idle to shut our eyes to the fact that we are face to face with a great crisis in the Religious and Political History of our beloved native land. Momentous changes are proposed for the future government of Ireland, the disastrous consequences of which, if carried out, none of us can forecast.

In this time of sore anxiety we implore of our people to be very earnest and constant in their prayers to Almighty God that of His bounteous goodness He will overrule all things to the glory of His Name and the greater good of His Church and people.

We ask especially that Sunday, September the 22nd, may be observed as a day of special humiliation and prayer in all our churches, for God's mercy and guidance.

Let our Services on that day be marked by deep personal humiliation and confession of sin: by intercession for all who are in positions of authority that they may have grace to be faithful to the public interest: by supplication on behalf of our fellow-countrymen of all classes and creeds that they may learn to work together for the common good: and, above all, by earnest and devout prayer that "truth and justice, religion and piety may be established among us for all generations."

If we thus wait upon God in humility and faith, He will bring us and our country in safety through the present crisis.

"The Lord sitteth above the water floods: He remaineth a King for ever. He will give strength unto His people. The Lord will give His people the blessing of peace."

We are, your faithful servants,

John B. Armagh, Archbishop.  
George A. Derry and Raphoe,  
A. G. Kilmore,  
Charles F. Down,  
Maurice Clougher.

### ABIOCENESIS.

This dreadful word has been brought into notice by Professor Schafer in addressing the British Association as president at Dundee, putting the alternative of either supernatural intervention or the evolution of living from non-living matter, and many honest persons now believe that their faith in God depends upon the success or failure of science to produce life by artificial means. The most eminent biologists have been hunting abiogenesis like a hare on the mountains for a great many years, and have not yet had a glimpse of it. The truth is that the alternative is entirely false and could only be held by persons incapable of clear thought and ignorant of Chris-

family was household s before? answer the have found urance in

Life npany IPEG

CE S

er or close grades, at te bleach— d prices for

mitted on

SON Toronto

AY KEEP PE N

ch Sork. IAL SSES. ASSES. REWS LIMITED WA.

7404

uce

itter

T ERE

nd should in—try us.

rinting ted

RONTO

st. 3

inadian

S

iser?

SCHOOL

Plan No. 70 DUTYFREE Ohio, U.S.A.

tian theology. There is needed only a little knowledge of the past; the greatest Christian thinkers who ever lived believed it an ordinary fact of nature. The scholastic writers of the Middle Ages, relying on the imperfect science of their time, assumed that life was continuously being evolved not only from life by means of seed but also from non-living matter. They thought that the action of the sun and stars upon any common manure heap was every day producing living creatures. It never entered into their heads to imagine that religious belief depended upon life being produced in one way rather than another. They simply took it as one way in which it pleased God to work. And so a little knowledge of history deprives this address to the British Association of all its terrors. If the great intellect of St. Thomas believed both in abiogenesis and in God, it may surely be permitted to us to reject the strange and irrational alternative which Professor Schaefer puts before us.—Abridged from the "Scottish Chronicle."

#### EARLY MAN.

We read a great deal in our Old Country magazines of the discoveries of very early man. It is nearly forty years ago since Dr. Draper, a learned scientist in the States, advanced the theory that the earliest remains were between 30,000 and 40,000 years old, basing it largely on the changes in the earth's axis which brought on the glacial epoch. Through the gradual return of heat, he thought, the remains of man's life found in caves in Southern Europe were identical with the appliances of the Esquimaux, who had followed the ice northward. Now we have in the Illustrated London News, copies of their pictures, and some further facts, and placing the age when these men lived at about 25,000 years ago.

The Rev. Frederick Smith, of South Queensferry, in articles in the "Cambridge Chronicle and University Journal" on "Palæolithic Man in North Britain and Ireland" asks, Have men never marvelled that palæolithic man should have made magnificent weapons both in style of work and size, and nothing or little else? Have scientists, and the old school of collectors, never been puzzled by the occurrence, in places, of considerable numbers of these highly effective and much elaborated forms and no other various tools or implements of comparable consequence? Did he never ask for what purpose the one species of work, the weapons were made? It would be an anomaly for any people in the world to-day to be able to make fine weapons of any sort, and not be equally able to make an ample and corresponding use of them! And if that ancient man made the use of his elaborations which ordinary common sense would dictate, he was a born hunter, a skilled stalker of the wild beasts which in his day thronged the land; he waylaid his quarry; he lurked in trees, and thence threw down his heavy javelins—the heads of which are the so-called "hand poniards" or daggers. He trapped them in other ways: in pits, and by "guillotine" traps, as there is evidence to show. If he did not do these things, of what use were his often labouriously produced weapons, and what did he do with them? Mr. Smith has no doubt on the question. The object was the attacking and slaying of the "Great Mammalia,"—the elephanti, hippopotami, rhinoceri, and their compeers of that age of big game.

Self-consciousness may be truly defined as a person's inability to get out of his own way.

#### THE HELPFUL INFLUENCE OF VESTRYMEN.

As indicating that vestrymen need not necessarily confine their influence within a parish to purely material matters, the following circular letter recently addressed by the members of the vestry to the parishioners of St. John's Church, Knoxville, Tenn., bears witness:—

"In an address recently made to the congregation of our church, the rector incidentally called attention to the fact that the average number of persons partaking of the Holy Communion at the regular service on the first Sunday of the month is only about one-sixth of the number of the confirmed persons on the records of the parish. While neither as vestrymen nor individually do we wish to be considered as dictating to others their duty as Churchmen, we do, in the most fraternal spirit possible, invite your attention to the fact that our people are not as mindful as they should



THE VEN. W. J. ARMITAGE, M.A., Ph.D.  
Rector of St. Paul's Church and Archdeacon of Halifax.

be of the privilege which is theirs, of heeding the Master's injunction: 'Do this in remembrance of Me.' It is the one way in which we, as Christian men and women, can best show our loyalty to Christ our Saviour, manifest the faith we profess, and prove that we are not ashamed of that profession or of our religion. We beg you to consider this matter not as a duty, but as the exercise of the spirit of true worship, as an aid to personal religious strength, and the real source of a quiet mind and calm temper in the midst of this changing and transitory life, as the means of reviving our faith in our Lord if it has been neglected, forgotten, or denied, and as the guide into the way of truth and in righteousness of life. We also wish it known that as vestrymen and your chosen stewards, we most heartily commend and endorse the present plans for the support of missions, both foreign and diocesan, and every good work which is being carried on in our parish for the upbuilding of Christ's Kingdom and the good of our fellow men."

The letter was signed by the eleven vestrymen.—"Church Work."

#### "Militarism" in Australia

We Canadians are so accustomed to regard the Australians as being par excellence, the leaders in advanced and up-to-date legislation, that their policy in regard to national defence seems somewhat surprising. The majority of Canadians are probably unaware of the fact that compulsory military training and enrolment is now universal throughout the Commonwealth, which has the well-deserved reputation, along with the sister Dominion of New Zealand, of being the most democratic community in the world. We have heard a great deal of late in Canada in denunciation of the thing vaguely called "militarism." It has been denounced as reactionary and "undemocratic." A certain section of our people have held up their hands in horror at the very suggestion of anything remotely savouring of the system now universal in Australia. They have seen even in the Boy Scouts a long step in the direction of the hated and dreaded system. The Australians, however, who in legislation are nothing if not "progressive," even to a fault, apparently have no fear of militarism, so called. Probably the word itself with its vague associations and disquieting suggestions has most to do with the prejudice against the thing itself. Call it "universal service," for instance, and little would be said. It does so much depend with us "practical hard headed" Britons what you call a thing.

#### The Bishop of London and His Diocese

The Bishop of London, according to the English Church papers, has relinquished, or indefinitely postponed, his projected visit to Australia, which was to have taken place next year. His diocese, it appears, has rebelled against his long absence from his work, and there has been a good deal of newspaper correspondence. There has been considerable editorial writing containing some very plain speaking. From the standpoint of the Church in Greater Britain this is regrettable, for the good Bishop wherever he goes is a force for the refreshing and upbuilding of Church life, and we are all the better for his visits. The memory of his gracious winning personality and his inspiring words are fresh in the minds of all Canadian and American Churchmen, who were privileged a few years ago to come personally or otherwise into contact with him. But he is just as admired and prized in his own diocese, and the calls upon him there are many and exacting, and the attitude of the Londoners is natural and pardonable. If the Bishop were a little younger we would feel like suggesting that he should resign his See, and devote himself entirely to travelling about the Empire and visiting the various colonial Churches, as a sort of episcopal missionary at large. Otherwise, we fear that the unremitting and continually increasing pressure of his home work will in the future keep him chained to his diocese. It does seem a pity that so much power should be lost to the Church at large. For Bishop Winnington Ingram is a born missionary, with a most striking gift of attracting and impressing large bodies of men and women.

The Church's direct interest is not in forming acts of parliament, no matter how Christian their motive—it is in regenerating men.

The re Church, con Arm: is exceed: its conten of this fi half of t the ninet twentieth of the p whole De Book, as torical m many of were co Governor all of wh church, a mortal r "hatchme church. of very the oldest the whole held the episcopal first ord Inglis, of Orders. the Bisho men hav Paul's, S General V of Kent member have at c The edifi tion, but situated other wo in contin rector, it mends th appears, We may quoting t esting ac "St. Pau local pari gether u vincial, ( In the ei centre of activities ing of H Maritime and foun possessio est naval worshipp buried w In the w there is historic i venerable to compa But St. F is of its among C not conte It is the places it any of o Sunday S in the w tinent, ha one of, if Woman's branches, Among t



ed to regard the  
ence, the leaders  
lation, that their  
nce seems some-  
of Canadians are  
that compulsory  
is now universal  
which has the  
with the sister  
being the most  
world. We have  
ada in denuncia-  
ed "militarism."  
ionary and "un-  
of our people  
in horror at the  
ything remotely  
now universal in  
een even in the  
in the direction  
d system. The  
to in legislation  
gressive," even  
ave no fear of  
obably the word  
cations and dis-  
most to do with  
re thing itself.  
," for instance,  
It does so much  
d hard headed"  
thing.

according to the  
as relinquished,  
, his projected  
to have taken  
ese, it appears,  
long absence  
has been a good  
ndence. There  
ditorial writing  
lain speaking.  
the Church in  
rettable, for the  
goes is a force  
upbuilding of  
l the better for  
of his gracious  
his inspiring  
nds of all Can-  
urchmen, who  
years ago to  
into contact  
admired and  
calls upon him  
d the attitude  
pardonable. If  
we would feel  
gn his See, and  
ling about the  
onial Churches,  
large. Other-  
g and continu-  
ne work will in  
is diocese. It  
wer should be  
ishop Winning-  
th a most strik-  
ng large bodies

October 10, 1912.

## Our Historic Parish, St. Paul's, Halifax, N.S.

The recently published Year Book of St. Paul's Church, Halifax, N.S., of which the Ven. Archdeacon Armitage, so well known in Toronto, is rector, is exceedingly interesting reading. In some respects its contents have a national interest, for the history of this fine old church, which comprises the larger half of the eighteenth century, and the whole of the nineteenth, and a considerable slice out of the twentieth century, is closely bound up with that of the province, and of course, indirectly of the whole Dominion. A large portion of the Year Book, as might be expected, is taken up with historical matters. There are excellent portraits of many of the eighteenth century statesmen who were connected with the Church, including Governors Wilmost, Parr, Franklin, and Lawrence, all of whom are buried in the vaults beneath the church, as also of the two Bishops Inglis, whose mortal remains also repose in the vaults. The "hatchments" of these governors still hang in the church. The book contains also a large amount of very interesting information. The church is the oldest building in Halifax, and undoubtedly in the whole of English-speaking Canada. In it was held the first vestry meeting (1759), the first episcopal visitation, the first confirmation, and the first ordination (1788), when Archibald Paine Inglis, of Trinity College, Dublin, received Holy Orders. Mr. Inglis, we believe, was a nephew of the Bishop's. From time to time many eminent men have worshipped within the walls of St. Paul's, Sir John Moore, the hero of Corunna; General Wolfe, the conqueror of Canada; the Duke of Kent and our present King. Almost every member of the Royal Family, since George IV., have at one time or another, visited the church. The edifice is in an excellent state of preservation, but being entirely constructed of wood, and situated in the very heart of the city with many other wooden buildings in close proximity, it is in continual and imminent danger from fire. The rector, in his annual address, strongly recommends that it should be made fire-proof. This, it appears, can be done at comparatively low cost. We may conclude this branch of the subject by quoting the words of the rector in his most interesting account of the early days of St. Paul's. "St. Paul's Church is far more than a local parish church. It occupies an altogether unique position in Civic, Provincial, Canadian and Imperial life. In the eighteenth century it was the centre of the great naval and military activities in connection with the founding of Halifax, the settlement of the Maritime Provinces, and the taking and founding of Canada as a British possession. Within its walls the greatest naval and military heroes have worshipped, and some of them are buried within its sacred precincts." In the whole of our colonial Empire there is probably no church that in historic interest and in its stirring and venerable associations can begin to compare with St. Paul's, Halifax. But St. Paul's, justifiably proud as it is of its unique historical position among Canadian parish churches, is not content to live on its past record. It is the centre to-day of a work that places it well in the front rank with any of our modern city parishes. Its Sunday School, founded in 1783, one of the oldest in the world, and certainly the oldest on this continent, has a membership to-day of 1,930, and is one of, if not the largest in the Dominion. The Woman's Auxiliary, with its Junior and Girls' branches, has a large and active membership. Among the very large number of parish organi-

zations, whose annual reports fill about seventy pages of the Year Book, we may mention the Senior and Junior Branch of the Brotherhood of St. Andrew, the Girls' Friendly Society, the Sewing School, the Scripture Union, the Savings' Bank, the Band of Hope, the Church of England Temperance Society, the Coal Club, etc. The



RT. REV. AND HON. CHARLES INGLIS.  
1st Protestant Bishop Appointed to a British  
Colony, 1816, Whose Tablet is in St.  
Paul's, Halifax.

parish also supports a Mission under the charge of an evangelist, and a Children's Home. During the incumbency of the present rector there have been 1,579 baptisms, 978 confirmations, and 658 marriages. The communicants at Easter have increased from 436 to 730. The above summary is necessarily very incomplete. We heartily congratulate Archdeacon Armitage on this splendid record.

### The Keswick Convention

Many of our readers, no doubt, have noticed reference in the religious, and occasionally in the secular press, to the doings of the "Keswick Con-



ST. PAUL'S CHURCH, HALIFAX, N.S.

vention," without perhaps receiving any very clear impression of what this gathering really stands for. The Keswick Convention is an annual meeting held in the lovely lake town of Keswick, England, for the purpose of promoting spiritual fellowship among all those "who love the Lord Jesus Christ in sincerity and truth." Started many

years ago by a former Vicar of Keswick, Rev. W. H. Battersby, it has gradually grown to huge proportions, with an attendance of many thousands from all parts of the world. Entirely undenominational, or to use the modern and more pleasing term, "interdenominational," it attracts eminent men from the Church of England at home and abroad, the Presbyterians, Methodists, Baptists, Congregationalists, and other Christian bodies. Meetings are held at frequent intervals, generally in large marquees, when addresses are given on all subjects of common interest to spiritually minded people. The vast and increasing attendances at these gatherings is a wonderful testimony to the continued vitality of religion in England. For they appeal to the purely religious sentiment, and to that alone. Immense religious gatherings are common enough, appealing as they often do to a very wide variety of interests and tastes. But the Keswick Convention has only one call,—to those desirous of deepening the spiritual life. It is comparatively easy to get people to hear or speak on the details of mission work, such questions are ceremonial, doctrine, Christian socialism, etc., etc. But those who attend the Convention are men and women imbued with one idea, and with a common aim. The splendid success of these gatherings most impressively testifies to the fact that vital, personal godliness is still a potent factor in the religious life, not only of the English-speaking world, but of Protestant Christianity in all countries and among all races. For of late many foreigners, including Japanese, have attended.

