

Canadian Churchman

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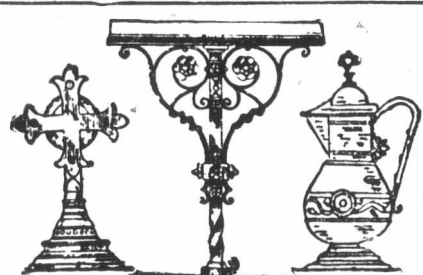
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Lessons for Sundays and Holy Days.

November 27.—First Sunday in Advent.
Morning—Isai. 1; 1 Pet. 1, to 22.
Evening—Isai. 2; or 4, 2; John 10, 22.

November 30.—St. And., A. & M., Ath Cr.
Morning—Isai. 54; John 1, 35 to 43.
Evening—Isai. 65, to 17; John 12, 20 to 42.

December 4.—Second Sunday in Advent.
Morning—Isaiah 5; 2 Peter 1.
Evening—Isai. 11, to 11; or 24; John 13, 21.

December 11.—Third Sunday in Advent.
Morning—Isaiah 25; 1 John 3, 16-4, 7.
Evening—Isai. 26; or 28, 5 to 19; John 18, 28.

December 18.—Fourth Sunday in Advent.
Morning—Isaiah 30, to 27; Rev. 2, 18-3, 7.
Evening—Isai. 32; or 33, 2 to 23; Rev. 3, 7.

December 21.—St. Thos., A. & M.
Morning—Job 42, to 7; John 20, 19 to 24.
Evening—Isaiah 35; John 14, to 8.

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

ADVENT SUNDAY.

Holy Communion: 237, 241, 250, 257.
Processional: 58, 59, 63, 527.
Offertory: 65, 304, 413, 506.
Children: 685, 697, 702, 704.
General: 454, 460, 481, 548.

SECOND SUNDAY IN ADVENT.

Holy Communion: 235, 254, 260, 377.
Processional: 70, 298, 307.
Offertory: 319, 327, 329, 621.
Children: 58, 481, 685, 726.
General: 69, 311, 753, 778.

THE FIRST SUNDAY IN ADVENT.

"Sin deceived me," Romans 7:11.

We best appreciate the atoning work of Jesus Christ, and His second coming, when we are alive to the nature and character of sin. Sin is the non-fulfilment of the will of God. It is a principle or power which exercises dominion over

men. It reigns in death, (Romans 5:21); it lords it over men, and demands obedience, (Romans 6:12). But we do not allow this mysterious power to baffle us, or to diminish our faith in God Who is Love. For the supreme manifestation of God, the supreme illustration of His Love, is in Christ Jesus our Lord Who came to save His people from their sins. The language of St. Paul belongs to us all. In sadness we say, "Sin deceived me;" but we can join in His utterance of grateful joy: "Thanks be to God which giveth us the victory through our Lord Jesus Christ," (1 Cor. 15:57). Let us study the idea that sin is deception. The devil "is a liar and the father thereof." All sin has its beginning in a temporary deception. Only by a mission of deception can Satan gain converts. He comes to us as an angel of light. Were he to come as artists sometimes depict him we would fly in terror. Now there are three particular ways in which sin gains converts by deception. 1. As to the satisfaction and pleasure to be found in it. How frequently sin makes its appeal to us along the lines of the emotional, the aesthetic. This was Eve's experience as well as ours. But they who sow for pleasure reap nothing but sorrow, grief, and pain. Jesus undecives us. There is no pleasure in disobeying God. True pleasure and real satisfaction in life come only to the obedient. Let us be warned by the confessions of those who sought pleasure in sin. "Sin deceived me." 2. As to the excuses to be made for sin. The world has a bad theory as to the necessity of sin. An intemperate, an impure man is only "sowing wild oats." Ask the man who sowed wild oats in his youth. In advanced years he is bound to say, "Sin deceived me." Or again, we blame evil companions or miserable surroundings for our lapses from virtue's narrow way. These may be causes of sin, but they are by no means valid excuses. We are not compelled to yield to any temptation. Seek rather the friendship of Jesus. For if we and He are friends, we shall rise above our mean surroundings, we shall be good examples in the community, and not excuses to men to commit sin. Sin is lawlessness, and you cannot offer any excuse for continuing to sin when the way of truth and righteousness has been revealed to you. 3. Deception as to the probability of punishment. We all get this idea that somehow or other we shall escape punishment. But this idea is ours only when we forget that sin is malice against the Blessed Trinity, and as such merits punishment. The Advent of such a Person as Jesus to be the Saviour of men, shows us the grievousness of sin, and the certainty of its punishment. By faith in Jesus we are delivered from death, the eternal punishment, and are given grace to understand and to endure with all patience the due rewards of our evil deeds. Jesus Christ is the Divine Answer to Satan's ministry of deception. Thus knowing the nature of sin we unceasingly pray to God for grace to cast away the works of darkness, and to put on the armour of light, that in the last day we may rise to the life immortal in the presence of Him Who is Truth.

Broadening The Empire.

In the coming year we may look for constitutional developments within our Empire befitting the growth of its parts, and their harmonious and progressive advancement as a whole. The character of the British Constitution admirably adapts it to meet the ever-changing conditions of national life. Based on the foundation of human liberty, conserved by the sagacity of statesmen, who in each succeeding age, and in each portion

of the Empire, have kept themselves well informed as to the will of the people, and apt to give expression to that will in legislation, at once prudent and progressive, there can be no doubt that the "power," to use the eloquent phrase of Daniel Webster, "which has dotted over the whole globe with her possessions," will rise to the height of her broadening responsibilities, and achieve a victory of beneficent and well-ordered statecraft such as the world has never seen. The coming year promises great things for our United Empire, and high honour for our beloved Canada, whose wondrous development has attracted the attention of the civilized world, and whose statesmen have proved themselves pioneers in Imperial progress, verifying the prediction of the old English poet, that "Westward the course of Empire takes its way." But though we have just cause for national elation, it is well that we should remember the solemn words of the "Prince of Denmark:"—

"There's a divinity that shapes our ends,
"Rough-hew them how we will."

Drill In Schools.

Despite the attacks by peace theorists on Military Drill in Schools, the common sense of most Canadians heartily approves of it. Such discipline is salutary in many respects: In one especially. It supplies a grievous lack in many Canadian homes, the inculcation of obedience. The habit of obedience is essential to order in the home and authority in the State. We know of no means by which this most excellent habit can be more thoroughly and effectively taught to growing lads than by military drill during the formative period of life, when the boy is being prepared at school for the efficient discharge of his duties in after life. Lord Strathcona has again increased the debt owed to him by Canada for his many benefactions on her behalf by adding to his former donations for the establishment of physical and military drill in our Public schools, the sum of \$200,000, the total amount given by his Lordship being the princely sum of \$500,000. We have just reason to be proud of such a public-spirited and patriotic citizen.

Now.

We may be pardoned for notices of a letter of the Rev. Douglas Ellison, of the Archbishops' Western Canada fund, giving an account of his mission in the Diocese of Qu'Appelle. He says that as yet only one-sixth of the now existing 2,000 miles of railway mileage has been covered, while 1,665 additional mileage will be completed within the next two or three years, and then remained the overwhelming task of reaching the back country settlements. He pleads for unity of purpose, and the driving home of a definite policy. "To one on the spot it looks as if nothing but a timely, rapid, and concentrated effort will ever make up lost ground" in the four thousand miles of railway in this vast diocese, with only 70 clergy. The intention is to organize this branch of work on a fortnightly basis, each worker to hold service in two towns on the Sunday, perhaps a third in the afternoon. "We are face to face in these new towns with potent forces of materialism. . . . It is probably true to say that fully one-half or more of the entire population is unattached to any definite religious body, hence the need for a strong converting ministry." "Here, at the moment, almost anything seems possible; but even he who runs may read that the ultimate future does not lie with ourselves, unless some truer sense of proportion can be awakened as between the claims of the old world and the new."

Temperament.

Success in any given pursuit apart from determination and dogged industry on the part of the person adopting it, depends largely on his disposition towards it. If a man be unselfishly devoted to his chosen life work, he will follow its course whithersoever it goes with strength, sureness and persistency, as the waters of a river unstayed by swamp shallow or rock flow on from source to outlet. The perplexing details and frequent discouragements met by the way will exercise his patience and develop his courage. "Generally," says Ruskin, "the temper which would make an admirable artist is humble and observant, capable of taking much interest in little things, and of entertaining itself pleasantly in the dullest circumstances. Suppose, added to these characters, a steady conscientiousness which seeks to do its duty wherever it may be placed." This temper, as Ruskin describes it, would go far to make an "admirable," and not only admirable, but faithful and efficient clergyman. And is well worth cultivating not only in the clerical but in the ordinary callings of life.

A Progressive Bishop.

Commenting on what is characterized as "one of the most striking papers" read at a great meeting recently held at the Corn Exchange in London, England, one of our exchanges says of the Bishop of London: "He evidently took his courage in both hands when he appealed for a reconsideration on broader lines of the problem of unity. With joy he noticed the contrast between his own action twenty-seven years ago, when he forbade a Wesleyan minister preaching in a West African church, and the ready help given by Bishop Brent to a Wesleyan missionary in the Philippine Islands. 'Which Bishop did the right thing?' and gave no doubt as to his own answer as a hearty condemnation of himself. He commented on the conflicting views that underlie the attitude of Churchmen who consider that unity may be secured by the affirmation of fundamentals and those who believe that the Church must transfer to the mission-field as rich and full and complete an interpretation of Christianity as possible without the surrender of any part of its system. 'It would surely be an eirenicon amongst those who have manifested the strivings after unity of which we have heard if there could be an authoritative declaration from the Anglican Communion as to the Esse—and the bene Esse—of Christ's Holy Catholic Church.'"

Sunday School As It Was.

We recently saw a long article full of regret at a change in the old Sunday School in the Eastern States, and of a mother's doubts as to the value of the new ways the new times had brought in. One new fashion, we gathered, is not to send the young boys to Sunday School at all. That is to revert to the custom of one hundred years ago without its advantages, because there used to be the most rigid home training, inspected as to results, at intervals, by pastoral visits. Then came the Sunday Schools which attained great proficiency and fixed a permanent record on memory's page through both the eye and ear, of the Bible and its lessons. "Light streamed through stained glass. In the rose window over the platform she had studied those fascinating, churchly symbols, the White Dove, the Lamb, the intertwined I. H. S., the Cross, and Crown. Could Tom, of the present day, she wondered, pass a creditable examination with the rose window as text book? Under the window, bathed in its purple lights, were frescoed trailing grape clusters, with the explanatory text, 'Ye are the vines; My Father is the husbandman. Bear much fruit.'" The article recalled how naturally the calendar year associated itself with Christmas and Easter, the Missionary Day and Harvest Home. Would her son Tom ever rise to talk in the assembled

school on foreign missions as her own small brother had once done, and yet that sort of training had stood him in excellent stead in later life. The writer says that the old time Sunday School has for years borne the stigma of indifferent teaching. We may interject, that almost the worst service that Mark Twain did was to hold up its methods to ridicule in Tom Sawyer, and undeservedly so. On this we must let the writer speak for herself. "Yet, bad teaching as there was and is, no one-time scholar ever left without a fairly all-around knowledge of Biblical history and character. Gideon's fleece, Elijah's ravens, Naboth's vineyard, the widow's cruise, the serpent in the wilderness, the gates of Gaza—these and a score of others were old friends. 'Go up, thou bald head,' or 'Speak, Lord, for Thy servant heareth,' were not mysteriously meaningless phrases, but entrance gates to dramatic stories. On the wall of a successful lawyer's bedroom hangs a crude black and white water-colour, in which, before a circling background of tents, kneels a figure in armour, above which hovers a wooden-jointed angel. Absolutely lacking in artistic merit, it is none the less a cherished possession, for it was done by a Sunday School teacher of his boyhood as a prize for well-learned lessons, and it tells the story of Hezekiah and the angel that alone can make real Byron's poem, beginning, 'The Assyrian came down like a wolf on the fold.'"

Learning by Rote.

It seems to be a modern fad for children not to learn verses or whole chapters, as in old days, and that it is shocking to make children learn such lessons, that what they should learn should be spontaneously or not at all. "My child shall not be forced or bribed to learn any of it until, his spiritual interest normally awakened and voluntarily given, he requests it." As well argue in the same strain concerning arithmetic or geography. No matter what the motive, it is enough to know that red and blue cards and prize Bibles have always led to the storing away for permanent and frequent use the splendid phrases, the poetic imagery, the exquisite English of the King James' version of the Testaments, Old and New. Church hymns followed also, as a matter of course." We may again interject that other nations arrive at the same results, by the same means, in different forms. In Southern Italy, for instance, Christmas is a great time for childhood's teaching: the appeals to the eye from the managers in church, and to the ear from the hymns, O, come all ye faithful, etc., while in special churches the little children get up one after the other to recite the old story learned by rote. As one writer, emphasizing the old teaching of catechism and collects, wrote: "Of course, I said it parrot fashion, and learned merely because parental authority so ordained it," one old-fashioned Sunday School trained man is willing to acknowledge, 'but I'm glad I had to do it.' Those long answers stuck, and aside from any value they have as truth, they certainly taught me concentration." We can hardly imagine a greater calamity than the loss of Sunday Schools, or a fashion of withdrawing children from them without some thoroughly systematized and supervised substitute. Let us quote for the last time: "'Nevertheless,' the objector would thrust in at this point, 'I prefer to teach my children at home. Then I shall be sure that they get things from the right point of view.' But the question is, do they get taught? Don't the Sundays slip by without anything accomplished? Aren't plans interrupted and quiet hours deferred till a 'more convenient season'—a phrase, verily, for which credit is due to early Bible study. Observation convinces the honest mother that it is the Sunday-School teaching father who sits with his sons and daughters in the lamplight quiet of a Sunday evening over the enchantment of Christian and

his journey to the Celestial City; that it is the devoted guardian of the primary babies who beguiles the long afternoon for her own kiddies by the old, old questions of who was 'the wisest man, the strongest man, the meekest man?' and so on indefinitely. Only in the family where going to Sunday School is a matter of unconscious habit can you find the game that deals with Biblical events and characters after the fashion of authors played with genuine enjoyment. The matter really resolves itself into a choice between probable haphazard and possible good teaching, or none at all."

MODERATION, FALSE AND TRUE.

