

Canadian Churchman

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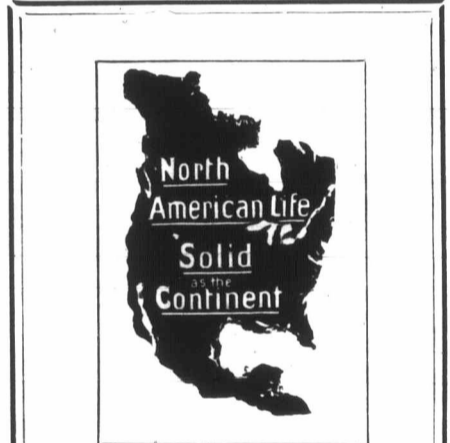
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A memorial to the late Dr. Harvey Goodwin, Bishop of Carlisle, who was Dean of Ely from 1858 to 1869, was unveiled in the south aisle of the choir of Ely Cathedral recently. The memorial, which is erected by the family, consists of a copper tablet with medallion in bronze, executed by Mr. Conrad Dressler. The inscription has been written by Dr. Butler, Master of Trinity College, Cambridge. The memorial was unveiled by the Rev. W. A. Spooner, Warden of New College, Oxford, (son-in-law of the late Bishop).

It was a happy idea that occurred to the Bishop of Manchester to invite to Bishopscourt voluntary church workers in the diocese who had more than fifty years' service to their credit. At the unique gathering, sixty veterans accepted Dr. Knox's invitation. Their ages totalled 4,038 years; one had worked in one Sunday School for 76 years, while another could boast of 70 years. The oldest present was aged 86 and the youngest 57.

Learn to say "No" with decision, "Yes" with caution—"No" with decision whenever it meets a temptation, "Yes" with caution whenever it implies a promise. A promise once given is a bond inviolable. A man is already of consequence in the world when it is known that we can implicitly depend upon him.

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Canadian Churchman.

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November 21st—Twenty-third Sunday after Trinity

Morning—Eccles. 11 and 12; Heb. 13.
Evening—Hag. 2, to 10; or Mal. 3 and 4; John 7, to 25

November 28—First Sunday in Advent.

Morning—Isai. 1, 1; Pet. 1, 22-2, 11
Evening—Isai. 2; or 4, 2; John 11, to 17

December 5.—Second Sunday in Advent.

Morning—Isai. 5; 2 Pet. 2;
Evening—Isai. 11, to 19; or 24; John 14.

December 12.—3rd Sunday in Advent.

Morning—Isai. 25; 1 John 4, 7.
Evening—Isai. 26; or 28, 5 to 19; John 19, to 25.

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

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 261, 262, 270, 274.
Processional: 379, 384, 386, 479.
Children's Hymns: 433, 696, 700, 701.
Offertory: 634, 647, 652, 657.
General: 586, 619, 626, 632.

ADVENT SUNDAY.

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

Young People and the Church.

Now that the winter is at our doors and large numbers of young people, especially in cities have no regular place of rest and recreation for their evenings an opportunity is offered to the churches to meet this very want. Why should the taverns be the chief places of attraction, with their warm, well-lighted rooms, and not seldom, music and other drawing influences glossing over the temptation of the bar? Would it not be wise and generous on the part of Church authorities were they to make provision for this yearning of young people for rest and recreation during the long winter evenings, not only on certain special evenings, but on each evening of the week? It can be done. It should be done. Many a young man would not only be saved from

temptation in many ways but he would be led to love the Church and to long for its cheering, heartening influences, and gradually be drawn to identify himself with one or more of its devout and beneficial activities. We earnestly commend this point of view to Churchwardens and earnest Church members throughout Canada. The Church must be up and doing, not only on Sunday, but on every other day of the week as well.

Sermons Short.

Well worthy of serious thought to preachers are the following published words of a lady, who is described as being "a true daughter of the Church and a diligent parish worker": "Discourses not long, earnest, and even pungent do a vast deal more good than your would-be rhetorical or scholarly productions. True scholarship is bound to show itself. We need less of the husk, whether in the way of good taste or of ad captandum twaddle; and more of the kernel of Gospel truth and Catholic doctrine, which, indeed, are one and the same. A priest should preach from the inside of things, not from the outside; from his own experience, not from the borrowed and exploited experience of others. This makes him a sort of playactor. Most sermons are failures. They are like arrows sent flying about in all directions without one of them going home. And, when they have thus aimlessly been spent, the archer closes up his quiver, and the people wonder what it has all been about. Never preach what you do not feel yourself. If you do, no virtue will go out of you. And do not preach out of a book. We can read book-sermons for ourselves, and at our leisure. And we can sniff the bought article afar off. And, oh, the dishonesty and the shame of it!" An honest, outspoken and intelligent expression of opinion from the pew should not be lightly set aside by the pulpit. In this instance it is all the more weighty, being seasoned with the salt of an experience of many years faithful service in the work of the Church.

Sermons Long.

One serious objection to long sermons, and a grave one it is, is the fact that people nowadays do not want them. They are relics of the past. This is an age when short, straightforward speech in clear and vigorous English (or Canadian if you prefer it) is what people look for from the pulpit, and when they don't see it in the pulpit then the preacher must not blame them if their eyelids grow weary and show an aptness to close. Without at all contrasting the sermon with the service, it should not be forgotten that to many Church people the service is the principal thing. To offer up their tribute of prayer and praise to God in the apt and stirring words of our noble Liturgy, farmers with their wives and children, in winter, and summer, drive many a weary mile to church. Is it fair? Is it just that they should be kept in church a quarter, or it may be a half hour longer than necessary by lengthy old-time sermons? We recently heard two (model) sermons by a lay-reader. Simple, direct, scholarly, doctrinal and devout, they were delivered with a calm, persuasive earnestness that added greatly to their effect. Fifteen minutes sufficed for the delivery of each. The congregations were unwearied, instructed, and could not fail to be impressed by them. Brevity is said to be "the soul of wit." That most desirable and efficient quality shines conspicuously in the sermon.

Marsh's Library.

Old treasures turn up in unexpected quarters and by unlooked for accidents. Here is the

record of a discovery as contained in the report of the annual visitation of Marsh's library in Dublin last October. "The most important event in the history of the Library during the past year has been the deposit on loan, of about 580 vols. belonging to the Diocesan Library of Cashel. This library consists almost entirely of the collection made by Theophilus Bolton, Archbishop of Cashel, from 1730 until his death in 1744. It consists of about 6,000 books. Very early in the year the Dean of Cashel wrote to me to the effect that, although the books were well housed, there was not adequate provision for a librarian. He suggested that Marsh's Library might receive on loan such of them as were likely to be of interest to scholars and bibliophiles, Dublin being more accessible than Cashel. I welcomed the suggestion. . . . The selected volumes arrived just before the summer vacation, and are now safely placed in a special bookcase. Nearly half of them have been examined, and some treasures have come to light. Chief of these is a fragmentary specimen of Caxton's printing. Mr. Phelps called my attention to some English poetry on the end paper pasted to the covers of an Exposition of the Canon of the Mass, printed at Tubingen in 1499. As it was the original binding, and I thought that I recognized the type, I inquired from the British Museum, and received the following reply from Mr. Alfred W. Pollard: 'The leaf about which you write is clearly from Caxton's edition of Chaucer's "House of Fame," printed about 1493 in Caxton's type 4.* This is one of the rarer Caxton's, only four copies of it having been located. We have one of them here, and also two single leaves.' The Cashel book has two leaves, one at each end, containing 38 lines on each page. Another book, Beza's "Commentary on Job and Ecclesiastes" (London, 1589), has the signature "Francis Bacon," probably that of the great philosopher. There are several examples of very rare Irish printing, not only Dublin (1641), but also Waterford (1649), and Kilkenny (1648). Other noteworthy items are the first edition of Burton's "Anatomy of Melancholy," 1621; J. Herolt's "Sermones," printed by Julyan Notary, 1510; and about six or seven of the fifteenth century, printed abroad."

Our own Libraries.

Such a report as the foregoing leads us to indulge our fancy upon local possibilities. In a year or two we will have in Toronto the new provincial library, and we would suggest to Mr. Pardee that down the centre he might have a series of cases in which to display to visitors some rare or quaint specimens. In a local library in the south of England the writer chanced upon a stirring placard a hundred years old, calling for defenders of the country. Such relics might adorn and interest visitors to our own local centres. There is really nothing to excite interest in having the door opened by an attendant and to see a large room filled with books, and a few readers scattered here and there.

Canadian Labour.

Whilst there is much to admire in the independent and self-helpful spirit that exists in the Labour Organization in Canada, there is reason to believe from their public utterances that seeds of mischief are being sown in this country by some of the Labour Leaders visiting it from the United States. In this country we are taught to respect the Judiciary. We believe it to be improper and ill-advised because a Judge has held that a member, or members, of the Labour organization, on the evidence before him, has or have wilfully broken the law of the land, and should therefore be punished according to law,

that he should be held up to public reprobation as an unfair and tyrannous judge. The true remedy for an erroneous judgment is by appeal to the Superior Courts. Where such appeal fails public attacks on the judge appealed against are attacks on the Superior Court that sustains him, and the orator making them is sowing the seed of lawlessness and turbulence and disregard for the regularly constituted authorities of the State and the people at large—the Legislature who make the laws, the judges who administer them, and the people whose rights they are designed to protect. This spirit of lawlessness is too common amongst labour organizations. They have no moral, legal or public right to set themselves apart from the general public and be a law unto themselves. It is wrong to set class against class in the State. It is wrong to enforce a strike by deeds of violence and bloodshed and by constraint, that is none other than tyrannous, to compel men to cease from useful work with the result in not a few cases of hardship and privation to themselves and their families, and it may be total loss of the trade or employment to which they have devoted the best years of their lives. Surely it would have been better far had the orator in question urged upon his hearers not merely the assertion of their own rights, but the fair and proper maintenance of the law as well. It is manifest that a determined effort by Labour men to free their body from the restraints of the law which protects the property, liberty and even life of the rest of the people cannot fail to have a most disastrous result to the whole community.

Patriotism in Trade.

Another of the United States labour authorities took occasion to speak in terms of contempt and reprobation of the application of the principle of patriotism to trade in this country. By doing so he certainly failed to illustrate the spirit of courtesy and self respect that obtains amongst the better class of citizens from the United States when visiting Canada. If we know anything of the spirit of our countrymen, whether they be labour men, manufacturers, or merely ordinary people, we are convinced that such ill-timed and tactless disparagement by the United States labour orators of the application of patriotism to trade by our people will have quite the contrary effect from that intended by them. We want to live peaceably and prosperously alongside of our neighbours. At the same time we are somewhat determined in the opinion that we have a right to cultivate our own patriotism as well as our own prosperity. We can only express our regret, that by the exercise of these somewhat common Canadian rights we have roused the anger and received the contempt of some of our visiting neighbours. We must learn to bear and forbear in all matters relating to our mutual trade and prosperity. We certainly have no desire to coerce if we cannot convince them in any matter that calls for independent action along the lines of international intercourse.

"Tramp" Preachers.

There is at present a fanatical outburst of religion in Ireland, whose preachers are known as "Tramps," and who are preaching what is called "the Jesus way." They practise immersion of adults, as many religious adventurers do. It seems that very many new unwarranted ventures in religion are joined to adult immersion. This latest religious movement makes much of St. Matthew, chapter x. They are vehemently opposed to salaried preachers, but one critic replying to them, points out that "Matthew x" is no sufficient programme for any Christian, for Christ expressly said there His disciples must not preach beyond Judaea, and later He said they must witness to the uttermost parts of the earth. The plain fact is that these are doing what all adventurers do—they discredit Christ's Church, which is to be His witness to the end of the

world, and they try to keep up appearances by some such catchy cry as "Back to Christ." We cannot go back to Christ in any true sense, and yet ignore the miracle of Pentecost. The crowning climax of Je-us' ministry was the outpouring of the Holy Spirit on the Church. How then can a true follower of Christ ignore the Church which He founded and died for?

Cramming.

A writer in the *Girl's Own Paper* has again called attention to the dangers of the present day method of education. "The cramming of a youthful intelligence with as many facts as it can be induced to hold, for the purpose of reproducing them on examination papers, and then renouncing them for evermore, is a miserable process, due to the ingenuity of modern times. Girls who are anxious to pass examinations will often overwork themselves to a scandalous extent, and need constant oversight to prevent this. We hear with dismay of the practice, in many households, of allowing girls to be occupied with their 'home-work' till ten o'clock at night, or even later. Evening study should be as far as possible tabooed." To this complaint we can add the ordinary parental grumble at the useless character of so much of the learning that is supposed to be essential. There is another similar complaint of trouble which should be guarded against, although the danger is as yet very much less than in England, and that is competition for scholarships. "It is no doubt a very delightful thing to see scholarships in all sorts and conditions of grammar and public schools; but in many families these arouse cruel and unreasonable expectations. Scholarships to defray a large part of the cost of a university career are not so numerous as to be within the reach of more than a few, and a lad who is diligent ought never to be made to feel that he is a failure because he cannot help to pay the cost of his own education."

The Church in the Country.

There is a good letter in a recent issue of "Church Times" on "the starving of the Church in the villages." The writer complains, not without cause, that bishops, deans, archdeacons, canons, college professors, and popular preachers have a strong dislike to going to any place situated a few miles from a railway or not numerically strong. The returned missionaries are generally sent to the towns, and often there they get the poorest of attendances. And yet the surest way to build up the town church is to build up the church in the country; for many will, in time, move from the country to the town. The moral of it all is that Archdeacons and Rural Deans and such officers might use their influence to bring their conferences in smaller parishes so that these parishes will get their share of the help and inspiration that a strange voice can give.

Needless Noise and Smell.

At last there are signs of general protest against the nuisances which are making what should be the most attractive streets in our large cities, the most disagreeable resorts. As Hollis Godfrey wrote in the *Atlantic Monthly*: "No city can be carried on without a very considerable amount of necessary noise. A really silent city is impossible. But the unnecessary noise of recent years, so to speak, has increased to a point beyond all reasonable tolerance." And we read in a London paper: "The principal thoroughfares in the west end are becoming unbearable from the noise and the smells which assail us at every step. In Piccadilly a few days ago I noticed a blue haze formed by the fumes of petrol hanging over the streets. It dimmed the outlines of the trees in the Green Park, and the houses, and almost blotted out the distances. A long line of motor omnibuses rumbled along sending out their evil-smelling vapour, and too and fro dashed taxi's and motor cars, dodging the enor-

mous amount of traffic with a dexterity that a street cab might have envied. The din was deafening and the stench nauseating." But our larger cities are suffering in just the same way, although they are small compared to London and New York. An elderly friend, whose residence enables him to walk into town says that it is no longer pleasant, or healthful, to walk along the main avenues, in which he used to delight. In the morning and evening when business men go to and from their offices the atmosphere is vile, and if he walks he seeks the seclusion and comparative purity of back streets.

AN OLD COMPLAINT.

