

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

Vol. 36.

TORONTO, CANADA, THURSDAY, SEPTEMBER 23rd, 1909.

No. 42.

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O God!
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Air which is life and sweetness, and to feel

Warm air breathe on me;
To breathe in fragrance—what? I do not know,

But that it is all sweetness!
To hear a thousand songs and rustling sounds,

I know not what,
But that they are all music!
To see unnumbered shades of color pass,

Changing in shade and color as I look,

Unnumbered forms as well, which pass and change,
And all in harmony, soft, tender, beautiful,—

And to enjoy all these the while I live!

How beautiful it is to be so strong,
Yet need not to be strong!

Ready to sleep if need were,
Yet not to sleep.

Willing to eat and drink if there were need,

O God!

And yet to need not drink or meat!
How beautiful it is to live in health!

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Canadian Churchman.

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Lessons for Sundays and Holy Days

September 26th—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; Gal. 4, 21—5, 13
Evening—Nehem. 1 & 2, to 9; or 8; Luke 2, 21

October 3—Seventeenth Sunday after Trinity
Morning—Jeremiah 5; Ephesians 4 to 25
Evening—Jeremiah 22; or 35; Luke 6 to 20

October 10.—Eighteenth Sunday after Trinity.
Morning—Jeremiah 36; Philippians 4.
Evening—Ezek. 2; or 13, to 17; Luke 9, 28 to 51.

October 17.—Nineteenth Sunday after Trinity
Morning—Ezek. 14; 1 Thess. 2.
Evening—Ezek. 18; or 24, 15; Luke 13, to 18.

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

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 316, 320, 524.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General: 290, 477, 521, 637.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 601.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General: 6, 12, 162, 379.

ST. CYPRIAN'S DAY.

The commemoration of St. Cyprian falls this year on a Sunday, the lessons of which are repeatedly emphasized in the life and teaching of the Carthaginian Archbishop. The Collect for the sixteenth Sunday after Trinity is an intercession on behalf of the Church. And it is just concerning the Church that St. Cyprian feels and writes the strongest. As in earlier days the Lord Jesus raised a widow's son from death to the untold joy of the mother, so later on the same Lord came into the life of the Carthaginian teacher of rhetoric and raised him from a death in trespasses and sins to a life of righteousness and usefulness. The ability and devotion of St. Cyprian brought him to the very front rank of service and influence. And thereby he corrected many of the errors of his day, particularly the wrong views of Church and ministry which were

then current. The earliest heresies were concerned with the nature and personality of the Son of God. And it was only when these extravagances had been dispelled that the organization, rites, and character of the Church became objects of attack. To St. Cyprian the Church was a visible body founded by Jesus Christ Himself. The organization of the Church had been indicated by the Lord. And in the development of the Church the Apostles had acted under the guidance and inspiration of the Holy Ghost. To St. Cyprian the ministry consists of a three-fold order, Bishops (successors of the Apostles), priests, and deacons. This witness of his is corroboratory of the testimony of the earlier Fathers. Equally definite, and Scriptural is his sacramental teaching. Surely we ought to appreciate and be grateful for the part played by St. Cyprian (under God) in cleansing and defending the Church. His work, prompted by zealous love, was opposed but never negated. And we may learn from his life and times that all our work of Church defence must be ultimately successful. We live in days when illiberality is predicted of those who stand loyal to the standards of the Church. Many there are who would act along the line of least resistance. Therefore they would make the reunion of Christendom (or of a part thereof) easy by lowering standards. Hence the doctrines most usually attached are those concerning the Church, the ministry and the sacraments. We need the influence of a St. Cyprian to counteract such tendencies by pointing out the inadequacy of them. To us the Church is a very real organization founded by the Saviour Himself to do the things that He would have done, and empowered by the Holy Spirit of the Christ to perform them. Like all organizations the Church has a definite ministry, the origin of which was not left to mere chance or merely based on analogy. And all the members of that body are strengthened and encouraged by the Sacramental Presence of the Lord. The memory of St. Cyprian's struggles on behalf of Holy Church, and the appreciation of our present dangers and crises, will give additional meaning to the Collect for this Sunday. There is no glory apart from God and Truth. Only in Him (and His revelation can we glory. Let us be zealously loyal to the truth of the ages. Then shall we bow our knees unto the Father of our Lord Jesus Christ. "Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

The Earliest Hebrews.

We had prepared a note upon the recently published article in the "Jewish World," which points out how probable it is that the ages of the earliest men recorded in Genesis were based upon the period taken from one full moon to another. That in the later times of Abraham the year was based on equal day and night, which takes place in every six months, and thus the ages of these patriarchs would be reduced by one-half. The theory has a basis of probability and shows from how very early in the life of man the Bib'e records have come down to us. As the article has been noticed and an abbreviation generally copied, we cancel our note. But we notice with sadness the tone too generally found in the daily press. The flippant language applied to the Bible records indicates a general and absolute disbelief in their veracity and a conviction that such legends are unworthy of serious consideration. Such a state of mind especially among the young calls for the careful consideration of religiously minded men. It is disheartening to meet widespread indifference to the authenticity of the Bible narrative, and a lack of consideration of, indeed often ignorance of, the last verse of Hymn 467.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

The Teaching of the Old Testament.

We find in the "Church Times" a very timely and helpful letter upon the reading of the Old Testament stories commending the late Charlotte M. Yonge's "Scripture Readings," published by McMillan. The writer of the letter says, "The readings take you through all the Old Testament history, and the comments are so full of learning, strong faith and reverence, that new light is thrown on each story in turn. Histories that at first sight appear savage and revolting, are reasonably explained, and every chapter is full of vivid interest. The explanations are not written down to the supposed capacities or incapacities of children, but go deep and rise high, and are suited to cultivated girls in the "teens." I may say, I never entered into the meaning of the Book of Job until I taught from this work."

Unity.

One important aspect of Diocesan Unity and one that is too often ignored, lies in the fact that each parish is organically a part of the diocese in which it is situate. Would that our Church people more persistently cultivated this view point! Were they to do so they would rid themselves of much of the restricted congregationalism which retards the progress of the Church and wars against the spirit of harmony and brotherhood which is so essential to its maintenance and success.

Mohammedanism.

Because from time to time writers like Mr. Hall Caine come forward recommending Christians to leave Mohammedan countries and Mohammedans alone, we welcome the clear uncompromising testimony of the Rev. W. St. Clair Tisdall in the "Church Family Newspaper," on "the blight of Islam." Dr. Tisdall tells us he lived long among Moslems and studied their languages, religion, laws and lives. He is an acknowledged authority, therefore, and speaks what he knows. He points out that Mohammed sanctioned polygamy, servile concubinage, slavery and divorce, and every Mohammedan must also sanction them. Anything more awful than the condition of the Moslem women cannot be imagined. Mohammed married Ayeshah when she was seven years of age, and it is therefore legal to marry a bride of that age. Well may Dr. Tisdall point to the horrors of such a system in a land of lust! Mr. Hall Caine may try to stop the preaching of the Gospel to Mohammedans, but a more potent voice than his has said, "preach the Gospel to every creature." The Gospel of Christ is the only known power that will uplift this people or any other.

A Moral Force.

The retirement of Mr. William Winter from the staff of the "New York Tribune" as Dramatic Critic, and for reasons that do him credit, is widely regretted. From his prominent position as the acknowledged leader in his chosen calling in the United States, Mr. Winter's influence was marked and widespread, and his was an honest and capable endeavour to promote pure writing and clean acting. It is said that his retirement after forty years of distinguished service on the "Tribune" was brought about by his unsparring criticism of low plays and their promoters. All honour to William Winter! His is not a retirement from defeat. He bears his honours with him, having lived a life of noble service to the art he loved, and the country he adorns: Those who

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are familiar with his graphic and graceful prose, and charming verse, may remember the tribute written of another in one of his beautiful sonnets, which is singularly applicable to himself:—

"A brave and gentle soul, a noble mind,
Pure, constant, generous, modest and refined,
With simple duty for its only aim."

The Archbishop of Sidney.

It is not with a desire to criticise, mainly from the wish to obtain information, that we refer to certain aspects of the consecration of Archbishop Wright. This solemn ceremony took place with all proper impressiveness in St. Paul's Cathedral, London, on the Feast of St. Bartholomew, the Archbishop of Canterbury consecrating. The King's mandate was read, but the Archbishop did not take the oath of obedience, being himself a Metropolitan. These are our difficulties, perhaps some reader can enlighten us. Why is the King's mandate necessary in the case of an Australian primate? Then whether a mandate was necessary or not, was it proper that the Australian Metropolitan should be consecrated in England? Assuming that such extra territorial action by the Archbishop of Canterbury was in order, would it not have been wiser, more decorous, more gratifying to Australian feeling that the ceremony should have taken place in the Cathedral at Sidney by the Archbishops and Bishops under the Southern Cross.

The Author of "Alice."

Canon Cowley-Brown has been reading a most interesting paper of reminiscences before the Edinburgh Clerical Association. The following extract gives a delightful reference to the famous author of "Alice In Wonderland":—"The other remarkable contemporary to whom I have referred, though known, I might say, the world over as the author of 'Alice in Wonderland,' was a great deal more than the writer of one of the most original stories in the English language. He was a mathematician of no mean attainments. There is a story that the late Queen was so delighted with 'Alice,' that she requested that the next book by the same author might be sent to her. Accordingly a treatise on conic sections or some other equally abstruse mathematical work by the Rev. C. L. Dodgson was forwarded to her. In those days the undergraduates dined together in batches of about half-a-dozen at the various tables in the hall. In Dodgson's 'Mess,' as it was called, was Dr. Pusey's young son Philip whose crippled frame enshrined a pure soul and a cultivated intellect. It was indeed a triumph of mind over matter, or want of matter. A cripple from his birth, deformed, stone deaf, he not only managed to take his degree, but travelled as far as Mount Athos in the search of manuscripts. The features of another of our number have been immortalised in 'The Hatter,' who figures in the 'Mad Teaparty' in the inimitable story. None of us, however, who sat out all our terms at the same table with him managed to discover the peculiar humour that possessed our eminent contemporary Dodgson. We looked on him as a rising mathematician, nothing more. He seldom spoke and the slight impediment in his speech was not conducive to conversation. One day, however, he asked me to go for a walk with him. Our conversation happening to turn upon art, he said if I would come back with him to his rooms he would show me some drawings by Tenniel. They were in pencil, on small squares of paper, and were originals of the illustrations in 'Alice.' He then confided to me that he was writing a book. A few days after, he, like Lord Byron, woke one morning to find himself famous."

Woman's Work.

In a little town in Western Ontario the writer was spending Sunday and learned that the preacher on that day in a church belonging to

one of the other Christian bodies was a lady, who seems to be more or less continuously engaged in such work. This case is not by any means a rare one, and when such cases arise, the question springs up in many minds, is it right for women to act as public preachers in churches? St. Paul more than once seems to say they ought to keep silence. See 1 Cor. 14:34; 1 Tim. 2:12. But then the further question arises, are these directions binding on every church, or were they only intended for the churches in Corinth and Ephesus? This question came up in the Sunday School lesson for September 12th, where we read of Philip's four daughters prophesying, (Acts 21:9). What was an Old Testament prophetess? What was the precise position of Miriam, Deborah and Huldah? What was the precise position of a New Testament deaconess? What are we to learn from the risen Lord first appearing to Mary Magdalene and charging her to bring the tidings to His brethren? These are some of the questions that belong to the consideration of this problem, and we leave them for consideration, merely remarking that the mention of Philip's four daughters in our Sunday School course brings this question forward and invites a careful discussion of the whole case.

Missionary Enterprise.

Whether Mr. Preston's strictures on Missionary work in Japan be accepted or rejected they cannot be ignored. They are the outcome of observation on the ground, by a politician, it is true. But by a man of affairs of unusual shrewdness and capacity. Disagree with him if you will. It cannot, however, be denied that he has had far better means of observing results and forming conclusions from than most people in this country. We would be slow to attribute lack of religious zeal on the part of any young man who devotes his life to the missionary cause. But zeal is only one of the many factors requisite for the successful discharge of one's duty as a missionary to a people of the extraordinary ambition, enterprise, and intellectual capabilities of the Japanese. To teach such a people any of the arts of civilized life, or of modern warfare, would call for unusual learning, experience, capacity to teach, and special knowledge of the language, habits and character of the people to be taught as well as the zeal above referred to. Why there should be a lower standard when the subject to be taught is the all-important one-religion we are at loss to understand. Lower the standard and you will lower the results. Zeal without efficiency is a good thing misplaced, but combine the two and you will have not merely the good seed, but ground well cultivated, seed well sown, and in due time a harvest of which no man need be ashamed.

The Trend of College Life.

The Rev. Dr. William H. P. Faunce, President of Brown University, has delivered an instructive address on the often asked question, "does the 'American' college course in liberal arts tend to unfit men for practical life." It would be unfair to copy it, and we have found it impossible to condense it. All interested should obtain and read it. The history of and the changes in college life are carefully considered, and among his conclusions the president finds the chief failure of the college to-day is in teaching students the zest and joy of serious, persevering, intellectual labor. The kindergarten has been projected upward, and we have made life in college more comfortable and amusing, just at the time when life outside the college has become more alert, exacting, and relentless. If this glaring deficiency can be remedied we may believe that the college is fairly successful in giving its graduates knowledge of men, soundness of judgment, capacity for loyalty, and ideals of work. No college can foresee what calling its students will ultimately pursue. * * * But the American college can

give such men that largeness of outlook and soundness of ideal which are the most practical things in the world. However unreal the atmosphere of the college in the past, it is every day becoming more vitally—even perilously—merged in the life around it.

Deer Forests.

A stock subject for denunciation of recent years has been the deer forests in Scotland. With a view of disseminating if possible a knowledge of the real facts, the Duke of Athol recently invited the leading radical and socialistic societies in Scotland to send representatives to go through his tracts, selecting as far as possible, men with a practical knowledge. His offer was accepted and some ten appeared at the appointed time and place, one of them being a man whose qualifications included a three years' term of farming in the North-West of Canada. Athol was a great Highland chief. There is a story of a boy who while fishing in one of the Rannoch lochs brought up a rusty sword which was at once hailed as confirming a legend of a meeting between Athol and Lochiel to settle a boundary dispute, who as evidence of agreement hurled their claymores into the dark waters. But times changed. In 1715 Athol was supposed to have 5,000 fighting clansmen, but in the 45 the number had fallen to less than half, the clan as such was unsettled, and the regiment which his brother led for Prince Charlie was rated as Lowland, showing that even then the arable land was being held under lease. The result of the present excursion was to show the visitors that these deer forests were quite unfertile, and that the climate precluded cultivation. On the other hand more was got from the rocks by herds of deer than by sheep, and more people employed, well housed, paid and pensioned than could have been by any other use of the mountains.