The moderate man as a rule, is not a popular character, there is nothing picturesque about him, he does not appeal to the imagination, and he is seldom credited with accomplishing much. In the popular mind he is at best the possessor of only negative virtues, and his chief use consists in his acting as a sort of drag upon human progress, which otherwise might outrun itself. On the other hand, all sorts of limitations and shortcomings are attributed to him. He is unsympathetic, unimaginative, timid, obstinate, enslaved to precedent, devoid of strong convictions, and generally selfishly wedded to his own comfort and ease, a cold-blooded individual, utterly insensible to the call of higher ideals, and always ready to compromise fundamental principles. And, no doubt, there is some foundation for this very widespread impression. There are a class of individuals who pose as moderate men, to whom this description will substantially apply; whose motto is peace at any price, and "I don't want to be bothered." And such people, in spite of their protestations against the folly of contention, and their professed love of peace, are often very intolerant. They have "no use" for those whom they call extremists, they express profound contempt for those who are ready to contend for their convictions, they violently resent attempts to draw them into any position which might necessitate any kind of personal conflict. They seek the line of least resistance on the fixed principle of saving themselves trouble. They "seek peace and ensue it," not because they love peace, but because they love themselves, and hate self-sacrifice in any shape or form, and so they pose as "moderate men," and affect great contempt for those whose temperaments and convictions would not permit them to follow a similar course. Such is the falsely moderate or counterfeit moderate man, representatives of whom abound everywhere. The truly moderate man, on the other hand, is of quite another type. He loves peace not because he selfishly fears the loss and risk and trouble of contending for the truth, but because he knows that in nine cases out of ten our differences are due to misunderstandings, and that violent contention on matters of opinion nearly always clouds the real issue. Holding very strong convictions himself he instinctively respects other men's. Moderation really is fair mindedness. It is to take a middle course, and therefore to see both sides of every question at equal distance. Thus it follows that the really moderate man must have strong convictions, because they are well-balanced. He is in no danger of losing his equilibrium. "Extremes," we know, are apt to "meet." It is the intemperate and intolerant man, therefore, who is really the weak man. He is always in danger of reaction, and often he is not sure of himself. True moderation again involves moral courage. The moderate man looks all the facts in the face all the time. The extremist does not do this. He looks at things sideways. He will not see what he does not want to see. One of the highest and rarest forms of moral courage is this capacity for squarely facing facts, as they present themselves. The truly moderate

man is, therefore, actuated by an unselfish love of truth. The one thing he fears is to find himself in the wrong. The one fear of the extremist is to find himself mistaken. Moderation again denotes the possession of a sympathetic nature, of the capacity for putting ourselves in other people's places and entering into their feelings. The moderate man, therefore, finds it impossible to be intolerant. His sense of fair play, not to say of humour, is too strong for this. A fellow-feeling for those who differ from him; a consciousness of the innate absurdity of imagining that he has a monopoly of the truth, makes him temperate and modest, and yet none the less firm in his convictions. Such is the moderate man, so often misunderstood, parodied, and sometimes denounced, and confounded with the mere seeker after ease, who has no principles, to suffer for, and who wouldn't, if he had.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

"Spectator" has received the following enquiries in regard to the appointment of the new general secretary, which should find their way to the public, and be publicly answered, as they may be raised in many minds. "Spectator" does not feel wholly competent to answer them, but he can at least give what seemed to him to be the attitude of the Board in the premises and that we presume is what our correspondent seeks. The communication is as follows:—"In none of the reports of the meetings of the Board of Management have I been able to discover (1) why Dr. Tucker gave up the secretaryship for which he was so particularly well qualified, and where he was rendering such great service to the Church, (2) or why Dr. Gould was called home from Jerusalem to take his place, when as a medical missionary, as far as I know, he was doing good work there. Are not good medical missionaries scarce, and are there not a fair number of people, not qualified for missionary work who could have been appointed to the office of secretary in Canada? I have an idea that there are good reasons for both moves, but following your own remarks on the subject of the work of the society, I do think the reasons for such important changes should have been made public." In regard to the resignation of the present general secretary we cannot recall the grounds he set forth in his letter to the Board, but, of course, it is the right of every man to choose that course that will best fit in with his ideals of usefulness. So far as the Board was concerned, there was a proposition put forward to appoint a deputation to wait upon the general secretary to endeavour to persuade him to withdraw his resignation. This, however, was not pressed; first, because it was stated by those who were on terms of intimacy with him that it would be futile to do so, and secondly, it was pointed out that it would be hardly fair on the part of the Board to attempt to have him waive an offer such as St. Paul's Cathedral, London, at his time of life when it was felt that a few more years of his present strenuous life would in all probability result in a physical break-down. This not only from the point of view of the secretary, but also from the point of view of the Board, would be a most serious matter. Besides all this it was felt that it was hardly the right thing to do to exert pressure to cause him to change his mind when he had deliberately and finally reached a decision.

So much for the resignation, now for the second point, namely, the new appointment. The question that our correspondent asks flashed upon "Spectator's" mind when the committee presented the two names on which the Board voted. So perplexed were we that we turned to one of the mem-

bers of the nominating committee and asked if Dr. Gould's name was a serious nomination. We were assured that it was. At an earlier stage of the meeting, when the confirmation of Dr. Gould's appointment to the hospital at Jerusalem was under consideration, an officer of the Board assured us that this was an important and commanding position from a missionary point of view. Later on we were assured by a member of the Board, who had visited Dr. Gould at Jerusalem, that his work there was of a very limited character, and, therefore, there need be no hesitation about calling him back. In addition to this it was urged that while Dr. Gould is specially qualified as a medical missionary, he is still more fully qualified with the rarer gift of capacity to direct the missionary enterprises of the Church, and that his actual experience in the field would lend more weight to his appeals and his counsel. So far as we can judge, it was the deep impression he made in the West on a tour in the interests of the Laymen's Missionary Movement that convinced the Board that he was the right man for this position. "Spectator" feels that if a man is marked out as qualified for a higher post he should have the opportunity of accepting or rejecting it. It is hardly fair to penalize him by saying: "He is too useful where he is." At all events, the Board seemed to concentrate its thought on securing a suitable man for its chief officer, and probably did not dwell overmuch upon the effect upon the mission field. Of course, there is this phase of the matter to be thought of: The more efficient and powerful Dr. Gould proves as general secretary, the more efficient and powerful he will be in promoting foreign as well as Canadian missions. We do not know that we have satisfactorily answered the questions raised by our correspondent, but it is the best we can do.

"Spectator" thanks "A member of the Board" for correcting our statement, that the foreign missions committee "had apparently not met for years." It is evident from his statement that we were very nearly correct. Two years ago this committee presented a report, "prepared by the convener," and it "met" regularly until about four years ago. However, we shall not press the point. Last spring "Spectator" was on his way to Ottawa, and conversing with a Bishop on the train the question of the foreign missions committee was referred to. The Bishop said he thought no such committee existed. In fact, he felt sure if such a committee existed he would know of it, as he had been a member of the Board since its inception. That, of course, indicated at once that whether the committee existed or not it was no vital feature of the missionary activity of the Church abroad. We have felt that the policy of the Board, or rather the executive committee, has been that of excessive concentration. From one point of view this looks all right. It gathers authority into one definite head re-

sponsible for the policy of the Church,—responsible for its successes and its failures. It brings unity and continuity to our efforts, and so on. This is not what has happened, however. It is hardly possible for one man to control or guide so many-sided an organization as a missionary society, and do it efficiently. He has to assign to special groups of men special duties, and stimulate them to their duty. Now if there is one phase of the Board's work that needs specialists it is the "Foreign Missions" department. That is a subject that requires a few men of congenial temperament, though not of identical views, to master. To know the fields and know the men, to be able to recognize when some well meant recommendation from the field is the real thing or only some fanciful dream, to be able to appreciate efficient service and to really direct and encourage foreign missionary effort—that is required of a foreign missionary committee. The executive committee ought to turn over all the work in foreign lands to that committee, and the Church ought to know exactly who is at fault if it is not properly attended to, and who to thank if it is well and wisely administered.

"Spectator."

SUNDAY SCHOOL NEWS.

A Sunday School Conference was held in Collingwood on October 23rd and 24th, under the auspices of All Saints' Church. On Sunday, the 23rd, the Rev. R. A. Hiltz, M.A., General Secretary for Sunday Schools, occupied the pulpit both morning and evening. In the afternoon he addressed the children at their service, when the church was filled, not only with the children, but with many of their parents. On Monday morning the conference opened with Holy Communion at 9.30, after which the teachers adjourned to a round table conference. The opening devotions of the afternoon were conducted by the Rev. E. Appleyard, of Thornbury. They were followed by a paper entitled, "A Plea for the Children," by the Rev. T. H. Brown, of Meaford, after which the Rev. C. V. Pilcher, M.A., of St. James' Church, Toronto, conducted another round table conference. These informal conferences were felt to be especially helpful to the teachers, the questions asked dealing with every phase of Sunday School work. The round table was followed by an address from Mr. G. K. Mills, B.A., in which he spoke of the short time each week devoted to the religious training of our Protestant children. He stated that were he to ask the question, "Is religious teaching desirable or necessary?" he would receive only one answer, and yet it was not given in our Protestant schools nor in the average home. He felt that the Church was not making sufficient effort to have trained teachers in our Sunday Schools. Mr. Mills was followed by Miss Tattersall, who taught a Model Infant Class Lesson to several little children. The evening session was given over to two addresses, the Rev. Mr. Hiltz taking for his subject, "Teacher Training." Mr. Hiltz spoke of the necessity of a trained teaching staff, and called attention to the teacher training course prepared by the Sunday School Commission, explaining the method of carrying on these classes with examinations, etc. Mr. Pilcher followed with a talk on how to teach the vital truths of the Church Catechism, so as to make it interesting and real to our scholars. He deprecated the tendency to have the scholars learn the answers in parrot fashion. He presented the Church Catechism as the Christian soldiers' drill book. He would have the children taught how they were enlisted in the army of the King to fight against sin, the world, and the devil. Miss K. Miller, of Toronto, representing the literature department of the M.S.C.C., was present, and in a short address issued what was called a "Literature Bulletin," interesting those in attendance in her branch of the great work of evangelizing the world. On Tuesday Miss Miller spoke to the Junior Auxiliary, and in the evening to a large gathering of the "Girls' Auxiliary," arousing in those present a desire for greater knowledge and a resolve to more earnestly dedicate their lives to the Master's service.

The Sunday School Conference of the District of St. Francis, Diocese of Quebec, was held on October 26th, opening with celebration of the Holy Communion in St. Peter's Church, at 8 o'clock, a goodly number of Sunday School work

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MONTREAL

ers and scholars being present. Morning prayer was said at ten, and at one o'clock luncheon was served to the visiting clergy, teachers and friends, in the church hall. At 2.30 the regular meeting opened with devotional exercises, the Right Rev. Dr. Farrar, Assistant Bishop of Quebec, presiding, and the Rev. Rural Dean Robertson acting as secretary. Among those present were the Rev. Canon Shreve; the Rev. Rural Dean Stevens, Coaticook; the Rev. Mr. Watson, East Angus; the Rev. J. S. Brewer, Compton; the Rev. E. B. Husband, Johnsville; the Rev. J. A. Seamen, North Hatley; the Rev. J. McIntyre, Way's Mills; the Rev. H. S. Laws, Sawyerville; the Rev. C. R. Eardley-Wilmot, and the Rev. C. L. Mortimer, Sherbrooke; the Rev. J. B. Belford, Windsor Mills; the superintendents and teachers of the Sunday Schools of St. Peter's, Sherbrooke, and the Church of the Advent, East Sherbrooke, Lennoxville, Way's Mills and East Angus. The Rev. Canon Shreve formally welcomed Right Rev. Dr. Farrar to the conference, and was thanked by the Bishop. The report of the Sunday School Commission and of the Diocesan Sunday School Institute, appointed in May, 1907, was read by Rural Dean Robertson. Discussion followed on various aspects of Sunday School work, and it was unanimously resolved to request the Sunday School Commission to produce a paper suited to Canadian Church Sunday Schools. The Right Rev. Dr. Farrar then gave an able address on Sunday School work, dwelling especially on that in the West Indian colonies, of which he has made a close study. The Rev. J. S. Brewer was called upon and responded by reading an able paper on "What is the Church, and how far are we responsible for its continuance in the world?" Mr. Brewer's paper was a model of advanced thought and close reasoning. The Rev. Canon Shreve made a brief address on the formation of a "Font Roll" in the parish, which would round out the organizations recently formed: the St. Andrew's Brotherhood for men, the Junior Chapter of St. Andrew's Brotherhood for boys, and the Daughters of the King for girls and young women. He trusted that some one of the Sunday School workers, or member of the congregation, would be moved to undertake the work. The meeting then closed with the Benediction, pronounced by the Bishop.

A conference of Sunday School teachers of the two cities of Port Arthur and Fort William was held in St. John's parish hall lately. About fifty were present, representing five Sunday Schools. The Rev. C. W. Hedly, rural dean, took the chair, and the Rev. S. M. Rankin conducted the opening devotions. Dr. Woodhouse, of Fort William, was the first speaker, his subject being organization. The Rev. H. Frankland, of St. Luke's, followed on the subject of the teaching in the Sunday School. Mrs. Boyes, of St. Paul's, next took up girls' Bible classes in a splendid paper, which showed the lines on which the most successful work can be done in large classes. Discussion was entered into after each paper with great enthusiasm. Coffee and cake served by St. John's teachers gave a social touch and ended a most successful meeting. It is proposed to form an association for the deanery of Thunder Bay, and to hold quarterly meetings.

WHAT IS ROMANISM?

By Geo. S. Holmsted.

III.

If anyone were to ask what are the doctrines and ritual of the Anglican part of the Church, the most natural thing to do would be to resort to the authoritative publications of the Anglican Church, e.g., the Prayer Book and Articles of Religion. So if we would find out what is Romanism, must we not in fairness look at the authoritative teaching of the Roman part of the Church? Shortly after the Reformation of the Church of England had been accomplished, and after the period of oscillation had come to an end—because we know that the reforms effected in the reigns of Henry VIII. and Edward VI. were subsequently undone by Mary, and again restored and established in the first year of the reign of Elizabeth, viz., 1558—the Roman part of the Church, in Europe, set itself also to the work of reformation, and to some extent did reform itself by means of the Council of Trent. That council was convened by papal authority and sat at intervals for about eighteen years, and published its conclusions upon many controverted points of theology in a number of decrees. But it also did something else, it formulated a new creed, and in this creed are to be found most of the distinctive doctrines of the Roman part of the Church. This creed was

adopted and confirmed by the Pope, Pius IV., and is known as the creed of Pius IV., and was promulgated in the year 1564, six years after the Reformation settlement in England. And it is important to remember that this papal creed was never, at any time, received or adopted by the Church of England or by the oriental parts of the Church; it is therefore essentially the creed of the Roman part of the Church and may, therefore, be regarded as purely and essentially Romish and without the least claim to Catholicity. It is true it does not include all the doctrines which constitute "Romanism," because 290 years afterwards, viz., in 1854, another doctrine was added to what Romanists consider things necessary to be believed for salvation, viz., the doctrine that the Blessed Virgin was conceived without sin—or "the doctrine of the Immaculate Conception," as it is called; and furthermore, sixteen years later, in 1870, still another dogma was added to the Romanist's creed, when the Vatican Council, also called together under papal auspices, decreed that it is necessary for the salvation of Romanists that they shall believe that whenever a Pope of Rome assumes to teach any doctrine to the Christian Church, he is infallible, i.e., incapable of error. When a Pope puts forth a creed, he is clearly teaching, or assuming to teach, the Church, and according to the latest dogma, therefore, Romanists are bound to believe that everything contained in that creed must be infallibly true. But, if it could be demonstrated that the creed of Pius IV. is in any particular absolutely untrue, and as even believed by Romanists themselves, it would seem to follow that the doctrine of infallibility is clearly a mistake. In a future letter I will examine with more detail this Roman creed of Pius IV.