One of our Canadian clergy has been recently giving expression to a very widely held, and we fear only too well founded opinion on this side, regarding the average newly arrived English Church member, whose Churchmanship he laments, leaves very much to be desired. The English immigrant, he declares, and alas how many of our own clergy can bear him out, appears to have no real attachment to the Church, it is the last place he will go to, and there is not a denomination apparently which he does not prefer to his own Mother Church. This of course is to put the case at its worst and strongest, and some perhaps would be inclined to qualify it. Certainly so far as our own personal experience goes, one class of newly arrived Englishmen may be excepted and we have met brilliant exceptions in all classes of Old Country Churchmen, men and women who may be described as model Church people in every sense of the term. But with all allowance for these exceptions, in the case of individuals, and of a certain limited class, the complaint most undoubtedly holds good. The average English immigrant as a rule is anything but what we understand by a "good Churchman," and is often indeed everything that a Churchman should not be. Such a state of things on the face of it seems strange when one considers conditions in England, with religious education of a more or less pronounced type in the primary schools, and the Church dominant and everywhere in evidence. These people are born and brought up in a Church "atmosphere," they live and move and have their being in surroundings, which one would materially imagine would render their allegiance to the Church "second nature," as "strangers in a strange land" one would expect to see them turn with affection to the one familiar institution which would reproduce fondly remembered scenes and conditions. And yet, as how many a Canadian parish priest can testify, the Church seems to have no attractions for them. Some would almost seem to avoid it. Why is this? "Defective religious training" is the natural reply. "These people," the Canadian priest says, "have not been instructed in Church principles." But is this the sole or even the principal reason? We very much doubt if it is. A very large number of our immigrants of a certain class are in this matter of churchgoing like boys let out of school. They have come to associate attendance at Church, i.e., the parish church, with certain social restraints and as part of an order of things in which they hold a decidedly subordinate position. They have been taught to go to church as they have been taught to touch their hats to their "betters." It is the Church of the ruling class. When they come to Canada, and break away from Old Country associations and restraints churchgoing is apt to suffer. They have doubtless been instructed in Church principles, but they have never learned to love the Church as an institution in whose support they personally share, and in which they have a direct and vital interest. Conditions indeed, at all events, with the particular

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class we have in our mind, are apt to be exactly reversed. The immigrant has learned, or been unconsciously taught, to regard the Church as an institution for ministering to his temporal needs, rather than as one dependent upon his own liberality. There is a great deal, we fear, of this "cupboard love" Churchmanship still in England. To this class of people loyalty to the Church is absolutely meaningless. It is associated in their minds with something they would fain forget as quickly as possible. Then again, it must be remembered, that a large percentage of our immigrants are young men who have led more or less wild, unsettled lives at home, and have drifted out of touch with the Church before they left the Old Country. On the other hand we gladly bear witness to the exemplary Churchmanship of a considerable minority of British immigrants. Irish Churchmen, almost to a man, can be relied on, and also any of the scattering Scotch Episcopalians who find their way to our shores, and there are a class of English Church immigrants who are a real source of strength to us, faithful, devoted, convinced, solid Churchmen who can be absolutely depended on under all circumstances, of whom hundreds of our parishes, from the Atlantic to the Pacific, possess worthy representatives. To this class of English Churchmen an American priest, who has been working in our own North-West, bears eloquent testimony in a recent letter to the New York Churchman. By far the most satisfactory Churchmen, he says, that he encountered in the North-West were Englishmen. On the whole we are inclined to think that the charge of slackness so often made against the home clergy in the matters of Church training has little foundation in actual fact. And the retort naturally suggests itself, would our own Canadian Church people give any better account of themselves under similar circumstances?

"CHRISTIANITY AMONG THE RELIGIONS."

The above is the title of a most interesting, suggestive and stimulating article, in a recent issue of the Hibbert Journal, by Rev. Dr. Wright Buckham, Professor of Christian Theology in the Pacific Theological Seminary, Berkeley, California. The writer begins by emphasizing the fact, until recently only very partially realized, and even yet not universally accepted, that Christianity is a "plant of gradual growth" rather than a fixed deposit. Christianity, he shows, has been enriched from a number of sources. All that was best and noblest in the ancient religions has been incorporated in it. It has grown like a river, starting it is true from its own fountain head, but fed and swollen by numerous tributaries. It has thus taken to and absorbed in itself the best elements in every religious system, worthy of the name, that the world has ever known. Thus it is the one representative cosmopolitan and universal religion. In this respect it is unique. The "Parliament of Religions," held, as will be remembered, in connection with the Chicago World's Fair, a few years ago, though it "cost many of us a pang of dismay," says the professor, "proved this." The study of Christianity from this standpoint has this twofold advantage. It shows by comparison the inherent strength of Christianity, and its vast superiority to other systems. "The great Kohinoor placed beside other diamonds, does not render them worthless, but only thus does its own resplendence appear. All values are clarified by comparison." And only by comparison can the supremacy of Christianity be demonstrated in what it includes and excludes. In it we see "the reverence of Hebraism, the freedom of Hellenism, and the moral earnestness of Epyoroastrianism." On the other hand by comparison we realize the freedom of Christianity from the characteristic failings of these religions

"limiting ideas of God, asceticisms that wrong humanity, conceptions of nature and spirit that fetter and retard the spirit," etc. At the same time we must not allow this conception of Christianity to blind our eyes to its essential individuality, Christianity is a religion of its own, although it has affinities with other systems. It is not a mere eclecticism, a patchwork made up of borrowings and stealings from half a dozen religions. The fact is, that Christianity has a wonderful, and unique power of assimilation. It does not merely borrow but it digests and transforms what it borrows, or rather what it absorbs. It follows therefore that Christianity is the only religion that can become universal. All other religions have failed. Buddhism, Confucianism, Mohammedanism have all failed. Not that they have failed to hold their own or even to make gains. But they have not done for humanity what religions should do, and they have only been embraced by certain types of mankind. They have never attempted to become, and they are manifestly incapable of becoming, cosmopolitan systems. On the other hand Christianity has long ago demonstrated its adaptability to every type of humanity. Never in the history of the world has there been such a cosmopolitan religion. Another significant fact in support of its claims to universality is its marked effect upon the great Oriental religions. Buddhism, and Mohammedanism are becoming leavened and purified by Christian ideals. And lastly, its strongest claim is in its "inexhaustible adaptability," which finds its most striking manifestation in the fact that while it was an Oriental religion, it has found its most congenial home among the Teutonic races. This method of treating Christianity, as Dr. Buckham sums up, has a twofold advantage; it leads to the irresistible conclusion that the religious development of the race is culminating in Christianity, and it reveals the "inherent supremacy of Christianity, its historical uniqueness, the vitalizing personality of its Christ, and its unparalleled power of adaptation." Our review of this most remarkable article has, of course, been necessarily very inadequate, and we have only given a few of the most striking and suggestive points. While we do not follow the writer in all his conclusions we regard the article as a most valuable contribution to the literature of Christian apologetics, and of special interest and worth to the clergy.

NEW SERIAL.

"The Canadian Churchman" has been fortunate in securing for 1910, a serial story, written for children by the Rev. W. Everard Edmonds, M.A., whose articles on literature, travel and Western life have frequently appeared in "The Canadian Magazine," "The Westminster," "The Toronto Globe," and other well-known Canadian publications. By the young folks, however, Mr. Edmonds is best known as a regular contributor to the popular "Boys' Own Paper," from which many of his sketches have been reprinted in various Sunday School papers in both Canada and the United States. Mr. Edmonds' latest story has for its hero, a precocious magpie, who tours the American Republic, visits England, "does the Continent," and finally returns to spend in his declining years in his old home on the banks of the Hudson. The writer has himself visited most of the places mentioned, though he confesses that he has also been much indebted to Bayard Taylor's "Views Afoot." This fascinating story for children will begin in the first issue of the New Year, and we feel sure that our young readers will, each week, look forward to this new feature of the Canadian Churchman with increasing interest and pleasure.

Go straight forward in the way of duty. Providence will take care of the rest.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

A few days ago Rev. Arthur French was solemnly inducted into the office of Rector of the Church of St. John the Evangelist, Montreal. Mr. French has been remarkable in the Church of this country for one or two things at least. In the first place he served for over twenty years in the church over which he now presides as a junior curate, receiving his first promotion as he laughingly remarks, but a few years ago. During all the time of his service in the capacity of junior and senior curate the outside world never heard a whisper of ambitions to get to the higher position, nor did we hear of some zealous but foolish friend endeavouring to promote his favourite. In fact he stood before his people so long in the subordinate position that some of his friends began to wonder what would happen when the road to the rectorship was open. Would the congregation say, "he is so valuable where he is we had better leave him there." But with one voice they invited him to fill the higher office. Thus it sometimes happens that the performance of the duties at hand lead to the call to higher duties. In the next place he has filled a unique place in the city of Montreal in various forms of social service. Probably no city on this continent has ever had such an awakening on the social evil as was initiated and carried through by the Reverend Arthur French, curate, about a year ago. Dr. Parkhurst, of New York, was more spectacular and noisy but we doubt if he ever approached the hold which Mr. French had over the civic situation. For years he had in the course of his ministerial duties been brought into contact with this phase of evil. He had rescued girls, he had remonstrated with men, he had invoked the authorities, he knew where vice flourished, and on many occasions went into these dens and brought forth a victim on whose behalf some distracted parent had appealed to him. Thus through years of experience he won that knowledge which has caused a city to marvel at his power when he initiated his campaign about a twelve month ago.

Those who do not live in Montreal can hardly appreciate the situation which Mr. French faced when he sallied forth to wound, if not to slay, the dragon of impurity. The great majority of the citizens were of another nationality and imbued to a greater or less extent with the looser Continental ideas on the subject. His own friends regarded him as a well meaning enthusiast, a man possessed of a vision, and it required only a little time to bring him to his senses. No one believed that anything would come of it. It would be a flash-in-the-pan and then darkness once more. The civic authorities and guardians of the peace smiled knowingly at his aspirations. Come into our private offices they said and we will in a few minutes show you that what you aim at can't be done. The first blow was delivered at one of the most "influential" palaces of vice in the city. All sorts of interests were centred there. All sorts of tragedies were numbered in its conquests. The authorities were called upon to act, but they found reasons for delay. Finally an ultimatum was delivered, and action was eventually taken. The keeper of the house was sent to jail, and the house cleansed of its infamy. The audacity of the stroke made people sit up. How was it done? What would the next move be? All sorts of questions were asked for if the influence that was behind that house could not save it, what would become of the lesser fights of evil? So it went on. Blow after blow was struck until people began to wonder where shall it end? Bejewelled and bepowdered women sought Mr. French and asked him what he had against them. Others asked for mercy and to be

the way to a better life. Still others laid traps in which to catch the cause of their discomfiture. Men representing proprietors' interests, saloon interests, business interests, all allied with this traffic, sought to silence Mr. French by bluff, by threats, by cunningly laid snares that would damn him in the eyes of the public, but they all failed. His information was accurate, his instinct for taking the right course so true that men and women, past masters in the art of gaining their own ends were out-classed and outwitted at every point by this Anglican "Curate." Just how it was done we do not pretend to know. How information that came from notoriously dissolute people could be so sifted and verified, and given forth with just that reserve that conveyed much and suggested more that lay behind it, is one of the secrets of Mr. French. We are assured that the work will not be dropped. We do not pretend to know just what will be the issue of such a conflict, but this thing is clear. When a gallant knight goes forth to do battle against the prince of darkness his fellow knights should see to it that he is not allowed to be crushed by the enemy or grow faint-hearted for lack of sympathy.

At the recent Missionary Exhibition, held in Montreal, quite a remarkable group of missionaries was present to speak of the work in which they are most interested and to enlist enthusiasm for the extension of the kingdom in general. The ends of the earth were represented by those ambassadors who touched the lives of varied nationalities and preached the Word in many climes. There were Bishop-elect and Mrs. White, and Mr. Boyd from China, Mr. Haslem and Miss Stanford from India, Mr. Kennedy from Japan, and Dr. Crawford from Africa. There were Mr. and Mrs. Bullock from South America, and Mr. Peck from the Arctic circle. There were Mr. Naylor from the Klondike and Mr. Holland and Mr. Ascat from Algoma and Moosonee, and Mr. Ben Orlie from the Holy Land. Each had an interesting story to tell, and he told it most effectively. With one exception all these were comparatively young, full of vigour and full of enthusiasm. There was a directness and common sense tone to their utterances that appealed to their audiences, and one could not but feel that it was a source of great inspiration to have had the privilege of joining in that missionary gathering. Spectator had an opportunity of personally conversing with several of these missionaries, and one of the things that occurred to him was this. Why could not the Board of Management have returned missionaries present at the meetings, so that when questions of foreign mission-are policy are discussed we could appeal to them for information and suggestions?

Spectator.

Brotherhood of St. Andrew

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

"Brotherhood men should subscribe for the Canadian Churchman."

Sample copy of leaflet, "Thoughts on the Week of Prayer," together with letter from President, has been sent to all chapters in Canada, both Senior and Junior. On Friday last the General Secretary, together with J. A. Birmingham, one of the Travelling Secretaries, attended a meeting at Trinity East, Toronto, meeting the chapter there, as well as a number of members from other city chapters. From October 1st to November 15th, \$374 has been paid in on account of Extension Work. H. S. Turner, of St. Matthew's Chapter, Brandon, the newly appointed Travelling Secretary, enters upon his duties on December 1st, and the two Travelling Secretaries will work together in Manitoba for first three weeks in December. A new Junior Chapter has been formed at Sebringville, Ont., and a Junior Chapter will

be granted shortly to the boys of St. Luke's, St. John, N.B. Mr. Birmingham addressed the congregation of All Saints', Penetanguishene, last Sunday, and on Monday held a meeting of the men, and a chapter will shortly be placed on the list. The further plans of the Travelling Secretary were a meeting at Collingwood on Tuesday last, and the annual meeting of the Ottawa Local Assembly on Thursday 18th, and an address to the chapter and boys at Ashbury College, Ottawa. The annual report has been sent to each member in Canada, together with a pledge form, and appeal from President Alexander, and it is hoped that pledges will be sent in promptly so that Executive Committee can prepare plans. Two Seniors and one Junior were admitted during service at St. Anne's, Toronto, on Sunday, 7th, and at same time some members were admitted to the branch of the Daughters of the King. Pledges received this Brotherhood year already, before any special effort is made, reach \$628.70. A. F. Norman, late English General Secretary, is endeavoring to revive the chapter at Church of the Advent, Montreal, with every hope of success. A probationary chapter has been started at Radisson, Sask., and meetings have been held at St. Luke's, Halifax, with a view to forming a Junior Chapter there. Holy Trinity Juniors, Little Current, Ont., meets weekly, and at last meeting one boy reported fourteen personal calls.

The Churchwoman.

OTTAWA.

