

Canadian Churchman

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

Vol. 37

TORONTO, CANADA, THURSDAY, SEPTEMBER 29th, 1910

No. 36, 37



There is a strong contrast between the tailor-made garment and the picked-off-the-counter kind. The contrast is not only in the fit—it is in everything—the fabric, the linings—the cut, style, finishing—everything that counts in a suit of clothes or an overcoat. Now which is it your ambition to be, well dressed or arrayed in a slovenly manner? If the former give us a trial order.

Edwin T. Berkinshaw
 348 YONGE STREET.

WANTED—Choirmaster for Toronto Church. Address, Choirmaster Canadian Churchman, Toronto.

TEMPORARY DUTY—Rev. Canon Jarvis is prepared to take temporary duty, city or country. Apply 34 Hazelton Avenue, Toronto.

WANTED—Organist and Choirmaster for St. Paul's Church, Dunnville, Ont. Surplused Choir, 30 voices, new organ. Rev. E. C. Earp, Rector.

WANTED—A gentlewoman or highly respectable person to take charge of an aged invalid, the widow of a clergyman, in a clergyman's home. Apply to Box 75, Cobourg, Ont.

WANTED—A Rector for an important Manitoba parish, one out-station, good churches and good Rectory. State full particulars. Write J. G. Webber, People's Warden, Manitoba, Man.

WANTED—Unmarried Clergyman in Deacon's or Priests' Orders to act as assistant Missionary in St. Clements' mission, Labrador. Stipend, seven hundred dollars. Apply to Lord Bishop of Quebec. Bishopsthorpe, Quebec City, or to Rev. H. H. Corey, Kingscroft, Que.

CHILDREN'S DAY—Authorized Order of Service, printed in colors on good paper. 50 cents per 100 postpaid. Specially designed. Invitation Post Cards 60 cents per 100, postpaid. Samples free. Church Record S. S. Subs., Confederation Life Bldg., Toronto.

THE WOMAN'S HOSPITAL AND INFANT'S HOME—Corner Forest and Beaubien, Detroit, Mich. Offers a two year course in nursing to young women between the ages of 21 and 35 years. For further information address: Superintendent of Hospital.

PLANS and SPECIFICATIONS—A Clergyman of long experience in Church building is prepared to supply plans and specifications for Churches, Parsonages, Church Furniture and Decorations, and Restoration. References: The Bishops of Ontario, Ottawa, Algoma and Quebec. Address: A. J. Canadian Churchman, Toronto.

WARREN CHURCH ORGAN CO.
 WOODSTOCK, ONT.
 Have one of the best equipped factories and have built some of the largest organs in Canada and the United States
SPECIALTIES: Workmanship, tone, volume, balance, variety of effect

THE Bathurst Cartage & Storage COMPANY.
 WM. H. CANDY
 Packing and Shipping Household goods our Specialty. 756 Bathurst St. Phone, Coll 318.

MRS. JOAN BISHOP
Artistic Costuming
 The latest and most select novelties in Trimmings and All Gownings
 28 COLLEGE ST. PHONE N. 5157.

HAY FEVER VICTIMS
 The Kerolene Inhaler will not cure Hay Fever; but it is the most original and successful device for the relief and control of this unpleasant malady.
Price, \$1.00
 Sent by mail if desired.
HENNESSEY'S Drug Store
 107 YONGE STREET.

Spencer's Church Organ Works, Hamilton.
 Church Organ for Sale, Two Manuals, Pedals, Fifteen Stops Power and Variety, Bargain for Cash.
WALTER SPENNER

St. Augustine Wine
 Registered Communion Wine
\$1.50 per Gallon. (25c. extra for container.) \$4.50 per doz Qts. (bottled) F.O.B. here. Direct importer of Foreign Wines and Spirits
 Telephone Main 625.
J. C. MOOR, 433 Yonge St., TORONTO

MEMORIAL English Antique WINDOWS Stained Glass.
The N. T. LYON GLASS CO. Ltd
 141-143 CHURCH ST., TORONTO.

Elliott House, Toronto
 Laurence Shea, Prop.
VERY QUIET AND CENTRAL.
RATES: \$2 and \$2.50 per day.

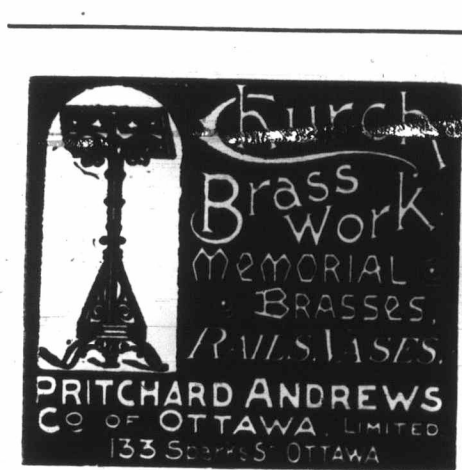
DRINK HABIT
 THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world. Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years Clergymen and doctors all over the Dominion order for those addicted to drink. Write for particulars about a ten days free trial. Strictly confidential.
Fittz Cure Co.,
 P. O. Box 214, Toronto

For \$1,000 Cash
 I can give you a guaranteed 7 per cent. investment, with interest payable half-yearly, and, in addition, a bonus in stock that will make you a profit of 50 per cent. Investigate this offer. It will pay you.
W. R. TUDHOPE
 Confederation Life Building, Toronto
 When writing to or purchasing from Advertisers mention "The Canadian Churchman."

We will send the Canadian Churchman to all NEW Subscribers from now till 31st December, 1911, for \$1.00.

COLLEGE CAPS and GOWNS
 For the re opening of the Universities.
Harcourt & Son
 103 King St. West, Toronto

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



Every Churchman will want this in his Library
THE FRONTIERSMAN
 by Rev. H. A. Cody
Cloth, \$1.25
 "This is a work full of action from beginning to end. Once commenced it will be eagerly continued and completed by the reader. It is a stirring story of life in the Yukon, depicting life in that section of our country with striking vividness and reality."
William Briggs, PUBLISHER
 29-37 Richmond Street, W., TORONTO.
 And of all Booksellers

An Invaluable Help to Ministers and Lay Preachers in Their Work.
THE CHRISTIAN WORLD PULPIT
 Half Year Volume (77) consisting of the Weekly Numbers January to June 1910
 Cloth Binding, with Index, \$1.50
 Contains Sermons by Archbishop Davidson, D.D. (Canterbury) Rev. Canon H. Scott-Holland, D.D. Rev. Canon Gore, D.D. Rev. Canon H. Hensley Henson Rev. J. H. Jowett, M.A., D.D. Rev. G. Campbell Morgan, D.D. Rev. F. B. Meyer, M.A. and many others.
Upper Canada Tract Society
 "BOOK SHOP"
 2 East Richmond St. Toronto

HOTEL CECIL
 OTTAWA, ONT.
 Walter P. W. Prop.
 Best, Most Homelike, and Modern Hotel in the City
 Special Rate to the Clergy.

Memorial Windows
 Scripture subjects skillfully treated in richest English Antique Glass
 "Quality" has first place with us.
Robert McCausland, Ltd.
 141-143 Spadina Avenue, TORONTO

SECOND HAND ORGAN
 Two manual organ in good order. 80 notes on pedal. Organ is Tubular Pneumatic action. Send for particulars. Price and specification on application.
 ESTABLISHED 1864
LYE & SONS
 Church Organ Builders

LAND FOR THE SETTLER
 160 acres of land, convenient to Railways in Northern Ontario's great Clay Belt for each settler. The soil is rich and productive and covered with valuable timber. For full information as to terms of sale, homestead regulations, and special colonization rates to settlers write to
DONALD SUTHERLAND,
 DIRECTOR OF COLONIZATION,
 TORONTO, ONTARIO.
HON. JAS. S. DUFF,
 MINISTER OF AGRICULTURE,
 TORONTO, ONTARIO.

"ST. AUGUSTINE"

REGISTERED
The Perfect Communion Wine

In use in hundreds of churches in Great Britain, West Indies, The United States, & etc.

Cases 12 Qts. \$4.50; 24 Pts. \$5.50 F.O.B. Brantford.

J. S. Hamilton & Co. Brantford
ONTARIO.

Manfrs. and Proprs. "St. Augustine Wine"

Telephone - - Main 7405

We are equipped to produce Printing Matter that will attract attention anywhere. Our prices are inducing and should attract the shrewd business man—try us.

The Monetary Times Printing Co., of Canada, Limited

62 Church St., Toronto, N.-W. Cor. of Court St.



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



CHURCH AND MEMORIAL WINDOWS
STAINED GLASS
Designs and estimates submitted
LUXFER PRISM COMPANY
LIMITED
100 King St. West Toronto

ALEX. MILLARD
Undertaker and Embalmer
359 Yonge Street, TORONTO
Telephone Main 679



CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.

KEITH & FITZSIMONS, LIMITED
111 King Street West, Toronto

On Time

all the time. Service as good as the ice itself.

Order

Belle Ewart Ice

and get full value

Telephone Main 1947

Belle Ewart Ice Co.
37 YONGE STREET.



GOLD MEDAL
FOR
ALE AND PORTER

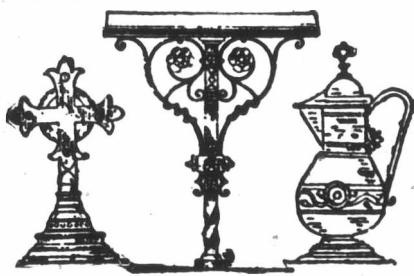
AWARDED

JOHN LABATT
At St. Louis Exhibition, 1904.
Only Medal for Ale in Canada.

P. BURNS & CO.
WHOLESALE AND RETAIL DEALERS IN
COAL AND WOOD

HEAD OFFICE: 49 King Street East, Toronto
ESTABLISHED 1856. TELEPHONE 131 AND 132

Office and Yard, FRONT ST. near BATHURST. Telephone No. 449 and 2110
Office and Yard, PRINCESS STREET DOCK. Telephone No. 190



EAGLE AND RAIL LECTERNS

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

CHADWICK BROS.

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

The
Testimony of Science
to the Credibility of
the Book of Jonah

A VINDICATION OF THE NARRATIVE OF HIS ADVENTURE WITH THE WHALE

By
Rev. J. W. BEAUMONT,
D.D., M.D.

In Pamphlet Form,
Price Five Cents.

Canadian Churchman Office
36 Toronto Street, Toronto, Ont.

DANIEL STONE
UNDERTAKER
82 West Bloor St. Telephone North 368



The Quickest Route
TO
Muskoka

The centre of the Muskoka district reached direct by the Lake Shore Line. Boatside stations at Bala Park and Lake Joseph.

THE LAKE SHORE EXPRESS
(Trains 3 and 4)

A magnificently equipped solid vestibule train, observation parlor cars and coaches de luxe.

In appointment, in a class by itself.

Three trains every week day:
8.00 a.m. 10.00 a.m. 5.15 p.m.

Providing the comfortable way to visit

Beaverton, Sparrow Lake, Muskoka Lakes, Parry Sound, Georgian Bay, the Magnetawan Country, Pickering and French Rivers.

Ticket Offices corner King and Toronto Streets and Union Station.

MENEELY & CO. WATERVLIET, (West Troy), N.Y.
The Old Reliable
Meneely Foundry,
Established
nearly 120 years ago.
**CHURCH,
CHIME,
SCHOOL
& OTHER
BELLS**

I have been a great deal happier since I have given up thinking about what is easy and pleasant, and being



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

The Canadian Churchman is undoubtedly a first-class advertising medium. It circulates extensively in the homes of the clergy and laity. Our advertisers assure us that it is an excellent paper to advertise in as it brings most satisfactory returns.

discontented because I couldn't have my own will. Our life is determined for us, and it makes the mind very free when we give up wishing and only think of bearing what is laid upon us, and doing what is given us to do.—George Eliot.

WHEN A LIFE COMPANY

receives from its Policyholders such informal and spontaneous expressions of approval as the following, it is clear that the relations between Policyholder and Company are all they should be:—

"Your favor in hand enclosing amount of dividend on Policy. This is just like finding money. I only wish that all the Policies I have might pay the same."

Those contemplating Life Insurance will do well to look into the Policies that earn such invariable approval—clearly shown in the unprecedented business being written by

THE
Great-West Life Assurance Company
HEAD OFFICE, - WINNIPEG

LINENS

No investment that can be made will produce greater dividends in immediate pleasure and future satisfaction than Household Linens for the bride, bearing the Catto label.

Aside from its intrinsic value their linens have the distinction of representing the perfection of the weaver's art.

The careful and prompt attention to Mail Orders is a feature of their establishment.

JOHN CATTO & SON
55-61 King Street East, TORONTO

CHURCH-FURNITURE
Altars, Pulpits, Fonts, etc.
Send for Catalog of
Pewes & Brass Goods
The Bluff Lumber & Mfg. Co. Limited.
— Chatham, — Ont. —

DISCRIMINATING PIANO BUYERS
will find in the
KARN PIANO

a piano that appeals to the highest musical taste—a piano that is a work of art in construction, both exterior and interior.

The Karn is warranted for ten years. Terms of payment to suit purchasers.

KARN-MORRIS PIANO & ORGAN CO., LIMITED

Head Office: Woodstock
FACTORIES: Woodstock and Listowel

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue The C. S. BELL CO., Hillsboro, O.

Canadian Churchman.

TORONTO, THURSDAY, SEPTEMBER 29, 1910

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
FRANK WOOTTEN,
Phone Main 4643. Box 34, Toronto.
Office—Union Block, 36 Toronto Street.

NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES, 5 CENTS.

Lessons for Sundays and Holy Days.

September 29.—St. Michael & All Angels.
Morning—Gen. 32; Acts 12, 5 to 18.
Evening—Dan. 10, 4; Rev. 14, 14.

October 2.—Nineteenth Sunday after Trinity.
Morning—Ezek. 14; Ephesians 3.
Evening—Ezek. 18; or 24, 15; Luke 5, 17.

October 9.—Twentieth Sunday after Trinity.
Morning—Ezek. 34; Philippians 3.
Evening—Ezek. 37; or Dan. 1; Luke 9, 20 to 28.

October 16.—Twenty-first Sunday after Trinity.
Morning—Dan. 3; 1 Thess. 1.
Evening—Dan. 4; or 5; Luke 12, 35.

October 18.—St. Luke, Evan.
Morning—Isaiah 55; 1 Thess. 3.
Evening—Eccles. 38, 10 to 15; Luke 13, 18.

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

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 247, 256, 630, 646.
Processional: 632, 636, 657, 679.
Offertory: 328, 621, 631, 639.
Children: 508, 640, 697, 701.
General: 10, 493, 497, 531.

TWENTIETH SUNDAY AFTER TRINITY.

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

MICHAELMAS.

It is perfectly true that we know very little about the nature of the angels, but we are told considerable about their active ministrations on behalf of mankind and the glory of God. In the Old Testament, we see them ministering to the chosen family, and to the chosen nation. While in the New Testament, they play a most important part in all the announcements attendant upon the birth of Jesus Christ, they minister to Jesus himself, and to many individual souls. It is clear then that symbolism cannot account for the angels, and that we must seriously consider the

wonderful services rendered by them. From the Collect we gather that their work is ours, viz:—to hallow the name of God, to fulfil His will, to uphold and to extend the Kingdom of God. It is the will of God that all men should be saved, and come to the knowledge of His grace. Therefore the angels must render some service in the world. If we are ever cast down by the boldness and apparent strength of sin, consider how created beings led by Michael, the Archangel, fought against the dragon, and prevailed against him to such an extent that no place in Heaven is found for the dragon and his angels. Are we not reminded of our Lord's assurance concerning the Church: "The gates of Hell shall not prevail against it?" Now in the midst of all the deception of the world, the flesh, and the devil, we must learn how to prevail and to stand fast. The Holy angels always do God service in Heaven. The perfect consistency of the angels is seen in their loyalty to God, even when they are with men. The Bible contains several instances of men bowing down to worship angels, and being expressly forbidden to do so by the angels—"Worship God!" Humility and glory are inseparable. We can be glorious only when and as we are filled with meekness and humility. Was it not so in the revelation of Jesus Christ to men? It is so in the ministrations of the angels. In all our service let us be humble, that we may give God glory. And as we glorify Him, we too become glorious. "Let your light (of love, joy, service, etc.) so shine before men that they may see your good works and glorify your Father which is in Heaven. The angelic function referred to in the Gospel, gains significance from the context. It emphasizes the value of child-like and the necessity of childlikeness. God wants us to be loving, confiding and innocent. The child is the personification of these virtues. Hence the awful responsibility of parenthood, and the reason why one who offends one of Christ's little ones were better off out of the world. Now God in His gracious, tender mercy will take care of us. And as He uses means in His dealings with men, why may we not believe that by His appointment, the angels may succour and defend us? The angels are the messengers of God, they work for His glory. Let us learn from them to be incessant in all good works, that His name may be honoured, His will obeyed, and His Kingdom recognized and appreciated to earth's remotest bounds.

An English Catholic.

No wonder that a great audience in Montreal gave expression to its feeling in tumultuous applause, when the Bishop of London gave with impassioned fervour, his reason for not being a Roman Catholic: "Because, thank God, I am an English Catholic." Not mere pride of race was this devout and moving statement, but the deep-seated and stirring conviction that this world can afford no purer, truer, broader, or more Scriptural expression of the Faith, once delivered to the saints. It was indeed fitting that, in the great Canadian city, where the proud and boastful denunciation of other Christian bodies by the Roman Jesuit still lingered in the ear, the British Prelate of the greatest city in the world should give utterance to this incomparable answer.

Principles.

There is only one sure way in which a man's principles can be truly disclosed, and that is not the way of the tongue, but the way of the life. It is so easy when we have the opportunity to talk of our principles and the lack of principles

in others. Better, far better would it be for us, and for others as well, were we to leave our acts to prove our principles, and to seek by a life founded on good principles, to set others a good example. "If I were to choose any servant, the meanest officer for the Commonwealth, I would choose a godly man who had principles, especially where a trust is to be committed," said Oliver Cromwell. The only principles worth talking about are those that prove to the world beyond all doubt, that we are good churchmen, or in other words, good Christians.

A Living Present as a Dead Past.