(To be continued).

The Churchwoman.

ONTARIO.

New Dublin.—Miss Maclaren has been made a life member of the W.A. She joined the Auxiliary in her own parish a few weeks after the formation of the Branch by Mrs. G. W. Grant, and a few days ago she came to Kingston that she might have her gold badge of membership pinned on by the wife of her former rector. Some of the Board met at Canon Grant's home, and a pleasant ceremony was performed by Mrs. Grant.

Athens.—Christ Church.—The members of the Junior Auxiliary of this parish held a bazaar and a concert on the 4th and 5th insts., the net proceeds from which amounted to \$100.

NIAGARA.

Hamilton.—The monthly meeting of the Diocesan Board of the W.A. was held in St. Thomas' parish on Wednesday, November 9th. The Holy Communion was celebrated in the church, preceded by an address from the rector, the Rev. Mr. Etherington, on the text, "Whatsoever thine hand findeth to do, do it with thy might." This spells thoroughness. We are limited creatures; if we try to do too much, the work is sure to suffer—our work becomes thin. So to be thorough we have to elect or select. For this we have the highest possible example. God Himself chose Abraham, a single person, from whom should spring that nation who should keep His name and His worship alive in the world, and from that people our Blessed Lord was born. All through Holy Scripture and in reading history you will find that those chosen were the best. From them sprang the Church. How did our Lord work? He did not take the whole world. He chose twelve men, and sent them to spread the Gospel. Of Himself He said, "I am sent to the lost sheep of the house of Israel." Nor did He heal all the deaf, the blind and lame, but enough to show the loving kindness and mercy and glory of God. Sickness and suffering draws out our tenderness, our compassion, our forbearance and faith. "Whatsoever thine hand findeth to do, do it with all thy might." It may not be some big thing; the humblest work is acceptable. We do not know how much is accomplished by little things. Our Lord chose twelve men, through whom God's eternal purpose should be fulfilled. He made them kings and priests unto God. Our sins are washed by the precious Blood. The Holy Ghost, promised and sent by Christ, is working in you and me. Some people do things because some one else urges them to do it. Let us strive for more thoroughness in all we undertake for God. The business meeting

was held in the schoolroom at 10.45 a.m., and was opened by the treasurer, Mrs. Leather, with prayer. The minutes of the last meeting were read and adopted. An appeal was read from the Bishop of Caledonia for funds to replace the buildings destroyed by fire at Aiyansh, the loss amounting to about \$8,000. It was decided to send \$50 from the Extra-Cent-a-Day Fund in response to this appeal. It was decided that business be suspended to hear an address from Miss Lee, a returned missionary from China. She spoke most warmly of the Canadian missionaries she had met: Miss Wade, the Rev. Mr. and Mrs. Boyd, Bishop and Mrs. White, and Miss Kerby. At their annual meeting they had considered from what source they could get more funds to carry on the work in China, to build the new buildings required for their schools, and it seemed that all were for the present exhausted, and at this time there is such great need, for the Chinese seem more willing now than at any other period to receive the Christian Faith. They had opened their schools to Western civilization. We believe that God has interfered in answer to prayer, so much has been accomplished in the past five years. Heathen temples are now used as schools; laws have been passed against foot-binding, and the little girls are taught physical drill; laws have been passed against opium smoking—some have even died in their efforts to overcome the habit. Huge loads of opium pipes are collected and publicly burned; eleven such burnings have taken place since Miss Lee left China. In Ku Chow Chinese classics are removed from the subjects chosen for study, the native press has grown, railways are laid through the country, mines worked, and the nation promised a constitutional government. The late Emperor and six of his advisers were working for this object, and had agreed to allow the Christian religion to be taught in China. One morning these men were summoned to the palace, expecting as usual to meet their friend, the Emperor. They found the old Empress had deposed him, and they were immediately beheaded. Times are changed now; the mandarins welcome our assistance, and, in addressing the girls, tell them how much they owe to the foreign ladies. Immediate help is needed, and more workers. Two hospitals have been closed for need of medical missionaries. A Mission was opened by the C.M.S. in the Province of Fukien in 1850 in charge of Archdeacon Wolf. After several years' work they had only made three converts. At the present time there are 15,000 baptized converts and 1,700 catechumens. Most of these have been converted by their own people. In 1893 the C.M.S. wanted help from the Zenana Missions, and Mr. and Mrs. Stewart went to China. Only women can reach and teach these women; they have great influence on the rising generation, as the mothers have for years the training of their sons. So we try to win them by medical missions, schools for the blind, and rescue work among the infant girls, so often cast out by their parents to perish. Miss Wade has had charge of one of these "Birds' Nests," containing 176 girls. We cannot understand what it means to a Chinese woman or man to become a Christian. One couple who had become converts had to give up their means of livelihood, viz., selling idol papers to be used in idol worship. They comforted themselves with the text which speaks of God's care of the sparrows and of the lilies of the field, and, after suffering great hardship, they were blest with tokens of their Heavenly Father's care for them. The heathen Chinese believe they have three souls: one remains with the dead body in the grave, one goes to heaven, and one remains in the ancestral tablet, which is one of their objects of worship. The Chinese have a claim upon the Church, and great efforts must be made to win them to the Church. Miss Lee was heartily thanked for her most interesting address. Mrs. DuMoulin led the noonday prayer, and earnestly prayed for God's blessing on Miss Spencer, a returned missionary from Japan, now dangerously ill in St. John's Hospital, Toronto. Interesting reports were given of the meetings lately held in the Deaneries of Halton and Wentworth. The Literature Committee secretary drew attention to a pamphlet on St. Andrew's Day. The Dorcas secretary reported three bales sent; expended on the same, \$41.89; Christmas gifts needed for Chapleau, Dynevor, and the Shingwauk and Sarcee Homes to be sent to the central room before the end of November. The treasurer reported receipts for the month: \$180.70; expenditure, \$57.75. The meeting closed with the Doxology.

HURON.

London.—A small but sympathetic gathering of W.A. members greeted Miss Lee, of Foo-

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chow, China, in Bishop Cronyn Hall on Saturday afternoon, November 12th. Miss Lee is a clear and pleasing speaker, and her knowledge of conditions in China, her interest and experience in missionary work, and her enthusiasm, added to her charming personality, made it, indeed, a treat to hear her. In opening, she paid a warm tribute to the Canadian missionaries in that country, Bishop and Mrs. White, Mr. and Mrs. Boyd, Miss Wade and others, especially to Huron W.A.'s own missionary, Miss Fearon, who is Miss Lee's assistant in the Heathen Girls' Boarding School in Foo-chow, where she has now seventy people under her charge. She then spoke of the rapid changes taking place in China, so that it is not merely a nation awaking out of sleep, but more nearly resembles a resurrection from the dead, instancing the desire for Western learning, the suppression of the opium traffic, the gradual decrease of foot-binding, the change in examination standards, the promise of justice for Christians and liberty of faith, and the prospect of constitutional government within three years. These things emphasize the importance of seizing the opportunity now, and the great need of many more workers and largely augmented funds. Then she told of the work among the women and girls, which can be done only by women, of the difficulties attending it, of the many children rescued, their bright intelligence, giving instances of answered prayer and of unexpected help coming when most needed. Twenty dollars supports a girl in the school for a year, and individual supporters are eagerly welcomed. The happy faces of the children, shown in the photographs displayed, prove that the work has been greatly blessed. Some beautiful specimens of Chinese handiwork in embroidery, drawn work, jewellery, etc., were much admired, and quite a number were sold. By the kindness of Mrs. Hague, of the Memorial Church, the members of the Executive Committee and a few other friends had the privilege of meeting Miss Lee informally in the evening. Much was learned about the work in the intimacy of social converse that could not well be told in a formal address, and, as one member said, there would be no difficulty in raising funds if all W.A. women could be brought into personal touch with such a missionary as Miss Lee. She is returning to her field of work after furlough in England, and will sail from Vancouver in about a month.

Saintsbury.—A very interesting meeting of the Senior and Junior Branches of the W.A.M.A. of St. Patrick's Church was held, in the Racey Memorial Hall on Thursday afternoon, 17th inst., when two bales of quilts and other requisites were packed and sent to the Shingwauk Home. The meeting was opened by singing a hymn and prayer by the rector, followed by the packing of the bales, the contents of which were valued at \$53.00. Both branches are to be heartily congratulated on the splendid results of their untiring work during the past year. After the bales had been packed the meeting was dismissed by prayer and the Benediction.

AN IDEAL CHRISTMAS PRESENT.

The beautiful illustrated Christmas number of the "Canadian Churchman," which will be published on the 8th of December, will be sent to any part of Canada, England or the United States for Twenty-five Cents. No better Christmas present could be sent to friends for the money. Send in your orders early.

Home & Foreign Church News

From our own Correspondents

QUEBEC.

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

Quebec.—Meeting of Rural Deanery.—This Chapter held its quarterly meeting on Thursday last, at the cathedral church hall when the following clergy were present: The Lord Bishop of Quebec, the Very Rev. the Dean of Quebec, the Revs. E. A. W. King, R.D., Canon von Iffland, Canon Scott, D.C.L., W. R. Beverley, G. S. Bunbury, L. T. Thompson, I. M. Thompson, E. Templeman, and A. E. Burgett (secretary). The proceedings opened with a most helpful and inspiring devotional paper from the Rural Dean, on "The chief feature of the Love of Christ." After the formal business of the Chapter had been transacted, discussions took place resulting in resolu-

tions being adopted with regard to the dissemination of Church literature throughout the diocese, the closing of stores on Sundays, mixed marriages, the need of a Mission Chapel in the neighbourhood of the wharves, and immigration matters. The afternoon session was mainly occupied with an earnest appeal, embodied in a paper given by the Rev. W. R. Beverley, M.A., with reference to the part the Clergy should take in forwarding the Laymen's Missionary Movement which produced a fruitful discussion.

MONTREAL.

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

Montreal.—The eighth annual meeting of the Montreal Branch of London Society for the Promotion of Christianity amongst the Jews was held in the Synod Hall on Thursday evening, November 10th. The Lord Bishop of the diocese presided, and there was a large attendance. In his opening remarks the Bishop stated that plans had been prepared for the erection of a new permanent headquarters for the Montreal Jewish Mission on the south-west corner of Prince Arthur Street and Colonial Avenue. It was hoped that work might be commenced on the structure on May 1st next. The land had been secured, and there was a nucleus of \$2,000 in the treasurer's hands for the building fund. They would require \$20,000 to erect the building free of encumbrance, and he made a strong plea that this amount might be readily and speedily contributed by the friends of the Mission throughout the diocese. The report of the Rev. D. J. Neugevirtz, superintendent of the Mission, was full of encouragement. There were now, according to the most reliable statistics he could get, about forty thousand Jews in Montreal. Most of these were from Russia, and Yiddish was the medium mostly used in conversation and for business purposes. The motto of the Church, "The World for Christ," must include "The Jew for Christ." The object of the Mission was to make God truly known to the Jews by seeking to have them reconciled to Christ. The superintendent paid a high tribute to the Bishop and Mrs. Farthing for the active interest shown in the Mission, and the helpful effect their sympathy was having on the cause. Mr. R. H. Buchanan, who was appointed treasurer of the Mission some seven or eight months ago, presented the financial report. It showed that in seven months the receipts had exceeded by two hundred dollars the total contributions for maintenance last year, and the building fund had been given a good start. Dr. Q. W. Howard, of the Diocesan Theological College, moved a resolution expressing thanks to God for His blessing upon the work, and pledging the friends of the Mission to assist in every possible way in the extension and support of the cause. Dr. T. H. Davidson, chancellor of the diocese, seconded the motion in an impressive speech. The Ven. Archdeacon Ker was then called on to move a resolution: "That the meeting, having heard of the proposal for establishing a permanent building for the Mission, would do all that was possible towards raising the \$20,000 necessary for the purpose." The speaker said he had prepared an "eloquent and most interesting address," but as the time was late he would "suppress" it until a more opportune occasion. He was glad there was such a good prospect of a Christian synagogue being erected in Montreal, and he was sure Mr. Neugevirtz would make a good priest to minister to the first Jewish parish in the city. Mr. R. H. Buchanan seconded the motion. The Rev. J. L. Flanagan moved a vote of thanks to the Bishop for presiding; to the speakers of the evening; to the Rev. W. W. Craig, for the anniversary sermon; to St. Martin's choir for music, and to Canon Baylis, for the use of the hall. The meeting was dismissed with the Benediction.

On Friday afternoon, November 11th, the Bishop of Montreal dedicated a new wing at the Church Home in Guy Street in this city. The extension comprises a large dining-room, sitting-room, a hospital ward and bedrooms for ten more residents. All the new rooms are beautifully fitted and decorated. The Home can now accommodate thirty-two ladies, and the Ladies' Committee is confident that the number is still small enough to preserve the home feeling. The architects were Messrs. Ross & MacFarlane, and they generously volunteered to furnish the hospital ward, an offer which the Ladies' Committee accepted with gratitude. The Bishop said it was a great pleasure to him to congratulate with all his heart Mrs. Thomas and the committee of the institution for the wonderful success that had accompanied their work. The people of the city and the diocese could take a delight and a pride in the Home. Mr. Ross, the treasurer, said the original contract for the extension was \$16,280, and the total expense would be about \$18,000.

They were about \$500 short, but Canon Ellegood promised to find them the last \$1,000. The treasurer said the outside public had only contributed an average of \$300 a year in the last few years, but the appeal would now be made for increased financial assistance. After Archdeacon Ker and Archdeacon Norton had spoken some words of encouragement, the secretary of the Home, the Rev. Rural Dean Sanders, thanked the Bishop for his presence. His Lordship, he said, is the head and tail of this institution. We can hardly live or move without His Lordship's consent. Mr. Sanders also thanked the clergy present for their sympathy and interest.

On Sunday, November 13th, missionary sermons were preached in all the churches in this city. Amongst those from outside the city who preached were the Lord Bishop of Algoma, the Very Revs. the Deans of Fredericton and Kingston; the Rev. R. A. Armstrong, of Trinity Church, St. John, N.B., and Mr. F. H. Gisborne, of Ottawa. On the following evening two public missionary meetings were held. The one for East End parishes was held in Trinity Church, and the Bishop of Montreal presided. The speakers were the Bishop of Algoma and the Dean of Fredericton. The second missionary meeting was held in the Diocesan Theological College Hall. Dean Evans presided, and the meeting was addressed by the Dean of Ontario and the Rev. R. A. Armstrong, of St. John, N.B.