Food Supply.

More than once, or twice, have we deprecated in these columns the desertion of the farm by the young men and women who flock to the cities and help to glut the labour market at the centres and diminish the food supply from the farm. And now comes Mr. J. J. Hill with an address to the American Bankers' Association in which these warning words occur:—"The idea that we feed the world is being corrected; and unless we can increase the agricultural population and their product, the question of a source of food supply at home will soon supersede the question of a market for our products abroad." We are strongly of opinion that our zeal for education is largely to blame for the lack of proper proportion in the products of the State. Special efforts should be made in Canada to remedy this fault. Agricultural colleges should be supported. Farmers should send their sons to these colleges in preference to all others. Life on the farm should be improved in all those ways, whether they be domestic, social, or intellectual, that are calculated to attract, interest and retain the young people. The status of farm life should be elevated. Let the young people be taught to look beyond the daily toil to the yearly outcome, more fully to realize the honour and dignity of steadfast productive labour, more thoroughly to appreciate, at its true worth, the incalculable economic value of the farm to the State, and over and above all let religion have due course—by family prayer, study of God's Word, regular attendance at Sunday School and Church, and through the consequent elevating and purifying the standards of life let the farmer's home and occupation stand out in bolder relief—as not only the source and centre of material but of spiritual life as well to the nation of which they are the prop and mainstay. Were farmers more generally to justify their faith in themselves, and their work, by a greater faith in their Creator—the Giver of every good result their labour achieves—

this problem of "Food Supply" would speedily find its true and satisfactory solution.

Put First Things First.

Bishop Hamlyn, of the Gold Coast, has written a pathetic letter commenting on one page of the monthly report of S.P.G. On that page Bishop Montgomery, the able S.P.G. Secretary, tells of the calls on that Society for new work amounting to £70,000, for which he can only promise a trifling dole. On the same page is the report of the presentation of a very costly vestment richly decorated with jewels and pearls. This fills Bishop Hamlyn with pain. He wants £10,000 to build houses, schools, and churches, in his needy land where they would be welcomed, and if that land is not Christianized it will soon become Mohammedan. Is it right, he asks, to go on spending money on needless decoration and luxuries while the heathen are crying out for Christian instruction and enlightenment? When will our wealthy Churchmen put first things first? What is £10,000 to many a son of the Church? The Church has millionaires, many of them, kneeling at her communion rails. What is £10,000 to them, and what would it be to the heathen for whom this plea is made?

"THE DAY OF THE YOUNG MAN."

One hears this expression a good deal to-day. There never was an age in the world's history, according to some, when youth was at so high a premium, and when years of experience counted for so little. In fact, according to the same authority the latter named qualification, has been or is being transformed into a positive disqualification. A man's efficiency, it is claimed in some quarters, is soon likely to be universally estimated in an exact inverse ratio to his possession of these once indispensable qualifications. This is pre-eminently and unprecedentedly, they say, the age of the young man. The old man has had his innings. The business of the world, henceforward, will be more and more directed by its young men. The world has been "run" too long by old men, and the hope of the future lies in the reversal of this once universally accepted policy. But as a matter of fact is this the age of the young man, or to put it in another way, were bygone times characterized by an undue distrust of youth. One turns back a century and a half and nothing is more startlingly apparent than the opposite fact. With Wolfe the conqueror of Quebec at 35, Pitt Prime Minister of England at 25, Napoleon Commander-in-Chief of the French army and conqueror of Italy at 27, Nelson leader of the English fleet and supreme sea king at considerably under forty, (he was only 33 at the Battle of the Baltic), and a whole array of less eminent men, this contention can hardly be borne out. It would be far truer to say that the Georgian era in English history was the especial age of young men, and that during the Victorian period the age of the successful publicist in every department in Church and State had been steadily rising. In fact this is, or until the last few years at all events, has been the age not of the young man, but of the young old men, of the man who with all the experience, discipline, and development of age combines the vigour, hopefulness, far-sightedness and optimism of youth. The real fact of the matter, to leave the present question an open one, and to go on to the consideration of general principles, is that "youth" and "age," in the greater issues of life are terms which bear but a very slender relationship to the shortness or length of a man's years. Some men are "born old," some with the priceless gift of perennial and inextinguishable youth. There is a general impression which has expressed itself in several sayings that few men really change after forty. That may be true, but for our part we would put the period fifteen or twenty years earlier. In our

opinion comparatively few men really change after they reach, say twenty-five. They cease to grow. Their ideas and opinions harden into prejudices. On the other hand, there are men who are mentally young at 75 or 80, in whose minds there is always room for new ideas, who never become enslaved to prejudices, and who are always ready to adopt new courses and new opinions. Now the average man it cannot be denied naturally inclines to conservatism. It is not really a question of age but of innate tendencies. This tendency like all other fundamental tendencies, of course, becomes more manifest with advancing years, but it is potentially just as strong in the young as in the old. There are men, as we have seen, who are born with the gift of an inextinguishable youth, but they are rare. The vast majority of us, while we love novelty, hate change. But change, irresistible and inexorable, is the law of our being, and must be recognized and reckoned with, if we would make a success of our lives. The truly successful, therefore, are those who in some way can do effective battle with this almost universal tendency, and who can, at all events, seemingly overcome their distrust and hatred of real change. And just in proportion as we can compel ourselves to control and reverse this natural instinct, will we be able to maintain ourselves as effective personal forces in human affairs. We live in an ever moving world, and the man who stands still is left behind, and is soon "old," while the man who moves is always "young." But this is not, or need not be, a question of years. The world readily, joyfully and enthusiastically rallies to the leadership of the "young old man," of the man who retains his faith in humanity's future. His years, in this case, are a positive gain to him. The man whom bent age cannot daunt and deaden has the true gift of leadership. He will always have a message, and he will always have followers. So there is no reason to fear that the day of the "old man," so-called in gone or going, if only men will realize the fact that it is within their power to keep themselves young. To no class of men does this apply with greater force than to the clergy.

DARWIN AND HIS WORK.

The centenary of the birth of Charles Darwin, which takes place this year, has evoked a vast number of estimates of his life and work, which on the whole have been highly favourable to him as a scientist and a man, not the least striking of these tributes coming from the pen of the Venerable Dr. Alfred Russell Wallace, his former confre and co-discoverer of the law of "Natural Selection." Advancing years seem only to more fully establish the claim of Charles Darwin to supreme greatness as an epoch making scientist and pioneer. Standing at the beginning of a new era in human thought, he will rank with Bacon and Newton in the annals of our own race, as one of those scientists, whose achievements have permanently influenced and enriched human life and thought, and who will always take their place in history as founders and leaders of world-wide authority. By many of our readers, no doubt, the time will be remembered, when Darwin did not occupy the position of supreme honour, now universally accorded him by all classes, and when he was regarded by the great majority of people as the arch enemy of revealed religion. This we know is now a thing of the past. Darwin is no longer looked upon as he used to be as a sort of nineteenth century Antichrist. Christianity has adjusted itself to the Darwinian theory, as it used to be called, or at least people have adjusted their ideas about Christianity to it. Evolution, or those particular views associated with the name of the great scientists, it has long been realized, no more conflict with Christianity than do the modern theories on

astronomy, which in their time were as furiously anathematized as were any of Darwin's. The Darwinian theory, no doubt, conflicts with certain theories as to special creation, and the personal intervention of the Almighty in the course of nature. But we have come to see that these theories, once almost universally regarded and taught as essential, are only the accretions of by-gone ages, which had they not been killed by "Darwinism," would eventually have died a natural death. Darwin hastened their end, but their end, sooner or later, was bound to come. Darwin, in the conventional sense, was not a Christian, and it could hardly have been expected. In his day Christianity seemed to stand or fall with those antique and now discredited cosmic theories. No doubt he had been taught to regard them as inseparably bound up together. From the force of circumstances, therefore, and not, we are persuaded from deliberate choice, he became alienated from religion as it was then taught. Official Christianity would have none of him or his theories. But Darwin, it became evident towards the end of his life, was not inherently or fundamentally irreligious, and his position was not of his own choice or seeking, but rather the result of circumstances for which both parties to the quarrel were equally irresponsible. No particular blame attaches to any individual in the matter. These theories of Creation which Darwin demolished were honestly believed to be vital to Christianity. We who are wise after the event known otherwise, and perhaps are inclined to regard the attitude of religionists, in those now almost remote times, with a sort of contemptuous pity, but under the circumstances we would most undoubtedly have done the same thing, and possibly, did the occasion arise, are quite capable of doing so under similar conditions in the future. However, we may hope for better things and that the lesson of Darwin's life and work in its relation to Christianity will not be thrown away upon us, or upon those who come after, which is this, that no scientific discovery can in the end injure Christianity and the consequent folly of opposing any kind of scientific investigation as "unsettling to faith." A faith whose motto is, "Where ignorance is bliss 'tis folly to be wise," is a poor sort of a thing, and we are better without it.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Some of the committees of the General Synod seem to be hard at work. The Mission Board has always been active. The Sunday School Commission has developed great energy. The Committee on Church Union has been doing a good deal of correspondence, we understand, but as "Spectator" doesn't happen to be one of those taken into its confidence he can only learn of its progress second hand. The Committee on Prayer Book Revision has made a beginning in its great undertaking, and so we hope all the committees have seriously taken up their duties. One year in the interval between sessions has passed and naturally the Church expects that there should be something done. It is gratifying to know that that expectation is being realized. We have on more than one occasion maintained that the best results in committee work will not be available until the committees have a reasonable sum of money at their disposal for expenses. In fact, we think that the travelling expenses of members of committees ought to be borne by the Church for which they are working. It is in that way only that the fully representative character of our legislation can be maintained. There seems to be some uncertainty about the head of the Lower House of General Synod. The Prolocutor has been elevated to the Episcopate. Does that remove him from office automatically.

If so, is there no provision made for his successor until the next session of Synod. Why should not the Deputy-Prolocutor step into his place and act as the centre and director of synodical activity? Some one certainly ought to take the helm, and the deputy presumably is the man to do it. At all events there ought to be a definite procedure, and as soon as the office becomes vacant it ought to be possible to have another man to step into the breach.

Some months ago "Spectator" criticized very severely the methods pursued by the London Society for the Evangelization of the Jews in Canada. We contended that the policy of directing Jewish missionary work in Montreal or Ottawa from London through a secretary seven hundred miles from the scene of action was antiquated and ridiculous. To think that a committee of full grown men in this country could hardly turn round without asking permission from London was almost incredible, yet that pretty nearly described the situation. We have learned recently that all this has been changed and now the committee in Montreal recognized as a body of rational beings. The responsibility of the mission is largely thrown upon them and practically the whole working of it is controlled on the spot. We think that the public should know this for we are aware that many subscriptions were being withheld on account of the antiquated policy which has so recently been discarded. It will now devolve upon the local committee to show that the new way is better, by putting new life and energy into a very difficult work. Not long ago it was confidently asserted that this reform could not be worked, but it has been, and we shall now look for greater results.

A great Missionary Exhibition will be held in Montreal during the early part of November. This, we understand, is the first time that an exhibition has been repeated in a Canadian city. The results of the exhibition held five years ago were so satisfactory that it has been decided to try it again, and plans of a more ambitious character are in full swing. As an educative force among the workers alone, it cannot fail to bear much fruit in intelligent missionary enthusiasm. In awakening an interest in the lives and occupations of non-Christian peoples among those who have not thought seriously of missions, it is sure to be effective. It is the utilizing of the eye to arouse attention and convey information,—a method that has long since proven its efficacy. It is hoped that from fifteen to twenty thousand people will be touched in this way, and out of that number many ought to develop into active missionary enthusiasts.

The annual appeal for workers in connection with our congregations will go forth about this time. The need of Sunday School teachers, and members of different organizations for the promotion of Church activity will be announced, and urgent invitations will be given to those who have enjoyed the ministrations of the Church to give a hand in carrying forward the Master's work. It is to be hoped that to these urgent appeals a whole-hearted response will be forthcoming. The head of a parish can plan and direct but he cannot do everything. The measure of his success will be determined by the measure of support vouchsafed to him. If our people could only realize the importance of beginning at the beginning of a season's work, they would be much more useful and helpful. There must be many men and women whose consciences will be touched by the request of their rector to join in some definite phase of Church work and the time to respond is now. Success depends largely upon a good, enthusiastic start, yet many people of good intentions will hold back until they see how things are going. Let Churchmen and Churchwomen all over Canada brace up and ask their

rectors what they can do to help the Church along. Let them make up their minds to stick to their posts for this season at least, and next season will probably take care of itself.

"Spectator."

The Churchwoman.

TORONTO.