### "Wake Up, Laymen!"

Is it not time that the Church as a whole should take up this burning question of a "living wage" for its clergy? Why could not some widely concerted movement, like the Laymen's Missionary Movement, be started among the laity to put matters upon a really satisfactory basis? The salaries paid to the clergy to-day, we have no hesitation in saying, are a scandal to religion. During the past third of the century the wealth of the country has enormously increased, and the cost and style of living has proportionately risen, and yet it is doubtful if clerical salaries have experienced an all-round advance of more than fifteen, or at the outside, twenty per cent. The general average remains at something in the neighbourhood of six or seven hundred per annum. With stonecutters and bricklayers getting from four and a half to five dollars a day, carpenters from three to three and a half, young girls teaching in High Schools a thousand dollars per annum, trained nurses paid at the rate of one hundred dollars per month, with board and lodging, bank clerks prohibited from marrying on less than \$1,200 per annum, chauffeurs receiving \$1,200 and board, the pittance paid to clergymen is a sad commentary on the estimation in which religion is held in this country. The salary of a butler in some of our wealthier families is larger than that of the average clergyman. It is time that the Church in her corporate capacity grappled with this question. We would like to see it taken up by some of our leading laymen. For it is emphatically a layman's question. The clergy cannot be expected to agitate

the matter, or to get up a Trades' Union. But there are dozens of our prominent laymen, men of light and leading in the business and financial world, who could put the matter effectively and convincingly before the Church at large, and wake up the public conscience and so shame their fellow religionists of all denominations into mak-



ing some adequate provision for the support of their ministers. In our opinion the very lowest income on which a clergyman can support himself and family to-day, is \$1,200 per annum with house. We wish the Bishops would take up the question collectively. They have done so individually, but we need something stronger than this. And then our representative laity, who figure so prominently in all other departments and phases of Church work and life, what is their position in regard to this most urgent question? For, as we have already said, it is a layman's question. Our Anglican clergy have a traditional aversion to putting themselves in the position of suppliants for bigger pay, and so often suffer in silence. Wake up, laymen!

### The Church and the Ministry with its Practical Bearing on Church Unity

By Dr. Griffith Thomas, before the Alumni of Wycliffe College.

In facing this problem of unity the only possible safeguard to help us in its solution is to find what are the New Testament essentials as to the Church and the Ministry. Article 6 states clearly the position of the Church of England as regards Scripture. She stands upon the Bible and that alone in all matters of doctrine and practice. No person has any right to insist upon anything in connection with the Church and Ministry which is not clearly stated in Scripture. The New Testament is to be our infallible guide in this matter.

(1.) **The Church.**—The Epistle to the Ephesians is the primary source in the New Testament from which we are to obtain the New Testament teaching on the Church in its universal character. For after all, we must look at the Church in its universal rather than its purely local aspect. From Matthew 16 to the Epistle to the Ephesians there is no reference to the Church as universal but as localized.

The word "Church" appears in the New Testament 110 times, 86 of which are to be found in St. Paul's writings. Only 11 of the 86 times refer to the Church as universal, and of these 11 passages 9 are found in Ephesians and 2 in Colossians, therefore, we must derive our doctrine of the Church from Ephesians.

This book deals with the idea of the Church universal under the figures of body, building, and bride and under the idea of brotherhood, and from a consideration of these one can easily see that the Church is primarily an organism rather than an organization, and that the relation between the Church universal and the local Church is not an intermediate but an immediate relation, i.e., we are not members of the Church universal because we are members of a local Church, but because we belong to Christ. Vital union with Christ is suggested by the seven terms in the New Testament, namely, vine, flock, temple, bride, family, body and spirit. Whereas the Church of Rome says through the Church to Christ, the Bible teaches through Christ to the Church.

(2.) **The Priesthood.**—Dr. Thomas then dealt with the "priesthood of all believers." The New Testament limits the term "priest" in its singular aspect to Christ, but priest in the plural is the term used in speaking of the whole Church of Christ, and in order to open up the subject further Dr. Thomas asked the following questions which he would endeavour to answer in succeeding lectures.

1. Does not the priesthood of all believers include everything required for Ministry in any Christian community without the intervention of an outside authority?

2. Did Christ give authority to the twelve apostles to found the Church or to Peter alone, and was Peter the one in whom was concentrated

all authority? If not to Peter alone then was this authority given to the twelve collectively in their corporate capacity or in their individual capacity?

(3.) **Laying-on of Hands.**—3. The laying-on of hands was not a transmission but a commission, and, as Sanday points out, a man did not receive any special transmission because of the laying-on of hands, but because he had already received a commission from God, the hands were laid upon the head and the minister received his commission for his special work. Function or service rather than order is the dominant idea of the laying-on of hands in the Ordination Service.

4. The Ministry was developed as occasion required. It was an evolution. First the apostles, then the deacons, (referred to in Acts 6), and then the elders (as mentioned in Acts 11:30). These represent three functions, not three orders.

Continuing the subject of the Church and the Ministry Dr. Thomas began his next lecture by asking his hearers to trace the gradual development of episcopacy in the second century. At the time of Clement of Rome there was no Bishop of the Church of Rome in Corinth. This is inferred from a letter written by Clement to that Church. Ignatius in the next place has been held up as the champion of episcopacy. As one studies his views on this question he can easily see that the one thing in the mind of Ignatius was the thought of unity, the unity of a number of churches in a certain district. He looked upon the Bishop in the same light as one would regard a rector of an English parish having associated with the Mother Church of the parish of a number of smaller churches, each looking to the central Church for guidance. There is not a word in his writings which suggest that he regarded episcopacy as a devolution from the apostles. Even as late as the time of Clement of Alexandria the terms "Bishop" and "Presbyter" were convertible terms. When that Church desired to have a Bishop it did not seek one outside that particular Christian Community, nor was any Bishop or Bishops outside that particular Church asked to appoint or consecrate the new Bishop of Alexandria, but the latter was appointed by the Presbyters, showing that every Church had in itself all that was necessary for the Ministry, and that it did not have to depend upon direct succession of Bishops from the time of the Apostles. Episcopacy is an evolution from the Presbyter, not a devolution from the Apostles.

There are certain terms which must be definitely understood if this great question of Church Unity is to be solved.

"Unity," what does it mean? Does it mean a unit of organization, or does it refer to a spiritual unity of all believers? If it means the former then we see that even the Greek Church to-day knows of no such unit. There are several Greek Churches independent of each other, having its own head. The Anglican Church knows of no such unit of organization. In England there are two Archbishops, one practically independent of the other in the administration of their two separate provinces. Nor in Canada does such a unity of organization exist to-day. We have two Archbishops, who are to all intents and purposes independent of each other. The Primate is only nominally the bond of union in Canada. As we study this question of unity we come to the conclusion that if such a thing is to take place we must not necessarily say that there must be a unit of organization, but we must experience a spiritual unity of all believers.

"Schism." What do we mean by this word? Schismatic is he who raises a barrier to the communion which God has never imposed. The original meaning of the word refers to a separation within the body, not a severance or a separation from the body.

"Apostolic Succession." One thing we must remember, that anything of a historical character is not necessarily an argument that we should hold strictly to unless history takes us back to

Christ. Nothing historical is of absolute worth unless it takes us back to Jesus Christ.

Thus we see that the testimony of history in the second century and the use of words in connection with Church unity help to clear the way for the consideration of the Church of England view of the Church and the Ministry.

Continuing in his third lecture Dr. Thomas said: In the first place that there was a break in the 10th century as regards the Ministry of the Church, a breach with the past, a breach in doctrine. The Church of England was practically identical with the Church of Rome before the Reformation, and the articles of our Church state clearly the position of the Church of England after the Reformation. Article XIX. on the Church and No. XXIII. on the Ministry are very clear in their breadth of meaning. All Churches to-day could accept these in their breadth.

It is striking to note the attitude of the Episcopacy reformers towards the non-episcopal reformers of their day. The former did not dream of giving up episcopacy, they were determined to maintain the Orders of the Church, yet they found no difficulty in associating with non-episcopal reformers, and again from 1552-1662 men in Presbyterian Orders alone held livings in England, giving sacraments to the people of the parish, showing that Presbyterian Orders were valid, and that episcopacy was not an indispensable requirement of the Church at that time. Even Hooker upholds this. He remarks that there would still be a Church even if no Bishops were available.

In our Prayer Book we will notice that the terms "priest" and "minister" are interchangeable. From a study of the rubrics this can be easily seen, and where priest is mentioned as a rule it refers to seniority in office, i.e., if a priest and a deacon were in the Church, the priest of course, is to pronounce the absolution, but if a Bishop is present he is to do so.

In the last lecture of the series the speaker discussed Episcopacy in its relation to Church Union. There are, he said, two views of Episcopacy in the Church of England. (1) That of ministerial succession through episcopacy which says, "No Bishop no Church," and (2) The acceptance of the historical fact of ministerial succession, but not as indispensable. The former view was not held before the Tractarian Movement. About Episcopacy we know less than either of the forms of the three-fold ministry, yet it is the very office which some insist as essential to the being of the Church.

How, asked the speaker, is this form of government to affect the problem of unity? There is no denying that great spiritual blessings have come to non-episcopal churches. Such a great gathering as the Edinburgh Missionary Conference has shown them to be stronger in that respect than ourselves, while in other fields of labour there are equally signs of the Divine approval. No satisfactory answer has been given by those who deem episcopacy necessary.

In concluding the speaker urged the wisdom of co-operation with the various Protestant churches in every possible way, the emphasizing of points of agreement such as the Doctrine of the Trinity, and the Divinity of Christ rather than contention upon points which keep us apart.

### Through My Study Window

The Musings of "Criticus" on Passing Events.

The holiday season is over and clergy and people are now in their respective places ready to resume the work which has been more or less in abeyance during the summer months. There is a double value in holidays: they refresh the worker, and they save the extra strain of working when interest and numbers are at the lowest ebb. For obvious reasons Sunday Schools and Sunday ser-

VICES  
MISS  
PLETI  
ARE  
THE  
MAY  
TAKE  
DILIG  
OF  
"SAT  
TO  
COME  
ACTIV  
THEIR  
THE  
VISIT  
MERE  
CHUR  
SERVI  
MIND  
AND  
ENTER  
NOUN  
OF TH  
ING  
THINK  
WITH  
PARIS

AN  
WAKE  
WHOLE  
TIONS.  
THE  
DIACO  
CONV  
HOOD  
MEETI  
MEETI  
M.S.  
AND  
ELABO  
SUND  
ITEMS  
SONS,  
SENTA  
TION  
THE  
THE  
HOW  
AND  
FVENTI  
A.Y.F  
DIOCES  
THEN  
WITH  
POLICY  
A.Y.F  
IS  
MOTIONS  
THE  
THEY

AND  
WHAT  
ENERG  
BE  
FRAY  
VEY  
OF  
AMOUR  
EVERY  
INERTIA  
STANDI  
VALUE  
STIMUL  
STAGNA  
A  
SENS  
AND  
W  
ALWAYS  
AND  
RE  
THROUGH  
ANY  
CA  
PROVE  
TO  
THAT  
W  
THE  
BE



absolute worth  
Christ.  
history in the  
s in connection  
the way for the  
England view of

Thomas said:  
a break in the  
istry of the  
breach in doc-  
was practically  
before the Re-  
Church state  
of England  
XIX. on the  
istry are very  
All Churches  
breadth.

of the Episco-  
episcopal re-  
did not dream  
determined to  
yet they found  
episcopal re-  
men in Pres-  
in England,  
of the parish,  
ere valid, and  
isable require-  
Even Hooker  
re would still  
re available.

notice that the  
interchange-  
this can be  
mentioned as a  
e., if a priest  
the priest of  
ion, but if a

e speaker dis-  
Church Union.  
Episcopacy in  
of ministerial  
h says, "No  
acceptance of  
cession, but  
view was not  
ent. About  
of the forms  
he very office  
being of the

m of govern-  
There is no  
s have come  
great gather-  
ference has  
respect than  
labour there  
approval. No  
y those who

ie wisdom of  
ant churches  
ng of points  
the Trinity.  
n contention

ndow

sing Events.

rgy and peo-  
ready to re-  
e or less in  
There is a  
the worker,  
orking when  
st ebb. For  
Sunday ser-

vices are generally excepted from holiday intermissions though they also suffer from holiday depletions. In some places even Sunday Schools are closed and Sunday services suspended during the months of July and August. In such cases it may not be amiss to recall the proverb that "Satan takes no holiday." It may even be said that that diligent worker redoubles his efforts in the season of inaction, for does not another proverb say "Satan finds some mischief still for idle hands to do." With the renewal of work in the autumn comes the reorganization of all the parochial activities and devoted Church members return to their familiar haunts in the W.A., the A.Y.P.A., the D.O.K., the Dorcas Society, the District Visitors, the St. Andrew's Brotherhood, etc. The mere announcement of this formidable list in Church is a decided prolongation of the Sunday services if it does not produce confusion in the minds of those whom it is intended to enlighten. And as we watch the clergy on Monday bravely entering the maze of the activities which they announced on Sunday there is almost a suggestion of the fly taking the first step on the far spreading web of an enterprising spider. And then to think that his network of organizations extends, with more or less completeness, over almost every parish in our land.

And misfortunes never come single. In the wake of all these parochial organizations comes a whole troop of Diocesan and General Conventions. There are meetings, great and small, with the high sounding titles of Ruridecanal and Archidiaconal. There are Provincial and National Conventions of the A.Y.P.A. and of the Brotherhood of St. Andrew. There are various committee meetings, mercifully reserved for the few, and meetings of the Board of Management of M.S.C.C., and of Provincial and General Synods. And for the consumption of each of these is an elaborate bill of fare. For example, in a Diocesan Sunday School Convention we find the following items:—The Sunday School Commission's Lessons, A Modest Lesson, The Preparation and Presentation of a Bible Lesson, The Teacher's Relation to the Social, Mental, and Spiritual Life of the Scholar, How to Work a Branch Association, The Financial Aims of the Sunday School, and How to Grow Teachers; and on the same sheet and for the same audience, for an A.Y.P.A. Convention, the following:—How to make the A.Y.P.A. more effective in the work of the diocese; then in the general work of the Church; then in country parishes; then in cities, together with a comprehensive paper on organization and policy. The programme of the Inter-Diocesan A.Y.P.A. Conference now being held in Hamilton is more ambitious still. Whatever these conventions may lack they are certainly not deficient in the variety and importance of the topics which they present for treatment.

And the question inevitably arises cui bono? to what purpose is this remarkable expenditure of energy? is the game worth the candle? It must be frankly admitted, on the most favourable survey of the whole field, that there is an enormous amount of misdirected energy. But is there not everywhere, even in mechanics, a vast amount of inertia and resistance to be overcome? Notwithstanding the waste, is there not great educational value in it all? Does it not produce movement, stimulation, life where there would be otherwise stagnation and death? Does it not tend to foster a sense of brotherhood and strength in the lonely and weak places of the Church? Is not progress always made through the tidal waves of advance and retrogression? We are likely to learn more through failure than through success. Failure in any case tests the man if it does not always improve the method. We must make up our minds to this, that few things are an unmixed good and that we must pay the penalties if we would reap the benefits of association.

In the very nature of things it is necessary that men should band themselves together to do effective work. Singly they are weak, united they are strong. It is the fundamental idea that underlies the word family, which includes the whole human race. It is the fundamental idea that underlies the word Church, which is the Divine Society on earth. And all experience teaches the same lesson. A small body of men acting together as an army under a competent leader, can overawe and coerce millions, who are without union and discipline. By organization the Bible Society places the Word of God, below cost price, within the reach of nearly every man in the world who can read it. By organization the S.P.G. and the C.M.S. bring the sound of the Gospel to the ears of a large portion of mankind. By organization the Y.M.C.A. reaches out a helping and protecting hand to weak and tempted men over a large portion of the globe. By organization the Salvation Army carries on its rescue work in the slums of nearly all great cities. In all these cases efficiency is raised to a maximum and waste of energy reduced to a minimum of organization. What we need is not so much to reduce the number of our organizations as to make them more efficient. If that could be done the time of the clergy would be saved, and their influence increased almost beyond reckoning.

There is, however, danger in Church organizations from another side. We can trust too much to organizations and so make them a barrier between men and their fellows. Nothing can ever take the place of personal influence, of the impact of one mind and character upon another. This is conspicuous in the work of Jesus Christ. While the ultimate object of His Mission was to found a Society, His personal ministry was almost wholly taken up with personal dealing with men. It was the imprint he left on the convictions and character of the apostles that made them the solid foundation of the Church. It was His personal relations with the woman of Samaria, the woman who was a sinner, Nicodemus, Zacchaeus, the rich young man, the family of Bethany, that has become the model of all pastoral and missionary work.