Our excellent contemporary, the Scottish Chronicle, is amused at our regret at the very large sums expended in England in shoring up and vamping old buildings, often of no historical value, especially where the congregations have swarmed off to other centres, or to new lands. The true question is: What constitutes a church, the stone and lime, or the men and women? We did not in our comparison with the small doles to our missions, refer to the Scottish Episcopal Church as its old fanes. We gather from the parish histories, that the year 1830 marks with their old age epoch, although some may date from the dim fabulous era of 1799. It is hard for people in a comfortable old land to realize what those who start new homes in a new one miss so much. There is no loss like the want of after the Scottish Chronicle, happened to be the church. As an instance: The paper we opened Church Times, containing a letter giving the substance of one from a settler on the prairie in Saskatchewan, who had received a kneeling cushion. In thanking the lady who had sent it out from England, the settler continued, saying that the college student from Toronto who had been conducting their services had had nothing to kneel on but the bare wooden floor. The settler also asked, "If you can do anything for the Rev. W. Finn when he comes from Hardisty, in Alberta, to hold communion service. There are no hangings in the Church at present, and I am sure there are no end of people who could make these sort of things for the western mission churches out here, if they only knew how much they are wanted, and how patiently the clergy have to work and strive to establish their missions and churches without such things, always hoping that some day they will be provided." The writer of the letter gives some further particulars, which go to show that our appeal for discrimination in expenditure in the British Islands and thought of the old parishioners in a new land was not out of place. He adds, "Any gifts for these little bare churches or mission rooms in the western wilderness may be sent direct to the secretary, Synod office, Prince Albert, Sask., by parcel post."

Buckingham Palace.

It is strange that all through the Empire, there should be a desire that the Governors should have a fitting abode, and no reasonable expenditure for this purpose is grudged by the Legislatures. The only exception is in the Imperial Parliament, yet it is worth noting in regard to Buckingham Palace, that it cost the nation nothing. When war broke out after the Peace of Amiens, Napoleon seized all the travelling Englishmen he could find and held them as prisoners of war. Some were ransomed and some exchanged, but many remained as déteenus for some ten years until 1814. When the Empire fell we claimed a recompense for the men who had been so barbarously treated, and a lump sum

lders such
xpressions
it is clear
olicyholder
ould be:

nclosing
Policy,
oney. I
es I have

Insurance
olicies that
al - clearly
d business

Life
any
NIPEG

S

be made
idents in
ture satis-
Linens for
label.
alue their
of repre-
e weaver's

attention
e of their

SON
TORONTO

H-
RE
nts, etc.
g of
Goods
Limited.
rt. —

G

he
10

he
-a
rt
-x-

ed
of
s-

&

k
and

S.

Send for
libers, O.

was handed over by the French Government. When the Government had apportioned it to the various claimants a large amount remained, and that remainder was used to build Buckingham Palace.

Clean Caricature.

In the published work of its leading caricaturists, good evidence is found of the refinement or coarseness of the people for whose entertainment these artists exercise their talents. England has long set a good example to the world in this branch of art. Cruickshank, Leech, Tenniel, Sambourne, though varying in artistic expression, were at one in producing work of which no artist need be ashamed. It is regrettable that in so many papers, whose purpose it is to afford amusement to their readers, so little regard is paid to the cultivation of a refined and delicate style of humour. Parents incur a serious responsibility when they take to their homes some of the so-called "comic papers." The line should certainly be drawn at decency.

The Word "Protestant."

Archbishop Davidson, who strongly supported the amended declaration requiring the King to say he was a "faithful protestant" said some interesting things as to the right use and meaning of the word. He spoke of the fathers of the Oxford movement getting out a Catechism, in which occurs this question, "what branches of the Church continue both in the (Apostles') doctrine and fellowship?" Answer—"those called Protestant Episcopal in England, Ireland and Scotland." Evidently the Oxford fathers were not ashamed of the designations "protestant Episcopal" and "protestant." Even Lord Halifax admitted there was a proper "historical sense" of the word, and in that sense, Laud rightly described himself as a protestant. It is very interesting as when the word "protestant" was brought forward for discussion, there was no screaming denunciation of the word, such as some writers and scholars indulge in from time to time.

Personal Views and Developments.

Not since the publication by Mr. Gosse of "Father and Son" have we had such a record of the growth of a human soul as in "Franciscan Days of Vigil." The author, Richard de Bary, was one of a family of three boys and three girls, the children of a Connemara gentleman, and whose excellent, devout parents hoped that all these children should "enter religion." This ambition was kept steadily before their eyes, and the children lived a life in half seclusion from the world, dreaming of saints and angels and of a capital. "In that capital, to me of both the worlds, the memories of the familiar Catholic, Our Lady, and the saints and angels, whose images were placed in the new church beyond the elm avenue leading from the gabled house, are recalled as of real persons who lived near by." When the writer was about twelve the family moved to an English small town, where this religious atmosphere was shared with the families of like-minded friends. "With mass as the central daily act of worship, the supreme devotion was devotion to the Blessed Sacrament. Visits were paid to Jesus Christ, hidden in the Blessed Sacrament of the altar, at various times of the day, and in the case of some even at the hour of midnight." As the writer approached fourteen he was encouraged to believe himself the object of a vocation. "The routine of life I followed, while this sentiment of a vocation was forming, was, early rising in summer and walks in the garden, mass every day at 7 a.m., breakfast at 8; helping in commissions, lessons from the tutor, the care of a little garden, games at building houses and mimic warfare of Greeks and Romans, the study of Fredet's 'Ancient His-

tory,' the building of toy fleets to represent the naval power of Rome and Carthage, examining neighbouring shrines, and climbing by the sea." At the age of fifteen he was sent to a Franciscan monastery, which he describes as a wholly unreal life. But his development and teaching were going on. The boy as he grew older got hold of a few secular books; standard novels—Dickens, George Eliot, etc.—and certain secular standard works of a serious type were given him by his teachers. He was hurried into his final vows during a period of convalescence after a long illness, and no sooner were they taken than doubts began to torment the young monk. Pastoral work in the Black Country developed his mind, and he imagined an industrial democracy as the priestly nation, the Holy Church of God. A license, which has been since curtailed, evidently existed, as he knew many people and read much which is now forbidden. Among his friends was the late Father Tyrrell, who encouraged the idea that his vows were invalid as taken "under the control of an influence." Finally, at his own request, he was moved to Indiana, where, after much spiritual conflict, he has joined the Episcopal Church. This narrative was written in response to a wish expressed by Father Tyrrell.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The expansion and activity of the Church in the diocese of Montreal, was strikingly set forth by Bishop Farthing in an address at the laying of a corner stone of one of the north end churches of the city a few days ago. He stated that during the summer four missions had been opened as new and promising ventures. He incidentally indicated that the Church could minister to the people even without the usual churchly edifice, for one of his missions occupied a building intended for a butcher shop, and the owner later asked the Bishop to cancel the lease as he wanted to let it to a saloon keeper for the purposes of a saloon. He pointed out that a new church was being erected at St. Anne de Belle-Veres, at the very gates of the famous Macdonald College, where several hundred young students will be brought more or less into touch with the Church every year. Another church is in course of erection in the parish of St. Clement's, Verdun, a rapidly growing suburb of Montreal. A third and very beautiful church is being built in the parish of St. Mathias, Westmount. A fourth is being greatly enlarged in the parish of the Ascension. A fifth is being much enlarged and improved in churchly appearance, both within and without, in the parish of All Saints', and lastly a new church to the memory of the late Bishop Carmichael, is being erected in the parish of St. Alban's. Probably many other dioceses have similar tales to tell of progress, all of which go to show the vitality of our beloved Church. It also indicates that Eastern Canada has its ecclesiastical problems as well as Western Canada, and it is only when East and West are rising to their full responsibilities, that the Church can make adequate progress. We sincerely trust that our laymen who are interested in the development of missions, will avail themselves of the earliest and of every opportunity to stir the brethren to more love and zeal in the maintenance and extension of the Anglican Church.

Wherever one goes he is made to feel that the recent Eucharistic Congress in Montreal had some effects that were not intended, and not on the programme. Chiefly through the utterances of a priest from London, non-Romanists throughout the country have been impelled to examine

anew some of the fundamental features of their faith. That if done in earnest humility is sure to be of great benefit. It has also stirred the pride of men and women, whose spiritual lives have not been built upon a very intelligent foundation, to do something to justify their claims as members of some portion of the Christian Church. The movement to any kind of action may lead to a fuller knowledge, and a more saving faith. It has called aloud to the spiritual leaders of the people to state anew the basis and outlines of our Christianity and our churchmanship. Our people have demanded of us what we have to say to such a challenge as this; our Church is only a make believe church, and our ministry is only capable of officiating at a make believe sacrament. Have we been only pretending to find comfort and hope, and inspiration and blessing and fellowship all these years in our ministry, sacraments and services, and now awoke to the knowledge that we have only been deluding ourselves in "a soulless religion?" Throughout the length and breadth of this continent, the fundamentals of our faith have been traversed once more and the traversing cannot but do us good. We had perhaps taken too much for granted, in our desire to be inoffensive and let things go, and many of our people were bewildered when the gage was thrown down and our dearest convictions flouted. It is not, however, in the spirit of enmity that we should approach this subject, but in the spirit of fidelity to an universal Master. The Roman Church must have its part to play in the extension of the Kingdom, but we know that we who are not of that communion, have a very blessed and a very responsible part to play too, and we must play it like men.

We have already spoken of the wonderful meeting held in the Arena, Montreal, when the Bishop of London aroused so much enthusiasm by an address of exceptional magnetism and strength. A perhaps even more striking personality than the Bishop of London addressed an immense congregation of men in St. George's Church, on Sunday, namely, Bishop Taylor-Smith, Chaplain-General of His Majesty's Forces. When it was announced that this prelate should address a men's meeting, Montrealers took little notice of the announcement. To be "chaplain-general of the forces" suggested to many minds a quiet and respectable berth for a harmless, but respectable gentleman, who had a good friend at court. Some, however, had heard him speak on other occasions, and they began to implore their friends not to miss hearing this man. Eventually, the word was passed around and about fifteen hundred men were in the church when the Bishop rose to address them. There was but one testimony to his utterance. It was pitched in the highest key of spirituality, yet simple, manly, appealing, inspiring, wholesome. It was a great and touching and moving appeal for faith, for purity, for service. Never do we remember men of the street, men of the world, so subdued, so thoroughly taken out of themselves, by such an absolutely straight appeal to the best that is in their manhood. His personality was a powerful factor, for sweetness and power were stamped on every tone and every phrase. The influence that was left behind by Bishop Smith was wholesome in the extreme, and one is fain to exclaim, "happy are His Majesty's forces in having such a chaplain-general!"

Spectator.

Earth changes but the soul and God stand sure.—Browning.

No man has come to greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.

THE BI-CENTENARY AND CHURCH CONGRESS.

(Concluded.)

The Child and the State.—Bishop of Niagara, Chairman.

Rev. Principal Parrock said that there was no more important subject than that of "The Child and his Training." But the way of stating the subject made it necessary to discuss only one phase of this. The education of the child made either for a bright future or for failure. The child comes under the view of the State only after reaching the age of boyhood or incipient manhood, so the first duty of the State is to keep an accurate record of vital statistics. The State should have official knowledge of all her members at the earliest possible moment. It is the duty of the State to see that the young life of the State is reared under healthful surroundings. No thoughtful person could view without alarm the ravages of various diseases in our great cities. Ideally the parents might be trusted to look after children, practically the State must look after them in many ways. Even those born deaf and dumb or blind have splendid chances offered them to the State to-day. The speaker cited the noble work done for the blind at our own institution in Halifax. The question of child labor then was discussed. The State should see that no labor was expected of young children which would retard their growth. It should do everything to educate children on every side of their growing lives and provide parks and other recreation grounds. It should guard against the spread of the evil influence of bad literature. Remember our Lord's awful warning against those who offend in this way. The young life of the country is suffering from the lack of proper safeguards in the matter of what is sold to children, whether literature or luxuries. The great question, however, was about the education of children. This should be in charge solely of the State. Every Christian State should recognize that education to be of any real value should not be severed from religion. Note the situation in France, where there has been a startling decline morally, which is hurrying the nation toward the abyss of materialism. Much depends on the character and training of the teachers. Put normal schools in charge of Christian-minded teachers and they will unconsciously mould their charges in moral lines.

Bishop Olmsted, of Colorado, said he thought that we should remember that the question as to whether the world is growing better or worse is a matter of shifting the emphasis from one set of virtues to another. How far were we away from the ideal contained in this and other questions before the Church? We look on the State with awe, as superior to the individual, the family, the Church, even to God. The question of progress is a question of individual character, and yet the drift is to make the State more important. We were in some respects better than our fathers, criminal laws had been reformed. But we hadn't the same purity of blood, the same simple faith as they had. The speaker could see but little improvement in the religious atmosphere. The world is still regarded as a place where law holds sway; but religion tells us that men have been placed here to develop in the likeness of the living God, their Maker. We had the terrible problem that the State was the negative enemy of education on religious lines. But there was no ground for despair. We felt that there was hope for the future. But what was the use of undenominationalism? It was at best an invertebrate education in matters religious. He felt that in England the State was taking up educational problems and using methods which would in time, make for non-recognition of the Church and her ways. He might be old fashioned, but he still thought there was much for the future of a State in the idea of religion established. He referred to the lure of the city for the young and said that the great body of the youth of this country and of the United States, who will be of real value for their respective countries, are those who are brought up in the open country with its free air and open skies. He mentioned the Sunday School, which he regarded as a substitute and an unsatisfactory one at that for family influence and teaching.

Bishop Gailor, of Tennessee, said that he could only lay emphasis on subject already discussed. He would endeavour to sum up what had been said, and said that no heroism is nobler than that which labours for generations to come. In this way George Washington gave freely his life and work for the benefit of posterity. Every

Western State could tell a story of men who had left all behind that there might be a future for generations to come. When people refuse to struggle for future occupiers of their land they are doomed. "You can tell a nation by the quality of those who are to succeed them." In this country we looked to the future. That was the tone of all Western civilization. The speaker referred to the great possibilities of Canada, and the United States. "The time will come," said he, "when from the Gulf of Mexico to the Arctic Sea 500,000,000 people will live, and it devolves on you and me to do something for the future, for those who will succeed us." The attacks were being made upon the care of the child by the State. One is commercialism, which thrives on the labour of children toiling in factories merely to increase the already vast wealth of the owners. If there are no schools for these children the State should furnish them. It was not a theory but a condition which confronted us. The question was not what State authorities did, but what we could get them to do. We must make the best of the situation. Though he was not a pessimist he thought it strange that 142 religious bodies in the United States couldn't provide the ten commandments as a basis for common religious instruction in State schools. The other attack was the destruction of the ideal home. The number of children in homes of England, France and the United States is smaller than ever to-day. And the number of divorces in the United States is also a serious problem, because children are the real sufferers in such cases. "Turn away from the Church, which for 1800 years has kept duty whether of State to child, of child to State as of every other kind, and you cut the nerve which keeps you connected with the greatest spiritual dynamic of the ages." The Bishop made a splendid speech, full of the optimism which so often is found in the Bishops of the American Church, and aptly illustrated here and there in a fresh, breezy fashion with stories from his own experiences. The Bishop in summing up, stated that we had had three addresses of great merit. He presented the thanks of the audience to the speakers, and said everyone would leave the hall with a great mass of material to furnish serious thought on a question than which none is more important. The meeting was then closed by the Bishop pronouncing the Benediction.

Prayer Book Adaptation.—Bishop of Montreal, Chairman.—The first speaker, the Rev. Dyson Hague, London, Ontario, spoke of the feeling for change in Liturgies, Politics, or anything else. Fundamentals were mentioned such as that there should be no compulsion. The time had not arrived in his opinion for a Canadian Prayer Book, which, in all deference to United States Bishops present he thought was better than that of the American Church. The principle of adaptation was of the genius of the Anglican Church, shown in the change from mediæval Latin useful only for the few, to modern English for the many. An ancient rubric was quoted to show how much liberty was allowed the individual clergyman. The Lambeth Conference of 1888 had pronounced on the advisability of Prayer Book enrichment, adaptation and elasticity. Adaptation was the note of 1662; it was still the feeling the speaker thought, of the Anglican Church especially in Canada. Such adaptation should provide for more prayers for Canada, because with the restriction of the English Church the Anglican Church in Canada could not hope to take the place it deserved to have. Canada's young men

were seeing visions; the Church should lead them and see greater usefulness for her Liturgy. Certain unintelligible expressions were referred to, such as "prevent," "let," "honour," etc., which were injurious as they now stand. In the marriage service the expressions, "with all my worldly goods I thee endow," and "plight thee my troth" were considered of doubtful value. The question of change in the Lectionary was mentioned at this point. The local clergyman should have the option of using special lessons. Special sentences at Matins and Evensong suited to special seasons, were thought useful; they need not be altogether of a penitential nature. In conclusion he suggested first a caveat against lowering of standards. "Give us," he said, "a conservative at the helm." "Do not look for great results to follow any change," he pointed out secondly. Finally, popularity is of some importance, spirituality of essential value.

The Bishop of Glasgow referred, as a beginning, to what had been done in Prayer Book adaptation in Ireland and Scotland. There was, he said, no disloyalty in the desire for revision. Changes had historically been made at unfortunate times, when liturgical knowledge was at a low ebb, or the work was hurried and confused by inexperienced men. An expert was one who could best conceal his own ignorance. Are we to-day in the position of men of Reformation times? Obscurantists of the Apostolic age who cried "Great is Diana of the Ephesian," did not greatly disturb St. Paul. Wholesale revisions were unwise in any case and would not be welcomed by either clergy or laity. In Scotland, for which he could speak, they felt that they had made a greater contribution to the life of the American Church by their liturgy than by giving them Bishop Seabury. He would take a general view of proposals for revision and did so in a most careful, illuminating, and interesting way. The United States has led in such matters as provisions for special lessons for the 40 days of Lent, and in other ways. The vexed question of the Athanasian Creed was referred to with mingled humour, satire, suggestion, and wise counsel; also some additions and alterations in the section on occasional prayers. The Communion Office, "the heart of the Prayer Book," was touched upon, and here a number of useful hints were given, showing everywhere the carefulness of the "canny" Scot, and the real usefulness of his conclusions was apparent to everyone present, either as worthy of adoption or as showing at any rate deep sincerity of purpose. Some valuable help was offered in dealing with the Catechism and the Confirmation office. Some comparisons were made between the American, Scottish and English Prayer Books as to the marriage service, and other important services. The "imprecatory psalms" so-called were mentioned, the speaker confessing that Scotsmen did not agree on what they were. Special books should be provided for ordination. Family prayer, as provided for in the American Liturgy, was commended and advised.