The Diocesan Board of the Ottawa Diocese Woman's Auxiliary met last week in Lauder Memorial Hall, a pleasing feature of the afternoon's business being a presentation of a badge and certificate to Miss Wicksteed by the members of the Educational Committee. Miss Wicksteed recently became a life member and the presentation was made to mark that occasion. Mrs. Tilton presided. The Corresponding Secretary reported that arrangements for the observance of St. Andrew's Day have been completed and continuous intercession will be held on that day in St. John's Church and the Cathedral. Mrs. George Greene, the Dorcas Secretary, stated that of the thirty-one outfits to be prepared in this diocese for the missions of the West, already twenty-nine were undertaken. Large quantities of Church furnishings have been applied for, many of which will receive attention from the Ottawa Auxiliary. A Christmas bale to the Peigan Home will be packed and shipped this week. During the past month two bales were sent to the West. The Treasurer read a statement giving the receipts as \$3,624, expenditure \$99.20, including balance from last month; total amount in treasury is \$759.49. The Secretary of Literature gave the receipts of the month as \$59.75, and expenditure \$28. Of the Extra-Cent-a-Day Fund receipts which were \$89.38, fifty dollars was yesterday voted to the Shinwak Home, Sault Ste. Marie, and \$35 to the Arctic Missions to the Eskimos. Miss Tompkins, of Manotick was present and gave a satisfactory report of the work in that branch.

St. Matthew's.—A large attendance of members was present last week at the annual meeting of St. Anna's Guild of St. Matthew's Church, when the past year's work was reviewed and the officers elected. Since last annual these ladies have

raised \$907.18, of which \$500 went towards the Organ Fund. The election of officers resulted as follows: Honorary President, Mrs. Walter M. Loucks; President, Mrs. N. B. Sheppard; Vice-Presidents, Mrs. G. W. Dawson, Mrs. E. McCarthy, Mrs. Shields; Secretary, Mrs. C. D. Graham; Treasurer, Mrs. R. G. Davies. The rector, the Rev. Walter M. Loucks, was present and addressed the ladies in most encouraging terms. At the conclusion of business a social hour was enjoyed. Recently the Guild made a presentation to Mrs. Byron Baker, a worthy officer of their organization, who has gone to take up residence in Chapleau.

St. Luke's. The Parish Guild of St. Luke's Church held a successful rummage sale last Tuesday, in the Market Hall, and the annual bazaar will take place in the school hall on December 7th and 8th. The proceeds from both these sales will go towards the Rectory Fund.

MONTREAL.

Montreal. The monthly meeting of the M.D.W.A. was held in the Library of the Synod Building on Thursday, November 4th, at 10 a.m. The meeting was opened with prayer. The minutes of the previous meeting were read and confirmed. The Treasurer's report was submitted and showed receipts during the month, \$142.70; expenditure, \$200.27; balance in hand, \$602.30. The Treasurer said a few words in regard to certain special funds, asking for more support for the Roberta E. Tilton Memorial Fund, and urging upon the members the duty of contributing more liberally to the Self-Denial Fund, the proceeds of which are designated, at the Triennial meeting, to meet various appeals. Arrangements were made for the Day of Intercession for Missions (St. Andrew's Day), when continuous intercessions will be offered in the following churches:—Christ Church Cathedral, St. James the Apostle, and the Church of the Advent, and branches were asked to take up special hours and arrange for their members to be present, at one of these churches, during that time. Letters were read in regard to two of the children who are being educated by the W.A. In the absence of the Dorcas Secretary, the President reported that two bales have been sent out during the month, and made an appeal for the sum of \$4 towards the completion of a communion set for the mission field. A drawing of the inscription on the W.A. well at Palamcottah was shown. At the top are the initials M.D.W.A., flanked with the W.A. cross, while below, in Tamil characters, is the text from Isaiah, "With joy shall ye draw water from the wells of salvation." From several sources it has been learned that this well is considered the best in the neighbourhood, giving a supply of water when other wells are dry. The Rev. F. W. Kennedy then gave an address on the work of the W.A. workers in Japan. He spoke of the difficulties of language, of strange conditions of life, of the loneliness, the effects of climate and of overwork, and pleaded that younger women should go out and should be supported by the prayers of those at home. He also gave an interesting account of St. Mary's Home, Matsumoto, of which he was one of the founders and with which he was connected for a good many years, where Japanese girls are taken to live and, while often attending the Government schools, are trained to be Bible women, teachers, nurses, and good Christian wives, so that their influence amongst their own people is often very great. The devotional meeting at noon was taken by His Lordship the Bishop, who took for the subject of his address the first clause of the Apostle's Creed. He spoke of our belief in the Fatherhood of God, Who is Almighty, and knows all our needs, and of the duty of simply trusting in Him with childlike faith.

Home & Foreign Church News

From our own Correspondents

FREDERICTON.

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

Fredericton.—The meeting of Synod, Tuesday evening, November 2nd.—The opening Synod service was held in Christ Church Cathedral, which was conducted by the Very Rev. Dean Schofield, and was fully choral. The lessons were read by Archdeacons Newnam and For-



81021. Sterling-silver Pocket Communion Set, in leather case, \$25.00.

Cut-glass cruet: paten 3 1/2 inches diameter; chalice 3 1/4 inches high; spoon 4 1/2 inches long; bread box 2 inches diameter.

The firm's ecclesiastical department will be pleased to submit sketches and estimates of communion sets for special requirements upon request.

Henry Birks & Sons
LIMITED
GOLD AND SILVERSMITHS
MONTREAL

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Bishop,

Synod, Tues- pening Synod h Cathedral. Rev. Dean The lessons im and For-

synth, while the Rev. E. Bertram Hooper, of St. John, read the prayers. The Rev. Dr. Patterson Smyth, of Montreal, preached a powerful sermon on church union. Wednesday.—At the opening of Synod this morning the Bishop delivered a most able charge, which we would have pleasure in publishing in full, but space will not permit. He said: "It is with a great deal of pleasure that for the first time since succeeding to the See, I welcome you to the Cathedral city. Three years have passed since last the Synod met in Fredericton, and in that time the Cathedral has seen many changes. I trust that you will feel, however, that all that has been done is in the direction of development, and that there has been no needless interference with the customs and conditions of the past. I rejoice to think that the aim, which we have set before us, was from the first, the aim of our great founder, the first Bishop of the diocese. To make that true, at all events, has been our constant hope and effort. I have to acknowledge with gratitude the loyal cooperation of the Dean and Chapter, and the hearty sympathy of the Cathedral congregation. More and more we hope that the Cathedral will become to the Diocese its spiritual home." He spoke with great feeling at the loss of some of the prominent Churchmen of the diocese. They were to be congratulated that some improvement had been made in the stipends of the missionary clergy. "I feel," he said, "that the time has come for the diocese to make some public and lasting recognition of Bishop Kingdon's life and work, and I trust that this synod will not adjourn without taking some steps in the direction of a memorial to Bishop Kingdon."

Marriage and Divorce.—I deem it wise to repeat with added emphasis what I said to you a year ago, upon the subject of marriage and divorce. In view of the laxity of thought and practice regarding the marital relationship that is so widely prevalent to-day, and especially in the republic to the south of us, I once more desire the clergy to exercise the greatest possible care about the marriages which they are asked to celebrate. The canon of the Church of England in Canada is absolutely binding in its clear prohibition of any marriage between persons, either of whom shall have been divorced from one who is still living at the time. There is no room for doubt and no latitude for practice. Under no circumstances whatever can a clergyman of the Church in Canada solemnize such a marriage. It is the duty, then, of every clergyman to satisfy himself beyond all reasonable doubt that neither of the parties concerned comes within the prohibition of this canon. It is not enough to think that everything is right. Everything may be all wrong. In this respect, nothing must be taken for granted, but plain questions must be put to both parties to the proposed union. Unless a positive assurance is received that neither of the parties has been divorced from one who is living at the time, it is the clergyman's duty to refuse to perform the ceremony. Extenuating circumstances must not be considered. The canon has nothing to do with that aspect of the question. It simply prohibits all such marriages, and the clergyman has no course before him but obedience. I make this strong statement in view of certain facts to which my attention has recently been called. I have one thing to say to the Synod upon the subject of marriage within the prohibited degrees, and I say it almost altogether for the information of the public. As you are aware, an Act was passed by the Dominion Parliament in the year 1882, legalizing the marriage of a man to his deceased wife's sister, and the same course has more recently been taken by the Imperial Parliament. From the standpoint of civil law, therefore, such unions are not open to attack. That, however, is not the case from the standpoint of the Church. It is most unfortunate when the law of a Christian State traverses the law of the Christian Church, but that fact does not, of course, release the members of the Church from the responsibility of obedience to her canons. The Table of Prohibited Degrees remains intact, and binding alike upon clergyman and layman. Under no circumstances, therefore, does the Church deem it lawful for a man to marry his deceased wife's sister; and under no circumstances, is it lawful for a clergyman to solemnize such a marriage. I think I need say no more." In reference to temperance he said he would like the Synod to take some action on the following suggestions: (1) "It can declare itself as being in favor of the ultimate abolition of the bar as a place of public drinking. If liquor could only be lawfully sold in sealed packages, to be consumed away from the place of sale, I cannot doubt that the evils of intemperance would undoubtedly be lessened. (2) We should, further, be able to agree, that, if intoxicating liquor is to be sold at

all by license, then the cost of that license ought to be considerably higher than it is at present in New Brunswick. The effect of this change would be to eliminate many of the most disreputable bars. (3) There can be little doubt, too I think, that, under our present license system, the interests of morality demand a large reduction in the number of licenses granted in any given area. No one, for example, who knows St. John, will seriously say that there are not too many places of public drinking? (4) The Synod might well put itself on record as favoring the rigorous enforcement of all existing liquor laws, and call upon the members of the Church to throw the weight of their active influence in that direction. The way in which local authorities in certain parts of the province practically condone the deliberate infraction of the liquor laws, by exacting a yearly tribute only, is nothing less than a disgrace. There is absolutely no excuse for this practice, and I should welcome a clear condemnation of it by the Synod. (5) There should, again, be no hesitation in expressing our opinion that the practice of public "treating" ought to be discouraged and condemned as dangerous. (6) And, lastly, I hope that the Synod will unite in commending the habit of total abstinence for the sake of others as a voluntary surrender of personal liberty completely in accord with the highest form of Christian character. Along these six lines, at least, I should rejoice to see the Synod take some action. For the sake of the country in which we live, and for the honour of the Church to which we cling, let us do something. Practically, every point which I have put before you has been accepted by the General Synod. Let it be said no longer that the Church in this diocese has neither policy nor platform in connection with this question. Let us not shrink from our responsibilities of making some public and positive pronouncement upon a question that concerns every Christian Church and every Christian man." Since the last meeting of Synod, the Bishop has visited a large proportion of the parishes and confirmed 846 persons.

MONTREAL.

John Craig Farthing, D.D., Bishop, Montreal.

Montreal.—The Bishop presided at the meeting of the executive committee of the Diocese of Montreal in the Synod building Tuesday afternoon, November 9th, when reports were presented. It was decided to unveil the portraits of three former bishops at the next meeting. Less arrears than on the same date last year was reported by the Mission Fund Plan committee. Correspondence completing purchase of a North-west land grant, donated by the Rev. J. A. Lackey to the Widows' and Orphans' Fund, from which \$110.14 has been received, was submitted. The vice-chancellor, Dr. L. H. Davidson, K.C., presented a draft canon to be submitted to the next Synod, governing the appointment of representatives of the Board of Missionary Society of the Canadian Church. It was decided to summon the Synod to meet pro forma in January, to adjourn to the first Tuesday in February for business.

ONTARIO.

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

Stella.—The Rev. J. C. Dixon has been appointed by the Bishop to the parishes of Stella and Emerald.

Cananogue.—At a meeting of the Executive and Special Committees of the Y. P. C. of Christ Church, it was decided to form an orchestra and go in for chorus work during the winter. Prof. Jackson has kindly consented to lead the work. There will be two nights, Monday and Thursday, for orchestra work, and one night for chorus work.

Deseronto.—St. Mark's.—At the induction of the new rector, the Rev. B. N. de Foe Wagner, there was a large congregation present. The Bishop preached a very able sermon. The clergy present were, Rural Dean Dibb, Napance; the Rev. Lewin, of Kingston; the Rev. Dr. Purdy, Selby; the Rev. A. H. Creggan, of Tyendinaga; the Rev. T. J. O'Connor-Fenton, Welland. The Church Woman's Aid held a tea at the home of Mrs. Thomas Navlor, Maine Street, when a large number of ladies were present, and the funds of the society were benefited largely.

Avarice knows no God but gold, no happiness but gain, no fear but loss of wealth, and no friendship that has not a profit in it.

OTTAWA.

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

Ottawa.—St. Matthew's.—With an impressive and beautiful service, the splendid new organ recently installed was dedicated last Thurs. night, Rev. Canon Kittson, rector of Christ Church Cathedral, delivering a forceful and eloquent sermon before a large gathering of parishioners and friends of the congregation whose praise of this new instrument of fine tone quality was most enthusiastic. The Rev. Walter M. Loucks, the rector was in charge of the service, and Mr. Frank T. Shutt, M.A., the organist and choir-master, presided at the organ during the various numbers of the Choral Evensong. Immediately before the Recessional Hymn, Mr. Arthur Dorey, in his usual highly artistic style, gave a short recital of organ numbers, the choice of which for such an occasion could not be surpassed. The offertory received, was sufficient to make up the amount due on the organ which was therefore dedicated free of debt. Among the clergy present were:—The Rev. Archdeacon Bogert, the Rev. Rural Dean Mackay, the Rev. Canon Smith, Hull; the Rev. George Bousfield, It.; the Rev. Thomas Garrett, the Rev. W. A. Read, the Rev. John J. Low, of Beachburg; the Rev. E. B. Richards, and the Rev. E. Pick. The choir was largely augmented by members from the Cathedral.

Ottawa, East.—The memorial service, a tribute to the late Dr. James Fletcher, was held on Sunday evening, the 7th inst., in Holy Trinity Church, Ottawa East, when the handsome brass lectern recently erected to his memory, was dedicated. The pedestal and stand of the lectern are beautifully carved, the whole standing on two white blocks of granite, on one of which is a brass plate with suitable inscription. The ceremonies were conducted by the Rev. F. Squires, the rector, and the Rev. Thomas Garrett.

Douglas.—On the morning of All Saints' Day, the beautiful All Saints' Church of this mission was consecrated by the Archbishop of Ottawa. The sermon was preached in the morning by the Rev. W. Netten, M.A., rector of Pembroke, and in the evening by the Rev. W. M. Loucks, M.A., rector of St. Matthew's Church, Ottawa.

Stafford.—St. Stephen's.—The re-opening of the Church was a pleasing event to the congregation which they by great exertion had rebuilt during the past summer. The ceremony was performed by His Grace the Archbishop of Ottawa, November 2nd, at 10.30 a.m., attended by the following clergy: The Rev. Canon Elliott of Carleton Place; the Rev. R. Orr, Richmond; the Rev. W. Netten, Pembroke; the Rev. W. H. Kyle, Beachburg; and the rector, the Rev. John J. Lowe. The opening service commenced with a Celebration of the Holy Communion, the Epistle being read by the Rev. W. H. Kyle, and the Gospel by the Rev. R. Orr. An earnest sermon was delivered by Canon Elliott, from Ps. 84: 1. At the evening service the Prayers were read by the rector. The 1st Lesson was read by the Rev. R. Orr, and the 2nd Lesson by the Rev. Canon Elliott. An able sermon was preached by the Rev. W. Netten of Pembroke, from Luke 18: 18. The congregation are to be congratulated for the persevering way in which they worked to rebuild the House of God.