This will place the clergyman in a right relation to the members of his congregation and the organizations that ought to be his auxiliaries. He may preach with great effect to large congregations in the church and nothing can ever wholly replace the Divine institution of the pulpit. But he must follow that up, if he would be a truly successful pastor, with a loving solicitude that seeks opportunities of speaking a word in season to the man on the street. He may work through organizations and so bring about great results, but he is sure to do his best work by infusing his spirit into the officers and members of all his Church Societies. And the good lay folk who are so reticent and secretive in all that concerns their inner life, would consult their own highest interests if they studied to present openings to their clergy or their friends for an exchange of thought on the things of the Spirit. This would be in startling opposition to the fashions of the day, but it might make personal intercourse a little more profitable; it might lead men to understand and know one another a little better; it might make pastoral visitation, which is often a weariness to all concerned, a rich means of grace and the intercourse of friends like showers of blessing.

"Criticus."

The best things are nearest—breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—John J. Gibson.

## The Mission Field

### MILLIONAIRE A MISSIONARY.

Word comes from Chicago that Wm. Whiting Borden, son of the late William Borden, and Mrs. Mary Borden, whose share of his father's estate is said to be \$5,000,000, is to become a foreign missionary and begin his life's work at Kansu, China, as soon as his preparatory studies are completed. September 21st he was ordained a foreign missionary by the Inland Missionary Society. Mr. Borden graduated from Yale University in 1909, and last spring finished a course at the Princeton Theological Seminary. Several years ago he gave \$20,000 to found a students' mission. His sister Mary was a missionary in India for many years. "I made up my mind to become a missionary during a trip around the world in 1904 and 1905," said Mr. Borden. "Before that I had not thought much of foreign missionaries. But while I was in the Orient I visited several of the missions, and my experience changed my mind. I intend to make it my life work." Mr. Borden will spend two years in study in England and Egypt before going to China.

### LAYMEN'S MISSIONARY MOVEMENT.

The Canadian Council of the Laymen's Missionary Movement at their September meeting, issued a statement concerning the national missionary policy, which was formulated and adopted at the Toronto Congress in 1909, and afterward presented to and endorsed by the Church bodies throughout the Dominion. It is summarized briefly as follows: 1st—The equal responsibility of laymen and clergy for prayer and work. 2nd—The world field pressing for service upon every Christian. 3rd—The duty of the Churches of Canada to evangelize all those resident in the Dominion, or who come to our shores. 4th—To provide for Canada's share in the adequate preaching of the Gospel to the Non-Christian world. The following methods of work were advised: 1st—A Missionary Committee in every church. 2nd—A systematic, persistent, prayerful campaign of education by clergy and laymen. 3rd—A thorough canvass of the members and adherents of every church for a weekly offering to missions. The wisdom of the methods suggested has been demonstrated by three years' experience in churches of all communions under all sorts of conditions.

The results of the three years' co-operation between the Mission Boards, Church Societies and the Laymen's Movement are summed up as follows: An advance of more than 50% in money given to distinctively missionary purposes, a larger conception and more general advocacy of missions as the supreme work of the church both by clergy and laymen; churches and communities organized for continued advance and new standards established for missionary work and its support. The statement concludes as follows: We believe that by April, 1915, every congregation in Canada should have in actual working order the following programme:—

**Programme of Education.**—Graded missionary instruction in the Sunday School. Mission Study Classes and Men's Discussion Groups in every church. Missionary meetings for men, women, young people, and children. Generous use of charts, maps, illustrations, mottoes, and missionary literature. Frequent presentation from the pulpit of missionary facts, figures, and news of importance from Canadian and foreign fields.

**Programme of Prayer.**—Definite prayer for missions in public church services. A monthly missionary prayer meeting. Occasional suggestions of special needs that may develop family and private prayer along missionary lines.

**Programme of Finance.**—An annual every-member canvass of the congregation. 1. The committee going two by two. 2. For a weekly offering to missions and benevolences. 3. This offering to be of such proportion and given in such spirit that the gift shall be clearly an act of worship.

## Brotherhood of St. Andrew

News comes from Yorkton, Sask., that the newly-chartered chapter of Trinity Church has begun active work along regular Brotherhood lines. On Sunday, September 29th, after the early celebration of Holy Communion, a service of admission was held when four out of the seven probationary members were admitted to full membership. This chapter has been on probation about four months and meetings have been held



regularly throughout the summer. The four men who have pledged themselves have faithfully carried out their obligations and have been of great assistance to the rector of Yorkton, Rev. F. C. C. Cornish. Although only recently organized the chapter has been active in all forms of men's work, a Bible Class being held every Sunday afternoon and a social hour for men in the Parish Hall on Sunday evenings after service. These have been greatly appreciated and the attendance most encouraging. Other duties have not been neglected and the chapter has proved itself very faithful in the performance of such work as looking up new arrivals, calling on hotel guests, and at the regular routine of chapter activities. It might be mentioned that this chapter is a result of a visit made last spring by the General Secretary, Mr. J. A. Birmingham, when he addressed a meeting attended by some 15 or 16 men. A few days ago Mr. C. Smith, a well-known Winnipeg Brotherhood man, while in Yorkton on business, attended a meeting and gave the members a very helpful talk about the work in other parts of Canada.

## The Churchwoman

### OTTAWA.

Ottawa.—The Palestine Exhibition has recently been in this city and during its visit created a great deal of interest. The various courts and exhibits were always thronged with interested listeners eager to see and learn, for many proficients in Scripture and Hebrew lore owned that the Palestine Exhibition had illumined places and parts of the Bible to those who were viewing it for the first time with Oriental eyes. Each day the Exhibition opened with prayer and praise to Almighty God and closed in the same manner. A deep religious atmosphere was felt by all; those persons who came to the "Holy Land" expecting to see a "show" of some kind, were possibly disappointed as there were no sensational exhibits to cater to the public taste. Those who entered into the true spirit and meaning of the whole were profoundly impressed, and their repeated presence, day after day, testified to their appreciation and interest. The full-sized model of the tabernacle in the wilderness, where the Rev. Canon Kittson delivered most able lectures four or five times each day, was an education in the broadest sense to many. The home of the poor carpenter in Nazareth, and the Bethany house, similar to that lived in by Martha and Mary, served to show their mode of life, and illustrated the extreme poverty of Our Lord while on earth. The Bedouin tent, originally pitched on the banks of the Jordan, was a facsimile of the one occupied by Abraham and Sarah. Most interesting talks were given daily by Miss Schor and others at this tent. Ancient and modern Jerusalem were there, also the model of Herod's temple, in which our Lord walked and talked whilst on earth. A street in Jerusalem gave every one opportunity to see and purchase the beautiful productions of the Holy Land, most of them made by Jewish hands. The Exhibition was a great success and certainly achieved its purpose so far as this city was concerned.

### TORONTO.

West Toronto.—St. John's.—The October Board meeting of the Woman's Auxiliary M.S.C.C. was held last week in the Schoolhouse.

### HURON.

St. Thomas.—St. John's.—The Ladies' Aid of this church held their regular meeting in the schoolroom, Wednesday, October 2, with a large attendance. Several new members were enrolled. It was decided to hold a tea and food sale in the schoolroom, Wednesday, October 16th from 3 until 8 o'clock. The day of the annual thanksgiving supper was decided for Wednesday, October 30th. There will be a special meeting Wednesday afternoon, October 23, to make final arrangements for same. At the close of the meeting, Mrs. Haslam read a neatly worded address, and Mrs. Brownlee presented both Mrs. Campbell (who is leaving the city for Hamilton), and also Mrs. McDiarmid (who is leaving for Winnipeg), with a beautiful Book of Common Prayer and Hymnal combined, as a small token of esteem in which both ladies are held by the Society. The next regular meeting will be held in the schoolroom on November 6th.

## Canadian Church News

FROM OUR OWN CORRESPONDENTS

### NOVA SCOTIA.

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

Dartmouth.—Christ Church.—A new Mission Hall is to be built in connection with this church. The building will be 58 x 35 feet and will have a seating capacity, including the chancel, of 215 people. Although the building will only be a one-story structure, it is the intention to raise the building so that a basement may be built later. The chancel will be so arranged that it may be cut off from the main building permitting the latter to be used for social purposes.

### QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of this month: Saturday, October 12—Travel to St. George, Beauce, Sunday, October 13—(19 after Trinity)—Confirmations, St. George and Cumberland Mills. Monday, October 14—Return to Quebec. Wednesday, October 16—Travel to Montreal. Thursday, October 17—Attend opening service of Provincial Synod, Christ Church Cathedral, Montreal, and until the close of the Synod take part in the various sessions. Friday, October 18—(St. Luke, Evang.)—Saturday, October 19—Return to Quebec. Sunday, October 20—(20 after Trinity)—Celebrate Holy Communion, Cathedral, 11 a.m. Monday, October 22—(St. Simon and St. Jude AA.)—Celebrate Holy Communion, Cathedral, 11 a.m.

On the 18th of last month the Lord Bishop of the diocese completed the 20th year of his episcopate. His Lordship was elected fifth Bishop of Quebec, by the Synod of the Diocese, in June, 1892, and was consecrated in Christ Church Cathedral, Montreal, on the 18th of September of the same year by the following Bishops:—Lewis, of Ontario; Bond, of Montreal; Kingdon, of Fredericton; Sweatman, of Toronto; Hamilton, of Niagara; Courtney, of Nova Scotia; Baldwin, of Huron; and Nicholson, of Milwaukee, U.S.A. It may be of interest also to our readers to know that His Lordship will, D.V., complete his seventy-third year on the 16th of October.

At a special meeting of the Diocesan Board of the Church Society, which was held in Quebec on Wednesday, September 5th, the Rev. Rural Dean Robertson, rector of Cookshire, was appointed in succession to the Rev. Canon Von Iffland as Secretary of the Diocesan Board. This election took effect on the first day of October.

Holy Trinity Cathedral.—A very beautiful stained glass window has recently been placed in this Cathedral in memory of the late Charles Smith Parke, M.D., deceased on the 20th of November, 1906, and of Louisa Scott, his wife, deceased on the 18th of June, 1877. Both Dr. and Mrs. Parke had for many years been prominent in all good works and had been regular attendants at the Cathedral services. The subject depicted in the window is that of Christ disputing with the doctors and wise men in the temple, with the following text inscribed: "Wist ye not that I must be about my Father's business?" This memorial window has been erected by their three children.

## "CHURCH FURNISHINGS IN SILVER AND BRASS"

is the title of an illustrated booklet that will be of interest to all contemplating the purchase of such furnishings. We will gladly mail it free upon request.

Ecclesiastical Department

**HENRY BIRKS & SONS, Ltd.**  
MONTREAL

Sherbrooke.—St. Peter's.—The Lord Bishop of the diocese held an Ordination for Priests only on Sunday, September 15th (the 15th after Trinity) when the following deacons were advanced to the Priesthood, viz.: The Rev. Channell G. Hepburn, B.A., the Rev. Norman H. Snow, M.A., the Rev. Cecil G. Stevens, M.A., and the Rev. W. H. Moorhead, M.A. There was a large and reverent congregation, the church being filled. The service began with the processional hymn, "Ye servants of the Lord, each in his office wait," during which the choir of men and boys, the clergy and the Bishop, in his scarlet Convocation robes, entered the church, the Rev. Dr. Parrock acting as chaplain, carrying the pastoral staff. The clergy present were the Rev. Canon Allnatt, D.D., the Rev. Principal Parrock, D.C.L., the Rev. G. H. Parker, the Rev. H. M. Little, S.T.L., the Rev. James Hepburn, M.A., the Rev. Albert Stevens, M.A., the Rev. Canon Shreve, D.D., and the Rev. Vere E. Hobart, together with the candidates. The sermon was preached by the Rev. H. M. Little, rector of the Church of the Advent, Montreal, from St. Matthew XIV., 15, et al, the parable of the five loaves and two fishes.

Shigawake.—The Rev. A. J. Vibert of Rivière du Loup, has been placed by the Bishop of the diocese in charge of the Mission of Shigawake and Hopedown, and his address in future will be The Parsonage, Shigawake, P.Q.

### MONTREAL.

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

Montreal.—Bishop Boyd-Carpenter, of England, who is visiting this city in connection with the celebration of the union of the theological colleges states that while there has been nothing of this kind in the Old Country as yet, there certainly is a greater spirit of co-operation among the churches than ever before. While there is no idea of any of them giving up their individual convictions, there is a feeling that this should not prevent them from working together. "They think that because one man eats beef-steak for his breakfast, while another eats eggs, is no reason why they should not breakfast together," he said. There is a great deal of social work now being done by the churches, he added, and this gave them the opportunity to work together. For instance, in Bradford, people from all the churches united for social work, dividing the city up so that each worker should have twenty people to look after. No questions were asked about denominations. One sample case was that of a drunkard who was moved on to another street away from his old associates, and in that way was enabled to reform. Bishop Carpenter stated that there was an enormous amount of social work being done by the churches, besides a great deal also that was not identified with any particular church, but was directly due to religious convictions, such as the Barnardo homes and their work.

In the course of an interview with a representative of one of the local papers which asked about Imperial affairs, the Bishop declared himself an ardent advocate of Imperial federation. "In fact, some time ago," said he, "I advocated that all the dominions should be given representation in a reformed House of Lords. Now that the absolute veto on legislation has been taken away from that House, there will have to be a reform of its membership. It should contain not only men from the Old Country who have rendered distinguished services to the Empire, but also prominent men from the dominions. There must be some sort of Imperial consultation chamber: the urgencies of Empire demand it. There are numerous difficulties in this way, I know, but great difficulties are great men's opportunities. It may be taken then that you are anxious to see the Dominion take a share in Imperial defence. Certainly, I don't want to say anything about this German peril. I am a member of the Society for the promotion of Anglo-German friendship and I hope to see that friendship achieved. But I am not a 'Little Englander.' I want to see a great confederation in defence of western civilization, and it seems to me that Britain and Germany are natural allies. They have in common the fact that both are essentially commercial nations. They have also a community of race and creed. They represent the Teutonic spirit. But, of course, Britain must have a navy fully capable of defending the Empire." Asked as to the subject of his lectures to be delivered at Harvard, Dr. Boyd Carpenter said he had not yet decided on a title for the course. Generally speaking he would deal with the Divine connection of Dante, showing the influence which love and the human spirit played in the scheme of the great Italian poet. Dr. Boyd

Carpenter's that love of Dante. In Schleirmach very nearly work, which

William Le

Portsmouth festival of 1 Sunday, Se bountifully fruit, flower was especia delivered by Wolfe Islan from Psalm the Lord O eloquently: ternoon add School on 'ing was ta General He

Merrickvi

weather the 29th were r Forneri, re and former preacher fo his good w was excell the collecti the debt o the rector, to \$1,267.0 a splendid beautiful n way

Tyendina

dredth ann hawks was cupying th September Mark's Ch er. He als vice using ed by Que the four re England: was made their loyal in leaving the British S.P.G., un been brou in their ch been built S.P.G., wa part of St be called t 5th, 1712. six pieces, the two ba serve on ( rather two Tyendina new one of plate had flagon bea it was bei September band. Th doing an c regarded b tiful stone side. A p and the co and Moha chapel-of-e was also h

Charles

Morrisbi held in th St. Mich: Church pe of listenin Right Rev Diocese of by Mrs. M afternoon Monday at most unfa not large, Trinity M



Carpenter said he was going to emphasize how that love shone through all the scholasticism of Dante. In fact, he said, the inscription on Schleirmacher's tomb—"Life, Light and Love"—very nearly suppressed the aspects of Dante's work, which he would emphasize.

ONTARIO.

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

**Portsmouth.—St. John's.**—The annual harvest festival of this church was fittingly observed on Sunday, September 29th, when the church was bountifully and artistically decorated with grains, fruit, flowers, etc. The attendance at Evensong was especially large, an excellent sermon being delivered by the Rev. Alfred Bareham, rector of Wolfe Island, who chose his text in the evening from Psalms 146, 1: "Praise ye the Lord. Praise the Lord O my soul." Mr. Bareham spoke very eloquently at the morning services and in the afternoon addressed the children of the Sunday School on "Love." A special thanksgiving offering was taken, and later on was given to the General Hospital to be used where most needed.

**Merrickville.**—In spite of bad roads and weather the harvest festival services on September 29th were remarkably successful. The Rev. R. S. Forneri, rector of St. Luke's Church, Kingston, and former incumbent of the parish, was the preacher for the day, and both his presence and his good words were greatly enjoyed. The music was excellent, the decorations were beautiful, and the collection, a special effort made on behalf of the debt of the Building Fund at the appeal of the rector, the Rev. J. H. H. Coleman, amounted to \$1,267.05. The congregation are engaged in a splendid effort to reduce the debt on their beautiful new church and are making good headway.