Canon F. G. Scott, the "poet-clergyman," of Quebec, was the next speaker. His subject was, Prayer Book Revision, a Plea for Delay. "The Church included such a number of groups of men that the speaker felt the time had not come for any serious revision. "In a subtle and irresistible way the Prayer Book holds Englishmen," he said, and revision or even adaptation must be carefully done in order not to tamper with that influence. Certain influences, affective or otherwise, for Prayer Book adaptation, of the sixteenth and seventeenth centuries, were summarized in words showing a most careful study of the whole question and period. The speaker pointed out in most fitting language the fact that the Prayer Book as now used was a marvellous production in consideration of the rancour and bitterness of the age in which it was drawn up. The speaker mentioned in one breath "the growth of denominationalism" and "the heresy of Anglicanism." His paper was worthy of the growing scholarship of the Canadian Church in Liturgies. The Prayer Book of our fathers for eight generations guaranteed to us the privileges of the Church Universal. The speaker stated his conviction that though the Church of Rome had lost practically Mexico, Spain, Italy, France, and other countries, yet if we could suppose in any future age a modification of her claims, an abandonment of the most extraordinary of them, she would be the most natural centre for Christian unity. "Let us," he concluded, "for the present, keep the Prayer Book as it is." The speaker who had been allowed an extra ten minutes on account of his excellent address, concluded amid great applause.

OUR BOOKLET
ILLUSTRATING
COMMUNION
SILVER, ALTAR
BRASS, MEMORIAL
TABLETS, ETC., IS
SENT FREE UPON
REQUEST TO THOSE
WHO WRITE FOR IT.

SEND TO-DAY IF
INTERESTED.

ECCLESIASTICAL DEPARTMENT

Henry Birks & Sons
LIMITED
MONTREAL

A resolution was then proposed by Dean Crawford that the Bishop of the diocese cable the King the sincere thanks of the Congress, and the whole Canadian Church for his gift of a Prayer Book to St. Luke's Church, Annapolis. The resolution was happily timed to come in at this session when Prayer Book revision and enrichment was being discussed, and it was received with enthusiasm. The National Anthem was sung with great fervor.

The Church's Work Among Men.—Archbishop Matheson, Chairman, said if we look after the men, the women will look after themselves. He did not believe in the man putting his religion in the wife's name.

Archdeacon Cody, the first speaker, in commencing his address, said: "First, does the Church want men among her members? Undoubtedly so, because the Church ministers to the whole race. Secondly, are men more religious than women? Man is essentially religious—as much so as women. Thirdly, have we reached and are we holding the men? We must admit our grievous failure in this regard. There is no more serious problem than the widening gulf between the man and the church. General Booth had found this true on the Continent of Europe. Mr. Moody in America said the gulf between the church and the masses grows wider and darker every day." Some say the fault lies with the Church. If services were better, preaching better, singing better, the Church would prosper. Others say the fault lies with the world, which has not spiritual sense enough to value religious things. Our own ancestors knew that fear was the old motive power driving men to church, or the men went on account of intellectual hunger. The clergy had the best libraries and knew most. Nowadays a man who prepares himself carelessly for his preaching has missed his calling. We can comfort ourselves, however, that to-day men come to church because they want to and not because of any unworthy motive. It is unworthy of us to grieve because the world is materialistic. St. Paul did not do that. We need a revival of a higher doctrine of the Church. The Church's doctrine should not be below that of St. Paul. You must approach the idea of the Church from above. Again, we need to claim the whole personality of the man for Christ and we need to rescue the individual—make him feel his own value. The immortal soul is directly accountable to God. Individualism and Socialism both wither the individual. Only the concept of spiritual redemption will rescue the individual. Lastly, let us remember that our aim in every parish is to secure every man as a worshipper and a worker. Start with the boy and keep him. Individual soul saving is the most effective work. The clergyman must not be too much of a parson to be a man. Our aim is to build up not so much large congregations as large men. We should make great demands for service.

The Rev. Mr. Wilkinson said he had come from New York because of the fond delusion that he was needed, but after being here for the last two days, he had begun to find that he had much to learn. He said he was a plain, simple man. He wished everyone to remember that in all missionary enterprises it is not by might, but by the spirit of the Lord of Hosts that success comes to pass. The Church cannot fail because she is founded upon a rock. He wished to speak of Bible Reading. He did not know enough about higher criticism to be worth the paper his address might be written on. But no missionary work of any value can be done by those who don't read their Bible. What is needed is the mother's care for children. Common sense is the needed thing in work among men. The purpose is to teach, to save, uplift, reform the world by changing the man in his life, and in his habits, by the power of Jesus Christ.

Bishop Taylor-Smith was next introduced. The subject brings before us what might be called in the Church "the neglected continent;" there is no more fruitful field. But it is no use trying to feed men with an empty spoon. He had asked a man in Halifax what was the best way to reach those who don't come to church, and the answer was—by example of life. A reason for failure was the lack of manliness in clergy and laity. Affectation destroys, and secondly, failure is due to want of tact. There are no bad congregations here, only bad clergymen. You must have a message and the men will come. Gambling, intemperance, uncleanness and indifference, are four chief hindrances and where the Church loses the men it is because she had not got the boy. We must put positive ideals before boys. Another cause of failure is lack of united

prayer and action. Faith in God and man is necessary to avoid failure. We fail in apologizing for our message. He said we stand—clergy and laity—upon this threefold foundation stone; The fact of Bethlehem—the incarnation. The only way man returns to God. God with us. 2. The fact of Calvary—God for us. 3. The fact of atonement—God in us. What England needs to-day is the man of God more than the man of war. The message of clergy must be the putting before men their weakness and failures and the way of the future life in Christ. Bishop Taylor-Smith illustrated his points with the most absorbing stories from his own wonderful experience with Army men.

Men's Work in the Church. The Rev. Canon Robinson first spoke on this subject. He said that every Canadian has good reason for being an optimist. The question is will the religious life keep pace with the industrial life? His answer to the question before the meeting must have to do with books, for his work was chiefly with reviewing the latest literary products. It is important to know about the books which are of value in the matter of reaching men. A man becomes like that on which he feeds his mind. The man fed on noble thoughts becomes a man of noble deeds. Where is the power to direct a man's thought in the right channels? One who is sick cannot be expected to be robust until he has had nourishing food. The mind which seems weak must be fed on the strengthening mental food. Minds fed up on degrading books will turn to degrading thoughts inevitably. "I do love murders," a boy says after reading the popular papers. Who is responsible for this state of mind in the young? The blame can not be laid wholly upon the editors. They, in many cases, give what the people want to read. The tone must be changed quite as much by the readers as by the editors. If we want to put a stop to bad books or papers we must begin with ourselves. Never read a book or part of a paper about which we would not care to think afterwards. One who feeds his mind upon degrading things does more harm to others than if he took everything that came his way to eat and ended his life. Mental poison will not die out of itself. We need a mental anti-toxin to counteract the effects of immoral literature. We need to read helpful and inspiring books, telling of men of high ideals. We have no right to associate with others if our thought is going to enervate their minds.

Archdeacon Madden said he wished to deal with the subject from the practical point of view. We have never, he said, used our men as other religious bodies have done, in doing religious work. This is true more of England than in Canada. There is a feeling that the layman should stay in the pew—let the shoemaker stick to his last. Quackery is to be abhorred—especially in the pulpit. The spiritual part of the work is for the parson. Thousands of churchmen say this is pure, unadulterated priestcraft. The Church Men's Society and the Laymen's Missionary Movement have done much to break down this priestcraft and make the laity realize the priesthood of the laity. In Canada, there is not the same difficulty. The outlying country districts must often be ministered to by laymen. We must teach men that they are called, if not to go to the foreign field, at any rate to activity in their own parish in spiritual things. The laity are participators in the corporate life—consecrated to the service of God. In the diocese of Liverpool there are over 15,000 men under instruction every Sunday afternoon. The

speaker went on to illustrate how societies, federations of Bible classes, corporate communions and celebrations show to the people that the Church still holds the men. There is much work to do, and few to do it. The fault lies largely with ourselves. The Church needs a new baptism of the Holy Spirit.

The Bishop of Niagara began by congratulating the Bishop and the clergy of Nova Scotia for the most successful Congress now drawing to a close. The phenomenal success of the whole bi-centenary celebrations was due very largely, he thought, to the fact that English and American clergy had come to share our Congress and give us that sense of the unity of the Church. He was not here to depreciate the work of the women in the past, but he wished to say that God's plan seems naturally that the duties towards mankind in the important things of life should devolve upon man. The burden should be upon him. In old Israel in early days the responsibility of working out God's plans was placed by God upon man. Women were forced forward into the battle on at least two occasions and they acquitted themselves like men. And so when the Son of Man came he called to His side His twelve apostles and sent them into the whole world. He did not exclude women from the work, but man is for command, government and war. It is only a dream that women shall ever be in the Legislature to make the laws governing mankind. The true sense of women must tell them they are not meant to take up man's work. In a time of the greatest miracles in science, of tremendous activity socially, intellectually, may this century call men to the more important work of war against the world, the flesh, and the devil. There is an awakening among the men to-day. The Brotherhood of St. Andrew, the Students' Movement are spreading, and prayer and service are more common. Then the Laymen's Missionary Movement is the latest and most inspiring of all. Formerly, it was impossible to get men to come to missionary meetings, and now they come in thousands. They make the rafters ring with missionary hymns. They confess their sin in having neglected their duty in the past and instead of a dollar at the hands of their wives, they give now their thousands. This is the greatest miracle of modern time. Thank God and take courage, for these men are awake and will stay awake, for they are inspired by God Who never slumbers nor sleeps. The speaker in closing paid a glowing tribute to the great medical profession and said what a magnificent opportunity was open to a doctor to serve the will of God.

A volunteer speaker, the Rev. O. Creighton, England, came forward to speak on the importance of the laymen taking part in church services. It would have been a great thing if more laymen had taken more part in the Congress discussions. The priesthood of the laity must be remembered. The chairman closed the meeting with the Benediction.

The Ministry of Healing.—The Bishop of Columbia, chairman. The first speaker, the Rev. Lyman P. Powell, Northampton, Mass., began his address in a vigorous way to show the mutual interdependence of mind and body, both of which need treatment when one is ill. It was not wholly a doctor's business to monopolize the care of those who suffered from bodily distress of various kinds. Many a doctor might fall into the error of multiplying his pills, instead of advocating prayers, which were the only remedy necessary in this branch of investigation, and many had left historic Christianity and had taken up with strange cults and fashions. The Ministry of Healing might find in time, a genuine place in the Church's propaganda, as was indicated by the fact that very shortly after the inauguration of the Emmanuel Movement, its founder, the Rev. Dr. Worcester, was overwhelmed by visitors and had 700 letters per week. The "new Christian faith," so-called, had sounded the fog-horn of deliberate and devised confusion of the real issue. Criticism seemed now to be spent. The Emmanuel Movement people are now going on to learn every month a little better how to do things, and avoid the mistakes of initial stages. They tried to forget there ever was such a word as hypnotism. Methods of treatment had been manifold. No two cases were alike; this had never been forgotten. "They that wait upon the Lord shall renew their strength," was their motto. No one was ever given wrong conceptions of life by the Emmanuel operators. Their hymn was not, "Peace, perfect Peace," but "Fight the good fight, with all thy might!" About results, the audience would like to hear; about them the speaker would hesitate to speak. Yet thousands the world over,

"A BLUESTOCKING IN INDIA"

By Winifred Heston's

A series of letters written home depicting Vivid Pictures of real life in India to-day. \$1.00 net.

"DAWN TO THE SEA"

By Wilfred T. Grenfell

Another collection of Dr. Grenfell's fascinating stories of Labrador Life. Illustrated. \$1.00 net.

"BILLY LOPSAIL AND COMPANY"

By Norman Duncan

Another rousing volume of The Billy Lopsail Books, a series of Boyish adventures on the Coast of Newfoundland. \$1.25

"THE GOSPEL OF THE HEREAFTER"

By J. Paterson Smyth

An attempt to examine dispassionately what the Scripture has to say concerning life after death. \$1.00 net.

The Church Book Room, Limited
235 Yonge St. TORONTO.

some of them actually before the speaker at that moment, had been cured by melancholy, neurasthenia, and such mental ailments. During 1908 he had kept most careful records of over 400 who had applied for help, and only 5 per cent. had been failures. The people were urged not to suppose that the Emmanuel Movement helped only in a restrictive sense; it assisted in a very comprehensive sense. Many took their failures, perplexities, troubles of many kinds to the speaker in his experience at Northampton, Mass., many had been kept away from the divorce court, many physicians had consulted him. His time being up, he was obliged to stop before finishing his paper.

The Rev. F. Ernest Smith then read the paper of Sir Dyce Duckworth, Bart., of St. Bartholomew's Hospital, London. He began by a reference to his inability to understand Christian Science, and his general approval of the attitude of the Lambeth Conference. He stated that the medical profession maintained the Christian Religion, and endeavoured to do everything to set it forward, co-operating with the clergy to this end, but speaking for his colleagues he could say they would only allow that the clergy could help in a general way by prayers, or any people of influence and piety might do. The amazing varieties of cults and societies passing for religions were perplexing to the writer. They were multiplying in large cities such as London and Boston. The use of oil in the days of St. James might conceivably have been of value, but a great number of remedies of a more valuable nature have been discovered since. Without the direction of skilled medical treatment, "spiritual healing," so-called, would undoubtedly result in confusion of spheres of influence, and cause many needless deaths. He quoted the well-known phrase of a skilled French surgeon: "I bandaged, God healed," to indicate that it was his conviction that the triumphs of science were a part of God's progressive and eternal revelation. He was confident that in the British Isles and Canada there was no misunderstanding between physician and clergymen in this matter. The paper was strong and sane, and was well read by Mr. Smith.

The Rev. Canon Scott took the line that there had been a departure from Apostolic practice in this important matter, and that the Church had, consequently, lost something. He quoted the New Testament passages bearing on the question, and compared their general force and weight with the Prayer Book, Offices for Visitation of the Sick, and Communion of the Sick. He pleaded for the restoration to the modern church of the early custom, guarding against fads and quackery on the one hand, and co-operating with skilled physicians on the other. The fear of death was commented on, and the speaker said that the other side of the question should be borne in mind, namely, that death is the gate of eternal life, and gave some interesting illustrations from his own personal experience in Quebec. He read the special prayer, written by Archbishop Cranmer, to be used in visiting persons, and hoped it would at some not very distant date be in general use. Canon Scott made a good impression by his pleasing personality and his evident sincerity.

The Rev. Geo. H. Hanson referred to the fact that undoubtedly Christian Science had cured many, though it was an anomaly among religious bodies. It should be remembered that it had killed some, and would kill more. Mr. Hanson pointed out the fact, which required mention at this stage, that the greatest minds were investigating psychical phenomena to-day, and had not yet arrived at any conclusion other than the conviction that the possibilities of mental suggestion are unlimited. The watch-word of psycho-therapy was "useful suggestion," something given to counteract the adverse influence of auto or other injurious suggestion. He mentioned a remarkable case of a lady, bed-ridden for a long time, who was completely cured and rose from her bed on receiving the doctor's bill, and making up her mind on the spot that she would not require his further services. This was adduced as an illustration of the power of will, not to disparage in any way proper medical or surgical aid. "The will of one strong man furnishes a dynamic which will do untold good in the helpless and inert society of to-day." "We must beware of regarding suffering as necessarily an evil," he said, mentioning very aptly at this point, St. Paul's experience with the thorn in the flesh. The saints of the past were men who were not permitted to escape ordinary suffering; in many cases they were greater sufferers than others. The necessity was pointed out of the Church's concern being in every case for complete health of soul and body.

Dr. Clarke, Toronto, a volunteer speaker, had come to hear something of the Emmanuel Move-

ment, and he had heard enough to convince him that the clergy were meddling with something of which their knowledge was practically nil. Such instances as the one cited by Canon Scott were, in his opinion, of no value; they proved nothing, and only weakened the case from that side. In every difficulty, and the doctors had many, the best they could do, the only thing they ever tried to do was to co-operate with the forces of Nature to effect recovery. They supplied what in their opinion was needed for recovery, and left the rest to the recuperative power of Nature. In summing up, the chairman stated, lest there should be misunderstanding about the Emmanuel Movement, as seemed to be indicated in Sir Dyce Duckworth's paper, and more or less felt possibly in the audience, that "the Emmanuel worker never takes a case without a doctor's diagnosis, never assumes responsibility for a case, but always leaves it in a doctor's hands from first to last. It never repudiates unctious or denies its possibility of usefulness."

Women's Work in the Church.—Bishop Courtney, chairman. Mrs. Willoughby Cummings, the first speaker, said she wished to plead for comradeship between the mother and children and in the second place wished parents to keep pace or a little ahead of them in studies and every phase of their lives. Keep in touch with their sports and their friends and then we would be sure that they would become worthy citizens. Make their teachers your friends also. But it was not in the home, but in a wider sense Mrs. Cummings wished to speak. The call to mother comes from church, community, and nation. The call to mother comes in many ways. This quality of mothering is called for everywhere. Speaking on the necessity of it to make for good citizenship, Mrs. Cummings quoted an English statesman, who showed that the sphere of "mother" is really wider than just in the narrow domestic circle. Do you think the girls in factories need mothering? Would you want your daughter to work so? These girls will be the future mothers of the future nation, and this standing all day at work is bad physically. Where do they spend their spare time? Here is an opportunity to mother. Another phase is the ready-made clothing industry where girls and women are working themselves to death for 4 shillings a week at most. Here in Canada this sweating system is going on and it is your affair to see that it does not increase this awful crime. "Am I my sister's keeper?" Yes, and it is every woman's duty, if she will, to change the laws. It is your duty to band yourselves together to fight against the social evils of the country. It is the duty of all churchwomen to do this good work. It should be every one's aim to make a little plot here as like Christ's kingdom as possible. Do you ever think how lonely young people are who come to cities from the country, and there are many temptations to this extreme loneliness, and here is an opportunity to mother. There surely ought to be some way to have cards of introduction to good people in cities who would do some good for these young strangers. In this connection, Mrs. Cummings spoke of a congregation where there was a man and woman specially appointed to look after the temporal affairs of the congregation and these people can go to get advice with the knowledge that it is right.