St. Thomas.—His Grace the Archbishop of Ottawa, visited this church at 3 p.m., when 13 persons received the Apostolic Rite of Confirmation.

TORONTO.

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

Toronto.—Installation of the New Archdeacons and Canons.—Since the enthronement of the Right Reverend Bishop Sweeny in St. Alban's Cathedral, on the Feast of Annunciation last March, there has been no more impressive ceremony in Toronto, than the interesting service held in the Cathedral on Thursday, 11th inst., when the new Archdeacons, the Rev. Dr. Cody, and the Rev. Canon Ingles, and eleven new Canons, with one lay member, Mr. W. H. Cross, were duly installed in the Cathedral and inducted into their respective seats in the chapter. After subscribing to the oath of obedience to the Dean, and presenting their Letters Mandatory which were publicly read by the Chancellor Provost Macklem, in the chapter house the whole Capitular body, both lay and clerical members, mov-

ed a procession to the Cathedral and preceded by the choir and visiting clergy, fully robed, took their places at the west end, grouped on either side of the Dean's stall. The Archdeacons of York and Simcoe were then duly inducted into their proper stalls, next to the sub-dean Canon Plumtree, and presented with a copy of the New Testament in accordance with the Statutes. The service of Evensong was then taken by Canon Macnab. The special lessons were read by Canons Greene and Davidson. Immediately after the Psalms, the three newly appointed honorary canons, the Reverends Septimus Jones, Oswald Rigby, and Thomas Wesley Powell, and the eight new Prebends, the Reverends John Pearson, Alexander Williams, Bernard Bryan, George Benjamin Morley, William Walsh, William Cartwright Allen, Charles Henry Marsh, and Edwin Daniel, were duly inducted by the Bishop into the stalls proper to their dignity, with the prescribed ceremonial printed copies of which were distributed amongst the large congregation which well nigh filled the building. The musical part of the service was excellently rendered by the Cathedral choir, under the leadership of Mr. F. H. Coombs, the organist. Special mention ought to be made of the fine anthem "O How Amiable are Thy Dwellings," and the solo parts of the Canticles so well sung. The Altar in festal garb was resplendent with tastefully arranged vases of choice flowers—in the sanctuary were some handsome banners and the Royal Standards (allowed by special permission of the King) while in honour of His Majesty's birthday, sixteen flags were hung on both sides of the Church, all of which, with the clerical dignities in their robes, occupying their proper stalls, gave colour and dignity to the whole scene which will not soon be forgotten. Canon Macnab's spirited and excellent address from the pulpit was so much to the point, that we have pleasure in printing it in full as we feel sure it will be read with great interest. In the name of God, Amen. My Lord Bishop, Dean of this Cathedral Church of St. Alban the Martyr, my brethren of the Chapter and of the Diocese, and lay members of this congregation, I count it a happy thing and a privilege to be permitted to address a few words to you in this hallowed place and on this solemn and auspicious occasion. Solemn, because we stand in the presence of God, and speak to you in God's name. Auspicious, because we are, I trust, entering upon a new era of capitular progress and spiritual activity in connection with this Diocesan Cathedral. Signs and tokens of this awakened life will be manifest, we hope from the beginning of the Church's year, as the whole machinery of the Cathedral system is gradually called into action. I am authorized to state that it is the Bishop's earnest desire and aim to have the clerical members of the chapter take their place, and fulfill the functions of their office annually and regularly in the rota of preachers and officiants in St. Alban's Cathedral. Where they may always count on receiving a hearty welcome from the members of our congregation. Later on, special arrangements will be made with the residentiaries and other canons to give annual courses of instruction in some branch of sound learning, and religious education as appertains to their office. In making future appointments to capitular membership it is the wish of the Bishop that each canon should be duly and ceremonially installed in the Cathedral and also inducted into his proper seat in the chapter house, as set forth in the Statutes, wherein due provision is made for the deepening of the spiritual life, and the effective working power and influence of the Cathedral system. And now a word in regard to the completion of this stately Cathedral church so dear to us all, and which means so much to the future of this banner diocese in which our lot is cast. More than thirty years ago Mr. Beresford Hope, a noble layman of the Church (who did so much for the restoration of St. Augustine's College, Canterbury) declared his conviction "that the Church in her dependence on the Parochial system alone had lost ground." This same conviction has permeated and laid hold of all the newer dioceses in England, and all the colonies and dominions of the British Empire. All the dioceses of the great American Church, who can duly estimate the ground lost to the Church in this diocese from lack of centralization and Cathedral organization. Ground that can only be recovered by the awakening of Churchmen to the necessity of some unifying power and influence, which shall knit together all the militant and spiritual forces of the Church and enable her to make a better stand against her enemies, ghostly and bodily. The best system known amongst men—the most effective way of uniting the outlying parishes or strongholds of the Church is the establishment of a Cathedral system. This is not the place, nor have I the time to set before you all the advantages accruing to

the Church in her corporate life by the establishment of such a system. But I say to you, without fear of contradiction, that the Cathedral system well and effectively carried out, as it can be carried out in a Canadian diocese, must prove a source of tremendous strength, and in fact it is the only way of preserving in true proportion the prerogative of the Bishop, the loyalty of the priesthood, the rights of the laity, the unity of the whole body of the faithful. What is the Cathedral system? Not merely a building, but an organized system of spiritual government, which has its Cathedral or Bishop's Church for its head office, over which he has entire control, a centre of union to the whole diocese, a centre of religious activity, a centre of spiritual life and Christian charity, a centre from which should radiate missionary effort and militant Churchmanship, a centre from which every parish in the diocese might receive spiritual help and encouragement in time of need. In this church is placed the Cathedral or Bishop's throne; here he exercises principal authority in the regulation and ordering of sacred services, in the administration of its laws and canons in maintenance of its discipline, and so governing the whole capitular body that its influence for good would be felt in every part of the diocese. Such a Cathedral system, the foundations of which are already well and truly laid here in Toronto, is not incompatible with Synodical government of the temporalities of the diocese, as has been abundantly proved in the Colonial and American Church. Nay, more, they have proved that the Cathedral as the seat of the Bishop is an absolutely essential feature in the life of the diocese. Fifty years ago there were no Cathedrals in the American Church. They were deemed unnecessary in the New World—out of date, so people said, and belonging to the effete and worn out institutions of the Old Country—and the anti-English spirit of American Churchmen would have none of them. But since then a great change has taken place, and a new spirit of return to the old system animates the rulers of the Church. To-day, every new diocese, even the partly organized missionary See, is making provision for the establishment of a Cathedral system, using perhaps for the present a parish church as a pro Cathedral, but looking forward to complete organization in the future, while in the older dioceses past disregard of the Cathedral system is being in measure, atoned for, by the expenditure of vast sums of money for the erection of handsome and costly cathedrals. In almost every instance these new-world cathedrals have had to face innumerable difficulties, endure hostile criticism, and even active opposition from those who did not understand their definite function, or did not appreciate the need of them. Mention might be made of two typical instances. Davenport Cathedral, Iowa, begun by Bishop Lee who counted on the zealous support of the clergy as well as the laity of his diocese. Before long, financial difficulties arose, debts were incurred, law suits and litigations followed, to the great hindrance of the work, and the good Bishop went down to his grave bearing a burden of anxiety and care for his beloved Cathedral. His successor, Bishop Perry, however, took up the work with such zeal, that to-day Davenport can boast of a beautiful cathedral complete in all its arrangements—free of debt, and proving itself a tower of strength to the Church. Bishop Hobart of New York tried in vain to enthrone his diocese with the necessity of a Cathedral system, but the clergy opposed it, the laity were indifferent, or set against it, and he failed to carry out his cherished scheme. To-day New York is spending millions in the erection of a stately cathedral on the Harlem heights, in the northern part of the city, which will be the glory and pride of that great diocese. And why is the New York diocese doing this? Because the Cathedral system is a felt want amongst loyal Churchmen and witnesses to the recognition on the part of its advocates, of its definite and much-needed functions. I should like to quote some of the wise words Bishop Worrell addressed to his Synod in Halifax, where he is undertaking to build a true diocesan Cathedral. "The Cathedral as the seat of the Bishop, is an essential part of the life of the diocese. By a Cathedral I do not mean a parish church in which the Bishop may, by the courtesy of a few gentlemen, place his seat subject to the customs or views of a particular congregation. But it is a church which shall be the exponent of worship as the Bishop directs, in which his authority is supreme, and which shall preserve for all time the ancient customs and regulations of the Church. The Cathedral is the Bishop's church and free from the control of any vestry or party. Such an institution is the very essence of Church life." "The Cathedral is a religious corporation. It has its chapter and its attendant clergy, who are

to a Bishop, what a staff is to a general. They are his helpers and his council, and form a fresh link between him and the parochial clergy." Above all, the cathedral should be a centre of prayer and praiseful worship. "In an age given to liturgical variety it is well that every diocese should have a mother church in which a service, reverent, stately, chaste and beautiful may show what the best form of Prayer Book worship was meant to be, and which will rebuke at once the neglect and irreverence of some, and the affectation and unauthorized ceremonial of others. Such a service will foster devotion, satisfy the needs of many, and teach by an impressive object lesson, the beauty, the dignity and the elevation of real worship. It will not call for an exact imitation of all its details, but it will influence and inspire by its spirit." Of such a Cathedral institution we have the foundations already well and truly laid by our late lamented Archbishop and Primate, whose heart, whose life blood was built up into the walls of this splendid chancel. The late Chancellor Woolworth of Nebraska, in his history of the Cathedral, in the American Church quotes largely from Archbishop Sweatman's outlined scheme of Cathedral status and function brought before the Synod of this diocese, in 1881, and commends enthusiastically to his fellow Churchmen in the United States, the pattern for their adoption in the model of Toronto Cathedral which our late Primate so earnestly laboured to establish. All the Cathedrals on this continent have been called into existence by the Bishop—often in face of diocesan opposition. The need of them as institutional creations is first seen by the Episcopal eye, and their creation the strong desire of the practical Episcopal mind. The closer the Bishop's personal attachment to his Cathedral, the more watchful his identity with its daily work, the stronger and more fixed that work becomes. The less he has to do with it the weaker and more unstable the foundation on which it rests. Australia, New Zealand, South Africa, have their Cathedrals in full working order. Why should not we? No colonial diocese ever had a better chance of creating a real living Cathedral system than Toronto, with its splendidly equipped churches, and wealthy community. Let it be our constant, trustful prayer that no hand of evil shall ever be raised against this Cathedral that no opposition individual or official may avail to hinder its completion for the good of the Church and as a memorial to our late Primate, its founder. If God be with us there shall no evil happen unto us. The needs of the Church in this great diocese demand of us members of this Cathedral chapter, now strengthened with the infusion of new blood and fresh energy, that we should shoulder our responsibility as Cathedral-builders, that we should uphold the hands of our Bishop and Dean in his earnest desire to complete the work of his predecessor. In the early days of diocesan organization, when the Church was in a formative condition, it was necessary perhaps, to superimpose the Cathedral idea upon a parish church already built, and use it as a temporary or pro Cathedral, but we have reached now, a period of consolidation and development, and if the tide is not taken at the turn, we shall be left behind, to our shame and dishonour, in the progress of the Church throughout the Dominion, my brethren. There is the throne of the House of David, there is the seat of the Bishop our Father in God, there is the Cathedra of our diocese. In God's name let us rally around it, and make it the centre of our loyal co-operation and sympathy. Let it be our fervent, persistent supplication at the throne of Grace, that God will grant to all our workers and friends of St. Alban's, purity of intention, courage and faith, humility and perseverance, with always an unquestioning trust that we shall be blessed in our efforts to glorify His name and extend His Church. May God, Who hath begun a good work in us confirm us unto the end, that we may be blameless in the day of our Lord Jesus Christ.

On Thursday evening, 11th inst., a very pleasing ceremony took place in the crypt of St. Alban's Cathedral, when a number of the congregation foregathered to greet Mr. M. E. Matthews, vicar choral of the Cathedral, who had come in from Weston to attend the Installation service that evening. Canon Macnab, in a brief speech referred to the twenty-three years in which Mr. Matthews had been a constant and devout worshipper in St. Alban's; his faithful and efficient work in the choir as vicar choral, and his services in the Sunday School as teacher and treasurer. On behalf of the congregation he presented him with a testimonial in the form of a solid gold watch chain of unique design with gold locket bearing this inscription: "M. E. Matthews, from members of St. Alban's Cathedral, in appreciation of many years of faithful service." In reply, Mr. Matthews heartily

thanked those present for their handsome gift, in appreciation of his services to the Cathedral, and expressed the hope that he would still be able to attend St. Alban's as often as his school duties at Weston permitted.

The Bishop of Toronto has been elected President of the Lord's Day Alliance.

The Rev. Canon Morley of Bradford, preached in the Cathedral, on Sunday last, both morning and evening, most excellent sermons which were listened to with great interest by the congregation.

Clothing for the Poor.—The time has again arrived to appeal for cast-off garments for the poor of the eastern end of the city. On account of last winter being an exceptionally hard one on the labouring class, they have not been able to catch up and settle old scores. A large number require heavier clothing now, men, women and children. These articles are sold to them for a small sum, and the money used to meet their other necessities, so preventing pauperizing. If a note or card is posted, or a 'phone message is sent to the Rev. Canon Dixon, Trinity Rectory, 417 King Street East, the clothing will be sent for.

All Saints'.—A stained glass window to the memory of the late Canon Arthur Henry Baldwin was unveiled by Archdeacon Cody in this church last Sunday, during the morning service. The subject represented is "The Sermon on the Mount," and immediately below it is a brass tablet bearing the following inscription: "The window is a tribute to the love and affection of the late rector, Rev. A. H. Baldwin, who labored with untiring zeal for thirty-seven years." Following the ceremony Archdeacon Cody preached an appropriate sermon from the text: "For he taught them as one having authority, and not as the scribes." Others who took part in the service were Professor W. T. Hallam, the Rev. J. Bennett Anderson, the Rev. W. J. Southam, the rector, and the Rev. L. E. Davis, curate.

Hamlet.—St. Luke's.—A meeting of the ladies of St. Luke's congregation was held in the church on Thursday afternoon, November 11th, when a branch of the Woman's Auxiliary was organized with 17 members. The meeting was addressed by Mrs. Dr. Clarke, Dorcas Secretary-Treasurer of the Diocesan Board, the officers were duly appointed and a meeting called for Thursday, November 18th, at the house of one of the members. Arrangements are being made to have the outside of the church newly painted and the flooring stained.