Toronto. — The Toronto Diocesan monthly Board meeting of the W. A. was held in the school-house of Grace Church on Thursday, September 16th, at 10.30 a.m. In the unavoidable absence of the president the 1st vice-president presided. The meeting was largely attended, two distinguished visitors, Lady Schultz, from Diocese of Rupert's Land, and Mrs. Howard, from Diocese of Fredericton, being among the number. After the opening prayer, the Rev. A. J. Fidler, in a very happy little speech, welcomed the W. A. to his school-house, and wished the society every success in its work. The minutes of the last meeting were read and approved. The announcement of the resignation of the recording secretary was heard with sincerest regret by every member of the Board. Mrs. DuVernet has filled this post for the past seven years, and in that time has not only proved herself to be a most efficient and conscientious officer, but by her sympathy and sweetness has endeared herself to everyone, and she will always have a very warm place in the hearts of W. A. members. It was announced that the annual meeting of the General Board would be held in London, Ont., on October 6th, 7th and 8th. The United Thank Offering for one year will be presented at this meeting. It was most gratifying to hear that nine students are at present being helped from this fund. The president, Miss Tilley; the treasurer, Mrs. Webster; Dorcas sec.-treasurer, Mrs. Clarke; and sec.-treasurer of literature, Miss Lea, will represent this diocese at the meeting. The corresponding secretary reported that a new branch had been organized at Sharon, Holland's Landing, with a membership of 14. Since the annual meeting 10 new life members have been enrolled. Thursday, November 25th, which is the beginning of self-denial week, is to be observed as a quiet day by the W. A. Further notice of services will be given later. The Bishop of Athabaska had sent a most urgent request for some one to go to Fort Vermillion, to help the over-worked missionary and his wife. It was necessary for the assistant to leave on September 4th, which gave only three weeks for finding a suitable person. After inquiring on every hand without success, most unexpectedly Miss Slade, an English woman, who had just come out to offer her services as an honorary worker, and was staying at the Deaconess' Home, came forward and gladly consented to go to this faraway mission, feeling that the call had come for her. The W. A. feel that this was a very direct answer to prayer. The treasurer reported receipts, from June to September, \$1,020.94; disbursements, \$1,087.05. About \$800.00 of the \$1,000.00 promised to Bishop Holmes for Church lands in the Diocese of Athabaska has already come in. The "pledges" for the Blackfoot Home are still required to be kept up as usual, although there has been a change made in the school. What was formerly a boarding school is now a day school. The change is very much to be regretted, and our prayers are asked that those in authority may see the wisdom of re-opening the boarding school. The secretary-treasurer of Dorcas announced that all bales sent during the summer had been reported in The Leaflet. Clothing for girls is not required at present at the Blackfoot Home, but boys' clothing and toys will be very acceptable. A bale will be packed at the central rooms in the middle of November. A request has been made for a set of Communion vessels for the new church at Burks' Falls, which will be opened in October. The secretary-treasurer of E. C. D. Fund reported receipts, \$107.40. This sum was divided as follows: \$15.00 to Miss Makeham, Matsumoto, Japan, for new matting for the floors; \$50.00 to Rev. R. McConochie, Minesing (Toronto Diocese), towards purchasing a horse and buggy; and the balance of \$42.40 to Rev. W. Minn, Minden, towards his driving outfit. The secretary-treasurer of the Junior Department announced that the sum of money sent by the "Juniors" to Miss Strickland, India, had been used to educate a little girl. The secretary-treasurer of Literature reported that in response to an appeal for books made by her department, more than 50 books had been sent in. These were given to Mr. Fleming to take to his home at

Ashe Inlet. A new book was tied up and addressed to each member of the party. These were to be Christmas presents, and not to be opened until Christmas Day. The W. A. library in the school-house of the Church of the Holy Trinity will be open on Fridays after October 14th. The secretary-treasurer of Leaflet circulation reported receipts, \$270.14; disbursements, \$194.57. The Hospital Committee paid 11 visits to four sick W. A. members in June, and gave gifts of fruit and flowers. The secretary-treasurer of P. M. C. reported receipts, \$249.20, for diocesan missions. A number of interesting letters were read, among them being one from Mrs. Heber Hamilton, written just before she left for Japan. She was delighted to be able to say that the \$500.00 required for the preaching house in Ichinomiya had all been collected. A very grateful but very humorous letter came from a native Bible woman in Africa, who is being supported by the W. A. Some little gifts had been sent to her at Christmas, but, by mistake, no card had been put in. She was at a loss to know to whom she was indebted, and, seeing T. Eaton (mail order department), Yonge St., Toronto, printed on the address label, carefully copied it down and asked if Miss T. Eaton was her benefactress. Miss Trent, Japan, told in her letter what a pleasure the choosing of the little library had been to her, and of what value these books would be to her in her work among Japanese women. The purchasing of the books was made possible by a grant from the E. C. D. Fund. A resolution was passed expressing deep sympathy with Mrs. Ryerson and Miss Tilley, who both have recently been bereaved of loved ones. In passing this resolution our hearts included other officers of the Board who have within the past few months passed through a like sorrow. Before the close of the meeting a resolution was passed placing on record our appreciation of the saintly life of our late Convener of Literature, dear Mrs. Davidson, and expressing to the bereaved family our deepest sympathy in their sorrow. Letters of sympathy were read from several other dioceses. Miss Cartwright read "The raising of Lazarus" from S. John's gospel, and spoke very beautifully about our Lord's sympathy with human suffering and the consolation there is in the fact; that the power of the resurrection is now—not far away. Our loved ones are not simply resting; they are still living and ministering. The meeting was closed with special prayer and intercessions.

OTTAWA.

The first board meeting of the Woman's Auxiliary of the Ottawa diocese for the autumn was held last week. It was opened by a short sermon in the chapel by the Rev. Canon Kittson. Letters were read by Mrs. Capp, Corresponding Secretary; from Mrs. Greene, Dorcas Secretary from Vancouver, describing an interesting trip taken up the Pacific Coast to Alert Bay Hospital, and other points; and from Miss Louie Thomas, a Canadian lady working in the mission field at Chili, South America, telling of her work in that distant country. The Treasurer reported receipts to be \$97.87, expenditure \$121.09. The Literature Secretary stated that all subscriptions to the "Letter Leaflet" were paid to date, and gave some interesting intelligence of the Canadian and foreign mission fields, especially under consideration during September. The assessment for pledges, and the Diocesan Expense Fund for the branches for the year, was presented by the Convener of the Finance Committee, which was accepted by those present. Circulars telling the members of the amount required of their branch will be sent to them at an early date. News of a bright nature was heard of several children who are receiving educational advantages from the Auxiliary in different parts of the world, namely, Africa, India, and Canada. A new branch of the Babies was reported to have been formed at Osnabrock Centre. Resolutions of sympathy were framed and passed, and will be forwarded to the family of the late Mrs. Ferrar Davidson, of Toronto, to Mr. Borup of Africa on the death of his wife, formerly Miss Maud Whiteaves of Ottawa, and to Mrs. Whiteaves, Gloucester Street; and to Mrs. Lanpher, of New York, on the death of her husband, who was formerly rector of St. Barnabas Church here. Mrs. George E. Perley and Miss Low, each gave a brief resume of trips taken to the West, and their impressions of the country, and the people. The annual meeting of the General Board of Management in London, Ont., on October 6th, 7th, and 8th, will be attended by the following Ottawa officers:—Mrs. Tilton, Miss Greene, Mrs. Doney, Miss Parmelee, and Miss Wicksteed. Mrs. Tilton presided at the meeting.

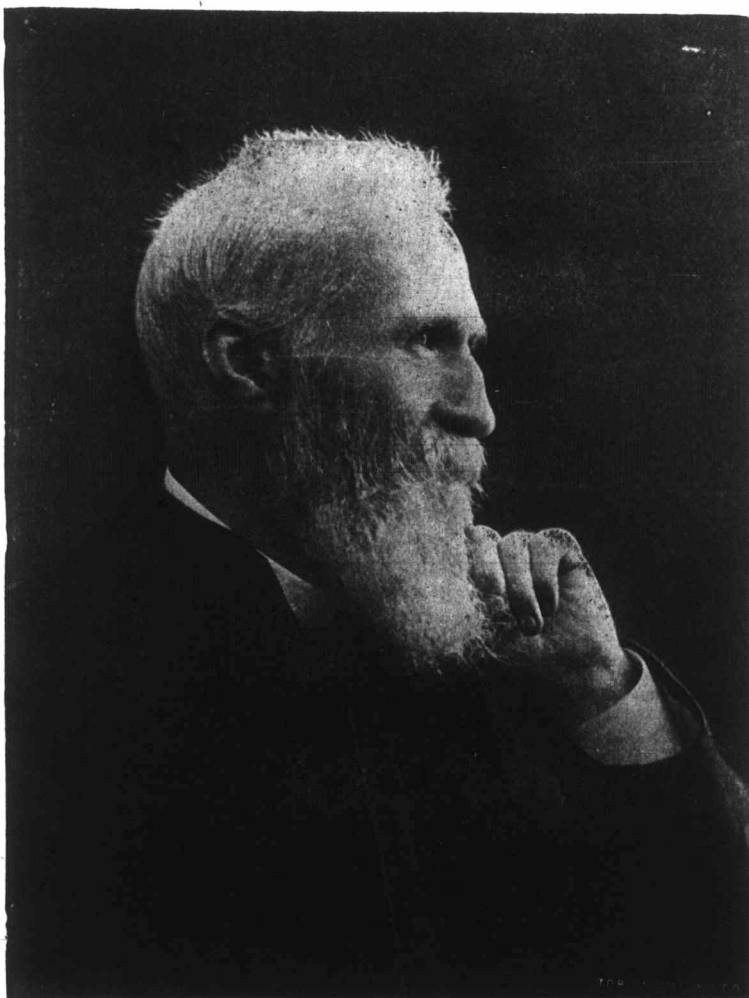
IN MEMORIAM.

The Ven. Henry Roe, D.D., D.C.L.,
Archdeacon of Quebec.

An apology is due for the somewhat tardy appearance of this obituary notice of a very distinguished Canadian Churchman. The writer only recently came into possession of Dr. Roe's papers and correspondence, and there has not yet been sufficient time for their systematic arrangement with a view to the publication of a more extended memoir.

Henry Roe was the seventh son of John Roe, M.D., T.C.D., and grandson of the Rev. Peter Roe, of the "Seven Parishes," King's County, Ireland, to which living he was presented by the Duke of Leinster, to whose son he had been formerly private tutor, and whom he had rescued from imminent danger when both were shut up during the siege of Paris, at the time of the Revolution. A memorial ring, the gift of the Duke, commemorating this kindly act, is still kept as an heir-loom in the family. He married Jane, daughter of Lord Fairford, Earl of Hillsboro. His son, Dr. John (Hill) Roe, came to Canada in 1823, and after practising in Montreal for a short time, moved to Iberville, where he lost his life in a boating accident returning from a professional visit. His young family were left in destitute circumstances. The eldest son, Peter, who was preparing for Holy Orders, gave up the project for the time being, and with the elder brothers went into business in order to provide for the family, and that the youngest—the subject of this sketch—might receive a liberal education. When this was accomplished, he again resumed his studies and was ordained by the Bishop of Quebec. Henry Roe fully justified this sacrifice, and fulfilled the expectations formed of him. After passing through Dr. Workman's and, afterwards, Archdeacon Scott's schools, in Montreal, he matriculated at McGill, then a church university, carrying off the Longueuil Scholarship—a valuable foundation, enabling him to complete his course without drawing too heavily upon the common purse. He was then only 14 years of age. When the University of Bishop's College, Lennoxville, was founded by Bishop Mountain in 1845, young Roe transferred his allegiance to it and graduated among its first alumni. Being too young to take orders, he did work as tutor and was ordained deacon in 1852, being sent to the mission of New Ireland, where he found many of his grandfather's former parishioners, who had emigrated to this country. In 1855 he was transferred to S. Matthews, Quebec, where he laboured for 13 years. Quebec was then the seat of Government for the united provinces, and S. Matthews was the "Church" congregation of the city, in those days of controversy incident to the Oxford revival, then beginning to make itself felt in Canada. Here he was joined by the Rev. Charles Hamilton, his curate and successor in the rectory, and life-long friend—now Archbishop of Ottawa. In 1864 he was appointed examining chaplain. About this time the Bishop was at his wits' end to provide for the spiritual destitution of the missionary districts of the diocese. His pastoral appeal on this subject was most pathetic. Mr. Roe, impressed with the urgency of the call, threw up his comparatively comfortable living and threw himself into the breach, making his headquarters at Richmond and Melbourne, with six townships under his care. In three years the mission became self-sustaining and in a very short time new missions sprang into existence, old and apparently hopeless ones were revived, and the S. Francis district became, and is to-day, a strong centre of church life and activity. But there was still more pressing work before him. In 1873 he was called by the Bishop and the governing body of the university to the chair of Pastoral Theology and Professor of Divinity at Bishop's College—from working in the field to preparing labourers for the field. But he was a born missionary, and could not give up the work which his soul loved above all other. With the aid of his divinity students, who were thus given a practical training in their future work, he opened up mission after mission everywhere in the vicinity of the university town (if a radius of some 70 or 80 miles may be called "vicinity") and kept them alive till they developed, some of them, into flourishing and fully

equipped parishes. In 1878 he became dean of the faculty and vice-principal, and in 1882 was appointed Archdeacon—no sinecure in the diocese of Quebec; which is singularly free from empty and unmeaning titles. In 1891 he was compelled by declining health to sever his connection with the College as a professor, but was immediately appointed to the post—a more exacting one to most men—of general missionary agent. For four years he carried on this work and succeeded in placing the missions of the diocese on a much more substantial and satisfactory footing. For yet another four years he entered again the mission field at his own request and undertook the by no means easy mission of Windsor and Brompton. But even an iron constitution has its limits, and at last he was compelled to retire on his missionary pension, still fulfilling his duties as Archdeacon. For the remainder of his days he lived at Richmond, and to within a year of his death, gave valued assistance to the rector of S. Anne's. Here he celebrated his jubilee in the ministry, a happy function, attended by the Bishop and a large proportion of the diocesan clergy and prominent laymen. His work as a lecturer and professor was, like all he did, thorough and painstaking. The men who passed through his hands speak of his won-



The Late Venerable Archdeacon Roe.

derful faculty of being able to grasp their difficulties and remove them. He was always a student and always fully abreast of the times. The late Bishop Williams, himself no mean scholar and judge of men, referred to him in a letter now in the possession of the present writer as "the foremost scholar in the Canadian Church," though he had none of the advantages of the great home universities in his training. As his correspondence shows, he was constantly consulted on knotty points by theologians far and near, who seldom failed to secure valuable assistance in the solution of their difficulties. He was a voluminous writer, and many of his sermons and pamphlets were published by request. Perhaps his most notable writing was a reply to the Papal Encyclical "Apostolicae Curae," of which the late Professor Bright wrote a most flattering review, and, indeed, for the general reader, no more convincing and comprehensive treatment of the subject has appeared. At the time this monograph was going through the press the Archdeacon was drawn into a controversy with a clever Roman Catholic divine signing himself "Catholic Theologian," which appeared in *The Montreal Star*. A prominent curé of the district in discussing the "warfare" with a mutual friend, whispered: "Tell it not