The Bishop of Montreal spoke of the rescue of the fallen, a subject, as His Lordship said, of great importance. It was assigned to him, perhaps because Montreal had begun this work. We shall miss a blessing if we do not go into the highways and byways and gather in the fallen. We are face to face with those evils which are almost overwhelming in the Old Country. With regard to public prostitution, the Church's duty was to root it out root and branch. The Church must never lower the standard of purity in the Christ life. We have in Canada good laws to eradicate this plague. We are apt, however, when we have got good laws to stop pressing onward to the mark. It is our duty to see that laws are strictly enforced. We must, moreover, be on fire with zeal to save the sinners. The Lord Jesus Christ, can now make a prostitute a saint as in the days in Palestine, 2,000 years ago. Then go forth to save. Lecturing, condemning, is useless. "I gave her a severe talking to," sounds great, but it never saved a soul. These fallen ones are used to being spurned, hated and despised, but it takes a persistent love to save them, and this touch must be given by a woman. A man can help, counsel, and sustain; but a woman has the priceless privilege of showing forth the love of Christ. Some good woman would receive a libertine as a social equal, yet not have a fallen sister as her scullery maid. The problem first confronting us,

is, "How can we begin this?" The method is that a missionary goes to the police court and takes the girls who are there and brings them to her apartments, where are all the joys of a happy home. Their life in this shelter is made joyous and thus it is shown forth that goodness is not dullness. Honest work is then secured for these rescued girls. A great difficulty confronts the workers here. Many of the girls are infected with disease, and it would be criminal to send them out into pure homes. If a girl is convicted of prostitution before a magistrate, she should be medically inspected and forced to undergo treatment. The public is unaware of the great danger. Would it not be possible to have night clinics to aid this work? Education does great good. To keep children in ignorance does not mean innocence, and they should be instructed concerning the holiness of the keeping of the body clean, and the necessity of clean living, knowledge is the safeguard of life. Our youth need knowledge, for there is nothing to degrade in it. To let children learn from pernicious comrades is criminal, and it is the duty of all to teach them of the relations of life, its high purposes, and noble aims. Women ought to be willing to aid these fallen ones who are seeking to climb out of the depths of moral degradation, and receive them into their homes as domestic servants. In the church, from coast to coast, there is no specific agency doing this rescue work. It is a duty to aid them, using the Divine love in Christ. If you do not do it for your daughters' sake, do it for your sons' sake who are subject to these temptations. In closing the Bishop gave a fine touching plea for this work.

Mrs. Plumtre said that although not all could be doing work for the cause, every one could be sympathetic. Personality, not action, is the great thing. The Church does not want great workers as much as good prayers. People say they are too busy now and opportunity is lost and gone. Speaking of school girls, she said they are too busy to make friends and to form character. Society women are too busy to live. What we need is sympathy. That is the touch that makes the whole world kin. It is that we would catch. It is not for those at Church work to be successful without sympathy. They speak and deal with new cares, not people, and it is people that we have to deal with. We must have sympathy and also sincerity in the Church. We cannot do any work well without sincerity. Do we not very often fail to keep appointments with God? We should not then miss meetings, leave papers to be written till the last minute, neglect to send in reports, remit funds, etc. We also need simplicity, one thing of which there are terrible signs at this time is the growing luxury in Canada. We Church women should set an example in simplicity of life, in clothes, in entertainment. We cannot do it alone, but together we can fight the fashions. Young people under eighteen are tasting the frivolities of life, which will undermine future generations. It is the duty of the women to aid in setting things right and the men cannot do it alone. Now people wish to appear like their richer sisters and this is a great evil. The last quality required is perhaps the first in importance—spirituality. It is only when this is possessed that the love of God can be obtained. We need this spirituality, this calm of peace with God, the secret of life. Let us all confess to the praise of the peace of God.

Bishop Courtney in closing said all should think of the subject discussed and although all cannot do active work, all can at least think and pray. Everyone can be a fountain of purity in a community and let all your being be the exponent of it. If at present one is not actively at work, go in for some particular work with which you have an affinity and then be faithful in the work and how you do it. It is not the work or the things you say but the creature that you are. What you are constitutes your influence. Certainly you are sent into the world to be useful, and if you are you will be happy. Not because we wish to be saved, but because we are saved and wish to bring others to the same salvation.

The Field Abroad.—The Jew, the Moslem, the Heathen.—Bishop Brent, chairman. The Rev. R. H. A. Haslem spoke on the subject of Missionary Life in India. The question of central importance is where shall be the storm-centre of attack, where the place to centre the force? The first axiom to lay down is that the final evangelization must be by the natives themselves and the Gospel of Jesus Christ as in the New Testament be interpreted with the thought always of the different classes to be reached. The real divisions to-day are the Brahmin or Priests' class, and the great mass of Hinduism. The hope of India's conquest is not in the converted Moslems nor can

the Brahmans be the agents for the Word. As soon as one of them becomes a Christian he loses his high position and becomes an outcast, and his influence is gone. The remaining class to which we can turn is that of the outcast—the submerged sixth of India. And yet many of the best thinkers believe the outcast is the real hope for India. When the outcast is won the first great step is taken towards the redeeming of all India. Unless the advantage is seized now, in ten years these outcasts may be Mohammedans, and be beyond the reach of Christianity. We ought to go in and possess this land, for we are able.

The Bishop of Glasgow said he was one who for some years had been convinced that the missionary work was the first of all duties of the Church. All ills of the Church are due to the change of the missionary character of the early Church to something else. Only by a return to this missionary character can unity be brought about in the Church of Christ. The Almighty God's intention is quite plain. He invites all to be saved and Christ's command is equally clear, and the Church by Divine interest should be missionary and man has erred in altering the Church's life. It is commonplace to say that the English-speaking white man is the only man on the earth who does not try to spread his faith—a hard saying, but profoundly true. The superior aloofness of the world's powers is bringing its deserved reward. The Englishman has to learn that the Jew, the Moslem, the heathen, can contribute something to his own good and to the body of Christ. Many of the English—idle, well-fed English-speaking men—while they notice how devout the Moslem is, yet never think how the heathen can teach them this very thing. His fasts and regular prayers do not suggest to the slack Christian at home that the Moslem has these things to teach us. The Englishman has yet to learn that "God has made of one blood all nations of the world." Until all the glory of the nation has been brought into the City of God, that City is not four-square and complete. The negro, the Japanese, have much to teach us. The Chinese may restore to us that reverence for the family which we are losing. The Moslem and the Jew may bring back to us the reverence for dogma, and the idea of brotherhood. The Hindoo can bring to us an appreciation of the hidden thing rather than the worship of material. Nothing less than the whole world can draw out the revelation which God has for the world. Bishop Brent in summing up said the Bishop of Glasgow had just uttered a just indictment of our civilization—a refined materialism which can not be anything but a curse to India, China, and Japan. Let us not take to them what seem to be blessings but are really nothing of the kind. Our gift to them is the Gospel and life of Jesus Christ—not commerce that can quite well take care of itself.

St. Paul's Church.—The topics discussed at this meeting.—Three Calls.—To Bible Study, to Prayer, and to Service.

The Venerable Archdeacon Armitage said they had before the Congress closed, been called together for devotional exercises.

Principal O'Meara, the first speaker, said he was asked to speak on Bible Study—not study of books about the Bible—not a study of the latest theories of inspiration. Oh wonderful book which the more you study, the more does its beauty force itself upon you! "The Word of God is a lantern," the psalmist says. A lantern is of no use if you don't know how to use it. The prophet says the Word of God is a hammer. The Apostle calls it a sword. To use it with power we must understand it—that is study it. It is sad when scholarship is substituted for a knowledge of the English Bible. The time is come when we Christians should give up apologizing for the Word of God. We must rise in our might and use this weapon God has put in our hands. He would ask every one to think of the need of Bible study. Any man or woman shoulders a great responsibility when he or she neglects to study the Bible. There is a deadly familiarity with the Word of God. Sunday School teachers must be shown that they do not know all about this Book. Ignorance of the Bible shows the crying need of study. Only a very small percentage of bright Academy students have the most rudimentary knowledge of Holy Writ. Even some who offer for mission work are shamefully ignorant. Bishops find ignorance among candidates for the ministry. There is a great lack of power on account of this. There is a very short time to do our great work for eternity. If this work is not done through the inherent power of this Book, it will never be done. The Book does not need our defence—it can defend itself. How are we to study the Bible? (1) Let us put first things first, and (2) fix a definite time for Bible study—a definite time

for the preaching on the Lord's Day through exposition sermon, and (3) have definite plan. There must be plough and spade husbandry in gardening. So in Bible reading, there must be long readings and close examination, too. He wished to say that every one can make a splendid success of Bible study if he is willing to pay the price. And the first thing in the price is prayer which cannot be separated from the Bible if success is to come. Ask the author what the difficulties mean. Honour the Holy Spirit. The secret of the power of conducting successfully the study of the Bible is reading and prayer together. Again there must be obedience to the leading of the Spirit. He is grieved sometimes. When we don't do what He wants in this matter He must indeed be grieved.

Bishop Taylor-Smith spoke on the Call to Prayer. He took as a text St. John 14, verse 14; "If ye shall ask anything in My name I will do it." This text, he said, had led him into the glorious light of the God. In the heart of man there is a cry—in the heart of God, supply. No one could know better than he the truth that God answers prayer. God had answered His own prayer for light. O that we might be united in prayer! "When two or three are gathered together in My Name," Christ says. There are always three in a prayer meeting if there is a fellow Christian with yourself. Many a new-born soul goes back because we do not teach it to maintain close conversation with God. Who has not felt the need of prayer? Hear the disciples asking the Master,—"Teach us to pray," and the marvelous Lord's Prayer was given. Our Father—not My Father—Who art in Heaven. Our minds must go heavenwards before we can say a word for ourselves and after first things have been put first—the petition to give and forgive—food and forgiveness—all that is needed by man. He that does not make Christ Lord of all does not make Him Lord at all. In the second giving of the Lord's Prayer we have the type of prayer—the authority for extempore prayer. The attitude of God towards us is—He inclines His ear to us. Every step in Christ's life on earth was marked by prayer. The Church calls her people together to pray "with one accord." The chariot wheels run slowly because we do not hurry them. Those who lead in Christ's army fight upon their knees, they prevail while others fall. The tram car can go down hill to destruction of itself, but no more, until it lifts up its feeble arm to the power overhead. And so it is with the Christian life. We can do nothing of ourselves, but with the power overhead we can go ourselves and carry others with us to the throne of God. It is by the hand of faith, by the hand of trust, that we take our position and possession from God. He requires something from us also. We are to give ourselves—by faith. The consecration of self and substance and of self and service is illustrated in the good Samaritan who gave his purse and person and made provision for the future of the sick man. A cup of cold water is a small thing to us, but in the Eastern country, how different. The water must be cold—not the warm water in the skin on your beast's back. You must go back for the pure cold water to give to the weary traveler you find half dead. No arithmetic has yet given the value of a good man. The man of God of Israel kept off disaster because in prayer he found out the danger. Be ministers of intercession on behalf of your country and your young men, that they may see visions and dream dreams. Be not like Abraham, who did not go on to ask to have Sodom saved. God does not cease to say granted to every prayer of faith. From the first voice of prayer there is a record in heaven. Moses' prayer to be in the promised land was answered when he was on the Mount of Transfiguration: a saint on his knees knows more than a philosopher on tip toe. You may be the saint when you cannot be the philosopher. The whole world is God's Cathedral, and each soul His private chapel. O see that the Lord may find the worship there as He would have it! If we ask everything in His name—all will be well.

Canon Robinson spoke on The Call to Service. He limited the word service to the public worship of the Church—Divine service. The Congress and the celebration commemorated the holding of the first service in this country. Many say they can do as well by staying at home and praying as by going to church. Many Canadians feel more inconvenience in attending their church than the ancient Jew. The Jew was glad when they said to him,—"Let us go into the house of the Lord." The tribes go thither to testify to Israel. The psalmist says the answer to our question, why go to church? is that it is a testimony—a confessing of Christ before men. It would be a poor soldier who would not want to be known as a soldier or

on what side he fought. If the cross on our brow were visible, many of us would wear our hats low. By coming out we show that we desire to serve God. Another answer to the question, why go to church? is again given by the psalmist—to give thanks unto the Lord. Few know why people go to church. How many different reasons might be given. People go away from church disappointed when they have come with some selfish motive. It would be wonderful if they were not disappointed. We are invited to come to great services of praise and thanksgiving. The communion service is the service of thanksgiving—the Eucharist. The music may be poor, the sermon may be dull, but we did not go to service for hearing music or a sermon, but to render praise. The more we know the true character of the service, the more will music and sermon become unnecessary. We come to join with others in offering praise to God, not only to get something for ourselves. The communion with God which is to follow upon our worship, is fostered best by our liturgical forms. Finally the worship of God on earth prepares us for the worship of heaven. Some say all will go to heaven at the last—but never think that, some would not be happy in heaven. If man avoid God's presence here, he will not wish it in heaven. If we have taken no pains to worship God here, we shall find that it is no arbitrary ruling on God's part that keeps us out of heaven. If we have voluntarily chosen to love darkness rather than light here, shall we not prefer it hereafter? Let us see to it that we are prepared for our service hereafter. The meeting was closed by Bishop Taylor-Smith pronouncing the Benediction.

All Saints' Cathedral.—The concluding meeting of the Church Congress was held in the Cathedral. After the singing of a hymn the Bishop of Nova Scotia called upon the Rev. Dr. Paterson Smyth to speak on The Call to Bible Study. Dr. Smyth said the order of the call was the correct one. The Bible was the Book of the Church, revealing by the work of God's inspired servants during long ages, His will. All our theories, all our systems of life and conduct, all our philosophies had their foundations in that Book. From other quests we turned to that Book and its manifold message. There was a special need for it to-day, seeing that owing to the condition of popular education through the Dominion the Bible was not read in schools to any extent. The nations were coming to our light, and we should have the light to give them. The Bishop of London had brought a message of hope and cheer to our Congress from England, and he hoped he would carry a message of hope from us to England. In Australia the people had recently by a great referendum vote asked that the Bible be restored to the schools. In Canada he hoped everyone would pray for the Bible to be restored to the schools everywhere. He had just finished a trip through Canada and that very day had just read of God's dominion stretching from sea to sea. Could we have a better hope than that in God's good time this Dominion of ours would be a dominion of God from sea to sea? Habit was everything with the child. If he acquired the habit in early years it would remain with him. He would humbly suggest to his brethren of the clergy more frequent suggestions to their laity about how to read the Bible. The laity read more books about the Bible than the Book itself. Recent investigations of the Holy Scriptures had been commonly supposed to be irreverent speculations, whereas they were the labours of the most patient and earnest scholars, and made the Bible of vastly greater value and interest to everyone. Many before him could remember the agitation which affected earnest Christians some twenty years ago or more when evolution was supposed to have affected the value of Scripture. In point of fact evolution was the principle of all progress in knowledge. A knowledge of its working made the Bible more valuable than ever. In former days of belief in verbal inspiration the Bible was a Holy Book: in these days of a conviction that men were inspired it was a more sacred, a holier, Book than ever. How to study the Bible was touched on in closing. It consisted of great variety of books of several kinds of literature produced by many kinds of men during a period of 1,200 years. Study different parts of the Bible in different ways, remembering that they were produced by men of like passion with us, by men of education and culture, and self-made men. The Old Testament was lower in standard than the New, just as the first book in a school was for a lower grade than the second. Men had been learning through two dispensations and many ages in God's great school for teaching them. Avoid, too, he said,

the habit of reading and depending upon isolated parts of Scripture. The clergy had, perhaps, given a bad example by preaching from a few words—a text, and so our knowledge of the Bible was confined in some cases to bits from widely separated passages.

Bishop Brent spoke on The Call to Prayer. He thought that petition was a word richer and fuller than even the word prayer. If there were any before him unfortunate enough to have given up active faith, he hoped he had some message to enable them to reach again toward God. Faith was not a formal thing, not a part here and a part there, not divided, but something which represented the whole personality reaching out for the Maker of all. Adding to the message of the previous speaker, he defined Bible study as not an end in itself, but a process in obtaining knowledge of God. The relationship between God and man was the relationship between a father and a son; that relationship no element of a mercenary character should enter. There were two kinds of goodness, the self-conscious and the un-conscious. Put the Bible in every school and have it used regularly there, and there might still be irreligious people unless the teaching of the Bible were verified in life. All knowledge began with hypotheses. It was a cardinal mistake to assume that science dealt with facts only; it must build its whole theory of matter on hypotheses and these hypotheses were, as we knew from experience, subject to change. At the present time it was a scientific principle that ether pervaded everything in the material universe. It was defined as the nominative case of a scientific noun formed from the verb to undulate. So science was always hypothetical in its foundations. The same sense which enabled us to enjoy the results of science, would also assist us greatly to understand what it was to reach out after God in prayer. The heart of man was made for God, and would find rest only in Him. Prayer required two things—time and effort. Were his hearers giving those things to it? No man was so lonely as he who was without the consciousness of God. Given the consciousness of God's existence and character, the result of worship and a man really grew up in the knowledge. We should not stop with the thought of God as Creator. First He was Father. The highest function of personality was fellowship. Personality should touch personality. God's personality was also a loving one. His love was so broad and deep that He could not remain in Heaven without the fellowship of His children. He stooped that we might rise; became poor that we might be rich. Our striving in prayer should be an endeavour to lift our wills to God, not an effort to bring God's will to ours. This busy life frequently causes what we call nervous strain, sometimes breakdown, but no one who could look into the face of God and knew His command about work as a release from mental depression, would feel its effects. There were degrees of realizing God's presence. He urged his hearers to seek Him until they awoke in His presence.