Colborne.—On October the 25th, the cornerstone of Trinity Church parish house was laid, by the Rev. Canon Davidson, M.A. Among the members of the deanery present were the Rev. Dr. Langfeldt, rural dean, and the Rev. E. Soward, both of Peterborough; the Rev. W. Creswick, Brighton; the Rev. E. W. Pickford, Norwood; the Rev. C. W. Holdsworth, M. A., Havelock. In the evening at 8 p.m., the rural deanery chapter was formally opened with an eloquent sermon by the Right Rev. Bishop Sweeny, D.D. Besides the members of the deanery already mentioned, there were present also the Rev. C. Lord, the Rev. A. J. Reid, the Rev. H. A. Ben Oliel, Mr. G. W. Grey, student in charge, Warkworth, and Mr. Balford Philp, lay reader, Trinity Church. The Rev. J. Russell MacLean, rector, had charge of the service; the Revs. W. Creswick and C. Lord, read the prayers, and the lessons were read by Messrs. Philp and Grey. The church was crowded. During the service, Mr. MacLean gave Bishop Sweeny, in the name of the congregation, a warm welcome. Before proceeding with his sermon, Bishop Sweeny stated that he personally rejoiced in the ceremony that had taken place that afternoon. His prayers were for the prosperity of the congregation, and he hoped to be present at the opening of the new Church House. The Deanery session, Tuesday morning, was opened with an address by the Bishop. The Rev. Dr. Langfeldt thanked the Bishop for his address in the name of the chapter and assured him of their loyalty and support. The Rev. E. Soward then read a paper on Modernism. Canon Davidson followed with a paper on Preparation for Confirmation. The Rev. C. W. Holdsworth spoke in place of the Rev. Dr. Langfeldt, on the Sunday School. The Rev. H. A. Ben Oliel spoke on the qualifications of teachers. The Rev. W. Creswick spoke on the Ineffectiveness of Sunday School Work. Mr. Milton Peebles read a paper on the Sunday School from a layman's point of view. An interesting address was given by the Rev. C. V. Pilcher, diocesan secretary. At mid-day, the Deanery was entertained to lunch at the rectory

by the ladies of the congregation. In the evening they adjourned to Victoria Opera House, where they were the guests at supper of the ladies of the Sunday School. After the repast, the evening passed quickly with speeches and music, a fair number of people being present. Among the speakers were the Revs. Dr. Langfeldt, C. V. Pilcher, Canon Davidson, A. J. Reid, and E. W. Pickford. The musical part of the programme was provided by the Rev. W. Creswick, Mrs. MacLean and Mr. M. J. Gillard, Grafton, and Mr. W. McGlennon.

Bradford.—Trinity Church.—On Thursday, November 4th, the Venerable Archdeacon Cody visited this parish and in the evening a bright and happy service was held. The Archdeacon preached a very forceable sermon on the duties and privileges of Christian service. A reception was held in the rectory, which was attended by a large number. An address was presented to the Archdeacon, extending a hearty welcome to him and was most suitably replied to by him.

Painiswick.—St. Paul's.—A branch of the A. Y. P. A. was organized by the rector of this church, October 29th. Meetings will be held every Wednesday evening at 8 o'clock. The following officers were elected for the ensuing year: Patron, the Rev. E. A. Paget; president, Mr. W. J. Coulter; 1st vice-president, Miss E. Carr; 2nd vice-president, Mr. R. W. Whitewood; secretary, Miss K. Devereaux; treasurer, Miss M. Lennox; executive committee, Miss M. Carr, Messrs. W. A. Coulter, and J. Cook; convener programme committee, Miss E. Carr; convener missionary committee, Mrs. Paget; convener social committee, Mr. H. Lennox; convener look-out committee, Mr. A. W. Webb. Miss K. Devereaux secretary.

Barrie.—Programme of the fourth annual conference of the Archdeaconry of Simcoe, to be held here on November 22nd, 23rd, and 24th, 1909. Monday, November 22.—8 p.m., Evening Prayer, Addresses, "Family Religion." 1. Sanctity of Marriage, the Rev. A. H. Meek; 2. Sanctification of Home, the Rev. Canon Greene. Tuesday, November 23rd.—Quiet Hours, conducted by Right Rev. W. D. Reeve, D.D.; 7.30 a.m., Holy Communion, First Address; 8.30 a.m., Breakfast; 9.30 a.m., Morning Prayer, Second Address; 10.30 to 11 a.m., Silent Meditation and Prayer; 11 a.m., Third Address, Silent Meditation and Prayer; 12 (noon) Midday Prayers for Missions, Fourth Address; 12.30, Benediction; 1 p.m., Luncheon; 2.30 p.m., Opening of Conference. Chairman's Address and Business; 3 to 5.20 p.m., Conference Subject—Sunday Schools. a. Teaching of Church Principles to the Young, the Rev. Canon Walsh and Mr. Geo. Raikes; b. Catechizing, the Rev. E. R. James; c. Management of the Sunday Schools, Mr. W. A. Boys; d. Teacher Training, the Rev. C. V. Pilcher. Discussion.—5.30 p.m., Evening Prayer; 6.30 p.m., Tea; 8 p.m., Missionary Meeting; Discussion, M.S.C.C. Apportionment; 8.30 p.m., Missions in Foreign Field; Missions among the Eskimo, the Rev. E. J. Peck. Wednesday, November 24th.—7.30 a.m., Holy Communion; 8.30 a.m., Breakfast; 9.30 a.m., Morning Prayer; 10 a.m., Conference: Communicants' Guilds, the Rev. E. R. J. Biggs. Discussion.—11 a.m., Conference, Prayer Book Revision, Ven. Archdeacon Cody, the Rev. H. M. Little, the Rev. A. C. Miles; 12 (noon) Midday Prayers for Missions; 12.05 to 12.45 p.m., Prayer Book Revision (continued). Discussion.—1 p.m., Luncheon; 2 p.m., Conference: Diocesan Missions; a. Needs and apportionment, Ven. Archdeacon Warren; b. Archdeaconry of Simcoe: the Rev. Canon Walsh, R.D., the Rev. E. H. Mussen, R.D., the Rev. W. G. G. Dreyer, R.D., the Rev. J. H. Sheppard, R.D.; c. Laymen's Missionary Movement.—Mr. E. Macrae; 4.30 p.m., Business; 5 p.m., Adjournment.

NIAGARA.

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

Hamilton.—St. George's.—The congregation celebrated the eighteenth anniversary of the opening of the church for divine worship, Sunday, the 7th. Bishop DuMoulin preached in the morning and Canon Abbott in the evening. The Bishop at the conclusion of his sermon, reminded the congregation that for nine years it had been ministered to by the same spiritual adviser. That was something that was more praiseworthy. Nowadays, he remarked, generally a pastor stayed three or four years in a church and then look-

ed out for something better. Deputations came to him from other cities to lay more alluring charges before him, and it was hard to keep a pastor very long. They were entitled to congratulate themselves upon the long connection they had established between themselves and their minister. Having recapitulated the progress made by the church, the bishop said that if they wanted to inspire their clergyman they must fill the building at all services and not leave empty pews for him to preach to. He was justified in saying: "I will go somewhere I can be sure of a congregation," if they did not encourage and support him.

Christ's Church Cathedral was well filled, to hear the Rev. H. T. Archbold, the new curate, preach his first sermon. Mr. Archbold made an excellent impression.

St. Peter's.—Particularly interesting services were held in this church, the occasion being the 17th anniversary of it, as well as the Harvest Festival. The services were very hearty and well attended. The Rev. T. G. Wallace of Woodstock, preached admirable sermons.

Cuelph.—St. George's.—At a special vestry meeting lately held, a resolution was unanimously carried that a curate should be appointed to assist the rector in the ever-increasing work of the parish. The churchwardens were authorized to provide a suitable stipend, and the curate committee was continued in office in order that the rector might have the benefit of the advice of its members in selecting his assistant.

Milton.—On the evening of Monday, November 9th, the wardens of Grace Church, on behalf of the congregations of Milton, Omagh and Terracotta, on the eve of his departure from Milton, to take up his residence in Jarvis, as rector of St. Paul's church there, waited on the Rev. Canon Belt, and presented him with a handsome and valuable gold watch as a memento of their good will, and of his stay in the parish for the past nine years as rector. The Canon was taken by surprise, and expressed his thanks and appreciation for the beautiful gift so kindly made, and desired the wardens to convey to his late parishioners, his very deep sense of their good will towards himself and his family, and prayed that God's richest blessings might rest upon them all. Mrs. Belt was also the recipient of a handsome set of silver spoons, presented by the members of the Woman's Auxiliary, of which she has been honorary president. Following this, on Tuesday afternoon, the 9th inst., an "At Home" was given by Mrs. Dice, to which a number of friends were invited to say farewell to Mrs. Belt. A most enjoyable time was spent. The Rev. Canon Belt, Mrs. Belt, the members of the Woman's Auxiliary and the officers of Grace Church, Milton, were entertained at a dinner by Mrs. F. Martin at the New Royal, on the evening of November 3rd, given in honor of the Rev. Canon and Mrs. Belt, who would have an opportunity of meeting together in a social way, those who had been associated with him in his work, before his departure to Jarvis, his new field of labor. At 8.30, the company, to the number of twenty-two, sat down to tables tastefully decorated with roses and ferns and laden with choice fruits and dainties. The guests having partaken of the excellent repast, the various courses being so well and bountifully served, such as the New Royal is noted for, adjourned to the parlor, where a very pleasant time was spent in conversation, music and song, choir leader Gollins, organist Wheeler, Miss Lulu Hall and Mrs. F. J. Martin contributing. A vote of thanks was tendered Mr. and Mrs. Martin for their kindness in calling them together and after expressing their regrets that the Rev. gentleman and his family were leaving them, they bade all good night after singing the National Anthem.

Dundas.—Saturday, the 6th, was a memorable day in the history of Dundas. It was the occasion for the opening of the Ellen Osler Memorial home, which was erected by E. B. Osler, M.P., in memory of his mother. The home has been dedicated to the use of the aged and infirm women of the town, and its opening quite befitted the important position the institution occupies. There was a large gathering of representative ladies and gentlemen of Dundas and Hamilton, together with members of the Osler family, including Mr. Justice Osler and E. B. Osler, M.P. Justice Osler formally opened the institution, and turned it over to the care of president S. J. Lennard, the executive and ladies. Addresses were delivered by Bishop DuMoulin, Justice and E. B. Osler Adam Brown, President Lennard, the Rev. S. H. Gray, and the Rev. E. A. Irving.

The new institution is situated on Hatt street, near the corner of Ogilvie, and it is a beautiful addition to the town's public buildings. Built along most modern lines, it has spacious grounds around it that give it a most inviting and home-like appearance. The imposing function of opening the home took place in the main parlor, and was opened with prayer by the Rev. E. A. Living. Mr. Lennard then made his address, which was in part as follows: "The Ellen Osler Memorial home has been erected in honor of that estimable and revered lady whose name it bears, as a fitting memorial to her excellent qualities and a lasting monument to her name. A home of this description has been a long felt want in this community, and owing to the generosity of E. B. Osler, M.P., this splendid building has been erected at a cost of \$15,000, besides a guaranteed fund of \$10,000, which will assure us a permanent income of \$600 towards maintenance. The directors of the home are: E. B. Osler, Britton Osler, Col. H. C. Gwynn, F. D. Souter, S. J. Lennard, Mayor Lawrason. After the opening ceremonies a social time was spent and the visitors were shown through the building."

HURON.

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

London.—Huron College, was the scene of a brilliant reception on Tuesday evening, November 9th, to welcome the Reverend C. E. Jeakins, B.A., B.D., newly appointed Professor. Invitations were issued to those who had subscribed to the fund raised by the Bishop towards the expenses of an additional Professor, the graduates of Huron College, the members of the Board of Governors and Senate of the Western University, as well as to a number of prominent Church people and citizens of London. Probably about three hundred persons were present and the proceedings began with the reception and introductions. The Bishop and Mrs. Williams, Principal and Mrs. Waller, with Professor Jeakins, received the guests, during which time the students enlivened the proceedings with College songs. At twenty minutes to nine the Bishop called for order and we loyally sang "God Save the King," after which he introduced the two subjects of the evening, the presentation of the College Testamurs and the welcoming of Professor Jeakins. The Bishop explained that the preliminary examination conducted by the Board of the Provincial Synod is now the final examination of Huron College. He further stated that with the increased efficiency of the Western University, he considered the course offered at Huron College second to none in Canada. His mind went back twenty-four years to a somewhat similar occasion when he was himself welcomed as assistant Professor to Principal Fowell. He then called on the Principal to present the graduating class of '09 with their Testamurs, these consisted of the Reverends S. S. Hardy, A. L. Charles, W. H. Moore, B.A., W. B. Hawkins, J. Morris and H. F. Hutton. Unfortunately, three of these were not able to be present owing to parochial duties and the L.S.T. was conferred upon them in absentia. In referring to the changes on the staff rendered necessary by the appointment of Professor Jeakins, the Principal referred gratefully to the labours of the Very Reverend Dean Davis and the Venerable Archdeacon Richardson, and through whose valuable assistance as well as by the work of the rest of the staff the success of last spring was due. Brief addresses were then given by Dean Davis, Archdeacon Richardson, and Dr. Sage on behalf of the Faculty, and by the Rev. S. S. Hardy on behalf of the graduating class. Reference was made in these addresses to the high standing of the College and of the sense of proportion in the training whereby "first things were kept in first places." The Bishop then called on Professor Jeakins who was received with prolonged cheers. He expressed himself as delighted with the reception and was most grateful for the way in which both the staff and students had welcomed him to their hearts. The Bishop then pronounced the Benediction. The remainder of the evening was spent in conversation and partaking of light refreshments in the dining-room.

The Church of the Redeemer was recently dedicated by the Bishop, who was assisted by the Rev. Principal Waller and the Rev. W. T. Hill. After the dedication service the Bishop preached a very impressive sermon. The new church is one of the most handsome and best-appointed of the smaller churches of the city. It will be in charge of Mr. Harry B. Ashby, of Huron College,

under the direction of the Rev. W. T. Hill. For the past two years mission work has been conducted in the district, the services being held in the rooms of Ahoghill Orange Lodge. The Orangemen, by special invitation, were present at the opening of the new church, and were heartily thanked for their kindness in allowing the use of their lodge rooms for religious services.

Coderich.—St. George's. At the Harvest Thanksgiving service held in this church, Sunday, October 31st, large congregations were present. The Rev. C. R. Gunne, rector of St. Paul's, Clinton, preached both morning and evening most inspiring sermons. The offertory was \$200, above the regular Sunday collection. The following Thursday a special vestry meeting was held which was well attended. The following motion was unanimously adopted:—Moved by A. G. Gamble, seconded by W. L. Eliot, "that this vestry of St. George's Church, Coderich, at this its first meeting since the departure of the Venerable Archdeacon Jones Bateman, desires to place on record its appreciation of the services rendered to this church by the Venerable Archdeacon during the months of July and August last, and to wish him many years of successful labour on behalf of the Church wherever he may be called upon to do his work, and to assure him that his many friends in this congregation hope that at some future time it may be their privilege to meet him again." Many other matters were brought before the vestry, the purchase of a new organ being the leading one. After considerable discussion, a motion to purchase a new organ carried.