Theologian at every step." Dr. Roe, though anything but a party man, might be described as an evangelical High Churchman—thoroughly Catholic and consistently Anglican. His tender regard for weak consciences enabled him to popularize the strongest distinctive Church principles in the days when Churchmanship was at a discount. Though for the most part in sympathy with the Oxford tractarians, his convictions were to a great extent formed under the influence of an earlier movement, too little known—perhaps it can hardly be called a "movement"—which antedated Newman and Pusey, and of which Bishop Jebb, of the Irish bench, and Alexander Knox were prominent exponents. He frequently referred to the "Thirty years' correspondence" between these two as a determining factor with him in finding his ecclesiastical bearings. But the Archdeacon did not confine his energies to the more spiritual and theological aspects of his life's work, though these were his delight. He found time for less philosophical employment, such as church building and restoration, and other temporalities. His good taste and practical knowledge of architecture are exhibited in a score of churches and parsonages, the erection of which he superintended and the funds for which he, to a large extent, collected. As a collector he was unsurpassed. More than once he succeeded in rescuing Bishop's College from financial disaster; and the same may be said of King's Hall, Compton, the Diocesan Women's College; whilst many of the Diocesan funds owe their present splendid stability mainly to his efforts. If any large scheme was to be financed, he was looked to, as a matter of course, as the financier. He was always a prominent figure in the councils of the Church—Diocesan, provincial and general—as a glance at the journals of Synod, since Canadian Synods have existed, will abundantly prove. It might be said without exaggeration that few men, if any, had a greater influence in shaping the legislation of the Provincial Synod from its inception till its functions were absorbed by the General Synod, at which time he was spoken of as the "Father of the Lower House." Not the least important of the Archdeacon's many and varied employments was his work for nearly forty years as Canadian correspondent of *The London Guardian*, to which he devoted much time and painstaking labour. When *The New York Churchman* was launched—it was published first at Hartford, Conn.—he was consulted by the editors as to the question of a Canadian section, which he undertook to supply. For the last two years the Archdeacon was a confirmed invalid. He passed away peacefully at his residence in Richmond on August 3rd in his 80th year. The funeral, preceded by a celebration of Holy Communion, took place in S. Anne's Church, and was conducted by the Bishop of Quebec and the Archbishop of Ottawa, all the clergy of the district attending, besides many representations from Quebec and other distant parts. The interment was in the family plot at Lennoxville. Requiescat in Pace.—A. J.

* This version is adopted instead of the familiar "Requiescat." The Archdeacon used to maintain that the former is more in accord with ancient Catholic formularies, as being a statement of the Christian's sure and certain hope (like the simple "In Pace" of the catacombs) rather than a prayer for the repose of the soul, which is undoubtedly the intention of the conventional R. I. P. This intention might be defended, but bearing in mind his respect for weak consciences, above referred to, one could hardly feel justified in the use of these initials here in their ordinary significance.

A subscriber in the diocese of Fredericton writes, "I congratulate you on the splendid tone of your paper."

A prominent lawyer in the diocese of Ontario writes, "Allow me to express my warmest appreciation of the manner in which you are conducting the 'Churchman.'"

A clergyman in the diocese of Huron writes, "Your excellent paper is still increasing in power and usefulness, and wherever taken and read diligently must bring a large amount of information and benefit. It is the best Church paper that the Dominion has ever known."

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."

Members are urged to remember the dates of the Ottawa Conference, Friday, Saturday and Sunday, October 1st, 2nd, and 3rd, and any who intend to be present can procure credential cards at the head office. These entitle the holders to hospitality, and Churchmen and boys are invited, as well as Brotherhood members. The Maritime Conference at Moncton, just closed, was a successful one. Four members of Dominion Council were present, and took a leading part. Up to 20th inst., \$3,564.54 has been paid this year, on account of pledges towards Extension Work. The leaflets, "Thoughts for the Week of Prayer," will shortly be ready for distribution, and can be procured from head office, at the rate of 25c. per 100. The receipts from quotas this year, up to date, are \$986.70, an increase over the \$929.10 of whole of last year. The Dominion Executive Committee will decide upon the appointment of an additional Travelling Secretary on 24th inst. On August 20th, Harold Hicks, one of the most active members of St. Michael's Junior Chapter, Vancouver, B.C., lost his life through an electric shock. Junior Chapters are looked for shortly in Ingersoll and Lucan, Ont., and steps will be taken to form Junior Chapters at St. George's, Moncton, and St. Luke's, Halifax, as a result of Moncton Conference. The Montreal Local Council are already taking up the matter of the Dominion Convention of next year, and meetings have been held and preliminary matters discussed. Meeting of directors of Toronto Chapter, with the Local Council, was held at Grace Church, Toronto, on 17th inst. Four meetings will be held in place of the Local Assembly, these being held in the four sections of the city, and all Brotherhood men are invited to be present at all these meetings. First meeting will be held at St. Matthew's schoolhouse, First Avenue, on Tuesday, 28th inst., the next at St. Anne's, Dundas and Dufferin Streets, on Thursday, 30th September. The following week, meetings will be held at Church of the Redeemer, and Church of the Ascension. Three set subjects are to be discussed at all these meetings, and as no set speakers are to be appointed, the gatherings will be of the nature of conferences, and should be most helpful. General Secretary addressed the congregations at Scarborough, and West Hill, at morning and evening service, on Sunday last, fully explaining the aims and objects of the Brotherhood, and a chapter will likely be formed at Scarborough.

OTTAWA.

A special meeting of the Local Assembly was held on Tuesday evening in St. George's Parish Hall, in connection with the Diocesan Conference which opens here next week. The first half hour was devoted to a special service of intercession on behalf of the coming conference, and was conducted by the Rev. Walter M. Loucks, rector of St. Matthew's. The remainder of the evening was mainly taken up with completing arrangements for the conference, and everything is now ready with every promise of a splendid gathering.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The Rev. A. R. Beverley arranged a delightful week's camp, August 16th to 23rd, for the Juniors of the Brotherhood of St. Andrew at "Sunshine Cottage," Purcell's Cove. The time was profitably spent, under the kind supervision of the Chaplain, who reports that it would be difficult to find anywhere a finer lot of boys. At the August meeting of the Mite Society, Miss Kellogg was elected Secretary and

Mrs. Thomas Ritchie, Treasurer. Miss Sadie Brown, who for some years past has acted as Hon. Deaconess of St. Paul's Church, leaves early in September, with her sister Otto Savary for Calgary. Miss Brown has given of her time, energy, and means with great devotion in the service of Christ's Church, with a single eye to the glory of God. She will be greatly missed, especially in the homes of the poor, and amongst the sick. We owe a deep debt of gratitude to Miss Brown for services most unselfishly rendered, and unspareingly given. The Cradle Roll Department shows a steady gain. The summer campaign, under Mrs. F. E. Elliot, Superintendent, and her committee of Miss Gladys Sircom, Miss Winnie Outhit, and Miss Savage, already shows a striking increase of membership. The special benefit attached to this work is that it gives an early foothold in the home for Sunday School effort. The number of names added during July and August was 64. We have, however, to chronicle the loss through death of two of the children. The new choir stalls, designed by Mr. R. A. Johnson, architect, and made by Messrs. Jones Bros. & Company, of Toronto, are now stored in the gymnasium, awaiting the decoration of the church before they are placed in position. The design is classical, and the carving chaste and beautiful. The wood is quartered oak, finished in keeping with the Holy Table, pulpit, and wood-work of the organ. This handsome gift to St. Paul's is made quite anonymously, and the donor deserves the grateful thanks of all our people. We congratulate Lt.-Col. W. M. Humphrey, Chief Staff Officer, Maritime Provinces command, on his appointment to the chief command in New Brunswick. Col. Humphrey is a splendid officer, who does his work well. We shall, however, greatly miss the genial Colonel and his good wife from our services at St. Paul's, for they are noted for their Church-going habits in all kinds of weather. And Mrs. Humphrey will be especially missed in our different Church organizations, especially the Mite Society, which recently passed a resolution expressing gratitude for her work for years as a collector, and for some eighteen months as the efficient Secretary-Treasurer of the Society.

FREDERICTON.

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

Moncton.—At a public meeting of men and boys, held here on Sunday, September 12th, the Mayor presiding, Bishop Richardson delivered an inspiring address. The subject spoken on by His Lordship was "Freedom," and under this head he spoke of what was right to do, what we ought to do, and what we must do. Man was born free to will or not to will, just as he saw fit. He dealt with man's freedom to do the right thing or not to do the right thing. Did religion mean restriction or freedom and liberty? It was true that religion did mean restriction at first. What did freedom mean? A boy's freedom meant healthy realization and development of the intellectual powers and faculties that God had given him. Where did they find this freedom? Freedom came through knowing the truth, and he brought to their attention three great truths, the fatherhood of God, the truth of immortality, and the truth of human holiness as exemplified in the life of our Saviour. In God's fatherhood we found our escape from the evil one, and under the heading of the second truth, immortality, His Lordship spoke of living for eternity and not merely for time. In the truth of human holiness, he pointed out, we found escape from sin. Christ upon earth was assailed by all the temptations that men were surrounded by, and in our Lord's incarnation men found freedom from sin. Intemperance and impurity were spoken of by His Lordship as being among the greatest sins, but they might easily be overcome. A man who sowed his wild oats was bound to reap the harvest. There was no sin from which they could not be freed by Jesus Christ, Whom to serve was freedom.

St. John.—St. John's Church has been among the first to adopt the new Hymnal. The rector, the Rev. G. A. Kuhring, in his report at Easter published in the "Parish Year Book," brought the subject before his congregation; and at a vestry meeting held on the 17th inst., the Book of Common Praise was unanimously adopted, and the Music Committee were authorized to procure for the choir and Sunday School the number of copies required.

ONTARIO.

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

Kingston.—The Bishop and Mrs. Mills have returned after enjoying a most delightful summer outing.

St. James'.—Children's service was held in this church on Sunday, 12th. There was a large attendance of young people, and the vicar, the Rev. Chas. Savary, preached a most interesting and instructive sermon.

St. Paul's.—The Rev. W. F. Fitzgerald, vicar, has been the guest of the Dean of Waterford, Ireland, and preached in the Cathedral; also in St. Mary's, Shandon, Cork, for Archdeacon of Cork. He has also been the guest of the Bishop of Limerick, and of his former rector, Canon Berry, of Blackrock, Dublin, and the Rev. A. Thomas, of Nenagh. While in Cork he was the guest of his brother, Mr. M. V. Fitzgerald, Bank of Ireland, and of his brother-in-law, District Inspector Price. He and Mrs. Fitzgerald also visited Ballysadare, County Sligo, Douglas, Isle of Man, and Dublin. Many of his old friends presented Mr. Fitzgerald with a cassock and an M.A. gown and hood, and ebony mounted cane.

The Rev. J. Chas. Villiers, lately pastor of the First Congregational Church here, has joined the staff of Bishop Thomas, of the Protestant Episcopal Diocese of Wyoming.

Camden East.—St. Luke's.—The lawn social held by this church, was a great success financially. The proceeds amounted to \$61.

Deseronto.—The Rev. T. J. O'Connor Fenton has resigned the rectorship of this parish and after a year's leave of absence will reside in Wellington.

Tweed.—The harvest thanksgiving services were held on Thursday, 16th September, the special preachers being the Rev. Rural Dean Dibbs, Napanee, and the Rev. J. W. Jones, Tamworth. The offerings for the day amounted to \$100, being larger than on any previous occasion.

Picton.—St. Mary Magdalene.—The annual harvest thanksgiving service of this church was held on Wednesday, September 15th, at 8 p.m. The church was beautifully decorated; being so early in the season, flowers predominated. The chancel was a mass of asters most artistically arranged, a large cross of white asters showed up particularly well against a dark-red background. In the body of the church grains, fruit and vegetables were combined with the flowers. The service was conducted by the vicar, the Rev. W. L. Armitage, Dean of Ontario; the Rev. Dr. Bidwell was the special preacher, and the congregation felt it quite a privilege to have him with them so soon after his coming to the diocese. He preached a most inspiring and appropriate sermon from St. Luke, 11:2 and 3. Special music had been prepared for the occasion, the solos in the anthems were respectively taken by Miss Despard and Miss Barker.

Cardinal.—The Venerable Archdeacon Canham, D.D., and Mrs. Canham, Fort Selkirk, Yukon Territory, who are en route to England, were the guests of the rector, the Rev. C. A. Ffrench. Mrs. Canham bears the honour of being the first white woman to cross the Rocky Mountains north of the Arctic Circle.

OTTAWA.

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

Ottawa.—At a meeting of the Anglican Clerical Guild of the city held last week at the residence of Ven. Archdeacon Bogert, it was unanimously decided to adopt the new Hymn Book of the Church of England in Canada, just issued. All of the clergy present were warm in their praise of the new Hymnal, both as regards the words and tunes. One or two of the churches have already started to use it, but the majority will not until the beginning of the year. It was also decided to hold a special Children's Sunday on the third Sunday in October, in behalf of the work in the Sunday Schools. The Monday following a special meeting for the parents and teachers will be held in St. George's Parish Hall, when an address will be given by some prominent Sunday School worker. The committee which is arranging for the Diocesan Conference of the Brotherhood of St. Andrew will be given all assistance possible by the clergy. It was also resolved to

make the first Sunday in October during the week of which the conference will be held specially commemorative of the occasion. The sermons in all the churches will be on the subject *The Young Man and the Church*. At the back of the General Hospital on Rideau Street in this city lies an unsightly plot of ground which in the early days of the capital—indeed long before it was the capital—was used as a burial ground by the several religious denominations,—Anglican, Roman Catholic, Methodist and Presbyterian—each having their portions. For some time past negotiations have been under way to transfer this land to the Improvement Commission which has undertaken to transform it into a park. Recently, the Church authorities decided to surrender their portion, and the "Ottawa Journal" remarks editorially, "The parties interested in the Church of England right in the Sandy Hill burial ground have resolved upon the transfer of their right to the city. They are to be warmly congratulated upon their public spirit. It is to be hoped that there will be no further delay in the transfer of the rights held by the other church bodies."