Glen Sutton.—The thirty-second meeting of the Brome clericus was held here on November 2nd. There was a celebration of the Holy Communion, at which the Bishop celebrated, assisted by the Ven. Archdeacon Naylor, of Farnham, and the Rev. F. W. Steacey. In the afternoon a special meeting of the Ruridecanal Chapter was held. The business mainly dealt with the formation of the parish of Foster and Bondville. Clergymen present were: Bishop Farthing, Archdeacon Naylor, Rural Dean Bell, the Rev. F. W. Steacey, the Rev. J. W. Martin, and the Rev. J. M. Coffin. Laymen present were: Messrs. H. S. Foster, W. D. Ingalls, J. R. Gillam, C. McClay, and A. M. Hunter. The following resolutions were passed: That this deanery respectfully recommends to the Synod of the diocese that Bondville, now part of the Mission of Iron Hill and Foster, now part of the Rectory of Knowlton, be created a separate mission. The second resolution was one of sympathy in regard to the death of the late Rev. R. D. Mills. After this the members of the Chapter formed themselves into a clericus for the discussion of subjects as arranged by the programme. At five o'clock supper was served at the Glen House by the Ladies' Aid, after which the members of the deanery left on the evening express for their respective homes.

South Bolton.—Holy Trinity.—The Bishop held a service here in this church on November 3rd. He was assisted by Mr. W. H. Moorehead, the student-in-charge, and the Rev. J. M. Coffin, of Masonville. In spite of bad weather and the state of the roads, a good-sized congregation assembled. On the next morning the Bishop visited Bolton Glen and Bolton Centre, accompanied by the Rev. Rural Dean Carmichael.

ONTARIO.

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

Maitland.—St. George's.—On Sunday, the 30th ult., the congregation held re-opening services. This church has been thoroughly renewed, the inside beautifully painted and decorated, and the outside painted; new lamps, carps and furnace put in, and the last note of \$60 on the debt buried. The special preacher was the Rev. Chas. B. Clarke, Holy Trinity, Ottawa South. The choir of St. James' assisted the choir of St. George's.

Stirling.—St. John's.—By the death of Mr. Geo. Cryr, this church lost one of her most faithful and devoted sons. Mr. Cryr was treasurer of the church for many years, and always took an active interest in her welfare. He was a man of sterling qualities, and one upon whom the clergyman could always rely. His estate was left to the church.

Belleville.—St. Thomas.—At this church, last Sunday evening, the 13th, the Rev. Rural Dean Beamish preached a thoughtful sermon on "The Holy Communion," showing the vast difference between that of the Church of England and the Church of Rome.

A Chinese proverb says that the conjurer does not deceive the man who beats the gong for him,

OTTAWA

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

Douglas.—The dedication festival of All Saints', Scotch Bush, was observed in that church by a series of services beginning on All Saints' Day, and held during the octave, special preachers being secured for most of the services. The incumbent, the Rev. H. B. Moore, deserves great credit for the work he has done in his parish, and All Saints' Church will be a monument to his untiring efforts, to give to his people the opportunity of worshipping God in a church which bears so obviously the marks of "God's House." The apsidal Sanctuary, with the Altar adorned by a handsome white frontal (the work of a faithful parishioner), and made prominent by the white dossal behind, was a mass of white flowers, chiefly chrysanthemums, donated by Church people outside the parish, but anxious to help forward the good priest's work of beautifying God's Holy Place. The chief note of the services was our belief in the "Communion of Saints," both here and in Paradise, and was emphasized by the lessons and hymns. One who had the pleasure and privilege of being present at any of the services in this beautiful little church, so tastefully decorated, could not but feel that here, in the back-country of a little-known part of Ontario, was still living the same spirit to which we owe the existence of the magnificent cathedrals in England—the desire to make the worship and the House of God in some degree in keeping with the character of Him we adore.

Cornwall.—The late Rev. Jacob Jehoshaphat Salter Mountain, of Cornwall, Ont., left an estate of \$79,000 and a peculiar will. Mr. Mountain was rector of the Church of the Good Shepherd in Cornwall. He directed a plain funeral with no expensive flowers "in order to set a much-needed example in this respect." For his wife, Louisa Mira, the testator makes a certain provision, and then says, "in the event of her marrying again the amount of her allowance is not to exceed half the above sum so made up, lest the larger allowance might lead to her falling a victim to an unworthy man who had made it too great a consideration." In case it should be proposed to erect a memorial window to him in the Church of the Good Shepherd, Mr. Mountain authorizes his estate to pay half the cost. "One of the lights to be in memory of my late wife, Annie Gilpin; one in memory of my mother, Anna Mary Scott; and the other a middle light in memory of myself. I should prefer that the light on which Moses is represented should be selected, as I have been said to bear some slight resemblance to him, for whose character I have always felt the greatest admiration." Mr. Mountain's second wife survives, and many relatives are beneficiaries, but no children are living. By the decision of Chancellor Boyd, in construing the will of the late Canon Mountain, of Cornwall, the way is opened for the election of a suffragan bishop as coadjutor to the Archbishop of Ottawa. The will provided funds for a salary of \$2,000 a year for the creation of a bishopric of Cornwall. The diocese of Ottawa provided by by-law two years ago for the creation of the office of coadjutor bishop, but the diocese has lacked funds to carry out its intention. Canon Mountain left \$90,000, of which \$44,000 was in real estate and Hudson Bay shares. This latter sum was left in trust to supply an income for a bishop of Cornwall, or if such a bishop was not elected within twenty-five years of the testator's death, the money was to go to the University of Bishops' College, at Lennoxville, for the endowment of a professorship of natural science. "Here," says Chancellor Boyd, "is found an immediate gift for charitable uses delayed as to the actual conveyance till the secured debts are paid, and therefore vested at the death and effective in law, though the particular application of the gift may be in suspense for twenty-five years, or may never take effect at all, in which contingency there is a valid transfer to another charity at the end of twenty-five years." His Lordship dismisses the contention of the next of kin that this bequest offends against the law concerning perpetuities.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—At a conversazione which was held in the crypt, and at which the congregation of the cathedral tendered

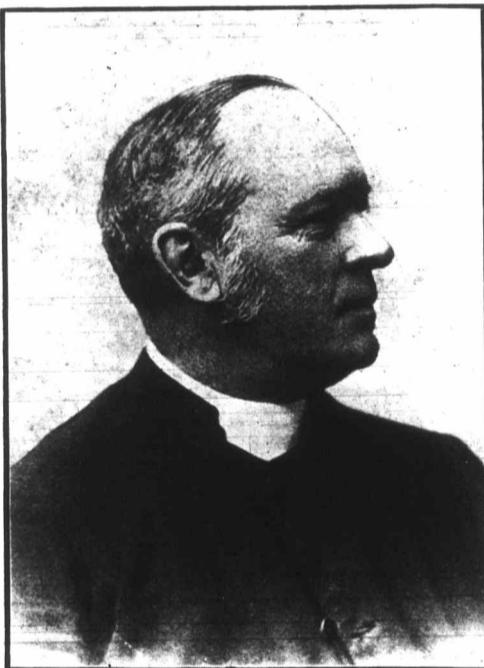
a reception to the Bishop and Mrs. Sweeney, His Lordship, in an address which he delivered during the course of the evening, pointed out what had been done and the success which had attended the efforts which had been made towards securing donations toward the Building Fund of the Cathedral, and he also spoke of the sympathy and support which he had received in this matter, from church people all over the diocese. The Bishop stated that a fund of \$12,000 was already in hand, and that \$10,000 had been promised, and he said that he hoped that in the spring, the work of extension would go on with a view to having the cathedral on the fair way to completion by 1914, when D.V., the next church congress, will be held in this city. About 300 people attended the conversazione, and amongst the clergy present were the Assistant Bishop and the Rev. Canons MacNab, Cayley, Jarvis, and Macklem. The Rev. Canon MacNab also gave a short address.

St. Alban's Cathedral.—The Rev. H. A. Ben Olicel, curate of Cobourg, preached an excellent sermon in the cathedral last Sunday morning. The Ven. Archdeacon Ingles preached in the evening.

St. Mary Magdalene.—The Rev. Canon Abbott of Hamilton, and the Rev. Professor Boyle of Trinity College, preached in this church on Sunday morning and evening respectively.

St. Luke's.—The Rev. J. F. Roundthwaite, M.A., who has sufficiently recovered from his late illness to take up work again, has been appointed to act as assistant-priest in this church until next Easter.

St. George's.—The members of the congregation celebrated the 65th anniversary of the opening of this church on Sunday last, when the Lord Bishop of the diocese preached in the morning.



Rev. Canon Cayley, D.D.

In the course of his sermon the Bishop mentioned that parishes were established in Montreal and Toronto in 1803. At that period of its history the present city of Toronto was known as "Muddy York." The parish of St. George was the first off-shoot westward of St. James' Church, which stood practically on the site of the original parish church. St. George's was started in 1843, and the church was opened on November 9th, 1845. Eight years later the remaining debt of \$25,000 was cleared off and the edifice was consecrated. The schoolroom was added in 1857, and in 1865 the rectory was erected. In the sixty-five years of its existence, St. George's has had but four rectors. The Rev. M. Ruttan was in charge from 1844 to 1848, Dr. Stephen Lett from 1848 to 1863, the Rev. Dr. Fuller (afterwards the first Bishop of Niagara) from 1863 to 1875, and the present rector, the Rev. John D. Cayley, D.D., from 1875. The rector has now the assistance of a vicar. The Bishop congratulated the congregation on the amalgamation about a year ago of the parishes of St. George and St. Margaret's after a separation of nineteen years, and upon the fruitful results which have followed the reunion. Since the amalgamation a memorial reredos and memorial windows have been installed and the interior of the edifice has been renovated. The Bishop took his text from Exodus xxv. parts of verses 8 and 22. Owing to the death of Major Arthur Cayley, R.A., the Rev. Canon Cayley, the rector, was not present and the "At Home" to the Rev. R. J. and Mrs. Mone, which had been planned to take place on Tuesday evening last, has been postponed for the same reason.

The death of Major Arthur Cayley, R.A., at Singapore, from an attack of pneumonia, took place on Friday last. Major Cayley was the 2nd son of the Rev. Canon Cayley, D.D., and brother of the Rev. E. C. Cayley, M.A., R.D., the rector of St. Simon's. The deceased gentleman was born at Whitby, Ont., in 1867. Only last year he spent some time in this city on a visit and he had a large circle of friends and acquaintances here. The news of his death came as a great shock to both his friends and his relations here and to the latter we beg to extend our heartfelt sympathy in the great loss which they have sustained. The late Major Cayley was educated at Trinity College School, Port Hope. He graduated from the Royal Military College in Kingston in 1887. While there he was very prominent in athletics. He was in the Garrison Artillery while at Kingston, and afterwards went to Halifax, where he was instructor in gunnery. His military service outside of Canada included duty at Gibraltar and Malta in the Mediterranean, and Sheerness and Portsmouth in England. He arrived at Singapore from England as recently as October 9th last.

St. John the Evangelist.—We deeply regret to announce the death of the Reverend Edward Costigan, assistant rector of this parish, who died suddenly at an early hour on Monday morning last. He had not been well for some weeks as a bad cold had settled on his chest. However, nothing serious was thought of it and he went on with his parochial work as usual until about ten days ago, when he became worse and was confined to his room. Pneumonia developed, but still hopes of his recovery were entertained even up to a few hours before his death. He lived at 120 Grange Avenue. On Sunday morning last the congregation received a shock, when at the services the rector announced the fact of the illness of the assistant rector, and desired the prayers of the congregation for his recovery. The Rev. Mr. Costigan was born in Lurgan, Ireland, in 1860, and came to Canada in the early nineties. He was first occupied as a lay reader with the late Rural Dean Bliss, at Pettawawa. He was ordained to Deacon's Orders by the late Archibald Lewis in 1892, and as priest in the following year. He next acted as missionary in charge of North Hastings for three years. Later, he spent two years at Bishop's College, Lennoxville, taking the theological course, and graduated from that university with the degree of L.S.T. He was then appointed curate at the town of Deseronto to assist Rural Dean Stanton, whose death occurred three months later. Mr. Costigan was appointed rector of Deseronto in September, 1897, remaining there till November, 1907, when he moved to Toronto, having been appointed rector of the Church of St. John the Evangelist. His death will be most severely felt, not only by the rector, the Rev. Canon Williams, who held him in the highest esteem, both personally, and as his hard-working assistant, but also by the entire congregation, to whom Mr. Costigan had endeared himself by his untiring energy, geniality, and tact. The various organizations connected with the church also will feel his loss keenly, as he was thoroughly in touch with them, and the individual members of each body. Mr. Costigan had for some time prior to his death been the chaplain to the Anglican portion of the permanent garrison of Toronto, and the members of the force will miss his frequent visits to the barracks. He was a member of King Solomon's Lodge. He leaves a widow and two little children. We extend our deepest sympathy to the widow and family in their sad bereavement.

The Rev. Dr. Sydney Gould, M.D., missionary-in-charge of the mission hospital of St. Helena, in Jerusalem, and lately appointed general secretary of the M.S.C.C. in succession to the Rev. Canon Tucker, D.C.L., has been appointed an honorary canon of St. George's Cathedral, in Jerusalem, by Bishop Blythe. He was installed by the Bishop on All Hallows' Eve.

Wycliffe College.—During the last week, Canon Hague, rector of Memorial Church, London, has been giving part of his regular lecture course on Liturgies (the Prayer Book). His addresses in chapel on "Malachi's Message for Modern Men," have been helpful to the students. On Thursday, the 17th, the students of the college made a presentation to the Rev. E. A. McIntyre, rector of St. Aidan's, who has recently married the daughter of Dr. W. Adams, Whitby. Mr. Ellis, the assistant registrar, and Mr. Day, presented the silver soup tureen and spoon. Mr. McIntyre in an embarrassed reply advised the students to do likewise in their turn. Mr. McIntyre is tutor in classics at the college. On the same evening there was held an open meeting of the College Missionary Society, at which Mr. H. Colcough, B.A., president of the Society, took

the chair, and the Rev. Canon Dyson Hague offered up the opening prayers. An interesting address on "The Life of David Livingstone" was given by Professor Law, of Knox College. Short addresses were also given by several students who had spent their past long vacation work in eleven different Canadian dioceses, in which they related their varied experiences. The Rev. Principal O'Meara pronounced the Benediction.

St. Mark's.—The parochial branch of the A.Y.P.A., has been re-organized. The election of officers resulted in the re-election by acclamation, of Mr. F. H. Thompson, as president. The other elections resulted as follows: Treasurer, Mr. H. J. Partington; corresponding secretary, Miss Ida Steed; recording secretary, Miss L. W. Jinks. It was unanimously decided that equal attention should be paid to each of the four objects of the Association.

The Rev. Canon O'Meara, the Principal of Wycliffe College, preached the University sermon on Sunday last in the Convocation Hall.