Kingsville.—The church here has suffered a great loss in the death of Dr. Edward Allworth. He held the offices of Clerk of the Division Court and Collector of Customs up to the time of his death. In addition to his official positions, the deceased was very active in all fraternal and religious matters. A devout and consistent member of the Church he filled the important office of churchwarden for forty-two consecutive years and for many years before his death that of Lay Reader. He was active in the Sunday School work, also. Altogether his work in connection with the Church of the Epiphany was so valuable and helpful that his loss will be irreparable. He was a strong advocate of Sunday observance and was President of the local branch of the Lord's Day Alliance. He took a deep interest in educational matters, being for thirty years a member of the public school board and for sometime before his death secretary-treasurer of the board. In the multifarious and exacting duties of the several public offices he held, he was painstaking and conscientious. In his daily walk and conversation, in his social and public life he was an influence for good, always. Uniformly courteous and considerate he was universally loved and respected. He was, in short, the best type of a broad-minded christian gentleman, and his life was so engrained into that of the town that the memory of Dr. Allworth, his infinite charm of manner and delightful personality, can never fade from the hearts and minds of its citizens. Besides the sorrowing widow there is left to mourn his loss, his only daughter, Miss Louise, and his sons, Walter H., James, Frederick M., Reginald, and Percival, all of whom were with deceased during his last hours. The funeral was attended by a large number of sympathetic friends. A branch of the A. Y. P. A. has been organized for the winter and the following officers have been elected: Patron, the Rev. W. H. Moore, B.A.; president, Dr. D. M. McIntyre; vice-president, Miss Allworth; secretary, Miss Yankey; treasurer, Austin Smith; organist, Miss B. Mid-dough; assistant organist, Miss Bird. Strong committees were formed, and a good work is expected to be accomplished during the season for Christ and the Church."

MOOSONEE.

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

Cochrane.—The Bishop of this diocese will have his headquarters at Cochrane.

AN IDEAL CHRISTMAS PRESENT.

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

RUPERT'S LAND.

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

The new rector, the Rev. I. E. Lindsay, B.A., B.D., of Stella, Amherst Island, has arrived, and has assumed charge of the parish. On Monday evening, November 1st, the members of the church held a reception in the Sunday School to welcome Mr. and Mrs. Lindsay to the parish. Mr. F. T. Short on behalf of the congregation, made a very appropriate address of welcome, which was suitably replied to by the Rev. Mr. Lindsay. A short musical programme was presented, Mrs. Belt, Miss Ireland, Mr. H. Cope and Mr. H. Matthews taking part. Refreshments were served and a very pleasant hour spent in social chat.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask. McAdam Harding, D.D., Coadjutor, Regina, Sask.

Moosomin.—On S. S. Simon and Jude's Day, the Bishop of Qu'Appelle advanced the following deacons to the priesthood: The Reverend Messrs. J. K. Irwin, B.A., of Baring; P. C. Jerrold, Irvine; J. T. Smith Swanson; H. D. Peacock, Saltcoats; A. C. Calder, L.L.B., Nokomis; R. G. Millidge, Rocanville; Frank H. King, Watrous; W. Y. Hunter, Wawota; H. V. Hitchcox, Cupart; F. J. King, Melville. Messrs. A. W. R. Dunstan and Douglas Gasking were admitted to the Diaconate. The Venerable Archdeacon Dobie, D.D., conducted a quiet day for the candidates on the eve of the Festival, delivering four very earnest and helpful addresses on Prayer, Penitence, Preaching and Pastoral Work. The town of Moosomin stands at the gateway of Saskatchewan, on the east of the province and is the principal town of Eastern Saskatchewan. Very pleasant indeed it looked under the autumn sun as your correspondent arrived there. Somehow, Moosomin has the appearance of a much older town than it really is. No doubt this is partly due to the number of trees, both wild and cultivated, around the charming homes, with which Moosomin abounds and of which it is justly proud. None of these homes perhaps, are more lovely than that of Chancellor Elwood, a prominent barrister of this part of the world, and an equally prominent and earnest Churchman and christian. St. Alban's church, in which the Ordination services were held, is an old frame building, with a tower, and stands, with the comfortable and very picturesque rectory in nicely cared for and well treed grounds. In the church are interesting memorials, the very fine brass lectern being a memorial of the late wife of the Chief Justice of Saskatchewan. On the day of the Ordination, the Holy Communion was celebrated at 8.30 by the Rev. D. P. J. Biggs, assisted by the Rev. G. L. Freebern, B.D. At 10.30 Mattins was sung and at 11 o'clock the Ordination service was begun by a procession of choir, candidates, visiting clergy, the rector (the Rev. C. Williams, Rural Dean), Coadjutor Bishop Harding, and the Bishop of Qu'Appelle, whose pastoral staff was carried before him by the Venerable Archdeacon Dobie, D.D., his lordship's domestic chaplain. The Reverend Clement Williams preached a very fine and inspiring sermon on "The Heavenly Vision"—delivered entirely without notes, it was a very fine sample of the best type of extempore preaching—simple, direct and forceful. Mr. Douglas Gasking was the Gospeller and the Co-adjutor Bishop with the Reverend D. P. J. Biggs, F. J. Stewart, and Walter White, joined with the Lord Bishop in the Laying on of Hands, on the candidates for the sacred priesthood. The Holy Communion was sung to J. B. Dykes in F and was nicely rendered by the choir. In the evening a large Laymen's Missionary Movement banquet was held, at which, beside others, Canon Tucker delivered a very eloquent address. The visiting clergymen and the newly ordained priests and deacons were guests of the committee at the banquet. Mr. Chancellor Elwood (Mayor of Moosomin) presided. On the following morning, the Holy Communion was celebrated at 7.30, by the Rural Dean, assisted by the chapter clerk (the Rev. D. Biggs). At 9.30 Matins was said, and at 10.00 the chapter of the deanery assembled in the rectory and listened to an able address by the Rev. G. L. Freebern, on "Parochial Finance." It will be a long remembered day in Moosomin, and will leave a kindly memory of the pleasant town and its fair hostesses in the minds of all those privileged to take part in the proceedings. Besides those already mentioned, there were present, the Reverends, T. Easton, Arcola; J. B. Lindsell,

Fleming; and A. C. Tappin, Esterhazy, Mr. Harry D. Williamson, Postulant Lay Reader at Regina was also present.

Correspondence.

THE PRESBYTER BISHOP OF THE NEW TESTAMENT HAD NO AUTHORITY TO ORDAIN.

Sir,—Though we have no account of the ordination of Pres-byters among the Jewish Christians, we know from Acts xv. 2 that they existed and were an influential body of men. And we learn from Acts xiv. 23 that the Apostles Paul and Barnabas organized the Gentile Christians on the same lines. The term Elder or Presbyter was of Jewish origin. But the Gentile elders at least were also known as Episcopoi or Bishops, Acts xx. 28. See also the Epistle to Timothy and Titus. This latter was a term of Greek or Gentile origin. That this second order of ministers had no authority to ordain is clear from the following facts. The only ordinations mentioned in the New Testament are by Apostles, the seven Grecian deacons by the Twelve, the cases mentioned in Acts xv. 2 by St. Paul and Barnabas, neither of whom was of the original Twelve. And there is no Scriptural authority for ordination except by Apostles. But this is not all. For the case at the Church Ephesus is unmistakable. The Church in that large city was very successful, there must have been many congregations and there was an influential body of Elders, who, St. Paul tells them, were appointed as overseers or bishops of their several congregations by the Holy Ghost (Acts xx. 17-35). If any Presbyter-Bishops had authority to ordain it must be conceded to those who are distinctly said to have been appointed to their office by the Holy Ghost. But what are the facts? A few years after this when other ordinations were necessary, and St. Paul was in prison at Rome, and unable to perform them, did he write to this body of Pres-byters or Bishops and instruct them how to proceed? Not by any means. But he sends to Ephesus one of the Apostolic band, a young man named Timothy (compare Acts xx. 4 with 2 Cor. viii. 23, see margin of R.V.; St. Paul calls Timothy and others "Apostles of the Churches"). And he writes him full instructions for choosing and ordaining Presbyter-Bishops and Deacons, and for ruling and disciplining those already there, some of whom were clearly Timothy's seniors both in years and orders (1 Tim. iv. 12). What further proof can we ask than this incident affords, that the Presbyter-Bishop of the New Testament, both individually and collectively, lacked the authority to ordain ministers and govern a diocese. A little later on this higher officer is called the "Angel of the Church," Rev. ii. (Angel and Apostle both mean a messenger, the one viewed from the position of the sender, the other from the position of those to whom he is sent, so the names are really one). And after the death of St. John the name was changed while the office remained. And for the centuries since Ignatius write that higher order has been known as the Episcopate, and the holder of it called exclusively a Bishop. And the full history of that Episcopate would be the history practically of the civilized world for some nineteen centuries. Take the case of England for illustration. Archbishop Theodore united the several missions to the Anglo-Saxons in Ecclesia Anglicana. This in time was followed by the union of the petty monarchies into one kingdom under Egbert. And, if the Barons supplied the swords to enforce the decision, it was the Bishops who furnished the wisdom that wrested the liberties of Magna Charta from King John. Our martyred Bishops led in casting off the novelties and corruptions of the Papacy. The seven Bishops withstood the usurpations of James II. And it has been said that the British Constitution itself is but the adaptation of the organization of the early English Synods to secular uses. And the work of our Bishops in founding dioceses throughout the British possessions has been wisely followed by the blending of the over-sea Dominions into the mightiest Empire the world has ever known. It is true that, with the exception of the Anglican Church the Episcopate of the whole Patriarchate of Rome has been robbed of its dignity and importance by the usurpations of the Papal See, and its Bishop has become the mere creature of a Council of Cardinals whose aggressions and follies has ruined both Church and nation in every country in which they have gained the ascendancy. Witness the present condition of Italy, France and Spain. And even in our day, if we may credit general report, the Episcopate of the ancient Gallican Church would

have saved the situation in France, if it had not been overruled by the blundering at the Vatican. May we hope that the ruin which that folly has wrought may arouse the Gallican Bishops to repudiate that usurpation and yet save that ancient Church. We do not claim that the Historic Episcopate is faultless. And yet it cannot be denied, that in its essential features it has lived through all these centuries, which have seen the rise and fall of kingdoms and dynasties, and cannot be brushed aside as of no importance to the world and the Church. J. M. B.

THE SUGGESTED RAILWAY MISSION.

Sir,—May I offer a few remarks with reference to the above and "Spectator's" comments. It is well known that Mr. Ellison's work in S. Africa applied to quite a different phase of Church work from that in Canada, and as regards making Moose Jaw a central point it may not be known that the Colonial and Continental Society have recently undertaken to work a large section of country, having its centre between Caron (only eighteen miles west of Moose Jaw) and Herbert, and as much country north and south as is untouched by the Church (north there is at least sixty miles). See Bishop of Qu'Appelle's charge of June. I write, however, not to criticise other schemes so much as to draw attention to a very serious need in these Missions already opened, where there is only one worker, be he priest, deacon, or lay worker: Look at the scores of Presbyterian and Methodist workers, drawn from the Old Country every year, who positively crowd out our few workers and completely map out the country, so that every fifteen or twenty miles in the country, or in a small town, there they are, right on the spot, visiting and drawing support from our people with frequent and regular services, while our men are so few and have such distances to cover north, south, east and west that it is utterly impossible to be in evidence to anything like the same extent. Again, it may possibly be that these very associate missions, consisting of several men and supported by liberal contributions from the Old Country, have been placed owing to the supposed necessity for occupying an unoccupied tract of country (I mean unoccupied by the Church) in territories where Church people are extremely few, and the settlers are perhaps Roman Catholics or Presbyterians, Methodists, etc., etc. Is this the kind of thing we plead for on platforms in the Old Country and in the East? No. We plead for our own Church people that they may be shepherded, and not as somebody wrote, "gobbled up body and bones," by other communions. This is expressive and true, if not quite elegant in style. Now I maintain that far more fruitful and real church work would be done both where we have imperfectly manned parishes (described above) and where we have no workers, if our Church authorities instead of having to consider and accept or refuse generous offers of help to occupy this or that large area of country without reference to the Church people in it, or "strategic" centres where the need for workers may by no means be the greatest, would place good laymen of the right stamp as assistants in existing missions or absolutely new missions. If in the former they would have a clergyman near to supervise them, while they themselves could live at an out-station and thus oppose the active efforts of the other bodies. Exchange periodically for the sacraments and let them come regularly to the home station for counsel and "freshening up." Or in the case of new missions, the nearest priest or the Rural Dean surely could undertake to give help and supervision for the sake of the Church at large? As to the means, let the Church do the same as other bodies, and as Archdeacon Lloyd has done, obtain suitable men from the Old Country, and the means will be forthcoming too from there, together with diocesan, general and local funds. In conclusion, I believe it is a profound mistake to attach so much importance to the small "towns along the railway line." What use can it be placing a man there if there is scarcely a single Church person? We need to get into the real country and find our own people and minister to them and live amongst them, hold services and schools, etc., on the spot. It is far cheaper too for the time being. The grand schemes on a big scale are very expensive and often times risky, but the modest spade work of some of our dignitaries carefully going over the ground, ever looking for our own people, and in due time dropping a man here and a man there, where there is most need, will be found more fruitful and less costly too. Apologizing for the length of this letter and hoping you may be able to insert it. James Williams.

THANKS.

Sir,—I am anxious to return my sincere and heartfelt thanks to the many good lady workers of our "Church in the East" for their prompt and kind response to my "modest appeal," made a few weeks ago in the Canadian Churchman. I acknowledged all contributions of the articles sent to the bazaar in every case where name and address were given. A few packages came without this. \$15.30 was sent to me in money, and the contributions for the bazaar were so numerous and also tasteful and useful that the object in view was fully realized. Enough was received to build a stable very suitable to our present needs, and over \$30 in addition, which we shall gladly and thankfully apply towards our debt on the church (\$300) and on the instalment for the lot now nearly due (\$62). Besides this, some articles were left over which will be available for a supplementary sale later on. Such kind and ready help to a new and struggling parish is most gratefully appreciated by us all here. J. Williams,

November 5.

Outlook, Sask.

HYMN BOOKS WANTED.

Sir,—Many congregations having adopted the new Hymnal would be glad to donate their old books to some needy parish if aware they would be acceptable. May I ask for such kindly help for our Indian churches in the Muncey Reserve. We use the Hymnal Companion in three of the churches and the Ancient and Modern in one. Donations of hymn books with and without the music, particularly books of large print would be gladly received. The mission has this year been reorganized, better attendance at the services and more enthusiasm has been the result. Through the kindness of sympathizing friends some of our wants are being met, but vestments for two of the churches and Communion linen are very much needed. We have not a font in any one of the churches. Shipments to Muncey, or if by express, to Milburne, M.C.R., will be gratefully acknowledged. Thanking you for the kindness. E. W. Hughes, Missionary.

Muncey, Ont.

THE CORONATION OATH.