St. Bartholomew's.—At the morning service on Sunday last, Mr. Gordon S. Postlethwaite, of Mattawa, was ordained to the deaconate, Ven. Archdeacon Bogert officiated in the absence of His Grace the Archbishop.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—On Sunday, 19th inst., harvest festival services were held in the Cathedral. In the morning the Lord Bishop of the diocese preached a powerful sermon from Proverbs, 3rd chapter, 9th and 10th verses, "Honour the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." In a graphic description of the abundant harvest and splendid prosperity of this Canada of ours the preacher outlined the greater possibilities of this land if the principle of the text were universally observed, and showed that the blessing of God rested on the life and work of those who honoured Him with the thank-offering of their hearts, and the service of their lives. In the evening, Canon Macnab, following the Bishop's lead, preached on the subject of alms giving as an integral and necessary part of our worship, taking for his text Malachi, 3rd chapter, 8th verse, where the prophet denounces his countrymen, the Jews, for their neglect of this most important duty and companion of prayer. Large congregations attended both services. The sanctuary was handsomely decorated with sheaves of wheat, arranged about the altar. The altar itself was resplendent with choice flowers and grapes. Special mention ought to be made of the Anthem, "Praise the Lord, O my soul," which was well rendered by a full choir under the leadership of Mr. F. Coombs. Canon Jarvis assisted in the service.

St. James'.—The Rev. H. P. Plumtre preached both morning and evening last Sunday to large congregations. His sermons made a deep and most favorable impression. "I shall be with you in your various needs and hopes," said the preacher. "I hope to meet you in your factories and places of business. I hope to see you in your homes, in your hours of joy. I hope to be with you at your marriage feasts, and to enter into your rejoicings. But above all I want to be known among you as a man of God; as one who had first been here and had communion with God as a preparation for serving Him. God help me, that I may be able to live up to my high calling." The rector will be inducted by the Lord Bishop on Monday, the 27th instant.

Church of the Ascension.—The harvest thanksgiving services were held in this church on Sunday last. The church was beautifully decorated with grain from the Railway Exhibit at the Exhibition, and a large quantity of flowers was used which gave the interior a most beautiful appearance. The service was most heartily rendered, and the rector, the Rev. W. H. Vance, preached both morning and evening very appropriate and able sermons.

The Toronto Humane Society, of which His Lordship the Bishop is president, is one, which, in the multitude of societies of the present day, is not as well-known as it should be. Its work is extensive. Operating under certain sections of the Criminal Code, it prosecutes, where necessary, those who are guilty of cruelty to children, or dumb animals. Where admonition, or warning, accomplishes its purpose, it does not go the

extent of lodging a complaint with the police authorities. In the city of Toronto it works in the utmost harmony with the police force. In the Humane Department, the chief feature of its work lies in educating the children to the proper treatment of dumb animals, and in taking an interest in the wonderful creation, the marvels of which can be seen on every hand. The Band of Mercy is the medium through which the most of this educational work is accomplished. Membership in these Bands simply requires that the children take a "Try-Promise," namely, "I will try to be kind to all living creatures, and will try to protect them from cruel usage." Public and separate school children; Sunday School pupils; members of Junior Societies; Mission Schools, and Children in Benevolent Institutions are eligible for membership in the Bands of Mercy. The Secretary of the Toronto Humane Society, P. C. Laverton Harris, is intensely interested in the work among the children, and he will be pleased to give an address to any school, primary classes, or any society or mission on the subject of "Kindness to Dumb Animals," or something similar. Churches, schools, or societies outside of Toronto, as well, may plan for addresses or lectures. Mr. Harris can also be engaged for Teachers' Institutes, a few of which he has already addressed. Write to Toronto Humane Society, 103 Bay Street, Toronto.

Balmy Beach.—St. Aidan's.—Saturday, September 18th, was a red-letter day in connection with this parish. For some time past the rector and wardens have been looking forward to the erection of a permanent church building to replace the historic pavilion that for some years has done service as a place of worship. On July 31st last the sod was turned for the proposed new church by Canon Dixon, the founder of the original congregation at the Beach. On Saturday, the sequel to this event was celebrated. The Lord Bishop of the diocese solemnly laid the foundation stone in the presence of a very large representation of the congregation, visitors and city clergy. This is the second function of the kind at which His Lordship has officiated; and both services have been in connection with Toronto suburban churches. As an evidence of the confidence with which St. Aidan's are looking forward to the future, a church is being planned with an ultimate capacity of about 1,100, and at a total cost of about \$40,000. The structure is perpendicular gothic in architecture, and built of rich red brick with stone facings. For the present, however, only part of the nave is being built, to which a temporary chancel is added, and the basement fitted up for a temporary Sunday School and parish room. The present capacity will be for about 600 people. At the service were present, beside the Bishop and Canon Dixon, his domestic chaplain, and the rector and wardens of St. Aidan's, the Revs. Canon Cody and A. G. Emmet, of St. Paul's; U. E. F. Morgan, of Holy Trinity; John Bushell, of St. Clement's; W. J. Southam and J. N. Blodgett, of All Saints'; Prof. T. H. Cotton, of Wycliffe College; Canon Broughall, of St. Stephen's. There were also present several ministers of the other Christian bodies at the Beach; the Revs. J. W. Bell, of Kew Beach Presbyterian Church; Dr. Booth, of Beach Methodist Church; E. R. Fitch, of Waverley Road Baptist Church. After the opening hymn and the preliminary prayers read by the Bishop and his chaplain, the rector, the Rev. E. A. McIntyre, gave the list of the contents of the stone; the rector's warden, Dr. W. F. Clarke, reading the inscription recording the ceremony in formal fashion, the original of which had likewise been placed in the stone. This done, the neatly engraved silver trowel was presented to His Lordship by the people's warden, Mr. Wm. Hannah, and the stone well and reverently laid "in the faith of Jesus Christ . . . in the name of God the Father, God the Son, and God the Holy Ghost." On the east side of the stone are engraved the words: "To the glory of God," and on the north, the date, "1909." A very substantial collection was taken up, the same being presented with other building fund offerings at the Sunday morning service the following day. Addresses were given by the Bishop, Canon Cody (representing the visiting clergy), and the Rev. E. R. Fitch (representing the other congregations at the Beach). After the service the Bishop and visiting clergy, with their wives, were entertained with light refreshments served by the ladies of the Furnishing Committee, and the wives of the General Building Committee at the residence of Mrs. C. B. Watts, opposite the new church site. Everyone present was delighted with the extent of property included in this beautiful site. With 150 feet frontage on

Queen Street, extending 250 feet along Birch Avenue, with the lower hundred feet on Birch stretching not merely the 150 feet, but over 250 feet, right through to the next street, Oak Avenue. St. Aidan's have taken time by the forelock, and have zealously anticipated all the needs of the future in a laudable and business-like spirit of real enterprise. Here is a site of magnificent location, with ample space for a big church in the future, and a thoroughly modern parish house, and plenty of free ground for recreation purposes. The aim of the rector and wardens, backed up by a building committee of clear-headed business men and zealous Churchmen, is to make this parish church a real power appealing to all sides of the life of the community.

Brampton.—Christ Church.—On Sunday, 12th, the Bishop administered the rite of confirmation in this church. Twenty-one were confirmed. The address of His Lordship was deeply earnest and instructive. There was a large congregation present. The quarterly meeting of the Deanery of Peel was held in the church on Monday morning. The meeting was opened with the office of the Holy Communion and an address by the Bishop. The two aspects of life presented by the Apostle Paul in the 15th chapter of 1st Corinthians was the subject of a very impressive address. St. Paul, he said, made plain the worldly idea of life in the motto of the Romans of old, "Eat, drink, and be merry, for to-morrow we die." This was the sum of life to them. But he also directed them to the other side in the Christian doctrine of the Resurrection, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised." Special emphasis was laid on the exhortation of the Apostle, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for ye know that your labour is not in vain in the Lord." A very comprehensive paper on the Scriptural Doctrine of the Resurrection was read by the Rev. T. H. McGonnigle, rector of Islington. The Rev. H. V. Thompson was appointed Secretary in place of the Rev. C. H. Rich, who recently returned to England. The Bishop addressed the clergy on the work of the diocese. He has in view the improvement of the organization of the Sunday Schools, Anglican Young People's Association and Woman's Auxiliaries and the establishment of a Clergy House of Rest. He urged the clergy to devote all possible attention to the work of the Sunday School, Young People's Association, and in the cause of missions. On the latter point he very strongly commended the Laymen's Missionary Movement. A public reception was tendered the Bishop in the school house, and an address was presented to him from the Deanery, one from the members of Christ Church, and one from the Mayor. The Bishop in his reply expressed his great pleasure at being present. Again and again he said I recall very pleasant visits to this town, not only during the incumbency of the late Canon Johnston, but during that of the present rector. I wish to congratulate the rector and the churchwardens and all who are connected with this parish upon the many evidences on all sides of improvement in the parochial plant, in the services, and especially in the musical services, in the large attendance of the congregation, and in the finances. I wish to congratulate the rector and wardens and all authorities of the parish upon the manifold evidences of God's blessing and of the good hand of God upon them. Short addresses followed from the following members of the deanery:—The Revs. Canon Tremaine, T. H. McGonnigle, H. Tremaine, H. V. Thompson, A. P. Kennedy, and the Rev. W. M. Chantler, pastor of St. Paul's Methodist Church, Father Egan, and Messrs. W. H. McFadden, R. Blain, S. Charters, W. C. Young, and W. S. Morphy. His Honour Judge McGibbon, and other prominent citizens presented their complaints to His Lordship during the day. The Rev. Rural Dean William Walsh presided over the sessions of the Deanery. The ladies of the church served luncheon and tea to the visiting clergy, and were rewarded with a vote of thanks proposed in very fitting terms by the Rev. Mr. McGonnigle, and acknowledged by the Bishop on behalf of the ladies.

The monthly deanery meeting of Toronto was held in the Synod Office on Monday last, when the Rev. Edward Cartwright Cayley, M.A., rector of St. Simon's Church, was unanimously elected as Rural Dean, to succeed the Rev. Canon Welch who recently returned to England. The Rev. A. Williams, of St. John's Church, occupied the chair

until the Rural Dean was elected. There are ten deaneries in the diocese, of which the Deanery of Toronto is the largest.

NIAGARA.

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

Deanery of Halton.—The annual conventions of the Sunday Schools of the deanery, and the branches of the Woman's Auxiliary, will be held in Oakville on Wednesday and Thursday, September 29th and 30th. On the evening of the Festival of S. S. Michael and All Angels, the choirs of the deanery will meet for their annual choral reunion, and will conduct the harvest thanksgiving service at St. Jude's Church, at which the Rev. C. A. Seager, of Toronto, will preach.

Lowville and Nassagawega.—The harvest thanksgiving services were held on Sundays, 12th and 19th. At St. George's Church, Mr. W. O. Morse has given a strip of land at the rear of the church on which the shed, to be removed this autumn, will be placed.

Milton and Omagh.—The Ven. Archdeacon Clark, M.A., and the Rev. John Douglas, B.A., Waterdown, will take the harvest thanksgiving services on Sunday, September 26th.

Georgetown.—The Rev. A. B. Higginson, M.A., has taken up his residence in the parish and assumed charge.

HURON.

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

Stratford.—St. James.—A committee of ladies of this church has been organized to sell the programmes for the opening of the chime of bells, which takes place on Sunday, the 26th instant. The proceeds will be devoted to the Queen Victoria bell—the Citizen's bell—which cost \$710. The bells have already arrived and his Lordship the Bishop will dedicate them on Sunday.

Galt.—Harvest thanksgiving services were held in Trinity Church on Sunday, September 19th. Holy Communion was celebrated at 8 a.m., there being a large attendance, the Rev. Rural Dean Ridley, the rector, officiating. At 11 a.m., and 7 p.m., full choral services, assisted by the vested choir of men and boys, over thirty in number. The special preachers were the Rev. R. Herbert, of Preston, and Percival F. Law, the rector's assistant. The church was prettily decorated, and confined to the chancel and font, with palms, ferns, and flowers, interspersed with tiny sheaves of grain. The services were very hearty and inspiring, and were attended by very large congregations. The offerings amounted to \$250.

ALGOMA.

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

Bracebridge.—The Rev. Francis H. Hincks, late incumbent of the Blind River Mission, was inducted to the rectorship of this parish on Sunday, Sept. 12th, 1909, by the Lord Bishop of the diocese. The Bishop was present at all the services, and preached at the 11 a.m. service. The induction took place at 7 o'clock evensong. Mr. Hincks succeeds the Rev. Canon W. A. J. Burt, who, for ten years was rector of St. Thomas' Church of this place, and where many improvements of a temporal and spiritual character may be seen. Canon Burt was recently appointed Superintendent of Missions in Muskoka and Parry Sound districts with residence in the town of Huntsville, which is centrally situated for his work, and where Mr. Burt and family took up their residence on Sept. 1st inst. Before leaving us a farewell gathering in the Parish Hall was arranged by the Wardens on the evening of August 31st. Addresses and useful gifts were presented to Canon and Mrs. Burt by the congregation. The W. A. made Mrs. Burt a life member of Algoma Woman's Auxiliary.

Sault St. Marie.—Mr. G. Lev King having resigned his position as superintendent at the Indian schools here owing to continued ill health, the vacancy thus caused has been filled by Rev. Benjamin Fuller.

MOOSONEE.

John George Anderson, D.D., Bishop, Chapleau, Ontario.