**Tyendinaga.—Christ Church.**—The two hundredth anniversary of the first Mission to the Mohawks was celebrated by the band of Indians occupying the reserve near Deseronto on Sunday, September 29th. Rev. W. L. Armitage, of St. Mark's Church, Toronto, was the special preacher. He also celebrated at the eleven o'clock service using the famous Communion Plate presented by Queen Anne on the occasion of the visit of the four representatives of the Six Nations to England asking for a missionary. Reference was made to the history of the Mohawk Nation, their loyalty to the British, the sacrifice they made in leaving their homes in New York to live under the British flag and to the wonderful work of the S.P.G., under whose auspices Christianity had been brought to the Indians. The first sermon in their chapel in Fort Hunter, N.Y., which had been built by moneys from the Queen and the S.P.G., was preached by the Rev. T. Barclay from part of St. Matthew 21, 13: "This House shall be called the House of Prayer." This was Oct. 5th, 1712. The Communion Plate, consisting of six pieces, was divided many years ago between the two bands. Three pieces are held on the Reserve on Grand River and the other three, or rather two—the chalice having been lost—at Tyendinaga. The lost chalice was replaced by a new one of the same pattern and inscription. The plate had once been buried for safety and the flagon bears the mark of stroke from a pick when it was being dug up. The services of the 29th September mark an epoch in the history of this band. The Rev. A. H. Creeggan, the rector, is doing an excellent work there and is very highly regarded by his people. Christ Church is a beautiful stone structure and is tastefully finished inside. A pipe organ adds greatly to the services and the congregations sing hymns in both English and Mohawk. All Saints' Church is a very nice chapel-of-ease about five miles away. Service was also held in it in the afternoon.

OTTAWA.

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

**Morrisburg.**—Harvest festival services were held in this parish on Sunday, September 29th, St. Michael's and All Angels', when the Church people and their friends had the privilege of listening to able and scholarly sermons by the Right Reverend Dr. Mills, Lord Bishop of the Diocese of Ontario. His Lordship, accompanied by Mrs. Mills, arrived on the previous Saturday afternoon and were guests at the rectory until Monday afternoon. The weather on Sunday was most unfavourable, and the congregations were not large, but both the churches—St. James' and Trinity Memorial—were appropriately decorated

with grain, vegetables, fruit and flowers, and the services were hearty and inspiring. In the evening His Lordship delivered an eloquent, interesting and most instructive sermon on the "Incarnation," which was listened to with rapt attention by a large congregation, considering the weather. On Monday morning, Mr. A. F. Merkley took His Lordship, Mrs. Mills, the rector and Mrs. Anderson across the St. Lawrence in his motor boat to the summer residence of Mr. J. Wesley Allison, where a pleasant hour was spent. The Bishop and Mrs. Mills seemed to enjoy their visit to Morrisburg, and the Church people feel that they are deeply indebted to His Lordship for honouring them by devoting so much of his valuable time to a parish outside of His Lordship's diocese. However, the Church of God is Catholic, and we feel that the work of God's Church has been furthered by His Lordship's visit to Morrisburg.

TORONTO.

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

**Toronto.—Synod Office.**—A meeting of the clergy, lay superintendents and delegates of the Toronto Church of England S.S. Association was held in this office on Monday afternoon last. The meeting was called to transact the following business: (1) To arrange a meeting for the 21st October (Intercession); (2) to arrange for monthly meetings or conferences for the ensuing season.

**Missionary Offices Moved.**—The Missionary Society of the Church of England and the Anglican Laymen's Missionary Movement offices have been moved to Room 161 and adjoining offices in the annex of the Confederation Life Building.

**St. Anne's.**—On Monday evening, September 30th, the Men's Association of this church opened its fall series of entertainments with a lecture delivered in the new parish hall by the Ven. Archdeacon Davidson, of Guelph, who took as his subject the recent Coronation in London, and illustrated it with a series of stereopticon views of the pageant itself, and many interesting features in connection with it. Mr. E. F. Hitchman, president of the association, also spoke, welcoming the members, and expressing the hope that in their new quarters they might be able to attain a membership of one thousand this winter. The new parish hall, which is not yet finished, and has not yet been formally opened, is the largest and best of its kind on this continent, its main auditorium alone having a seating capacity of two thousand. A gymnasium, swimming pool, shooting gallery and manual training rooms, which will be run in connection with the hall, are not yet completed, but will be opened shortly. The new structure has been erected at a cost of over \$50,000, and forms a magnificent successor to the former hall, which had accommodation for only five hundred members. It will be formally dedicated during the present autumn.

**Trinity College.**—The Rev. Dr. Llwyd, vice-provost of Trinity College, has been appointed by the Bishop of Nova Scotia, to the position of Canon Residentiary and Vicar of the Cathedral of All Saints', Halifax. Dr. Llwyd came to Trinity three years ago from a large parish on the Pacific Coast to assist the provost of this college in his financial duties, and to become lecturer in pastoral theology. In this latter capacity he has given several courses of lectures. The result of his work on behalf of the endowment has been the addition of nearly \$170,000 to the finances of the college. He has accepted the appoint-

ment, and will take up his work at the cathedral about the beginning of November.

The following promotions and appointments have been made to the staff of Trinity College:—Dr. W. A. Kirkwood, Professor of Latin; E. T. Owen, M.A., Professor of Greek; Rev. H. T. F. Duckworth, M.A., Professor of Ancient History; R. E. L. Kittredge, M.A., Professor of French; J. H. Mozley, M.A., Lecturer in Classics; David Duff, M.A., B.D., Lecturer in Classics and German; Angelo Lipari, M.A., Lecturer in French. The Reverend Dr. Boyle has been appointed Dean of Divinity, and the Reverend Professor Cosgrave has been re-appointed the representative of Trinity College on the Provincial Synod Board of Divinity Degrees.

**Church of the Ascension.**—Harvest thanksgiving services were held in this church on Sunday last, when the preachers were the Rev. Canon O'Meara, the Principal of Wycliffe College, and the Rev. J. P. Gibson, the rector of the parish. The church was tastefully and appropriately decorated for the occasion.

**St. Luke's.**—Harvest thanksgiving services were held in this church throughout the day on Sunday last, there being a special children's service held during the afternoon. It was also the last Sunday of the Rev. A. G. Hamilton Dicker's rectorate of the parish. The Rev. Professor Boyle, D.D., of Trinity College, was the preacher at midday, and he prefaced his sermon with a reference to the impending departure of the rector, and in reference to this he said that he felt quite sure that he not only spoke for himself but also in the name of all his brother clergy in the diocese when he declared that both he and they felt nothing but genuine regret in regard to this matter, more especially from the fact that in leaving Toronto for the Home Land, Mr. Dicker's services would be lost not only to the city and the diocese at large, but also to the Church in Canada as a whole. Dr. Boyle then went on to speak on the subject of the Parable of the Unjust Steward. There were large congregations present both morning and evening; especially was this the case at the latter service when Mr. Dicker preached his farewell sermon. He chose for his text the words: "And when he came unto himself," St. Luke XV., part of verse 17, and he delivered the last of a series of sermons which he has been preaching in the church during the past few Sundays on the subject of the Parable of the Prodigal Son. During the course of his sermon he made a powerful appeal to all those who were present in the church to take the Lord Jesus Christ as their great Example and to strive to fashion their lives day by day by the help of God's Holy Spirit more and more closely in accordance with that life and thus "to live more nearly as we pray." At the close of the service, on the invitation of the rector, very many of those present in the church adjourned to the school-room for the purpose of taking a personal farewell of both Mr. and Mrs. Dicker. The school-house was well filled when, on the invitation of the churchwardens, Mr. and Mrs. Dicker were asked to come up to the front of the room and after they were seated the senior churchwarden, Mr. de Warrenne Green came forward, and on behalf of himself and his co-warden, Mr. T. H. Cleg-horn, and the congregation as a whole, he read an address to Mr. Dicker. The address, which was beautifully illuminated, was as follows:

"To the Reverend A. G. Hamilton Dicker, A.K.C.: On behalf of the members of the congregation of St. Luke's Church, Toronto, we desire to express to you our warm appreciation of your ministry amongst us during the past six years, which has been characterized at all times by zeal, energy, and devotion. We recall with thankfulness the fact that during your pastorate the parochial debt has been considerably reduced, and that the chancel window and tablet in memory of our first rector, have been placed in the church, largely through your instrumentality and co-operation. We are also mindful that the devout and reverent rendering of the service, especially the musical portion of it, has always been the subject of your assiduous care and attention.

"We shall always remember with grateful hearts the kindness and liberality which you have always displayed towards the poor and needy, and also your abundant hospitality at all times towards those who have been associated with you in the work of the parish, and especially shall we remember the generous terms whereby you have made it practicable for the parish to acquire a rectory. We are glad to learn that you have found what promises to be a congenial sphere of labour in the Mother Land, and we trust that you may be greatly blessed by God therein and that you and your family may have many happy years still before you. We cannot forget that in all your labours amongst us you have been most ably and energetically assisted by Mrs. Dicker, and

**The Blonde Lumber and Manufacturing Co., Ltd.**  
CHATHAM - ONT.

Manufacture **CHURCH** ::  
High - Grade **FURNITURE**

We make Chancel and Sanctuary Furniture and Church Pews and Seating our Speciality

Our Catalogues are mailed FREE UPON REQUEST.

When requiring quotations for pews, please send dimensions of church or number and lengths of pews required.

NOTE THE ADDRESS



we would like you to assure her of our sincere gratitude to her for her self-denying and untiring interest in all the departments of work connected with the parish.

In asking you to accept the accompanying purse we feel that it is a very inadequate expression of the debt we owe to you, at the same time we hope that you will receive it as an earnest of our good will and esteem. Signed on behalf of the congregation,

"G. de Warrenne Green,

"Thomas H. Cleghorn,

Wardens.

"Toronto, Oct. 6, 1912."

When Mr. Green had finished reading the address, Mr. Cleghorn stepped forward and presented Mr. Dicker with a purse containing the sum of \$205. Mr. Dicker suitably acknowledged the presentation in a few heartfelt words, and then Mrs. Holmstead and Mrs. Catto, on behalf of the members of the Parish Workers' Guild, stepped forward, and the former lady read an address to Mrs. Dicker in which she expressed on behalf of her fellow-workers in the Guild their very sincere regret that they were about to part from her and spoke of their keen appreciation of her devoted and self-denying labours in all branches of parochial work as well as of her un-failing kindness and goodness of heart. Mrs. Catto then, on behalf of the women workers of the congregation, presented Mrs. Dicker with a hand some silver-topped silk umbrella. Mr. Dicker, on behalf of his wife, made a suitable acknowledgment of the gift and the proceedings were then brought to a close, Mr. and Mrs. Dicker personally shaking hands with each one as he or she left the room. Mr. Dicker gave to each one present as a parting souvenir a card on which was printed a photograph of himself standing on the steps leading up to the porch of the main entrance to the church which is on the south side of the church. In this picture Mr. Dicker is wearing his cassock. At the head of the card are these words: "With loving wishes from your friend and rector, A. G. Hamilton Dicker. 'God be with you till we meet again.' 1906—St. Luke's Church, Toronto—1912." At the foot of the card is this text, the words of the great apostle, St. Paul, to the Churchpeople at Corinth, and which he, Mr. Dicker, chose for his final message to the members of his flock at St. Luke's: "Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of Love and of Peace shall be with you." During the vacancy and until a new rector is appointed the Rev. C. A. Mussen, who at one time was the rector of All Saints' and Rural Dean of Collingwood, has been placed by the Bishop in charge of the parish as *locum tenens*.

**St. Mary the Virgin.**—The annual harvest thanksgiving service was held in this church on Sunday last. The service was conducted by the Rev. A. Hart, the rector of the parish, assisted by Rev. J. G. Widdifield and the lay reader, Mr. G. B. Kirkpatrick, while the sermon was preached by Rev. R. J. Moore, the rector of St. George's Church. The proceeds of the collection will go towards the fund for the erection of a new church.

**Wycliffe College.**—Stirring addresses by Rev. Principal O'Meara, Rev. Dr. W. H. Griffith Thomas, Bishop-elect H. J. Hamilton, of Japan, and Rev. Cyril Bardsley, of C.M.S., marked the opening of another year at Wycliffe College on Monday evening, when between five and six hundred students, graduates and friends of the college assembled in the Convocation Hall. Dr. N. W. Hovles, K.C., presided. Rev. Edward Alexander McIntyre, M.A., was admitted to the degree of Bachelor of Divinity by Rev. Principal O'Meara, acting for the Archbishop of Ottawa, Metropolitan of Canada. Rev. Mr. McIntyre, who is an honour graduate of the University of Toronto, was presented by Archdeacon Cody.

**St. Mark's.**—The harvest festival service was held in St. Mark's on the evening of the 4th, when Rev. Dr. Llwyd, of Trinity College, preached. The church was beautifully decorated with tokens of the harvest and with flowers. Ven. Archdeacon Ingles and Rev. J. Hughes Jones assisted the rector, Rev. W. L. Armitage, in the service. St. Mark's is now beautifully lighted with electricity which has been installed by members of the congregation, and will be paid for by the Adult Bible Classes.

**Trinity College.**—The Rev. Dr. Macklem, the Provost of Trinity, has definitely stated that there would be no appointment of a successor made to Rev. Dr. Llwyd, vice-provost, who has been ap-

See first column of this issue for our new CLUB RATES

pointed Canon Residentiary of All Saints' Cathedral, Halifax. The position of vice-provost was virtually created for him three years ago, when the college needed a man to look after its financial interests. The endowment made to Trinity by the late James Henderson has placed the institution on a sound financial basis, thus making the appointment of a successor for Dr. Llwyd unnecessary. Arrangements have already been made for lectures in pastoral theology and his other duties have been allotted to various members of the staff.

News has recently been received of the death of Dr. Body, formerly provost of Trinity College, who passed away after eight years of broken health in Burlington, Vermont, where he resided near his friend the Bishop of Vermont. Dr. Body will be remembered by many friends in Toronto. He came to Canada from the University of Cambridge, where he had won great academic distinction, to take charge of Trinity University in this city. After nearly fifteen years of strenuous educational, financial and executive work at Trinity, from 1881 to 1894, he resigned a burden too heavy for one man to bear and accepted a professorship in the General Theological Seminary, New York, where he worked until his health gave way. As Provost of Trinity College, he took a very prominent place among the Churchmen of Eastern Canada. Mrs. Body, who survives him, will have the deep sympathy of her many friends, both in Toronto and elsewhere, in the great loss which she has sustained.

**St. Barnabas.**—Harvest thanksgiving services were held in this church, which is on Halton Street, on Sunday last. The Rev. Canon Robinson, of Dublin, Ireland, preached in the morning, and the Rev. Canon Plumtree, the rector of St. James' Cathedral, in the evening.

**Weston.—St. John's.**—The annual harvest festival service was held in this church on September 26th. The rector, Rev. J. Hughes Jones, conducted the service. The lessons were read by Rev. Canon Robinson, of St. Alban's School, and the sermon was preached by the Rev. W. L. Armitage, of St. Mark's. A large congregation joined in the service.

**Cartwright.—St. John's.**—Our rector, the Rev. J. H. Kidd, was absent on the 1st inst., attending a meeting of the Ruri-decanal Chapter held in Millbrook, when it was decided to conduct a laymen's missionary campaign throughout the diocese during the month of November. The congregation is installing a gasoline system of lighting in their church. A confirmation service is to be held Sunday, 13th inst., at 11 a.m., when the Right Rev. Bishop Reeve is expected to be present. Mr. G. L. McLaughlin, of Cobourg, a former churchwarden, has been renewing acquaintances here. Mrs. John Forder, a member of Blackstock congregation, is recovering, having undergone a critical operation.

**Marvers.**—The Rev. B. net Anderson, diocesan missionary, commenced a mission in St. Paul's Church, Bethany, on Wednesday, September 25th, and continued the services every evening until the end of the week. In spite of an almost constant downpour of rain the services have been well attended and deep interest taken in the Lord's message from the lips of the evangelist. On Sunday, the 29th ult., he preached the harvest thanksgiving sermons at St. Alban's, St. Mary's and St. Paul's to large and attentive congregations. The prayers of the people throughout the diocese are asked on behalf of his work.

Given a good underlying wall surface, the mural decorations of  
**The Thornton-Smith Co.**  
will stand the atmospheric changes of a couple of decades  
**11 KING STREET WEST  
TORONTO**

## HURON.

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

**Dorchester.**—On the 30th ult. the rector, the Rev. H. Sutton and Mr. Angus McNiven were precipitated a distance of about 25 feet whilst adjusting the rafters of the Anglican Church which is being erected here. The layman was lacerated badly, while Mr. Sutton sustained a severe shaking up. Their escape from more serious injury was almost miraculous. Damage to the extent of \$200 was caused by the accident.