Sir,—The Coronation Oath was framed by politicians to secure that the person crowned as Sovereign should be a bona fide Protestant, and as a guarantee that he or she was not a concealed Romanist. It contains expressions undoubtedly offensive to persons who have persuaded themselves that it is lawful and right to offer to material things such as bread and wine, the adoration which is due to God alone. Those who offer this adoration do so because they adopt the theory that the substance of the bread and wine which is adored has been changed, and has become the substance of the Second Person of the Godhead, but when we inquire what is the substance of bread, according to this theory, we find it is not its taste, its colour, or its smell, its weight, or any other property or thing by which one piece of created matter is distinguishable from another; these, we are told in theological language, are merely the "accidents," but when you have subtracted from a given piece of matter all the "accidents," what remains? Most people would say (apart from the theories of theologians) "nothing"; and yet this "nothing" is what Romish theologians call "substance," and which they declare to be the subject of change into Almighty God. But in calling upon persons to adore bread and wine, the substance of which is thus alleged to be changed into the substance of Almighty God, Romanists do really contradict the Creed of St. Athanasius in which they also profess to believe, which explicitly declares that "the Father is incomprehensible and the Son is incomprehensible," and affirm that He who cannot be comprehended within any limits, is nevertheless comprehended in each particle of the consecrated bread and wine; for they affirm that each particle thereof contains not only the substance of the body and blood of Christ, but also His soul and divinity. This worship of material things under the pretence that they are God, Protestants regard as idolatrous, and superstitious and contrary to the Word of God, and they desire that their Sovereign shall be free from such a charge. Most Protestants believe, as do Romanists that they are spiritually fed, in the Sacrament of Holy Communion, but the Romanist explanation of how this is accomplished, is the point of difference. The Romanist theory is

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the result of the exploded metaphysical speculations of the middle ages, evolved in the attempt to explain something which is inexplicable, but however erroneous we may regard Romish theories on this subject, every true Christian, by whatever name he is called, must regret that a sacrament which was instituted as a bond of love, should for so many ages, and through the perversity of men, have become an occasion of strife and bitterness. At the same time we are not going to conciliate people by branding their faith and practice as idolatrous and superstitious, and I for one, though no believer in Transubstantiation, would willingly see the Sovereign relieved from casting any offensive epithets on the faith and practice of any Roman Catholic fellow subject and fellow Christians.

Anglicanus

THE NEW HYMN BOOK

Sir,—In view of the many opinions now being expressed, including some exceedingly adversely critical, concerning the new Hymn Book, it has occurred to me, that possibly it might please the compilers of that work, and also serve to alleviate doubts entertained by some of the "adversely critical" if I published the following, penned by a Cathedral dignitary of the diocese of Rochester, England, well known as one of the foremost Low Church Protestants. "It has occurred to me that I have never yet thanked you for that delightful volume, the Canadian Church Hymnal with tunes, and I do so hereby, very warmly. In spite of three 'Mass Hymns' it is very decidedly the best hymn book extant." Such praise, from such a source, is indeed remarkable.

John Ransford.

BETTING AND GAMBLING.

Sir,—Petitions are in circulation pressing upon both Houses at Ottawa the desirability of suppressing betting at race courses, etc. With the spirit of the movement we are heartily in accord, and would urge upon the clergy the wisdom of signing and circulating these documents. But we would go further than the petition. It can secure, if successful, only piecemeal legislation that the bookmakers will get round somehow. What we need and what all earnest citizens should demand, is a short Act which recognizes all betting and gambling as a criminal offence and punishable as such. It is simply stealing, and if the loser is content to acquiesce in the theft, he is guilty of compounding a felony, which is quite as criminal. Hence all legislation on this matter ought to be automatic. If money, or its equivalent, has changed hands as the result of a wager, that is, has been stolen, the proper officer should be compelled to step in and set the law in motion, just as a policeman must arrest a man on sight, whom he suspects to have stolen goods in his possession. There is an ingenious device which is said to cure a horse of kicking, by making him punish himself for every kick. We have never drawn up an Act of Parliament but we flatter ourselves that with the help of the Clerk of the House we could draft a little Bill that would do much the same for the better at the races and make theft by betting as bad form as kleptomania, notwithstanding the patronage extended to both, but especially the former, in high places. Only criminals bet now, but under our proposed legislation, not even criminals would dare to bet, or receive the results of a wager (stolen goods); the risk would be so great that the game would not be worth the candle. If the heirs or prospective heirs of a losing gambler

could, without themselves appearing in court, or incurring publicity in any form, compel the strong arm of the law to restore property, of which they have been defrauded by a criminal act, there would be fewer impoverished estates ruined by the burden of "debts of honour," meaning, too often, "thefts the most dishonourable." Our pen is impatient to get to work on the Bill, but we should gladly give way to a more practical law-maker. There would be no trouble in preparing an admirable Bill, but we have very grave doubts about its ever becoming an Act. Our legislators—too many of them—are politicians. Promoters of Church and charity bazaars please take notice.

A. J.

REV. DOUGLAS ELLISON'S POLICY

Sir,—I am very curious to know the arguments that the Rev. Douglas Ellison brought forward to induce the M.S.C.C. Board to change their usual method of procedure and adopt a policy that is neither practical, nor economical nor according to the genius of the land. It is too bad if we are forced to adopt an extraneous policy in order to entice clergy from the Old Country to take up work here. There is something lacking if men won't come for the work sake and take us as we are. Things develop quickly in the West, and the place that is nameless to-day is to-morrow a thriving town; and the only real, practical policy for the church to adopt is to get in on the ground floor and stay right there and grow up with the place. If we can't find men willing to sacrifice their own predilections and tastes to do that I would never vote them money for some hop-skip-and-jump scheme, that will prove as evanescent as it is inefficient. I know of a certain district worked on somewhat similar Brotherhood lines—in almost every one of whose towns the Methodists and Presbyterians, etc., are everything, and the Church is nowhere—whereas I know of towns that were considered almost impossible but the Church settled down there in the regular way and to-day she is the leader. A photographer came to our town and solicited business from the people some time ago, merely as a visiting artist he couldn't do a thing. The merchants, however, told him that if he would settle in the place they would give him their patronage. He did so, and to-day he is conducting a prosperous business. Send men, long men, short men, lean men, or stout men, rich men or poor men, learned or unlearned, but good men and men who are willing to live with the people and become identified with the place, and give us a little money to keep them going for a time, and the Church's future is assured. We don't want experiments in the West—we want business.

Lloydminster.

C. Carruthers.

A SUNDAY SCHOOL PAPER.

Sir,—I am glad that the idea of a weekly Sunday School paper for the Anglican world, as outlined in my letter published in your issue of the 28th ult., is creating no little interest. The rector of Fredericton, N.B., Rev. Canon J. R. deWolf Cowie, writes me as follows: "At last there is a move to have something of this sort suitable to the needs and requirements of our young Canadians. I have for years acquired samples of Sunday School papers, published in England and in the United States, and have found nothing to suit our young people in our home land. English papers merely represent life in that island. American papers are entirely foreign. We need a paper which will at the same time inspire a love for the Anglo-Catholic Church, arouse an Imperial patriotism, and hold up before the minds and hearts of our boys and girls cases of brave moral action, coupled with, or springing out of steadfast wholesome religious observance. The S.P.C.K., with the help of the S.P.G. and C.M.S., and an earnest band of corresponding secretaries scattered throughout the Empire—lovers of youth and maiden and little tot—could produce just what we want. They could, by serving the whole Empire, supply us at low rates because of the quantity issued." I have thus

AN IDEAL CHRISTMAS PRESENT.

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

quoted at length from Canon Cowie's letter. He strikes the nail on the head every time. I had conversation with two of the leading ministers of the Presbyterian Church in Canada about an Imperial Church Sunday School paper, published by the S.P.C.K. They gave their unqualified opinion that it would be by all odds the finest Sunday School paper in the world. That however, anxious they might be to have a similar paper for their own young people they lacked the facilities that we have through a great society like the S.P.C.K. of publishing it. And the Sunday School officers and teachers to whom I have mentioned the matter are unanimous as to the need and value of such a paper. Wherever in nature, there is any great need, there is always close at hand the means of supplying that great need. Our Church is everywhere feeling the great need there is of a Sunday School paper such as has been outlined, and if the right steps are taken this need will also be supplied. How it would move the religious feelings and patriotism of our young people to have a Sunday School paper embracing all parts of the Empire, showing by picture and story scenes and deeds and needs of the people in the past and the present, as well as the great possibilities of the future in which they hope to move and perform an important part. The more the thing is considered the more it grows upon one and the more enthusiasm, patriotism and religious fervour it will evoke. I trust the readers of the Canadian Churchman will give this subject their attention. No doubt there are those who could suggest a good name for such a paper, and I am sure that you, Mr. Editor, will not only give space in your paper for letters dealing with the subject of a Sunday School paper and the best name for Sunday School paper embracing the Anglican world.

John Downie.

DR. JOHNSON.

Sir,—I presume that readers of your excellent paper who are interested in Dr. Johnson may be pardoned for surprise at some of the statements contained in the article upon him, printed in your issue of the 28th ult. "We certainly cannot by any stretch of language call him a great writer, and his works have long since been relegated to the upper shelves." This statement is simply ridiculous in its sweeping inaccuracy. It is a decided stretch, not only of language, but of fact and justice to deny Johnson's fame as a very great writer indeed. Much of his production is not read to-day, but "The Vanity of Human Wishes," "Rasselas," "Lives of the Poets," and "Journal of a trip to the Hebrides" are secure in their position among the English Classics and will last as long as the language. There are, we suspect, hundreds of fairly well educated and wisely read people who to-day would be 'hard set' to mention off-hand the name of one of Johnson's works, except possibly the 'dictionary.' Well, it is surprising what a well-educated person may not know. A man may be well educated in science or theology and not in literature. But if the writer in his idea of a "fairly well educated and wisely read person" includes English literature, I think we have a fair criterion in this very point, and I would affirm that if this person could not mention the name of "one of Johnson's works," in so far from being "fairly well educated and wisely read" he is an egregious ignoramus. It will be a surprise also to Johnsonians to hear that the great doctor "is only incidentally a literary man." "As a blacksmith, a shopkeeper, a clergyman, a soldier, he would have been equally interesting." As a clergyman Johnson would no doubt have been very interesting because he would have been a literary and learned one; as a soldier he was the very man for a second Braddock, but as a shopkeeper or a blacksmith he would have excited purely local and transient attention. There have been hundreds of shopkeepers and blacksmiths just like Johnson in general disposition. What made his greatness and influence was the very fact that he was a literary man in the fullest sense. His powerful mind was supported by a vast accumulation of literary and general knowledge, and the vitality of his conversation is derived from the force and felicity with which he delivered opinions on national, moral, critical and religious subjects, in the distinctive and genuine style of a great man of literature. Much in the article is, of course, quite true and well expressed, and there is no doubt that Johnson was really greater than anything he wrote, and that he lives more in Boswell's marvellous biography than in his own writings. This, I imagine, is what your writer intended to convey. But because Johnson's personality and conversation are so supremely interesting is no reason for under-rating his literary character and greatness. His Loyal Churchmanship and profound piety, his

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Prayers and Meditations are moving and impressive in the highest degree; they are true illustrations of the Anglican spirit, and, over and above all other claims, will secure for him the reverence of posterity. W. P. Reeve.

British and Foreign

In the course of the excavations for the purpose of underpinning Winchester Cathedral, a chalk coffin has been unearthed. On being opened it was found to contain the remains of a priest in vestments. By his side were also a thirteenth-century chalice and paten. The remains were carefully reinterred in the churchyard.

The vicar of Paignton is to be congratulated on securing back to the Church after a lapse of some 350 years the old Palace Ground with its thirteenth and fifteenth century walls and tower. It must have had a critical and precarious existence since it passed away from the Church in the reign of Henry VIII. There is an old tradition that Bishop Miles Coverdale did some of the work of translation of the Holy Scriptures when in residence here, for the Palace Ground was formerly in the possession of the Bishops of Exeter, and the old ivy-clad tower is still known as Bible Tower. With the good will of the present Bishop of Exeter, and the patrons of the benefice (Earl of Idlesleigh and Captain J. G. E. Templar) the old vicarage which was inadequate and badly placed has been sold, and the historic Palace Ground purchased with part of the proceeds, as a site for a new vicarage house.

St. Michael's, Coventry, is of great interest to antiquaries. The oldest part of the building dates from about 1260; the lectern—an eagle—is said to be one of the oldest examples of corceasting in the United Kingdom; the pulpit, in stone, is perpendicular. Other objects well worth attention are the decorated font and the Elizabeth alms-box. Amongst the monuments is one to Dr. Philemon Holland, the famous scholar, who died at Coventry in 1636. Amongst other works he translated Livy, and a verse said to have been written by himself commemorates the fact that he did the whole of this work with one pen. "With one sole pen I writ this book, made of a grey goose quill; a pen it was when it I took, and a pen I leave it still." It is to Humphrey Wanley (born 1671), son of a Vicar of this Church, that the credit due for the collection and arrangement of the Harleian manuscripts must be given. This he did while librarian to Harley, Earl of Oxford.

Recent discoveries at Bournemouth prove that within the present borough boundaries there must have existed many centuries ago in ancient British settlement. A Roman helmet with some bronze ornaments had already been discovered by Mr. David Chambers, a local antiquarian; but recently making a road on Pokesdownhill an ancient mound was cut through and a number of urns made of sun-baked clay were discovered, many of them ranged at distances of two feet apart. A large quantity of worked flints and small, rough arrow points were also unearthed. The urns were about 15 in. high and 12 in. in diameter, and they belong to a period prior to the bronze age. They are believed to be some 3,000 years old, and the mound is thought to have been the burying ground of the village chiefs.

The old Chantry House at Romford, which has for centuries been used as the Cock and Bull publichouse, has been brought into use as a Church House for St. Edward's parish, and additions have been built to form a parish hall at a cost of £3,000.

Family Reading

PROFOUNDLY REBUKED.

An officer named Dower travelling on the train one day was overheard by a clergyman as he frequently took God's name in vain. The clergyman happened to learn that his name was Dower and began uttering the name of Dower quite audibly and frequently to the great annoyance of the officer who at last angrily approached the clergyman to enquire why he was calling out the name Dower. This is the story as it is well told in the "Sunday School Lesson Illustrator" for October: I arose, and going to the reader, I laid my hand on his book, and looking steadily at him, asked in a very angry tone, "Sir! what do you want from me?" "Nothing at all, sir,"

replied he. "What! did you, then, not call me?" "You, sir? By Dower! I don't want you. "But, sir, why did you, then, cry out Dower three times?" "Ah, by Dower! that is just now a habit of mine, by Dower! I like to use the word Dower as a mere exclamation." "Well, sir! It is a very awkward and bad habit, and I tell you that I will not allow it." "Why not, sir?" asked the clergyman quietly. "Because it is my name, sir!" "But why am I not allowed to call out your name, sir?" "Because I do not choose to have my name used as a mere exclamation, and sounding through the cabin to no purpose at all." "Well, sir," replied the clergyman, rising, and speaking with a deep, earnest voice that penetrated to the bottom of my soul, "if that offends you, how much the Almighty God of heaven and earth be offended by your calling out His name every minute as a mere exclamation, and to no purpose at all. If He, then, being tired at length by your dreadful habit, arises out of His seat and comes to you, asking—'What dost thou mean by that?' what will you answer? If He summon you to declare the reason of your filling the air continually with His thrice holy name, before which the angels bow in the dust, and which the seraphim do not take to their lips without deep adoration, what will you say to Him? Will you not cry to the mountains to fall on you, and the hills to cover you? For the Lord will not hold him guiltless who taketh His name in vain." The sequel of the story is that the officer, so pointedly rebuked, deemed it his duty when he cooled down to thank the minister, and ever afterwards regarded that rebuke as the turning point in his life.