St. Stephen's.—The members of the Bible class, which was founded in connection with this church 17 years ago, celebrated the acquisition of the 1000th member in a unique manner in the schoolhouse and gymnasium on last Thursday evening. The interesting function was styled "A grand barnyard re-union of Rooster Garrett and his Chicks," and all the features of the evening's variegated programme were in keeping with the poultry idea. The invitation itself was couched in the most conventional of barnyard parlance. Some 250 guests were present, and amongst them were the 1st and the 1000th member of the Bible class. In the first instance a bountiful repast, which had been prepared by the ladies of the church was partaken of by the guests. The conductor of the class, Mr. George Garrett, on taking his place at the head of the table, was given a most hearty reception at the conclusion of the supper. The Rev. Canon Broughall, the rector, and Mrs. Broughall, both delivered addresses. The former's address was chiefly reminiscent of the history of the parish since he became the rector in 1861. The latter is herself the conductor of one of the largest ladies' Bible classes in the city. Besides the rector and his wife and Mr. Garrett, the Rev. James Broughall, the vicar the Rev. H. Shore, the curate; Mrs. F. Davidson, and Messrs. Raynor, Martin and Robinson, were seated at the head table. Shortly before 10 o'clock, an adjournment was made to the gymnasium, which had been fitted up to represent as closely as possible, a barnyard. Here a very enjoyable and most informal time was spent, after short speeches had been made by Messrs. Garrett and Robinson. Letters of regret at inability to be present at the function were read by Mr. Garrett, from the Lord Bishop of Toronto, and a number of ex-members of the class from all parts of the Dominion. Mayor Geary was expected to be on hand to deliver an address, but found it impossible to do so. Mr. Garrett's Young Men's Bible Class was founded by its present director just seventeen years ago. Standing upon the triune foundation of "Unity, Love and Manliness," its progress has been steady and pronounced. Meetings are conducted each Sunday afternoon at 3 o'clock in the organization's headquarters at the church by Mr. Garrett, no less than 124 young men being present at last Sunday's gathering. The class welcomes to its membership, men of all denominations and nationalities, and has at the present time a number of Roman Catholics as well as Protestant members. Mr. Garrett throws his home open to the class for social gatherings each Wednesday evening, and also provides a large Thanksgiving dinner at his home. The athletic branch of the class takes an active part in all branches of local sport, having won some very noteworthy events. The present officers of the class are: Director, George Garrett; vice-director, L. E. Stewart; secretary, W. H. Woods; treasurer, Charles Ayling.

Trinity College.—Annual Meetings.—Last week the annual meetings of Convocation and the Corporation of Trinity College were held, the Convocation service on Tuesday night being the prelude to them. Evensong was sung by the Dean of the college, the Rev. H. F. Forbes Duckworth, M.A., to the end of the third collect, the latter part being taken by the Rev. A. Haire-Forster, B.D., the new lecturer in Divinity. The sermon was preached by the Rev. H. T. Stannage Boyle, D.D., who has just vacated the rectory of Christ Church, Chatham, to become Professor of Church History in the college. His text was 1 Cor. xiv. 10: "There are so many kinds of voices in the world, and none of them without signification,"

the sermon, which was admirably conceived and worked out, being a plea for toleration and unity. The blessing was given by the Right Rev. Bishop Reeve and the collection was devoted to the work of the Rev. Charles Shortt, M.A., one of the college graduates in Japan.

On Wednesday, the annual report of the executive committee of Convocation was presented. It dealt, among other things, with the mode of continuing the publication of the Year Book and the satisfactory state of the college in the matter of successes at the university examinations in May last and at the provincial matriculation in July. Dr. D. J. Goggin, of the Education Department, was re-elected as chairman, and Professor Young as clerk. The vacancies on the executive committee were filled by the election of Messrs. H. C. Osborne, M.A.; Frank Hodgins, K.C.; Philip Dykes; H. J. Martin, B.C.L.; Sydney H. Jones, and the Rev. W. J. Creighton, M.A., for two years, and the Rev. J. S. Broughall, M.A., for one year. Messrs. R. B. Beaumont, M.A., and Kirwan Martin, M.A.; D. T. Symons, K.C.; Dr. W. H. Pepler; and Gordon Osler, were elected as representatives respectively of the graduates in Arts and Divinity, Law, Medicine and the associate members of Convocation. A confidential statement in regard to the removal of the college to Queen's Park was submitted by Dr. J. A. Worrell, K.C.; chairman of the land and finance committee of the Corporation. The questions involved in removal were discussed at some length, but, owing to the lateness of the hour, the discussion had to be adjourned to Thursday, December 1st. Removal was a live issue at the annual meeting of the Corporation likewise; but no decision is to be arrived at until an opportunity has been given to the graduates to express their views. This will be done by means of a meeting to be held after Convocation has finished its deliberations. The Provost's educational report shows that there are 202 students enrolled this year in Arts and Divinity, but, as seventeen Divinity men are taking some work in Arts, either in the undergraduate or in the M. A. course, there is a net total of 185. Of these, 37 are preparing directly for Holy Orders this year or next; 10 more within the next three or four years, by way of the four years' course leading to the L.Th. degree; and 22 others within the next two to six years on completing the course for the degree of B.A. Thus, there are in all 60 students looking definitely forward to the ministry of the Church. With the exception of those students in the M.A. course who are not in the Divinity class, all the Arts students in the college are receiving instruction in religious knowledge, as a part of their work for the B.A. degree. There are eighty-nine registrations in honour courses several of the students taking more than one such course. The Arts staff of the college numbers thirteen. With the Provost and Professor Boyle giving lectures in religious knowledge to the first, second and third years, the grand total of the Arts staff is fifteen. Besides, ten university professors and lecturers are duplicating their lectures in the college every week. The Divinity staff numbers nine, the Provost, the Vice-Provost, Professor Duckworth, Professor Cosgrave, who is acting as Dean of Divinity and teaching Hebrew to Arts classes; Professor Boyle, the Rev. A. Haire-Forster, the Rev. E. C. Cayley, the Rev. J. B. Fotheringham, and the Rev. R. Paterson Smyth, of Montreal. The total teaching strength of the college is 20. The proportion of professors and lecturers in Arts to the Arts students is one to fourteen decimal two three the students of Trinity being in this respect in a better position than any others in the university. It was moved by the Lord Bishop of Niagara, seconded by Mr. James Henderson, and resolved: "That the Corporation of Trinity College regrets that the efforts made for amalgamating the theological work of this college with that of Wycliffe College, have, for the time being, proved futile, and it again expresses the hope that Wycliffe College may even yet be willing to co-operate with Trinity College for their common educational work. Trinity College remains, as before, desirous of union, believing, as it does, that the interests of the Church and of theological education will be better served by the closest possible co-operation between these two colleges." The meeting of Corporation was presided over by His Grace the

Archbishop of Ottawa, the Lord Bishop of Niagara and the Lord Bishop of Toronto also being present together with a large number of lay and clerical delegates elected by dioceses in the Province of Ontario or appointed by the six Bishops, who are ex-officio members of the Corporation.

Wyebridge.—Church of the Good Shepherd.—On the 6th inst., the opening services were held in this handsome new church, and they were very largely attended in spite of the stormy weather and bad roads. At 11 a.m., Dr. Reeve confirmed the candidates who had received instruction regularly for the past five months. Then, assisted by the Rev. E. F. Salmon, His Lordship administered the Holy Eucharist to a large number of communicants. The Children's Service and Evensong were conducted by the good bishop and Mr. Norman Noble, lay reader-in-charge. The collections amounted to \$132.60, and the proceeds from the bazaar, held next day, were \$153.72. That nearly \$300 was raised in a small village like Wyebridge within two days, and under most unfavourable conditions, reflects great credit on Mr. Noble and his fellow workers. The church contains some handsome furniture, bought by the Ladies' Guild, for \$600. A beautiful altar frontal, super-frontal, etc., were presented by the Rev. W. J. Brain, M.A., of Wychwood, Toronto, and a set of fine altar linen by the Misses McHowell. Mrs. W. D. Crumms, Toronto, is presenting the church with a magnificent memorial window, and the deputy Reeve's family, Midland, is giving an elegant hymn board. Last, but not least, a good samaritan in Toronto has donated \$1,050. These and other friends are most cordially thanked for their generous assistance, by the members of the Church of the Good Shepherd, and they also wish to express their hearty appreciation of Bishop Reeve's services. His eloquent sermons, so practical and helpful, and his kindness in singing twice created a most favourable impression. It was universally felt that he had brought us a special blessing from God, the Father of our Lord, Jesus Christ.

NIAGARA.

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

Hamilton.—St. George's.—The congregation of this church celebrated its anniversary on Sunday, the 13th inst., with appropriate services. The Lord Bishop of the diocese preached in the morning, and the Rev. Dr. Griffith Thomas, of Wycliffe College, Toronto, in the evening.

St. Thomas.—Dr. Thomas and the Rev. Canon O'Meara, both of Wycliffe College, Toronto, preached in this church at the morning and the evening services, respectively, on the 13th inst.

Church of the Ascension.—The Rev. Canon O'Meara preached in this church on Sunday morning, the 13th instant.

Mount Forest.—St. Paul's.—The Ven. Archdeacon Radcliffe, of Ridgeway, Penn., who was for some time rector of this parish, sent the following letter to the local paper, containing news of the death of the Rev. C. G. Snapp, who was formerly assistant curate of St. Paul's under Mr. Radcliffe: "All who knew the Rev. Charles G. Snapp, my late assistant, will feel very sad at the news, I feel it my duty to impart. Mr. Snapp had been in a very miserable condition of health for some few months past. He had been nursed in a Philadelphia hospital, and when able to leave it, had been sent by his kind friend, a Philadelphia rector, to a private sanitarium, outside New York, in order to perfectly restore him. He had evidently left this institution for an hour or so and gone into New York city, as he was found in a dying condition on one of the city streets. He was picked up and sent at once to Bellevue Hospital, where he died. The rector of the Church of the Holy Communion buried him in St. Michael's cemetery, in the lot belonging to that church. All who have ever known Charles G. Snapp can never forget his many splendid qualities, and pray God, through Christ, to have mercy on him, and on us all at that great day, when the secrets of all hearts shall be revealed. One thing we all know for a certainty, from our Lord's own words; that they who visit the sick in their affliction, are truly blessed, and few clergymen were more able and welcome in the homes and by the bedside of the sick, than our late friend, the Rev. Charles George Snapp."

Orangeville.—Deanery Meeting and Sunday School Convention.—The annual Sunday School

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Convention of the Deanery of Wellington, was held in this place, on Wednesday, Nov. 2, 1910. The Rev. L. J. R. Nattel, rural dean, presided. Organization work was proceeded with under the guidance of the Rev. R. A. Hiltz, general secretary of the Sunday School Commission of Canada, and took the line of the recently enacted diocesan canon on Sunday Schools. The committee appointed to nominate officers reported as follows: President, Rev. G. A. Rix, Orangeville; secretary-treasurer, Rev. R. F. Nie, Palmerston; representatives Diocesan Association, The Rural Dean and Rev. G. F. Davidson. They also reported recommending the following as heads of departments of Sunday School work in the deanery: Teacher Training, Rev. C. H. E. Smith, Fergus; home department, Miss Farmer, Fergus; font roll, Miss Chisholm, Guelph; adult Bible classes, Col. J. A. V. Preston, Orangeville; literature and supplies, Mrs. Tuck, Orangeville; statistics and finance, Rev. Canon Spencer, Mount Forest; missions, Rev. T. E. Chilcott, Arthur. These officers were duly elected. Excellent papers or addresses were given by the general secretary, Rev. R. A. Hiltz, on "Teacher Training"; by Rev. R. F. Nie, on "Home Department"; by Col. Preston, on "Sunday School Grading"; and by Rev. Mr. Southam, Toronto, on "Child Development." At the business session, Mount Forest was chosen for the next Convention, and a Convention fee of two cents per scholar recommended.

Nanticoke and Cheapside.—The Orangemen of Erie and Hagersville attended St. John's, Cheapside, on 6th Nov. The Rev. H. J. Leake, M.A., preached to an overcrowd. The church had just been renovated. To Mrs. Winyard, of Selkirk, must be given the credit, largely, of the work of restoration. She did a good deal with her own hands. She has planned for years and saved pin money. After consultation with, and acting upon the advice of her rector, she had undertaken the oversight of the whole work. In this time of scarcity of workmen and difficulty of assembling material, one may appreciate and value such loving care of the Church of God. At the same time, mention must be made of the assistance rendered by Mrs. Elizabeth Wood and Robert Jepson. In answer to Mrs. Wood's effort, the congregation were liberal, and Mr. Jepson fairly lived in the church helping in every way. After the congregation had given as they felt disposed, Mrs. Winyard gave the rest. There are improvements in book markers, lectern, prayer desk, Bishop's chair, altar, Communion rail, vestry, heating, lighting, seating, the walls, gothic doors and reredos. Seven windows are in course of manufacture by the Dominion Stained Glass Company; when they are completed there will be re-opening services.

HURON

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

London.—Christ Church.—On Monday evening, November 14th, large numbers of the congregation assembled in the schoolroom for the purpose of taking a farewell of their rector and his wife, the Rev. R. S. W. and Mrs. Howard, who left last week to take up their residence in Chatham, Ont., the scene of their new sphere of work. In the absence of the Bishop of the diocese the chair was taken by the Very Rev. the Dean of Huron. In the course of the evening both Mr. and Mrs. Howard were presented with gifts, the former with a purse of gold, and the latter with a large bouquet of flowers. Mr. Howard suitably acknowledged these gifts on behalf of his wife and himself. A number of other addresses were made during the evening. The members of the Woman's Auxiliary of Christ Church also, a few evenings before, presented Mrs. Howard with a life membership. The certificate of life membership was beautifully framed, and with it was given the gold membership pin.

Listowel.—The Rev. H. M. Langford expects to form a "Lantern Club," and is corresponding with various clergy to that effect. The project is a good one, and the plan is simple. Each member of the club is asked to place one set of slides at the service of the club. The secretary (Mr. Langford) will find out who have slides that they would consent to use in this way, and will make it known to the various members of the club. In this way it is hoped that all members of the club will have a good collection of slides available for lecturing with a lantern.

Sarnia.—St. John's.—A splendid nine days' mission in this parish closed on November 16th. The missionaries were the Rev. C. H. P. Owen, of Haysville, and the Rev. F. G. Newton, of Parkhill. Mr. Newton has had large experience in this class of Church work, but it was the first mission ever conducted by Mr. Owen. There were three meetings daily: Bible readings at 3 p.m. by Mr. Newton, song service at 7 p.m. by Mr. Owen, and evangelistic service at 8 p.m. by both. The combination of these two missionaries was a happy and effective one, and distinct evidences of blessing were manifest throughout the mission. This form of Church work has been in abeyance recently, but there is little doubt that it will come more and more into use.