**Caledonia.**—The people of this town had the opportunity of witnessing an unusual sight recently. The Rev. E. Lee, missionary on the Grand River Reserve, has been living in Caledonia whilst his house on the reserve was being built. It is now about completed, and on the day mentioned no less than thirteen Indians with their teams and others to help, assembled at Mr. Lee's residence, loaded up his goods and took them out to the Reserve. The procession of hay-racks and waggons carrying the minister's furniture speaks well for the good hearts of the Christian Indians. It meant giving up a whole day for the men and teams, no small sacrifice at this busy time of the year.

**Brantford.**—St. Luke's Boy Knights C.C. 302, 2nd in Canada in Imperial Shield Competition, is now organizing for the work of 1912 and 1913. We have the largest average attendance of any boys' society in the city. Our object is to build up in our boys, strong, moral, upright and reliable characters. To do this we endeavour to inculcate in our members that sense of honour, discipline, obedience and self-restraint that we so often find lacking in our Canadian youths. But there are many who ask: Is the military organization a wise one? There is no man but what will acknowledge the great value of military training in the matter of obedience and discipline. From the day a boy joins he is urged to be regular in his habits and neat in his appearance. Drill equipment, shooting, field days, reviews, and camps, though they are not an end in themselves, must be carried out thoroughly. In addition to teaching the boys to carry out things in unity and to work together as a whole. Thus at the outset a boy is taught that lawlessness is not freedom and that service is honour. Ruskin has said: "Education does not mean teaching people to know what they do not know. It means teaching them to behave as they do not behave, and the true compulsory education which the people now ask of you is not a catechism but drill, it is not teaching the youth the shapes of letters and the tricks of numbers and then leaving them to turn their tricks to roguery and their literature to lust. It is on the contrary training them into the perfect exercise and kingly control of their bodies and souls, it is a painful continual work to be done by kindness, by teaching, by warning, by precept, praise and example." The Boy Knights to a large extent is modelled after the Boys' Brigade of England, which is so popular and has performed such a great work there. Further information may be had by applying to the officers of the Boy Knights or Prof. Hunt, officer in charge, 142 Elgin Street.

## ALCOMA.

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

**Fort William.—St. Paul.**—Next Sunday will be the occasion of the annual harvest festival in this church. One of the preachers that day will probably be the Right Reverend Bishop Boyd Carpenter, formerly of the Diocese of Ripon, and now one of the Canons of Westminster Abbey and also the King's domestic chaplain. Dr. Boyd Carpenter is one of the foremost of England's preachers. The Ven. Archdeacon McKim, of Kenora, will in all probability be the second preacher on that day.

**Cobalt.—St. James.**—On the first Sunday of last month the Rev. Professor Hallam, of Wycliffe College, Toronto, preached in this church a sermon on behalf of the Dominion Alliance.

**North Cobalt.**—The Lord Bishop of the Diocese is expected to visit this parish at the end of this month for the purpose of holding a confirmation service.

**Timagami.**—Harvest thanksgiving services were held here on Sunday, October 6th, the Rev. John Leigh, the rector of Cobalt, being the preacher. A generous contribution of \$174 has been given by the Algoma Diocesan W.A. to the Building Fund of the church.

John C

**Cochra**  
of Moosc  
a tour of  
cese, inc  
son's Ba  
2 a.m. H  
his long  
in his h  
possible  
ranged f  
ing pray  
regular s  
notice a  
sent. R  
and Rev  
James B  
dained it  
fin left n  
and the

**Fort**  
Rev. C.  
their dau  
are now  
headqua  
in trans  
the Bible  
tion wor  
left Rev.  
tinue the  
workers.  
The Ind  
ward Sit

PF

**Winnip  
Campaign**  
the Fea  
of this y  
bered in  
enthusia  
ception:  
prelimin  
strength  
on Sund.  
The grea  
in the a  
building  
ings, rel  
any equ  
When th  
coronatio  
meeting,  
included  
even the  
day, Wir  
seats ab  
were una  
modated  
wardens,  
including  
Grace, th  
those su  
The pro  
familiar.  
The swi  
hymns st  
thing noi  
of the A  
Archbish  
Help to  
Rev. Car  
Rev. Pau  
the story  
theme th  
holy amb  
mercial I  
not to be  
deadness  
Mr. Bu  
the fact  
sence an  
the will,  
son. As  
ing was  
could re  
tion gene  
our Wat  
from the  
tion by  
memorab  
had noth  
comment  
The m  
was diffi  
from the  
are centi



MOOSONEE.

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

Cochrane.—The Rev. Bishop Anderson, Bishop of Moosonee, after an absence of three months on a tour of missions in the northern part of the diocese, including stations along the shores of Hudson's Bay, returned to Cochrane last Thursday at 2 a.m. He is in the best of health and spirits after his long and arduous journey. Owing to illness in his home calling him thither at the earliest possible moment an ordination service was arranged for and held on Friday at 11 a.m. Morning prayer was conducted and at 7.30 p.m. the regular service of ordination. In spite of the brief notice a congregation of fifty or more were present. Rev. J. R. Bythell, of Wycliffe, Toronto, and Rev. J. T. Griffin, of Ft. Albany, on the James Bay, were advanced to full orders and ordained into the priesthood. The Rev. J. T. Griffin left next morning for his post in the far north and the Bishop for his home in Chapleau.

MACKENZIE RIVER.

Fort Macpherson.—St. Matthew's Mission.—Rev. C. E. Whittaker and Mrs. Whittaker with their daughter Mabel, whom they met in Calgary, are now on two years' furlough, making their headquarters in Brantford, Ontario, and engaging in translation work and publication of parts of the Bible into Eskimo, also taking up deputation work throughout Canada. Mr. Whittaker has left Rev. W. H. Fry and Mr. W. D. Young to continue the work, assisted by several volunteer workers from among the Eskimos themselves. The Indian work remains in charge of Rev. Edward Sitichili.

PROVINCE OF RUPERT'S LAND.

Winnipeg.—Mission of Help.—Opening of the Campaign in City.—Sunday, September 29th, the Feast of St. Michael and All Angels' of this year of grace, is a day long to be remembered in Winnipeg. The stream of interest and enthusiasm, which on Wednesday at the great reception service, and during the two days of the preliminary mission, had been steadily gathering strength and volume, swelled into a mighty flood on Sunday, the first day of the mission proper. The great event of the day was the mass meeting in the afternoon in the Walker Theatre. This building has been the scene of many great gatherings, religious and secular, but it is doubtful if any equalled—certainly none surpassed—this. When the Brotherhood of St. Andrew held their coronation mass meeting here, men said "A great meeting," and a great meeting it was. But it included men from the ends of the Dominion, and even then a few seats were vacant. On this Sunday, Winnipeg filled the huge building, which seats about 3,000; some had to stand, and some were unable to get in. The stage, which accommodated 300, was occupied by clergy, churchwardens, vestry men and other prominent laymen, including some not of our own communion. His Grace, the Lord Primate, presided, and amongst those supporting him was the Mayor of the city. The proceedings opened with the singing of the familiar hymn, "O God our help in ages past." The swing and volume of this and the other hymns sung by the great crowd present was something not easily to be forgotten. After the recital of the Apostles' Creed and a few Collects, the Archbishop briefly commended the Mission of Help to the people and introduced the speakers, Rev. Canon E. A. Stuart, of Canterbury; and the Rev. Paul Bull, of Mirfield. Canon Stuart took the story of Joseph as his example, and for his theme the vital necessity of vision and a high and holy ambition, if the years of the fat time of commercial prosperity and material development were not to be followed by the lean years of spiritual deadness and unsatisfied longings.

Mr. Bull presented in a series of vivid pictures the fact of the Crucified Christ as a living presence amongst us, and defined faith as an act of the will, issuing in personal trust in a Living Person. As the speakers went on the great gathering was hushed into an awed silence, and one could read on many faces the depth of the emotion generated. With the singing of "Forward be our Watchword," and a few impressive words from the Archbishop bidding us fortify our emotion by prayer, and translate it into action, a memorable occasion came to a close. "We have had nothing like it in the West," was the general comment one heard as we left the building.

The message concentrated at the mass meeting was diffused more widely, morning and evening, from the pulpits of the nine city churches, which are centres for the Mission. At Trinity Church

was the Bishop of Edinburgh (Dr. Walpole), chief missionary; at the Cathedral, Bishop Ingham, late Secretary of the C.M.S.; at St. Matthew's, Canon Stuart; at Christ Church, Rev. Paul Bull; at All Saints', Rev. Cyril Hephner, of Newcastle-on-Tyne; at St. Luke's, Canon Troop, of Montreal; at St. Philip's, Rev. D. J. Stather Hunt, of Tunbridge Wells; at St. James', Rev. W. E. R. Morrow, of Forest Gate; at St. Alban's, Rev. C. P. Wilson, of Bristol; while the Rev. S. M. Warner, of Sandown, Isle of Wight, preached at St. Peter's and St. Thomas', and Rev. G. F. Frewin, of Wallington, Surrey, English Secretary of the Mission, at St. Margaret's and St. Jude's. Simultaneously with the opening of the Mission at Winnipeg on Sunday, Missions were also inaugurated at Edmonton (where Bishop Joscelyne, of Jamaica, and Rev. C. S. Quainton, of Holmfirth, Yorks, are the Missioners); Red Deer and High River, in Alberta; Vermilion in the Diocese of Saskatchewan; Selkirk and Carman, in Manitoba; and Fort Francis, in Ontario. Will our brethren in the East join us in our prayers that God may abundantly bless this great effort of the Church in the West?

Owing to pressure on space a large amount of diocesan news is held over until next week.

Correspondence

OUR SUNDAY SCHOOLS.

Editor, Canadian Churchman: Dear Sir,—The approach of Advent season and the beginning of another Church year bring out two or three points connected with the work of our Sunday Schools to which I desire to call the special attention of the clergy and Sunday School workers of our Church.

1st. Our weekly Sunday School paper, "Our Empire," has now completed its first year. It has already attained the circulation of about 25,000 in the Sunday Schools of our Canadian Church. Several improvements have been made in the general character of the paper during the current year and other changes are contemplated for the second year which will render it more acceptable in matter and convenient in form. While the publication is not above criticism, I think we must all admit that it is a splendid beginning and capable of being worked into one of the most useful agencies we have for exercising a healthy influence upon the child life in our Canadian Church homes. It appears to me to be the manifest duty of all our Sunday School workers to give this publication increased support for the coming year by endeavouring to extend the circulation beyond the figures of the past year. The Rev. Canon Downie, of Port Stanley, Ont., will be glad to answer any questions and give information concerning this publication.

2nd. One of the most important developments connected with our Sunday School work during the past year has been the completion of the course of study for the Primary Department of our Sunday Schools. Under the direction of the Sunday School Commission a scheme of special lessons including Scripture and Prayer Book Teaching, and covering a cycle of three years has been prepared for the Primary Department of our Sunday Schools including children under nine years of age. These lessons have been selected with special reference to the needs and capacities of the children of these ages. Hitherto the difficulty has been to secure suitable illustrations and picture cards to be used with these lessons, but a very satisfactory arrangement has now been concluded which provides for these lessons beginning with Advent next, a most satisfactory series of pictures which are issued in three grades. 1st—A package of 52 pictures providing one picture for a child each Sunday at a cost of 15c. for the year. 2nd—An intermediate size of the same pictures for each Sunday in an envelope for the use of teachers conducting primary classes of 15 and under at a cost of 50c. a year. 3rd—Large wall

pictures to be used in large primary classes, at a cost of \$1.50 per quarter or \$6.00 per year.

These pictures are published and arranged by Thomas Nelson and Sons to meet the scheme of lessons issued by the Sunday School Commission. They are of high merit as works of art and with this equipment the primary classes of the Church of England in Canada are placed in a position second to no other series of schools on this continent for effective work. There has been an urgent call for a long time for more effective equipment in this connection, and now that considerable financial responsibility has been assumed in order to bring these advantages within the reach of the primary departments of our Sunday Schools, it is only reasonable to ask that every Sunday School in connection with our Church in Canada should see to it that this lesson scheme and illustrative pictures are adopted and used in its primary department in order that a constituency may be provided which will justify the publishers, namely, The Sunday School Institute Publication, Eglinton, Ont., in undertaking this financial responsibility.

Orders for these illustrative pictures should be sent in at once to the above address in order that the material may be ready for the opening of the Advent season.

Elson I. Rexford, Chairman, Sunday School Commission.

THE ATHANASIAN CREED: "HELL."

Editor, Canadian Churchman: "As no one else has done so" (to quote the words of a correspondent who censures Canon Plumtree) let me thank him cordially for his scholarly, temperate and exhaustive summary in his article upon the Athanasian Creed. After the deliverances of the Archbishops of the Church, of many of its divines, and of convocation, it is too late in the day to censure those who take exception to its present public use. It is an anchor of the faith rather than its colours (as is the Apostles' Creed). A ship does not hang its anchor at the masthead, it puts it in a sure place for emergency. By the use of the Apostles' Creed and the Nicene Creed, we fly our colours; let us put the Athanasian Creed in some sure place, as is done by the Irish Church.

I also wish to thank "A Canon" for his article upon "Hell and Everlasting Punishment." I was shocked and grieved at a previous letter contending for a material hell of fire and brimstone, and the absolute certainty, under all circumstances, of the eternity of punishment. I would advise your correspondent to read Dean Plumtree's "The Spirits in Prison," Canon Suckock's "After Death," and to imbibe the spirit of Canon Paterson Smyth's "The Gospel of the Hereafter." Dean Church says, "We cannot tell what is between the grave and the final judgment, but the living God is there, very terrible, very pitiful, very just. Is the righteousness of God too small a thing to trust to, unless we can say, in detail, how is it to be carried out? We may be sure that all who seek Him in truth shall one day find Him, for He has said so." The punishment of evil will, I believe, be (in some form) endless. I also believe that God's punishments are both retributive and reformatory. Retributive to those who wilfully and with malice in this world would have nothing to do with God and with Christ, who sinned against light and knowledge; and reformatory to those who have in this world never heard of Christ, and to those who have not hardened themselves in the irremediable antagonism to good and to God which hath never forgiveness. I know nothing of salvation save through the work of Christ and His Cross which, I believe, stretches in infinite mercy, forward as well as backward.

"Still Thy love, O Christ arisen,  
Yearns to reach these souls in prison:  
Through all depths of sin and loss  
Drops the plummet of Thy Cross,  
Never yet abyss was found  
Deeper than the Cross could sound."  
St. Marys, Sept. 27. W. J. Taylor.

PROVINCIAL SYNOD.

Editor, Canadian Churchman: Sir,—I was surprised to hear that a meeting of the Provincial Synod (of this Eastern Province) has been called to consider the division of the province and to elect an Archbishop for the eastern dioceses. Rumour also says that in the event of this division taking place, the present Bishop of Quebec would be the new Archbishop. If there is anything more than the name, any supervision, any work connected with the office, none but a young man in vigorous health should be chosen, for in a province so large, and in many parts so difficult of access, none other would be equal to the duties, and it would be cruel to the Church and to the people to appoint any other. If, on the

Our Monthly Investment List

just issued contains full particulars of Government, Municipal, Public Utility and Corporation Bonds yielding attractive rates of interest; also of all classes of stocks listed on the Canadian exchanges.

It gives an analysis of the operations and position of The Canada Permanent Mortgage Corporation, The Huron & Erie Loan & Savings Co., and The Canada Landed & National Investment Company.

We shall be pleased to mail a copy on request.

A. E. AMES & CO.  
Investment Bankers  
(Members Toronto Stock Exchange.)  
Union Bank Building - Toronto



other hand, no work, no supervision is expected, and "Archbishop" is merely an empty title, I have no hesitation in saying that in adding another Archbishop to our ecclesiastical establishment, we shall be holding up our beloved Church to the ridicule of the world at large. It is devoutly hoped that all who have a voice in the matter will carefully weigh this momentous question, and that the welfare of the Church alone will be the guiding principle in the decision and all sentiment given way to.

Common Sense.