Cochrane.—The Bishop of the diocese paid us a visit here on the 21st and 22nd of August, so we thought the opportunity should be taken to send The Churchman a short account of the work here and of his visit with us. Cochrane will not be very well known as a mission to many of your readers at present, but it is destined, I believe, to have an important future, both as a busy northern town and railway junction, and also as a favorable centre of church activity in this extensive diocese. We have, this summer, with the aid of funds given in answer to the Archdeacon Renison's appeal in England, built a plain church, 22' x 40', which is now being finished, and a little rectory, 16' x 24', both nicely situated on Sixth avenue, and beside the pretty Commando Lake, which lies nestled in the heart of Cochrane townsite. The most of the finishing material of the church, and also the furniture, is from the old church at Chapleau, now replaced by a more permanent structure. A porch and bell tower, with modest steeple, are being built to complete the church, both in appearance and usefulness. Our church people are not very numerous at present, in fact, the Protestants are much in the minority in the town, the population of which must be now about 500. Two other Protestant denominations have been in the field, which causes our work to overlap somewhat, and necessitates a look into the future to justify the expense. The Methodists and Presbyterians are each preparing to build, but so far, for the summer, our church has been the only church building in Cochrane, having been in use since the last of May. A very friendly feeling has shown itself amongst the various denominations, and we have been able to co-operate in many ways, as, for example, in the first Sunday school, with organized adult Bible class, which has met up to the present in our church. The same desire for unity has been exhibited when we were visited by the Archdeacon, or in the Bishop's recent visit. Other services were cancelled so that all might worship together and communicants have fellowship around the one Lord's Table, and many availed themselves of the opportunity. In the same way we joined with them on similar occasions. The Bishop came down from Moose Factory by canoe, paddled by Indians, and in company with Archdeacon Renison, who joined him near the mouth of the Abitibi, arriving at Abitibi Crossing on August 20th. Mr. Trivitt took a hand car down the line to meet them the next morning, and the whole party reached Cochrane by noon, in time for dinner, and a good rest and clean up for Sunday. Meantime I went about and announced a communion service for Sunday morning at eleven, and as the other services were withdrawn for the occasion we had a congregation of 65, a good representative gathering. The Bishop preached at morning service, and Archdeacon Renison at the evening, a fair congregation being present. They left on the 7.20 train on Monday morning, leaving instructions for the finishing of the buildings for the winter. The Bishop may revisit us before the end of September.

RUPERT'S LAND.

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

Winnipeg.—The new Hymnal will be introduced at once for use in the following churches:—Holy Trinity (Sept. 19th), All Saints' (Sept. 26th) and Christ Church (Oct. 3rd).

Durban.—The Archbishop visited this parish in the Thunder Hill district in North-western Manitoba for Sunday, Sept. 5th. The new church (the first in the district) was dedicated at the morning service. Confirmation service was held in the afternoon. There were eight candidates, including one married couple. Evensong was held at 7 o'clock. Splendid congregations attended all the services, at which very impressive addresses were given by his Grace. On Monday morning an early celebration of Holy Communion was held, the Archbishop officiating. The little church (named "Holy Trinity") was prettily decorated with flowers on the re-table and window ledges. Allowance has been made in the building for the addition of a chancel at a later date. The incumbent, Rev. H. B. Hoare, late curate of St. Oswald's, Birmingham, is doing a noble work in this large mission district; not only

among our own people, but also in a Swedish settlement in the parish; many of the children having been already baptized by him. With the assistance of a lay reader, Mr. Hoare will now arrange for services at three points every Sunday, and at two other points on alternate Sundays.

Birtle.—The Rev. E. C. Starr, B.A., of Westbourne, has accepted the rectorship of this parish in succession to Rev. W. L. Armstrong, appointed to St. James', Winnipeg.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, N.W.T.

The Reverend Canon G. H. Webb, who has filled the position of General Missionary of the Diocese of Calgary for the past four years, has resigned. His reason for taking this step being that the S. P. G. Western Canada Fund ceases to exist at the close of this year. This throws some twelve parishes, which have been helped by this fund, upon the General Mission Fund of the diocese. While regret is expressed on all sides at his resignation, he felt that with the enormous amount of new work to be done, every dollar must be husbanded to the greatest possible extent in order to offset as far as possible the loss which the diocese sustains by the cessation of the above grant. It is hoped that the Rev. A. J. B. Dewdney, who has lately come to the diocese from England, will be able to do a portion of the General Missionary's work in the southern part of the diocese, and that before long someone may be found to do like work in the northern part. Canon Webb goes to Edmonton on October 1st to work as "Associate Rector" of All Saints, Edmonton, in conjunction with the Venerable Archdeacon Gray. Canon Webb informs us that, in answer to his "Appeal for Men," lately published in The Canadian Churchman, several have applied for work in the diocese, but nearly all have been married men with families. Owing to the small stipends which the diocese is able to promise (\$700 for priests and \$600 for deacons) it is not likely that many of them will come. With one or two exceptions the young unmarried men, who are so greatly needed, have so far failed to respond to the call. The Mission of Gladys and Dinton has become a self-supporting parish under the energetic working of Mr. Carrington, the lay reader in charge.

ATHABASCA.

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

Fort Vermilion.—St. Luke's.—On July 18th, the Bishop of the Diocese held a confirmation at this church at which nine candidates were presented. The candidates were presented by the Rev. A. S. White, incumbent. On the following Sunday the Bishop held a second confirmation at the Mission Church, Stoney Point, on this occasion seven were confirmed. In the evening the Bishop preached in Cree at St. Luke's Church.

COLUMBIA.

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

Victoria.—Christ Church Cathedral.—Owing to the resignation of the Rev. Canon Beanlands, the rectory of the Parish of Christ Church is vacant, and the Bishop has undertaken the office temporarily. The Rev. W. Barton, incumbent of Chemajnus has been appointed assistant curate. Arrangements are to be made to incorporate the parish by an Act of the Local Legislature in a more definite way as the Cathedral of the Diocese. It was set apart by Bishop Hills during his pleasure and that of his successors. The annual meeting of the Synod will be held at Victoria on October 18 and the following days.

A very interesting work is carried on in the Diocese of Pennsylvania among the deaf mutes. It is under the charge of a Commission, headed by the Bishop, and the Rev. C. O. Dantzer as missionary. Divine service was held 177 times, with 37 celebrations of the Holy Communion, 15 candidates confirmed, 13 baptisms, 5 marriages, and 17 burials. Their Church was consecrated in 1888, with an old Congregational Church for a parish house. They are now engaged in raising \$15,000 for a new parish house, and Bishop Whitaker is quite in sympathy with their effort.

Correspondence.

THE HISTORIC EPISCOPATE.

Sir,—The following is from the sermon of Bishop Wellton, preached on Aug. 24th last in St. Paul's Cathedral, at the consecration of the Archbishop of Sidney. After pointing out the well-known fact that the same persons are called Presbyters and Bishops in the New Testament, he goes on to say "It accords with the general fluidity (if I may so express it) of the official language of the New Testament. Take other terms, such as 'apostolos,' 'diakonos,' and even 'eklecsia' itself, and it will be found that there is not one of them, which as soon as it came into Christian usage, was used with the same rigid and precise determination of later ecclesiastical history. . . . The system of government which prevailed without a rival in the Church, both in the East and the West, from the second century to the fifteenth, is the only system possible for a Church which makes her appeal to the principle of historical continuity." This principle of "historical continuity" is embedded in the whole structure of our Anglican communion; the so-called "historic episcopate" is only one of the very many outward and visible manifestations of this principle. Many of us strongly believe that a breaking with the past, by the destruction of this principle, even to attain union with our brethren of other communions, would not advance the cause of our "Common Christianity" any more than the violent break with the past in the Revolution has helped France as a European power (to take an illustration from the civil sphere). I have simply written these few words when I found all I said in my first note on this subject is so fully in accord with the principle laid down by Bishop Wellton in the Metropolitan Cathedral of the Empire on the occasion of the consecration of the Archbishop of Sidney. Wm. Bevan.

PRAYER BOOK REVISION.

Sir,—I would like to protest, but with all courtesy and charity, against the "non possumus" attitude of Messrs. Ransford & McElheran on the subject of Prayer Book Revision, nor shall I be deterred by any fear of being included in that imaginary class of "a few restless souls who are always troubled with the itching ear and do not care by what means they attach their ends so long as changes are made." Ne vile fano! If sixteen years' service as a lay reader in the diocese of Chester and Rupert's Land gives me any right to speak in this matter from the lay point of view, I say, clearly and distinctly, that I would like to see a thorough revision of our much-valued and highly-prized Prayer Book along the lines of the American Prayer Book which, as Spectator says, is not as well known in Canada as it should be. We must remember that it is quite impossible to quote all the passages which may need revision without taking up many columns of print. Speaking as a moderate Prayer-Book Churchman, it seems to me quite clear that the objections offered by extremists on both wings, not one wing, of our Anglican Church, are inspired by fear lest revision should run counter to the individual belief of the objector. It seems a pity that so keen a Churchman as Mr. Ransford should appear to cut himself off from all chance of lending a hand in moulding that Canadian edition of our Prayer Book which we need especially for rural districts and which surely must come. One of the causes of the relative decline of the Anglican Church in Canada is the inaccessibility of the Prayer Book to the comprehension of the outsider and the non-educated, who have not been brought up to it like Messrs. Ransford & McElheran and myself. For rural purposes I am in favor of a sensible revision of the form and phraseology of our Prayer Book without doctrinal disturbance. As an Imperial link the Prayer Book will never suffer from such a revision. H. M. Speechly.

A LABRADOR APPRECIATION.

Sir,—I am enclosing my subscription for your valuable paper. Being a long subscriber, nearly to the commencement of this paper, and an old Englishman, seventy-seven years old last month. You will kindly oblige me by thanking the Rev. G. B. Ward for his noble defence of the Athanasian Creed in the 8th July number, page 432, also T. G. A. Wright for his letter July 20th, page 440, for which I beg to endorse every word, also William Roberts for his noble letter July

22nd and page 461 on the same defence. I also beg to thank Rev. F. Vernon Venables, rector of Greenwood, B.C., July 29th, page 479, and John Ransford, page 480, also Rev. William Barton July 8th, page 432, for their noble defence of our beautiful Common Prayer Book. Oh, Sir, how cheering it is to see we have such noble Christian brothers standing up for our rights for which our fathers, brothers and sisters bled, died and suffered as martyrs for our creeds, Bible and Common Prayer Book.

W. S. Hawker,
Venison Island, Labrador, Aug. 30, 1909.

A MODEST APPEAL.

Sir,—Some few years ago when at Estevan in this Diocese of Qu'Appelle, I had the pleasure of receiving from a number of individual ladies in eastern parishes contributions towards a Parsonage Bazaar as well as gifts of money, and a most successful sale was held. I am now engaged in pioneer work at the end (for the present) of the branch line from Moose Jaw to Lacombe, Alberta. This town of Outlook is likely to be an important place from a church point of view, but it is still in its infancy—only one year old. Nevertheless a substantial church has been built, and with the help of a loan from our diocese, I have built a small one-roomed house, but the parson's pony has no house for the winter, and at the present time goes into a neighbour's stable at night, while tethered on the prairie in the day time. If we had not so much to do all at once, we might perhaps have built a small stable, but we have (1) to pay off a debt of \$250 on the church, (2) to paint it (which I am afraid is quite impossible), (3) to raise \$60 as payment on the church lots by November, to say nothing of raising funds for the church ministry. The worst of it is we have so very few ladies that the usual plans for socials and bazaars seem impossible. I have been wondering, therefore, if some of our good friends down East would once again send me through the mail small articles towards a bazaar to help us build a small stable, and I pen this letter, hoping it may catch the eye of many such. If they could be sent me say by the end of October, I am sure we could manage to make a very successful sale of them, as it would be a new thing in this new town. On the previous occasion I was careful to acknowledge receipt of all packages where the name was given, and I would, of course, do the same again. If anything is sent by express, I should be very grateful if the express charge could be prepaid. Any small useful or fancy articles, readily sold at bazaars would be most thankfully received by (Rev.- James Williams,

Outlook P.O., Sask., via Moose Jaw.

PRAYER BOOK REVISION.

Sir,—I have read with much interest the correspondence and comments re Prayer Book Revision, and I agree entirely with the stand taken by Spectator. It does seem to me remarkable that some writers should argue for the present Book to continue in its present shape for all time apparently, for if we wait for the authorities in England to make needed changes the present generation at any rate will be dead and buried and they seem to think that there is no one on this side the water competent to do any revising. It has often struck me when reading some criticisms that if the compilers of the Prayer Book in its present form could only come on the scene now they would be astonished, nay, they would be more than astonished that revision had not taken place years ago. The Book, when first published, was for a population entirely different to the present, possibly not more than five per cent. could read or write, and the compilers framed it to my mind not to jar too much on the old Roman Catholic system it superseded. Certainly if they were compiling a Book of Prayer in the 19th or 20th century there would be many changes, and as Spectator so truly remarks, "The question is not how can we square ourselves with opinions and practices of the Early Church, but how can we lead men to the Kingdom to-day." When we look around and see the progress of the other bodies without our Book of Common Prayer, or at any rate with suggestions only from it, to meet their views we should not hesitate to go ahead alone and do as the Irish and American Churches have successfully done, revising to suit our conditions.

John R. Dutton.

PRAYER BOOK REVISION AND SPECTATOR.