Clinton.—St. Paul's.—The resignation of the Rev. C. R. Gunne, rector for nearly ten years past of this church to go to Christ Church, London, is the source of much regret in this place. Mr. Gunne is an eloquent preacher, a faithful pastor and a general favourite with all denominations. As chairman of the Collegiate Institute Board he has taken an active interest in the educational affairs of the town. At the annual meeting of St. Paul's Young Men's Bible Class the following officers were appointed for the ensuing year: President, Mr. Fawcett; vice-president, Mr. F. Slowman; secretary, Mr. C. Draver; assistant secretary, Mr. F. Cutler; treasurer, Mr. C. Kilty; librarian, Mr. W. H. Webb.

Chatham.—Christ Church.—The Rev. R. S. W. Howard was formally inducted into this living on Wednesday evening, November 16th, by the Lord Bishop of the diocese in succession to the Rev. Professor Boyle, D.D. A very large congregation was present, to whom the Bishop gave an excellent address. After the service was over a reception took place in the schoolhouse, which was a most enjoyable and most pleasant function. It was under the management of the Christ Church Chancel Guild, and the young ladies of this society; who were assisted by a number of girls of the Girls' Friendly Society, deserve to be highly complimented upon the excellent manner in which they carried out their part of the evening's programme. A number of vocal numbers were given, presided over by Dr. R. V. Bray, after which refreshments were served. At the conclusion, Mrs. Howard was presented with a beautiful bouquet of flowers, and Mr. Howard made a fitting response. The visiting clergymen were: The Rev. Messrs. Rural Dean Dobson, of Tilbury; E. C. Jennings, of Blenheim; E. F. Hockley, of Wallaceburg; J. G. Abey, of Dresden; T. Higley, of Dover; A. Shore, of Ridgeway; W. J. Spence, of Holy Trinity; Stanley McDonald, of Merlin, and Archdeacon Hill, of St. Thomas.

Huron Book Club.—This club has some valuable books on hand for free grants to clergy, students, or Church workers who need such help. They invite applications for books, and also invite contributions of books or money to keep the good work going. Rules: 1. Catalogues sent on application to secretary, with postage for reply. 2. Applicant pays transportation charges (express or postage). 3. Not more than ten books given to one applicant. Send donations of money to the treasurer, the Rev. G. M. Cox, 746 Waterloo Street, London, Ont. Send books to the secretary, the Rev. T. G. A. Wright, 249 Talfourd Street, Sarnia, Ont. Many Churchmen could spare small donations of 50 cents or \$1, and small gifts of this sort would very widely extend the usefulness of the club.

St. Thomas.—Trinity.—The annual meeting of the teachers and officers of Trinity Church Sunday School was held at the rectory on Tuesday evening, the 15th inst. A large number of the teachers were present, and the annual election of officers took place as follows: Hon. president, the Ven. Archdeacon Hill; superintendent, the Rev. H. P. Westgate; secretary-treasurer, E. D. Bennett; assistant secretary, J. Ament; librarian, F. Gustin; assistant librarians, E. Baker and F. Delaney; pianist, Miss C. Lindop; assistant pianist, Miss G. Abbott. Reports were received from the superintendent and secretary-treasurer, showing a very good state of the Sunday School. It was decided to hold the annual Christmas festival on Friday evening, December 16th. A discussion of much importance was concluded by a resolution to reorganize and grade the Sunday School, the change to take effect December 4th, which was unanimously carried.

Woodstock.—The second of a series of meetings of the combined Sunday School teachers of the city was held on the evening of the 16th inst. in the Grey Memorial Hall, and was well attended. The chief address of the gathering was

given by Miss Alberta Robinson, of the Collegiate Institute staff, the subject being "Attention and Discipline." Miss Robinson handled her theme in a very capable manner, emphasizing the fact that the secret of discipline lies in good attention, and to secure good attention, a teacher must have preparation of the highest order. An interesting discussion followed, in which all those present were permitted to take part. A hearty vote of thanks was moved by Miss Dugit, and seconded by Miss McIntyre, and unanimously passed.

Forest.—Christ Church.—The Rev. T. B. Howard, lately of Brantford, was inducted as the rector of this living on Tuesday evening, the 15th. The ceremony of induction was performed by the Ven. Dr. Richardson, Archdeacon of London. The Rev. Canon Davis, Rural Dean of Lambton, and the Rev. H. Hutton, rector of Thedford, assisted in the service. There was a large congregation present, who were addressed by the Rev. Canon Davis. After the service an adjournment was made to the Sunday School room, where the rest of the evening was spent in social intercourse. A short musical programme was rendered by members of the choir, and refreshments served by the ladies. Addresses were given full of good fellowship and congratulation to the new rector and Mrs. Howard by Mayor Rumford, the Rev. Dr. Treadford, Methodist; the Rev. Messrs. Rice and Currie, Congregational and Presbyterian ministers, of Forest. The new rector gave a short and bright address, and the Benediction, pronounced by Archdeacon Richardson, brought the evening's proceedings to a close.

Simcoe.—Deanery of Norfolk Sunday School.—Acting on the resolution passed at the Diocesan Sunday School Convention, held in London on Thanksgiving Day, that a branch association for each rural deanery should be organized, a meeting was convened at Trinity Church, Simcoe, on Tuesday, Nov. 15th, by the Rural Dean of Norfolk, the Rev. Horace E. Bray. All the clergy and representatives from every parish in the rural deanery were present. The Rev. R. A. Hiltz, M.A., general secretary of Sunday Schools for the Canadian Church, was present, and in a masterly address, outlined the suggested organization and work. At the conclusion of his address, a vote of thanks was tendered to the general secretary for his kindness at being present, at much personal inconvenience, and for his helpful suggestions, both in his address and in answer to questions on Sunday School work. The following officers were elected: President, The Rural Dean, the Rev. Horace E. Bray, Port Rowan; vice-president, the clergyman of the parish where the annual convention should be held, the Rev. James Ward, Waterford; secretary-treasurer, Mr. A. Chrysler, Delhi. Mr. J. D. Christie, M.A., Simcoe, was selected as representative of the rural deanery on the Diocesan Sunday School Commission. A committee consisting of the clergyman of each parish and superintendents of Sunday Schools was appointed to nominate the superintendents of the departments, and by the convenor to report to the rural dean, who would act on the report and appoint forthwith. On the kind invitation of the Rev. James Ward, rector of Woodhouse and Waterford, it was decided to hold the first annual convention at Waterford early in the summer.

ALGOMA.

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

Huntsville.—All Saints.—This parish has suffered a distinct loss in the calling away from this life of Mr. Henry Charlewood Llwyd, fifth son of the late Dr. Llwyd, at one time Archdeacon of Algoma and rector of the above parish. Mr. Llwyd had filled for several years the position of organist in this church, and his playing was a delight and inspiration to all worshippers. Having been afflicted with blindness for thirty-seven years, the whole of his life, he yet attained to high proficiency in his music. His life-long trial he lovingly bore, and it has worked for him a far more exceeding and eternal weight of glory. Always kind and considerate, cheerful and ever happy, his presence and loving personality will be sorely missed by all parishioners, and especially by his widowed mother and relatives. The Bishop of the Diocese was present at the funeral service and spoke comforting words from the text, "Whereas I was blind, now I see." A Memorial Service was held on the following Sunday which was taken by the Rector, and largely attended. The memory of Henry Charlewood Llwyd will long live and be an influence for good in the hearts of all who knew him.

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Fort William.—St. Paul's.—For the avowed purpose of giving the members of the congregation a chance to get to know one another better, and also for the purpose of encouraging and fostering Church work of all kinds, a banquet was given in the basement of the church on Monday evening, November 7th. The dinner was served by the ladies of the congregation, and the Rev. H. G. King, the rector of the parish, presided. Speeches were delivered during the evening by the Lord Bishop of Huron and the Hon. T. Mayne Daly, of Winnipeg. Mr. John J. Wels, one of the fathers of the church, gave an historical sketch of Fort William, touching briefly on the days here before any church was maintained, and dwelling more particularly on the establishment in the district of the first Church of England. He led up to the history of the particular church they are now interested in, and gave a statement of its financial condition. A pleasing musical programme was provided, and in every way a most pleasant and enjoyable evening was spent by the large number who had gathered together.

Parry Sound.—Trinity.—A joint Ruridecanal meeting and Sunday School Convention was held in this parish, on Nov. 8th and 9th. The clergy and catechists of the rural deaneries of Muskoka and Parry Sound, were invited to bring Sunday School delegates, and, in some instances, to read papers. Only a small number came from a distance, the proceedings thus being limited in their effect to a few places. The general excellency of the addresses warranted a much larger attendance. The visiting clergymen officiated at all the church services. The presence of the general secretary of the Sunday School Commission, the Rev. R. A. Hiltz, was much appreciated. The Rev. Canon Allman, B.Sc., of Burk's Falls, and Rural Dean of Parry Sound, presided. The following papers were read: "How Shall the Clergy Best Promote Religious Education Among the Young of Their Flock," by Rev. Canon Allman. "The Adult Bible Class," by Rev. C. W. Balfour, B.A. In the absence of Mr. Balfour, his paper was read by Canon Burt. "Missions in the Sunday School," by Rev. F. H. Hincks, M.A. "The Primary Department," by Rev. D. A. Johnston. A "Round Table" conference was conducted by the Rev. R. A. Hiltz, this proving to be a most effective way of getting to the root of Sunday School difficulties. Mr. Hiltz also discussed "Teacher Training" in a convincing manner, and preached at the evening service, Wednesday, on "The Claims of the Sunday School, and of the Sunday School Commission." The proceedings were enlivened by a social evening, held at the home of Mrs. Wm. Newburn, at which those taking part in the convention, and also many officials and friends of the parish, were present. The thanks of the two deaneries were voted to Mr. Hiltz, and also to the hosts and hostesses. Altogether, in spite of the limited attendance, the gathering was a success. One thing is a matter of regret, viz., that it will be so long before it again becomes our turn to have the general secretary. We can quite understand the feelings of the small boy on the 26th of December, 364 days removed from next Christmas.

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RUPERT'S LAND.

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

Winnipeg.—Holy Trinity.—This church on Monday evening, November 14th, was the scene of a very happy gathering, when the many members of the congregation met together to rejoice with Archdeacon Fortin on his thirty-fifth anniversary as rector of the parish. The schoolhouse was crowded to its fullest capacity. Mr. Macnab, the people's warden, in his address said that never before in the history of the parish had there been such a successful year, and spoke of the unbounded optimism and enthusiasm of the rector. Representatives from the three daughter churches then spoke: Canon Garton, for St. Philip's, Mr. J. J. Rooney for St. Matthew's, and the Rev. Bertal Heeney for St. Luke's. All congratulated the Archdeacon, and spoke in warm terms of his work and character, and how

he was an inspiration to all the younger clergy. The Ven. Archdeacon McKim, of Kenora, for many years assistant to the Archdeacon, brought greetings from Keewatin, and spoke in earnest praise of Holy Trinity and its rector, and of the wonderful example this mother church had been to all the Western country. Of Mrs. Fortin and her work, too much could not be said, for both the Archdeacon and Mrs. Fortin had not confined their interest and work to one small sphere, but gave of their talents and enthusiasm to many branches of work outside the parish. On the rector rising to reply, the whole gathering sang the Doxology. The Archdeacon thanked most sincerely the kind friends who had come among them on this happy occasion, but deprecated much that was credited to him. A short musical programme was rendered under the direction of Mrs. Landry, and afterwards refreshments were served. Special services were held on the following Sunday, when the rector preached to crowded congregations.

Viriden.—St. Mary's Parish Hall was opened on Tuesday evening, November 8th. A large crowd was present to celebrate the event. The new hall is a handsome structure, and consists of a large upper room, lofty and well lighted, to be used for social purposes, Sunday School, etc., and also a large basement, where refreshments can be conveniently served. The building is heated with furnace, and there is a cook stove in the part of the basement which is partitioned off for a kitchen. Great credit is due to the rector and his helpers for the zeal and enterprise that has resulted in the erection of this building, which should be a centre of the social life of the parish. The Rev. Rural Dean Reeve, of Brandon, opened the building with prayer, and declared the building opened, after which the congregation sang "Praise God, from Whom all Blessings Flow." Mr. Reeve then gave a splendid address, eulogizing the beauties of Viriden, and speaking of the good feeling existing between the Anglican and other churches; of the beautiful building that had been brought to completion, and of its usefulness in the future in developing the social side in the community. He congratulated the rector and committee on so fine a project. Mr. Reeve, who acted as chairman, called upon the Rev. Peter Strang to address the audience, and he spoke of the friendly feeling existing between the churches of the town, and expressed a wish that the Presbyterians might follow the example set them by St. Mary's parish. He spoke of the excellent qualities of the rector as a parish priest. The Rev. S. Wilkinson, of the Methodist Church, delivered a splendid speech, congratulating the rector and the members of his church. Col. E. A. C. Hosmer then gave, in a very clear and concise manner, a statement of the financial standing with regard to the cost of erecting a parish hall. The Rev. W. Robertson, the rector, then addressed the congregation, in which he expressed his thanks to the chairman for his admirable address, and to the committee, who had rendered such valuable assistance, and the Ladies' Aid and the Girls' Guild, and also said that the completion of this building was gratifying to him, because his predecessor, the late Rev. E. L. King, had wished the establishment of just such an institution as this. He went on to speak of the finances of the building, and a request for assistance was promptly replied to by a collection amounting to \$200. Songs were rendered by Miss Edna Mullins, Miss Parsons, Mrs. Lott, Mrs. Hosmer, Dr. Morrison and Mr. Stillman. Mrs. Gaultier acted as accompanist. Mrs. Liddington played a violin solo. At the conclusion of the programme the chairman invited the gathering to adjourn to the basement of the building, where refreshments were served

by the Ladies' Aid, which brought one of the most successful gatherings ever held in this parish to a happy conclusion.

The opening of the parish hall here took place on the 8th inst. The occasion was marked by the congratulations of members of all denominations. Addresses were given by the Rev. Rural Dean Reeve and the Rev. S. Wilkinson (Methodist), Col. Hosmer, and R. S. Carr, of Viriden. The addresses were interspersed by solos by Miss Carson, of Oak Lake; Mr. Stillman, of Toronto; Dr. Morrison, Mrs. Hosmer, and Miss Edna Mullins, of Viriden; Mrs. Cameron Liddington, violinist, and Mrs. H. H. Goulten, pianist. The rector here is Mr. Robertson. The building cost about \$5,000, and is virtually free from debt.