#### HEREAFTER.

A reader of the Canon's letter on the "Hereafter," published in last week's issue of the Canadian Churchman, wishes to ask the following questions:

Is there any proof in the Bible that after death the unsaved will have a soul for God to be merciful to? "For as in Adam all die, even so in Christ shall all be made alive." All are in Adam by nature, but none are in Christ until regeneration. Nor is this the doctrine of annihilation. That a man can live without reason, we have proof in the insane. That a man can live without a soul, may we not infer from our Saviour's words when He said: "Have not I chosen you twelve, and one of you is a devil." Do we ever hear of a devil having a soul? Enquirer.

#### TORONTO ISLAND CHURCH.

Editor, Canadian Churchman:

I reside on the Toronto Island in summer, and wish to tell of something I saw one day this week, which did my heart good, as it did for others who were present. The Right Reverend Bishop Reeve is in charge of St. Andrew's Church, Centre Island, and is beloved by every person who has come in contact with him, as also his wife, for her many winning ways and kindly acts. Coming over on the boat the other morning, this venerable manly man stood up, and taking off his hat, announced to the passengers, that Sunday would be the last for services this season, and invited them all to attend. This he did in different parts of the boat, until all were advised of it. He had been on the dock for an hour before this, doing the same thing. It won the admiration of every one that saw it, and I am safe in saying there is not a family on Centre Island, whether they belong to the Anglican communion or not, who would not do anything in their power to help him. He has carried the dignity of his position with him wherever he has gone, but as they say, he is a man and is honoured for it. Some of our clergy would do well to get in touch with their fellow man, and there would not be the regretting of small congregations that are to be seen on all sides. It is our earnest hope that he will be spurred to take charge of the church again next summer. Islander.

#### WELSH DISESTABLISHMENT.

Editor, Canadian Churchman:

Dear Mr. Editor,—I have been exceedingly interested in all that you have written about the Welsh Church. In your article, September 12, "The attack on the Church in Wales," you say that the shame of Disestablishment is that it would mean a "sweeping measure of spoliation." Could I trouble you to explain just what that would amount to. I presume that the Church holds lands from which it derives an income. Would the Government confiscate these? Or that the Church receives tithes—would these be cancelled? What would the "spoliation" mean? Huron.

In reply to "Huron" we may say that the Government most assuredly proposes to deprive the Church in Wales of the great bulk of its lands, which it has held for over 350 years. These lands, a great proportion of which have been used from time immemorial for religious purposes, are to be secularized. When the Church was disestablished in Canada and the United States, all its landed property which had been taken bodily out of the public domain, was left in its possession. The Church will also lose the tithes, which is a rent charge on the land dating back to about the ninth century. This tithe is not now paid by the owners of the land because all titheable property for at least one thousand years, has been bought and sold subject to this charge, and so no one loses anything by it. We have applied the term "spoliation" advisedly, for if this scheme is carried out not a single bequest for public purposes will be secured. The various "dissenting" bodies have large endowments in money and lands. Will their turn come next? If peaceable and unchallenged possession by a corporation of its property for three centuries and a half does not give a valid title, what does or can? There is probably no corporation in the English speaking

world to-day, that legally and morally can show any equally valid title to its property as the Welsh Church. If this Act passes not a Church endowment in Great Britain will be safe from State seizure. But all indications point to the defeat of the Bill.—Editor.

#### BOOK REVIEWS.

Trinity College School, Port Hope, Ontario, has issued a very comprehensive booklet covering the work of the school, its sports and many interests. Every old member and intending students should send for a copy to Manager Bridger at the College.

#### OPENING OF THE UNIVERSITY OF BISHOPS' COLLEGE.

Work is now in full swing again at the University of Bishops' College, and it is satisfactory to know that there is a very good entry this year, both in the residential section and also in the number of those who are attending lectures whilst residing outside the university walls. In addition too, to these, several students are taking extramural courses. One fact which promises well for the future, is that the proportion of Canadian students this year is higher than has been the case for some time past; we think it will be particularly gratifying to the residents of the vicinity to know that a considerable number of these are drawn from the Eastern Townships. It would seem as though the Eastern Townships Forward Movement was making itself felt, amongst other things, in the direction of higher education. There is no doubt whatever that greater attention is being given to the fact that a university training is not only most desirable, and of the greatest advantage, but is indeed essential, if our young people are to prepare themselves in a practical way to take their rightful positions in the national life. It is only right to expect our young people to take a share in the work and management of our country; and the best stock-in-trade they can have is a university career, best both for themselves and the country whose destiny they may be called upon to guide and control. As is only natural under such circumstances, Bishops'—the Eastern Townships' University—is coming more prominently before the eyes of the awakened people. There is, therefore, every reason to expect that this year's entry, though one of the largest on record, is but the beginning of a steady movement in the direction of greatly increased members and a much wider sphere of influence. Never, perhaps, in the history of the college, have the prospects been brighter at the commencement of the year. The new students, both male and female, are of good class and sterling worth, and are already giving evidence of their ability to appreciate and properly take part in every branch of university life. Very good work has been done in the entrance examinations. In this connection we may mention particularly Mr. M. H. Wells, who won the Jasper Nicolls scholarship for the best matriculant; Miss Bain, the winner of the Eastern Townships' scholarship; and Mr. A. P. Williams, who carried off the Walker scholarship, which is open for competition to students entering the university from Bishops' College School.

Improvements have been made in both the domestic and culinary departments and satisfaction is expressed by all the students. Plain, wholesome, food and plenty of it, is to be found in the dining hall, served in a clean sanitary manner. There is a keen spirit for upright, clean sport displayed by the students. Every afternoon a squad of men may be seen on the ample football fields, which belong to the college, keenly contesting for positions on the rugby team. As Lord Milner, during a recent visit to the college, said in the course of a stirring speech to the students, "This university rests upon the golden tripod of education, patriotism, and religion. Bishops' has sent out graduates who have made their mark in the history of the world, in the Church, in the Government, and in all branches of life. May she long live to keep the renowned position which she has won for herself in the higher education of men and women from all parts of the world.—C.C.P."

#### Family Reading

##### AN EGYPTIAN SINDBAD.

In the Hermitage Museum at St. Petersburg there is a very ancient papyrus, nearly 5,000 years old, which contains a story reminding one, says a writer in the Raja Yoga Messenger, of the ad-

ventures of the famous Sindbad in the "Arabian Nights."

The hero, a very ancient mariner, begins by saying that he was one of a band of 150 fearless adventurers, "whose hearts were stronger than lions, and who had seen heaven and earth." They were on their way to the Mines of Pharaoh in a ship of 150 cubits, but ill-fate awaited them, for presently the wind rose and threw up mighty waves and the ship was wrecked.

Every one perished but the hero, who was washed ashore on a piece of wood. He found himself stranded upon an island, but it was no desert. There were fruits and goodly herbs and many other fine things. The sailor had been piously brought up, for after enjoying a good meal he made an offering to the gods.

Immediately the marvels began and it is clear that the good character of the hero saved him from destruction, for the next thing he saw was a huge serpent of terrible aspect, his body overlaid with gold and his colour a bright blue. However, the serpent did him no harm, but politely asked how he had reached the island.

Being satisfied with the answer, the king of the serpents, for it was no less a personage, carried the sailor in his mouth to a place where there was a tribe of 75 other serpents. The serpent king said:—"If thou hast come to me it is God Who has let you live. It is He Who has brought you to this Isle of the Blest, where nothing is lacking and which is filled with all good things."

The serpent then told him to be of good cheer for he would be rescued by a ship from his own land in three months. Our Egyptian Sindbad spent much of his time watching for the ship from the top of a tall tree. At last it arrived, and the first thing he did was to run to the kind serpent to tell him. His surprise was great when he found that the serpent knew all about it, and had some gifts ready for him to take away. On parting the serpent said:—"Farewell, go to thy home and see thy little children once more; let thy name be good in thy town."

The sailor was very grateful for the kindness he had received and he offered to speak for the serpent before King Pharaoh and to return with a ship full of treasures fit for such a friend of men cast away in a far-off land. But the serpent said no, they would not meet again, for the magical island would disappear and melt away when he was gone.

#### IN FORBIDDEN THIBET.

In an interesting article in the Living Church entitled "The Latest Invaders Into Forbidden Thibet," Ruth Neely tells some interesting facts. She says:

"The western theosophist's cherished ideal of this life, pure spirit and lofty contemplation, is hardly borne out by the description of the Buddhist lamas, as seen in every-day life, by the Sheltons. To begin with, like all Thibetans, they are inordinately dirty. The native of Thibet never bathes, nor is the lama an exception to this rule. They are covered with dirt and grease, and exude an odour of rancid butter from the fumes of the butter lamps that fill the temples. They are also infested with vermin, which they may not even destroy, because to kill even the humblest of animals is contrary to the teachings of the Buddhist religion. The wonderful learning of the Buddhist lama is also said to be largely a product of western imagination. The worship consists largely in noisy incantations, in the process of which guns are sometimes fired, bells ring, and horns give forth deafening blasts.

"Huge bonfires are an accepted means of warding off the demons of famine, pestilence, and war. The religion of the Thibetan is largely a system of devil worship, to propitiate and ward off wicked spirits. Prayer wheels and heaps of 'mani' stones, surmounted by little prayer flags, are in evidence in the wildest and most remote regions of the country. At one of the stages of his journey, Dr. Shelton photographed a huge mound of mani stones over a mile long. Each stone had been deposited at some time by a passing pilgrim.

"The Thibetan woman may not be without beauty. It is impossible to tell, since she does not wash. Her clothing is also disgustingly dirty and greasy. Often it is of skins, which are worn years, a life-time if they last. Men and women dress much alike, in gowns of originally bright-coloured cloth, fastened about the waist by green and red sashes. The bloused waist portion is always used as the receptacle for the tea basin, whence it is handily drawn forth at the constantly recurring hospitality of tea-drinking."



Rev.

Oxford

Mr.

the Co

Toront

The

for Oct

sign for

Rev.

tary of

Society

We

Intyre,

Balmy

grec of

Miss

Gibson

Dumou

visit he

Toront

H.R.I

arrive i

Ottawa

the Ca

King E

The

J. W. P.

Colonia

of St.

Kingsv

The

Whittal

have a

far dist

the Ind

In a

place o

Christ

church

by lig

ground.

We v

mayne

on the

dination

Church

continu

Master'

Sir T

Liverpo

for Nev

Sir Th

stature

will try

Americ

At a

mittee

have La

a comm

the det

bration

vember

spoke

Canadi

ment a

years

The

have s

Eugene

pose of

ment h

to be r

to enc

familie

houses

discrim

with cl



# BOVRIL

CREATES A RESERVE OF STRENGTH

1-10-12

## Personal and General

Rev. Mr. Bayliss, of Wycliffe Hall, Oxford, is visiting Canada.

Mr. Bull, Vancouver, a member of the Council of Latimer College, is in Toronto this week.

The Bishop of Toronto is arranging for October 21st as a day of Intercession for Sunday Schools.

Rev. Cyril Bardsley, Hon. Secretary of the great Church Missionary Society of England, is in Canada.

We congratulate Rev. E. A. McIntyre, rector of St. Aidan's Church, Balmy Beach, on his attaining the degree of Bachelor of Divinity.

Miss Dumoulin is staying with Lady Gibson at Government House. Mrs. Dumoulin has gone to Cleveland to visit her son before settling down in Toronto.

H.R.H. the Duke of Connaught will arrive in Toronto by special train from Ottawa on the 21st inst. and address the Canadian Club luncheon at the King Edward.

The death is announced of the Rev. J. W. Ashman, a Fellow of the Royal Colonial Institute, formerly incumbent of St. John's and Christ Church, Kingsville, Ontario.

The Rev. C. E. Whittaker, Mrs. Whittaker and their daughter Mabel have arrived in Toronto from their far distant field of heroic work among the Indians and Eskimos.

In a severe thunderstorm which took place on Wednesday, September 11th, Christ Church, Manhasset, L.I., which church is 109 years old, was struck by lightning and burned to the ground.

We warmly extend to Canon Tremayne our heartiest congratulations on the sixtieth anniversary of his ordination to the ministry of our Church. May he long be spared to continue his faithful work in his Master's service.

Sir Thomas Lipton will sail from Liverpool on the steamship Caronia for New York. In an interview to-day Sir Thomas reiterated his previous statement that while in New York he will try to arrange a challenge for the America's Cup.

At a meeting of the Executive Committee of the Canadian Council of the Laymen's Missionary Movement a committee was appointed to arrange the details of the anniversary celebration which is to be held on November 9. Mr. Campbell White, who spoke at the first meeting of the Canadian Laymen's Missionary Movement at St. James' Parish House five years ago, will be the speaker.

The Messieurs de Saint Sulpice have secured complete plans from Eugene Payette, architect, for the purpose of constructing a \$200,000 apartment house on Cote des Neiges Road to be run on a plan that is designed to encourage the growth of large families. In a great many apartment houses it is said that the proprietors discriminate against married people with children. In this huge building

the twenty-four apartments are designed for the special purpose of accommodating large families. Bachelors will not be able to obtain an apartment there.

To become the world's most perfect woman physically, is the future mapped out for Margaret Terry Hudson Grant, two years and two months old, by her father, Richard Grant, director of track athletics of the University of Minnesota. Ever since she was three weeks old the baby has been training for the place she is expected to fill. The exercises have already had wonderful results. She could walk when she was ten months old. She could swim when she was eight

months old. She weighed twenty-eight pounds, without an ounce of fat on her little body. She can walk up three flights of stairs and back without stopping. The little girl, who has just begun to talk, delights in her exercises. The more common of these include a wand drill to strengthen and develop her chest muscles; exercises on a horizontal bar, consisting of a cane held in the hand of her father, to which she can hang for forty-five seconds; swinging back and forth while holding to her father's finger, and reclining on the floor and rising without touching her hands to the floor.

The mental outlook and temperament of the Prince of Wales are becoming of interest to the people of Great Britain. The Manchester Guardian quotes a most illuminating remark he made the other day after a great ceremony in which he had taken part. "I'm not the right boy," he said, "for these great shows. It is a pity Mary is not in my place. She's a regular little Queen." There won't be much fuss and feathers under Edward the VIII.

## British and Foreign

Memorial brasses have lately been placed in the chapel of Peterhouse College, Cambridge, and St. Andrew's

## Cure that Bunion

No need to suffer bunion torture another day. DR. SCHOLL'S BUNION RIGHT removes the cause of your bunion or enlarged toe joint by permanently straightening the crooked toe. Gives INSTANT RELIEF and a FINAL CUPE of all bunion pain. Shields, plasters or shoe stretchers never cure. Dr. Scholl's Bunion Right is comfortable, sanitary, convenient. Guaranteed or money back. 50 cents each or \$1.00 per pair at drug and shoe stores, or direct from The I. Scholl Mfg. Co., 214 King St. E. Toronto. Illustrated Booklet Free



Church, Tokyo, in memory of the Rev. Arthur Lloyd, who died in Tokyo on October 27th, 1911.

The consecration of the Rev. H. S. Longley, D.D., as Suffragan Bishop of the Diocese of Iowa, will take place (D.V.) on Wednesday, October 23rd, in St. Mark's Church, Evanston, Ill. The preacher will be the Bishop of Central New York.

Bishop Earle, Dean of Exeter, who is eighty-five years old, arrived the other day at the Cathedral door simultaneously with a citizen of eighty-nine, to whom he gave his arm and conducted him to a seat. It was touching to see the two aged saints going arm in arm up the aisle of the Cathedral.

To commemorate the completion of fifty years Vicariate of Ashbocking, Suffolk, by the Rev. M. B. Cowell, who

# I Am Willing to Prove I Can Cure You

## To That End I Am Giving Away \$10,000 Worth of Medicine

In order to show beyond all doubt that I am in possession of a medicine that will cure kidney trouble, bladder trouble or rheumatism, I will this year give away ten thousand dollars' worth of this medicine and anyone suffering from these diseases can get a box of it absolutely free. All that is necessary is to send me your address.

I don't mean that you are to use a part of it or all of it and pay me if cured. I mean that I will send you a box of this medicine absolutely free of charge, a gift from me to the Uric Acid sufferers of the world, so I can show them where and how they may be cured. I will not expect payment for this free medicine, nor would I accept it now or later if you sent it. It is free in the real meaning of the word.

For twenty-five years—a quarter of a century—I have been trying to convince the public that I have something genuine, something better than others have for the cure of stubborn, chronic rheumatism, for torturing kidney backache, for annoying calls to urinate. But it is hard to convince people—they try a few things unsuccessfully and give up all hope and refuse to listen to anyone thereafter. Happily, I am in a position now to demonstrate to sufferers at my own expense that I have a medicine that cures these diseases. I don't ask them to spend any money to find out; I don't ask them to believe me, nor even to take the word of reliable people, but all I ask is that they allow me to send them the medicine at my own cost. That is surely fair.