"BEFORE THE THRONE."

When at "The Call" thy destined hour shall dawn,
Thy eyelids close, and in the failing light
From earthy ties, my Soul! Thou shalt be drawn
Beyond the portals of alternate day and night,
Shall love cast out thy fear? Or can'st thou stand
Before the Throne of Him Who sees revealed
As in a glass, the history of thy heart and hand
Where not a moment's thought could be concealed.
What arms shall welcome thee? What word pronounced
Of love to bid thee come? Or to depart
Did'st thou the scoffing of the Lord renounce
Or didst thou thrust the spear that smote His heart?
I did not scoff my Lord! Be this my plea,
I sought the truth until all hope seemed past
Of finding it, midst this uncertainty—
Ope Thou mine eyes, that I may see at last.
The clay resisteth not the Potter's will
But yields to any shape his hands desire;
So would my mis-shaped heart be fashioned till
Like snow dissolving 'neath celestial fire
Shall schism melt away to leave the heart
Moulded anew to learn. Teach me Thy ways!
That I may walk therein, Thy "Truth" my part
Of riches, cherished through my length of days.
—F. S. J. Hollister.

TWO WAYS OF ASKING.

The following true story is told by an Englishman. It is a story which ought to bring to some Americans as strong a lesson of reverence as the story is pointed: "There was an old clergyman who was much troubled because his wife would sit in Church instead of kneeling. He spoke about it to her, but she gave no heed. No; she was more comfortable sitting, and she thought she could pray just as well in one position as another. 'You may pray as well,' he said, 'but I doubt your being heard as well.' However, it was no good; he might just as well have spoken to a stone wall. So then he went one day to his wife's old servant, and said to her, 'Hannah, I will give you a crown if you will go to my wife, and sit down on the sofa at her side, and ask her to give you a holiday to-morrow because you want to go home to your friends.' Hannah was shy; however the prospect of the crown encouraged her, and she opened the door timidly, went in, and walking up to the sofa, where her mistress was knitting, sat down at her side. The old lady looked up in great astonishment, and asked what in the world she wanted. 'A holiday to-morrow, ma'am.' 'Leave the room instantly, you impudent woman,' exclaimed the old lady, and if you want to have a request granted, learn to ask it in a proper manner.' Then the husband put his head in, and said, 'My dear! is not this preaching to Hannah the lesson I have been preaching to you for years? If you want to have a request

granted, learn to ask it in a proper manner Next Sunday, and ever after, the old lady knelt in Church. She saw it would not do to treat Jesus Christ in that way in which she did not like at all to be treated herself."

FORBEAR TO SPEAK HASTILY.

From the beginning of the day to nightfall we need to say, not to our neighbor but to ourselves, forbear; and again, forbear. Seldom do we regret silence, often must we lament speech. Our hasty words, impetuously spoken, linger in wounded memory, and leave scars. One question whether affection is again the same after an unjust or brutal attack has flawed its perfect arc. In the home realm, where relatives meet in the unrestraint of daily intercourse and the social guard is down, there is always occasion for the exercise of forbearance. Wait a little; repress the impulse to censure; drive back the spirit which is bitter and bristling, and wear the look and speak the language of amiability. Recall the assertion of a certain old book, that "better is he that ruleth his spirit than he that taketh a city." If the small son or daughter has transgressed, forbear reproof until assured that the error was intentional: that the accident was due not to innocent misunderstanding, but to wilful mischief. If the friend fails to do what in given circumstances is expected of her, forbear the unkind reflection, and give her the benefit of charity. Most wrongs right themselves and most frictions are smoothed if only forbearance directs the domestic engineering.—Harper's Bazaar.

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"Leaders of the Church." 1800-1900. Edited by George W. E. Russell, John Keble. Price, s. 3/6 net.
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"The Meaning of the Months." By the Rev. E. E. Holmes. Illustrated by Mabel Bonus. Price, 1s. 6d. net.
"Fenelon's Maxims of the Mystics." Edited by B. W. Randolph, D.D. Price s. 1 net.
"The Common Problem and Other Prayers." By Ruth Eva Priestly. Price 9d. net.
"Hints to Those Who are Preparing for Holy Orders." By William Methven Gordon Ducat, M. A.
"Sermons, Literary and Scientific." By the Rev. Joseph Miller, B.D. Second edition. Rivington's, 34 King Street, Covent Garden, London, England.
"Darton's Leading Strings." Price: paper, 1/6; cloth, 2/6. Wells Gardner, Darton & Co., Ltd., 3 and 4 Paternoster Buildings, London, E. C., England.
"Thoughts on Modern Church Life and Work." By John Charles Wright, D. D. Price, 2/6. Longmans, Green & Co., 39 Paternoster Row, London, England.
"What Does Christmas Really Mean." McCutcheon Jones, Forbes & Company, Chicago. Price, 50 cents.
"The Pleasure of Reading the Bible." By Temple Scott Mitchell Kennerby, New York City. Price 50 cents.
"Just Boys." Jangles from the choir room. By Mary Buell Wood. Illustrated. Fleming H. Revell Company, Toronto. Price 75 cents.

CONQUEST OF THE NORTH POLE.

Anthony Fiala, commander of the Fiala-Ziegler Polar expedition, which battled over two years in the Arctic regions, will lecture in Toronto, Thursday, Nov. 25th, at Massey Hall. It is the most dramatic recital of experiences of himself and others in the polar regions that has ever been delivered from the platform. The lecture is brilliantly illustrated by stereopticon and motion pictures, the only motion pictures ever photographed in the Arctic regions. The moving pictures show the expedition ship steaming and "bucking" her way thru the northern ice fields, the landing of the ponies and dogs at Teplitz Bay, and illustrate, as nothing else can, the dragging of the heavily loaded sledges over the crystal fields of the north. He is in addition an excellent lecturer and tells his story in a most entrancing manner. The pictures alone are worth the cost of the seats.

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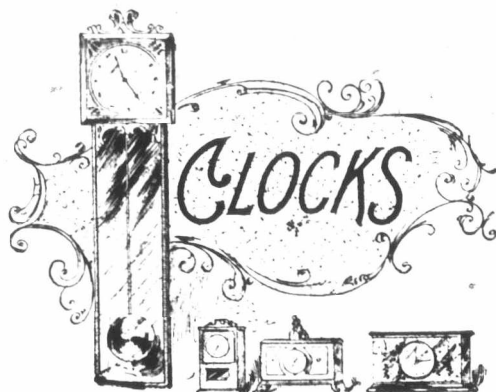
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Children's Department

THE BORROWED COWN.

By Louise Liddell.

"May I go, mamma, and what shall I wear?" cried Grace, quite excited over the prospect of her party in the country. The little girl and her mamma were spending part of the winter with grandma, while papa was away on business.

"Yes, you may go, as it is in the afternoon," answered Mrs. Oliver. "Your blue serge with a pretty white apron will be the most suitable dress." "Oh, dear!" pouted Grace. "I wanted to wear my new silk, and kid slippers, and carry the fan auntie sent me at Christmas."

"But I'm sure none of the little girls will be dressed like that," returned mamma. "Mrs. Herbert says in her

"I'll be very careful, mamma, and not play any rough games," she promised.

gowns, Grace thought, as she seated herself in a corner, apart from the others. She smoothed out her skirts

BLACK KNIGHT STOVE POLISH

It used to be that the dirtiest and hardest work a woman had to do about the house was polishing the stoves.

"Black Knight" Stove Polish has made it no work and no muss at all.

"Black Knight" is a smooth paste, that is spread easily with a cloth or brush and shines like a black diamond after a few gentle rubs.

It cleans as it polishes—keeps the stoves fresh and bright, with almost as little trouble as polishing one's shoes.

10c. buys a big can of "Black Knight."—at your dealer's, or sent postpaid on receipt of price.

26

THE F. F. DALLEY CO. LIMITED, HAMILTON, Ont. Makers of the famous "2 in 1" Shoe Polish.

There were a dozen or more little folks romping in the big old-fashioned parlor when the city visitor arrived. Daisy and Bessie Herbert helped take off her wraps, and looked admiringly at her finery. Still, when they asked her to join in a game of blind man's buff, and she replied, "I guess I'd better look on," Bessie said:

"It's too bad you didn't have any play clothes to wear."

It was rather nice that they should suppose she hadn't anything but silk

(not to get them crumpled), rested her kid slippers lightly on the polished

Feel "Fagged Out"?
It's Unnecessary. Take

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Effer-
vescent Salt

SOLD EVERYWHERE.

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Canadian Government tests show we have the purest, and highest strength goods. Gillett's is used by the best Bakers and Caterers everywhere. Costs no more than the inferior adulterated kinds.

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Toronto, Ont.

note of invitation, "Let Grace join us in an old-fashioned frolic."

"But 'course, seein' I'm from the city they would expect me to dress differently," persisted Grace.

"Very well," said mamma, quietly, "you may do as you please about the dress, only—you must remember the silk was made for you to wear 'at Cousin's Julia's wedding, and if it gets soiled or crumpled or torn, you'll have to stay at home."

Not to go to the wedding would be dreadful—for Grace was to strew flowers for the bride to walk on—and she had half a mind to wear the serge. But the temptation to show off her pretty clothes to the country children was too strong to be resisted.

floor (not to get them soiled), opened the fan (which she didn't need at all), and tried to make believe she was having a good time. Daisy and Bessie went back to their game, the other children glanced at her shyly once in awhile, and it wasn't long before Grace was very tired of watching the fun, and wished she had listened to mamma. Pretty soon came Mrs. Herbert to invite the merry crowd into the kitchen for a candy-pull, and the room was deserted in a twinkling of all but a sorry little girl, left sitting in her finery.

"Come right out, dear," urged Mrs. Herbert. "Don't you like candy?"

"Yes'm," faltered Grace, almost crying, "but I'm afraid of spoiling

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this old—I mean new—gown. An' the m'lasses might get onto my slippers." "I see," said the kind-hearted woman. "Maybe I could lend you a playdress. It'll have to be an old one,

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that my girls have out-grown, they're both so much larger than you, if you don't mind."

Grace declared delightedly that it would be just lovely," and though the borrowed frock wasn't a bit stylish, and was faded besides, and the shoes that took the place of her dainty kid slippers were a size too large, there wasn't a merrier little girl than she in the company the rest of the afternoon, and when the party broke up she had made friends with everyone.

She told mamma all about it when she got home. "It was awfully poky at first," she owned, "and some of them thought I was 'stuck up,' for wearing a silk gown. I'm going to wear the dress you want me to, next time, without any grumbling."—"The New York Observer."

A SNOW BLANKET.

(Concluded from last week.)

"Anna, of course, did not guess what anguish her husband had passed through. When the tumultuous meeting between mother and child was over, and Ivan was showing her all the presents he had brought her, she watched him closely, and said at last:—

"Little father, prosperity does not agree with you. You are thin and pale, and your hair is half turned gray! What have they been doing to you?"

"Then her husband told her all the wonderful tale of Michael's danger from the cold, and his recovery after being sheltered under the snow. Why, Jenny, are you crying or laughing, or both at once? What do you say now about the soft, light, snow-blanket?"

"It is a very pretty story, grandfather, but very sad—and a little funny."

"A very pretty story," said the mother, who had come quietly into the room while her father-in-law was speaking. "Did you make it up to show the use of snow?"

"No, no, my dear," answered the old man; "I could never have thought of such a tale."

"But you don't mean that it is true that a boy lay many days buried under the snow, and was not dead all the time?"

"Ah, that I cannot tell! My father lived long in Poland, and visited Russia. He thought Russians and Poles most deceitful and untrustworthy when any gain, however small, could be got by lying; but he believed this story, for there was no temptation to deceive him. The person who told him had nothing to get."

"But do you think it possible?" Granddad laughed.

"I know too little about death, or seeming death, from cold, to be able to judge. Fishes will come to life after they have been frozen hard, snails after they have been dried for several years, but whether children can do the same I do not know, and I think you would not like Jenly to go out and try."

Mary Johnson.

**The Significance of
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In nearly all cases of good keen appetite, and a hearty relish for food are significant of good health and indicative of a strong digestion—one which is capable of handling properly all of the food eaten, so that the person will not be annoyed for hours after each meal with bloating sensations, a feeling of weight in the epigastric region, sour eructations, heartburn and waterbrash.

Practically everyone is aware of the fact that if the appetite fails for any length of time, the strength and energy wane considerably, and the blood and nerves are appreciably affected, the condition of the one indicating **anaemia** or thin blood, and of the other, **neurasthenia**, or nervous exhaustion. Then follow such symptoms as want of energy, "that tired feeling," a state of languor, lassitude and weariness, together with melancholia and despondency.

A good hearty appetite usually indicates a good healthy digestion, though, of course, there are exceptions to this rule, for example, as in diabetes, or in **bulimia**, conditions in which the appetite is tremendous, in fact, downright ravenous, and cannot be satisfied no matter how much food may be eaten. The "exaggerated appetites" of these diseases are just as unnatural, and just as sure indications of stomach disorder, either directly or indirectly, as is **anorexia**, or loss of appetite.

In 98 cases out of a hundred, however, a large, hearty, capacious appetite means a good active condition of the stomach, a healthy, powerful digestion, and excellent absorption and assimilation so that when the appetite is lost it may be correctly assumed that the stomach is at fault and needs attention.

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The Athanasian Creed.—The contest on the Athanasian Creed is going to be keenly fought in Peterborough Diocese. At present efforts are being made to ascertain the views of the electorate by means of reply post-cards, and to turn the agitation to good account by circulating amongst the clergy and churchwardens of the diocese, literature likely to remove misconception as to the history, use and meaning of the Creed.

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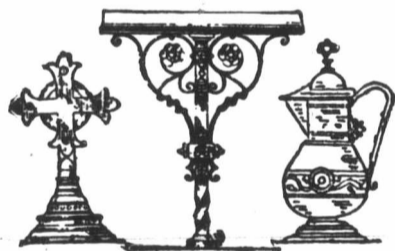
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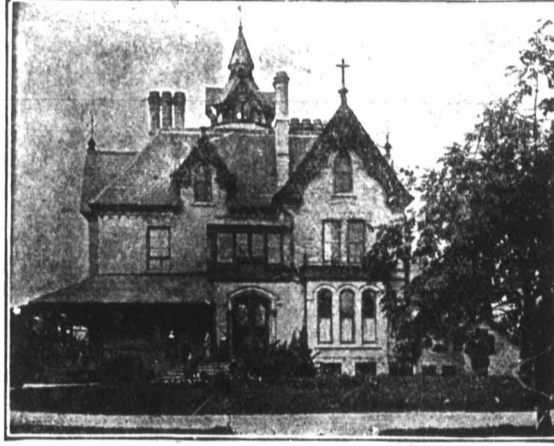
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