Dauphin.—St. Paul's.—The Rev. Canon Tucker and Mr. Allin paid this parish a welcome visit on Friday, the 4th inst., and stirred up much enthusiasm on behalf of missionary work. The C.E.M.S. and the W.A. arranged a banquet, which was largely attended by the men of the congregation. The Rev. H. Speke, from Durban, and Mr. H. H. Lecase, from Fork River, were visitors from neighbouring parishes, and the Presbyterian and Methodist ministers accepted invitations to be present. Mr. Allin's address was devoted to the business and financial side of missions, and was marked by quiet vigour and practical wisdom. After his address Mr. R. M. Archer proposed a resolution embodying Mr. Allin's recommendations. In speaking of the address Mr. Archer showed how much men banded together and enthused by a noble ideal can effect. Mr. D. H. Downie seconded the resolution, which was passed nem. con. Canon Tucker then gave a forcible address on the present needs and abundant opportunities in the Mission field. The local papers describe this meeting as one of the most interesting events that have happened in this place, and much good will assuredly result from it. As an outcome of this meeting the men of St. Paul's met on the following Wednesday, and appointed a Missionary Committee (as a sub-committee of the C.E.M.S.) to look after the missionary concerns of the parish. This committee will thoroughly canvass the parish and get promises of weekly contributions, and, with the consent of the vestry, the duplex envelope system will be inaugurated on the 1st of January, 1911. Owing to the lack of accommodation for the increasing congregations and Sunday School, the project of an enlarged (or new) church and parish hall is rapidly taking shape. The W.A. and J.W.A. are already hard at work. A branch of the A.Y.P.A. will presently be formed, when the organization of the parish will be practically complete.

CALGARY

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

Bow Island.—All Saints.—The following account of the opening and dedication of this new church and Church news generally in connection with this parish has been sent to us by the Rev. H. M. Henderson, the priest-in-charge of the Mission. Some two or three months ago you were kind enough to publish our appeal for funds to build a small mission church in this town. A number of copies of this appeal were also sent through the post to those whom we thought would also help us, as locally we were unable to get any financial help, owing to the dearth of crops caused by the drought. I am sure you will be pleased to know that our efforts were successful, in so far that out of the \$1,000 asked for we received \$702.50; and this sum enabled us to put up a very nice little church, a photograph of which I enclose. The building is 36 feet by 20 feet, porch 6 feet by 6 feet, with a vestry 10 feet by 12 feet, and capable of seating one hundred people. The church still needs to be ceiled inside and seated. This we were obliged to leave for the present, as our funds were exhausted. For seats we have borrowed some chairs. The church as it stands is free of debt, but we still need another \$300 to finish it. On All Saints' Day the Lord Bishop of Calgary very kindly visited the parish and dedicated our new church, which is now styled the Parish Church of All Saints'. The Bishop was accompanied by the Rev. A. H. Ransome, of Taber, and the Rev. P. C. Jerrold, of Irvine. The day commenced with a celebration of the Holy Communion at 8 a.m., at which service the Bishop was the celebrant. The dedication service was held at 10 a.m., when a large congregation was present. The Bishop took his text from the 21st chapter of the Book of Revelation,

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and his address from beginning to end was both impressive and instructive. A large congregation attended the service. The new building is a frame one, and gothic in style, and was built by Mr. F. Brophy, of Bow Island. It is very satisfactory to know that the Building Committee were successful in collecting a sufficient sum to put this new church up free of debt. The lots on which the church stands were donated by Messrs. Needham and Baker, a new Estey organ, purchased from Messrs. Gourlay, Toronto, as well as a handsome stove by Mrs. B. T. Whitney, carpet for the chancel by Mrs. J. W. Hopkins and Mrs. F. Brophy, and the lamps by Mrs. R. E. A. Colp. Permit me by this opportunity to thank all those who so generously came to our aid with their kind help and sympathy, which extended from the Atlantic to the Pacific. Our opportunities here at the moment are so great that it seems a pity that simply from the lack of a few dollars we should lose them all. To give one an idea of how the work of the Church has extended within the last two years in this section of the country it is only necessary for me to mention that in Southern Alberta, on the Crow's Nest branch of the C.P.R., between Medicine Hat and Lethbridge, a distance of 108 miles, thriving towns have grown up about eight miles apart. Between these two points we had only one church, viz., Taber, to minister to the wants of this vast population, while other Christian bodies are represented in every town. Now, through the sympathy of those who so kindly sent in reply to our urgent appeal, the distance between Taber and Medicine Hat, viz., 75 miles, has again been cut in two, so that we have now two churches in this vast stretch of growing country. We still need more help. On receipt of a letter from Miss Bogart, general corresponding secretary W.A., stating that our appeal to the W.A. for help to build a vicarage at Bow Island was accepted by the General Executive we started in at once, and put up a small but very substantial vicarage and stable at a cost of \$1,000, a picture of which can be seen in the same photo with the church. This had to be done on account of the approaching cold weather. This may lead some, perhaps, to think that we want to grow too quickly, but, after all, we are only doing what we can to keep up with the rapid growth of this part of the world. Two years ago there was nothing to mark the spot where this flourishing town of nearly 500 people now stands excepting a water tank for engines and a post-office. The possibilities and opportunities here are so great that this country is bound to be wealthy in a very few years' time. The soil in the Bow Island district varies from one to three feet thick on a clay sub-soil. The soil is easily worked, yielding all kinds

of wheat, oats, barley and rye, and all kinds of vegetables. The climate is very mild, and is noted for its long, pleasant summers and short, mild winters, the temperature seldom falling below zero, and the hottest days in summer are followed by cool, pleasant evenings and nights. There are rarely any heavy falls of snow, and usually after a heavy fall of snow we get a chinook wind, which melts the snow in a day or two. The winters have been so extremely mild in some seasons that there were only five or six weeks that work could not be found in the fields. Besides this, we have coal and natural gas here; in fact, the Canadian Pacific Railway own the strongest gas well in Canada, which is claimed to have power enough, (viz., 7,500,000 cubic feet per day) to furnish all the manufactories in Southern Alberta. It is an average estimate that in the neighbourhood of 40,000 settlers will come to Southern Alberta early next year; of this, the Bow Island district will get the lion's share. Such are some of the practical resources here awaiting development. Our Mission here was started last Easter, so that we are just seven months' old, and during that time not a moment has been lost to gain a foothold for the Church. —H. M. Henderson, priest-in-charge.

COLUMBIA.

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

Victoria.—On Monday, November 7th, Bishop Perrin instituted the Rev. J. S. Archibald Bastin as vicar of Salt Spring Island, in succession to the Rev. E. F. Wilson. There was a large attendance from all parts of the Island. The Bishop referred to the good work that had been done by Mr. Cecil Abbott as licensed lay reader, without whose help it would be impossible to minister to the six stations in the Island. He commended Mr. Bastin to the prayers and co-operation of the parish. A liberal donation of twenty-five acres of land has been made by Mr. W. H. Bullock for a vicarage, and a beautiful site has been selected. One thousand dollars has been collected and \$1,000 borrowed on mortgage, so that the building will be commenced at once. Mr. Bastin has been most cordially received. A clergyman is wanted for the district of Metchosin and Colwood, which has lately been formed—a most interesting sphere for a young, unmarried man.

Correspondence

HELP FOR UGANDA.

The Rebuilding of Mengo Cathedral.

Sir,—Come home for a little much-needed rest, the Bishop of Uganda finds cast upon him the arduous task of doing what he can to help his people raise the sum of £10,000 for the rebuilding of the beautiful Cathedral, which had become the centre of the Christian life of a whole nation, and which was burnt to the ground by lightning last September. With admirable courage, the native Church has determined to lose no time in setting their hands to the work. They will do their utmost to repair the loss, though they are nigh heart-broken at the catastrophe. They are much cheered by the kind message of sympathy from our King, but as loyal subjects we can add to that cheer. Never before, has such an opportunity occurred of our testifying to the appreciation we have for the work of a brave Statesman-Bishop, who by twenty years of constant labour and self-sacrifice, has founded an enthusiastic Native Church, made a civilized nation, and been largely instrumental in keeping that nation an integral part of our Empire. Some of us could have wished that a personal note might have been sounded, and that this Cathedral might arise from its ashes as a memorial to the life-work of Bishop Tucker—but this is impracticable—it would have silenced the voice of the chief pleader. Meanwhile all of us, as we give, can give as a thank-offering to Almighty God, for a great Mission work accomplished, and as a token of sincere sympathy with a people who love and honour him. Those who are best able to judge are emphatic in support of Bishop Tucker's great appeal. The Archbishops of Canterbury and York are showing the warmest sympathy in the matter. Will the laity of the Church be behind-hand? I write this letter with the full assent of the Church Missionary Society, in the hope of reaching a wide public, at home and abroad. Any who are minded to help should send their

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subscription to the secretary of the Church Missionary Society, Salisbury Square, London, E.C., England.

I remain, yours truly,
H. D. Rawnsley.

A CORRECTION.

Sir.—In the report of the address given at the Archidiaconal Conference on "Missions in India," the statement that "Of the 297,000,000 of the people of India . . . by careful computation 267,800,000 had received the Word or portions thereof through the instrumentality of the B. & F. B. S.," is manifestly incorrect. The statement should read: "Of the 297,000,000 of India . . . the Word of God in their own tongue is at the disposal of 267,800,000, through the instrumentality of the B. & F. B. S."

R. H. A. Haslam.

"ACTIVITIES IN THE CHURCH FOR YOUNG WOMEN."

Sir.—One of the subjects discussed at the late A.Y.P.A. Convention was on "Activities in the Church for young women." I have often felt that most of our parishes have one great want, which young women, who are willing to devote themselves to the Church's work, could help to fill. I mean the need of parish nurses. If we had in the Church a body of women organized somewhat after the model of the "Victorian Order," much helpful work could be done. In town parishes, especially, situated at some distance from hospitals, and, indeed, in the larger cities, too, such an organization could do work for the people ministered to, and the Church, which would be of incalculable service. A young, or middle-aged woman, trained as a nurse, who would visit patients daily and, acting under the directions of the medical attendant, see that all were comfortable, would bring a blessing to many a home. Where possible, and it would be possible in a large number of cases, the rector of the parish—or, indeed, any minister who was desired by the patient—could be notified. This would bring religious consolation to the sick and suffering, and, not infrequently, would bring the patient home to the arms of the Mother Church. The organization might be called "The Order of Parochial Nurses." In towns large enough to warrant it, two might live together, one to be a visiting nurse, the other a teacher, having a primary school for kindergarten and other work for beginners. Moderate fees charged, where people could afford to pay something, should go a long way towards meeting the expenses. How the balance of expense could be raised, would be a matter for consideration, but there should be no insuperable obstacle. The nurses visits should "follow up" those of the doctor. I believe that the medical men in our country towns would gladly welcome such an auxiliary. Will you open your columns for a discussion of the proposition which, let us earnestly hope, will find a practical solution?

A. J. Belt.

WHY CLERGYMEN'S SONS DO NOT ENTER THE MINISTRY.

Sir.—We hear a great cry nowadays regarding the shortage of men for the Ministry, and a peculiar feature of the case is that of those that do study for the Church very few of them are found to be sons of clergymen. In nearly every profession of any importance at all, one member



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of the family at least follows in the footsteps of his father, especially is this so regarding doctors and lawyers. Now, why is this, not found in the clerical profession? Of course, there are a few exceptions, but nothing in comparison with those I have mentioned. As the son of a clergyman, I would like to give a few reasons why, in my opinion men, especially clergymen's sons, do not enter the Ministry. 1. It is an acknowledged fact that the majority of clergymen receive very small salaries, which are wholly inadequate for the position they and their families are expected to keep up, and if it be remarked that the salary should not keep a man from entering the Ministry "if his heart were in the work," it may be said that a clergyman has to live and has his expenses the same as other men. And as a member of a clergyman's family, I know the struggle it is to maintain a decent position and keep out of debt. To be in debt is considered disgraceful in any life, but specially so in the case of a clergyman. 2. As soon as a clergyman reaches the age of fifty he is considered "too old," and therefore, not available for any promotion or reward. In my opinion, the men who have given the best years of their lives to the work are entitled to some recognition. Instead of that they are pushed aside to make room for the young men. 3. There does not seem to be any system of promotion in the Church. Appointments seem to be hap-hazard, partly owing to the congregation having a voice in the appointment as well as the Bishop. But whatever the reason, to an onlooker like myself, there is a great deal of injustice, where of all places you least expect it. If I ever had any intention of entering the Ministry, this marked injustice would prevent my doing so.

G. T.

BOOKS RECEIVED.

The following books have been received from A. R. Mowbray and Company, Limited, London, England:

- "A Brotherhood of Heroes." Being memorials of Charles, George and William Napier, By Stephen Gwynn; illustrated. Price 3/6 net.
- "The Arts of the Church." By Rev. Percy Dearmer, M.A. Price 1/6 net.
- "The Story of St. Catherine of Sienna." By Netta Syrett. Illustrated; price 2/6 net.
- "The Two of Them Together." A tale about Africa of to-day. By the Rev. Shearly Cripps, M.A. Illustrated, price 2/6 net.
- "What a Christian Should Believe, Know and Do." A very simple guide to faith and practice. By C. G. Romanes. Price, cloth od. net.
- "Notes on the Papal Claims." By Arthur Brinckman. Price 2/6 net.

"The Notes of the Church." Four lectures delivered in St. Paul's Cathedral in November 1909. By Darwell Stone, D.D., Principal of Pusey House. Price 1/ net.

"The Church and Social Questions." By Percy Dearmer, M.A. Price 1d.

"The Christian Marriage Law." By Lieut.-Col. D. Everett. Price 1d.

From Macmillan & Company, Limited, London, England, and Canada:

"The Faith and Modern Thought." By the Rev. William Temple, M.A. Price 2/6 net.

From Longmans, Green & Company, London, England, and New York:

"From Slavery to Freedom." By S. B. Macy. Illustrated, price 3/6 net.

"The History of Divorce and Re-marriage." By H. J. Wilkins, D.D. Price 3/6 net.

Family Reading

ADVENT.

"Surely I Come Quickly, Amen. Even so Come, Lord Jesus.

O come, blest Mary's Son, O come,
Reveal Thy face;
Prepare our hearts for Thee, the Child,
The Holy One, the Undeiled;
Come with Thy grace,
That so we may
Thy will obey;
O come, blest Mary's Son, O come,
Reveal Thy face;

O come, Thou Man of Sorrows, come
To each sad heart;
And that sweet sympathy of Thine,
That love so tender, so divine,
Do Thou impart,
With heavenly peace,
That ne'er shall cease;
O come, Thou Man of Sorrows, come
To each sad heart.

O come, Redeemer blest, O come
To set us free;

O come Thou Sole-Begotten Son,
The Priest and Victim, both in One;
We long for Thee
Who didst alone
For sin atone;

O come, Redeemer blest, O come
And set us free.

O come, most Righteous Judge, O come
To end our strife,
O quickly come to earth and reign,
And make Thy people one again;
And grant them life
And endless rest:
With all the blest;
O come, most Righteous Judge, O come
And end our strife.

—William Edgar Enman.

LOVE'S CHIEF WORK.

Love's chief work is that of discovering good, not evil. One who constantly points out defects of others, even though claiming as it is often the case, to do so "in love," has not caught the root principle of love. It was said of a well-known Christian worker: "Because love was the controlling force of his life, his energies went out always as a builder, never as a destroyer. He destroyed evil, of course, but by building up the good." To do its building work, love must be able to recognize the materials for building and that is just where true love's peculiar power lies. It sees good in others when unlove sees only faults, and it seizes upon the good in such eager recognition that the power of that good is increased and multiplied under love's warmth. If we would have love and use it, let us set about this sort of building in the lives of those about us. No other effect brings us rich returns.