The Bishop of London spoke on The Call to Service. He said he would rather have time to ponder over the message of the two preceding speakers. The Prodigal Son had received on his return home, a kiss, a ring, a robe, a feast and shoes, the first four to indicate the father's loving welcome, the shoes to show that the father expected service. Without shoes for service there could be no genuine Christian life. All down the ages the history of the Church had been like the second section of Christ's ministry. To what were his hearers called? What was the final message of the Congress? To put on the shoes of God's service, and to serve Him until He came again. Why should we serve Him? Because we would disgrace the Master if we did not serve. We would not be followers of Him Who came Himself as one who served. Service and its value were to be learned in studying the condition of those less fortunate than ourselves, the thousands in larger cities without homes or even shelter. Men who went to him for reasons as to the call to service, which they supposed to be subjective, were urged to note the objective call, the call which came from outside. He recalled such a call to serve in the army of England in South Africa, an objective call which caused thousands in England to throw down the pen or whatever represented their calling as an occupation, and responded to the objective call to serve the country. No fallacy was more persistent than to suppose that the clergy were holier or more saintly men than the laity. One only is our common Master, and all we were brethren. Service was difficult, even impossible, without proper preparation. That preparation came from a ready answer to the two calls of the Church just discussed. Without prayer and Bible study, the perfect service was

rendered by Him who said not "I have gained some," but "Of those whom thou gavest Me have I lost none." There were many present who had never done anything for the Church, but the potentialities of whose lives were untold. St. Peter was commanded when he was aroused by God's messenger to gird himself and put on his sandals. "Prepare," said the Bishop, "for a service which may be of untold value for your own life and for others in the plan of God." The meeting closed the Bi-centenary celebration and Church Congress.

Annapolis Royal, Friday, September 9th.—A special train, composed of six or seven cars and General Manager Gifkins' private car, reserved for the Bishops and their chaplains, left Halifax this morning at 8.30 for the ancient capital of Acadie, distant about 120 miles. The Bishops who went on to Annapolis and saw the thing out were Bishops Worrell, Farthing, Du Moulin, Sweeny and Mills, the Bishops of London and Glasgow, the "Episcopal twins," as some one called them, and the Bishop of Washington. Almost exactly half way between Halifax and Annapolis is situated the village of Grand Pré, immortalized by Longfellow, and the well-authenticated scene of the Acadian farmers, described in the poem. Here are still visible the foundations of the church in which the King's proclamation was read, and the cellar of the priest's house, a French well and a row of ancient willows. Five years ago, through the exertions of Mr. J. F. Herbin, of Wolfville, ex-Mayor of the town, and a graduate of Acadia, himself the descendant of the original Acadians, a trust was formed and the land was purchased for the purpose of forming a memorial park. This summer a beginning was made by the erection of a plain stone cross to the memory of the Acadians interred in the old churchyard, and sundry improvements. A stop was made for a short visit to this most interesting spot. As the visitors alighted at the station, which is close to the memorial park, they were met by the Rev. R. F. Dixon, the rector of the parish, accompanied by several members of the corporation of the parish and a number of the principal parishioners, including Hon. Chief Justice Townshend, Sir Robert Weatherbe, ex-Chief Justice, Dr. Johnson, ex-Dominion Statistician, and a large number of others. Besides the members of our Church were Dr. Cutten, president of Acadia University, Wolfville; the Mayor of Wolfville, T. L. Harvey, and Professor Haley. The boys of Acadia Villa Academy marched down from Horton Landing and acted as a guard of honour, and the children of the neighbouring Public school turned out in force with their teacher. After the formal introductions the company repaired to the park, where addresses of welcome were read by the rector and the school teacher. A short but very interesting and able descriptive paper was read by Mr. J. F. Herbin. Then followed the presentation of a bouquet of flowers to the Bishop of London by a little girl with the words, "From the children of Grand Pré to the children's friend." Short speeches were made by the Bishops of London and Glasgow. The former spoke appropriately of the two heroic traditions associated with the locality, the achievements and sufferings of the French, and also of the United Empire Loyalists, who followed them. After three cheers for the three Bishops of London, Glasgow and Nova Scotia the party returned to the train, which proceeded on its way. At Kentonville, the "Shire town," a short stop was made to change engines. Here the platform was crowded with people anxious to catch a glimpse of the Bishop of London, and a number came on board and shook hands. Annapolis Royal was reached about 1.30. The whole town was en fete, flags flew in profusion from every conceivable coign of vantage, and the ships in port were trimmed. A very large crowd was in waiting, drawn from the town and district and neighbouring towns, and the delegates were heartily welcomed and taken to their respective places of entertainment. About 3 p.m. the clergy and Bishops gathered at the church, and after robing marched in procession to the old fort hard by. About forty clergy took part in the procession, headed by the two wardens carrying their wands of office, an old English custom still kept up in some of the older parishes of Nova Scotia. Arrived at the fort, the Bishop of London unfurled a recently donated flag. The scene was unusually picturesque and impressive, the

fort being beautifully situated, and commanding a magnificent view of the Annapolis Basin and the fine sweep of country beyond with its background of heavily timbered encircling hills. As the procession entered the precincts of the fort there could be seen far out in the Basin a fine, full-rigged ship heading for sea, but flying some of her flags in honour of the event. With her lofty masts and intricate rigging and painted ports, she might almost have been one of the old-time warships which had participated in some of the fourteen sieges the old fort has sustained. From the flagstaff a move was made to a covered stand, where the speakers and other visitors seated themselves. The Bishop after a very short service and the singing of a hymn, addressed the great assemblage, and spoke of how deeply impressed he was with the historic surroundings and associations. These grass-grown ramparts had witnessed many a stirring scene. All the nationalities concerned in the many sieges of Annapolis were destined to combine in one great nation. Mayor West then conveyed the greetings of the town, after which we had an excellent speech from the rector of the parish, the Rev. H. How. He asked them to go back three hundred years and try to picture old conditions. He gave a fine description of the last siege of Port Royal, when the garrison, outnumbered eleven to one, were allowed to march out of the fort with drums beating and carrying the sacred vessels of the Church. Out of Annapolis parish had grown ten parishes. It was the Bethlehem of the Canadian Church, and the cradle of the Dominion of Canada. The Bishop of London spoke next, and made his customary humorous allusion to the fact that they had once formed part of his jurisdiction. Well, here he was at last. He said he was proud to unfurl the Union Jack. He rejoiced in the mutual good-will that now existed between France and England, and in the good feeling he found everywhere among the members of all Christian bodies. He had now reached the very spot for which he started three weeks ago. The King's Prayer Book was then formally presented to the rector and wardens of the church. It had been the object of a vast deal of envy on the part of many dioceses and churches, but here it undoubtedly belonged of right, and, perhaps, added the good Bishop with one of those familiar twinkles of the eye, the King remembered the splendid fishing he had had in the neighbourhood of Annapolis when a middy on the Halifax station. The Prayer Book, he said, was the property of all denominations. Some of his Presbyterian friends in London were in the habit of using the Prayer Book in their services, which, he added, amid a tremendous roar of laughter, he hoped they did not try to pass off as their own. The Bishop of Toronto said he had been asked to say "two words." The best two words he could say were "Go home," as the rain was beginning to fall. Judge Owen, as a resident of Annapolis, also spoke briefly, as did the Bishop of Glasgow. The Rev. Mr. McComas, of Annapolis, Maryland, in a splendid speech, which was frequently applauded, conveyed the greetings of "Annapolis without the Royal" to Annapolis Royal. He loved, he said, to join in singing "God Save the King." Somehow or other it stirred his blood. The departure of the United Empire Loyalists had been a real loss to the United States. Judge Savary, of Annapolis, then gave his address on the life and labours of the Rev. Thomas Wood, one of the early priests of the Church in Nova Scotia, who died about 130 years ago, and was the first settled rector of Annapolis. Mr. Wood had ministered in four languages—English, French, German and Micmac, and had travelled all over the Province. The address was a fine effort, and it is to be hoped will be printed in the Bi-centenary proceedings. Ven. Archdeacon Raymond, of St. John, N.B., made a capital speech, to which, we regret, we cannot begin to do justice. He alluded to the fact that this year was the ter-centenary of the work of the Jesuits in Acadie, Chief Member having been baptized on this spot three hundred years ago by the French missionaries. The Bishop of Washington also spoke a few kindly words. The procession then reformed, and, headed by the wardens, walked to the ancient burying-ground, just outside the moat of the fort, where is situate the grave of the Rev. Thomas Wood, to whom a handsome monument has been erected. After singing two verses of a hymn and a prayer by the Bishop of Nova Scotia, the Bishop of London stepped forward, and, taking the handsome bouquet received earlier in the day, he placed it on the grave, saying: "I place these flowers given me by the children of Grand Pré on the grave of one who in his time was a lover of children." Then followed the Benediction. The Bishop of Glasgow preached at night to an overflowing congregation in the parish church a most beautiful,

CHURCH DECORATORS
THE
Thornton-Smith Co.
SKETCHES AND REFERENCES SUBMITTED
11 King Street West, Toronto

spiritual and searching sermon from the words, "And they covered His face." The Bishop of Toronto preached in the Methodist church, and the Rev. Wm. Wilkinson, the "Bishop of Wall Street," in the Presbyterian church.

The hospitality of the people of Annapolis, without the slightest distinction of creed, was unbounded. Every house in the town was thrown open, and the people vied with each other in their endeavours to make the visitors feel at home. At least one thousand people must have come in on the special trains, and possibly another thousand from the surrounding country. This beautiful old town, with its fine residences, its noble trees, its romantic surrounding scenery, should be better known to Ontario people and Westerners generally. Incorporated in the British Empire fifty years before Quebec, and the residence for about a century and a half of the Governors—French and British—of Acadie, the second oldest European settlement in North America, older than Boston, Quebec and Jamestown, it stands by itself among all our Canadian towns. Over the whole town is the "mellowing touch of time." The very atmosphere is redolent of romance. Then, again, is the ancient fort, with its moat, powder magazine, sallyport, dungeon and barracks, now, I am thankful to say, the object of sedulous care. Thousands of Ontario people have probably never heard its name, and to thousands more it is likely its name conveys no meaning whatever. The old town has now received a good advertisement, and will, it is to be hoped, be visited by an increasing number of Canadians. To any English-speaking Canadian with one grain of the historic interest in his composition it must be the most interesting town in the Dominion. The Bi-centenary has now passed into history, and it will remain until eclipsed by some still more interesting and impressive function, of whose likelihood it is difficult to conceive, by far the most striking and important occurrence in the history of our Church in Canada. Admirably planned and admirably carried out, it reflects undying honour on its promoters, of whom it has had a large number in all parts of the diocese. To the Bishop of Nova Scotia's practical sagacity, unwearying energy, and statesmanlike prescience it will remain a monumental witness. To particularize in regard to others of its originators and promoters would be an invidious and unthankful task. Still, in common justice the names of some of the more prominent workers demand special and honourable mention, to wit, the general organizing secretary, the Rev. C. W. Vernon; the Rev. V. E. Harris, the diocesan secretary; Mr. Walter Allison, the treasurer; Miss Ella Ritchie, secretary of the Hospitality Committee. To these names may be added that of Mr. Reginald Harris, son of the diocesan secretary, who has been indefatigable in "writing up" the Bi-centenary in its historical bearings and relationships. But the memories and echoes of the Bi-centenary will long linger, and we have by no means said our last word regarding it. It will always be a source of pardonable pride to the proprietors of the "Churchman" that the first public proposal for the holding of the Bi-centenary appeared in its columns about three years ago. It has borne magnificent fruit. I must add one word of belated congratulation to the Very Reverend the Dean of Nova Scotia, whose long and faithful labours have at length attained such a glorious fruition, and whose eloquent and touching speech at the Halifax banquet, when he declared the day of the opening of the cathedral "the proudest and happiest in his life" will long be remembered by those who heard him. I also tender my hearty congratulations to the congregation of old St. Luke's Cathedral, whose years of loyalty and fidelity have at length been rewarded by the possession of this noble place of worship. Nova Scotia has done its share, and more than its share, in supplying Ontario with men of light and leading in both Church and State, but a large instalment of the debt has already been repaid by her gift to us of Bishop Worrell, Dean Crawford and Archdeacon Armistage, all native-born Ontario men.

Brotherhood of St. Andrew

DOMINION CONVENTION, BROTHERHOOD OF ST. ANDREW.

The seventeenth Dominion Convention of the Brotherhood of St. Andrew in Canada was opened in the city of Montreal by a public meeting in the Arena, at which the principal speakers were the Right Rev. Arthur Winnington Ingram, Lord Bishop of London, and Dr. Hubert Carleton, General Secretary of the Brotherhood of St. Andrew in the United States. The Lord

Bishop of Montreal was chairman, and after a hymn, the Apostles' Creed and prayers, he briefly spoke of the objects and high aims of the Brotherhood of St. Andrew, which opened its convention by this meeting, and also extended a hearty welcome to the great Bishop of London. Montreal Churchmen were proud to have him amongst them, and Bishop Farthing spoke of the recent meetings in Halifax and various centres of Nova Scotia during the celebration just closed, adding how helpful and encouraging the advice and kindly counsel of Bishop Ingram had been to the representatives of the Canadian Church. In his remarks Bishop Farthing also said: "We hold the Catholic faith, handed down in historic creeds, which, thank God, are held by all orthodox Churches, and she holds to the faith delivered to her from the past with as strong and tenacious a hold as ever. We believe in the Incarnation of the Son of God, and we hold and preserve the great centre and foundation of hope and love." Dr. Hubert Carleton spoke of the work and aims of the Brotherhood of Nova Scotia. The name taken was from the St. Andrew of the New Testament, and the example followed was that of St. Andrew, who was a layman, and always ready and on the lookout to take advantage of the opportunities of bringing other men and boys to the Master. Bishop Ingram then arose, and was given a splendid ovation. The Bishop, in part, said: "We believe man to be a praying animal. He was born to pray." The men of the east end of London were taught to believe that a man without prayer was like a bird without wings or a fish without fins. There was no greater monstrosity in the world than the man or the woman who did not pray. That was the reason for the cross on the top of St. Paul's. Those gallows were not to signify that Christ died, but that He lived. If Christ reign forever, then His promises were true. If His promises were true, then the man who prayed was in direct touch with Christ and the world to come. A great many people think the Church of England was founded by Henry VIII. "Why," said the Bishop, "the very jackdaws in the trees in Fulham Palace and the frogs in the moat must have seen an unbroken line of Bishops of London for 1,300 years. Then I told them why, if the Church was founded by Henry VIII., you found in Magna Charta the words, 'Church of England shall be free.'" Speaking of the Catholic faith, he said: "Why am I not a Dissenter? Because there is nothing from which I dissent. Why am I not a Roman Catholic?" A moment's pause and then he answered, "Because, thank God, I am an English Catholic." In an instant the four thousand people who had crowded into the Arena were on their feet, and for fully five minutes cheered and cheered the Bishop for his confession of faith. Never in the history of the great city of Montreal can anyone remember such a remarkable outburst. Continuing, the Bishop of London said: "I am glad the Roman Catholics had such a fine week here. Of course, they are only a handful over the water. A man swearing in my presence said: 'I beg pardon; you're a Bishop.' I said, 'Don't mind me, but be careful of the layman.'" The Convention proper opened with the devotional service on Friday morning, conducted by the Rev. T. J. Stiles, of Trinity Church, Cornwall, Ont., and addresses of welcome were made by Bishop Farthing, the Rev. Dr. Paterson Smyth, rector of St. George's Church, where the Convention is being held, and His Honour the Mayor of Montreal. Then followed the first conference, the subject being "The Brotherhood in the Parish," under three headings: (a) Its Membership—Rev. H. T. S. Boyle, M.A., Christ Church, Chatham, Ont. (b) Its Aims—A. B. Wiswell, first vice-president, Halifax, Nova Scotia. (c) Its Work—Fred. W. Thomas, Canadian General Secretary. After lunch His Honour Judge McDonald, of St. Peter's Chapter, Brockville, Ont., opened the second conference, "The Brotherhood and the Church": (a) The Need for the Brotherhood—Rev. R. C. Blagrove, B.A., Christ Church, Belleville, Ont. (b) How to Strengthen and Develop it—Rev. R. W. Norwood, Trinity Church, Montreal. Then followed a short business session, after which Mr. T. Alder D. Bliss, All Saints' Chapter, Ottawa, Ont., conducted the third conference, its subject being, "The Brotherhood and the Boy." (a) A Junior Chapter in Every Parish—J. A. Birmingham, Travelling Secretary. (b) Juniors at Work—Dr. Hubert Carleton, General Secretary, United States Brotherhood. In the evening at Christ Church Cathedral the Right Rev. Ian Campbell, D.D., Lord Bishop of Glasgow and Galloway, conducted the service in preparation for the corporate celebration of the Holy Communion. In his address the Bishop of Glasgow spoke with an earnestness which carried conviction. He said in part: "The great need of to-day is the restoration of the Church in its missionary character.

People cannot recognize Christ in modern Christianity any more than you could recognize the human form in a poor, twisted, distorted victim of some terrible accident. If we could get rid of only one bad habit a year, we should soon all be saints on earth. Politicians do not quote from the Bible now, because in our advanced days very few people know anything about it. Then seek for the spirit of understanding. After understanding we must seek the spirit of counsel, and lastly the spirit of holy fear." On Saturday morning the corporate celebration of the Holy Communion was held in the Church of St. James the Apostle. Bishop Farthing was the celebrant, and there were about 150 delegates in attendance. Returning to the Convention hall, a short business session was held, after which the fourth conference, "The Brotherhood and the Next Man," was ably set forth by Mr. H. S. Turner, Travelling Secretary of the Brotherhood, and Mr. E. A. V. Mitchell, of St. Luke's Chapter, Winnipeg, and Mr. R. J. Hart, Probationary Officer of the Ontario Society for the Reformation of Intemperates. At one o'clock the delegates were entertained at luncheon by the ladies of Montreal, which was presided over by the Lord Bishop of Montreal. At this luncheon Mr. Mitchell, of Winnipeg, on behalf of the Brotherhood in the West, presented to Mr. J. A. Birmingham, the Travelling Secretary, a beautiful gold watch in appreciation of the work he has done in the West. Mr. Birmingham is to be married next month. Conference five, presided over by President Alexander, was ably presented by Mr. N. Farrar Davidson, K.C., past president of the Brotherhood, his subject being "The Brotherhood in Canada: a Retrospect," and Mr. R. H. Coleman, chairman of the Dominion Executive Committee, "A Forecast." At this meeting pledges for over \$1,000 were made towards the extension work of the Brotherhood. In the afternoon Dr. Hubert Carleton entertained the delegates with the Question Box. In the evening, at the Boys' High School, a public meeting under the chairmanship of Col. F. W. Hibbard, K.C., was held, the subject being "The Layman in the Church," and was divided between the Lord Bishop of Nova Scotia, Canon Tucker and Bishop Taylor-Smith, Chaplain-General to the Forces. On Sunday afternoon St. George's Church was crowded to the doors, when the Lord Bishop of Nova Scotia opened the men's mass meeting by a few well-chosen remarks, and introduced the Chaplain-General, who gave to the 1,700 men a clear, plain, helpful talk, such as he is known the world over as capable of giving. He was followed by the Rev. Canon Almon Abbott, both addresses being under the general topic of "Canada's Problem, the Development of True Manhood." The final service was held in St. George's Church, and the sermon was preached by the Lord Bishop of Niagara, who held his hearers spellbound for one hour in one of the best sermons heard in Montreal for some time. Then followed the farewell service, closing one of the most successful Conventions ever held by the Brotherhood in Canada.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Charlottetown.—St. Peter's Cathedral.—The Bi-centenary of the Canadian Church was commemorated on Sunday, September 11th. The Archbishop of Ottawa and the Bishop of Columbia had promised to attend, but they were unable to come owing to the change in the date of the annual meeting of the M.S.C.E. Board. There were celebrations of the Holy Communion at 7.30 a.m. and 8 a.m. Matins were said at 10, and at 11 o'clock there was a high celebration, preceded by a procession, at which Canon Vroom, of Windsor, N.S., was celebrant; the Rev. Dr. W. H. Van Allan, rector of the Church of the Advent, Boston, deacon, and Canon Simpson, sub-deacon. The vestments worn at this service—cope, chasuble, dalmatica and tunicle—are among the handsomest in use in Canada. At 7 p.m. Evensong was sung, followed by a procession and solemn Te Deum before the altar. Dr. Van Allan preached two powerful sermons: in the morning from the Epistle, "Glory in the Church"; in the evening from the Gospel, "He delivered him to his mother."