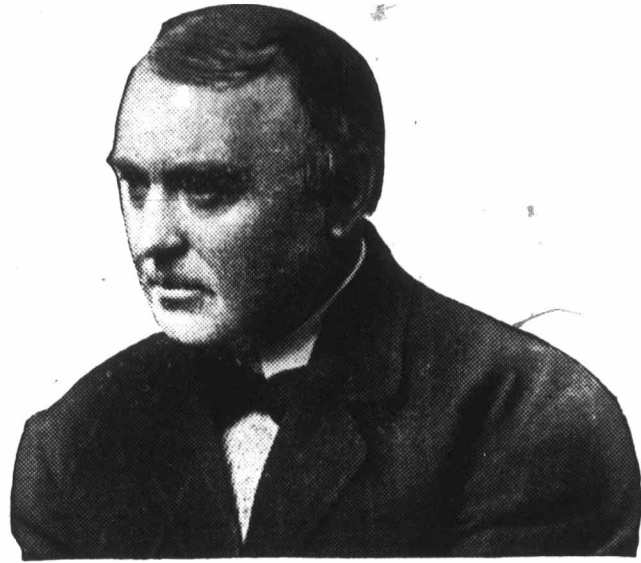
To this end I have set aside ten thousand dollars, which will be used to compound my medicine. Much of it is ready now to be sent out, all of it fresh and standard. There will be enough for all sufferers, though there be thousands of them. And anyone who needs it can get some of it free. But in order that I shall know that you have a disease for which this medicine is intended, I ask you to send me some of your leading symptoms. If you have any of the symptoms in the list printed here you need my medicine and if you will write me I will gladly send you a box of it free with full directions for your use. Look the symptoms over, see which symptoms you have, then write me about as follows: "Dear Dr. I notice symptoms number"—here put down the numbers, give your age, full address, and send it to me. My address is: Dr. T. Frank Lynott, 862 Franklin Building, Toronto, Can.

The ten thousand dollars I am spending for the compounding of my medicine is only a part of the money I am devoting to this cause, for the package of medicine I send you will be fully prepaid at my expense. From any standpoint you view it, YOU incur no expense or obligation. Just tell others who you know

are suffering who sent you the medicine that cured you. I am promising to give away ten thousand dollars' worth of medicine, and I will do that; I am promising to send any sufferer who

### These Are the Symptoms:

- 1—Pain in the back.
- 2—Too frequent desire to urinate.
- 3—Burning or obstruction of urine.
- 4—Pain or soreness in the bladder.
- 5—Prostatic trouble.
- 6—Gas or pain in the stomach.
- 7—Gen'l debility, weakness, dizziness.
- 8—Pain or soreness under right rib.
- 9—Swelling in any part of the body.
- 10—Constipation or liver trouble.
- 11—Palpitation or pain under the heart.
- 12—Pain in the hip joint.
- 13—Pain in the neck or head.
- 14—Pain or soreness in the kidneys.
- 15—Pain or swelling of the joints.
- 16—Pain or swelling of the muscles.
- 17—Pain and soreness in nerves.
- 18—Acute or chronic rheumatism.



DR. LYNOTT who is giving away \$10,000 worth of medicine

writes me a box of this medicine and full directions free of charge, and I will do that. I can say further that this medicine has been vouched for according to the law as complying in every detail with all requirements. It will stop rheumatism, it will stop pain and backache, it will stop too frequent desire to urinate; it will heal, soothe and strengthen. You will be better in every way for having taken it. There is not an ingredient that can injure; not one but will benefit. All that I ask is that you use it yourself so that you may be personally convinced.

Owing to the large number of requests, I have had ten thousand more copies of my medical book printed. This book is new and up to date and contains complete descriptions, symptoms, causes, effects and cures of kidney, bladder and rheumatic diseases. All who write for the free medicine will be sent a copy of this grand illustrated medical book—the largest ever written on these diseases for free and general distribution.

If you need medicine such as I have, if you are anxious to be cured and don't want to spend any money LOOKING for cures, write me. Read the symptoms over and let me hear from you to-day.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."



## THE DOMINION BANK

SIR EDMUND B. OSLER, M.P., President  
W. D. MATTHEWS, Vice-President  
C. A. BOGERT, General Manager

Capital paid up \$ 4,900,000  
Reserve Fund 5,900,000  
Total Assets 73,000,000

### Safe and Convenient

Letters of Credit and Travellers' Checks, issued by THE DOMINION BANK, are a safe and convenient means of carrying funds when travelling either in Canada or abroad. They enable travellers to obtain money, without delay or foreign exchange worries, in any part of the world. They are self-identifying, and of no use to anyone but the owner.

## MORE EFFICIENT TRUSTEESHIP AT NO GREATER COST

IS ASSURED TO THE ESTATE WHEN THE EXECUTOR AND TRUSTEE IS

## The Toronto General Trusts Corporation

Toronto  
Ottawa Winnipeg Saskatoon

## THE METROPOLITAN BANK

Capital \$1,000,000.00  
Reserve Fund \$1,250,000.00  
Undivided Profits \$138,046.68

Head Office:  
TORONTO, Ont.

A General Banking Business Transacted.

S. J. MOORE, President.

W. D. ROSS, General Manager.

## THE STANDARD LOAN COMPANY

We offer for sale debentures bearing interest at FIVE per cent. per annum, payable half-yearly. These debentures offer an absolutely safe and profitable investment, as the purchasers have for security the entire assets of the Company.

Capital and Surplus \$1,400,000.00  
Assets - - - - - 2,800,000.00  
Total Assets - - - - - 2,800,000.00

President:  
J. A. KAMMERER  
1st Vice-Pres. and General Manager:  
W. S. DINNICK - Toronto  
2nd Vice-President:  
HUGH S. BRENNAN - Hamilton

Directors:  
RIGHT HON. LORD STRATHCONA AND MOUNT ROYAL, G.C.M.G.  
DAVID RATZ R. H. GREENE  
W. L. HORTON A. J. WILLIAMS

Head Office:  
Cor. Adelaide and Victoria Streets,  
Toronto

is Rural Dean and Canon of Norwich, all of the male inhabitants over sixteen were entertained in a barn on the Ashbocking Hall estate. Mr. Cowell has worked under two Bishops and seen a third appointed.

Mr. and Mrs. W. R. King, who reside at Brecon, lately celebrated the sixtieth anniversary of their wedding. Mr. King is eighty-eight years of age, and was a coach-builder by trade, but has also acted as verger of St. Mary's Church, Brecon, since 1855. Although he is now in his eighty-ninth year he still retains the office.

The first anniversary of the enthronement of the Right Rev. S. C. Partridge as Bishop of the Diocese of Kansas City was observed lately by a special celebration of the Holy Communion in St. Mary's Church. At the close of the service a white silk cope and a cloth of gold mitre were presented to the Bishop, the gift of friends in the Diocese of Kansas City, Oklahoma and Arkansas.

The Rev. Robert Pinck, Vicar of Hardrow-with-Lunds, in the diocese of Ripon, who at the age of eighty-seven is still taking his three services each Sunday, is the father of the Rev. J. O. Pinck, D.D., Vicar of St. Philip's, Blackburn, in the diocese of Manchester, and grandfather of the Rev. R. H. Pinck, B.A., curate of Tadcaster, in the archdiocese of York. Not often do we hear of three generations of clergymen, father, son, and grandson, all in active work.

A rare type of lectern has just been placed in Caistor Church as a memorial for the twenty-five years' vicariate of the present vicar, the Rev. W. F. Westbrook Westbrooke. The reading desk is supported by four pillars standing on a finely-wrought pedestal, whereon are placed two exquisitely carved figures of St. Peter and St. Paul, the patron saints of the church. The whole of the well-executed design is fashioned in old English oak.

The recent retirement from business of Mr. W. K. Saunders, for many years sexton at the Kingston-on-Thames Parish Church, and his departure from the ancient borough, recall the interesting fact that the post of sexton at the parish church had been held by members of Mr. Saunders' family for close upon 300 years. The most notable of this long line of sextons was undoubtedly Esther Hammerton, the first female sexton in England, and who succeeded to the post on the death of her father.

The remains of the Rev. G. M. Clibborn, for twenty-one years vicar of St. Gabriel's, Cricklewood, N.W., who was killed in a railway collision in Sweden, were recently interred in the garden surrounding the church and the vicarage. The vicar had made a request to be buried there, and a special faculty was obtained from the Bishop of London. The ground was consecrated by the Bishop of Wilsden. Over thirty clergymen attended the funeral service, which was conducted by the Bishop of Islington, assisted by four clergymen.

At the recent closing session of St. Mark's Sunday School in Minneapolis, Mr. Hector Baxter, who has been identified with the work of nearly twenty-nine years, presented his resignation as superintendent. As a testimonial of the esteem in which he is held, he was presented with a beautiful Hymnal and Prayer Book and a very handsome copy of the Oxford Bible with his name in gold letters on each book, and within the inscription "Presented to Hector Baxter, by St. Mark's Sunday School, in recognition of his faithful services as superintendent for over a quarter of a century. 1912."

The Rev. C. L. Carr, M.A., was lately inducted into the living of Yarmouth, which is a parish containing 40,000 souls, which is one of the largest parishes in England. The ceremony

took place in the presence of a congregation of between two and three thousand, which filled the historic parish church dating from 1101, and was conducted by the Bishop of Thetford, who announced the pathetic coincidence that during the day the mother of the new Vicar had passed to her rest. The previous Vicar, the Rev. Canon Willink, now Rector of Birmingham sat next to the mayor and corporation.

St. Andrew's Church, Grace parish, Newark, N.J., (the Rev. C. H. Wells, priest in charge), has recently become possessed of the valuable silver-gilt chalice and paten pictured herewith. The actual cup part was taken from an old hammered silver chalice picked up years ago in a London antique shop by the late Rev. Dr. Dix, of Trinity parish, New York. It bears the inscription, "For the Episcopal Church in Nether Durdie, 1742," and was given by Mrs. Dix to the Rev. C. H. Wells as a remembrance for his timely administration of the Holy Communion to Dr. Dix immediately before his death. The base of the chalice and the paten are made from old silver given by many friends, to which collection was added the original communion silver given to Grace Church, Newark, in 1839, and forty-eight precious and semi-precious stones were used to ornament the handle and base. Investigation shows that nether Durdie is now but a tiny hamlet, nine miles from Dundee, Scotland, from which the Church edifice which existed in 1742 has long since disappeared.

Mr. Joseph Plant, who was for nearly 60 years connected with Christ Church Cathedral at Canterbury as an alto lay clerk, died recently at Whitstable at the age of 86. By his death Canterbury has lost one of its best-known citizens. For ten years the late Mr. Plant was a chorister of Lichfield Cathedral, after which he proceeded to St. Mark's College, Chelsea, where, under the Rev. Thomas Helmore (of Gregorian fame), he was one of the first students. He then held appointments at Trinity College, Glenalmond, and at Warrington, and in 1854 (just after the Battle of Inkerman) came to Canterbury. In addition to his Cathedral duties, he held an assistant-mastership at the Clergy Orphan School and King's School, and later on he became grammar master at the Choristers' School, a post he held for thirty-five years. He had an unusually beautiful voice, the best of which he gave in the service of God. He served under six Archbishops and five Deans. He was a distinguished Freemason, and was greatly in request in the Province of Kent. His conscientious work and sterling qualities greatly endeared him to the residents of the city and of the Precincts in particular.

He walks as in the presence of God, that converses with Him in frequent prayer and communion; that runs to Him in all necessities; that asks counsel of Him in all his doubts; that opens all his wants to Him; that weeps before Him for his sins; that asks remedy and support for his weakness; that fears Him as a father, and loves Him as a friend.—Bishop Taylor.

## Toronto Conservatory of Music

EDWARD FISHER, Mus. Doc.,  
Musical Director

### PRIMARY BRANCHES:

Deer Park Branch ..... 1522 Yonge St.  
Washington Ave. Branch, 6 Washington Ave.  
Rosedale Branch ..... 21 Dunbar Rd.  
High Park Branch ..... 305 Roncesvalles Ave.  
Ossington Ave. Branch ..... 176 Ossington Ave.

Send for 170-page Year Book, 1912-13.

## Conservatory School of Expression

F. H. KIRKPATRICK, Ph.D., Principal

Public Reading, Oratory, Physical and Vocal Culture, Dramatic Art and Literature.

Special Calendar.

## NORTHERN CROWN BANK

Head Office - WINNIPEG

Authorized Capital .. \$6,000,000  
Paid-up Capital .. 2,200,000

President—Sir D. H. McMILLAN, K.C.M.G.  
Vice-President—Capt. WM. ROBINSON  
General Manager—ROBERT CAMPBELL  
Supt. of Eastern Branches | V. F.  
and Manager Toronto Branch | CROLYN  
General Banking Business Transacted.  
Special attention given to Savings Bank Accounts.

## THE HOME BANK OF CANADA

Full Compound Interest Paid on Savings Accounts of one dollar and upwards. When our savings account customers are out-of-town they may make deposits or withdrawals by mail with perfect safety.

Seven Offices in Toronto:  
8 KING STREET WEST  
78 CHURCH STREET

Cor. QUEEN WEST and BATHURST Streets  
Cor. BLOOR WEST and BATHURST Streets  
Cor. QUEEN EAST and ONTARIO Streets  
240 BROADVIEW Ave. Cor. ELLIOTT Street  
1688 DUNDAS STREET  
Branches and Connections throughout Canada.

## WILLIAM O'LEARY FINE ARTS

236 Woodward Ave., Detroit, Mich  
Paintings, Etchings, Engravings

by Old and Modern Masters.  
Largest Collection West of New York.  
We invite inspection.  
Picture Framing and Artist's Materials

Advertising in The Canadian Churchman Pays.  
Are You an Advertiser?

## Highest Interest with Security

As you are naturally desirous of obtaining the highest rate of interest consistent with absolute safety, investigate our mortgage investments guaranteed. 5 per cent. interest paid.

Principal and Interest absolutely guaranteed.

Financial Agents for the Incorporated Synod of the Diocese of Huron.

## The Trusts and Guarantee Co., Limited

James J. Warren, 43-45 King Street, West E. B. Stockdale,  
President TORONTO Manager

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."



Costs no more than the Alum Kind

The made all its prints

For mend

Child

THE AS

Young II place on t daily to the played. B there was missed his



Play No

FREE— for our 28 Page Illustrat Catalog BULBS PLANT SEEDS SUNDR POULT SUPPLI JOI Seed I



to of Music

Mus. Doc., ctor NCHES: 1522 Yonge St. Washington Ave. 21 Danbar Rd. Roncesvalles Ave. 176 Ossington Ave. Book, 1912-13.

School of ion

Ph.D., Principal Physical and Vocal and Literature. dar.

ERN BANK INNIPEG

\$6,000,000 2,200,000

LAN.K.C.M.G. M. ROBINSON T CAMPBELL s V.F. ch / CRONYN ss Transacted. Savings Bank

1854 CANADA

rest Paid on one dollar our savings are out-of- deposits or l with per-

Toronto:

EST EET HURST Streets HURST Streets FARIO Streets LLIOTT Street EET nections ada.

LEARY

TS etroit, Mich engraving sasters. f New York. on. st's Materials

Canadian

ys. rtiser?

rity

ited

ckdale, ger

**Read the Label**

**MAGIC BAKING POWDER**

CONTAINS NO ALUM

The only Baking Powder made in Canada that has all its ingredients plainly printed on the label.

For economy we recommend the one pound cans.

Children's Department

THE GODMOTHER

A Story in Three Parts PART I.

Young Heathcote was in his usual place on the bus that carried him daily to the bank where he was employed. But on this particular day there was a difference. The driver missed his cheery remarks, even the

nod and smile with which he generally greeted mere acquaintances were missing:

"Something is wrong with our young swell," whispered the old man with the cotton umbrella to the pretty girl clerk beside him; and she blushed and nodded assent. They all looked at him as he got out, crushing a letter in his hand, and with a puzzled, worried look on his handsome face. His fellow clerks nudged one another as he passed through them to his desk and repeated, "There's something wrong with Heathcote to-day."

In the pages of a big ledger the lad smoothed out the letter, and read again and again its anguished phrases. "I am in despair . . . if you don't help, me mother must know. . . Oh, George, for her sake, try and raise the money," and so on.