Sir,—Our loyalty to Canada has been so strongly appealed to, in connection with this matter, that some of the more conservative of us have felt almost guilty in occupying the position we do. Conservative as some of us may be, we are convinced that the Canadian Church has a sufficient degree of independence to take any order we deem best in the matter of public worship, consistent with loyalty to the principles of the organization and faith of our world-wide Communion. Does "Spectator" think the work of revision should be accomplished—to some extent—as a declaration of our ecclesiastical independence of the English Church? The reason I ask this question is (what appears to me) the extraordinary principle contained in the following sentence in "Spectator's Comments," in your issue of September 9th: "The day that the English Church adopts its revised Prayer Book, that day it becomes our Prayer Book unless we make other provision. The question is really not one of revision or no revision, but it is a question whether we shall have Canadian or English revision for the Canadian Church." Here "Spectator" assumes such a state of ecclesiastical law as would imply that our Canadian Church is in such a way part and parcel of the Church in England (—subject as that Church is to the British Parliament—), as that legislation by Convocations and Parliament for the English Church would bind us in Canada. Perhaps "Spectator" may be right as regards the matter of "law." I am not sure enough of my ground to contradict him; but one would fancy if he be right that we should need the consent of the British Parliament and Convocations—or the former at least—to our own attempt at revision in Canada. But, as a matter of fact, the Church in the Ecclesiastical Province of Canada, as distinct from the Dominion, has acted upon the opposite principle, viz., that this Canadian province possesses such a degree of independence as would entitle her to order her worship, as mistress in her own house, to this extent at least. "No alteration or addition shall be made in the Book of Common Prayer . . . unless the same be enacted at one session of the Provincial Synod and confirmed at another session of the same, by two-thirds of the House of Bishops and two-thirds of each order of the lower house . . . any alteration in or addition made to the Prayer Book . . . by the Church of England in her Convocations and authorized by Parliament, may be accepted for use in this Ecclesiastical Province by the Provincial Synod at one session only, without the necessity for further confirmation." "The Solemn Declaration" of the General Synod says: "Nothing in this (its) Constitution shall affect any Canons or enactments of any Provincial or Diocesan Synods now in force." If the Provincial Synod of Canada years ago laid down this principle of practical independence in the matter of ordering its own mode of Public Worship, much more would our General Synod of to-day, considering its trend of feeling on this matter, insist on the principle. So that it is quite clear there is no need for revision simply as a means of declaring that "the day the English Church adopts its revised Prayer Book, it shall not become our Prayer Book." Our Canadian Ecclesiastical authorities have laid down the principle that none but ourselves can alter the Book we received and still use. No sane man among us would argue that the Canadian Church is not in possession of brains sufficient to revise or add to our present book, when revision is taken in hand—for if it is ever done for our Canadian Church we must do it ourselves; we have already laid down that principle. It is simply to confuse the whole question to raise that point. The real question is, Had we not better wait to find out what the Church in England does, and thus have the advantage of her experience in the matter? If her endeavour be, from our standpoint, a success or a failure, her action will certainly be of use to us when we undertake the task. Many of us would give away to no man in loyalty to our Canadian Church or in regard to our respect for the ability and knowledge of local requirements of the "powers that be" in our Canadian Communion. But, at the same time, we cannot imagine that it would be an exhibition of excessive modesty or self-distrust if a very small Communion like ours in Canada waited to see what a large and historic Communion like the Church of England did before we actually undertook the task. In a large Communion like the Church in England we shall have a good object lesson, which may prove useful to us when we undertake what must necessarily be a difficult undertaking. And, in the meantime, I do not believe there is any ground for "Spectator's" fear that we in Canada will allow any ecclesiastical

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authority or civil power outside our own Dominion, or revise for us the Book we now use. But I suppose we all realize that when we do undertake revision—which will necessarily entail a change of name—we shall have to get the permission of our own civil authorities to retain possession of our real estate and temporalities under such new name, which simply means that the Parliament or Legislatures of Canada will have something to say as regards the new name we take; that is, I question if our Canadian Parliament will allow us to make "claims," such as some among us may be disposed to make, by means of such new name, assumed as it must be with its permission. Parliaments, I suspect, will not deal with a great historical Communion with the same easy good nature as they might deal with some obscure sect, like the Irvingites, who have already appropriated the legal name of "The Catholic and Apostolic Church." In the meantime we have, by the grace of God, unlimited scope for spiritual endeavour and spiritual progress, and nothing to lose by leaving revision alone for the present. Wm. Bevan.

PRAYER BOOK REVISION.

Sir,—It has been suggested, that those who are so earnestly desirous of revising the Liturgy, should set forth just exactly what in the present Liturgy they would desire to be altered, and what substituted in its place. I would point out first, that our Prayer Book is already revised, not indeed by the General Synod, but by individual rectors, and from the form and manner, in which many of them conduct the services, we can ascertain what alterations, those who are contending for revision, would effect. 1. All reference to daily service to be omitted. 2. The observance of all Fast Days and Holy days except Christmas Day and Good Friday to be abolished. 3. The Ornaments Rubric to be expunged, and in its place, an injunction inserted, requiring every Bishop to wear a black gown with lawn sleeves, and forbidding him to wear a scarlet robe, coloured stole, pectoral cross, or episcopal ring, or to have a Crosier borne before him, or carried by himself; and all other ministers to wear long surplices and black scarves, to read the prayers from a desk facing the people, and to wear a black gown when preaching. 4. The Athanasian Creed to be abolished, and the Litany appointed to be said (not sung) once a month. 5. The Ante-Communion Service to be abolished, and the Holy Communion to be administered once a month, the minister standing at the north end of the table. 6. The long exhortations to be struck out, and the words in the prayer of humble access, "So to eat the flesh of Thy dear Son," etc., to be expunged, and in their place to be inserted, "So to remember the death of Thy dear Son." 7. In giving notice of Sacrament Sunday, the minister to be directed, to extend a cordial invitation, to members in good standing of other Protestant Evangelical churches. 8. The words in the Prayer of Consecration, "Hear us O Merciful Father," etc., and the first clause in the Form of distribution, to be expunged; as also the words: "Who have duly received these holy mysteries," in the 2nd Post Communion Prayer. 9. In the Baptismal Service these phrases to be struck out:—"Seeing now—that this child is regenerate;" "We yield Thee hearty thanks—that it hath pleased Thee to regenerate;" this infant with Thy Holy Spirit, and also the sign of the cross. 10. In the Church Catechism, the whole section concerning the Sacraments, to be omitted, and also the rubric, "None are to be admitted to Communion," etc. 11. The rubric con-

cerning confession in the service for the sick, and that with respect to excommunication, etc., at the head of the Burial Service, to be erased. 12. The Preface to the Ordinal to be erased, and in its place, these words: "No man shall be suffered to execute any ministerial function in the Protestant Episcopal Church, except he be a minister in good standing of this or of some other Protestant Evangelical Church." 13. The Ordination Formula for a Bishop to be, "Take thou authority to execute the office of a Bishop in the Protestant Episcopal Church. In the name," etc.; and for a minister: "Take thou authority to execute the office of a minister of the Word and Sacraments in the P.E.C. In the name," etc. 14. The 39 Articles would, according to this scheme, have to be thrown overboard with the Athanasian Creed, as being the essence of Dogmatism (dreadful word). "No man shall hereafter print or preach to draw the article aside in any way, but shall submit to it in the plain and full meaning thereof, and shall not put his own sense or comment to be the meaning of the article, but shall take it in the literal and grammatical sense." See Preface to Articles. Now if the Liturgy were thus revised, Canon Hague would not have to publish a volume as big as a Bible, to prove its Protestantism, and it "would most certainly" be accepted as an axiom that the Liturgy of the Church of England "thus Canadianized would be" moderate Calvinism, and no one would dream of asserting the contrary. E. Soward.

British and Foreign

An anonymous donor has offered to provide St. Mark's Church, Ocker Hill, with a handsome marble reredos.

A new Diocese on the Gold Coast, West Africa, which has been assigned to Bishop Hamlyn, is to be designated Accra.

The rectory house at East Barnet is to be demolished, and a new rectory is to be built. The present house has been occupied by successive rectors since 1631.

The Earl of Derby has given a site in the parish of St. Philip, Litherland, Liverpool, for a memorial church, for the erection of which Miss Willox, sister of the late Sir J. A. Willox, M.P., has provided £10,000.

The Archbishop of Canterbury has passed his sixty-first birthday. He became Dean of Windsor at the age of 35, Bishop of Rochester when 43, Bishop of Winchester when 47, and Archbishop of Canterbury when three months short of 55.

Prebendary Hutchinson, Vicar of Blufton, near Longton, has entered his hundredth year. He is the oldest clergyman in the Lichfield Diocese, and it is believed that he is the oldest incumbent in the kingdom. Every Sunday this year he has preached at the morning service.

It has been decided to build the tower of St. Paul's Church, Truro. The church was to a large extent remodelled from designs of the late J. D. Sedding. A set of tubular bells has already been promised for the new tower, which is to have figures at the corners instead of pinnacles. Mr. Edmund Sedding has been appointed architect for the tower.

The statue representing the robed figure of Archbishop Maclagan, the late occupant of the See of York, has arrived at Selby, and is to be placed on the east side of Selby Abbey's new tower balustrade. Other statues that are to be placed there are those of King Edward, William the Conqueror, and Abbot Hugh de Lacy, who holds in his left hand a miniature model of the first Abbey of Selby, which he built.

At Cullen, a seaside resort on the Banffshire coast, the Bishop of Aberdeen recently dedicated a new church, and at Boora, in Sutherlandshire, a church has been opened, which has the distinction of being the only Episcopal church in the county. The building of the new church to be erected at Oban in memory of the late Bishop Chinnery-Haldane (Argyll) will shortly be commenced, a very considerable proportion of the sum required having been raised.

Two tables given by Christian organizations in this country to memorialize the deeds of men from the Old World who worked in America in the cause of religion, have been unveiled in Europe recently. Both were placed under the direction of Dr. William Elliott Griffis of Ithaca, and are the work of J. and R. Lamb of New York.

A tablet unveiled at the University of Utrecht, the Netherlands, is a memorial to the Rev. Dr. John H. Livingston, who was a student in the

university from 1768 to 1770, and afterwards became a pioneer of the Reformed Church in America. It was erected by Rutgers College, New Brunswick, N.J., an institution of the Reformed Church. Dr. Livingston was born in this country, but was educated and ordained to the ministry at Utrecht.

The other tablet was erected in the English church in the Bergyn Hof, the fourteenth-century edifice of the Bergyn nuns in the court of the Kalvar, the principal street of Amsterdam, Holland. This is in memory of the earliest pioneers who sought for freedom of worship, and it is placed by the Congregational Club of Chicago. The names mentioned on the tablet are Ainsworth, Johnson, Robinson, Brewster, and Bradford of Plymouth Plantation, 1609.

Ferns Cathedral.—It is much to be hoped that the interesting sermon of the Dean of Ferns, giving, as it does, an excellent outline sketch of the history of this ancient historic building, will stir up an interest in the restoration of this old cathedral which will induce those willing to help in Church work to provide funds to complete the modest scheme of restoration now in hand. Unfortunately, Ferns Cathedral has often been treated as a glorified parish church, one of those "horrors" built in what has been called "the early Dublin style of architecture," but this is indeed far from being the case. Notwithstanding that it has been mercilessly treated both by those who sought to restore it, and those who sought to destroy it in early times, it still retains the

The Church Family Newspaper, writing of the "prominent laymen" of the Mother Church, gives Mr. H. A. Hammond the honor of their special notice in the issue of August 20. The editor refers to his splendid record in Canada in the parishes of Cayuga and Collingwood and Peterborough, and it is no doubt very pleasing to the church people in these places to be thus reminded of their co-worker of former days. Evidently Mr. Hammond has not relaxed his energies in Christian work, as he now holds a license from the Bishop of Oxford as a lay reader and is secretary of the Church of England Men's Society at Wokingham, where he now resides. The Canadian Churchman joins in all the appreciative words of her English contemporary concerning this worthy man.

A clergyman in the diocese of Rupert's Land writes, "I congratulate you warmly upon the merit of the 'Canadian Churchman,' and the marked success with which it is meeting."

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A KING.

'Twas a king who dwelt in a palace grand—
So grand that what do you think?—
Whenever he looked on either hand,
The walls were a beautiful pink!
Beneath a carpet of gold was spread,
As rich as the costliest crown;
And lo, for a ceiling, high over his head,
The blue of the sky looked down.
And never a king, in tale or song,
Enjoyed such wonderful care.
The air that he breathed the whole day long
Was laden with perfume rare.
And walls, and floor, in a scented bath—
This place was sprayed each night—
A marvellous, delicate aftermath
To a day of sweet delight.

And when he was hungry this (fortunate pet)
He made no beck or call,
But turned where a table was always set,
And ate of the pink, pink wall!
Now, what was his name? Pray don't ask me.
Perhaps some scientist knows.
He was only a beetle who lived, you see,
Deep in the heart of a rose.

HIDE AND SEEK.

"Mabel's it! Mabel's it!" screamed all the children at once, and away they rushed, to find a hiding place before the little girl could count fifty.
Johnny ran to the big rosebush; Fred and Harry to the barn; Nellie crept behind grandma, who was rocking and knitting on the porch, and before forty had been reached, the last one had vanished. "I've found the best place of all," said Richard, laughing all over, as he crept in a barrel half-filled with straw that had been standing on a wagon in the alley for months. "I mean to hide here every time."

"Bushel wheat, bushel rye," chanted Mabel, but no one answered; so she started on her search. "One, two, three for Nellie! I see you there, back of grandma's chair."
"Children, there is an organ-grinder with a tiny monkey up on Elm Street," called Mrs. Blake. "Don't you all want to go?"

Away they rushed, but Richard in the big barrel heard nothing of the outcry. He wondered why they did not come to find him, and then concluded it would be a great joke to stay where he was, till all the children helped Mabel to search him out.

"I must have gone to sleep," said Richard, suddenly opening his eyes. "I guess, I'll sneak out and pat for myself."
"One, two, three for me," he called, as he pounded on the door of the wood house, with his eyes still full of sleep.

"Pa! Pa! Come here!" said an excited old lady on the back porch

who wasn't his grandma at all. "Here's a strange little boy! He got out of that barrel on the wagon, and you must have brought him from town."

"I'm Richard Blake," said the little boy, almost ready to cry, "and we were playing hide and seek."

"And you hid in the straw in the barrel? You see, sonny, I bought that old wagon that stood in your alley so long, and you must have been asleep when I drove off."

"I was only asleep a minute or two," said Richard, looking at the kindly old gentleman, as if he might be a fairy who had waved his wand and hidden all the boys and girls. "This isn't our house."

"You are six miles from town, Richard. Get him a bite to eat, mother, and I'll take him right back home. His folks must be nearly crazy."

"I can wait till dinner-time," said Richard, politely. "I don't want to bother you."

"I guess you're all turned around, sonny," said the old lady. "It is four o'clock, and everybody had dinner long ago."

So Richard ate his bread and milk, while the nice old gentleman hitched up, and presently he was on his way to town, with two big cookies in his hand. He could hardly wait till he saw his mamma, and it seemed a long time before the buggy got to the familiar street and houses.

The next time you must not hide in anything that can run away," said Richard's mamma, when she had laughed and cried and kissed the wandered a long time. "We thought of every place but the old wagon, and even the policeman has been out looking for you. I don't believe I shall ever want you to play hide-and-peek again."

"I'll take them all out to my farm some day next week, to pay for breaking up that game," said the nice old gentleman; "and then, if they get lost we will have old Rover find them. You folks hunted everywhere, and didn't find him; and we didn't seek at all, but we brought him to the base."

"I didn't pat for myself," said Richard, breaking away from his mother, to beat Mabel to the base and pound on the right woodhouse-door this time. "I'm not it for the next game, anyway."

ONE AFTERNOON IN THE COUNTRY.

Edna had forgotten that potatoes existed until she passed through the kitchen on her way to the hammock in the garden.

"Half a bushel, I do believe!" the little girl exclaimed.

There was no response from the potatoes, but the cat ventured to remark.

"Hush," cautioned Edna. "Don't you know enough to keep still?"