Truro.—Among those from Truro who attended the Church Congress at Halifax from St. John's were Ven. Archdeacon and Mrs. Kaulbach, the Rev. B. A. Bowman, the Rev. J. P. Hogan, Mr. and Mrs. G. Pollock, Mr. and Mrs.

John Suckling, Mrs. Muir, Miss Lawson, Mrs. Randall, Miss Hiltz, Miss Harris, and Mr. and Mrs. R. A. Tremaine. The Rev. Mr. Hogan afterward left for Baltinglass, County Wicklow, Ireland, where he will be married to Hilda, daughter of Canon J. L. Dwyer, rector of Baltinglass. The Rev. Mr. Johnson, of the Sabrevois Mission, preached most acceptably to the congregation of St. John's on the 12th inst. The many friends of Mrs. Kaulbach regret to hear of her serious illness and hope for her speedy recovery.

QUEBEC.

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

The Bishop of Quebec has made an extensive visitation of Gaspé deanery. At St. Andrew's Church, New Carlisle, fifty-four candidates received the rite of Confirmation. A reception, arranged by the Ladies' Guild, was held in the parish hall in honour of the Bishop, at which an address was presented, expressing sympathy for his late illness and sincere pleasure and happiness in having him with them in improved health. The Bishop made a very feeling reply, congratulating the people on the progress they were making, and urged them to still higher things. At St. Peter's Church eight candidates received the rite of Confirmation. At Hopetown there was a large congregation present, and ten candidates received the rite of Confirmation. At Shigawake parish church a beautiful Confirmation service was held, and twenty-four candidates were confirmed. At Perce Church the Bishop celebrated Holy Communion and preached, Matins being taken by the Rev. G. D. Harding, assisted by a devoted lay reader, Mr. Sheriff Tuzo. The Bishop then drove to Cape Cove and held service in the church and addressed a few words of greeting to the people. The sermon was preached by the Rural Dean. The Bishop then went to Corner Beach and held service in the beautiful little church, one of the gems of the diocese. He held a celebration of Holy Communion and gave an address. The Bishop then proceeded to May Bay parsonage. In the evening there was a large congregation at May Bay Church, twenty-five candidates being presented for the rite of Confirmation by the Rev. Canon Walters and his son, the Rev. S. R. Walters. The Bishop then proceeded to Sandy Beach parsonage. Here the people are determined to have a new church, and probably next year will see their efforts crowned with success. Service was held in the old church in the evening and thirteen candidates were confirmed. At York a Confirmation was held. A busy day was spent in visiting the parish of the Rev. P. R. Roy. Service was held at Peninsula Church. There were five clergy in robes, and the incumbent's father was one of them. Three candidates were presented for Confirmation. The Bishop then proceeded to Little Gaspé Church, where service was held and twelve candidates confirmed. A Confirmation service was held at Gaspé South, and six candidates presented for Confirmation. At St. James', Gaspé, a morning service was held and the beautiful new chancel was consecrated. The Bishop preached and celebrated the Holy Communion. The congregation was very large, and included many interesting strangers. The Bishop then proceeded to Gascons' Church, and the little church was filled to overflowing. Six candidates were confirmed. At Port Daniel Church evening service was held. The incumbent, the Rev. A. T. Lowe, presented eleven candidates, and two from New Carlisle were also presented by the Rural Dean. The services were most hearty and reverent. The Bishop then returned to New Carlisle and dedicated a handsome brass eagle lectern in St. Andrew's Church, which was the gift of Mr. Scoles, who so kindly entertained the Bishop. The Bishop then returned to Quebec.

The Lord Bishop of Quebec is in need of an earnest young clergyman, in deacon's or priest's Orders, to proceed to the Labrador coast as assistant missionary in St. Clement's Mission. The stipend offered is \$700 per year. St. Clement's Mission extends over two hundred and fifty miles of the coast line of Labrador. It ministers to the spiritual needs of a scattered population of some twelve hundred fisher-folk. The mission staff, when complete, consists of two clergymen and two catechists. The work involves a good deal of travelling—by boat in summer, by komatik and dogs in winter. The assistant missionary will, during part of the year, be stationed at Harrington Harbor, where the finest of Dr. Grenfell's famous hospitals is situated. Here is an excellent opportunity for a young clergyman, possessed with energy, earnestness, spirituality, and a fondness for adventure, to do a great work for God. The Bishop

of Quebec would be glad if any who feel a call to this work would communicate with him at once to Bishopsthorpe, 69 Esplanade, Que., or with the Rev. H. H. Corey, Kingscroft, Que. The missionary must proceed from Quebec to Labrador some time before the close of Labrador navigation, which takes place about the first of November.—Hollis H. Corey, priest-in-charge, St. Clement's Mission.

Levis Rural Deanery.—The meeting of this Chapter commenced with a celebration of Holy Communion at 8 a.m. in the Church of the Holy Trinity, Maple Grove, on the Feast of St. Matthew. Breakfast followed at the rectory, and at 10 a.m. the Conference was opened by the Right Rev. W. Farrar, D.D., assistant Bishop of Quebec. The following clergy were present: Revs. H. A. Dickson (Inverness), J. Atkinson (Ireland), P. Callis (Thetford), G. F. Hibbert (Frampton), Jos. Rothera (Leeds), E. Templeman (Levis). The Rev. H. A. Dickson, having been re-elected Rural Dean, presided. A profitable session was occupied with a discussion on Pastoral Work and re-arrangement of Parish boundaries. The Conference was aided in a very helpful manner in their deliberations by the Right Rev. Bishop Farrar.

MONTREAL.

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

Montreal.—St. George's.—The touching ceremony of the unveiling of a memorial window to one whose name is stamped on the memories of the citizens of Montreal took place in this church Sunday morning, September 18th, when Bishop DuMoulin drew aside the curtains veiling the handsome window dedicated to the memory of the late Bishop Carmichael. After the unveiling ceremony Bishop DuMoulin spoke of the services Bishop Carmichael had rendered during the thirty-eight years that he was associated with that parish as rector, and latterly as Bishop of the diocese. He spoke also of the late Bishop's powers as a preacher, referred to him as a hero when occasion called for heroism and courage, and as a tender, loving shepherd of his flock in times of sorrow, sickness or other adversity. "To me personally," proceeded Bishop DuMoulin, "the word 'remember' comes this morning with a depth of feeling that I cannot describe to you. We were friends, and brothers, and fellow-soldiers in Christ's great army for forty-seven years. Our last meetings were in Old England on the occasion of the great Lambeth Congress, and on the steamer coming home our intercourse was closer and sweeter than before, happy as it ever was. I suppose this was because God knew our earthly relations were so soon to end. Dear Bishop, and pastor, and personal friend, our loving thoughts go up to you to-day. We believe that you look down upon us, that in spirit you are here amongst us like a bright angel of God. We pray, dearest friend, that your rest may be sweet, that God's light may perpetually shine upon you in the intervening life between the death of the body and its glorious resurrection. The theme of the Carmichael memorial window is the Resurrection, the three centre panels depicting the scene of Christ arising from the tomb. The two outer panels portray subsequent scenes in the Resurrection life of our Lord. The bases of the three central panels are filled with adoring angels, and those of the outer panels contain respectively the arms of Bishop Carmichael and the Diocese of Montreal. The inscription in the window reads as follows: "To the glory of God and in memory of Right Rev. James Carmichael, D.D., D.C.L., fourth Bishop of Montreal. Born, Dublin, Ireland, July 24th, 1835; died, Montreal, September 21st, 1908. And of his devoted wife, Emma Du Bourdieu. Born Cookstown, County Tyrone, Ireland, November 17th, 1830; died Montreal, January 14th, 1904. Erected by their sincere friends, Mary A. E. and E. S. Crawford."

OTTAWA

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

Ottawa.—On Wednesday of last week (St. Matthew's Day), His Grace the Archbishop of Ottawa celebrated the 53rd anniversary of his ordination to the diaconate, which event took place in St. Matthew's Church, Quebec, on September 21st, 1857. The following year he was raised to the priesthood, and in 1885 was enthroned as Bishop of Hamilton, being translated from there to the Diocese of Ottawa in 1896. In 1909 he was chosen Metropolitan of Canada by the House of Bishops, with the title of Archbishop of Ottawa. The Archbishop was born at Hawkesbury, Ont., in 1834, and is a descendant of the well-known

lumberman of the same name. His Grace, who in spite of advancing years, is still full of energy and enthusiasm, was the recipient of many warm congratulations from the clergy and laity throughout the diocese. The monthly conference of the clergy of the diocese was resumed last week after the summer vacation. Considerable business was disposed of, important among which was a decision to take steps looking to the appointment of a Jewish missionary for the city, and also the appointment of a chaplain to the city hospitals. The spacious parish hall of St. George's Church was crowded on Wednesday evening last to hear His Lordship, Bishop J. Taylor-Smith, Chaplain-General of the British Forces, His Grace the Archbishop presided, and a notable feature of the very large audience was the numerous sprinkling of men and boys from city churches outside our own communion. The Bishop gave a splendid address on "The Dignity of Manhood," in which he dealt with a difficult but most vital subject in a manner which with convincing force and eloquence made a profound impression on his audience. At the close of the address warm words of appreciation were expressed by Ven. Archdeacon Bogert, and the Rev. J. W. Milne, a leading Presbyterian minister of the city. Bishop Taylor-Smith sailed from Montreal for home the following day, and in an interview on leaving His Lordship said that from what he had been able to gather during his short visit, the Church of England as a body was becoming more influential every year. He had been pleased with the work that the congress had been able to accomplish, and he felt sure that it would eventually work out for the advancement of the Church as a whole, not merely of that branch which was domiciled in this country. His only regret in connection with his visit seemed to be that he had not been able to find time to visit the more westerly portion of the country.

Montague.—The annual harvest thanksgiving services held September 18th, in this parish, were very bright and encouraging. The churches were most tastefully decorated, the services hearty, and the singing good. St. Bede's Church was particularly well decorated because the wedding of a popular young lady in the parish had taken place a few days before. The loyal congregation of St. John's Church gave very liberally. The new lamps in St. Bede's, and the altar desk, vases and hymn board, are all recent improvements, and necessary ones. The Rev. John de Pencier Wright, M.A., a nephew of the Bishop of New Westminster, preached good solid useful and instructive sermons. He was much pleased with the new Christ Church which will be ready to be consecrated before very long. Mrs. Wright and Master William Wright also spent a few days in the Parish of Montague. The Rev. Edwin Radcliffe, B.C.L., read a paper on "Private Judgment" at the autumn conference of the Deanery of Lanark, at Smith's Falls, October 5th, (D.V.). September is a charming month for harvest festivals, without any doubt.

Smith's Falls.—The Archbishop of Ottawa is to hold his annual conference of the deanery of Lanark in this parish on the 4th and 5th of October. The sermon at the opening service in the evening of the 4th is to be preached by the Very Rev. the Dean of Ontario, Dr. Bidwell, who will also conduct a "Quiet Hour" for clergy and laity the following morning. A great missionary rally is to be held in the Nesbitt Hall, the new church hall recently erected, on the evening of the 5th, the Archbishop presiding, and addresses to be delivered by Mr. T. A. Thompson, of Almonte, Mr. J. F. Orde, K.C., of Ottawa, and Canon Tucker. The conference begins Tuesday afternoon, with a meeting of the Deanery Chapter, when the Archbishop will deliver a charge to the clergy, and closes Wednesday evening. Papers are to be given by Canon Muckleston, the Rev. C. Saddington, the Rev. L. L. Aborn, and the Rev. C. S. Radcliffe. Great interest is manifested in the coming visitation of the Archbishop, and the attendance at the conference promises to be unusually large. The Deanery comprises the ten parishes of Smith's Falls, Perth, Carleton Place, Almonte, Clayton, Lanark, Port Elmslev, Moberly, Montague, Franktown, with the Rev. John Fisher as the energetic Rural Dean.

TORONTO.

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

The diocesan evangelist, the Rev. J. Bennett Anderson, and Mrs. Anderson, arrived from Eng-

land on Saturday last, by the "Virginian," and preached in Trinity Church on Sunday morning last.

St. Paul's.—In the presence of the Bishop of Toronto, Archdeacon Cody, and a large gathering of well-known church people and interested citizens, Hon. S. H. Blake laid the corner-stone of the new St. Paul's Church on Bloor Street, last Saturday afternoon, which is to cost about \$300,000, and will have the largest seating accommodation of any Church of England in Canada, seating 2,000. Hon. Mr. Blake spoke briefly of the history of the church, which was founded in the early forties, and expressed the conviction that it was assured of a great future. Short addresses were also delivered by Bishop Sweeny, Archdeacon Cody, and Mr. R. Millichamp, chairman of the Building Committee. Mr. Frank A. Rolph, the people's churchwarden, presented Hon. Mr. Blake with a silver trowel, and Mr. Charles Lewis, the other warden, tendered the Bishop of Toronto an illuminated prayer book. Beneath the corner-stone was placed a casket containing coins and stamps of the various denominations, a list of the present pew-holders, a history of the church, and the names of the various church officers, and the architect, Mr. E. J. Lennox, and the contractor. The new church will contain a handsome memorial organ to the late T. C. Blackstock, donated by Mrs. Blackstock. The building will be completed within a year.

On Sunday last very large congregations attended both morning and evening services in St. Alban's Cathedral. At the 8 o'clock celebration some eighty representatives of the auxiliaries and guilds in connection with the congregation, made their corporate communion. At Matins a very eloquent and striking sermon was preached by the Rev. Dr. Barry, of New York, who was visiting Toronto in connection with the Metropolitan Life Insurance Convention. The delegates remaining over Sunday in the city to the number of about seventy, attended service in the Cathedral. Among those present were Mr. Haley Fiske, (vice-president), Col. Tilton, Senator Tully, Mr. Kavanagh, and many other members of the company. Dr. Barry's sermon on Practical Christianity, was listened to with deepest interest by the large congregation. At evensong, the Rev. H. T. Archbold, of the Cathedral, Hamilton, was the preacher, and gave an excellent sermon.



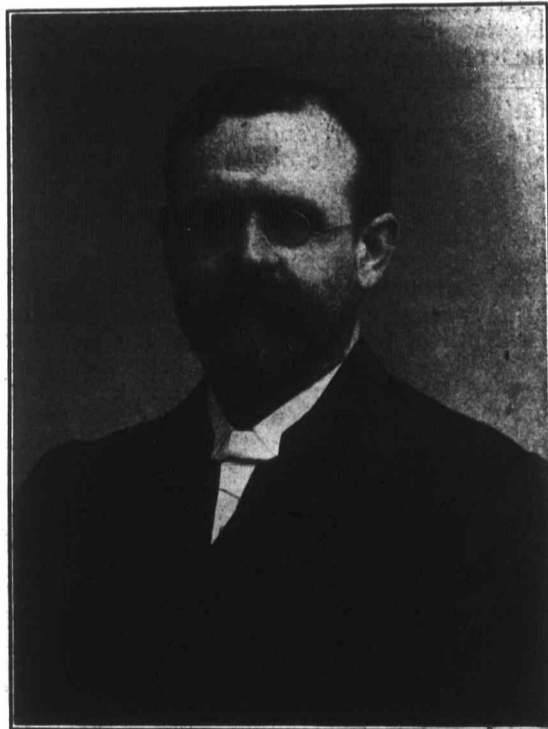
All arrangements for the A.Y.P.A. Inter-Diocesan Conference to be held in St. Philip's Church, Toronto, on the 24th, 25th, and 26th October, next, are about complete. The Bishops of Huron and Toronto will be present. Programmes will be distributed to each branch next week.

Not only is each branch in Ontario urged to send representatives, but also churches which have similar organizations, or are contemplating the formation of a branch of the association. Every phase of young peoples activities in the Church will be dealt with in the most practical way by experienced workers. For any additional information address the provisional secretary, W. A. Peany, Mail and Empire Office, Toronto.