"For her sake!" What would he not do to spare her—the widowed mother whom he loved so dearly and whose only hope he was. Two years before he did not know a care; he was going to Oxford, the dream of his life and his father's. Then the blow fell; influenza and its dire effects carried off the Rector, and the poor savings of a lifetime only sufficed to keep the mother and younger children from want. Without a word the son submitted to his fate, thankful to enter a distant cousin's bank and work for his own maintenance. And Betty, sister Betty, as she reckoned herself, though of no kin to him, must also turn out in the world; and this was harder. He hated the vulgar rich people into whose house she had gone as a kind of companion to the gay daughters. Betty's letters had been bright enough until a visit paid to the country, and then trouble came, Betty naively writing that she had lost money at bridge; and the boy had written and given grandfatherly advice, and then there had been a silence. And now!—poor Betty had no one to turn to, so she turned to brother George. "I owe nine pounds, and I haven't ninenpence. They wouldn't let me off because I

play well, and used to win at first; but I didn't know, George, indeed, I didn't, how it was mounting up till last night, when Mrs. Merchison told me I must pay, and that I had better write and ask mother for a loan; and when I cried, she said with such a sneering look, 'I would not make a fuss about such a trifle if I were you!' 'Of course, I can't write to mother, but I thought you might know some way to get it. George, dear George, by all our happy days in the past, help me out of this, and I promise you I'll never touch a card again.'"

It was not the happy days of the past that George was thinking of then, but the happy dreams of the future. Betty, the orphan daughter of a cousin, had been received as one of themselves in her infancy, and had never known another home. As George grew older, and her girlish charms grew upon him, he remembered what she had forgotten, how very slight was the relationship between them; and every thought of the future unfolded a thought of his childhood's playmate. But perhaps never till that fateful letter came did he realise how completely he had given her his heart.

It was the luncheon hour, and the young fellow was almost alone in the little suburban bank—only the cashier was at his distant desk. The door opened, and a little old lady came up to the counter and handed in a cheque. "Please give me silver for this at once," she said in an abrupt tone.

Heathcote took the cheque and looked at it. "But," he began—

"Please make haste, I am in a hurry; I will give my coachman an order while you see to it."

"But you—" he ejaculated. But she was gone. The cheque was only for one pound, and was not filled up in letters. The door was swinging again. Then the devil came. One stroke of the pen, and the cheque was in the drawer. Twenty shillings were shovelled into the scoop. The old lady filled her purse and smiled up into the young man's face. What she saw made her pause, for there was something familiar in his appearance; a question trembled on her tongue, but he had already turned away.

"How like, but how ill and sad! and how improbable that any of Gerald's children should be here!"

The coachman had received his instructions and drove rapidly away to an office in Marylebone. On a brass plate ran the legend "Bureau of Home Aid." Lady Sherwell went in and sat down. "Now, Mrs. Brown," she began cheerily to a stately dame in rustling black silk who came forward from an inner office. "I have brought your fee this time. As usual, I started without my purse, but I always carry a cheque book in the carriage in case of accident, so I just drove round to the bank. And now, please, is the young lady here?"

"Yes, your ladyship; she has been waiting some minutes."

"Ah! I was afraid I was late; show her in, please."

Mrs. Brown disappeared, to return followed by a tall, slim girl.

"This is Miss Leigh, Lady Sherwell."

The young lady bowed and remained standing. She had a small childish face, surrounded with chestnut hair and pretty, pathetic brown eyes. Lady Sherwell looked at her intently. "You are very young," she said, meditatively. A shadow passed over the young face, but she answered eagerly, "That will mend."

The old lady laughed. "You're quite right, my dear; that is a fault that is mended all too soon. What I meant was, such youth as yours needs amusement, companionship, gaiety. You will find it dull with one old woman in Eaton-place."

The girl shook her head. "Amusement and companionship are delightful in one's own home, but," she paused—"they are hateful in other people's."

"Oh," said her ladyship to herself, "there is a history here and character, too, if I mistake not." Then aloud: "Mrs. Merchison writes that you are unselfish and good tempered, but very proud and reserved. Is that so?"

(To be continued.)

How He Escaped An Operation

And Was Completely Cured of Piles of 14 Years' Standing by Dr. Chase's Ointment.



Mr. Chas. Beauvais.

Doctors say that about one person in every four suffers more or less from piles, and who can imagine a more annoying, torturing, disagreeable ailment?

After trying a few treatments without success, and as the ailment grows worse, the medical doctor is consulted. An operation, he says, is necessary. You think of the suffering, expense and risk to life itself, and hesitate before taking such a step.

In many thousands of such cases Dr. Chase's Ointment has made thorough and lasting cures. Read this letter for the proof.

Mr. Charles Beauvais, a well-known citizen of St. Jean, Que., writes:—"For 14 years I suffered from chronic piles, and considered my case very serious. I was treated by a celebrated doctor who could not help me and ordered a surgical operation as the only means of relief."

"However, I decided to try Dr. Chase's Ointment, and obtained great relief from the first box. By the use of three boxes I was entirely cured. This is why it gives me great pleasure to recommend Dr. Chase's Ointment to all who suffer from piles as a treatment of the greatest value."

Dr. Chase's Ointment, 60 cents a box, all dealers or Edmansohn, Bates & Co., Limited, Toronto.



Plant Now

Bruce's Regal Flowering Bulbs

We offer a complete assortment of Bulbs for Winter Flowering in the house and Spring Flowering in the garden

PRICES POSTPAID		Each	Doz.	100
Crocus, in 4 colors	.. . . .	\$.02	\$ .10	\$ 1.50
Freezias, Refracta Alba	.. . . .	.03	.25	4.00
Lilies, Calla, white	.. . . .	.20	2.00	2.75
Lilies, Chinese Sacred, large	.. . . .	.10	1.00	
Hyacinths, Roman, 4 colors	.. . . .	.05	.50	3.75
Hyacinths, Dutch, 4 colors	.. . . .	.07	.60	4.00
Narcissus, Paper White Grandiflora	.. . . .	.05	.40	2.75
Narcissus, Single, 6 varieties	.. . . .	.04	.30	1.75
Narcissus, Double, 4 varieties	.. . . .	.04	.30	2.00
Scilla, Siberica	.. . . .	.03	.25	1.50
Snowdrops, Single	.. . . .	.02	.15	1.00
Tulips, Single, named, 6 colors	.. . . .	.04	.30	1.75
Tulips, Single, choice mixed	.. . . .	.03	.25	1.25
Tulips, Single, good mixed	.. . . .	.03	.20	1.00
Tulips, Double, named, 6 colors	.. . . .	.04	.35	2.00
Tulips, Double, choice mixed	.. . . .	.04	.30	1.50
Tulips, Double, good mixed	.. . . .	.03	.25	1.25

JOHN A. BRUCE & CO., Limited Seed Merchants Established 1850 Hamilton, Ont.





**ST. MARGARET'S COLLEGE**  
TORONTO

A Residential and Day School for Girls Founded by the late George Dickson, M.A., former Principal of Upper Canada College, and Mrs. Dickson.  
Thorough preparation for the Universities and for All Examinations in Music, Art, Domestic Science.  
Physical Culture, Tennis, Cricket, Basket-Ball, Hockey, Swimming Bath.  
MRS. GEORGE DICKSON, President.  
MISS J. E. MACDONALD, B.A., Principal.

**Bishop Strachan School**

Principal: MISS WALSH  
Vice-Principal: MISS NATION

Forty-seventh Year.  
Wykeham Hall College St. Toronto

A Church Residential and Day School for Girls. Full matriculation course. Elementary work. Domestic art. Music and Painting.

Also 221 LONSDALE AVENUE  
A Branch Junior Day School, Kindergarten, Preparatory and Lower School Classes.

**HILL CROFT SCHOOL**  
BOBCAYGEON - ONT.

A Residential Preparatory School for Boys. In the Country  
Healthy Situation, Spacious Grounds. Graduate Masters, Small Classes, Special Preparation for Royal Naval College, Halifax.  
Next Term will begin Sept. 12.  
W. T. COMBER, B.A. (Oxford), Headmaster

**LATIMER HALL**  
Vancouver, B.C.

Rev. W. H. Vance, M.A., Principal  
An Evangelical Residential College for the training of students for the Ministry of the Church of England in the Home and Foreign Fields.  
For Calendar, etc., apply to  
REV. A. H. SOVEREIGN, M.A. B.D.

**Alma (Ladies) College**

ST. THOMAS, ONT.  
For young ladies. Extensive curricula. Conservatory of Music prepares for all musical examinations. Full High School and First Year University Studies; Oratory; Business College; Arts and Crafts; Domestic Science. Students reside with experienced and efficient instructors in beautiful college Home. Endowment provides for moderate fees. Young ladies interested in any of the above courses of study should write the principal for handsome prospectus.  
UNSURPASSED IN RESIDENTIAL EDUCATION.

**Branksome Hall**  
10 ELM AVENUE, ROSEDALE, TORONTO

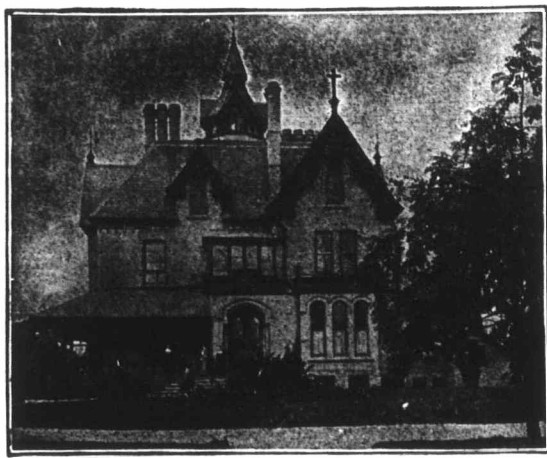
A Residential and Day School for Girls.  
Hon. Principal, Miss Scott.  
Principal, Miss Edith M. Read, M.A.  
Preparation for the University and for Examinations in Music. Well equipped Art Department. Thoroughly efficient staff. Large playgrounds. Outdoor games - Tennis, Basketball, Rink. Healthful locality.  
Primary School for Day Pupils.  
Autumn Term will begin Sept. 12.  
For prospectus apply to the Secretary.



**Dunham Ladies' College**  
Dunham, P.Q.

**RESIDENTIAL CHURCH SCHOOL FOR GIRLS.**

President and visitor, The Lord Bishop of Montreal.  
Lady Principal, Miss Winifred Wade, M.A. Pupils prepared for the Universities, also for the examinations of the Associate Board of the Royal College of Music, and the Royal Academy (London). Resident Gymnasium and Sports Mistress. Full staff of Highly Qualified Resident Teachers. Chaplain, Rev. H. Plaisted, M.A. (Oxon).  
Specialties:—Languages, Music and Art. Situation, High and Healthy. Large Grounds. Recreations:—Lawn Tennis, Basket Ball, Skating, Tobogganing, etc. For Illustrated Calendar and Full Information apply to "The Bursar," School, REPOSES SEPT. 16th, 1912.



**Bishop Bethune College**  
OSHAWA, Ontario

Visitor: The Lord Bishop of Toronto

Preparation for the University  
Young Children also Received.

For terms and particulars apply to the Sister in Charge, or to  
**The Sisters of St. John the Divine**  
Major Street, TORONTO.

**CHURCH OF ENGLAND DEACONESS AND MISSIONARY TRAINING HOUSE**

179 Gerrard St. E., Toronto Head Deaconess, MISS T. A. CONNELL  
Thorough training given students entering upon Deaconess or Missionary Work. Lectures in Scripture Knowledge and Church Teaching. Practical Christian Work. District Visiting, Bible Class and S.S. Work. Mothers' Unions, Girls' Clubs. Social and Moral Reform. Physical and Voice Culture, &c. Lectures in Medicine (by Qualified Men). Practical Medical and Surgical Work in Dispensary and District under Supervision of Resident Trained Nurse. TERM OPENS OCTOBER 1st, 1912.

**"Edgehill"**

**CHURCH SCHOOL FOR GIRLS, Windsor, N.S.**

The Bishops of Nova Scotia and New Brunswick, Patrons. Examinated by the Royal Academy and Royal College of Music, London, Eng.  
Miss Gena Smith, Lady Principal.  
French and German Mistress, Foreign. Domestic Science Teacher, Graduate Macdonald Institute, Guelph, Ont. Preparation for the Universities.  
Perfect Sanitary Conditions.  
Re-opens Sept. 11, 1912. For Calendar apply to Rev. H. A. Harley, M.A., Secretary.

**Havergal Ladies' College**

JARVIS ST. TORONTO

Principal . . . . . MISS KNOX

Thorough education on modern lines. Preparation for honour matriculation and other examinations. Separate Junior School, Domestic Science Department, Gymnasium, Outdoor Games, Skating Rink, Swimming Bath.  
**HAVERGAL-ON-THE-HILL** College Heights, Toronto  
Junior School  
for the convenience of pupils resident in the Northern and Western parts of the City. Large Playing Grounds of nearly four acres—cricket, tennis, basketball, hockey. Under the direct supervision of Miss Knox, assisted by specialists in Junior School teaching and in Languages.  
For illustrated calendars and prospectus apply to the Bursar.  
SCHOOL WILL RE-OPEN ON SEPT. 12. R. MILLICHAMP, Hon. Sec.-Treas.

**WYCLIFFE COLLEGE**  
TORONTO

Principal The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.  
For Calendar, particulars as to admission to the College or other information apply to the Registrar.

H. MORTIMER, Esq.,  
Room 224 Confederation Life Building,  
Toronto

Telephone M 5064

Advertising in The Canadian Churchman Pays  
Are You an Advertiser?

**JONES AND WILLIS**

**ECCLESIASTICAL ART WORKERS**

In Metals, Wood Carving, Stone, Textile Fabrics, Stained Glass, Mosaics, Embroideries.  
All enquiries and orders to be addressed

43 Gt. Russell St., London, Eng.  
(opp. British Museum).  
Also at Birmingham and Liverpool.

**E. C. WHITNEY**  
WORDSLEY, ENGLAND

**CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER**

Clergy Cassocks.—Russell Cord, \$3.04 to \$6.70. Serge, \$3.04 to \$12.18. Silk, \$12.18 to \$30.68.  
Clergy Surplices, \$1.09 to \$10.23  
Choir Cassocks.—Boys', \$1.09 to \$3.70. Men's, \$1.37 to \$4.75.  
Choir Surplices, Linen.—Boys' from 55 cts. Men's from \$1.34.  
Ordination Outfits from \$32.08.  
ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

**ECCLESIASTICAL ART**

SILVER AND BRASS WORK, WOODWORK, TEXTILES,  
Illustrated Price List No. 100 Post Free.

**CLERICAL TAILORING**

DEPARTMENT.  
CASSOCKS AND SURPLICES,  
Price Lists, patterns and self-measurement forms free.

**MOWBRAY'S** 28 Margaret St London, England, and at Oxford.

**St. Alban's School**  
Weston ONTARIO

A Residential School for Boys  
Three Miles from Toronto.  
Visitor—Lord Bishop of Toronto. Large and beautiful grounds. Boys prepared for the University, Royal Military College, and Commercial life. Separate house for Juniors. Reopens Tuesday, Sept. 10. For particulars, apply to the Headmaster.  
Rev. CANON ROBINSON, M.A. B.D. (T.C.D.)

**GLEN MAWR**

Spadina Avenue, Toronto  
A Boarding and Day School for Girls  
Principal—Miss J. J. Stuart (successor to Miss Veals), Classical Tripos, Cambridge University, Eng. Highly qualified staff of Canadian and European Teachers. New Prospectus from Miss Stuart.

**TRINITY COLLEGE SCHOOL, Port Hope, Ont.** Residential School for Boys.  
Healthy situation, fireproof buildings, extensive playgrounds, large gymnasium, skating rinks. Boys prepared for the Universities, Royal Military College and Business. For all information apply to the Headmaster, Rev. OSWALD RIGBY, M.A. (Cambridge), LL.D., PORT HOPE, Ont.

**St. Agnes' School**  
Belleville

Patron—The Lord Bishop of Ontario.  
Special Courses in Music, Art and Physical Training. Preparation for the Universities.  
Handsome, thoroughly equipped building, beautiful and extensive grounds, all kinds of out-door sports, large rink. Ideal spot for school. Apply to—  
Mrs F. E. CARROLL, Principal.

**MEMORIAL WINDOWS**  
ENGLISH ANTIQUE  
**STAINED GLASS**  
THE N.T. LYON GLASS CO. LIMITED  
141-3 CHURCH ST. TORONTO, ONT.

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."