Shaking her head at the potatoes, the child crossed the floor on tiptoe, opened and softly closed the door,

then ran swiftly to the orchard. Three minutes later she was hidden in a tree-top.

"Even the boys couldn't find me here," observed Miss Edna, "and I'm glad robins can't talk. Now maybe I can read! This whole morning I had to do errands for everybody! That's the worst of living in the country! I know I ought to peel those potatoes for mamma, but it wouldn't hurt the boys to do something. I hate to peel potatoes, and these would have to be sliced, too. I don't see why mamma promised to have them all ready to cook. Bother Pioneer Society dinners, anyway! It's one o'clock now, and we'll have to be ready to start at four! I guess I ought to have two hours to myself!"

There was no one to dispute these declarations; yet, after Edna Brown opened her book she continued explaining to the air why it was none of her business that a pan of new potatoes burdened the kitchen table.

"There was once a beautiful little valley," read the child to herself, and said aloud at the same time, "bother those potatoes!"—"where the sun was warm and the rain fell softly"—"I know mamma is tired!"—"its apples were so red, its corn so yellow, its grapes so blue, that it was called the Treasure Valley." "I wonder they don't say the potatoes were brown!"—"The lovely valley belonged to three brothers"—"I don't see why the boys can't peel the potatoes; they'd have to if mamma said so."

Half an hour passed in this fashion. Edna finished reading the "Golden River," and began "Pied Piper of Hamelin," with no better success. Duty shirked made her miserable. In vain the child tried to enjoy her book. When her mother called she didn't answer.

"Wish I were deaf!" she grumbled—"The boys pretend not to hear half the time when they are called."

A few minutes later the child heard voices in the orchard.

"Mamma and Mrs. Jackson!" flashed through her mind. Motionless the little girl clung to a branch and waited.

"I thought we would find her in the orchard," mother was saying to Mrs. Jackson when she and Mrs. Jackson paused beneath Edna's apple tree. "Yes, she is a dear child. I shouldn't know how to get along without her. She is always so willing to help."

That was all Edna heard, but it was enough to send her flying to the kitchen at the first opportunity to do so without being seen.

"Where are the potatoes?" she demanded of the cat. Receiving no reply Edna went in search of her mother.

"Mother," she called when she discovered her by the gate picking roses, "have you forgotten about the potatoes?"

"No, no, dear; we decided to bake them in Mrs. Kennedy's big oven. She lives just across from the fair grounds, you know. And Edna, dear, the Jackson's wish to take you to the picnic in their automobile. They'll

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call for you later. If I could have found you ten minutes ago, you might have gone with them to Silver Spring. They took the boys instead. But get ready now, so as not to keep them waiting. They will leave the boys at the fair grounds and come back for you. Papa and I will have to drive to the picnic alone.

"And I might have gone twenty miles in an automobile to Silver Springs this lovely afternoon!" exclaimed the child. Then, noticing a smile on the cat's face, she added in tones of exceeding severity, "Cat, I wish you would go to the barn and catch mice!"—Young Churchman.

WHY HE DID NOT WIN.

It was the day for the public exhibition of athletic sports in Blank College. The grand stand was crowded with matrons and pretty maidens. Below, the faculty, the trustees and fathers of the boys unbent from their grave dignity, and laughed over baseball games, and races of fifty years ago. Around the ring were crowded the students from a rival college. The men who were to take part in the "events" of the day wore close-fit-

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ting flannel suits of the college colours, white and blue.

Two brothers stood near each other; the breast of one was covered with silver and gold medals, the other had not one.

"Champion hundred yards dash."
"First prize, L. L. tournament."
"First prize, Mile Run," said a by-

stander, reading some of the inscriptions on the medals. "How many of these things have you, Joe?"

"He has over twenty at home," said his brother, eagerly.

"And you none, Tom? How is that?"

"Never could come in first. I think I shall take a gold bar to-day, though. There is one thing I can do—the hurdle race."

"Oh!" cried a child's voice behind him, in a tone of bitter disappointment.

Tom turned, and saw a little girl seated by a poorly dressed woman. Both were looking at him with startled, disappointed faces.

"Who are they?" Tom whispered to his friend.

"Bradford's mother and sister. One of the charity students. He's in the hurdle race. I suppose they thought the poor wretch would win the gold medal, and be asked to dinner with Prex to-night, along with the first-prize men."

"Yes," said Tom, thoughtfully, as he walked away.

Bradford was a dull fellow, he remembered, and neglected by most of the students who were better clothed and better bred than himself. If the boy won the prize, and appeared at the president's state dinner, it would certainly give him a standing, in future, among the boys. A moment later a lady who knew him called Tom to the grand-stand. "This will be the victor in the hurdle race," she said to the ladies near her, who smiled while Tom blushed and laughed.

The sports began. One event succeeded another. The hurdle race was called; Tom and Bradford started together, but Tom passed him easily. All of the hurdles were passed but one. Tom glanced aside, saw the strained face of the shabby woman, and the child's tearful eyes, and the next instant tripped and fell, while Bradford leaped past him.

The president himself gave the prizes. The band played, and the men shouted as he handed the gold medal to Bradford. Joe had, as usual, half a dozen prizes. Tom stood by, without any.

But the president said to a looker-on: "There was nothing to trip that boy. He fell purposely, that Bradford might win."

"Shall not you let him know that you know it?"

"No. The man who can conquer himself, even in a trifle, needs no other reward."

AN AUTOMOBILE RIDE.

"No, Asher, you have not learned to manage the automobile well enough to take it out by yourself," said Mr. Warren to his fifteen-year-old son. "I want to go out with you a few more times until I am sure you can control it and then you may take your friends riding. But you must remember not to run too fast no matter how well you learn to manage it."

"Can't we go out riding this evening, father, when you come home?" said Jeannette, who was past sixteen. "I want to learn to run the machine

as well as Asher. All the other girls who have them can, and I believe I could too."

"Yes, I am going to teach you to run it, too," said her father. "But you must both promise to be careful. I do not want you to take such risks as so many of the boys and girls of this town do by fast driving."

"We will all be ready this evening when you come home," said Mrs. Warren, "and take a ride into the country. Asher might run the automobile going out and Jeannette coming back. That will give them more experience."

"All right, Asher," said Mr. Warren. "Have the machine ready and we will go to the springs. That is as difficult a road as there is around here, and we will see how well both you and your sister can manage it."

That afternoon Mr. Warren came home several hours sooner than his usual time, and both Asher and Jeannette thought it was on account of the ride. He soon explained that he had come home to get ready to go away on a short business trip, and wanted their mother to go with him. He often did this, and while he and Mrs. Warren were away, Jeannette and Asher's grandmother, who lived near, came and stayed with them.

"Asher, will you go and tell grandma that we are going away," said his mother. "Explain why I did not send her word sooner, and ask her to come back with you. Jeannette, I'd like a little help to pack a few things in that suit case in the closet."

"If Asher could manage the automobile better he and Jeannette could take us to the station," said their father, when they were ready to start. "We'll have to take a street car this time, and when your mother and I get back, we will have that ride to the springs and may be grandma will go along."

"Tell Sidney we will be home before his vacation is over," said their mother. "You know he will be here Thursday or Friday and stay a week. We will be home Friday night." Just then the car came along and they all said good-bye.

This was Monday, and on Wednesday morning, Sidney, their older brother, who attended college in a neighbouring town, came home for the spring vacation. He went to see the automobile as soon as he had greeted his grandmother, sister and brother.

"It is too late for a ride this morning," said Sidney, "and there is a ball game this afternoon, but in the morning I will take you all for a ride."

"No, you must not take the automobile out till father gets home," said Jeannette. "He is going to teach each one of us to manage it, but wants to go with us a few times himself until we get a little practice."

"Oh, I can run an automobile all right," said Sidney. "The Barkers have one nearly like this and I have managed it by myself."

"Well, I am not going with you," said Jeannette. "I know father would not like it and you better wait

till he can see how well you can manage it."

Sidney was determined to go for a ride the next morning, and at the ball game that afternoon made arrangements with several boys to go with him.

When Sidney and his friends got started the next morning they had only gone several miles before he found that he did not know as much about managing the machine as he thought he did, but instead of telling the boys so and going back, he drove farther into the country. That the machine was beyond his control he was at last forced to admit to him-



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self, and on reaching a place where the road descended a rather steep hill at the bottom of which was a railroad crossing, Sidney turned to the boys who were in the back seat and told them to jump out as quickly as they could. He saw a train coming and knowing that he could not stop the machine, thought it better to run off at the side of the road than to risk meeting the train at the crossing. The machine would be badly damaged and very likely he would be hurt, but it seemed the only alternative.

The two boys had dropped off behind, and after another unsuccessful effort to stop the machine, Sidney steered for the side of the road. The automobile struck the fence and he was thrown out, but not hurt. The motive power of the automobile was so badly damaged when it struck the fence that the machinery stopped, and the wreck of the fence and the machine were piled up in a promiscuous heap.

The three boys walked several miles before they found a farmer who could spare the time to haul the automobile back to town, and before it could be moved at all a new tire had to be put on. It was finally towed back to town behind a farm wagon and taken to a repair shop.

This was not the first time Sidney had gotten into trouble by his wilfulness, and his father had said after he had driven too near the railroad station the summer before, and had broken a buggy as a result, that if he ever had another accident from the same cause he must earn the money to pay for whatever damage might be done.

By the time his father and mother got home, Sidney had found a place to work as driver of an express wagon, and was working at the time of their arrival. His father said he must work long enough to pay for the repairs on the automobile, but that he would give him a better job at his own warehouse than the one he had. He also continued to board and clothe his son, but even with this help, Sidney was steadily at work more than a year to earn the required amount of money.

While Sidney was putting in long hours at the warehouse his brother and sister, who had both learned to run the machine were enjoying rides with their friends and going picnics and on pleasure trips. He felt like complaining sometimes, but he knew

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that he had only himself to blame. Long before he paid his father the last of the money, he had learned to take not only his advice, but also that of the men with whom he worked, and was forced to admit that while the accident had been a bad thing for the automobile, the experience was a very good thing for him.—Margaret Whitney.

A GENEROUS SACRIFICE.

Faire sat in her room on the eventful morning counting over the Italian coins which her mother had given her the night before.

"For the necklace, dear," Mrs. Atherton had said, "and the keepsakes for the home people."

"One hundred and twenty-five francs! Twenty-five dollars!" the little girl chanted softly. "Dearie me! What gorgeous things I can buy!"

Just then the door which Faire had left unlocked opened and the small chambermaid appeared with broom and dusters to arrange the room for the day. She was about to withdraw hastily when the American girl called her. She had been weeping again; in fact, she seemed to be always sorrowful, and kind little Faire felt that she must fathom these depths of woe.

"What is the matter, Teresita?" she asked gently. "You have been crying, I know. Won't you tell me what troubles you?"

Teresita spoke very fair English, but for a moment she did not answer. Then she said with a little catch in her voice:

"I am unhappy, very unhappy!"
"I am so sorry," and Faire clasped her hands before her in a way she had when she felt most deeply. "I noticed how sad you looked the first day we were here. What is the trouble? Can I help you?"

Then the story all came out. Teresita was the eldest of seven children and her widowed mother was very poor. The girl had been in school

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until about six weeks ago, and had she stayed on until the end of the term would have received what she called a "certeficate," and then might easily have obtained a good position in a shop. But the mother had been ill for several weeks in the winter and unable to do her regular laundry work for the hotel, and the household funds were consequently so low that when Teresita's gown and shoes became too badly worn to appear at school, new ones were out of the question.

"And so," the little maid finished, "I did geeve it all up, and came here. The hotel people furneesh the clothes but I shall never get here enough wage to help the mother, while if I might have had a poseetion in a shop I should have earned as much as twenty francs a week. I was so deesappointed."

Faire looked at pretty, sorrowful Teresita, and then she looked at her little silver purse for a moment.

"Don't cry!" she said softly at last. "How much would a new gown and new shoes and the other things you need cost?"

"Fifty francs," Teresita said sadly. "And I shall never earn here so much until I am too old for school."

Faire rose and walked around the chair where the little Italian had dropped down, and suddenly something glittered on Teresita's white apron.

"Oh, but you must not!" the girl cried. "Fifty francs! Madame, the mother, will not like it."

"It is mine," Faire said. "Mother gave it to me for a coral necklace, but I would far rather have you use it, Teresita."

For a moment Faire's straight little American figure in its Peter Thompson suit stood opposite Teresita's little, rounded, already stooping form in its uniform of service, and then the two girls suddenly put their arms about each other and Faire felt a soft kiss on her cheek.—Grace E. Craig, in St. Nicholas.

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There is no unbelief.
Whosoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.
Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
Trusts the Most High.
Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.
Whoever says "To-morrow," "the Unknown,"
"The future," trusts the Power alone
He dares disown.
The heart that looks on when eyelids close,
And dares to live when life has only woes,
God's comfort knows.
There is no unbelief,
And day by day, and night, unconsciously,
The heart that lives by faith the lips deny,
God knoweth why!
—Edward Bulwer-Lytton.

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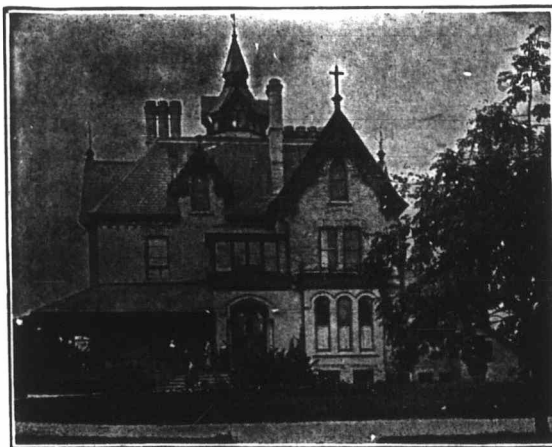
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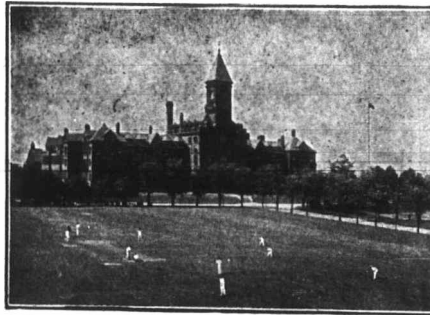
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