Eglinton.—St. Clement's.—The Bishop of Toronto officiated at the formal induction of the Rev. Arthur John Fidler, M.A., as rector of this church on Friday evening last, September 23rd. The choir entered the church from the parish hall, followed by a goodly number of priests, the churchwardens, and the Rev. W. J. Brain bearing the pastoral staff immediately in advance of the Bishop. The processional hymn was, "Thy hand, O God, has guided." After the rector had read aloud the declaration of assent to the canons of the Church, the Rev. A. R. Griffin read the mandate of induction. The Bishop then proceeded to induct the new rector into the real, actual, and corporal possession of the incumbency of the parish. The keys of the church were presented to the rector by his warden, Mr. F. Grundy, and the Bible and Book of Common Prayer were placed in His Lordship's hands by Mr. D. A. Radcliffe, people's warden, who in turn presented them to him who was inducted. Preceding Evensong, which was taken by Canon Cayley, was sung the hymn, "O Thou Who makest souls to shine." The Bishop preached a strong, forceful, practical sermon from the text, Ezekiel 33:7. He spoke most feelingly of the character, work and devotion of the late rector, Canon Powell, and

most kindly of his successor. While the offerings were being made was sung, "The Son of God goes forth to war," to tune St. Anne. Immediately following, the rector, kneeling at the altar, uttered two special prayers, at the conclusion of which the Bishop pronounced the Benediction. The recessional hymn was, "Come gracious spirit, heavenly Dove." The music was rendered in a spirited manner by congregation and choir, the latter being under the leadership of a thorough musician, Mr. H. Waddington. The organist, Mr. Beulden, is truly competent, and his work is much appreciated. The church was attractive in its appearance, the white hangings and frontals, together with the beautiful flowers upon the retable, added much to the sanctuary. A very large number of people participated in the service, and rector and congregation were jointly delighted to welcome such a splendid delegation, some sixty, from the parish of Grace Church, Toronto, the former work of Mr. Fidler. In addition to those already mentioned there were present of the clergy, the Rev. T. W. Patterson, who read the first lesson, and the Rev. E. H. Mussen, who took the second lesson; Reverends V. E. F. Morgan, J. Hughes Jones, R. Seaborne, E. A. Costigan, J. Gibson.

Dr. Thomas arrived in Toronto on Friday last. He and his family are guests of the Hon. S. H. Blake, in Rosedale, for some days, while he is moving into permanent quarters adjacent to Wycliffe College. Dr. Thomas for some years past has been Principal of Wycliffe Hall, Oxford, and is a scholar, writer, and preacher of widespread repute in the Old Land, as well as in the United States. He is a graduate of London University, and also of Oxford, from which University he took his degree in Theology. Prior to Dr. Thomas' entrance upon his work at Wycliffe Hall,



Rev. Dr. Thomas.

Oxford, he was in charge of a very important church in the west end of London. On the eve of his leaving England there was a remarkable demonstration of esteem on the part of Dr. Thomas' friends, who gathered from every part of England to meet him at dinner in London. In addition to various addresses and other gifts Dr. Thomas was presented with a purse of 1,500 guineas, as a token of the esteem in which he was held by his fellow churchmen in the Old Land. Dr. Thomas will occupy the position at Wycliffe College, Toronto, of Professor in the Departments of Old Testament and Ecclesiology. He will also lecture in the English Bible. A formal public welcome will be tendered to Dr. Thomas at the opening exercises of the College on Tuesday evening, October 4, and he will deliver his inaugural lecture on the following Thursday evening, October 6th, to which all the friends of Wycliffe are cordially invited. Wycliffe College is to be congratulated on securing to its staff of professors the Rev. Dr. Thomas.

Omeme.—The parish was gratified with and greatly benefited by a visit from the Bishop of the Diocese on Friday, the 16th inst., when he came to administer the Sacred Rite of Confirmation. Twenty-nine in all, thirteen males and sixteen females, received the laying-on of hands, and these, together with a crowded congregation, listened to powerful words of counsel and exhortation, drawn from the text of Isaiah 43, "I have called thee by thy name; thou art Mine." The two-fold aspect in confirmation of strengthening and making anew the Christian avowal was

emphasized, and the means of grace which God has supplied in His Church dwelt upon. At the conclusion of the service the Bishop stood at the door and shook hands with each one upon leaving the church, which was beautifully decorated for the occasion. Afterwards the choir entertained the candidates and their friends with refreshments in the basement, which hospitality was further graced by the Bishop's presence.

ONTARIO.

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

Kingston.—St. George's Cathedral.—On Friday evening, the 16th, the Right Rev. Bishop Taylor-Smith preached a most eloquent and impressive sermon, full of fervent appeal and weighty reasoning, and was listened to with profound attention throughout.

Belleville.—St. John's.—Harvest thanksgiving services held in this church were well attended. The church was tastefully decorated, and two very able sermons were preached by the Rev. W. L. Armitage, of Picton, and were listened to with great attention.

NIAGARA.

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

Hamilton.—The Rev. Henry E. Elwell, M.A., chief emigration chaplain at Liverpool, England, of the Society for Promoting Christian Knowledge, and to whom is entrusted the supervision of all the society's chaplains in the British Isles, has been making a tour through some of the colonies to consult with the church chaplains at various points, and to arrange, if possible, for a more systematic and better organized method of caring for church emigrants who leave the British Islands for the colonies. Mr. Elwell visited the honorary chaplain for Hamilton on Saturday, the 10th inst., and expressed himself highly pleased with the system adopted in this diocese.

Nanticoke and Cheapside.—The annual harvest thanksgiving services were held in this parish on Sunday, September 11th. The Rev. Canon Belt, M.A., Jarvis, officiated at all the services, the Rev. H. J. Leake, M.A., being at Jarvis. The congregations were large and the services bright and hearty. One feature of the parochial thanksgiving services here is the fact that the thanksgiving, instead of being applied to a local object, is given to the missionary work of the Church at home and abroad. Last year this parish was the only country cure in the diocese which exceeded its apportionment for both Diocesan and M.S.C.C. work. This year it is aiming to do the same under its energetic rector. The offering at Nanticoke on the 11th was upwards of \$70, and this result practically assures the raising of the same standard again this year. The Rev. H. J. Leake and his people are to be commended.

West Flamboro and Rockton Mission.—The harvest thanksgiving of St. Alban's, Rockton, was held on Sunday evening, 18th inst. The church was decorated very tastefully with flowers, fruit, grain, etc. Music was furnished by the combined choirs of Christ Church, West Flamboro; St. Alban's, and some of the members of the choir of the Methodist Church, Rockton. The service was said by the incumbent, the Rev. Wm. A. Kyle, assisted by the Rev. S. Daw, rector of St. John the Evangelist, Hamilton, who preached a very able and impressive sermon from Gal. 6:7, "Whatsoever a man soweth, that shall he also reap," which was listened to with great attention and evident appreciation, by the large congregation. The offering, amounting to almost ten dollars, will be applied towards the Organ Fund.

HURON.

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

Sarnia.—St. John's.—The rector, the Rev. T. G. A. Wright, has arranged to conduct a week's mission, (October 3rd to 7th), in St. Paul's Church, Port Huron, Michigan, with three services each day.

St. Thomas.—St. John's.—Surprise and regret were expressed at the last meeting of executive committee when the Rev. W. A. Graham applied for superannuation. The application was granted, and it will remove from the list of active clergy one who was a faithful pastor and also a

INVESTMENT

Here is an opportunity to invest your funds with perfect safety

Invest in the **5% Debentures of THE SUN AND HASTINGS SAVINGS AND LOAN COMPANY**
4% PAID ON DEPOSITS
START AN ACCOUNT WITH US

Head Office: Confederation Life Bldg. TORONTO
 W. Pemberton Page Whitford Vaudusen
 Mgr. Ambrose Kent, Vice-Pres. Pres.

busy worker in deanery and synodical work. His absence will be felt not only by his parish, but by a wide circle of friends.

Chatham.—Christ Church.—At the vestry meeting of this church to accept the resignation of the rector, the Rev. T. S. Boyle, D.D., the following resolution was moved by Matthew Wilson, seconded by W. E. Rispin, and unanimously endorsed by the vestry. The entire city endorses the sentiments of the vestry in the matter, and sincerely regret Dr. Boyle's leaving the Maple City:—

"That the vestry of Christ Church, Chatham, having heard the explanation by the Rev. Dr. Boyle of the invitation to him to become Professor of Church History and Liturgics in Trinity College, Toronto, expresses its unfeigned reluctance to release a pastor and friend who in his ministry of such short duration has done so much to advance the interests of the parish and to gain the confidence and esteem of those amongst whom he laboured, yet the needs of the church at large demand this sacrifice by the parish, and the vestry therefore, on the recommendation of the churchwardens, releases Dr. Boyle from his obligations as rector and waives the three months' notice required by Canon XIII, and (subject to the Lord Bishop's approval) consents to an immediate separation. This vestry desires also to record its high appreciation of Dr. Boyle's untiring services and his devotion to duty, as well of his ever courteous manner and lovable disposition, which have endeared him to those to whom he has ministered; and this vestry congratulates Dr. Boyle upon the distinction he has justly won by his scholarly attainments, and assures him that Christ Church will follow with interest and pride his success in Trinity College, which has shown such excellent judgment in the choice of its professor, and has thereby expressed its determination to hold the confidence of the Church in Canada in the teaching of that institution.—Unanimously carried."

London Township.—The parish of St. John, of which Ven. Archdeacon Richardson is rector, has just celebrated the most successful harvest thanksgiving service in its long history. The event was carefully prepared for during some weeks previously, and all expectations were fully realized. The services, whilst bearing directly upon the blessings of harvest season, were wisely made to lead up to the great spiritual harvest of which our Lord spoke so often, and which to-day is engaging the thought and labour of the Church. The Rev. E. J. Peck, for thirty years missionary to the Eskimos of Hudson's Bay and Baffin's Land, was the preacher, and stirred many hearts by his saintly spirit and fervent appeals for those lying in heathen darkness. He preached sermons of abounding interest in St. John's and Emmanuel Churches, and gave an address to young people in St. Luke's.

Broughdale.—The thank-offerings of each congregation were, instead of being appropriated for some local parochial purpose, devoted to the funds of the M.S.C.C., and proved to be far in advance of those of previous years. Mr. Peck gave a lecture, illustrated by views of life and labours among the Arctic regions, at St. John's and Emmanuel, on the Monday and Tuesday evening following, and the collections were again given to Canadian and Foreign Missions. Mr. R. W. Allin, the energetic secretary of the Laymen's Missionary Movement, preached alternately at the Sunday services with Mr. Peck, and his powerful words have left deep impressions with those who heard him. It has been to St. John's

parish a season of uplift and benediction, and harvest has been made to fill a far wider vision than that usually experienced.

Huron Book Club.—This club, which has been making free grants of standard books to all comers—clergy, Divinity students, and Church workers—is not yet a year old, and yet has made a large number of valuable grants to deserving men, and still has some 80 volumes on hand for the same purpose. This has been mainly accomplished through the generosity of one or two patrons, and the club now confidently appeals to a wider constituency. Authors might send their books, and those who have large libraries might look them over and see what can be spared. Those who cannot give books are invited to give money. Send money to the treasurer, the Rev. G. M. Cox, 746 Waterloo Street, London, Ont., and books to the secretary, the Rev. T. G. A. Wright, 249 Talfourd Street, Sarnia, Ont.

Hanover.—On the evening of the 15th of the month a number of the members of Hanover and Allan Park congregations met at the home of Mr. and Mrs. T. S. Coppinger, to say good-bye to their rector, the Rev. Geo. Benson Cox, B.A., B.D. An address was read by Miss Kathleen Bell, which gave expression to the good-will of both congregations. Marguerite Bell made the presentation,—a private communion service from Hanover congregation, and a "purse" from Allan Park. Mr. Cox replied, referring to the perfect harmony which had existed between himself and the parishioners, during his pastorate of three and a half years. The Rev. William Henderson, formerly of Warton parish, began his work as incumbent of Hanover on Sunday, the 18th inst. Mr. Cox has entered the General Theological Seminary, New York, as a graduate student.

RUPERT'S LAND.

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

Winnipeg.—Ven. Archdeacon Madden, of Liverpool, England, a member of the deputation sent to Canada by the Evangelical Alliance, preached in Holy Trinity Church on the morning on Sunday, September 18th, and in St. Matthew's Church at evensong.

A "Sons of England" memorial service was held on Sunday, September 18, in All Saints' Church, Winnipeg, at 4 p.m. The service was taken by the rector, F. C. C. Heathcote, and the sermon preached by Rev. Sydney G. Chambers, Rector of Christ Church. The names of the departed brethren were read in the church by the secretaries of the several lodges.

A branch of the Girls' Auxiliary has been started in the parish of Christ Church, Winnipeg. Mrs. Twigg, secretary of the Senior Woman's Auxiliary, has been appointed superintendent.

The Rev. H. Speke and Mr. W. H. Cripps have passed through Winnipeg for Durban, where they will assist Rev. W. Hoare in his vast district. They have come out to Rupert's Land under the auspices of the "Archbishops' Western Canada Movement."

It is with the deepest regret that we record the death of Rev. Francis Walker, Incumbent of St. George's, Brandon, who died in that city on September 20th after a month's illness from typhoid-pneumonia. He was a graduate of Trinity College, Toronto, being ordained deacon in 1900 and priest in 1901 by the Bishop of Toronto. He was curate of St. Anne's, Toronto, from 1900 to 1902, and incumbent of St. Andrew's, Deloraine, Man., from 1902 to 1905. He was curate of St. Matthew's, Brandon, from 1905 to 1908, afterwards becoming incumbent of St. George's on the formation of the new parish in that year. The funeral took place at Brandon on Friday, Sept. 23rd. The officiating clergy were Rev. W. P. Reeve, Rector of Brandon, and Rev. T. A. R. McDonald, Rector of Neepawa, an old college friend of the deceased.

YUKON.

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

Teslin.—Rev. C. C. Brett speaks very encouragingly of the work at Teslin for this past summer. The Indians manifested their appreciation of the missionary's interest in their spiritual

welfare by faithful attendance at church services. At day school the children are making rapid progress in their studies of elementary work of reading, arithmetic, etc. The Indian parents are in a happy mood because of their children being able to receive this education.

Mr. Brett leaves Teslin Lake for Champaign Landing, where he expects to spend the winter among the Indians there.

Whitehorse.—Christ Church Harvest Thanksgiving services were held in this parish on Sunday, September 4. The church was tastefully decorated with flowers, fruits and grain and presented a beautiful appearance. All kinds of vegetables were shown which proves that this north corner of the Master's vineyard can produce substance for man and beast. The services were of harvest nature, the rector preaching from the text, Amos 8, 1, "Behold a basket of summer fruit," and in the evening "The parable of the sower," St. Matt., 13, 3. The church was crowded to the doors and 22 voices in the choir. This congregation is steadily growing under the preaching of its new rector, there being no empty pews at each service.

Correspondence

THE DATE OF THE EPISTLE TO THE GALATIANS.

Sir: The book just published for the Rev. C. Cameron Waller, the Principal of Huron College, called "The Date of the Epistle to the Galatians" comes very opportunely. The subject is one of continuous interest as well as of the first importance. The recent revival of the "South Galatian theory" makes it very timely.

In Principal Waller's short treatise the prefatory note has this to say: "The steady growth in favour of the South Galatian theory makes it increasingly necessary to have some elementary work within the reach of students dealing with the problems involved." This unassuming statement scarcely indicates the full value of the book. It is a guide which, if carefully used and verified, even if the author's conclusions be not reached, give one a distinct synopsis of the questions at issue, and, further, lead to a keener appreciation of the motives which energized and guided St. Paul's conduct. The publication of a scholarly manual of this sort must be very welcome to the Church in Canada.

GEO. M. COX.

London, Ont.



Fairweathers

FURS



It requires good judgment to economize wisely in furs.

Our stock includes moderate priced furs which are made with the same care and are marked with the same good style of our more expensive goods.

Persian Lamb Crown Sets
 Special price **\$12.50** per set.
 Consisting of throwover Tie, 60 inches long, \$6.00; and large open Alexandra Muff with trimmed heads (see cut).
 Write for Fur Catalogue "N."

FAIRWEATHERS LIMITED
 84-86 Yonge Street
 Winnipeg TORONTO Montreal

THE
**DOMINION
BANK** ESTABLISHED
1871

C. A. BOGERT, H. J. BETHUNE,
GEN. MGR. SUPT. OF BRANCHES

18 Branches in Toronto

Travellers' Cheques

Issued available in all parts of the world.

They are self-identifying and enable travellers to obtain money without difficulty when abroad.

The
**Home Bank
of Canada**

Full compound interest paid on savings accounts of one dollar or more.

SIX OFFICES IN TORONTO.

8 King Street West.
78 Church Street.
cor. Bathurst and Queen Sts.
cor. Bathurst and Bloor Sts.
cor. Queen East and Ontario Sts.
1686 Dundas St. West Toronto.
James Mason General Manager

**The Worst Way to
Leave Life Insurance**

is to have the policies paid direct to beneficiaries totally inexperienced in the investment of funds and liable to lose part or the whole.

**The Best Way to
Leave Life Insurance**

is to make the policies payable to a carefully managed trust company to invest the capital and pay the income to the beneficiaries.

If interested in this plan
write to

**THE TORONTO GENERAL
TRUSTS CORPORATION**
Yonge and Colborne Streets
TORONTO

**Capital Procured
For Meritorious Enterprises**

Stocks, Bonds and Debentures
Bought and Sold.

Companies Incorporated and
Financed.

Investments Made.

Correspondents in all Financial Centres

INDUSTRIAL FINANCIAL Co.
MEMBERS DOMINION EXCHANGE.
Canada Permanent Building. 18 Toronto Street,
TORONTO, Can.

Children's Department

HE SAVED TWO LIVES.

Deeds of heroism have been enacted in Alaska which history will never chronicle. The mantle of death forever covers scenes which will be buried in oblivion until the time when all secrets are revealed, and justice—stern, implacable justice—is meted out to all.

Upon the desolate waste of that inhospitable glacier, the Valdes, which has proved a sepulchre to so many bright hopes and earnest aspirations, last winter a party of prospectors were camped; day after day had the men worked their way, death disputing every foot with them, until it was decided that the main party remain in camp and two of their number, accompanied only by a dog, started out to find a trail which would lead away from a veritable death trap of the terrible Valdes Glacier. For days did these two wander, until nature succumbed and they lay down weary and exhausted, to sleep the sleep from which there is no awakening.

Their faithful companion clung to them, and the warmth of his body was grateful, as they crouched low with the bitter ice-laden wind howling about them.

Their scanty stock of provisions was well nigh exhausted, when one of them suggested sending the dog back to the camp. This was a forlorn hope, but it was the only chance they had. Quickly writing a few words on a leaf torn from a tree they made it fast around his neck, and encouraged him to start back on the trail.

The sagacious animal did not appear to understand, but after repeated efforts they persuaded him to go and he was soon swallowed up in the snow, the mist and the storm.

Two days and nights passed, during which these men suffered untold agonies. On the evening of the third day, when all hope had gone and they were resigned to their fate, from the drifting and blinding snow bounded their faithful dog, and close behind him came ready hands to minister to their wants.

The remainder of the story is simple. The whole party returned, having abandoned their useless quest, and on the last Topeka going south were two grateful men and a very ordinary looking dog. But "that dog

will never want as long as we two live," said a grizzled and sunburnt man.—Dumb Animals.