A Christian is to love all men, even the worst of heathens and of unbelievers, his own enemies and the enemies of God: whoever they are, he is to wish them well and pray for them always, and when they come in his way to do them as much good as he can. But towards those who are Christians like himself, he owes something more than this, he must love them with somewhat of that partial kindness, which all men naturally feel towards their brethren and near relations. He must not wait till the opportunity of doing good to them presents itself, but must go out of his way to find it, must make it one of the chief businesses and employments of his life to advance their interests always; especially that interest which the great Father of the family he knows has most at heart—the holiness and salvation of their immortal souls.—Keble.

Never do great thoughts come to a man while he is discontented or fretful. There must be quiet in the temple of his soul before the windows of it will open for him to see out of them into the infinite. Quiet is what heavenly powers move in. It is in silence that the stars move on, and it is in quiet that our souls are visited from on high.

British and Foreign.

A service of unusual interest and pathos was held in Christ Church, Riverdale-on-Hudson a little while ago, when a pair of Eucharistic candlesticks and a reredos were dedicated.

The organ which has been erected in Brighton Parish Church to the memory of the late King Edward, has been dedicated by the Bishop of Chichester. There was a very large congregation.

The Sermon on the Mount supplies humanity with a goal to which men feel themselves ever bound to aspire, but to which, so long as they are men, they cannot attain.—Bishop Welldon.

The successor to the Rev. Prebendary Bond—the Rev. H. M. Hordern—was instituted and inducted into the living of St. Nicholas, Brighton, by the Lord Bishop of Chichester and the Vicar of Brighton (Rural Dean) respectively.

The foundation-stones were laid at Benwell, Newcastle-on-Tyne, lately of a new church hall, to cost £3,000, which is being presented to the parish as a memorial by the sons and daughters of the late Sir Walter Scott, the engineer and publisher.

The Christmas Roundelay

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QUARTERLY DIVIDEND NOTICE.

Notice is hereby given that a dividend at the rate of **six per cent.** per annum has been declared upon the paid-up capital stock of the Home Bank of Canada for the three months ending the 30th day of November, 1910, and the same will be payable at the Head Office or any branches of the Home Bank on and after Thursday, the First day of December next.

The transfer books will be closed from the 16th to the 30th day of November, 1910, both days inclusive.

By order of the Board. **James Mason**
Toronto, October 26th. **General Manager.**

**WHERE IS
YOUR WILL?**

It is not wise to place it among a lot of other papers where it is subject to loss or destruction before your death or afterward.

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The Rev. Canon Hogan, vicar of All Saints', Grangegormaun, Ireland, recently celebrated his attainment to the 50th year of his ordination to the priesthood. The whole of this period he has served in one parish, 27 years as curate and 23 years as incumbent.

An opus sectile tablet, erected in the chancel, a sanctuary chair and a font cover, which have been placed in St. James', Upper Edmonton, in memory of the late Rev. Lucius George Fry, who was for 27 years vicar of the parish, were recently unveiled by the Archdeacon of London.

The death has just occurred at Wisbech of Mr. Abraham Howard, at the age of eighty-six years. He was one of the oldest campanologists in the country. For over twenty years he was a bellringer at St. Peter's, Wisbech, and was well known throughout the country.

Six months ago the foundation stones of St. Jude-on-the-Hill, Hampstead Garden Suburb, were laid, and recently the finished Lady Chapel was dedicated by the Bishop of Islington. The service was conducted by the Bishop and the Vicar-designate, the Rev. B. G. Bourchier.

The death of the Right Rev. A. B. Turner, D.D., Bishop of Korea, took place lately. The illness, which has proved fatal, was due to blood-poisoning. In 1896 the late Bishop offered himself for service under Bishop Corfe in Korea, and nine years later he was chosen to succeed him in the Bishopric.

The Bishop of Southampton (Dr. Macarthur) recently dedicated at St. Mary's Church, Alverstoke, a carved oak pulpit with onyx marble base, erected by the parishioners in memory of the late Canon, the Hon. Alan Brodrick, Master of St. Cross, Winchester, and formerly Rector of Alverstoke.

The Lady Chapel of Ely Cathedral, which stands to the north-east of the main building was described by the Dean lately, as one of the glories of Ely, and it is (like that at Hereford) also a parish church. Before the removal of its statuary and stained glass, it must have been one of the most magnificently adorned churches in England.

The Hon. Mrs. Maclagan, widow of the late Archbishop of York, has presented to the Dean and Chapter, for preservation amongst other relics in the vestry of York Minster, the episcopal ring of her husband, and a magnificent embroidered vestment of the Eastern Church, which was given to Dr. Maclagan by the Archbishop of Smolensk, during his Grace's visit to Russia in 1897.

Mr. James Plant, who has been for 55 years a member of the choir of Canterbury Cathedral, in which he sang as an alto, has lately retired. This is probably a record of long service. He was the oldest cathedral alto in the country and it is said that he has not been absent from the Sunday-morning service in the cathedral during the whole of the period.

Mrs. Sarah T. Zabriske has bequeathed \$1,000 to the Zabriske Memorial Church, St. John the Evangelist, Newport; \$1,000 to St. Columba's chapel, Middletown, Conn.; \$1,000 to the Church of the Transfiguration, New York City; \$10,000 to the Domestic and Foreign Missionary Society, and \$1,000 each to St. Mary's Free Hospital and the House of Mercy, New York City.

Dr. Heberden, Principal of Brasenose, has succeeded Dr. Warren, Presi-

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dent of Magdalen, as vice-chancellor of Oxford University. Dr. Warren has held this office since 1906. The new vice-chancellor is a layman like his predecessor and is well known as a keen supporter of Foreign Missions. Hitherto, his connection has been chiefly with the C.M.S.

The Bishop of Thetford was recently presented with an illuminated address and an album containing the names of 650 subscribers, together with a large number of books, as a mark of the subscribers' appreciation of his work in the diocese of Norwich during the interregnum between the retirement of Bishop Sheepshanks and the advent of Bishop Pollock. The Rev. Canon Melville Pigot made the presentation.

St. Luke's, New York City, celebrated its 90th anniversary last month, and St. Matthew's, Bedford, N.Y., celebrated its centennial. The congregation is 216 years old. At the services which were held in commemoration thereof, a memorial tablet was unveiled commemorating the service, and having inscribed thereon the names of the rector, wardens and vestrymen of the present year of grace.

A beautiful chalice and paten, the work of "The Artificers' Guild," has been presented to Southwark Cathedral, in memory of its first treasurer, Sir Frederick Wigan, Bart., by his niece, Miss E. J. Wigan. It is of silver, and bears four enamelled shields on the base—showing the arms of Southwark Cathedral, Harvard University, Sir Frederick Wigan, and the Eagle of St. John. It will be used at the daily service in the Chapel of St. John the Evangelist, or the "Harvard Chapel," as it is often called.

Dr. John Wordsworth, Bishop of Salisbury, who was consecrated by Archbishop Benson on S.S. Simon and Jude's Day, 1885, has now completed the 25th year of his episcopate. Although the Bishop of Bath and Wells was consecrated three years earlier to the see of Adelaide, the Bishop of Ripon is the only English prelate who has remained longer in the same diocese. Bishop Wordsworth still retains his vigour, and during a visit to Malvern not long since distinguished himself by climbing with Mr. Wordsworth, the Worcestershire Beacon, which is 1,397 feet above sea-level.

The Rev. John Mockridge, who was recently appointed vicar of Trinity Chapel, New York, has entered upon his duties. He was ordained a deacon by the late Archbishop Sweatman, in St. Alban's Cathedral, Toronto, and after serving a curacy in St. Luke's, in that city, he became rector of the Church of the Messiah, Detroit, in 1897. In 1903 he became rector of

St. Andrew's in the same city, and in 1907 he was appointed a member of the General Convention for the diocese of Michigan. From that year to the present time he has been rector of St. Paul's, Louisville, Ky.

**The Kidneys
Wear Out**

But many people of advanced years have learned how to keep these organs healthy by using

**DR. CHASE'S
KIDNEY - LIVER PILLS**

The kidneys are often the first organs of the body to cause trouble. Their work of filtering the blood is greatly increased by excessive eating or by the use of highly seasoned foods and alcoholic drinks.

As advanced age comes on most people suffer more or less from derangements of the kidneys. With some there are years of pains and aches, with others Bright's disease is soon developed and the end comes quickly.

Fortunately a great many have learned about Dr. Chase's Kidney and Liver Pills, and are enabled by their use to keep the kidneys healthy and active.

This medicine is entirely different from ordinary kidney treatments, and invigorates the action of the liver and bowels. To this combined action is attributed its remarkable success.

Mr. Richard Preston, Osborne, Lambton County, Ont., writes: "I want to testify to the wonderful curative properties of Dr. A. W. Chase's Kidney and Liver Pills. Seventeen years ago I began the use of this medicine, when my back was so bad that to stoop or rise was torture to me. The kidneys were in bad condition, but these pills entirely freed me of back pains. I have used them ever since, whenever the kidneys would get out of order, and now, at eighty years, am well and hearty, thanks to this grand medicine."

Dr. A. W. Chase's Kidney and Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Company, Toronto.

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According to missionary statistics Africa is fast losing the right to be called the Dark Continent. In it are to be found to-day 2,470 missionaries, assisted by 13,089 native Christian workers. There are 4,789 places of worship, 221,856 communicants, and 527,790 professed adherents. In the 4,000 missionary schools are 202,390 pupils. There are ninety-five hospitals and sixteen printing establish-

grandpa's farm was the biggest one for miles around. He kept horses and cows and pigs. There were little calves and colts and ducks and turkeys on his farm. He had big white hens and big white roosters. In the spring-time there were hundreds of wee chickens, round and soft like puff balls, for baby to look at but not to squeeze. There were pumpkins too, on grandpa's farm: big yellow ones, the kind that took first prize at the county fair; and little ones that grandma said made better pies than any other sort of pumpkin.

The day before Thanksgiving



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of covering over baby," mother said as she went to the attic for an extra blanket.

After supper Uncle Charlie put on his overcoat and reached for his hat. "Where doin'?" demanded baby.

"To see my girl," said Uncle Charlie.

A little later Uncle George put on his overcoat and reached for his hat. "Where doin'?" baby again inquired.

"To see my girl," was the answer. Half an hour afterward mother undressed baby, and in grandma's big rocker took the darling to the Land of Nod. Then she laid him in the soft warm bed in the corner near the stove.

Just before mother blew out the light she feared baby might be cold in spite of the extra blanket; so she spread the skirt of her dress over the little fellow when she kissed him good-night.

Baby's father never worried about anything; but when he kissed baby he thought it would do no harm to be sure the child was sufficiently covered. Without saying a word about it he wrapped his big overcoat around his sleeping son.

When all was still, grandma began to worry. "What if that precious baby should catch cold," said she, as she crept softly from her room with a shawl. After putting the shawl over baby she fell sound asleep and didn't know when grandpa tiptoed out of the bedroom.

"Chilly night," he murmured to himself as he searched in the darkness for his overcoat. "Poor little chap," he added, placing the additional covering over the restless baby. "Needn't think we'll let you freeze at grandpa's."

The big clock was striking ten when Uncle Charlie returned. It certainly was a cold night. Uncle Charlie lingered by the stove a moment before going upstairs. His last act in the sitting-room was to cover baby with his overcoat.

Scarcely was Uncle Charlie gone when Uncle George arrived. He, too, spread his overcoat over the little nephew.

Soon baby began to moan and toss in his sleep. At last he cried fretfully, waking mother.

"There, there," said she, "mother is right here. What is the matter, baby? Wait a minute until mother lights a lamp."

"Baby too warm," wailed the child. "Baby do home. No stay here, baby too warm."

"Why you poor dear!" mother exclaimed when she rescued baby from the depths of his coverings. "No wonder you are too warm! No wonder!"

"What's the trouble?" asked father.

"Come and see," mother advised. Then mother laughed, father laughed, and when he understood how every one in the house had tried to keep him warm, baby laughed too; laughed through his tears.

Catarrh of the Stomach
A Pleasant, Simple, But Safe and Effectual Cure For It.

Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing, headaches, fickle appetite, nervousness and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlanston, the safest and best treatment is to use after each meal a tablet, composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal and fruit acids. These tablets can now be found at all drug stores under the name of Stuart's Dyspepsia Tablets and, not being a patent medicine, can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. R. S. Workman, Chicago, Ill., writes: "Catarrh is a local condition resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed and the poisonous discharge therefrom passing backward into the throat reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure, but to-day I am the happiest of men after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite and sound rest from their use."

Stuart's Dyspepsia Tablets is the safest preparation as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, heartburn and bloating after meals.

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ments under missionary conduct and control. A chain of connected missions reaches from the Atlantic to the Indian ocean.

grandpa drove to town and asked mother to go home with him and stay until after the big dinner party to

Children's Department

HOW THEY KEPT THE BABY WARM.

By Frances Margaret Fox.

Lee was the baby. He is a big boy now, and has a little brother Alan. This little brother is fond of stories, and one he always likes to hear is about how they kept the baby warm.

Grandma lived in the country.

Bright Brains Count
 Headaches, Biliousness, Bad Stomach, Weak Kidneys, dull the brain.
 Brighten up with
Abbey's Effervescent Salt
 25c and 60c a bottle.

which all the aunts and uncles and cousins were invited. Mother said she would gladly go only she feared the baby would take cold.

"You see, father," she objected, "our rooms are warm all night, but in the country you have no heat in the bedrooms."

"Pshaw!" grandpa exclaimed, "We'll fix that without any trouble."

What's the matter with making a bed for the youngster on the sitting-room couch close by the base-burner. The coal fire in the sitting-room never goes out until spring. Baby wouldn't know the difference. You might move the couch near the bedroom door so you could reach the little fellow quickly if he should wake up and cry."

Thus it happened that mother went home with grandpa the day before Thanksgiving. Father walked to the farm in the evening. He said there was frost in the air; it would be a cold night.

"We must be sure and put plenty

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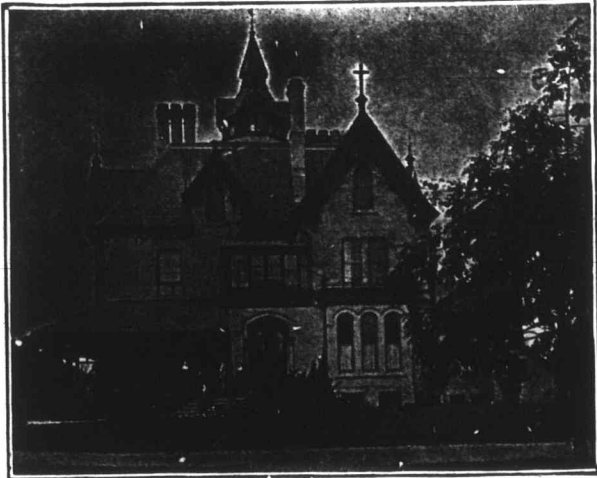
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