THE ERRAND.

Mr. Willis, who was repairing the two-acre-pasture fence, discovered suddenly that he was running out of nails. Somebody must ride to Winthrop, the nearest town, and buy some.

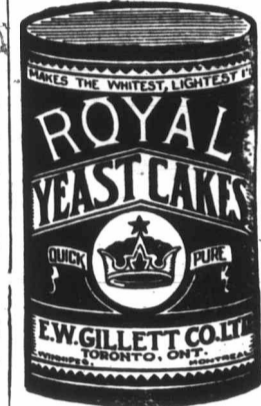
"I can't go, and I can't spare Peter," he said. "We ought to finish this job to-night. Harry, do you think you could go?"

"Yes, sir," said nine-year-old Harry.

His father wiped his hot forehead and looked at the sky. "I d'know as I ought to let you," he said doubtfully. "This is kind of a queer day; may be a weather-breeder. But I guess it's all right. You ride Prince; and don't stop anywhere, son."

"I won't," answered Harry. He was usually a solemn little boy; but

MADE IN CANADA
**ROYAL
YEAST
CAKES**



Best Yeast
in the World

Sold and
Used
Everywhere

E. W. Gillett Co., Ltd.
Toronto, Ont.

Harry did not mind getting wet, but thunder-storms were another matter. And yet it was as far back now as it was to Winthrop; and besides, he hated to admit that he was afraid. So he crossed the creek. The lightning winked and shivered again,



**ARE AN INSPIRATION TO
MUSICAL ACHIEVEMENT**

As the owner of a famous Cremona violin cherishes his instrument, so are Gourlay Pianos regarded by those musicians fortunate enough to possess one.

Their intimate, sympathetic singing-tone quality of even purity from lowest to topmost note, combined with a richness and volume heretofore found only in Grand pianos of best foreign make, stimulate every effort of both pupil and teacher, and furnish an inspiration to higher musical achievement that is continued and abiding.

May we send you Booklet 6, in which will be found the names of 2500 owners of Gourlay Pianos.

Gourlay, Winter & Leeming,
188 Yonge Street, Toronto.

he capered on his way to the barn; he liked to ride Prince.

It was a queer day. Even the birds seemed too hot to sing, and the chipmunks stayed hidden. Little gusts of wind rattled among the weeds and tossed up dust suddenly before old Prince's nose, who snorted suspiciously, but did not shy; Prince was too staid and dignified to shy. The way was rather lonely. Just before the halfway point to Winthrop, the road crossed a little creek at an easy ford. Harry was approaching this creek when he felt a drop of rain. He looked up and saw a very black and ominous cloud drifting across the sky. A little jagged streak of lightning winked from the edge of it.

and the day grew darker. The big cloud seemed to pitch and roll like water, and the edges of it were silver-bright and odd-looking. Harry kicked old Prince to make him go faster and his heart beat hard. The air grew colder and the play of lightning was almost continuous. No more rain fell, however, and at last he reached Winthrop, and rode up before the hardware store. He found the proprietor out in front, looking curiously westward, whence Harry had come.

"Something funny happening out your way, son," he said. "You wait here a while."

They had scarcely gone into the shop when the rain came down in a flood, and continued to fall for fif-

**Abbey's
Effer-
Vescent
Salt**

Counteract acidity
and sweeten up the
whole day with a
morning draught of
Abbey's Salt.
25c and 60c.
Sold everywhere.

HIGH-GRADE INDUSTRIALS

We invite inquiries from persons desirous of investing their capital in High-grade Industrial Securities earning from

6% TO 10%

If you want your investment safeguarded by good, tangible security, call or write to

FIDELITY SECURITIES CORPORATION, LTD.
Lumsden Building - Toronto

teen minutes as Harry had never seen it. The whole world seemed full of water. This lasted for fifteen minutes; and it was accompanied by a strange roaring noise which puzzled the store-keeper as much as it did Harry. Then the rain ceased; presently it was just a drizzle.

"I think I'll go back now," said Harry. "Father must have the nails." As the rain seemed over the store-keeper let him go.

When he left Winthrop he found the road almost washed out. A stream like a small river was running down the middle of it, and all the tall weeds on each side were beaten flat and dirty. But it was when he reached the creek that Harry was most surprised. The trees were down—smashed flat in all sorts of positions; only two or three of the smaller ones had been left standing. And the water, which had been only a few inches deep an hour before, now boiled and rushed along muddily, till Harry was quite frightened. But one thing remained clearly in his mind—his father had said he must have these nails. So he urged Prince into the creek, and, slipping and sliding, the steady old horse went through. The water came so high that Harry had to

Be Quickly Cured At Home

Instant Relief, Permanent Cure—
Trial Package Mailed Free to
All in Plain Wrapper.

Many cases of Piles have been cured by a trial package of Pyramid Pile Cure without further treatment. When it proves its value to you, get more from your druggist at 50 cents a box, and be sure you get what you ask for. Simply fill out free coupon below and mail to-day. Save yourself from the surgeon's knife and its torture, the doctor and his bills.

Free Package Coupon

PYRAMID DRUG COMPANY, 268 Pyramid Bldg., Marshall, Mich. Kindly send me a sample of Pyramid Pile Cure, at once by mail, FREE, in plain wrapper.

Name.....
Street.....
City..... State.....

draw up his legs, but that was all, and once on the other side, he had a clear road home.

He had not gone more than a quarter of a mile, however, when he saw a man galloping toward him, and when they neared each other, Harry saw that it was his father.

"Harry!" cried Mr. Willis. "Are you safe?" His face was white, "I think so," said Harry, in a brave voice.

"That was an awful storm," said his father. "It blew down the west corn-crib, and we thought the house was going. Your mother is almost crazy about you. Did you get to Winthrop?"

"Yes, sir," said Harry. He held out a damp package. Then all at once a funny feeling came into his throat, and his lips twitched and he burst into tears. Then quickly Mr. Willis jumped off his horse and came and put his arms round the little boy. "Why, Harry," he said, "what's the matter? It's all right now."

"Yes, sir!" sobbed Harry. "I was just thinking—how scared I've been!" —Youth's Companion.

QUEER PETS.

There are pets, and pets, some of them surprisingly curious creatures. A great deal has been written about the fads and foibles, the little individualities and eccentricities of people, but there is one subject which is even more fascinating about these fellow-citizens of ours. Their pets, the animals which they fondle and indulge and protect, are the true expression of the hearts of the masters and mistresses, and it is through these intimate little friends that we can read most nearly the individualities we are so fond of discovering.

We are quite accustomed to seeing a very much-humoured dog or pussy or a canary or two about the houses of our friends claiming our attention and affection; but we do not feel so comfortable in the presence of a lion or panther or even a bear, no matter how tame the master assures us the creature is. And yet it is no uncommon thing for children on the frontier western farms to bring up a bear cub or a cunning little panther kitten as an admired and admiring playmate.

In Medford, Massachusetts, a short time ago a young pet deer created quite a sensation by coolly walking into a candy store and sampling some of the open trays of candy (with great apparent relish), then riding in an elevator, taking a shower bath, posing for his picture, and doing several other very undeerlike stunts. He belongs to a Mr. Schofield, who found the little creature toddling around alone in the woods and took it home to his family who brought up their new pet on an ordinary nursing bottle.

The strangeness of the creatures that prisoners will tame and train presents one of the most curious and pathetic features of prison life. Spar-



A New Head In 30 Minutes

Exchange that aching, throbbing, suffering, muddled head for a clear, cool, comfortable one by taking a

NA-DRU-CO Headache Water

25c. a box at your druggists' or by mail from National Drug and Chemical Co. of Canada, Limited, Montreal. 28

rows, blackbirds, spiders, and even flies have all been made pets by convicts. Not long ago a sad little story found its way into the press—of how a Portland "lifer" named Persons was driven insane through the confiscation of a field mouse he had caught and tamed. Wainwright, the White-chapel murderer, made friends with the prison cat and interrupted the chaplain's exhortation at the foot of the gallows to inquire concerning its welfare.

Even the large commercial companies have pets, or mascots as they call them. One of the big coal companies of Boston has adopted a cute, fuzzy little mite of a baby mule that seems to be all legs and long waggley ears, and has named it "Teddy." The

King of Saxony, is said to seek consolation in the possession of a number of American iguanas, which she feeds herself.

The Duchess Vera of Wurtemberg has a weakness for lizards, but it is to chameleons she is particularly attached. The Princess Hildegarde of Bavaria received a few months ago, as a birthday present, a Persian lynx, or caracal, from German East Africa. The creature is a handsome bright brown in color, with a long tail, and although naturally fierce in disposition, has already learned to take food directly from the hands of its mistress.

In Russia there are some very curious pets. The Czar's only great-aunt, the Grand Duchess Alexandra

We Invite Funds for MORTGAGE INVESTMENT

And offer an ample guaranteed return on first-class Mortgage security. Our long experience and wide connection ensure safety and satisfaction in your dealings with us.

JOHN STARK & CO.
26 Toronto Street, TORONTO.

mother, which came recently from the West in a lot of newly purchased horses, wears always a look of perpetual surprise on her expressive equine countenance when she gazes at her progeny.

On shipboard the mascot is anything from a fox to a parrot or a gull. One retired sea captain, whose home is on Cape Cod, brought thither a most lovable baby seal, which learned to adore the family and its land residence above all its salty kin.

Princess Eitel-Friedrich, daughter-in-law of the Kaiser, has a penchant for pet monkeys. One of the fourteen in her model monkey house at Potsdam escaped recently and wrought great havoc in the imperial gardens before it was captured. The countess of Montignosco, deprived of her children through divorce from the

Josefovna bought two pair of camels while on a visit to the Caucasus some years ago, and now she has no fewer than seventeen of these rather remarkable pets. Baroness von Heldburg, wife of Duke George II. of Saxe-Meiningen, is a royal lover of snakes.

As to the care that is bestowed on the pets of the wealthy, one might easily write a volume, so much is there to tell. Princess Engalitcheff, an American woman with a foreign title, is credited with being the first person to send her pets to a manicurist, and now not only she, but many aristocratic pet owners recognize the importance of the dog-and-pussy-manicurist, dentist, jeweler, and trained attendant.

GRACE AGNES THOMPSON.
Our Dumb Animals.

SHREDDDED

Easily and quickly digested by the most delicate stomach

Heat the biscuit in the oven to restore crispness, then cover with sliced pears or peaches, and serve with milk or cream, sugar to taste.

Sold by all grocers, 13c. a carton, two for 25c. 2231

WHEAT

TORONTO CONSERVATORY OF MUSIC

EDWARD FISHER, Mus. Doc.,
Musical Director.

RE-OPENED
September 1st
Send for 160-Page Year Book.

CONSERVATORY SCHOOL OF
EXPRESSION.
F. H. KIRKPATRICK, Ph. D., Principal
Public Reading, Oratory, Physical and Vocal
Culture, Dramatic Art and Literature.
SPECIAL CALENDAR.



ST. MARGARET'S COLLEGE, TORONTO.

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

Bishop Strachan School
Wyckham Hall,
College St. Toronto.

A Church Residential and Day School for girls. Full Matriculation Course as well as Elementary work, Domestic Arts, Music and Painting. Forty-third year. For Calendar address 6
MISS ACRES, Principal.

Trinity College School
Port Hope, Ont.

Residential School for Boys
Healthy situation. Fireproof Buildings.
Extensive Play-grounds, large Gymnasium, Skating Rinks, etc.

Boys prepared for the Universities Royal Military College, and Business. Special attention given to younger boys.

For Calendar and all information apply to the Headmaster
13
Rev. OSWALD RIGBY, M. A. (Cambridge), LL.D.
PORT HOPE, ONT.

Established 1866

British American Business College

Y. M. C. A. Building, Toronto,
Thorough, practical courses, in all commercial subjects. Students may enter any time for day or evening courses. Particulars sent on request. T. M. Watson, Principal



HILL CROFT

BOBCAYCEON, ONTARIO.
A RESIDENTIAL SCHOOL IN THE COUNTRY FOR YOUNG BOYS
New Buildings. Large Grounds.
Graduate Masters. Small Classes.
Headmaster
—W. T. COMBER, B. A., (Oxford)

Glen Mawr
651 Spadina Avenue, Toronto
Residential and Day School for Girls
Large Staff of Highly Qualified and Experienced Teachers and Professors. Native French and German Teachers.
Pupils prepared for the Universities and for Examinations in Music of Toronto University, the Conservatory of Music, and the Toronto College of Music.
Modern Educational Methods, Refining Influences, and Well-regulated Home.
Lawn Tennis and other games. Rink.
For Prospectus, apply to MISS VEALS Principal

Bishop Bethune College,
OSHAWA, Ontario
Visitor: The Lord Bishop of Toronto
Preparation for the University.
Young Children also Received.
For terms and particulars apply to the SISTER IN CHARGE, or to
The Sisters of St. John the Divine
Major Street, Toronto

Church of England School for Girls
330 Kent Street, OTTAWA
Under the Management of the Sisters of the Church.
To enable pupils living out of Ottawa to attend this school, a boarding house has been opened in connection with it at 50 Lyon Street, under the charge of Miss M. Walker.
For particulars and terms, application should be made to
MISS WALKER, 50 LYON ST.
OF THE SISTER IN CHARGE, 330 KENT ST.

BRANKSOME HALL
592 Sherbourne St. Toronto
Four doors south of Bloor
A residential and day school for girls
Hon. Principal, Miss Scott.
Principal, Miss Edith M. Read, M.A.
Preparation for the University and examinations in Music, Well equipped Art Department, Thoroughly efficient staff. Outdoor games—Tennis, Basketball, Rink. Healthful locality.
Primary School for Day Pupils.
Autumn Term will begin September 14th.
For prospectus apply to the Secretary.

Make Walking Easy
Feels like Brussels carpet on the pavement when you wear Dr. A. Reed's cushion shoes.
\$5 and \$6.
BLACHFORD
114 YONGE ST.

Canadian Ornamental Iron Co., Ltd.
Offices—84-86 River Street; Works—147 Sumach Street
TORONTO
Specialties in Iron Fence; The Modern Method Iron Stairs; Designers in Iron, Brass and Bronze, also Chancel Work of every description. Equal to any English Goods that can be imported. Elevator Cages. Bank Work of every description and design.
GEO. F. DAVIS, President

Yes, things are hard sometimes. And we must live on and bear God's will. Because He makes a plan for us, and there will be always something coming, we cannot tell, day by day, what may be, only he never forgets us or leaves anything out.—Mrs. A. D. T. Whitney.

ST. AGNES' SCHOOL
BELLEVILLE, ONTARIO
PATRON—The Lord Bishop of Ontario
Thorough Courses in English, Languages, Music, Art and Physical Culture.
Pupils prepared for the Universities, Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.
For Prospectus and fuller information apply to
MISS F. E. CARROLL
Lady Principal

St. Clement's College, Eglington, Ont.
Residential and Day School for Boys
Visitor—The Bishop of Toronto
Healthy situation, large grounds, fifteen minutes from Toronto. Boys prepared for the Universities, R.M. College or business. Special features, careful religious instruction, home-like residence and individual care. For information apply to
REV. A. K. GRIFFIN, HEAD MASTER.

SABREVOIS COLLEGE
Church of England Residential French School for Boys and Girls
Founded in 1847.
Headmaster, Rev. R. E. Page (London, England).
Pupils taken from the elementary classes to the standard of University matriculation. A valuable opportunity to learn French is offered to English students. Terms moderate. For calendar apply to
Rev. Henry E. Benoit, Principal.
121 Chatham St., Montreal. P. Q.

The Best
proof of the value of a thorough Business Education is seen in the success of The Students of The Central Business College of Toronto. Free catalogue explains. Address, W. A. Shaw, Principal, 395 Yonge St., Toronto.

JONES & WILLIS
AND
Church Furniture Manufacturers, Ltd.
Metal, Wood, Stone and Textile Fabrics.
STAINED GLASS ARTISTS.

48 Great Russell Street, LONDON, ENG.
Opposite British Museum.
Also at Birmingham and Liverpool.

E. C. WHITNEY WORDSLEY, ENGLAND
CASCOCK, SURPLICE STOLE AND CLERICAL CLOTHING MANUFACTURER
Clergy Cascocks.—Russell Cord, 12s. 6d. to 27s. 6d. Serge, 12s. 6d. to 50s. Silk, 50s. to 126s.
Clergy Surplices, 4s. 6d. to 42s.
Choir Cascocks.—Boy's, 4s. 6d. to 15s. Men's, 5s. 6d. to 19s. 6d.
Choir Surplices, Linen.—Boy's from 2s. 3d. Men's from 5s. 6d.
Ordination Outfits from £8:11:9.
ILLUSTRATED PRICE LISTS AND PATTERNS FREE.

DUNHAM LADIES' COLLEGE,
DUNHAM, QUE.
Montreal Diocesan Church School for Girls
For Calendar, apply to the Lady Principal.

ECCLESIASTICAL ART.
A. R. MOWBRAY & CO., LTD.
Invite applications for their illustrated price lists of
SILVER AND BRASS WORK, WOODWORK, TEXTILES.
25 Margaret St., Oxford Circus, London, W., and 9 High Street, Oxford, Eng.
Special Dept. for Clerical Tailoring.

St. Alban's School
Weston, ONTARIO
A CHURCH SCHOOL FOR BOYS.
Re-opens September 13th. Three miles from Toronto. Visitor—Lord Bishop of Toronto. Large and beautiful grounds. Boys prepared for the University and Royal Military College. Special attention given to juniors and boys entering commercial life. For prospectus, apply to H. E. Matthews, Head Master.

Ridley College, St. Catharines, Ont.
RESIDENTIAL SCHOOL FOR BOYS.
Lower school for boys under fourteen; completely separate and limited in number.
Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.
REV. J. O. MILLER, M. A., D.C.L.
Principal.

Havergal Ladies' College
TORONTO
Principal, MISS KNOX
Thorough education on modern lines. Preparation for honours matriculation and other examinations. Separate Junior School. Domestic science department, gymnasium, out-door games, skating rink and swimming bath.
For illustrated calendar and prospectus, apply to the Bursar.
R. Millicamp, Hon. Sec.-Treas.

The Alexander Engraving Co.
352 Adelaide Street West, Toronto
Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography
Our Cuts Give Satisfaction
Samples on application. Phone Main 77